

THE SECRET DOCTRINE

A. D. Blavatsky



Continuously in print since its first publication in 1888, *The Secret Doctrine* remains the most comprehensive source book of ancient and modern theosophy available today. Its 1,537 pages comprise a virtual encyclopedia of the “anciently universal wisdom-tradition.” Scarcely an issue of consequence in the broad range of human knowledge is left untouched.

This Index provides ready access to the vast quantity of material from many cultures set forth in the original two volumes (pagination of entries follows that of the 1888 edition). Due to the topics covered, it is as much an index of *ideas* as it is of subjects, works, persons, and proper names.

To aid the reader, major subject entries are cross-referenced; foreign terms are identified by language and, where possible, given in both their 1888 spelling(s) and as modernly transliterated, often with a one or two word definition; translations of foreign phrases in Hebrew, Greek, Latin, French, and other languages are given in the Appendix — all helping to make this Index an invaluable reference tool for students of *The Secret Doctrine*.

THE SECRET DOCTRINE

THE SECRET DOCTRINE:

THE SYNTHESIS
OF
SCIENCE, RELIGION, AND PHILOSOPHY.

BY

H. P. BLAVATSKY
AUTHOR OF "ISIS UNVEILED."

सत्यान्नास्ति परो धर्मः

"There is no Religion higher than Truth."

INDEX

PREPARED BY JOHN P. VAN MATER

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Introduction

OVER ONE HUNDRED YEARS AGO, in 1888, H. P. Blavatsky published her *Secret Doctrine*. Indeed it *was* an event, for these volumes disclose a description, inner and outer, of the structure and operations of the cosmos and the origin and evolutionary destiny of the kingdoms of nature. Much of its content would have been considered esoteric in former eras, part of the mystery teaching of the ancient schools of both East and West.

This wisdom has been known and taught in every age, in myth and legend, symbol and glyph, and comes down to us from out of the darkness of prehistory. Its substance or truth is also embodied in the various branches of learning, ancient and modern — religion, philosophy, science, literature, and art. Hence HPB, having stated certain principles, was able to illustrate, by referring to the world's literature, that what she was bringing forward has been part of the thought-life of all previous ages. This is no accident: every age has had its wise men, philosophers, artists, poets, who have speculated on cosmic and human life and described it in such a fashion that the universality of the secret doctrine or perennial philosophy may be seen on every hand by those who have the eyes to see it.

The Secret Doctrine is the most widely disseminated theosophical source book. Because of its encyclopedic range, indexing the *SD* has proved a complex and challenging task. My original instructions were: “Start by making your own index. Don't try to coalesce or combine the existing indices.” Over the course of a number of years this phase of the project was completed. We then consulted an unpublished index to the *SD* compiled by Dr. Gertrude W. van Pelt — a longtime student with a penetrating and intuitive mind — and numerous valuable entries were gleaned. The indices prepared by Boris de Zirkoff and the United Lodge of Theosophists were also consulted, and further useful entries included.

Our entries are designed to be as straightforward and informative as possible, considering the wide range of subjects covered. Most subentries lead off with key words which are alphabetically arranged. In the course of compiling the index, it became apparent that many of the foreign terms used so widely by HPB are no longer spelled as they were by the scholars of her

time. To aid the reader we have listed all foreign terms and proper nouns as they are given by HPB, while adding modern spelling in brackets or — when alphabetizing requires — referring the reader to the modern spellings under which the terms are indexed. Exceptions to listing the modern spelling are Tibetan and some Egyptian terms, as well as other foreign words when there is doubt about transliteration. In subentries modern spelling is generally used, but underdots are omitted. To facilitate recognition and pronunciation of Sanskrit words, the TUP conventions are*:

<i>c</i>	is transliterated as <i>ch</i>	<i>ṛ</i>	is transliterated as <i>ri</i>
<i>ch</i>	is transliterated as <i>chh</i>	<i>ṣ</i>	is transliterated as <i>sh</i>

For the convenience of the reader, many main headings, especially of foreign terms, are followed by definitions. Cited books whose titles are not given in the *SD*, are placed in brackets under the author. Also included are a list of abbreviations and an appendix of foreign phrases with translation.

A major guideline followed is that an index is *not* an interpretation. Its purpose is to point the reader to the essential material found in the book. If, for example, the word Lemuria is given, such entries are placed under that heading. The third root-race is often termed Lemurian; but where third root-race is given by HPB and not Lemuria, these references are under Root-Race–Third. In order to bring together all such similar entries or supplemental material, we have put “*See also*” after the main headings followed by one or more items. One may also consult terms in the subentries for additional references.

Many individuals have been involved in this project, and each and all have my hearty thanks and gratitude. Allow me to say in closing that I perceive the years spent on this task to have been a rare and inestimable privilege. It is still an ongoing enterprise, for I am sure that future students will revise, enlarge, clarify, and make more accurate the work already done, so that in time the index may become an increasingly useful tool for those following the ageless path of wisdom that HPB so magnificently sets forth.

— JOHN P. VAN MATER

May 8, 1996

The Theosophical Society
Pasadena, California

*Cf. Bruce Cameron Hall, *Sanskrit Pronunciation: Booklet and Cassette*, TUP, 1992.

Abbreviations

&	— and	equiv	— equivalent
Afr	— Africa	Eur	— Europe(an)
Akkad	— Akkadian	evol	— evolve(s), evolution(ary)
Amer	— American	expl	— explained
antiq	— antiquity (ies)	fem	— feminine, female
Arab	— Arabian	Finn	— Finnish, Finland
Aram	— Aramaic	fr	— from
arch	— archaeology (ical)	Fr	— France, French
asc	— ascend(ing)	ft	— feet, foot
astron	— astronomy (ical)	FTS	— Fellow of the TS
Bab	— Babylonia(n)	geol	— geology
beg	— beginning	geom	— geometry (ic, al)
betw	— between	Ger	— German(y)
BG	— <i>Bhagavad-Gītā</i>	Gk	— Greek, Greece
bk	— book	Gnos	— Gnosis, tic(ism)
cent	— central, century	gt	— great
ch	— chapter	HPB	— H. P. Blavatsky
Chald	— Chaldea(n)	Heb	— Hebrew
Chin	— Chinese	Hind	— Hindu, Hindi
civ	— civilize(d,ation)	hist	— history (ian, ical)
comp	— compared	Inst	— Institute (ion)
conj	— conjunction	<i>IU</i>	— <i>Isis Unveiled</i>
cont	— continued, continent	Jap	— Japan(ese)
desc	— descent(ding) describe(d)	kab	— kabbalistic
dict	— dictionary	Kab	— Kabbala
dif	— difference	lang	— language
disc	— discussed	Lat	— Latin
div	— division	lit	— literature
ed(s)	— editor(s)	masc	— masculine
Eng	— England (ish)	math	— mathematics

mech	—	mechanical	SD	—	<i>The Secret Doctrine</i>
Mex	—	Mexico (an)	Sem	—	Semitic
ML	—	<i>Mahatma Letters to A. P. Sinnett</i> (2nd ed.)	sing	—	singular
MS, MSS	—	manuscript(s)	Skt	—	Sanskrit
Mt	—	Mount(ain)	Soc	—	Society
n, nn	—	footnote(s)	St	—	Saint, Street
N	—	North(ern)	Ste	—	Sainte
NE	—	Northeast	subst	—	substance
no(s)	—	number(s)	Swed	—	Sweden (ish)
NT	—	New Testament	symb	—	symbol(ize, ical)
NY	—	New York	Syr	—	Syria(n)
orig	—	origin(al, ate)	terr	—	terrestrial
OT	—	Old Testament	theog	—	theogony
Pers	—	Persian	theol	—	theology (ian, ical)
philos	—	philosophy (er, ical)	theos	—	theosophy (ical, ist)
Phoen	—	Phoenician	thru	—	through
pl	—	plural	Tib	—	Tibet(an)
prop	—	proposition,	trad	—	tradition
pseud	—	pseudonym	transl	—	translation (ed, or)
pt	—	point, part	TS	—	Theosophical Society
Pyth	—	Pythagoras (ean)	tx	—	text
q	—	quote(d, ing)	univ	—	universe (al, ality)
R	—	River	USA	—	United States
re	—	regarding	var	—	various
ref(s)	—	reference(s)	VP	—	<i>Vishṇu Purāṇa</i>
rel	—	religion (ous)	vs	—	versus
Rom	—	Roman	w	—	with
Russ	—	Russia(n)	w/o	—	without
S	—	South(ern)	W	—	West(ern)
SE	—	Southeast	wt	—	weight
Sax	—	Saxon	yr(s)	—	year(s)
Scand	—	Scandinavian	<i>Zend</i>	—	<i>Zend Avesta</i>
sci	—	science	Zor	—	Zoroaster(rian)
SD	—	Secret Doctrine			

INDEX

A

- Aam (Egy)
 electro-positive force, Tum I 674 &n
- Aanroo, Aanru, Aaru, Aarru (Egy)
 Field of Amenti domain in realm of I 236n
 kāma-loka I 674 &n
 wheat gleaned in I 221, 236n; II 374 &n
- Aarea (Tah) red earth
 man created out of II 193-4
- Ab (Heb) the Father II 83
- Ababel (Arab) "Father Tree," phoenix & II 617
- Abacus, Pythagorean I 361
- Abahu. *See* Abbahū
- Abarbinel [Abrabanel, Abravanel], Isaac
 praises *Nabatbean Agriculture* II 455-6
- Abba (Heb), Father I 355
- Abbā, Rabbi, re 5 lights & 7th II 625, 628
- Abbahū, Rabbi
 on worlds created & destroyed II 53-4, 704
- Abd Allatif ['Abd al-Latif]
 — [Desc. of the Ancient Monuments] II 362
- Abdera, Democritus of. *See* Democritus
- Abdi, Moham 4-letter God II 602
- Abel. *See also* Cain, Hebel
 Cain &, male & female II 125, 127, 135,
 273n, 388, 469
 Chebel (Hebel) or, pains of birth II 125n
 first natural woman II 388
 Hebel or, female II 127, 135, 469
 separating hermaphrodite II 134
- Abenephius
 — *Liber de cultura Aegyptiorum* I 362
- Aben Ezra, re Azāzēl I 441-2n
- Ab Hati (Egy), animal soul II 633
- Abhayam (Skt) no fear II 406
- Abhimānin (Skt). *See also* Pitris
 father of 3 fires I 521; II 247
 Prometheus & II 521
- Abhrayantī (Skt), a Pleiad II 551
- Abhūtarājasas (Skt), incorporeal beings II 89
- Abjayoni (Skt), "lotos-born" I 372
- Aborigines. *See* Australian (Aborigines)
- Abraham(s), Abram I 322, 422
 A-bra(h)m becomes II 139n
 fr Arba I 337n
 bosom of, or nirvāna I 568
 burning lamp of I 338n
 forefather of Jehovistic Jews I 578n
 God of, not Father of Jesus II 509
 God's covenant w II 508
 Hebrew number for II 40
 "no Brahmin" II 200
 pillars erected by II 472n
 recognized Phoenician god II 380
 Sarai (Sarah) wife of II 77, 174
 Saturn symbol I 578n
 story of, based on Brahmā II 77
 there were, before the Jews II 130
 fr Ur I 376; II 139n
- Abrasax, Abraxas, Abraxax (Gnos)
 Basilidian supreme god I 350
 central spiritual sun II 214
 Garuda pictured as monster on, gems II 565
 Jevo genii antagonistic to II 541
 Mithra, IAO, or II 474
 as Priapus symb 4 Adamic races II 458
- Abrayantī. *See* Abhrayantī
- Absolute (the). *See also* Ain-sōph, Ir, One,
 Parabrahm, Paranirvāna, Sat, Word
 ALL & universe not separate II 384n
 astral light lower aspect of I 196
 Being is Non-being I 54n; II 449n
 cannot create, be defined, or known II 34
 Causeless Cause I 569
 consciousness, motion I 51, 56
 Crookes' idea of I 581n
 Cusa's definition of II 158n
 devoid of attributes I 214, 420
 dhyāni-chohans cannot know I 51; II 34
 of East misunderstood I 496n
 everything other than, is illusion I 295
 evil rooted in I 412-13
 existence permanent I 39
 finite self-consciousness aspect of I 50n
 the "first" cannot be the I 14-15n
 how man is led to II 79n
 ideation & substance aspects of I 15, 326,
 329
 independent of numbers II 598
 kabbalists' I 214
 light is, darkness II 95
 mahāmāyā of II 446
 man can become one w II 78-9n

- monad & jīva breath of I 247
 monads rays of, principle II 167
 monad's relation to I 135, 175
 nature aspect of I 277n
 never understood in West I 496n
 Non-being is Absolute Being I 54 &n
 One, Be-ness, Reality I 14, 54n, 290, 295
 Parabrahm of Vedantins I 16
 periodical manifestation of I 273
 personified powers of I 350
 reabsorption in, or paranirvāna I 135, 266, 636
- Space the, ALL I 8
 streams projected fr, life I 275
 three aspects of I 43
 two, impossible I 7, 412
 Unity pulsating great heart II 588
 universe issues fr I 88
 unknown, essence I 273; II 240n, 728
- Absoluter Geist (von Hartmann) I 50
- Ab Soo [Apsu] (Chald)
 habitat of knowledge II 502
- Abul-Faraj. *See* Bar-Hebraeus
 [Abu'l-Fazl 'Allami]
 — *A'in-i-Akbari* ("Akbar's Institutes")
 Akbar's interest in various sects I xxivn
- Abul Feda
 — *Historia anteislamica* II 366
 names given initiates II 210n
- Abul Teda. *See* Abul Feda
- Abydos II 464
 Bes stands on lotus at I 385
 Osiris worshiped at I 437, 675
 table of, vindicates Manetho II 367
- Abydos*. *See* Mariette (Bey)
- Abys(s). *See also* Chaos, Great Deep
 arg, arca floating on II 313, 460
 ginnungagap (chaos) I 367, 427
 of Learning in Gobi II 502-3
 lower, of matter I 136, 195; II 235, 244
 Noot the celestial I 228
 of primordial creation (Berosus) II 65n, 715n
 watery, or Space I 346; II 53, 142n, 313, 503, 580, 653
- Abyssinia
 Aryans reached Egypt thru II 746
 Bruce brings *Bk of Enoch* fr II 531
 once an island II 368
- Académie des Sciences (*Comptes Rendus*) arti-
 cles by Faye I 165, 496, 500, 505, 541n
- Academy, The* (journal)
 Petrie's letter to, re pyramid I 314
- Accadia, Accadian(s). *See* Akkadians
- Accident
 karma & I 643-4
 victims reincarnate quickly II 303
- Achad. *See* Ehād
- Achaica* [*Achaia*]. *See* Pausanias
- Achar. *See* Ahēr
- Āchārya. *See* Bhāshyāchārya, N.
- Achath. *See* Aḥath
- Acherōn (Gk), & Helion II 357
- Achilles
 heel of II 637
 shield of II 394
- Achiochersus. *See* Axiokersos
- Achiosersa. *See* Axiokersa
- Achit or Anātman (Skt)
 Parabrahman, chit (ātman), & I 59n
- Achod. *See* Ehād
- Achyuta (Skt) imperishable
 chyuta & II 47 &n
 "does not perish" I 18-19
 name of Vishnu I 19
 Purushottama, Brahmā or I 542
- Ackerman, R. W., *Arth. Index* II 342n
- Acosmism I 152
- Acosta, José de
 — *Historia natural . . . de las Indias*
 immense stones at Cuzco I 209n
 seven Incas re-peopled Earth II 141
- Acquired Faculties, transmission of I 219
- Acrania II 656
- Acre of Earth, & Jared (Yared) II 597n
- Acropolis, ever-burning fire of I 338n
- Acropolis of Argos, 3-eyed colossus at II 294n
- Actio in distans I 487-8, 491
- Action(s)
 cause & effect II 73-4
 good, the only priests I 280
 karma-nemesis & II 305 &n
 mankind determines good & evil by II 512
 no independent I 566n
 will determines our I 639
- Activity
 cycles of I 266; II 545
 forty-nine stages of II 747
 periods of I 62, 154-5
 rest &, law governing I 62
- Actor, personalities are roles of II 306
- Acts of the Apostles*
 1412 mistranslated II 481
 kosmic beings called elements I 338n
 Paul Hermes, Barnabas Zeus II 481
 quoted:
 God dwelleth not in temples I 327
 in him we live & move I 8

- Holy Ghost as tongues of fire I 87, 379n
 Ād, Ādi (Skt) first I xix; II 42-3, 452
 Ad (Assyr)
 father or II 42-3
 Son(s) of I 207; II 42n
 Ad-ad (Aramaean), the Only One II 42-3
 Ad-ah, Sons of II 203
 Adam(s), Admi, Adami
 animals & fowls preceded, (*Gen* 1) II 181
 animals came after, (*Gen* 2) II 1n, 181
 Aryans descend fr yellow II 426
 Assyrian, Chaldean II 42, 102
 became Cain & Abel II 124-5
 born of earth & fire II 4
 born of no woman II 125n
 chronology of II 71n
 coats of skin of II 202
 the coming II 100
 creation of II 86-7
 dark race II 5
 divine essence emanating fr, (*IU* q) I xlii
 [error, see *ML* page 45]
 driven fr Tree II 216
 earthly, & 7 angels II 112
 eating the fruit gave, wisdom I 404
 elohim brought forth II 81, 134, 137
 elohim expelled, fr Eden II 382n
 ethnology requires several I 323-4
 first & last II 513
 first divine androgyne II 124, 127-9
 five, & the races II 46n, 457, 503-4
 fourth or fallen II 457
 4004 BC I 323
 garment of light of II 112
 generative principle II 124-5n
 generic name II 454
 Gnostics on four II 458
 in God's image, male & female II 467
 had nephesh but no soul II 162, 456
 Heavenly, & 10 sephirōth II 112
 Jah-Eve the original II 126
 Jod or Yōdh II 129
 Jupiter as Ham & II 270
 Kaimurath the Persian II 396-7
 last, a quickening spirit II 513
 -Lilith & chhāyā-birth II 174
 made perfect, joins dragon II 383-4
 Madim (*Mars*) is II 144n
 Naudin on II 119
 Noah, Jehovah &, same I 444
 Noah prayed before body of II 467
 not 1st man I 324
 Patriarch, & Kabiri I 642n
 primitive human race II 125
 progenitor of human race II 467
 "Prophet of the Moon" II 468
 races of II 3, 46, 457
 red II 43n, 124-5n, 144, 426
 rib of II 46, 129, 193
 Rishoun or II 315, 397
 Samael & earthly II 112
 second, septenary II 1-2n
 Semites fr red II 426
 separates into man & woman II 125, 129,
 134n, 135
 serpent & I 404-5
 sleep of II 181
 solus, sexless 1st race II 134
 Swedenborg called, a church II 42n
 two faces yet one person II 134n
 two races preceded II 394
 white, black, red, etc I 323-4
 Zobar on earthly II 44
 Adam-Adami II 452-8
 Bible patriarch (Renan) II 454
 Brahmā-Virāj I 355-6
 earlier than Mosaic books II 43
 Elohīm-Jehovah I 355-6
 manifold symbol II 42
 personation of dual Adam II 456
 Ad-am-ak-ad-mon
 became Adam Kadmon II 43
 Adam & Eve
 apple, tree & II 354-5
 became matter II 273
 fall of II 62, 95n, 354-5
 Jehovah curses, then blesses II 410
 Jehovah is, blended II 125n, 128
 Ophis urges, to eat fruit II 215
 Tahitian II 193-4
 why Cain, Abel &, only humans II 286
 Adamas (Gnos)
 archetype of 1st males II 3
 Ophite, or primeval man II 458
 Adam-Eve
 androgyne 2nd race II 134
 Jehovah or II 127
 Adam-Galatea, soul of, preexistent II 150
 Adami
 Adam, Admi & II 4
 Aryan symbol II 452-8
 dark race II 5
 Adamic Races, Man
 few million years old II 315
 pitrīs ancestors of II 91n
 pre- & post-, were giants II 289n
 Tree of Life, serpent & I 406-7

- Adam-Jehovah
 symb generative powers II 43n
- Adam-Jehovah-Eve
 bisexual creative deity II 125
- Adam-Kadmon [Ādām Qadmōn] (Heb). *See also* Heavenly Man, 2nd Logos, Sons of Light
 Ad-am-ak-ad-mon became II 43
 Adam of *Genesis* 1 is II 129
 Ancient of Days & I 60
 androgyne I 98n, 215n, 246, 337, 355-6, 427, 450; II 37, 129, 269n, 467, 537
 Athamaz, Tamaz, Adonis II 44
 Bath-Kol & I 137
 Bel & Noah preceded II 144
 circle w diameter is I 391
 collective name II 4, 234
 creative subordinate powers II 544
 Creator II 456
 Eve female portion of II 269n
 fecundates Earth I 240
 Fiat Lux of Bible I 246
 First Cause manifests thru I 214
 first triad of, unseen I 239
 host of elohīm II 112n
 Jah-Hovah mind-born son of II 126
 Jehovah & I 619n; II 269n, 537
 knew only Shekhīnāh I 432
 leads prajāpatis, sephīrōth II 129
 Logos or I 99n, 214, 429; II 25, 234
 Lord is II 127
 made in image of God II 46n
 Manu-Svāyambhuva & II 128, 704n
 Philo calls, mind II 490
 prototype I 450
 quaternary or II 595-6
 Sacr-n'cabvah or II 467
 separates into male, female II 128
 Sephīrāh, Brahmā, Ādi-Sanat I 98
 Sephīrāh wife, mother, etc, of I 430
 Sephīrōthal Tree or I 352; II 293
 sexless II 37, 128, 595
 symbol of generative power II 124n
 synthesis of builders I 436-7
 ten sephīrōth I 391, 427, 432-3; II 1-2n, 544, 704n
 Tetragrammaton I 99n; II 596, 601, 625n
 Tree of Knowledge II 4, 293
 Trinity in one I 432-3
 typifies water & earth II 124n
 vehicle of Ain-sōph I 179, 432
- Adam of Dust
 earthly II 78-81, 86, 112, 458
 nephesh breathes into I 242n, 247
- requires 2 middle principles I 247
 third Adam is II 457
 woman issues fr rib of II 129
- Adam Rishoon, Rishoun [Ādām-Rishōn] (Heb) II 315, 397
- Adams, John C. II 441
- Adam's Earth
 mūlaprakriti I 10n
 unity of matter of kabbalists I 543n
- Adan, mandrakes in city of II 27n
- Adanari. *See* Ardhanārī
- Ada-nāth. *See* Ādi-nāth
- Adaptation(s)
 evidence of guiding process I 277-8
 factor in variation II 738
- Ad-ar-gat (or Astartē, Syrian) II 42n, 43
- Adbhitanya [Adbhutama] II 319
- Adbhutam (Skt), impenetrable Rājah II 621
- Adept(s) II 94. *See also* Arhan(s), Cis-Himalayan, Initiates, Mahātmas, Masters, Seers
 -astronomers II 699
 re Atlantis II 406
 can produce organic matter II 349
 can separate his upādhis I 158
 can transfer consciousness I 166
 concealed knowledge & I xvii, 156
 defined I 273
 dragons/serpents & I 404; II 94n, 210, 280n
 dwelt under pyramids II 351-2
 "euthanasia" of II 531
 in every age I 484
 few, know highest initiates I 611-12
 future mankind of II 446
 Galilean II 231
 -healer II 361
 India still has I 311
 initiation of II 215, 558
 jīvanmukta or high I 46n
 keeps personalities separated I 275
 knew of races on Mars, Venus II 699
 knowledge I 605; II 216, 700-1
 know occult properties of light I 516
 know their dhyanī-buddha I 573
 laws & duties of II 82
 lives of great, of Aryan race I vii
 manus, rishis & II 425
 maruts, nirmānakāyas & II 615
 master of occult sciences II 280n
 may read future in an elemental I 631
 moon mystery & I 179-80
 mountain abodes of II 494
 names given to II 210n, 211, 215
 Nebo starts new race of II 456

- re nebular theory I 590-7
 not influenced by genii I 295 &n
 nursery for future human I 207
 perceive the supersensuous I 489, 515, 582n
 planes of consciousness & II 701
 power of, to change his form II 705n
 preserve the wisdom-knowledge I xlv
 rapport w higher globes II 701
 records of I xxiv; II 23
 of right- & left-hand path I 417-19; II 211,
 495, 501
 Rudra-Śiva forefather of II 502n
 seed for future II 228
 seven classes of, (Row) I 574
 śishta, holy sons of light or II 531
 Śiva patron of II 282
 solved mysteries of life, death II 451
 spiritual intuition of I 46n
 third, 4th, 5th races of II 210
 visions of, checked I 273
 war betw, & sorcerers I 417-20; II 384, 495,
 501
 re White Island II 407
 wisdom imparted to II 636
 Wondrous Being holds sway over I 207-8
 won't give harmful information I 306
- Adeptship**
 seven degrees of II 614
 "War in Heaven" & II 380
- Adhivāhikas (Skt) I 132**
 Ad-i, 1st speaking race II 452
 Ādi (Skt) original I xix, 129; II 42, 452
 Ādi-bhūta (Skt) I 129
 Kwan-yin or I 136
 primeval cause I xix
- Ādi-buddha (Skt)**
 Avalokiteśvara & I 110
 various names for I 571
- Ādi-buddhi (Skt)**
 not personal God or Creator I 635
- Ādi-buddhic Monad**
 manifests as Mahā-buddhi I 572
- Ādi-budh (Skt), karma & II 48**
 Ādi-budha (Skt) I xix, 54n
 Ādikrit (Skt), creator, Hari, or I 371-2
 Ādi-nāth (Skt), Adam is II 452
 Ādi-nidāna (Skt) I 98
 Ādi Parvan. *See Mahābhārata*
- Ādi-śakti (Skt)**
 emanation of mūlaprakriti I 10
- Ādi-sanat (Skt) I 31**
 Ancient of Days, Brahmā or I 98
 Ādi-Īśvara (Skt), First Lord II 452
- Aditi (Skt). *See also* Devamātri**
 ākāśa or I 137, 332, 527n; II 42n, 613
 cosmic deep, Space I 53n; II 269
 Daksha son of, I 142, 623; II 247n
 Egyptian 7-fold heaven II 613
 Eve & I 355-6
 female Arani (Vedic) II 527
 feminine Logos I 431
 Gaia (Gaea) II 65, 269
 higher aspect of nature II 65
 hydrogen, oxygen, or I 623
 light, sound, ether & I 431-2
 Mārttānda (Sun) 8th son of I 99, 448, 529,
 553; II 210n
 Mother-space, Darkness I 99
 mūlaprakriti or I 430, 431
 point in disc or I 4
 -prakriti, spiritual-physical I 283
 Sēphirāh or I 354-6; II 43
 seven sons of I 72n, 434, 448, 553;
 II 210n
 sister or form of Diti II 613
 Sūrya son of, & Dyaus I 100-1
 Tiamāt, Sēphirāh or I 357
 Tiphereth issues fr II 214
 Vāch & I 137, 355-6, 431, 434; II 107
 Venus post-type of II 458
- Āditya(s) (Skt)**
 Adhivāhikas or, aid Jīva I 132
 allegory of the 8 or twelve I 100
 divine sacrificers, pitris or II 605
 gods in Vaivasvata cycle II 90
 highest dhyāni-chohans II 585
 Indra as II 382n
 life behind phenomena (Roth) II 489
 pitris' paternal great-grandfather II 248n
 seven planets or I 99-101 &n
 twelve, of Vedic tridaśa I 71n
 various names for I 92; II 182, 585, 605
 Varuna, chief of II 65, 268n
- Ādi-Varsha (Skt), Eden of 1st races II 201, 203**
- Ad-m, Admi II 4, 42n. *See also* Adam**
- Ad-on [Ādōn] (Heb)**
 Lord of Syria II 42n, 43
 structures erected to II 541
- Adonāi, Adoni, Adonim (Heb)**
- Aidōneus, Dionysius & I 463**
 associated w Sun I 577; II 538n
 associated w Yaho-Iah II 129
 first sons of Earth II 452
 Jehovah made into II 465, 509
 Jews used, not Ehyeh or YHVH II 452
 Lévi's diagram of, & Enoch II 533
 name of Jao-Jehovah I 438; II 389

- names of I 463
Satan's throne footstool of II 235
stellar spirit I 449
fr Syrian Ad-on II 43
- Adonis**
father of, became Apollo Karneios II 44
"First Lord" II 452
lunar god I 396
Mysteries of I 353; II 212
son, father, husband I 396
various names for I 353; II 44
worship of, & Osiris II 769n
- Adrasteia (Gk), aspect of Nemesis II 305n**
- Advaita (Skt), Parabrahman of I 54n, 451**
- Advaita Vedānta (Skt)**
von Hartmann approaches I 50
"I am myself God" I 636
one secondless Existence is I 54n
pradhāna called illusion I 62
prakṛiti & puruṣa II 598
roots of, & Buddhism identical I 636
triple aspect of Deity in II 597n
- Advaita Vedantists, Advaitins**
approach esoteric philosophy I 55
atheists, not atheists I 6, 8, 522
Buddhists in disguise I 636; II 637
doctrine of I 79n
Hegel & I 52n
initiates, yogins fr I 522
upādāna of I 55-6, 370n
Viśiṣhta, & Parabrahman I 233n, 451
- Advent, Second**
of Christ, Enoch, Elijah II 531
Kalki-avatāra, paranirvāna & I 268
- Adversary(ies) I 411-24; II 234-5. See also**
Lucifer, Rākshasas, Rebels, Satan
of anthropomorphic god is Devil II 378
asuras, rudras & II 164
first, Nārada in Purānas I 413
has ever existed I 411
highest archangel became II 60
incarnated in man II 164
Jehovah II 387
Jews forbidden to curse II 477
lowest aspect of Lucifer II 162
origin of II 487
required by nature's harmony I 411
Satan as the II 60-1, 235-6, 243-5, 375-6,
387-90
Satan, or murderer II 389
- Adversus Gentes. See Arnobius*
Adversus Haeresis. See Irenaeus
Adv. Haeres. [Panarion] I 404. See Epiphanius
Advaita. See Advaita
- Adytum(a) I xxxvi, 426. *See also* Holy of Holies
Crookes approached I 626
Sanctum Sanctorum II 459-74
truths of I 117-18
- Aeaea, Ulysses & Circe on isle of II 769n
- Aed-en (Eden) II 42n
- AEIOV, first 5 races II 458
- Aelian(us), Claudius
— *De natura animalium*
dragon's inner nature II 355
— *Varia historia*
Aeschylus II 419n
Theophrastus [Theopompus] ref II 371, 760
- Aeloim, Les. See Lacour, P.*
- Aeneas, Apollo uses astral double of II 771
- Aeneid. See Virgil*
- Aeolus, & the winds I 466
- Aeon(s), Aiōn (Gnos). *See also* Angels
androgynous or 6th & 7th II 458
angelic beings & periods I 416
angels create 365 of I 350
beginning of I 612
Christ, Michael, chief of I 195n
emanation of dual II 569n
eternal & immutable I 63; II 488
everything created thru I 349
First Logos I 351
intermediate, & creation II 488
Lord of the Genii I 195
manus & I 442
Mikael 1st of II 381
motion during kalpas or I 116
rebellious, in *Pistis Sophia* II 604
sliding down of I 416-17
time oldest of, (Protogonos) II 490 &n
wrongly equated w Adam I 642n
- Aerobes**
first round devourers & I 258
live on "dead" tissues I 249n
men & animals swarming w I 260-1
- Aerolites, Arago demonstrated II 784n**
- Aeronautics II 426-8**
- Aesar, Etruscan & Irish god II 114**
- Aeschylus**
Father Bathybius & II 674
initiate II 419n, 524 &n
not understood by moderns II 524n
Prometheus older than Hellenes II 413
sacrilege of II 419
— *Prometheus Bound*
Atlas supports the heavens II 763
dual character of myth II 523
karma-nemesis I 642-3
mindless, senseless man II 411

- miserable state of humanity II 522
 story summarized II 414
 tortures of Prometheus II 412-13
 trilogy of, lost II 414
 untainted mind heaven's gift II 413
 variously quoted II 411-22, 521-4
 — *Seven Against Thebes*
 fourth generation heroes II 271
- Aesculapius. *See* Asklēpios
- Aesir, Aeser, Ases (Norse)
 create world fr Ymir II 97
 dhyāni-chohans or I 427
 drove Turanian dwarfs north II 754
 Odin father of I 427
 parallels in other religions II 97
 purified by fire II 99
 ruled world preceding ours II 97
 twelve, in Edda II 27
 war w frost giants II 386
- Aether I 330-2, 527 &n. *See also* Ākāśa, Dai-
 vīprakṛiti, Elements, Ether, Protyle
 ākāśa & I 76, 296n, 332, 343-4, 485; II 511
 &n
 on another plane I 487, 488n
 astral light shadow of I 341
 born of Erebos & Nux I 110
 divine Idea moves the, (Plato) I 365
 ether of science & I 13, 332, 460, 485-8, 508,
 536
 Father, (Plato) I 465
 Father-Mother I 13, 76
 fire &, or mind-consciousness I 216
 fire in its purest form I 87
 Fohat son of II 400n
 four elements & I 141, 347, 460, 464
 Homer silent re I 426
 Lucretius re I 485-6
 Magnes I 344
Magnus I 331
 material, psychic, spiritual I 508
 no, no sound I 536
 Osiris, Zeus-Zen as II 130
 Pater omnipotens I 331
 personified as a god I 141
 primordial chaos, creation & I 332
 quintessence of energy I 508
 seven principles of I 536
 solar fire, Aith-ur or I 527
 Spiller's incorporeal substance I 508
 unseen space & veil of deity I 343
- Aethereal Winds
 impregnate divine egg I 365, 461
- Aethiopians. *See also* Ethiopians
 brought fr Indus to Nile II 418
- Eastern, & pyramids II 429
 one of three 5th race types II 471n
- Aethiops, Ethiops River II 417-18
- Aetna. *See* Mt Aetna
- Affection, Devakī progenetrix of II 528
- Affinity, Epicurus & Leucippus re I 2
- Afghanistan, Afghans
 Arabs fr II 200
 older than Israelites II 200n
 twelve tribes of I xxxiii; II 200n
- Africa
 appeared before Europe II 200, 368
 Atlanteans fled to II 743-4
 dolmens found in II 752
 emerged in early Atlantis II 264, 368
 European Neolithic plants fr II 739
 future continents & II 404n
 giants & dwarfs in II 754
 Irish stones fr II 343
 Lemurian portions of II 7
 man originated in, (Darwinist) II 679-80
 Neolithic man fr North II 716n
 Nila Mountain symb in Western II 403n
 North, joined by Atlantis to Venezuela
 II 791
 NW, once part of Spain II 8n, 740, 793
 not Atlantis or Lemuria II 263, 329
 rose after Asia II 606n
 serpent revered in II 209
 South American fauna & II 792
 submerged in 3rd race II 327
 tall, fair-skinned race in II 754
- African(s) II 168. *See also* Negro
 crossed into Europe II 740
 effects of isolation upon II 425
 giants, dwarfs among II 433n
 karma of, savages II 168
 large cranial capacity of II 168n
 offshoots of Atlanteans II 716n, 740-1
 races dolichocephalic II 193n
 some, cannot be civilized II 421n
 some, "were not ready" II 162
 worshiped idols II 723
- Agadi (Akkad), capital of Sargon I 319n
- Against Apion*. *See* Josephus
- Against Heresies*. *See* Irenaeus
- Agassiz, Jean Louis Rodolphe II 646
 theosophists respect II 651
 — *Principles of Zoology*
 budding among corals II 133
 fauna evolves towards man II 170
 man's multiple origins II 607n, 610-11
- Agastya, Dattoli or II 232n

- Ἄγαθαί καὶ κακαὶ δυνάμεις (Agathai kai kaikai dunameis, Gk). *See also* Appendix Christ & Satan in Christianity II 497 good & evil forces [de Mirville] II 515
- Agathodaemon, Agathodaimon (Gnos) anathematized II 377-8 became Adversary, Satan II 60 Chnouphis or Chnoubis is I 472-3; II 210 &n, 377 Chnumis II 518 Clement knew secret of II 280n coiled within Tiphereth II 214 endowed w divine wisdom II 210, 377 Gnostic savior or Priapus II 458 good serpent or Logos I 410 good spirit I 344 guardian of deceased I 410 Hermes, Seth & II 362 Kakodaemon & I 412 king of Egypt II 366 Mercury as II 28 number 700 & II 518 Seraph, fiery serpent I 442
- Agathon, To Agathon (Gk) the Good evil &, [de Mirville] II 515 intellectual quaternary & II 599 nous in close affinity w II 25
- Age(s). *See also* Black Age; Brahmā, Age of; Bronze Age; Cycle(s); Geological Periods; Golden Age; Ice Age; Iron Age; Kali-Yuga; Silver Age; Yugas among the ancients II 66 Earth's II 47, 66, 154 four, (*Opera et Dies*, Hesiod) II 270-1 four, of man I 377; II 198, 321 Great I 203; II 77 greatest conceit of our I 133 man's II 148 of our globe II 149n, 154 prehistoric II 67 of pygmies II 715n races often alluded to as II 270-1 seven, of man II 117, 312n three occult II 52n
- Age and Origin of Man. See* Pfaff, Dr F.
- Aged, the, 1st-born Protogonos or II 703-4 &n
- Agglutinative Languages spoken by some Atlanteans II 199 stage in language development II 662
- Āgneya (Skt), synonym of Krittikā II 550
- Āgneyāstra (Skt) fiery weapon. *See also* Ashtar Vidyā mentioned in Commentary II 427 not edged weapons II 629n
- sevenfold, & 7 priests II 630
- Viśvakarma fabricated II 559
- Wilson, Bawa re II 427n
- Agni(s) (Skt) I 462; II 381-3. *See also* Element(s), Fire
- Ἄγνός, Agnus Dei, or, (Kenealy) II 383 arani, pramantha &, (Vedas) II 101, 526-7 Aryan II 114 asura(s) in *Rig-Veda* II 92, 500 bhuranyu or II 520 dropped seed of Kārttikeya II 550 Garuda mistaken for II 565 identical w elohīm, cherubs II 85 *ignis* (Lat) fr II 101, 114 kāma identified w II 176 Kaśyapa & II 382 located in tail of tortoise II 549 maruts sons of, (*Rig-Veda*) II 613 Mātariśvan associated w II 413-14n one of 49 fires II 57n, 85 one of Vedic Trimūrti I 90; II 114 seven friends, horses, heads of II 605 seven-rayed I 448 seventh tongue of black I 443 seven tongues of I 341 son of Lakshmī II 578 star in Ursa Minor II 612n Vaiśvānara name of II 311n
- Agni Abhimānin (Skt) Brahmā's son II 247, 521
- Agnibāhu (Skt), son of Priyavrata II 369n
- Agnibhū (Skt) Kārttikeya called II 382n, 550, 619
- Agnibhuva. *See* Agnibhū
- Agnīdhra (Skt), divides Jambu-dvīpa II 320
- Agnihotris (Skt), knew soma powers II 499
- Agniputra (Skt) Titans-Prometheus-Kabirim II 363
- Agniratha (Skt), weapon fr flying vessel I 563
- Agnishvāta(s) (Skt) II 77-85 barhishads & II 77-9 completed egoic man II 79 fiery dragons or II 280n fire-dhyānis, dhyāni-chohans II 91-2 incarnated in 3rd race II 91 -kumāras II 78, 361n no astral body to project II 78-9 -pitris awakened man I 181; II 89, 280n, 525n Prometheus or II 79, 411 saviors II 411-12 Sons of Fire I 86-7 triple set of II 89
- Agni-Vishnu-Sūrya (Skt) source of 7 planets or gods II 608

- Ἄγνός (Hagnos, Gk)
 Agni or, (Kenealy) II 383
 Agnostic(ism) II 589
 Faraday more an, than materialist I 507
 Janus-faced I 528n
 de Quatrefages an II 645
 Spencer an I 14
 veiled materialism of I 327
 Western psychology tends toward I 636
 Agnus Dei (Lat) II 383
 Agra-saṃdhānī (Skt) I 105
 Agriculture
 Ceres taught man II 390
 improved by Huschenk II 396
 Kabiri taught man I 642n; II 364, 390
 man instructed in, (*Y-King*) II 374
 Osiris-Isis taught, (Basnage) II 366
 Agrippa, Heinrich Cornelius I 611
 John Trithemius & I 453n
 MS on giants, shadows II 487
 Agruerus (Phoen) II 142 &n
 Ah (Pers), to be II 608
 Aham (Skt), "I" I 78, 453
 Ahaṃkāra (Skt) egoism, "I-maker"
 desires of, & our globe I 260
 "I-am-ness" I 452
 kāma-rūpa of II 241
 leads to every error I 536n
 Mahat, 5 tanmātras & I 256n; II 639
 manas springs fr I 334
 origin of elements II 616
 -rūpa, dhyāni-chohans near to I 197
 secret element in *VP* I 65-6
 spread of, in kali-yuga II 614
 triple aspect of I 335n, 452-3
 A-hamsa, A-ham-sa. *See also* Haṃsa
 Brahma (neuter) is I 20
 esoteric meaning of I 77-8; II 465
 Aham-ship (egoism) I 75
 Ahan (Skt) day II 58
 Ahath (Heb) one (fem) I 129, 130n
 Ahaz, King, Isaiah addresses II 492
 Ahēr (Heb), fallen angels II 508
 Ah-hi. *See also* Ahi
 dhyāni-chohans, -buddhas I 37-8, 53
 Ahi (Skt) snake, serpent II 181-2n
 -*Vṛitra* (Skt), Indra's battles w I 202;
 II 382, 384
 Āhiyē II 468. *See* Ehyeh
 Ahmed-ben-Yusouf Eltiphas. *See* Taifāshī
 A'hoor [Āhōr] (Heb) II 538
 Ahriman (Zor). *See also* Angra Mainyu, Satan
 brother of Ormazd II 283n
 devs ministers of I 577
 dual nature of II 517
 Fall & II 283, 516
 made into a devil II 93
 Michael conqueror of II 479
 origin of II 490-2
 shadow of Ahura Mazdā II 488, 490
 Sons of Light are II 489
 Typhon or II 93, 283 &n, 420, 516
 Ahti, the Dragon (Finn) II 26
 Ahu, Ain-sōph becomes, One I 113
 Ahura (Zor)
 same as asura II 59, 92, 500
 sevenfold II 607
 thru, asuras restored II 61
 Ahura Mazdā, or Ormazd (Zor) II 384-5, 420.
 See also Ormazd, Zoroastrianism
 Ahriman shadow of II 488
 Angra Mainyu black shadow of II 380
 Asura-Mazdā becomes II 92, 488
 connected w mānasaputras II 608
 defeats Ahriman, who falls II 516
 dual nature of, & Satan II 476
 Farvarshi, Ferouer or II 478, 480
 head of 7 Amesha Spentas II 358, 608
 instructs Yima II 291-2, 609-10
 light of the Logos II 233
 made Holy Tree II 97
 maker of material world II 291
 names of I 110; II 704n
 spiritual, purified man II 517
 Ahura-Mazdāo II 92
 Ai, King of, crucified II 558
 Aidōneus (Gk), ident w Pluto I 463, 464
 Ailanthus (tree), bisexual II 133
 Aima, Aime [Immā] (Heb) II 83
 Bināh or, woman w child II 384n
 Ain, Aiōr, En (Heb). *See also* Or
 Macroprosopus II 626
 only self-existent I 214
 Aindrī. *See* Indrānī
 Aindriyaka (Skt) or Indriya Creation
 evolution of senses II 614
 Third Creation or I 446, 453-4
A'in-i-Akbari. *See* Abu'l-Fazl 'Allami
 Ain-sōph [Eyn-sōph] (Heb) I 429; II 233.
 See also Boundless, Unknowable
 Adam Kadmon vehicle of I 179, 214, 432;
 II 730
 alone above māyā I 54n
 becomes One, Échod, Eka, Ahu I 113
 beingless, sexless I 351
 Chaldean Anu I 357
 Chaos, Space, Void or I 109, 214, 343;
 II 126

- concealed of the concealed II 111
 does not create I 349, 353-4
 emanates Shekhinah I 433n
 endless No-thing I 214, 350; II 126
 found now only in *Zohar* II 540
 Gnostics knew esoteric meaning of II 386
 how it can manifest I 214
 Jehovah's name & I 335
 kabbalists knew II 459
 one infinite unity I 349
 One though many forms in him II 290
 Parabrahm I 391, 571; II 128, 553
 pelican & I 80
 sephirōth & I 350, 614; II 39
 should not be given form (Lévi) II 536
 symbolized in pyramid I 617
 unknowable, unnameable II 41, 128, 472
 Zeroana Akerne & I 113
- Aiōn. *See* Aeon
 Aiōr. *See* Ain
- Air (element) I 142; II 582
 birth of I 250, 330, 447
 fr, comes heat & fr heat water I 330
 developed in 2nd round I 260
 in early rounds I 252-4
 ether & I 372-3, 534, 587
 extinguishes fire at pralaya I 372-3
 fluidic fire II 114
 four elements & I 141, 216, 218n, 284, 461-5,
 535-6; II 616
 hydrogen generator of II 105
 Indra, Vāyu or I 462
 Lucifer, Prince of II 515
 molecular separation of, (Keely) I 564
 one of 7 natural elements II 616
 pure, & continuous life I 260, 626 &n
 in Pythagorean Kosmos II 599
 St John, eagle &, (table) II 114
 second to appear I 337, 365, 447
 Sons of Rebellion in II 386
 symbol of human soul II 113
 third race lived in, water, fire II 220
 touch is property of I 205, 372; II 107
 universe fr water, fire & I 92 &n
 Vāyu or, Vedic god I 462; II 114
Viṣṇu Purāna re I 521-2
 wind, spirit & I 342
- Air Vehicles. *See* Vimāna
 Airy, Sir George B.
 re bodies not under gravitation I 584n
- Airyamā-ishyō (Pers)
 prayer invoking Airyaman II 517
- Airyaman (Pers)
 divine aspect of Ahriman II 517
- Airyānem Vaego, Airyāna-Varsedyā
 Asian birthplace of physical man II 416n
 Eden or II 204
 eternal spring of II 356
 original Zoroaster born in II 6
 polar land of gods II 291
 Airy Bodies, Lords of II 75
- Aīsa (Aisa, Gk), is karma II 604-5n
- Aish [Ish] (Heb) II 561
- Aitareya Brāhmana* II 500. *See also* *Taittirīya Brāhmana*
 Earth called Sarparājñi I 74; II 47
 Fire is all the deities I 101
 Io (cow), story of II 418n
 Sun doesn't rise or set (Haug) II 155
- Aitareya Upanishad*, "This" in I 7
- Aith-Ur, solar fire, aether I 527
- Aja (Skt)
 dragon in highest sense II 355
 kāma is II 176, 578
 Logos or II 69n, 355, 578, 602
- Ajal II 376. *See* Azāzēl
- Ajitas (Skt), refused to create II 90
- Ajunta, built on labyrinth II 221
- Ak, Ak-ad (Assyr), father-creator II 42 &n, 43
- Akad. Vorles (Hist of Indian Lit)*. *See* Weber
- Akarot (Skt) created II 253
- Ākāśa (Skt) I 13 &n, 535-7; II 511-13. *See also* Aether, Astral Light
 Aditi or I 527n; II 42n, 613
 aether, astral light I 197n, 256, 331; II 511
 anima mundi I 197n
 aspect of Archaeus I 338n
 celestial virgin & mother I 332
 chaos or vacuity I 452
 cosmic ideation I 326
 differentiation of elements in I 452
 Diti buddhi of II 613-14
 dual aeons & II 569n
 ether lower form of I 13n, 61, 76n, 97,
 296-7n, 326
 ether of the occultist I 515n
 ether principle of I 526n
 Father-Mother I 18
 fifth universal principle I 13n
 first matter may have been I 253
 first to wake fr pralaya I 18 &n
 Fohat & 7 principles of I 110
 Holy Ghost, Sophia or I 197
 Kant's primeval matter I 601-2
 Keely & 5th & 6th principles of I 561
 knowledge of, essential I 587
 maruts & lower principles of II 615
 matter on another plane I 487

- Mother-Father of Logos II 400n
 names for I 140
 Nārāyana concealed in I 231
 nirvāna &, (objectively) eternal I 635
 not ether of science I 296n; II 511n
 nounenon of ether I 137, 254-5, 534, 536
 One Element, the I 140
 pradhāna in another form I 256
 primordial substance I 326
 proceeds fr chaos I 536
 Ptaḥ is I 353
 radiation of mūlaprakṛiti I 10, 35
 septenary I 527n
 sound & I 205, 255-6, 296n
 Sound, Word, & I 256, 372
 Space as I 534, 537; II 511-12
 suns are kāma-rūpa of I 527n
 supra-solar upādhi I 515n
 waters of space I 457-8n
 wrongly transl as aether I 332, 343, 485
- Ākāśic
 nature of 1st dhyān-chohans I 82
 pralaya &, “photographs” I 18n
- Akbar, Emperor
A'im-i-Akbari & I xxiv &n
 sacred MSS hidden in reign of I xxiii &n,
 xxxiv
- Åker (Egy), slays Apap II 213, 588n
- Akhu (Egy) II 632 &n
- Akibeel, taught portents II 376
- Akkad, capital of Nimrod & Sargon I 319n;
 II 691
- Akkadia(ns), Akkads
 fr Ak-ad (Assyr) II 42n
 Aryan instructors of Chaldeans II 202
 calendar of II 693
 creation story of II 53
 creative gods of II 54, 365
 earlier than Chaldeans I 650
 emigrants fr India I 392; II 202-3
 Genesis of I 357
 Great Deep of II 53, 477
 months derived fr zodiac I 649-50
 Moon called “Lord of Ghosts” II 139n
 Sargon of II 691
 seven-headed serpent of I 407
 taught emanation not creation II 54
- Akki (Assyr), reared Sargon I 319-20n
- Aksha (Skt), latitude II 402n
- Akshonnati (Skt)
 elevation of pole II 401-2n
- Akta (Skt), Agni as, suggests Christ II 101n
- Alahim II 488. *See also* Alhim, Elohim
- Alais (France), meteorite w carbon at II 706
- Al-ait, god of fire II 142n
- Alaskan Peninsula II 327
- Alaya [or Ālaya] (Skt). *See also* Anima Mundi
 alters during life period I 48
 Logos male aspect of I 58
 Universal Soul I 49
- Albatross, magical properties I 362
- Albertus Magnus I 581-2n
- Alcmenes, three-headed statue by I 387 &n
- Al-Chazari, Book of. See* Ha-Levi
- Alchemy (ists, ical) I 82n, 438
 alkahest of, & making man I 345
 angelic “Watchers” & numbers I 119
 artificial evolution by II 349
 Aryans learned, fr Atlanteans II 426, 763n
 athanor of I 81
 atoms were souls to I 567
 Bacon, Roger, protyle & I 581-2 &n
 celestial virgin of I 458n
 correlate sound & color I 514n
 creates ozone by sound I 144n, 555
 cube unfolded II 592-3
 Diocletian burned, books II 763n
 elements of I 141, 520; II 113-14, 592
 fire of I 81n; II 105-7, 113-15
 Frankenstein monster & II 349
 Inquisition & II 238
 “Mercury” radical *moyst* of II 542
 metaphors hide meaning I 520
 Mysterium Magnum & astral light II 511
 nature of hydrogen II 105-6, 113
 new, or metachemistry of Crookes I 622
 primordial substance of I 330
 renaissance of, in Egypt II 763n
 science & I 144n, 496
 sevenfold ether I 524n; II 594n
 spiritual secretion of I 509
 sun in ship on crocodile I 409-10
 swastika, sign II 99
 transmutations in nature II 170
 unity of matter I 543n
- Alcyone, a Pleiad
 Alpha Draconis & II 432
 central point of universe II 551
 daughter of Atlas II 768
 Sun orbits, (Maedler) I 501
- Aldebaran, in conjunction w Sun II 785
- Aldobranda [Aldrovandus], Ulysses
 embalmed a dragon II 207n
- Aleim (Heb)
 college of priests II 202, 215
 Tzyphon one of, (Lacour) II 216n
- Aleph (Heb letter A)
 bull, ox, Taurus, etc II 551, 574

- symbol of unity I 78
 of Taurus & Christ I 656
 Aletae (Phoen)
 fire worshipers II 142n, 361
 Kabiri &, (Faber) II 360
 Titans in Sanchoniathon II 141-2 &n
 Alētheia (Gk)
 angle of Gnostic square II 573
 breath of god I 2n
 Aleutian Islands, America & Asia once connected by II 322n, 327
 Alexander, Professor Stephen
 confirms nebular theory I 588
 Alexander Jannaeus, slew initiates II 504n
 Alexander Polyhistor, Berossus fragments in I xxvi; II 53, 54, 65n
 Alexander the Great
 Berossus compiled history for I xxvi
 confused Nile & Indus II 417-18
 destroyed Magian works II 6n
 Greeks w, taught astronomy I 650
 went to Attock, not India II 418n
 Alexandria. *See also* Neoplatonism, Ptolemy
 built 332 BC I 361 &n
 Gnostics of, & initiations I 416
 Greek astronomers at I 658
 Indian figures known to I 361
 initiates of, on number one II 574
 Platonist of, compiled *Pymander* II 267n
 Alexandrian Library
 Caesar's burning of II 763n
 destroyed 3 times II 692
 MSS of, copied, destroyed I xxiii, xxxiv
 Alexandrian School
 certain Church Fathers in I xliv
 ἀλεξήτηριοι (alexētērioi, Gk)
 tutelary gods (Seldenus) I 394
 Alfuras, skulls of II 522
 Algae I 177; II 712
 Algebra II 555
 Algeria, dolmens found in II 752
 Alhim (Heb). *See also* Elohim
 becomes Jahva-Alhim I 346
 light & II 37-8, 41
 π & numerical value of I 91, 114; II 38
 Alhim-ness II 40
 Ali (Alee) Beg, M.M. *See* Mitford, G.
 Alkahest I 345
 Alkaloids, in plants, animals, men I 261-2 &n
 All, the. *See also* Absolute, Parabrahman
 Absolute, No-Thing I 73, 346, 629; II 553
 absolute thought opposes II 490
 Abstract I 15n
 Boundless I 109
 Brahmā emanates out of I 7
 ceaseless breath of I 75
 circle is II 621
 eternal, infinite I 8
 Hermetic invocation to I 285-6
 Oeahoo or Rootless Root of I 68
 one-voweled term I 20
 Pan once was II 581
 point in mundane egg I 1
 precosmic "darkness" I 450n
 ray of the Unknown I 106
 That or II 158-9
 Unit merged in I 330
 universe not separate fr II 384n
 unknown, unknowable II 272, 490
 various names for II 553
 Alla, Allah (Arab) II 601-2
 Allahabad (India)
 built on earlier cities II 220-1
 lunar kings resided at I 392
 All Be-ness, All-Being I 55
Allégories d'Orient. See Court de Gébelin
 Allegory(ies). *See also* Fable, Legend, Myth
 allegory within an II 94
 ark & 7 rishis an II 139
 astronomical II 380
 based on reminiscence II 293
 Bible, now unveiled I 315
 bisexuality universal in II 125
 esoteric teaching uses II 81
 Fohat key to many I 673
 foolishly called fables II 103
 Garuda origin of other II 564-5
 of initiation & adeptship II 380
 interpretation of I 310; II 94n, 384, 765
 of Noahs, Vaivasvatas, etc II 314
 Purānas are history & I 520; II 253, 323
 record of real events II 235
 reject, based on creeds II 194
 seven, 10, 21 rishis, munis, etc II 259n
 of Soma & Tārā II 498-9
 symbolism &, in Mysteries II 124
 wisdom preserved in I 307, 466; II 235, 410
 years of patriarchs are II 426
 zodiacal, historical II 353
 Allen, C. Grant II 686n
 exaggerations of, exposed II 687n
 man begins in Eocene II 288, 679, 690n
 Neanderthal skull II 687
 origin of cave man unknown II 740n
 Paleolithic man ape-like II 740
 All-Father (Norse) II 100
 willed universe into being I 427
 All-Force, inherent in the Monad II 110

- Alligator II 753n. *See also* Crocodile
- Alligator Mounds, not tombs II 752-3 &n
- All in All, 7-voweled term I 20
- Alm, Mohammedan symbol for virgin II 463
- Almeh, Egyptian dancing girls II 463
- Al-Orit II 361. *See also* Al-ait
- Alorus-Adam of Berosus II 454
- Alphabet(s) II 547n
 of Cadmus I xxiii
 Chinese I 307
 Egyptian I 267n, 307; II 581
 Hebrew I 114n; II 581
 Kabiri invented II 364
 Mayan I 267n
 occult meaning of I 94, 307; II 574
- Alpha Draconis II 356. *See also* Pole Star
- Great Pyramid & I 407, 435; II 432
- Alphonso [X], lunar tables of I 667n
- Alps
 elevated greatly since Eocene II 727, 778
 formerly a sea bottom II 787n
 man saw rising of II 751 &n
- Al-Taifāshī. *See* Taifāshī
- Altar(s)
 horns placed near Jewish II 418n
 in our hearts I 280
 proportions of I 208-9n
 seven fires before Mithraic II 603
- Alter und der Ursprung . . . See* Pfaff, F.
- Altruism, Altruistic
 intellect &, serve mankind II 163
 law of harmony depends on II 302n
 only palliative for life's evils I 644
- Altyn-tagā, Altyn-toga [Altyn-tagh Mts]
 ancient civilization in I xxxii
 hidden library in I xxiv
- Am, or Om II 43. *See also* Aum
- Amalthea (Gk)
 goat transformed into II 579
- Amānasa(s) mindless (Skt) II 90-1
 defile future abodes II 191
- Amazarak, taught sorcerers (*Enoch*) II 376
- Amazons
 Aphides are like II 133
 prescribed circle-dance II 460
- Amābā (Skt) II 551
 mother or, Aditi, ākāśa, etc I 460
- Amber, Phaeton's sisters' tears II 770n
- Ambhāmsi (Skt), chief of Kumāras
 four orders of beings I 458n
 Great Deep, chaos or I 459-60
- Ambrose, St
 — *De mysteriis liber unus*
 re cardinal points I 123
- Ambrosia
 flying dragon drank II 516
 Ūrdhvasrotas feed upon II 162
- Amdo, Tsong Kha-pa born in I 108n
- Amen, Ammon, Amon, Amun (Egy)
 concealed god I 366 &n
 Khnum later becomes I 365
 Mout daughter, wife, mother of I 91n, 430;
 II 464
 Neith other half of Ammon II 135
 primeval source of light I 340; II 130
 Ptah & Ammon I 675
 ram-headed I 366; II 213n
 two mystic eyes of II 213
- Ame no mi naka nushi no Kami (Jap) I 214
- Amenophes [Amen-hotep] (Egy), King I 398
- Amen-Rā, Amon-Rā (Egy). *See also* Rā
 immaculate incarnation of I 398-9
 Magna Mater & I 393
 secondary aspect of deity I 367
- Amenthian Region [Amentian] (Egy) II 379
- Amenti (Egy) afterworld
 Aanroo field domain in realm of I 236n
 forty [42] assessors, lipikas in I 104
 kāma-loka, Hel or I 463n
 man becomes pure spirit in I 365, 674n
 Osiris confers justice in I 312; II 481
 Osiris, "the defunct sun," enters II 580
 Soleil dans (Sun in) I 134n
 spiritual ego descends into II 558
 That scribe of I 385
- America(s) I 297. *See also* Mexico, Peru
- Antipodes or II 446, 628
- Arjuna in II 214 &n
- Atlantis & II 34-5n, 147, 407n, 792-3
 called Atlanta II 221n
 cataclysm will destroy both II 445
 continent of, rose II 182, 406-7
 dolmens of II 752
- Europe &, joined by land in Miocene II 781
- fifth continent II 8
- flora of, & of Europe II 790-3
- future continents & II 404n
- giants in II 276n, 293
- gigantic ruins in North II 337-8
- Jambudvīpa & II 403 &n
- land connections w Asia, India II 322n,
 326-7, 781
- mission of, sowing seeds II 446
- mounds in, & Norway II 423-4 &n
- number 7 in II 34-5
- older than "Old World" II 407n, 446, 606n
- parturient symbol & I 390
- Pātāla or II 132, 182, 214n, 628

- prophesied by ancients II 371
 pyramids scattered over II 352
 ruined cities in I 676
 2nd continent & II 402
 sixth & 7th subraces & II 444-6
 submerged in Lemurian times II 327
 two varshas of Pushkara or II 407
American(s). *See also* Indians
 almost a race sui generis II 444
 Basque language like ancient II 790
 European Tertiary &, flora II 727
 Nagals of, & Hindu Nāgas II 213
 Noah II 141
 number 7 among II 34
American Journal of Science
 Dana on European submergence II 324 &n
 glacial periods, floods II 141 &n
 Hunt, T. S., on ether I 495
 Lane, Homer, on heat I 84-5
American Naturalist
 [Skinner reference] I 322
 Todd on oscillations of Earth II 325
Amers, taught magic (*Enoch*) II 376
Amesha Spenta(s) (*Zend*) Beneficent Immortal(s) II 358, 517. *See also* Amshaspends
 Ahura Mazda head of II 608
 rule over karshvars II 384-5
Amevātman (Skt)
 of immeasurable wisdom I 422
Amilakha (Mongolian)
 animating human forms II 34n
Amitābha (Skt) I 356
 dhyaṇi-buddha of Gautama I 108
 O-mi-tu Fo II 179
 Teshu [Tashi] Lama, Gautama & I 471
 Tsong Kha-pa, Gautama & I 108 &n
Amita-Buddha (Chin)
 Gautama's celestial name I 108 &n
Ammianus Marcellinus
 — *Roman History*
 Brahmans of Upper India II 327
 passages under pyramids II 429
 spirits assist divinations I 395
Ammon. *See* Amen
Ammonites, Moloch Sun-Jehovah of I 397n
Ammon-Ra. *See* Amen-Rā
Amoeba
 division into two II 166, 661
 man not lineal descendant of II 259
 sexual & asexual II 116
Amon, Amon-Ra. *See* Amen, Amen-Rā
Amona (Heb) mother, Bināh or I 355
Amos, On. *See* Ambrose, St
Ampère, A. M., Law of I 512 &n
Amphian-Essumene [Amphain Essumen] (Gnos)
 androgynous Aeon II 458
Amphibia(n,s) II 656
 fishes, reptiles & II 256, 257
 forms of, fr 3rd round II 684-5
 healing of limbs of II 166n
 highest development in Oolitic II 258
 man descended fr, (Haeckel) II 656
Amphibious reptile
 human foetus resembles II 188
Amphiōn (Gk), Apollo &, as masons II 795
Amphioxus
 evolution of, to man (Haeckel) II 663
 man compared w II 370n
Amphitritē (Gk)
 goats sacrificed to II 579
 mother of Neptune's "ministers" II 578
 Poseidon became dolphin to win II 775
Ampsiu-Ouraan [Auraa] (Gnos)
 male & female Aeons fr II 569n
Amrita (Skt)
 beyond any guna I 348
 extracted fr "Sea of Milk" I 67
 latent in primordial chaos I 348
 ocean of immortality I 69 &n
 stolen by Rāhu II 381
Aṃśāṃśāvātāra (Skt), Krishna called II 359
Amshaspent(s) [or Amesha Spenta] (Zor). *See also* Amesha Spentas
 archangels or, (Burnouf) I 437
 aspects of Logos I 429
 create world in 6 days II 488
 dual nature of I 235; II 476
 elements stand for I 339
 fight Ahriman, who falls II 516
 One becomes many or I 113
 Ormazd synthesis of I 127-8; II 358, 365n,
 488
 refusal to create not pride II 92-3
 same as asuras, elohīm, etc I 113; II 92
 seven, or builders I 127-8
 ten or 7, & early man II 365
 Zarathustra called II 6n
Amun I 340; II 130. *See also* Amen
Amusement, creation of the world an II 53, 126
Amyot, Father J. J. M.
 saw Trinity in *Tao-teh-ching* I 472
An (Egy) Heliopolis I 674
 basin of Perséa in II 545
 Sons of Rebellion in Air [An?] II 386
Ana (Chald)
 astral light, anima mundi I 91
 Belita, Davikina & II 463
Anaces, Anactes [Anakes] (Gk)

- confused w Aschieros, Kabiri II 106, 360
 Anaerobes I 249n, 261
 Anāgāmin (Skt), degree of initiation I 206
 Anagram II 577-9
 Anagraniyam [Aṇor aṇiyan] (Skt)
 "smaller than the smallest atom" I 357
 Anaitis
 astral light or I 91-2
 Persian Moon-goddess I 395
 Anak, Anakim [Anāq, Anāqim] (Heb)
 giants II 336
 of Joshua II 340
 nephilim called sons of II 755
Analecta. See Brunck, R. F. P.
 Analogy(ies). See also Correspondences
 in chemistry I 218n; II 627
 betw cosmos & man I 173, 177, 206, 227n,
 606; II 29n
 fr cosmos to smallest globe II 66
 dhyāni-chohans & II 700n
 false I 472
 guided ancient philosophers II 616
 guide to occult teachings I 173
 images on various planes II 268
 law in nature I 604; II 153, 699
 limitations of I 150
 logic of, & giants II 154n
 betw man & manvantara I 263n
 pralaya known by I 116n
 principles, rounds, races II 254n, 257, 684-5
 scientific corroborations I 585-6n
 seven rounds & 7-month embryo II 257
 seven turns of key of I 150-1
 Ānandamaya-kośa (Skt), buddhi or I 157, 570
 Anania, G. Lorenzo d'
 four-letter names of God II 602
 Ananta, Ananta-Śesha (Skt)
 form of Vishnu II 505
 infinite time I 73 & n; II 49n, 98
 serpent of eternity I 73, 371, 407
 seven & 1,000 heads of I 407; II 381
 swastika on head of II 98, 99-100
 Vishnu rests on I 344; II 98, 381
 Anarchist I 563
 Anastasis (Gk)
 light of elohim transmitted in II 514n
 resurrection & frog symbol I 385-6
 Anātma[n] or Achit (Skt)
 quality of Parabrahman I 59n
 Anatomy
 human & ape II 87n, 680-5
 man's, two million years ago II 287
 pineal gland II 295-7
Anatomy, Elements of. See Quain, J.
 Anaxagoras (of Clazomenae)
 animated atoms of I 568
 chaos I 579
 elemental vortices I 117, 492, 623
 materialism of Democritus vs I 50
 nous of, acts w design I 50
 ordering & disposing mind of I 451, 595
 science has turned to I 586
 spiritual prototypes in ether I 331-2
 Anaximenes (of Miletus)
 held universe evolved fr air I 77, 590
 Ancestors. See also Pitris, Progenitors, Spirits
 of the Earth
 barhishads our II 77, 94
 breathed out 1st man II 86, 94-5
 common, of all races II 747n
 dual-sexed II 130
 Egyptian Moon-god 1st human I 227n
 lowest dhyānis I 224
 lunar I 160, 180-1; II 44-5, 75, 77, 102, 142n
 of man & apes I 190; II 185-90, 289, 443,
 683-5
 physical man progeny of I 224
 primitive, in *Popol Vuh* II 160
 rūpa & arūpa I 218-19n
 sixfold dhyāni-chohans or I 222n
 spiritual, of divine man II 81
 two types of I 241, 248; II 77
 "Ancestral Heart"
 reincarnating principle (Egy) I 220
 Anch. See Ānkh
 Anchitherium
 Hipparion &, evolution of II 716
 three-toed, & modern horse II 735
Ancient Faiths Embodied in Ancient Names.
 See Inman, T.
Ancient Fragments. See Cory, Isaac
 Ancient of Ancients
 At-tee'kah D'At-tee'keen or II 83-4
 White Head, 5th race or II 706
 Ancient of Days
 Adam Kadmon vehicle of I 60
 Ādi-Sanat, Brahmā or I 98
 Ain-sōph, Shekhināh, chaos I 109
 ether concealed in II 83
 "Old Time" is I 459
 soul stands in presence of I 239
 swallowed all other fishes I 394
 Ancients I xxxvii
 acquainted w evolution I 332
 alleged superstitions of I 466-70
 believed planets were living II 370
 cycles secret among II 396
 elements of I 342

- esoteric architecture of I 208n
 extraordinary knowledge of I 84, 96, 208n,
 574n; II 145, 252-4, 534-5
 knew corporeal fr spiritual I 464
 knew of & worshiped forces I 465, 509
 knew of 7 moons I 179
 linked religion, science, philos II 106, 107n
 lived w animals now extinct II 206
 lost arts of II 430-1
 mystery gods of II 22-3
 name for host of builders I 344
 sevens of I 179, 204
 spoke of more than 7 planets I 99-100, 152
 &n, 574n, 576; II 488-9n, 602n
 subdivided their elements I 140-1
 taught heliocentric theory I 117n, 441, 569;
 II 155
Ancient Stone Implements. See Evans, J.
 Anḍakaṭāha (Skt)
 shell of Egg of Brahmā II 616
 Andaman Islanders, descend fr Lemuro-
 Atlanteans II 195-6 &n, 721-2
 Andes Mts
 man present during upheaval of II 745
 Andhra Dynasty of Maghada [Magadha]
 II 220n
 Andrews, Dr Thomas
 “critical temperature” II 136n
 Androgyne(s), Androgynous I 354-6, 427, 450;
 II 37, 269n, 467. *See also* Lemuria, Root-
 Race-3rd
 Adam-Eve II 134
 Adam Kadmon-Sephirāh I 98 &n, 215-16n,
 354-6, 427, 450; II 269n, 467
 Adam the 1st II 124-5, 128
 Adam the 2nd II 457, 503
 Adam the 3rd II 503
 Ada-nari as, symbol of 3rd race II 533
 angels & the dual light II 36-7
 creative gods are I 427, 437
 Darwin re II 118-19
 divine hermaphrodite II 124-30
 early man was II 2-3, 118n, 744
 early 3rd race was II 165, 172, 177, 197
 Eloha or II 60n
 elohim were I 130n
 first gods were II 130
 of first 3 races I 444
 five, ministers of Chozzar II 577
 in *Genesis* I I 6n; II 124, 128
 gives birth to universe I 398
 Goat of Mendes (Lévi) I 253
 Iao, creator of man II 388
 Io, Jehovah & II 416n
 Kwan Shai Yin & higher gods are I 72 &n
 letter M & I 384
 mammalia sprang fr, stock II 118-19
 manifest beings become, gradually I 136n
 Moon deity is II 66
 Osiris-Isis divine II 366
 Persian Tree & II 134
 pineal gland, relic II 119
 Plato re II 96, 133-4, 177 &n
 radiations of the One are I 18
 separate into male & female I 247; II 24, 134,
 147, 163, 171, 197-8, 201
 serpent a dual II 214
 fr sexless to bisexual or II 2-3, 132, 197
 symbol for II 30
 Virgo-Scorpio I 413
 Anedots (Chald), 10 & 7, & early man II 365
 Anemos (Gk). *See also* Pneuma
 anima (Lat) or soul & I 226n
 pneuma or spirit I 342
Anfänge zu einer . . . See Baumgärtner, K.H.
 Angel(s). *See also* Archangel, Dhyāni-chohans,
 Fallen Angels, Lucifer, Sāraph
 act in space & time I 418
 aspire to become men (Lévi) II 377
 atom, soul, genius or I 107, 569
 avenging, & laws of life I 644
 Azāzēl a transgressing II 376
 cannot be propitiated I 276
 in chains (*Jude*) II 491
 cherub, seraph or I 363
 commanded to create, refused II 239, 242-3
 created 365 aeons I 350
 creations of II 41
 demons precede II 58
 dhyānis, devas, or I 206, 222 &n, 274; II 26
 Face, of the II 479
 fallen II 61, 103, 228-9, 268, 274-5, 390,
 475-505, 516
 fall into generation II 231n, 232, 282
 few, in Bible II 61
 fiery, sacrifice of II 243, 246
 first & secondary I 337
 four cosmic, & Ophite Faces I 127 &n
 gandharvas are Enoch's I 523n
 guardian I 222n, 644
 guardians of harmony I 644
 higher, assimilated all wisdom II 80-1
 incarnated in man II 283
 incorporeal essence of II 87
 initiates shall judge II 112
 intelligent forces I 234n, 287
 Kepler's I 498-9
 “Lords of the Zodiac and Spheres” I 577

- lower, work of II 61, 96, 102
 Lucifer gave man immortality II 388
 man can transcend the II 111
 man's spirituality eclipsed by mind I 189
 messengers II 48, 61, 243, 359, 514n
 Mikael, of Sun II 381
 ministering I 92
 Moloch, Muluk, Maluk, etc II 514n
 -monad I 574n
 -names key to Bible II 536
 no disobedient II 487
 no perfect II 162
 obedient, story of II 242-3
 oldest & highest cast down II 103
 planetary, of Saturn group II 127
 primitive spiritual, & Logos II 488
 rebellious I 192-6, 418, 577; II 93-5, 237,
 246-8, 280n
 regents of worlds I 99
 of Revelation II 565 &n, 618
 rope of the I 90
 rule cosmic elements I 604
 rūpa, a quaternary group I 218n
 St. Matthew-Angel Man II 114
 Satan & II 234-8
 self-conscious II 318n
 serpent of *Genesis* was II 388
 seven creative II 4
 seven hierarchies of I 104, 230, 449
 seven planetary risish or II 318n
 slaves of karma I 276
 solar, & immortal ego II 88
 superior or celestial men I 230, 276
 under karmic law I 193-4
 universal mind, father or II 492
 Vossius on I 123n
 watch over our world (Syrian) I 435
 we do not worship I 499n
 Angelic Heart, of dhyan-chohonic body II 91
 Angelic Hierarchy I 129
 Angelic Host I 119, 225
 dhyanī-chohans I 38
 Angelic Virtues. *See* Virtues (Angelic Order)
 Angel-Man
 Christ as II 115n
 St Matthew, Water &, (table) II 114
 Angel of Death, Satan or, (*Talmud*) II 385
 Angel of the Face
 Jehovah, Michael I 434n, 459; II 479-80
 Angelology(ies) I 612
 Christian & Jewish II 61, 501
 Kabbala & Hebrew I 92
 Ἄγγελος (Angelos, Gk), messenger II 48, 111
 Angels of Darkness, Light
 asuras, elohim II 489
 mythical enemy of Church I 457
 three days' battle betw, (Milton) II 506
 Angels of the Presence I 335
 seven, & lipikas I 104
 seven, or manus II 573
 virtues or aspects of God II 237
 Angels of the Stars I 573
 Ophanim or I 117
 seven planets or II 358
 Angelus Rector (Kepler) I 479
 Anger
 desire &, (*Anugītā*) II 637
 passion of fools I 415-16
 Angiras (Skt)
 father of Brihaspati II 498
 one of 7 mind-born sons II 78
 Āngirasas (Skt), deva instructors II 605 &n
 Anglo-Saxons, mixed in America II 444
 Angra Mainyu (Pers). *See also* Ahriman
 Ahura Mazda defeats II 516
 aspect of Airyaman II 517
 shadow of Ahura Mazda II 380
 Zarathustra appeals to II 385
 Anguinum, made Rome tremble I 368
 Angula (Skt), finger's breadth I 289
 Anī (Heb), personal pronoun "I" I 78
 Anima (Lat). *See* Anemos
Anima, De [Tractates de Anima]. See Cordovero,
 Moses
Animae Procreatione, De. See Plutarch
 Animal(s) (kingdom). *See also* Beast, Mammals,
 Sacred Animals, Vertebrates
 abyss betw man & II 81, 189
 acquire bones II 183
 almost individualized I 178
 ape fr man & I 185n; II 185, 187, 189, 262
 atrophied 3rd eye in II 296 &n
 bisexuality of higher II 659
 breeds strictly by genus, etc II 287
 change w each root-race II 697
 classes & orders of, in Purānas II 259n
 consciousness I 455; II 120
 creation precedes man I 455-6
 dwarfed during 3rd race II 329
 early man bred w II 184-5, 189, 191, 195, 201,
 262, 267, 286
 ethereal, hermaphrodite II 299
 evolved fr man's tissues II 736n
 exchange of matter betw man &
 II 169-70
 first races of, androgynous II 118n
 forms fr 3rd round II 730
 genealogies give evolution of II 253-4

- half-, half-human monsters II 192
 higher principles dormant II 255, 267
 human monad passed thru II 185-6, 254, 260
 humans will never incarnate as I 185n
 immortal soul latent in I 196-7; II 196n
 irresponsible II 513
 man &, compared II 299, 525n
 man blind to consciousness of II 702n
 fr man in 3rd round II 186-7
 man knew of extinct II 206, 217-19
 man never formed part of II 290
 man preceded II 1, 155, 163, 168-9, 180, 186-7, 197n, 288, 289-90, 594n, 683-5, 736n
 man storehouse of, seeds of life II 289-90
 Maoben [Machben] symbolizes II 575
 monad of II 103, 525n
 monads human next manvantara I 184, 267
 New & Old World, compared II 792
 original sin & II 513-14
 pilgrimage of, half-unconscious II 103
 plants not physical before II 290n
 fr primordial monsters II 186
 procreation among, painless II 262
 protista not an II 594n
 sacred, & zodiac I 92, 442 & n; II 23, 181n
 seasons of procreation w II 412n
 seventh emanation of "Mother" & I 291
 ternaries only II 575
 two-sexed before man II 184, 262
 unclean, of Bible I 355, 442n
 unknown, described in Purānas II 254
 use man's 3rd & 4th round relics II 290
Animal (man, ego, self, nature, soul)
 brain alone "philosophizes" II 74
 divine man dwelt in II 275
 divine monad transforms II 377
 fourth human principle (diag) I 153; II 596, 632-3
 grossest part of man I 260
 higher creators incarnate in II 98
 inner god vs II 272
 instinctual only II 103
 kāma-rūpa or II 596
 Lemuro-Atlanteans victims of II 285
 Light of the Logos awakens II 42
 lower manas descends into II 495-6
 Lucianists' teaching re II 239n
 nous reigns over II 110
 passions of, a curse II 412-13
 psychic being guided by II 413
 selfish, sensual desires of II 496
 sons of Mahat enlivened II 103
 soul or Ab-Hati II 633
 will be tamed II 268
Animalism, Animality
 acme of, at mid-race I 610
 curse of, chronic II 412
Animal Men
 descended fr 3rd race I 650; II 192-3
Animal Spirits (Descartes)
 nervous ether of Richardson II 298n
 pineal gland & II 298
Anima Mundi (Lat) I 91, 296n; II 562. *See also*
 Astral Light, Ether, World Soul
 Ādi-buddhic monad I 572
 aggregate of life-atoms II 672n
 ākāṣa, alaya or I 49-50
 aspect of Ptah I 353
 astral light or I 59, 194, 196, 197n, 365n, 461
 depths of spiritual soul II 573
 dove was Christian I 402-3
 feminine & evil w Gnostics I 194-5, 194n
 Holy Spirit or I 402-3
Isis Unveiled on I 196-7
 life principle or I 579; II 562
 Mahā-buddhi, Mahat I 572
 oversoul of Emerson I 48, 140
 Plato & Anaxagoras taught of I 50
 science does not teach I 49
 septenary or 7-fold cross II 562
 svabhavat I 98
 Universal Soul, Alaya or I 48, 49, 58, 365n
 various names for I 365n
Anima Supra-Mundi
 human ego not separate fr I 130-1
Animate & Inanimate I 218n, 454; II 267
Anīyaṃsam Anīyasām (Skt) II 46-7
 many fr the One II 732
 "most atomic of the atomic" I 542-3
 name of Parabrahman I 357
 Purushottama, Vishnu or I 542
Añjanā (Skt), Hanumān son of I 190
Ānkh, Ank (Egy) II 546-8. *See also*
 Ansated Cross, Tau
 Moses took, fr Egypt II 31
 noose or ark symbol II 547
 soul, life, blood II 600n
 symbolized by ansated cross II 30-1
 unites cross & circle II 546
 vital force or Archæus II 633
Ankh-te [-tie] (Egy) II 546-8
Anna (Chald), mother of Mary I 91
Annales de Philosophie Cbrétienne
 Quatremère on Chwolsohn II 453
 de Rougemont on Chwolsohn II 454
 de Rougé on Champollion II 367-8

- de Sacy re *Enoch* II 533 &n
Annales des sciences naturelles
 man's age not in Bible (Lartet) II 690 &n
 Annamaya-kośa (Skt)
 sthūla-śarīra in Vedānta I 157
 Annapūrṇa (Skt)
 Anaitia, Devī-durgā or I 91
 Annunciation, Gabriel w lilies I 379n
 Annus Magnus (Lat)
 Aldebaran conjunction II 785
 periodic catastrophes & II 784
 Ānochī (Heb), Ankh & II 31
 Anointed(ing)
 Akta means, Jolly II 101n
 Christos the II 23
 "Dii Termini" symbols II 542
 Jehovah has become the II 234
 Anoplotheridae II 735-6
 Anouka [Anūhā]-Noah (Renan) II 454
 Anouki. *See* Anukis
 Anquetil de Perron [-Duperron], A. H. II 442
 Anṣamavatara II 359. *See* Aṃśāṃśavatāra
 Anṣated Cross (Egy)
 Ankh, life, Fall or II 30, 600n
 Ankh-te, circle & II 546
 on breasts of defunct mystics II 586
 cube unfolded (Skinner) I 321; II 542, 600n
 on Easter Island statues I 322
 human passions crucified on II 549
 Isis & I 366n
 parturient energy II 31n
 pāśa can be interpreted as II 548
 phallic symbol II 583
 on Philae bas-relief II 558
 placed on Calvary cross II 559
 symbol of female-male I 321; II 217, 548
 symbol of Venus II 30
 tau or I 657; II 30, 542
 Anśumat [Aṃśumat] (Skt)
 nephew of 60,000 uncles II 570
 Ant
 Haeckel traces civilization to II 650
 humans must be gods to I 133
 instinct of II 120
 Antaeus, tomb of II 278
 Antaḥkaraṇa (Skt) I 68n
 Antarctic. *See also* Arctic, Hell, Pātāla
 called "Pit" II 357
 Circle & Lemurian continent II 324
 "ever-living" & "concealed" II 776
 Anteaters II 789
 Antelope II 577, 735
 Antequera, Spain, dolmen at II 752
 Anthropogenesis
 fallen angels key to II 274
 materialistic & occult II 157, 651
 Stanzas of Dzyan on II 15-21
 various systems of I 213-22, 308; II 83-5,
 168, 274, 797
Anthropogonie. *See* Haeckel, E.
 Anthropography, mysteries of I 229
 Anthropoid(s). *See also* Ape, Gorilla, Pithecoïd
 born in mid-Miocene I 184n
 brain size of, & man II 193n
 bred in sin by Atlanteans II 195, 200, 286,
 679, 688, 689
 chasm betw man & II 189, 665n
 created by senseless man I 185n
 crossbreeding produced II 262, 286-8
 descended fr man II 185, 187, 287-8, 682
 fossil relics of man & II 675-80
 have degenerated II 676, 682
 human features of II 688n
 "human presentments" I 183
 Huxley re II 87n, 315n
 hybrids possible in 4th race II 195
 fr late Atlantean times II 193, 195
 man &, common ancestor II 646
 man preceded, in this round II 1
 monsters ancestors of II 184n, 201, 375
 none before Miocene II 688n, 690n
 none in "brighter" Atlantis II 679
 Pastrana species fr II 717n
 some, will be human in 5th round I 184;
 II 261-3
 third round ape-man & II 730
 unnatural, accidental creation II 261
 will die out in our race I 184
 Anthropological Institute II 471n. *See also*
 Flower, W. H.
Anthropological Review
 Blake "On the Naulette Jaw" II 744
 Anthropologists
 chronology of II 155
 dating of man by II 288
 failure of, re missing link II 287
 missing link of, in Stanzas II 184n
 physiological proofs of II 187
 proceed at random II 66-7
 Anthropology II 67, 437, 645-55, 686
 dates of, differ fr Secret Doctrine II 794
 French school of II 288
 genesis of, begins at wrong end I 246
 modern, & occultism II 71
 occult, & human eye II 295
Anthropology. *See* Topinard, P.
 Anthropomorphic(ism, ists) I 9n, 295n
 creator of exoteric Judaism II 40

- element in old scriptures I 285-7; II 657
 exalted ideas become II 38, 268n
 first germs of II 227
 folly of II 158, 304, 555
 God a contradiction I 276, 295n, 499n
 gods written in 4 letters II 601-2
 Greek I 326
 idol worship I 397
 incipient stage of II 316
 Jehovah I 619n
 led to phallicism I 452n; II 273
 led to sorcery II 503
 materialistic age outcome of I 382 &n
 medieval, & swastika II 99-100
 powers, Atlantean worship of II 273
 Secret Doctrine rejects, gods I 279
 still backbone of theology I 3n
 Viśiṣṭādvaita philosophy is I 522
- Anthropomorphized**
 arcanum has become II 234
 Greeks, Nemesis II 305n
 Logos II 416
 powers, gods II 43
- Ἄνθρωπος (Anthrōpos, Gk)
 Adam used in sense of I xliin
 son of Anthrōpos (Gnos) I 449
- Ἄνθρωπος (*Anthrōpos*, work on occult
 embryology)
 germinal cell & 5-fold jīva I 224
- Antichrist**
 apex of kosmos for Catholics I 612
 Elijah, Enoch, Christ & II 531
 will be Satan incarnate II 229n
- Antilles**, seven II 35
- Ἄντιμιμόν πνεύματος (Antimimon pneu-
 matos, Gk), Buddhi or II 604, 605n
- Antipodes**
 America 5th continent at II 8
 regions of Pātāla or II 402, 407n, 446
- Antiquitates Libyae*. See Berosus
- Antiquités Celtiques*. See Cambry, J.
- Antiquités Celtiques et Antediluviennes*. See
 Boucher de Crèvecoeur de Perthes
- Antiquités de France*. See *Mémoires . . . par la
 Société des Antiquaires de France*
- Antiquities*. See Montfaucon, B. de
- Antiquities of the Jews*. See Josephus, F.
- Antiquity**. See also **Ancients**
 dwarfed by scholars I 676
 of man, science re II 70-1, 686-7
 truths of nature in I 285
- Antiquity of Man*. See Lyell, C.
- Antiquity of Man Hist. Considered*. See Raw-
 linson, G.
- Anu** (Chald)
 Ain-sōph or I 357
 Bel, Noah & II 144
 head of Babylonian gods II 139n
 Jehovah &, double sexed II 62
- Anu** (Skt)
 elemental atom, jīva I 567-8
 matter became, or atomic I 522
 name of Brahmā I 542
 primordial, or atom I 148, 357
- Anubis** (Egy)
 on Gnostic plates I 410
 Hermes, Mercury or II 28
 Horus or, dragon slayer II 385-6
- Anubis-Syrius**, or Michael II 481
- Anugītā* I 545n
 causes & agents of action I 534-5 &n
 continues *Bhagavad-Gītā* (Müller) I 94n
 episode in *Mahābhārata* I 94n; II 495, 566
 fate of various beings at pralaya I 571-2
 forest, 7 trees, fruits, etc II 637-40
 life-winds in body II 496 &n, 566-70
 Mahat as ego-ism I 75
 Nārada (fire) the One Element I 101
 origin of speech & occult properties I 94
Pistis Sophia in light of II 569
 Pratyāhāra, chapter vii re I 96
 seat abiding in the Self II 495
 seven priests (Aeons) in II 568, 569n, 628
 seven senses, principles I 87, 534; II 628
 smoke & fire II 567-8
 Tree of Life I 536
- Anugraha** (Skt), 8th Creation
 goodness & darkness in I 448
 Pratyayasarga Creation or I 456
- Anukis** (Egy)
 Ānochī in Hebrew II 31
 triadic goddess of Khnoum I 367n
- Anunnaki** (Chald), angels of Earth II 248n
- Anupadaka**. See Aupapāduka
- Anyāya** (Skt) dishonesty I 377
- Aour** [Or] (Heb) I 76 &n. See also **Aur**
- Apām-Napāt** (Skt)
 Vedic, Avestan name of Fohat & II 400n
- Apāna** (Skt) II 566-9
 speech, prāna & I 94-5
- Apap** (Egy). See **Āpēp**
- Apariṇāmin** (Skt), Purusha-pradhāna & I 582
- Ape(s)**. See also **Anthropoids**, Gibbon, Gorilla,
 Homo primigenius, Missing Link, Root-
 Races 3rd & 4th
 anatomy of, & man II 87n, 287, 315n, 665n,
 666-8, 677-8, 680-5
 ancestry, linguistics against II 662

- Atlanto-Lemurian sires of II 201n, 688 &n begotten by mindless man I 190; II 189, 193, 678, 689
- brain of II 661, 682
- catarrhine & platyrrhine II 171
- chasm betw man & II 189, 665n, 729
- degenerated man II 717
- descended fr 3rd race man II 185, 262-3
- differences among II 287
- dog-headed, symbol of sun & moon I 388
- egos of, compelled by karma II 262
- extinct before 7th race II 263
- Haeckelian man fr II 87n, 164-5n, 171
- image of 3rd & 4th round man II 728-9
- imitate man, not reverse II 676 &n man &, common ancestor II 185, 189, 258, 287-8, 634, 646, 674, 677-8
- man indirect ancestor of II 289, 717
- man not descended fr I 186, 190-1; II 87n in Miocene strata II 690n
- Neanderthal much superior to II 729
- new forms will develop II 263
- no development among II 682n
- no missing link betw man & II 190, 720
- origin of I 183-5, 190; II 185-90, 193, 201 &n, 261-2, 689
- de Quatrefages re II 646 &n, 666-7, 682
- sacred in India I 185n, 190
- scientists q re II 668-9
- semi-astral in beginning II 689
- tend toward male forefather II 201n
- unnatural crossbreed I 183-5; II 201n, 261-2
- *Ἀπειρος (Apeiros, Gk) Boundless I 353, 426
- Ape-like. *See also* Chhāyās
- forms evolved in 3rd round II 186-7, 688n, 729
- lunar pitris emanate, forms I 180-1
- man, in 3rd round I 188-9; II 57n, 185, 187, 261-2, 730
- more, men than men-like apes I 190
- Ape-man
- Haeckel on II 193n
- of 3rd & 4th rounds II 730
- Ἄπερ, Apap (Egy). *See also* Apophis
- serpent or matter I 674
- slain by Aker II 213
- slain by Osiris-Horus II 588n
- Apex
- Aristotle omitted, symbol I 615
- Monad, Father-Mother-Son or I 614
- Apherides [Apharētides] (Gk) family of Aphareus, Castor & Pollux II 122
- Aphides (plant lice) II 133
- Aphophis. *See* Apophis
- Aphorisms of Śāṅḍilya* I 7 &n
- Aphorisms of the Bodhisattvas*
- absolute knowledge & paranirvāna I 48
- Aphorisms of Tsong Kha-pa*. *See* Tsong Kha-pa
- Aphrodite. *See also* Lakshmi, Śrī, Venus
- goddess of generative powers II 461
- sprang fr ocean I 380
- Venus-, & Argha II 461
- Venus-, & Mary I 458n
- Apis (Egy) I 135, 657; II 418n
- Apis pacis (Lat)
- bull deity of Hermoutis I 657
- Apocal. Comm.* *See* Cornelius à Lapide
- Apocalypse*. *See* Revelation; *also* Kenealy, *Book of God*
- Apocatastasis (Gk) recurrences I 409, 650
- Apocrypha(I, on)
- Book of Enoch* declared II 454, 529, 531
- Book of Jude* rejected as II 531
- Chaldean scriptures (Renan) II 456
- various, listed (de Rougemont) II 454
- Apogee, of Moon I 666
- Apollo (Gk) II 769-72
- Aesculapius I 353; II 106
- Agni, Michael, Mikael & II 381-5
- Arimaspi destroyed by II 769n
- Athene &, as birds II 771
- bisexual I 72n, 396
- born fr Leda's egg I 366; II 122
- closed up man's skin II 134, 177
- Diana &, Moon & Sun II 771 &n
- divine king of early nations II 774
- emotional, pomp-loving god II 383n
- father of Phoebé & Hilaëira II 122
- father, son, husband I 396
- god of hidden things (Ragon) II 796
- god of oracular wisdom II 106
- god of seers, punishes desecration II 770
- Helios as II 44, 106, 383
- heptachord (lyre) of I 167, 396
- Hyperborean II 7, 11, 769-71
- Karneios, Sun-born II 44 &n
- Kārttikeya, Indra, Michael & II 382-3
- patron of number seven II 602, 772n
- Python II 208, 379, 771n
- resurrected every 19 years II 770
- sends astral double of Aeneas II 771
- skeleton of giant killed by II 278
- southern II 769
- Sun or II 7, 44, 106, 211, 381, 771-2n
- swan associated w I 358
- torch of, aspect of Archeus I 338n
- various names for I 353; II 379, 770
- Apollodorus, *Bibliotheca*

- Berosus on monsters II 53
 Deucalion, Pyrrha escape Deluge II 270
 Dioscuri (Castor & Pollux) II 122
 Hephaestus, Prometheus II 519
 legend of golden apples II 770n
 sons & daughters of Niobe II 771
- Apollonius of Tyana
 had key to characters at Gadir II 345n
 met Buddhist nāgas in Kashmir II 211
Nuctameron of I 450
- Apollonius Rhodius II 362
 — [Argonautica]
 on rocking stones II 342 & n
- Apollyon (Gk) II 229n
- Apophis (Egy). *See also* Āpep
 Michael slays I 459
 slain by Horus II 380, 385, 588n
 symbol of human passions II 588n
 Typhon or II 380, 385
- Apostle(s) I 87, 400, 649; II 115n
- Appendix de Cabiris*. *See* Cumberland, Bishop
 Apperception
 of ātman by buddhi I 177
 Leibniz & I 179, 627, 629-31
 in plants & minerals I 454-5
 in 3rd order of elementals I 454
 fr, to perception I 175, 179
- Apple(s)
 Apollodorus on golden II 770n
 trees I 129n; II 97
 tree, serpent & I 129n; II 354-5
- Approaching End of the Age*. *See* Guinness, H.
- Apsarasas(es) (Skt). *See also* Nymph
 gods & men II 211
 Pramlochā & II 174-6
 qualities & quantities II 585
- Apsis(ides)
 precession of equinoxes & II 330 & n
- Apteryx, rudimentary wing of II 681
- Apuleius, Latin text of Pyramider II 491n
- Aqua, Hydrargyrum, Natura & II 113
- Aquarius
 on Assyrian tablet II 353
 Ganymedes is II 785
 Hindu zodiac &, [Libra in tx, *see* Bailly]
 I 661, 663
 man or, & Reuben I 651
- Aqueducts, cement of ancient II 430
- Aquinas, Thomas. *See* Thomas Aquinas
- Aquitaine, bone caves of II 744
- A.R.* *See Asiatic Researches*
- Arab(s) II 366
 figures borrowed fr Hindus I 361
 four-letter God of II 602
- later Aryans II 200
- Purānas speak of wars w II 406
 revived astronomy in 9th cent I 658-9
 twelve tribes of, & 12 signs II 200n
 year had 6 seasons II 621
 zodiac known among I 648
- Arabia(ns)
 Ak-ad or “Son of Ad” in II 42 & n
 ancient wars in II 406
 Aryans reach Egypt thru II 746
 ate serpent heart & liver I 404
 Mt. Sinai in II 76
 seven holy fanes of II 603
 winged serpents of I 362
- Arabic
 ancient records in II 431
 Chaldean works transl into I 288
 cifron or cipher in I 360-1
 figures not oldest II 554
Nabathean Agriculture & II 452-3
- Arachnida, scorpions highest group of II 257
- Aræa. *See* Aæra
- Arago, D. François J.
 named Sun’s photosphere I 530
 proved aerolites exist II 784n
- Aral, Lake, Sea of II 204, 416n
- Aramæan, “the only one” II 42 & n, 43
- Arañi, Arañi (Skt) II 524-8, 524n
 Catholic “vase of election” II 528
 Devakī or, engenders fire II 527
 gradual desecration of II 526-7
 swastika & II 101 & n
- Ararat
 biblical mountain II 145
 corresponds to body, Earth II 596-7
 Hor-Jared or II 596
 meaning of, & Deluge I 444
- Arasa-maram, Banyan tree II 215
- Arath (Aram), Ararat or II 597
- Araucaria (pine genus) II 257
- Arba-il [Arba’-ēl] (Heb) I 337 & n, 447
- Arc, Ascending, Descending. *See also* Round
 centripetal & centrifugal forces II 261
 compared I 176-7, 232, 268; II 625n
 man, fiery lives & I 263n
- Ascending:
 evolution spiritualizes in I 232; II 250
 fifth, 6th races in II 300, 446
 after mid-4th race II 308n
 spirit over matter II 110, 180
 three heavens are globes on I 250n
 we are on I 641
- Descending:
 first, 2nd races on II 300

- globes, rounds concrete in I 232
 involution of spirit in I 416; II 180
 some subraces still on II 301
 stopped mid-4th round II 180
 three "earths" or globes on I 250n
- Arca, Arka II 460. *See also* Argha, Ark
 Arcadians II 352
- Arcaene, derived fr *arca* II 463n
- Arcanum(a) I 253n; II 282n
 magic & II 557
 phallicized II 233-4
 Söd means II 212 &n
- Arch. See Archaeologia*
- Archaeologia* (London)
 Bel & dragon II 379
 Tooke on Tartars II 343
- Archaeological Notes . . . See Rivett-Carnac*
- Archaeologist(s)
 dwarf antiquity I 676
 future, & present man II 722-3
 misdate N American mounds II 424n
- Archaeology. See Archaeologia*
- "Archaeology of the Virgin Mother" I 393.
See also Mirville, J. E. Marquis de
- Archaeopteryx, betw reptile & bird II 183
- Archaeus (Lat), Archaios (Gk)
 Anch [Ānkh] or, (diag) II 633
 attracts, repels other forces I 538
 Bourges, Richardson on II 654
 Father-Ether or I 51-2
 great, or astral light I 253-4n
 liquor vitae (Paracelsus) I 532 &n, 538
 names of various aspects I 338n
 nervous ether (Richardson) I 531-2
 self-moving I 670
- Archagetos. *See* Archēgetēs
- Archaic Dictionary. See* Cooper, W. R.
- Archaic Manuscript I 1-5; II 36-7
- Archaic Records
 in Chaldean tablets II 3 &n
 concerning Atlantis II 425-33
 Egyptians preserved I 436
 historical proofs of II 354
 language of, symbolized I 23
 Stanzas & II 1
 will be found correct II 423
- Archangel(s). *See also* Dhyāni-chohans,
 Michael
 abode of, in 7 great stars II 455n
 among highest deities I 116n
 Amshaspends or, (Burnouf) I 437
 anthropomorphous II 377
 architects I 16 &n
 archontes &, (Iamblichus) I 235
- Christians call moon I 394
 concept of, fr India II 584
 conspire against fallen angels II 382n
 dhyāni(-chohans) II 22, 242
 doubles of I 235 &n
 elements stand for I 339
 first, called Lux (Lucifer) I 70-1
 first differentiated egos II 242
 Gabriel & lilies, lotus I 379n, 384; II 472
 man compared w I 236, 277
 Mercury ruled by I 435
 Michael highest I 88, 437; II 94n
 Milton q I 622
 preside over constellations I 638
 primordial flame I 88
 rebellion of, as Fall II 62-3, 94n, 246
 refused to create I 88; II 246
 rule 2nd world of Syrians I 435
 saptarishis or I 198
 Satan the I 414; II 60
 seven, or Virtues of God I 438
 "Seven Spirits of the Face" II 115n
 seven sublime lords I 42
 sons of dark wisdom II 248
 theological interpretation II 377
 various equivalents of I 437
 virgin-angels among II 246
 wanted man to become a god II 246
 work of II 242
- Ἄρχή (Archē, Gk)
 Egyptian ansated cross & II 547
 female generative power II 460
 rāsīt or II 313, 460
- Archebiosis
 fifth stage of evolution I 455
 Haeckel on II 164n
 primeval protoplasm I 542 &n
- Archēgetēs (Gk), Sun-gods called II 463n
- Archetypal Man (Proto-logos)
 Adam Kadmon I 443
 creative origin of all things I 443
 totality of prajāpatis I 356
- Archetypal World, Universe I 177
 in diagram of planes I 200 &n
 svabhavat I 98
 three higher globes belong to I 152
 upper triad in I 213; II 2n
- Archetype(s)
 Goethe's II 737
 Prometheus the, of humanity II 519
 symbols of the world of II 36
- Archeus. *See* Archaeus
- Archi-Ahas I 132
- Archimedes, *Psammitēs*

- taught heliocentric theory I 117 & n
 Archis (Skt), certain pure souls I 132
 Archisatrap of Sacred Militia II 479
 Archistrategus, Michael as II 498
 Architect(s). *See also* Builders, Deities, Masons
 conscious spiritual egos I 632
 creator, demiurgos I 279-80, 346, 380 & n
 dhyāni-chohans as I 16
 Dracontia called II 380
 fallen angels as II 516
 fashioners of worlds II 516
 higher dhyāni-buddhas I 267
 higher than creative deity II 43
 Law is the great I 199
 Logos I 279, 439-40
 Masonic I 613
 never touches a stone I 279
 of planetary chain I 128
 plural in number always I 440
 point in circle cause of I 426
 priest-, builders & I 209n
 rotary motion of spheres & I 442
 rounds, globes under I 233
 sephirōth I 579n
 Uranus & Neptune as I 101-2
 Viśvakarman II 101n, 269n
 Watchers of the Seven Spheres I 53
 Architecture(al)
 divine rulers cultivated I 208-9n; II 317, 364
 ephemeral, of China II 311
 esoteric measurements in II 465
 Hindu, fr Greece (Fergusson) II 225
 Mars lord of, (Skinner) II 392
 taught at initiations I 208-9n
 taught man by gods II 366
 Vitruvius & I 208-9n
 Archons, Archontes (Gnos) I 604
 astral light abode of I 196
 Iamblichus on I 235
 Arctic. *See also* Hyperborean, Polar Region, Pole
 ancients knew the II 357
 Circle, lands around II 399n
 continents II 11-12, 398-9
 Persian legendary land & II 398-9
 Pole land of 1st race II 329
 sinking of Lemuria began in II 332
 yearly "day" & "night" of II 292
 Arcturus, in *Job* I 647-8
 Ardan, Eridanus, & Jordan I 392
 Ardhanārī (Skt)
 hermaphrodite goddess II 31
 symbol of 3rd race II 533
 Ardhanārī-Īśvara I 392
 Ardis, top of Mt Armon II 376
 Ἄρης, Ἄρεως (Arēs, Areus, Gk), Mars II 392n
 Ares of Paracelsus, dividing power I 284
 Aretia. *See* Artes
 Aretz [Erets] (Heb), Earth II 143-4n, 467
 Arezahi (Pers), globe of Earth chain II 759
 Arg, Arca. *See also* Argha, Ark
 female generative power II 416n, 460
 Parkhurst on II 313
 Argeak, Argen [Argenk]
 Persian giant II 396, 398
 Argha. *See also* Ark, Holy of Holies
 carries seed of life I 360
 crescent-shaped Moon II 462
 Hindu ark II 461
 linga, yoni, JHVH & II 473
 linked w Jehovah, Anu II 62
 Moon or ark II 142n, 145, 468
 navi-form, of Mysteries II 416n, 459
 sacificial chalice II 461
 womb of terrestrial nature I 444
 Arghya (Skt), libation cup II 416n
 Arghyanāth (Skt), Mahā-chohan II 416n
 Arghya-Varsha (Skt)
 became Āryā-varta (India) II 419
 Kalki-avatāra expected fr II 416n
 Argians (Gk)
 Phoroneus father of, (Decharme) II 521
 termed Io the Moon II 416n, 463
 Argolis (Gk), perpetual flame at II 519
Argonautica. *See* Apollonius Rhodius
 Argonauts (Gk)
 Dulaure dates, at 6500 bc I 652
 moving stone left by II 345
 Samothrace flooded before age of II 4
 Argos (Gk). *See also* Argus
 Arghya-Varsha is II 419
 Castor demi-hero at II 122n
 kingly race in II 416n, 418
 three-eyed statue at II 294n
 Argua [Argha], or vehicle II 291
 Argus, Argos (Gk). *See also* Argos
 Hermes & death of II 367
 Mercury as II 28
 Argyll, Duke of. *See* Campbell, G. D.
 Arhan(s), Arhat(s) (Skt), Arhatship
 Buddhist I xx, xxviii; II 339
 dhyānis became II 167
 discountenance hatha yoga I 95
 elements as viewed by I 249
 essence of fire, flame & I 6
 faces higher initiations I 206

- of the Fire Mist I 207
of the 4 truths I 409
remodeled Bamian statues II 339
sat & asat of II 449
sees & feels 3rd eye II 294
seven planets show themselves to I 100
siddhis of I 97n
Sons of Will & Yoga ancestors of II 173
trans-Himalayan, Esoteric School I 157
- Aria (Iran), Jews sought refuge in II 200
- Ariadne's Thread
analogy is II 153
anthropologists & II 66-7
- Aries
Libra &, & Greek zodiac II 436n
Mars & II 392 &n
Volney re, & Libra I 658
- Arimaspi(an), Arimaspes (Gk)
Apollo destroyed II 769n
Io visits II 416-17
fr last Atlantean subraces II 774
one-eyed Scythian race II 769n, 770
- Arion (Gk), symb a cycle II 399n
- Aristarchus of Samos
taught heliocentrism I 117 &n
- Aristobulus, supposed forgery of I 648
- Aristophanes (Gk dramatist)
describes Orphic Egg I 359-60
— [*Thesmophoriazusae*] (*Ar. Theism* in tx)
definition of Moira & Fate II 604-5n
- Aristophanes (in Plato's *Banquet*)
ovoid, androgynous men II 96, 133-4, 177
- Aristophyli [Aristophuloi] (Gk)
Ptolemy called Afghans II 200n
- Aristotle
chaos is space I 336n
dwarfed Pythagorean geometry I 615
embryology, Weismann & I 223n
Faraday used reflections of I 507
God & direct creation II 159
inductive method of I 153 &n, 481; II 573
Leibniz' atoms & I 631n
never initiated I 493
privation, form, matter of I 59; II 489
science &, against intuition I 279
— *De caelo*
denies revolution of earth II 153
stars & planets are living I 493
taught Earth's sphericity I 117n
— *Metaphysica*
numbers & ideas in I 361 &n
stoicheia of I 123, 461
water primal substance (Thales) I 345n
— [*De mundo*]
- God & direct creation II 159
— *Physica*
mind communicates motion I 595
- Arithmomancy
Pyth study of gods, numbers II 575
- Arjuna, married Ulūpī & visited Pātāla
(America) II 214 &n, 628
- Arjuna Mīśra
Anugītā commentary II 567-8, 637-9 &n
material cause of words I 95
Moon & fire constitute universe II 639n
senses not independent I 96
speech, mind & prajāpati I 94-5
- Ark II 141-8, 459-63. *See also* Argha, Noah
Astaroth or Venus shut up in II 145
became phallic II 459, 467, 473, 518
Chaldean II 141, 290
contains germs of all things II 461
Cosmas Indicopleustes on II 399
Deucalion, Pyrrha escape in II 270
divine spirit brooding over chaos II 313
egg does not typify I 360
emblem of Moon II 142n, 145
female Noah one w II 463
female principle or II 715n
Ham stole 7 books fr II 612-13
Holy of Holies or II 467-8
man means II 291 &n
Manu & 7 rishis saved in II 139, 715n
Mazdean II 290-2
meaning of II 460-3
measurements of I 316; II 465
Moses & Sargon placed in I 319 &n
navis or womb II 139, 461
Noah as Manu, Patriarch II 534, 597
Noah's, & 4th race I 445; II 292, 467-8, 774
of Salvation II 313
śishtas preserved in II 307n
of Vaivasvata Manu II 35, 69n, 290-1, 774
womb of terrestrial nature I 444 &n
Yima's II 610
- Arkite Symbols
ancient, source of *Genesis* II 143
- Arkite Titans
Ham, Shem, Japhet (Faber) II 343n
seven listed by Orpheus II 142n, 143
- Ark of the Covenant
David danced before I 335; II 459-61
generative symbol II 460
Holy of Holies II 459-60
Linga & Yoni of, (Jennings) II 473
measurements of II 465
Nave, Yoni, Mary, Eve or II 463
number of II 40

- Arm(s), multiple, symb subraces II 775-6
 Armaita Spenta (Zor)
 spirit of Earth, materiality II 517
 Armenia(ns) II 202
 Jews, Parsis &, Caucasian II 471n
 square hat of, priests & tau II 557
Armenian Tales, Fortunate Isles in II 398
 Armon, Mt. *See* Mount Armon
 "Army of the Voice" I 93-4, 96
 Arnaud, on venoms, alkaloids I 262n
 Arnobius (the Elder), *Adversus gentes*
 Manes, Mania II 143
 Mercury & Sol I 353
 talking stones, ophites II 342
 [Arnold, Sir Edwin], *Light of Asia* II 229n
 Ar(r)hētōs (Gnos) I 446
 Arrian, *Indica*
 Alexander, Indus & Nile II 417-18
Arte Chymiae, De. *See* Bacon, R.
 Artemis (Gk)
 Diana, Isis, Juno or I 228-9
 Diana on Earth, Luna in Heaven I 387
 Dictynna, Anaitis or I 395
 Artemis-Lochia (Gk), & conception I 395
 Artemis-Soteira (Gk) [fem. of Sōter, savior]
 occult potencies of Moon I 396
 Artes, Egyptian Mars II 143n
 Artha (Skt), comprehension I 48n
Ar. Theism. *See* Aristophanes
Arth. Index. *See* Ackerman
 Arthur, King. *See* King Arthur
 Arts (Aretz) II 143-4n
 Arts, the
 Aryan, fr 4th race II 426
 Atlantean, scientific I 464
 divine kings taught man II 201, 222, 317, 392
 initiated inventors of II 529
 Kabiri taught man II 364
 lost, of ancients II 430-1
 magic I 469
 Mars lord of, (Skinner) II 392
 Prometheus taught man II 413
 speech of ancients I 313
 taught to infant humanity I 208 &n, 267,
 362; II 364, 572
 taught to 3rd race II 194
 Artufas [Estufas] (Spanish)
 Pueblo initiation caves II 181n
 Arūpa (Skt) I 53. *See also* Form, Rūpa
 cosmic pralaya &, world II 69n
 dhyān-chohans both rūpa & I 197
 dhyāni-buddhas fr, world I 571
 formless worlds or I 120, 200 &n, 436; II 69n
 four classes of, gods II 318n
 incorporeal or, men II 194
 monad all-potent on, plane II 110
 rudras independent of, devas II 585
 rūpa & I 89, 118, 122, 129, 197
 subjective universe I 98
 three classes of pitris are I 219n; II 91, 93-5
 triad I 214
 Arvāksrotas (Skt). *See also* Tiryaksrotas
 crooked digestive canals II 162
 man 7th Creation I 446, 456; II 162-3
 Arvashthān (Skt), or Arabia II 406
 Aryachatta [Āryabhaṭa] (Skt)
 taught revolution of Earth I 117
 value of π & II 499n
Ārya Magazine, Aryan era in II 68n
 Aryan(s) Race. *See also* Root-Race-5th
 adept astronomers of II 699
 adepts I vii; II 495
 adepts vs Atlantean sorcerers II 384, 495
 allegories re II 82, 381, 383, 495, 576
 ancestors of Egyptians II 328
 Arabs are later II 200
 Arabs in Afghanistan II 200 &n
 Asiatics saw last of giant Atlanteans II 433
 Atlanteans preceded II 144, 352
 Atlanteans taught II 426
 born in the north II 768
 branches of II 106
 bull symbolizes II 533
 called 1st speaking race Ad-i II 452
 Carlyle q on II 470
 cataclysm will destroy II 445
 colonies fr Atlantis II 266n
 common religion before separation I xxix
 cosmogony II 23, 241, 500, 536, 603
 decimal system I 360-2
 descend fr yellow Adams II 426
 dvijas II 469
 early, Atlantean II 371 &n, 433n, 743
 early history of II 328, 395, 425-9, 609, 743,
 768-9
 era, figures given II 68n
 Europeans & Christians latest I 425
 fifth race incorrectly called II 433-4
 Fohat key to, religions I 673
 height of, after 3rd subrace II 753
 Hindu, navigators before Phoen II 406
 Hindu, nearly 1 million yrs old II 470-1
 influence on Babylonian myth II 130
 initiated, view of Moon I 396
 Kabbala came fr I 376
 kali-yuga of I 644-5; II 147n
 knew mysteries of sound, color I 534
 knew of Earth's rotation II 154-5

- languages II 199-200 & n
 magi emigrate to Saggiani II 356
 many colors of II 249-50
 migrated to India II 609
 mixed w 7th subrace Atlanteans II 743
 Mysteries based on number ten II 603
 Negroes, Mongols, & II 607n
 neo-, of postdiluvian age II 356
 Neolithic man &, invasion II 716n, 741
 Peris or Izeds were II 394
 philosophy older than Egyptian I 387
 Rāma 1st divine king of II 495
 rel concepts not just physiological II 526
 root-race & 5th continent II 8, 10
 second subrace of, built menhirs II 750
 Semitic &, rel I 115n, 382-3, 444, 655;
 II 128, 142n, 200 & n
 separated ⅓ million years ago II 425
 sevenfold classification w II 34, 142n, 614
 spiritual ancestors of II 165-6n, 318
 spiritually higher than Greeks II 158
 swastica mystical conception of II 99-100
 symbols free of impure thought I 382-3
 taught emanation, not creation II 54
 tribes conquered Egypt II 746
 Trojan ancestors were II 101
 Veda theogony of II 450
 war w Atlanteans II 384, 395, 495, 776
 Western, in kali-yuga I 644-5
 wisdom II 449-51
 woman's status in early I 382
 zodiac fr Sons of Yoga II 436n
- Aryan Theosophical Society of NY I 630
- Aryas (Skt). *See also* Aryans, Root-Race-5th
 forty-nine agnis (fires) of II 85
 prophecy re kali-yuga I 377
- Ārya-Samāj (School) II 68 & n
- Āryāsaṅga
 re Alaya I 48, 49
 pre-Christian adept I 49n
 rival of Nāgārjuna I 49
 school of I 69n, 158; II 637
 term Ādi-budha used by I xix
- Āryāvarta (Skt) ancient India
 archangels trace back to II 584
- Arghya-Varsha & II 419
- Asuramaya astronomer of II 49
 primeval occultism of II 565
 Prometheus myth fr II 524
- Aryo-Atlanteans II 433
- Arzahi. *See* Arezahi
- "As above, so below" I 177, 542; II 29n,
 699-700
- Asam, Easam (Irish), to create II 114
- Asaradel, taught motion of Moon II 376
- Asat (Skt)
 mūlaprakriti or II 597n
 sat & II 449-50
- Asathor (Norse), war of, w Jotuns II 386
- Asburj, Ashburj, Az-burj (Mt)
 Sun sets at foot of II 403, 407
 survived Atlantis II 408
- Ascending Arc. *See* Arc
- Ascension Island, remnant of continent II 793
- Ascetic(s). *See also* Daksha, Kumāras, Nārada,
 Rudras
 fruitless, & Nārada II 275n
 gods oppose II 78n, 174
 initiated, & 7th root-race II 275
- Asch [Ush] (Skt), fire, heat II 114
- Aschieros. *See* Axieros
- Aschmogh. *See* Ashmogh
- Ascidians II 119
- Asclepiades, betyles, ophites II 342
- Asclepias acida*, soma juice fr II 498-9
- Asclepios. *See* Asklēpios
- Asclepios*. *See* Kingsford, A., *Virgin of the World*
- Ases. *See* Aesir
- Asexual
 fr, to bisexual to sexual II 116, 132, 197
 first, second, races II 116
 primitive, forms remain II 133
 science on modes of repro II 658-9
- Asgard (Norse) II 97
- Asgard and the Gods*. *See* Wagner, W.
- Ash. *See* Ash Tree
- ʾĀsh (Heb), Arcturus I 647-8
- Asha [eshshā] (Aram) fire II 114
- Ashburj. *See* Asburj
- Asher. *See* Ehyeh asher Ehyeh
- Asher [Āshēr] (Heb) son of Jacob
 Libra, the "balance" & I 651
- Ashes, are passion (*Anugitā*) II 567
- Ashmogh [Ashemaogha] (Zor)
 serpent w camel's neck II 205
- Ashnagor (in Afghanistan)
 Isaguri, Issachar or II 200n
- Ashṭādiśa (Skt)
 eight faces bounding space II 576-7
- Ashtar Vidyā (Skt). *See also* Āgneyāstra
 extensive works on, lost II 427n
 vibratory force (vriI) in I 563
 white & black forces used II 427
- Ashtōreth (Sem)
 female aspect, Moon I 396; II 462
- Ishtar, Moon or II 145
 Queen of Heaven I 397n
- Ash Tree, Ash-Wood

- Jupiter made Bronze-age men fr II 772
 Melia or II 519-20
 third race created fr, (Hesiod) II 97, 181n, 520 & n
 Yggdrasil II 520
- Asia. *See also* Central Asia, Lob-nor
 America & NE, once united II 322n
 ancient civ in I xxxii
 astronomy in I 658
 Chenresi protector of II 178
 cut off fr root continent II 401
 inland sea sacred island I 209; II 220
 Khamism fr Western I 115n
 Lemuria & II 327, 769n
 man originated in, (Darwin) II 679-80
 Neolithic man fr II 716n
 northern, as old as 2nd race II 401
 northern, "perpetual land" II 776
 Prometheus son of II 768
 refugees fr Atlantis in II 743
 rose after destruction of Atlantis II 606n
 Saturnine Sea north of II 777n
 Sons of Light in I xliii
 South, not man's origin (Haeckel) II 789
 trilithic & raised stones in II 346n
- Asia ('Ασία, Gk)
 Prometheus son of II 768
- Asia(tic World) [ʼAṣīyāh] (Kab) II 111, 604
- Asia Minor
 Accadians & II 203
 America, Europe coeval w II 8
 initiates of II 558
 priests of, knew of Atlantis II 371
 third Aryan subrace born in II 753
- Asiatic Researches. See also* Jones, Sir William;
 Wilford, Col F.
 extravagant speculations in I 654
- Jones on:
 Hindu trinity I xxxi
 Nārada II 48
- Wilford on:
 Brahmādicās II 142
 divisions of Atlantis II 406n, 409
 Great War I 369n
 Hindu chronology I 654-5
 Kai-caus II 403
 King 1ʼT II 406
 kumāras I 236; II 319
 Meru & Atlas II 401n, 404
 Nīla, Nile II 405 & n
 White Devil II 147, 403
 White Island II 402-3, 402n
 Yudhishtira I 369-70
- Asita (Skt), Saturn called II 29
- Ask (Norse), Askr (Icel). *See* Ash Tree
 Asklēpios (Gk). *See also* Ptah
 embryonic stages known to II 259
 generic name, demi-god II 364
 Helius, Pythius, or II 106
 Hellenic Maitreya I 285-6
 "incorporeal corporealities" I 566
 Mercury is I 353; II 208, 211
 Roman Church makes, a devil II 208
 serpent & II 26n, 209
 son of Apollo II 106, 211, 770
 supernal gods of I 601
 various names for I 353
- Aśoka (Buddhist emperor)
 grandson of Chandragupta II 550n
 inscription of (Piyadasi) II 50
 no rock temples before II 220n
- Āshpūjit (Skt), adopted Earth II 32
- Asr (Egy), Osiris, aish & II 114
- As Regards Protoplasm. See* Stirling, J. H.
 Ass II 287
- Assam, Lemuria & II 324
- Assessors, Forty, lipikas or I 104-5
- Assur, Wilford sees, in Išvara I 654
- Assyria(ns)
 Ad, Ak-Ad in II 42 & n, 43
 antiquity of II 334
 armies called trees II 496
 bulls & cherubs of Jews II 115n
 chronology of, scholars on II 691
 evil spirits symbolized chaos II 386 & n
 initiate called cedar of Lebanon II 494
 invasion of Egypt I 311
 King Sargon's story I 319-20 & n
 Mysteries of, (Chwolsohn) II 452
 Nebo adored by II 456
 Perseus "son of, demon" II 345n
 priests took names of gods II 380
 recorded 27 myriads of years I 409, 650
 seven Adams or mankind II 4, 102
 sevens in II 4, 35
 Shemites or II 203
 swastika found among II 586
- Assyrian Cylinders, Tablets, Tiles I 269, 305,
 390; II 226, 439, 477
- Babylonian creation in II 61
- Garden of Eden in II 202
- Moses' life on II 428
- twelve cantos of, & zodiac II 353
- Assyrian Discoveries. See* Smith, George
- Assyriologists
 ignorance of II 4, 62, 104, 354
 say Nipoor center of black magic II 139n
- Astaphoi, Astaphai(os) (Gnos)

- genius of Mercury I 577; II 538n
 stellar spirit I 449
- Astaroth. *See* Ashtōreth
- Astartē (Phoen)
 Ad-argat or, consort of Ad-on II 42n, 43
 goddess of generative powers II 461
 Hiram built temple to II 541
 Phoenician sailors prayed to I 468
 Venus-, & the Kadeshim II 460
 wife, mother & sister I 396
- Asteria
 Apollo born on II 383, 773-4
 climate of, once a paradise II 773-4
 Hindu Hiranyapura II 383
 Nordenskiöld's discoveries & II 773 &n
 nymph, hides under ocean II 771n
- Asterism(s)
 cyclic progress of II 253
 "fables" refer to II 585
 lunar, 7 rishis & kali-yuga I 378; II 550-1
- Asterius, Pausanias saw tomb of II 278
- Asteroids, influence of Earth on II 700
- Asteropē (Gk) or Steropē, a Pleiad
 daughter of Atlas II 768
- Aster't. *See* Astartē
- Astoreth. *See* Ashtōreth
- Astra (Skt) missile weapon II 629n. *See also*
 Āgneyāstra, Ashtar Vidyā
- Astraea (Gk), goddess of justice II 785-6
- Astrakhan (River), Io crosses II 416
- Astral
 ancestors & primordial Adam II 46
 constitution cannot be excavated II 720
 devas inhabit, plane II 90
 Earth, in early ages II 250-1
 evolution merges into physical II 257
 fire & occult phenomena I 82n
 forms stored in Earth's aura II 684
 fourth state of matter II 737
 influences I 538
 man often evil genius I 639
 man 300 million years old II 251
 physical &, planes II 157 &n
 pineal gland & II 301
 pralayas &, "photographs" I 18n; II 660
 primeval, man II 688-9
 progenitors of early mammals II 684
 prototypes:
 become physical II 736, 738
 created I 282; II 68n, 186, 660
 shed by man II 684
 in space I 18n; II 660n
 fr 3rd round II 256-7
 records & lipikas I 104-5
 relics of 3rd round II 712
 sex first on, plane II 84
 shadows II 46, 105, 110, 164, 186
- Astral Body(ies). *See also* Body, Chhāyā, Liṅga-
 Śarira, Nephesh, Shadows, Shells
 adepts live in II 499, 531
 agnishvātas have no, to project II 78
 barhishads & II 79
 beasts have an II 196n
 becomes covered w flesh I 183-4; II 121
 body of kosmos I 167, 624n
 born before physical II 1
 breathed out II 86
 consolidation of II 653
 in diagram, table I 153, 157n, 242-3; II 596,
 632-3
 among Egyptians I 232n, 674n
 esoteric & profane sciences & II 149
 external form fr I 175
 first race had no II 121
 kabbalists on I 234, 242-4
 māyāvic body II 241
 "missing link" in the II 720
 progenitors merged w their II 138
 sound & I 555
 Uraeus devours I 227, 674n
- Astral Double(s). *See also* Bhūtas, Chhāyās
 became 1st human race I 183
 high adept can use II 771
 lunar pitris oozed out I 180, 248
 projection of I 234
- Astral Fire or Fluid I 81, 82n, 93, 338n, 340-1,
 524n; II 188
- Astral Light. *See also* Aether, Ākāśa, Anima
 Mundi, Ether
 above lowest prakṛiti I 255
 ākāśa & I 197n, 253-9, 296n, 326; II 511-12
 Ana, Anna, Chaldean heaven I 91
 anima mundi & I 59-60, 194-7, 365n, 461
 aspect of Archaeus I 338n
 bodies charged w I 526
 church turned, into Satan II 511
 cosmic soul II 113
 cosmic substance or matter I 326
 decrees of fate in II 236
 destiny of every man in I 104, 105
 divine, or One Element I 140
 dragon, serpent or I 73, 74n, 75; II 356
 entities in I 331n
 ether I 74n, 76 &n, 197, 326, 331n, 343, 524n
 evil on our plane I 73-4
 feminine w Gnostics I 194-5
 God & Devil II 512-13
 grand beings move in I 527n

- great deceiver of man I 60
 honey-dew or I 344-5
Isis Unveiled on I 194-7, 338n, 340-1
 of kabbalists I 343
 karma of humanity II 513
 Lévi re I 196, 253-5, 254n, 259 &n; II 74, 485, 511
 life-principle of all I 196
 limbus or I 353
 lower ether I 331n
 lowest of the 7 planes I 257
 luminous zone (*Zohar*) II 409
 Magic Head is, (*Zohar*) I 424
 Nahbkoon [neheb-kau] or I 472
 name coined by Martinists I 348
 Nebelheim [Niflheim] I 367
 not aether or ether I 296n
 picture gallery, lipikas I 104-5
 prince of the air & II 485
 prototypes impressed in I 59, 63
 shadow of aether I 341
 sidereal light of Paracelsus I 255
 soul of, divine & body infernal I 423-4
 various names for I 140, 365n; II 511
 vibratory motion of I 348
 weird secrets of I 296-7
- Astral Selves, Souls**
 astral light furnishes I 196-7
 build physical tabernacle II 110
- Astrolatry** II 456
 astrology & II 23
 Chaldean II 622-3n
 exoteric Judaism, Christianity & II 41
 Gnostic, Zoroastrian, Christian I 402, 448
- Astrology(er, ical).** *See also* Horoscopy, Zodiac
 ancient mythology includes I 389n
 angel Barkayal taught II 376
 aspects of constellations II 179
 Brahman's life regulated by II 411n
 Chaldean II 622-3n
 college of, on Euphrates II 203
 conception, birth & I 228-9n
 definition of II 500n
 judicial I 575n, 647
 limitations I 642
 Makara in Hindu I 219
 Mercury in II 28
 origin of II 23
 Persian magic shield II 394
 on physical not spiritual plane II 631n
 prophecies I 646-7
 pyramid illustrates I 317n
 rationale of I 105, 532
 Scorpio & reproductive organs II 129
 sign of Venus II 29-30
 soul of astronomy I 645-7
 star deals w personality I 572-3
 Tritheim greatest, of his day II 512n
 Astro-Magians of India II 612n
 Astronomer(s). *See also* Asuramaya, Bailly
 adept, knew of Mars, Venus races II 699
 Garga oldest, of India II 49n
 modern, on Great Pyramid II 432
 record cyclic events I 646
 should be geologists (Faye) I 496
 two antediluvian II 47-51
- Astronomia.** *See* Brahe, Tycho
- Astronomical(ly)**
 allegories II 45, 94 &n, 353, 380
 ancient, calculations II 620-1
 aspect of Vedic verse II 191n
 character of *Genesis* II 143
 influence of, phenomena II 73-4
 kalpa II 307n
 keys to theogony II 23
 key to symbolism I 363
 key to War in Heaven II 63
 Mackey on, dates of Atlantis II 407-8
 male gods become Sun-gods II 43
 occultism &, theories II 71
 phenomena & sexual religion II 274
 planets, many more in secret bks I 152n
 racial &, cycles II 49, 70, 330-1
 records began in Atlantis II 353
 Sun cosmic &, emblem II 208
Sūrya Siddhānta oldest, work II 326
 symbols II 391n
 tables, ancient & modern I 658-9, 666
 Tārakā-maya full of, truths II 45
 truth concealed in legend II 93-4n
 Tyndaridae, symb of twin brothers II 122
- Astronomie.** *See* Francoeur, L. B.
Astronomie Ancienne. *See* Bailly, J. S.
Astronomie du Moyen Age. *See* Delambre, J.
Astronomy. *See also* Constellations, Nebular
 Theory, Planets, Precession, Stars
 all in scriptures based on II 77
 ancients knew, well I 650, 659-68; II 534-5
 archaic, & modern science I 203
 astrolatry confirmed by II 41
 astrology soul of I 645-7
 Aztecs' knowledge of I 322
 dead planets in occult I 149n
 divine kings gave early races II 29, 49, 317, 366, 765-6
 Egyptian II 332, 435, 620, 631
 exoteric now II 124
 generation, conception & I 312

- geology & II 71-2
 has returned to Anaxagoras I 586
 Hebrew, regulated by Moon II 75
 Hindu I 658-68; II 253, 332, 551
 inherited fr Atlantis II 426, 431
 legendary teachers of II 765-6
 light received by Venus II 29n
 Moon, Earth II 64
 mythology includes I 387, 389 &n
 older, younger planets & II 251
 Osiris-Isis taught, (Basnage) II 366
 phenomena of, cyclic II 73-4
 Purāṇic, a science II 253
 pyramid & principles of I 317-18n
 Śeṣha teacher of II 49n
 taught man by gods II 366
 theology &, connected I 320
 unknown planets, globes I 163, 203, 576
Astronomy of the Ancients. See Lewis, G. C.
Astron. Poétique. See Hyginus, G. J.
 Astro-Theosophic Chart. *See* Jennings
 Asu (Skt) breath II 59, 500
 Asura(s) (Skt) I 571. *See also* Agnishvāttas,
 Amshaspendis, Angels, Dhyānis, Pitris,
 Sons of Brahmā, Suras, Vedhas
 adversaries of gods II 45, 162, 164, 230, 500
 Ahura same as II 59, 61, 92, 608
 fr *asu* (breath) II 59, 500
 Atlanteans & II 227n, 323
 became, fr the Fall II 283
 became inferior gods II 60
 Brahmans distort meaning of II 92, 487
 created fr "body of night" II 163
 degraded into demons II 45, 500-1, 516
 elohīm identical w II 487
 esoterically & exoterically II 174, 227n, 230,
 232, 237 &n, 246-8, 283, 516
 fallen angels II 500, 516, 525n
 fire of I 521; II 57n, 106
 first gods before "no-gods" II 248, 500
 flames or, incarnate in 3rd race II 247-8
 four mahārājas or I 126
 four preceding manus & II 318n
 gods of the secret wisdom II 500
 highest dhyāni-chohans II 585
 hurled to Earth II 93, 246-7
 incarnated by implacable law II 487
 incarnated in man II 164
 Indra & I 202; II 378
 kumāras, pitris & II 89, 106
 nāgas &, used in creation I 348
 origin of II 59, 490-2, 500-1, 571; II 59
 rākshasas identified w II 163, 323
 real jñānadevas (Gnana-devas in tx) II 90
 rebellious or fallen gods II 162, 232
 seven classes of I 218-19n; II 89-95, 164,
 318n, 489, 585
 Sons of Light (Darkness) II 489
 suras become I 412, 418, 422-3; II 57n, 59,
 92-3, 237, 500, 516
 tempting demons II 174-5
 three classes of I 218-19n; II 91-2
 Titans II 525 &n
 various names for I 92; II 92, 490, 500
 Venus degraded into II 45
 war of, (Tārakā-maya) I 418-23; II 45, 63,
 384n, 390, 497-501
 Asura Devatās (Skt) II 248
 Asuramaya
 Atlantean astronomer II 47, 49-51, 67-8, 70,
 326, 436
 based figures on Pesh-Hun II 49
 Egy & Hindus have zodiac of II 436
 giant sorcerer II 70
 not derived fr Turamaya II 50
 reincarnated in Ptolemy (Weber) II 326
 Romaka-pura home of II 67
 Tamil calendar based on II 67
 used Nārada's records II 49
 Asura-Mazdhā (Zor). *See* Ahura-Mazdā
 Asura-Medhā. *See* Ahura-Mazdā
 Asura Viśvavedas II 92
 Asurendra, a great asura II 487
 Aśvamedha (Skt) Sacrifice, & Kapila II 570
 Aśvattha (Skt). *See also* Tree of Life, Yggdrasil
 Bo-tree of wisdom I 523
 caduceus & I 549
 forms new trunks, branches II 589
 man's emancipation & I 536
 symbol of life's illusions II 639
 Tree of Life I 406-7; II 97
 Tretāgni fires made fr I 523
 Aśvins (Skt, Aswins in tx)
 pitris, āngirasas, sādhyas II 605
 two, of Vedic tridaśa I 71n
 Atabulus (Lat), a hot burning wind (Sirocco)
 diabolos, devil, Simoo(m)n II 385
 Atabutos. *See* Atabulus
 Atah. *See* Attāh
 Atala (Skt)
 Atlantis, White Island & II 322, 403, 408
 one of 7 dvīpas (islands) II 402
 Śankha-dvīpa called II 405n
 Wilford mistaken re II 147, 402-4
 At-al-as, divine sun II 361
 Atash-[Ātas-]Behrām, Zor sacred fire I 338n
 Atavism
 law of I 261

- man's stature & II 749
 Athamas (Thomas) II 135
 Athamaz (Tamaz)
 Adam Kadmon same as II 44
 Athanor, astral fluid of alchemists I 81
Atharva-Veda
 adbhutam [*Rig-Veda*] II 621
 Agni & Kāmadeva II 578
 Kāma born first II 176
 Kaśyapa sprang fr time II 382n
 three rājamsi [*Rig-Veda*] II 622n
 time II 611-12
 watchers & guardians or lipikas I 104n
 Atheism I 7 & n, 266
 anthropomorphism & II 555
 created by religion I 183
 idiotic, based on materialism II 158
 nihilism & II 651
 Secret Doctrine teaches no I 279
 Atheist(s) I 644; II 653
 Advaitic occultists not I 6
 ancient, believed in gods I 611
 believers in karma not II 305
 Svabhāvikas called I 3
 Athena, Athēnē (Gk). *See also* Pallas
 Apollo &, change into birds II 771
 Gladstone on II 770
 Prometheus &, create new race II 519
Athenaëum, The I 494; II 314, 647n
 Athenaëus, *Deipnosophists*
 on Satan's name II 31n
 Athenian(s)
 sacrifice to Boreas, etc I 467
 Swanwick re Zeus & II 411-12n
 Unknown God of I 327
 Athens
 fossil monkeys found near II 723n
Prometheus Bound & II 413
 submerged in ancient times II 270n
 Athivahikas I 132. *See* Adhivāhikas
 Athotis (Egy)
 built palace of Memphis II 334
 Athor I 346. *See* Hathor
 Atizoë (Pers stone), magi consulted II 346
 Atlantean(s) or 4th Race. *See also* Atlantis,
 Cainite, Daitya, Giants, Root-Race—
 4th, Ruta
 Andaman Islanders, Australians, Tasma-
 nians fr Lemuro- II 195-6, 721
 anthropoids in, expl II 185, 193, 201n, 286,
 679, 689
 apex of physical development I 609; II 319
 Aryan Asiatics saw last of II 433
 Aryan wars confused w, wars II 776
 astronomical records kept by II 353
 Asuramaya an II 47, 50, 67-8, 70
 bred w descendants of mindless II 286
 built great images II 331
 Cainites, sons of Ham II 146
 called the Great Dragons II 756
 cities of II 20-1
 civilization of, & Egy II 426, 429-31
 civilized & savage II 723
 colors of II 178, 227, 249, 433n
 completely human species II 227n, 266,
 715n
 continent in Eocene, Miocene II 693
 Cro-Magnon, Guanches, Basques, &
 II 678n, 740, 791
 Cyclopes belong to II 293
 Deluge not Chaldean or biblical II 4
 destruction of II 147n, 178, 350, 424-8, 494,
 533-4, 693, 742n
 devs (Pers) were II 394
 "divined the coming of floods" II 429
 dragon of *Revelation* &, magic II 356
 Druid priests descendants of II 756
 dwarfs among II 331, 433n
 Earth grosser in mid-, race II 250
 Easter Islands & II 224, 326
 eleven "Buddhas" of II 423n
 endured for millions of years II 263
 ethereal prototypes of II 9
 Europe rising during, peak II 722-3, 740-1
 fell into savagery II 743-4
 forefathers of apes II 201n
 giants II 9, 70, 93-4n, 146, 224, 227n, 232n,
 236, 265, 350, 433 & n, 753 & n, 756, 760
 gibborim, rākshasas were I 415; II 273-4
 gravitated to South Pole II 274
 hierophants II 530
 highly civilized, intellectual I 189, 191, 192n;
 II 760
 incarnations of lunar devas II 495
 inhabited surviving islands II 326
 initiates taught Cyclopes I 208n
 invasions of Europe II 743-4
 Irish circular stones were II 343-4
Isis Unveiled ref to II 496
 islanders perished II 395
 Jupiter belongs to, cycle II 270
 karma "bruised the heel" of II 411
 karma of, & 5th race II 302-3
 King of Tyre (*Ezekiel*) & II 492-3
 "land of bliss" of II 356
 language developed in I 189; II 198-200
 last of, mixed w Aryans II 444
 Lemurians & I 190; II 319-20, 333-4

- libraries destroyed II 692
 magic black & white I 192n; II 273
 magic lang of, priests I 464
 “mash-mak” force known to I 563
 mated w animals II 286-7, 331, 689, 775
 mid-, 29th kalpa II 249
 Miocene destruction of II 693
 moon, sun & I 397
 mysteries secret after II 124
 Noah was an, (Faber) II 265, 390
 no anthropoids in brighter days of II 679
 no fresh monads since mid II 303
 now viewed as mythical II 761
 one-third of, joined 5th race II 350
 Paleolithic man was II 740 &n, 790
 perished on Ruta & Daitya II 433
 Peruvian colony offshoot of II 745
 pioneers of 4th race not II 323
 pride of II 271, 760
 prototypes of Nimrods, Hamites II 272
 Purānic accounts of II 140, 146-7 &n, 232n
 pyramids, menhirs & II 352
 rākshasas & asuras I 415; II 227n, 232n, 276, 323
 records on prehistoric skins II 692
 religion of II 273-4
 rocking stones built by II 343-4, 347
 Ruta & Greeks & Romans II 436
 Ruta last large island of I 650
 sacrificers to god of matter II 273
 Sanskrit not spoken by I 23
 satyrs among II 775
 Senzar of, fr 3rd race I xliii
 seven, divisions of Earth II 366
 seven sacred islands not II 326
 several humanities in II 433n
 size of II 331, 760
 skeletons may be discovered II 674
 sleep never disturbed by dreams II 761
 sorcerers, giants, & unholy destroyed
 I 419; II 93-4n, 350, 495, 636
 sorcery of I 397; II 272 &n, 286, 371n, 493, 503, 772
 Stone Age man & II 716n, 720-1
 submerged in Miocene II 156, 395 &n, 433
 superhuman powers II 760, 764
 Telchines were Titans II 391
 third eye atrophied II 302, 306
 Titans, fallen angels, & I 417-19
 Titans, Kabiri, & II 265, 390-1
 Uranus(os) 1st king of II 762, 765
 used magic against Sun II 762
 went fr Sahara to Mexico by land II 424
 “White Island,” 7 kumāras & II 584
 writing invented by II 439, 442
 zodiacal records II 49
- Atlantes (Gk). *See also* Atlanteans, Atlantis
 Diodorus on II 762, 765
 Herodotus on II 761-2, 771n
 Titans &, (Faber) II 360, 765
 Titans called II 360
- Atlantic II 405, 408
 continent possible (Huxley) II 780-1
 great, flood II 353
 huge Lemurian islands in II 327, 333
 islands & New World flora II 322n, 791-2
 Milky Ocean or I 419
- Atlantic Islands, The.* *See* Benjamin, S.G.W.
- Atlantic Ridge(s) II 792-3
 confirms horseshoe land bridge II 333
 three long II 782
- Atlantides (7 daughters of Atlas)
 cursed the Sun II 407
 historical II 761
 Pleiades or II 768
 symbols of subraces, 4th Race II 493
- Atlantis. *See also* Atlanteans, Atlantes, Axis,
 Deluge, Root-Race-4th
 adept re, before Plato’s II 406
 Africa & II 263-4, 314, 740, 761
 alchemy born in II 763n
 ancient writers describe II 767-8
 art of II 426
 astronomical allegory (Massey) II 353
 astronomical evidence of II 407-8
 Asuramaya’s birthplace II 50, 67-8
 Atlas & II 761, 763, 768
 Bailly rejected submersion of II 265
 broke into 7 pieces (dvīpas) II 405
 cause of Deluge of II 349-50, 410, 427, 533-4, 636
 Ceylon remnant of II 314
 continents & kings before II 765
 Cyclopean relics of I 208-9n; II 335-47, 742-60
 destroyed by water II 316, 762
 destruction of II 222-3, 313-14
 divine dynasties of II 370-1, 773
 Eocene height of II 710, 717
 evidence for II 740, 780-2, 790-3
 Ezekiel refers to II 494 &n
 Faber re II 144, 264-5
 Flood nearly wiped out II 309, 406n
 flora evidence for II 322n, 727, 739
 fourth continent I 369; II 8, 334, 606n
 giants of II 275-6, 753, 777n
 Hindu Aryans dwelt in II 406
 histories of, destroyed II 763n

- holy island black w sin II 371-2
 Iranian folklore records II 393-4
Isis Unveiled on II 384
 islands & continents of II 67, 220-4, 265, 322-3, 350
 Latona-Niobe story & II 771-2 & n
 lemming migrations & II 782
 Lemuria & II 221, 266, 333
 Lyell's "explanation" of II 787-8
 Maligasima, "Maurigosima" II 365
 man on, submerged (Gould) II 218-19
 Mayas coeval w Plato's II 35n
 moral depravity & sinking of II 786
 mountain peaks of II 763
 names for II 323-4n
 Neptune divided, among sons II 406n
 Noah & II 222, 265
 northern & southern parts of II 371n
 Northern Hyperborean II 770n
 overlapped Aryan race II 433n
 Pengelly re II 726-7
 Phlegyae & II 144, 265, 365
 Phrygian priests describe II 371
 pithecoïd skull & II 727
 Plato's, coeval w Mayas II 34-5n
 Plato's, in Hindu dress II 407-8
 Plato's island/continent II 8, 141, 250n, 314, 323, 324n, 352, 370-1, 395, 743n, 761 & n, 767-8
 postdiluvian (Baïlly) II 265-6
 Proclus re II 408-9
 pyramids fr Plato's II 429
 race of magicians II 222
 remnants of II 222-3
 "Romakapura" last of II 50, 67-8
 Ruta, Daitya & I 650-1; II 314n, 433, 740
 sacerdotal language of I xlïii, 464
 Śaka-, Śankha dvīpa, & Śankhāsura were II 322, 407-8 & n
 sank end of Miocene II 8n, 10, 156, 314n, 395n, 433 & n, 693, 710, 740, 778
 science denies existence of II 314, 429
 secrecy re knowledge of II 763-4
 seven islands of II 350, 408-9
 sinking of, remnants II 124, 141, 250, 313-14, 332, 352, 395, 433 & n
 Sons of Light, Darkness in II 772-3
 submerged I 439n; II 140-1, 156, 266, 306, 310, 395, 606n, 693, 778, 786
 subraces & 7 daughters II 768
 survivors of, in Gobi II 371-2
 Sweden as Plato's, (Rudbeck) II 402
 Theophrastus [Theopompus] re II 371, 760
 theory of, factual (Seeman) II 781
 Thevetata king-demon of II 222
 Vaivasvata & II 265, 310
 war betw initiates & sorcerers I 419
 White Island, Atala & II 67, 322, 403, 408 & n
 Wilford's mistakes re II 402-9
 Yudhishthira at sinking of I 369
 Zarathustra fr early II 322-3
Atlantis: The Antediluvian World.
 See Donnelly, I.
 Atlanto-Aryans
 first settled Egypt II 746
 Greeks, Romans, Egyptians fr II 436
 kings of Egypt II 750-1
 red Adams or II 426
 Atlanto-Lemurians. *See also* Lemuro-Atlanteans
 religion of II 272
 sires of later anthropoids II 688n
 took mindless wives II 283
Veda went forth to II 483
 Atlantosaurus immanis II 218
 Atlas. *See also* Niobe
 Atlantis named after II 765
 myth of II 762-3, 772
 Orion or, supports world II 277, 763, 791
 Pleiades daughters of II 618, 768
 symbol of 4th race II 493-4
 Atlas, Mt
 Atlantes gave name to II 371, 761
 fables of II 493-4
 fourth race Mt Meru II 493
 island in Lemurian times II 264, 763 & n
 not Meru II 401n, 404, 493-4
 Sun set at foot of II 407
 where "the gods were born" II 765
 Wilford mistaken on II 401n, 402n, 404
 Ātma(n) (Skt). *See also* Kshetrājña
 alone remains I 570-1n
 anātman & I 59n
 assumes illusive body I 570
 Avalokiteśvara & I 110 & n, 130n, 471
 beyond Īvara I 573-4
 breath of life I 226n, 291
 buddhi & I xix, 119, 157, 177, 179, 193, 245, 334, 570; II 231n, 580
 central & polar suns & II 241
 Christos of Gnostics I 132n
 connection betw manas & II 579
 diagram I 157, 242; II 593, 596, 632
 highest, not spirit I 573
 neshāmāh & I 242-5
 no body or shape I 245
 not in the Tiaou I 227

- not of this plane I 244
 one w Paramātmān I 265
 passes into Non-being I 193
 Pūrvaja, protologos, or II 108
 ray of the One I 181, 222
 relation to human ego II 79, 110
 seventh (or 4th) principle I 153n, 158;
 II 403
 spirit or I 153 & n, 213, 242, 571
 synthesis of the 6 principles I 334
 thread soul (Vedānta) I 610n
 universal spirit in man I 571; II 596
 Unmanifested Logos (cosmic) II 596
 Ātma-bhū (Skt), kāma is II 176, 578
 Ātma-buddhi (Skt)
 aupapāduka (anupadaka in tx) & I 52
 blind without manas I 242n; II 123n
 dhyāni has to be I 193
 first & 2nd races & II 254n
 guru or instructor II 113
 human monad I 178-9
 manas absorbed by I 220, 237, 243-5
 manas follows, to devachan I 334
 manas hangs fr I 238
 Parabrahman-mūlaprakriti I 68-9n
 sattva I 68-9n
 spirit-soul I 213, 216
 Uraeus of flame I 227
 Ātma-buddhi-manas (Skt)
 become one II 57 & n
 eternal I 227, 570
 spirit, soul, intelligence I 18
 symbolized in *Zohar* I 339
 third order of celestial beings I 218
 three-tongued flame I 237 & n
 triple crocodile (Egy) I 220
 Ātmamātra, Ātmamātrāsu (Skt)
 elements of self I 334
 Ātmanah or Self I 333
 Ātma-vidyā (Skt) self-knowledge
 called Rohanee by Sufis I 199
 key to 3 other vidyās I 168-9
 Atmosphere
 alters matter passing thru I 142
 changes in I 554-5, 633-4; II 53, 159-60
 in early periods II 159-60
 “Father of man” impervious to II 160
 laboratory in our I 583, 625
 lungs, mouths of every globe I 144
 maruts, lower ākāśa & II 615
 of Mercury, Venus, Mars II 707
 mighty ones penetrate our I 434
 planetary, & fate of atoms I 143
 unknown substances in I 595-6
 Atmu (Egy), ātma or II 632
 Atom(s). See also Aṇu, Elements, Jīva, Life-
 Atoms
 Absolute in every I 58-9; II 588
 absolutely spiritual I 543
 anu (Skt) or, is Boundless I 148, 357
 apperceptive monads inform I 632
 birth of I 453-5, 545
 born each manvantara I 545
 centers of force I 507, 630
 change in atmosphere I 142
 chemical periodicity of II 627-8
 combine differently on each planet I 142-3
 Crookes on I 546-54, 582
 Democritus, Leucippus re I 2, 64, 117, 343
 divisibility of I 519-20
 drawn together by karma II 672
 electricity & I 111n
 elementary germs I 139
 eleven-year cycle of I 290
 every, a life I 76, 248-9, 258, 454
 every, life- & death-giving I 261
 evol journey of I 183, 268, 522, 620
 fill immensity of space I 633
 Fohat hardens I 85
 force not in, but betw (Hirn) I 511
 force resides in I 511-12
 germ exists in center of every I 57
 “gods” in shape of I 568
 gods, monads & I 610-34
 heat internal, external in I 84
 inanimate, self-guiding I 569
 inseparable fr purusha I 582
 instinct w desire for life (Tyndall) I 249
 intelligent “noumenoi” of I 553
 Leibniz on I 628-31
 life-, & sleeping- II 672
 mathematical point (Mertz) I 628-9
 matter-moving nous in I 51
 metaphysical object I 485, 513
 metempsychosis of I 568n
 mineral monad & I 177
 monads, universes I 21, 107; II 672n
 mystery of, (Father Felix) I 670
 nature never leaves, unused II 170
 no, is ever created I 582
 not eternal I 545, 552
 not inorganic I 454
 not uniform I 512-13 & n
 not yet individualized I 178
 occult order of I 218n
 omniscience thrills in every I 277
 perpetual exchange of I 142
 primordial I 148, 455

- progressive development of I 43
 sciences differ re I 482-3
 self-consciousness of every I 107
 self-moving, questioned I 670
 seven planes of existence I 150
 smallest of the small [VP] II 46-7
 soul, genius, angel I 567, 569
 “-souls” of, (Haeckel) II 670
 sound a disturbance of, (Keely) I 565
 spirits of, elementals I 221, 567-9
 vacuum or void & I 343
 vibration, motion of I 2, 455, 633
 volume unalterable I 511
 vortical, (Thomson) I 117, 579
 whirling souls I 568 &n
 will rebecome the All I 268
 worlds fr primordial II 731
 Wundt on I 513
- Atomic**
 theory & materialism I 518
 theory borrowed fr ancients I 567-8
 theory of evolution I 625
 vibrations I 455, 562
 vortices I 117, 569
- Atomic Weight(s)**
 element of negative I 581, 584
 table of, & number seven II 627
- Atomists, Greek & Hindu I 569, 579, 613**
Atomo-Mechanical Theory I 512-13 &n
Atonement
 Christ victim of II 497
 effects of dogma of II 484, 505
 goat symbol for II 510
 original sin followed by II 699
- Atri (Skt)**
 Brahmā's mind-born son II 78
 sons of II 89
- Attāh (Heb) thou I 78**
At-tee'kah D'at-tee'keen [ʿAttīqā' D'Attīqīn]
 (Aram), Ancient of Ancients II 83-4
Atteekah Kaddosha [ʿAttīqā' Qaddīshā]
 (Aram), formed things masc & fem II 528
- Attica, people of II 352**
Attila I 563
Attock II 417, 418n
Attraction
 Bohme on I 494
 electricity & I 145
 gravity & I 490-1, 500-6, 529-30, 604
 kundalīnī-śakti & I 293
 Le Couturier on I 492n, 494
 planetary motion not expl by I 529
 repulsion & I 12n, 102-3, 293, 489, 497, 604
 sexual polarization & I 405
- Atwater, Caleb, re Aztecs I 322**
Ātyantika Pralaya (Skt) I 371; II 69n, 309n
Atys (Gk), son, father, husband I 396
Atzilatic World. See Aziluth
Aub, Ob (Heb), serpent in a circle I 364n
Auction II 603. See Lucian
Audhumla (Norse) primeval cow
 mother, cosmic soul I 367
 nourisher I 427
Audlang [Andlang] (Norse), 2nd heaven II 100
Audubon, John James, “Birds of the South”
 yellow water lily of, doubted II 440
Augoeidēs (Gk), in final initiation I 573
Augur(s)
 more numerous now II 518
 serpent & II 209
- Augustine, St**
 angelic virtues of I 123 &n
 called Devil “monkey of God” II 476
 cosmogonical essays of I 441
 — *The City of God*
 Church rejected *Enoch* II 535
 Jesus called a fish II 313n
 on Venus-Earth relation II 32
 — *Sermon 160th*
 cross & circumcision II 589
- Aum, Om (Skt)**
 fourth world (race) lost II 408
 pranava or I 432n
- Aupapāduka (Skt, Anupadaka in tx) parentless**
 buddhas of compassion are all I 109
 chhāyā-loka 1st garment of I 119
 dhyaṇī-buddhas are I 52, 571
 Great Wheel was I 27, 47
Kāla-chakra on I 52n
 mūlaprakṛiti is I 62
 point in circle I 91
 Space the eternal I 11
- Aur, Aour [Or] (Heb) light**
 En Soph [Ain-sōph] not I 354
 first primeval light I 76 &n
- Aura**
 dhyaṇī-chohans in world's II 233n
 disease &, (Paracelsus) I 538
 first race reproduction & II 117
 Kabbala re spirits in Earth's I 234n
 life copies impressions in I 261
 sound, color & I 514n
- Aurgelmir. See Örgelmir**
Auric Envelope, astral fossils in II 684
Aurṇavābha Āchārya (Vedic commentator)
 on Vishnu's 3 strides I 112
Aurora, The II 634. *See* Boehme, J.
Aurora Borealis, Australis

- interstellar shoals & I 633-4
 radiant matter, light & I 621n
 safety valves I 205
 sons of Fohat, ākāśa & I 204-5
 yellow corn &, (Zuñis) II 629
- Aurva (Skt), gave āgneyāstra weapon II 629
- Australia II 763
 can produce no new forms II 197
 Europe &, once 1 continent II 333, 781
 formerly much closer to India II 8n
 Gardiner on II 782-3
 Lemurian remnant II 7 & 8n, 314, 324, 328, 333, 789
 one of oldest lands II 197
 "Australia and Europe formerly one Continent." See Seeman, B.
- Australian(s) (aborigines) II 168, 318
 archaic flora & fauna of II 196
 Atlantean offshoots II 721
 brain measurement of II 193n, 661, 682n
 descend fr late Lemurians II 195-7, 199n, 328, 779
 dying out II 162, 195-6, 332, 779-80
 last of higher race (Gerland) II 779
 lowest race (Broca) II 195-6 &n, 725
 not descended fr anthropoids II 193
 Paleolithic hatchets II 716
 "They were not ready" II 162
 Thomas on II 729
- Australoids
 fr anthropoids (Huxley) II 315n
- Austria
 negroid skulls found in II 739
 old skulls in, of very tall men II 278
- Auszüge aus dem Buche Sobar.* See Biesenthal
- Authority
 pretended, & theosophical books I xix
 scientific II 316n
- Auto-generation, of the gods I 398
- Automata, of Leibniz & Aristotle I 632n
- Autumn, & figure six II 583
- Auvergnat Man, cranial capacity of II 168n
- Avabodha (Skt), knowledge II 528
- Avalokiteśvara (Skt) I 471-2. See also Bodhisattva, Chenresi, Padmapāni
 Ādi-buddha manifests as I 110
 becomes manifest to us I xix
 incarnates in Dalai & Tashi Lamas II 178
 Kwan-shi-yin, Kwan-yin I 72, 136, 470-1
 Kwan-yin female aspect of I 72
 Logos(oi) I 71-2 &n, 74n, 108, 130n, 136, 471; II 178, 637
 manifests periodically II 178
 mind-born sons of I 213
 other names for I 110, 428; II 178-9
 seven dhyāni-buddhas & I 108
 seventh principle of man, cosmos I 74n
 unborn, eternal energy center I 130n
- Avara (Skt), inferior II 163, 183
- Avasthā(s) (Skt), divine, or Trinity I 18-19
- Avat (Pers), upper Earth globes II 759
- Avatāra(s) (Skt). See also Avalokiteśvara, Kalki, Maitreya, Śaṅkarāchārya
 Boar or Varāha I 368-9 &n; II 53, 321
 Buddha, of Vishnu II 578
 coming, or tenth II 420
 divine-human, of India I 349
 divine impersonality of II 478
 every, a fallen god II 483-4
 Hegel accepted periodical I 52n
 Hindu, & unseen principle II 555-6
 immaculate conception & I 399
 Kalki I 87, 268, 378; II 416n, 420
 Krishna as II 48, 225n, 359, 550
 Kūrma, of Vishnu II 549
 Kwan-shi-yin last of I 470
 Matsya first, of Vishnu I 263-4, 369, 385; II 69n, 139, 307, 578
 minor, & Buddhas of Confession II 423 &n
 Nara-Simha an II 225n
 spiritual Sun sends forth I 638
 successive, of first triad I 668
 Tsong Kha-pa, of Amitābha I 108n
 of Vishnu I 18, 653; II 33, 408n
- Avayakta. See Avyakta
- Aveling, Ed. B., transl Haeckel II 87n, 164n
- Aves (Lat) birds II 656
- Āveśa. See Amilakha
- Avesta.* See *Zend Avesta*
- Avicebron. See Ibn Gebirol
- Avidyā (Skt) ignorance I 7
- Avikāra (Skt) immutability II 46
- Avogadro, Count Amedeo
 atoms not uniform I 512 &n
 produced revolution in chemistry I 622
- Avyakta (Skt) unmanifest I 521-2; II 46-7
- Avyaktānugraheṇa (unmanifest-creation)
 Parabrahman-mūlaprakriti I 521-2
- Avyaya (Skt) imperishable
 eternal life, Vishnu I 370; II 69n
 Puruṣa-pradhāna & I 582
 undecaying I 420
- Awasthan [Arvasthān] (Skt), Arabia II 406
- Axieros, Aschieros (Gk)
 Demeter is, in female aspect II 362
 derivation (Mackey) II 362n
 one of four Kabiri II 362

- Sanat-Kumāra II 106
- Axiokersa, Achiosersa
 derivation (Mackey) II 362n
 Persephone II 362
 Sananda II 106
- Axiokersos, Achiochersus
 Pluto, Hades II 362
 Sanaka II 106
- Axis, Axes. *See also* Cataclysm
 angle of, & seasons II 356
 Apollo-Diana, Sun-Moon & II 771
 changes of I 369; II 52, 292, 314, 324-5, 771
 changes of, in *Enoch* II 145, 533-4, 726
 changes of, in *Vendidad* II 356
 disturbances sank 2nd continent I 369
 inclination of Venus's II 32
 karmic disturbances of II 274, 329-30
 neutral I 148
 science & violent changes of II 314, 726
 shifting, & deluge II 145, 314, 324-5, 360,
 533-4, 771
 zodiac & changes in II 431
- Ayana (Skt)
 Nārāyana fr Nārā-ayana II 591n
 spirit moving over waters I 344
- Ayanam (Skt) half-year
 three roodoo [ritu] make a II 620
- Ayin (Heb) nothing I 350
 negative, female letter I 114n
- Azā (Heb), to illuminate II 114
- Azāēl, Uzza &, twitted God II 491
- Azareksh (Zor), fire temple of II 6n
- Azāzēl, Azaziel, Azazyel (Heb)
 Hebrew Prometheus II 376
 host of, taught 4th race II 376
 sacred goat in Bible I 441n; II 389n
 scapegoat of Israel II 387, 389n, 409
 serpent prototype of II 387
 wrongly associated w Satan II 376
- Azburj. *See* Asburj
- Azhi-Dahāka (Zend)
 war betw, & Thraētaona II 390
- Aziluth, Atzilatic World [Atsilūth] (Heb)
 first kabbalistic world II 111, 604
- Azoic Age
 beginning of life (science) II 711
 hostile environment of II 159-60
 life in I 258
- Azores
 remnant of Atlantis II 222-3, 791
 undersea elevation & II 792-3
- Aztalan, country of Aztecs I 322
- Aztec(s)
 calendar & pyramids I 322
 divine bird of II 141
 once a mighty race II 445
- Azupiran(u). *See* Sippara
- Azure seats II 424-5

B

- Ba (Egy). *See also* Bai
 soul of breath, *prāna* II 632
- Baal (Canaanite) Lord
 Bel, Siva, Saturn & I 459
 Bible on I 649
 identical w Sun-Jehovah I 397n
 leaping prophets of II 460
 Mysteries (Sod) of II 212
 other names for I 353; II 540
 priests of, jumped over fires II 212n
 worship of, Hebrews hated II 471
- Baal-Adonis, became Adonai I 463
- Babba Battra* [Bābā' Bathrā'] (Heb)
 on Samāel & angel of death II 388
- Babbage, Dr Charles
 — [Ninth Bridgewater Treatise]
 “each particle a register” I 104, 124
- Babel, Tower of
 builders of, & Atlanteans II 272, 375, 762
 legend of, before Moses II 3n
- Babian, seven vases in temple near II 603
- Baboon. *See also* Ape
 future human evolution & II 263
 Haeckel & catarrhine II 663n
 in Pliocene II 676
- Babylon
 arrowhead inscriptions of II 793
 Aryan influence on mythology of II 130
 divinities of, & Delphi II 379
 history of, lost I xxvi
 Huschenk built II 396-7
 Moses story fr I 319-20
 “mother of harlots” II 748
 Nabatheans founded II 453
 planetary temple of II 456
 seat of Brahman learning I xxxi
 vast literature of, saved I xxxiv
- Babylonia(n, ns)
 antiquity of II 690-3
 Aryan (Vedic) influence in I xxxi; II 130, 203,
 566
 astrological magic of II 566
 captivity II 202, 473, 618
 Chaldees settled in II 748
 creation legends II 2, 5
 Dag-On Oannes, man-fish I 653; II 190
- Ea taught writing to II 226
 flying dragons of II 205-6, 206n
 Gan-dunia, Ganduniyas, Gan-Aeden II 42n,
 202
 gods, names of II 5
 gods of, & Stonehenge II 379
 Hebrew initiates got wisdom fr I 352
 magic in, Talmud I xlii n
 Nebo, Budha, Mercury II 456, 477
 Nimrod governor of II 453
 Nipoor, Eridu in II 139n
 Pharisees' tenets fr II 61
 religion purposely confused II 691
 Sargon & Moses I 319
 Saros a god of I 114
 serpent II 26n
 seven Adams in, tablets II 4
 Sin was Moon-god of I 388
 sons of serpent, dragon in II 379-80
 stone of, statues fr Sinai II 692
 War in Heaven II 104, 383-4
 were silent on the One I 425
 wisdom fr India II 566
 wisdom-god in the Sea of Space II 477
 Xisuthrus is, Noah II 222, 309
 Zu strips creative organ II 283-4n
- Babylonian Legend of Creation.* *See* Smith, G.,
Chaldean Account . . .
- Bacchante, serpent in hair of II 209
- Bacchic Religious Dance II 460-1
- Bacchus (Gk). *See also* Dionysos
 called Fish, Savior II 313
 celestial Priapus born of II 458
 “God” of Slavonians fr I 347
 Hebrews hated worship of II 471
 lunar Jehovah I 335
 man-savior or solar- II 420
 Mysteries of II 212
 Semele, Jupiter & I 400; II 362
 son, father, husband I 396
 Sun, Adonāi, Kadush & I 463
 Sun, Jupiter, Mithras & II 419
 Venus & II 458
- Bacon, Francis I 584; II 439
 — *Advancement of Learning*
 certainties & doubts II 443

- curiosity in man I 165
 — *Essays*, “Of Truth”
 creations of God I 481
- Bacon, Roger I 611
 belonged by right to the Brotherhood
 I 581-2n
 protyle of I 553, 582
 — *De arte chymiae* . . .
 transmutation of elements I 581
- Bacteria
 men, animals swarming w I 260-1, 608
 reproduce by spores II 167
 some microbes &, need no air I 249n
 visitors, disease &, (science) I 225n
- Badaōnī, Abdul Qādir
 — *Muntakhab ut-tawāriḳh*
 Akbar’s interest in sects I xxiv &n
 Bādhas (Skt) afflictions, 28 types of II 162
- Baer, Karl Ernst von II 649n
- Baetyl, Baetylos. *See also* Bethel
 animated stones II 342-6
 Catholics misjudge II 85
 lithoi, magic stones II 346n
- Baffin Bay, part of 2nd cont II 401-2
- Bagavadam*. *See Bhāgavata-Purāna*
- Bagh-bog, Bacchus of Slavonians I 347
- Bahāk-Zivo [Ziwa] (Gnos)
 more philosophical than Adam II 150
 ordered to create & fails I 194-5
- Bai [Egy Ba?]. *See also* Ba
 corr to neshāmāh (Lambert) II 633
- Baibhār, Mt., Buddhist initiations at I xx
- Bailly, Jean Sylvain
 believed Hesiod factual II 777
 believed many worlds inhabited II 706
 did not know Secret Doctrine II 742 &n
 on fables about Atlantis II 772
 fair to Hindu astronomy I 667-8
 Gk, Egy, Pers legends comp II 393-4
 — *Histoire de l’astronomie ancienne*
 antiquity of zodiac I 648-9
 error re biblical patriarchs I 648
 Herodotus on ecliptic, equator II 534
 on Sun worship orig in far north II 769n
 — *Lettres sur l’Atlantide* . . .
 believed in prehistoric civ II 265-6, 742-3
 disproved Rudbeck’s Atlantis II 402
 on 9,000 years of Egy priests II 765n
 Pers legend re Huschenk II 397-9 &nn
 rejected submersion of Atlantis II 265
 — *Traité de l’astronomie* . . .
 antiquity of Hindu astronomy I 658-67
 astronomy not carried to India I 667n
 divine dynasties II 368, 371
- Kioo-tche* on measures of time II 621
 Libra [Aquarius in Bailly] & 3102 bc
 I 661, 663
 proved Hindu figures II 435
 sixty-day cycle among ancients II 620-1
- Bain, Prof Alexander
 more dangerous than Büchner I 528n
 school of II 156n
- *Logic*
 ether hypothesis I 325-6
 fire-lighting a mystery I 121
 sees Monism as “guarded materialism”
 I 124-5n
 space & time as generalizations I 251n
- Baissac, Jules, *Satan ou le Diable*
 Satan made a real power II 509
 Satan or centrifugal energy II 245
- Bait-Oxly [Bait-Oualy] (Egy)
 every type of cross in tomb of II 559
- Bakewell, F. C., *Electric Science* . . .
 on Faraday & matter I 510
- Bakhan-Alenré (Egy), cross & adoration of,
 [HPB, *Lucifer*] II 559
- Balaam, & the “birds” II 409
- Balarāma (Skt) Krishna’s elder brother
 divides embryo (Rāmāyana) II 613 &n
- Bal-ilu or Mārttānda, our sun I 100
- Ball [Bull in tx], Sir R. S., re Moon II 64n
- Balthazar (Heb), one of three Magi I 654n
- Baltic (Sea)
 amber found in II 770n
 level of II 751
- Baltistān II 204, 416n
- Balzac, H. de, [*Sérāphīta*] on deity & number
 I 66-7
- Bamboo Books* II 302
- Bamian [Bāmiyān, Bāmiān]
 Central Asian town II 338
- Bamian Statues II 336-40
- record buddhas of former cycles II 224
- Bandha (Skt) bondage
 moksha is freedom fr I 132
- Banquet* or *Symposium*. *See* Plato
- Banyan. *See also* Wondrous Being
 ever-living human- I 207-12
 Tree of Life, Knowledge II 215
- Baōth (Heb), chaos or I 197n
- Baphomet (Heb)
 astral light or, (Lévi) I 253 &n
 goat-headed Satan II 389n
- Baptism
 Baptists’ “Waters of Grace” I 458n
 connected w messiah, water I 385
 Council of Trent & II 209

- w water, Holy Ghost, & fire II 566
- Baptismal Font
Great Pyramid sarcophagus & I 317n
- Baptist, John the. *See* John the Baptist
- Bārā (Heb), brought forth II 134
- Barahiel, Rabbi
THAT was before all numbers I 618
- Bararadeśa (Skt) II 406
- Barbaras (Skt), in Purānas II 406
- Barbarian(s)
Mediterranean II 753n
mlechchhas I 377; II 48n
overpowered learned cultures II 430, 742
&n
- Barbary (N Africa), joined to Spain II 751
- Barbelo (Gnos)
one of three “invisible” gods II 570 &n
- Baresma (Zend)
twig fr Ormazd’s tree II 385, 517
- Bar-Hebraeus [Abu’l-Faraj]
said Enoch invented writing II 529
- Barhishad(s) (Skt) II 88, 102.
See also Ancestors, Progenitors
agnishvāttas & II 77-9, 89
became first race II 94-5
devoid of mahat-mic element II 79
identified w the months II 89n
project astral models II 78-9, 89, 94-5
- Barkayal, taught astrology (*Enoch*) II 376
- Barnabas, called Zeus II 481
- Barrows (Nagpur mounds) II 346n
- Barth, Auguste, *The Religions of India*
poetry of *Rig-Veda* II 450-1
- Barth & Richardson, [*Le Correspondant*]
trilithic stones in Sahara II 346n
- Barthélemy Saint-Hilaire
on cradle of humanity II 204
- Bartlett, A. D., *Land and Water*
on septenates in nature II 595
- Bashan, tall race of II 755-6
- Basht or Pasht. *See* Bast
- Basilea (Gk)
“royal” island in far north II 773
- Basilides, Basilidian(s). *See also* Gnostic
Abraxas supreme God I 350
serpent on, stones I 472; II 210
- Basle, old map of America at II 327
- Basnage de Beauval, J. (Bosuage in tx)
— [*Histoire des Juifs*]
Isis-Osiris taught mankind II 366
- Basques
American aborigines linked w II 792
Cro-Magnon, Guanches & II 740-1, 790n
language of, compared II 790
- Basra, Nabatheans fr II 455
- Bast (Egy)
goddess w cat’s head I 305; II 552n
- Bastian, H. Charlton
— *The Beginnings of Life*
Carpenter q re lower forms II 257
on dolmen builders II 753
knowledge of extinct forms II 260
man a modified quadrumane II 258
- Bath-Köl [Bath-Qöl] (Heb)
Kwan-yin, Verbum, etc I 137
Vāch in Hinduism I 431n; II 107
- Bathybius Haeckelii I 542; II 164n, 190, 650,
656, 670 &n, 674
- Batoo [Baiti, Batu] (Egy)
Noum [Khnum] & Pandora story II 270n
- Battle(s). *See* War in Heaven, Wars
- Bat-winged Men II 634
- Batylos [Baetylos]. *See* Baetyl
- Baudry, M. F., “Les Mythes du feu . . .”
fire by friction (Hindu) II 524
re Prometheus II 526
- Baumgärtner, Karl H.
— *Anfänge zu einer physiologischen . . .*
humanity not fr single pair II 718
- Beale, Prof Lionel Smith
favored vital principle I 634
on mystery of life I 540
- Bear. *See also* Great Bear, Ursa Minor
Thot-Sabaoth is the II 115n
Typhon the Great II 547, 549
- Beast(s). *See also* Animals
apocalyptic 666 of the great I 655n
artificially made II 427n
have no conscious ego-soul II 196n
have no devachan II 196n
w/o mind no dif betw man & II 513
mystery of woman &, (*Rev*) II 748
- Beauce, Lake, Miocene man & II 749 &n
- Beaumont, Prof D., sarcode of II 153n
- Beaver, instinct of II 120
- Become, Becoming I 282
idea of, & the scarab I 365; II 552
nine the number of II 622
same as “to be born” in Gk I 281n
universe an eternal, (Hegel) II 449n
- Bede, the Venerable I 441; II 395n
- Bedouins
Sabean, invoke host of heaven II 514n
- Bee(s)
Haeckel traces civilization to II 650
reproduction among II 133, 659
- Beelzebub, Beelzebub [Baal-zebüb] (Heb)
monarch of hell II 389n

- Beer, well of I 364n
- Beethoven Sonata
could not play itself II 348
- Beetles, Moses permitted eating of I 80n
Beginnings of Life, The. See Bastian H.
- Beglor [Begar]
discovered Fa-hien's cave I xx &n
- Behemoth (Heb)
Job & theology on II 486 &n
- Behring Straits. See Bering Straits
- Being
Absolute I 16, 51, 54n, 193, 268
Absolute Divine Essence is no I 629
all-powerful, (Newton) I 498
Be-ness rather than I 14
conditioned I 15
conscious & unconscious I 53-4
endless cycle of, in eternity I 221
ladder of II 239
neutral center of II 731
Non-being & I 16, 39, 45, 47, 54, 88, 193, 344
pure, not understood I xx, 496n
-Purusha born fr not-being I 344
subject- & object-side of II 24
Wondrous, or highest hierarchy I 207
- Beings
all, pass thru human stage I 275; II 322
all, subject to karma I 221-2, 456n
invisible I 89, 478, 608
Kant on immaterial I 133n
millions of, in us, we in them I 604-5
other intellectual, in solar system I 133, 164
on other worlds differ fr us II 700
perceptive & apperceptive I 629
spiritual, incarnated in man I 233
universe real to, in it I 274
- Beiträge zur Deszendenzlehre*. See Weismann, A.
Beiträge zur Kenntniss. See Seyffarth, G.
- Bel [or Marduk] (Bab) I xxvii, 421, 463
Baal, Śiva, Saturn & I 459
building of Earth & II 23
Chaldean creator I 357; II 139nn, 144
dragon &, among Ophites II 379
equated w other gods II 379
Gauls used, for Sun II 540
Jupiter or, rules 6th world (Syr) I 435
-Merodach &, -Belitanus II 210n
Moon eldest son of II 386
Nebo son of, -Merodach II 211
Noah &, preceded Adam Kadmon II 144
not infinite II 384n
primeval II 139n
-Shemesh, Moon called I 397
slays dragon Tiamat II 477, 503
Sun or, overpower messengers II 62
umsimi on the seat of II 283-4n
way to Bible thru, & Homer II 383
- Bela (Heb), son of Beor II 706
- Belgamer. See Bergelmir
- Belgium, early man in II 744
- Belita (Chald), Eve, Mary II 463
Bello Judaico. See Josephus, *History* . . .
- Bel Merodach, Bel-Belitanus
patron of Chaldean initiates II 210n, 211
- Bel-Shemesh (Heb), Lord of the Sun
name of Moon among Semites I 397 &n
- Belt, Thomas
axial changes & glaciations II 695, 726
- Belus (Chald). See also Bel
Berosus priest of I xxvi
formed heaven & Earth II 54
-Nimrod, de Rougemont on II 454
- Be-ness. See also Being
Ain or Non-being II 626
"All," & All-Being I 55
fr, into being is genesis II 24n
is "non-Being" (Hegel) I 193; II 449n
not a Being I 59
the One I 7, 14, 143n
Sat or I 119, 143n, 289, 556; II 310
- Benfey, Theodore
on Asura- & Ahura-Mazdhā II 92
- Bengal
mighty men of, dwarfed II 411n
Sagara or Bay of II 572
Tāntrikas of, & Moon I 156
- Beni-Elohim. See Bnēi Elohim
- Beni Shamash. See Bnēi-Shamash
- Ben-Issrael. See Bnēi-Isrāel
- Benjamin (son of Jacob), & Cancer I 651
- Benjamin, S. G. W., *The Atlantic Islands* . . .
link betw Canary Isles & Amer II 790-1
- Ben-Manesseh. See Bnēi-Menashsheh
- Benoo. See Benu
- Bentley, John
chronology of II 76n
ignorant of Indian zodiac II 431
not fair to Hindu knowledge I 370, 667
Purānic astronomy a science II 253
— *Historical View of Hindu Astronomy*
dates Great War 575 bc I 369n
hidden scientific knowledge II 499-500n
precession of equinoxes II 550
War in Heaven II 63, 76, 499-500 &n
- Bentley, R., Newton's Third Letter to I 479, 490-1, 494
- Benu (Egy) phoenix I 312

- Beor, Bela son of II 706
- Bere'shith, B'rāisheeth (Heb)
 "in the beginning" I 352; Appendix
 first emanation of Logos I 375
Gen 11, kab meaning of I 374, 443-4
- Berēshīth Rabbab*
 several creations in II 53-4, 704 &n
- Bergelmir (Norse) II 774
- Bergerac, Cyrano de II 702
- Bering Straits
 horseshoe-like continent & II 326, 329
- Berkeley, George, *A Treatise Concerning . . .*
Human Knowledge
 on motion I 3n
- Bernard, Claude
 life a process of fermentation I 249n
- Bernard, St, *Sermon*
 "Sun-Christ lives in thee . . ." I 401
- Bernardin de St Pierre, J. H.
 many worlds inhabited II 706
- Bernouilli, Jacques II 269
 many inhabited worlds II 706
 Newton's ideas revolted I 491
- Berosus, Berossus I xxvii
 account of primeval creation I 343, 345;
 II 269
 astronomical records of I xxvi, 655n
 Belus formed Earth, heavens II 54
 Chaldea had 3 keys in days of I 311
 disfigured by Eusebius I xxvi; II 53
 Ea same as Oannes of II 226
 Ilus of, or ether I 339
 obtained information fr Ea II 115
 predicted cataclysms by zodiac I 649-50
 de Rougemont on II 454
 taught evolution II 190
 ten generations of kings II 394
 on Thallath I 394; II 61, 65n, 135
 on 2-, 4-faced creatures II 504
 watery abyss of II 53, 477, 715n
- *Antiquitates* [by "pseudo" Berosus]
 Titea-Aretia worship II 143-4
- Berthollet, C. L., Comte, men of Canary
 Islands & America II 790-1
- Bertrand, Abbé François-Marie
 — *Dictionnaire [universel historique . . .]*
 on bétyles [baetyls] II 342
- Bes (Egy), stands on lotus I 385
- Bestiality, & sterility II 192, 195, 689, 730
- Bestla (Norse)
 Odin, Willi, & We born fr I 427
- Bethel(s) [Bēth-El] (Heb). *See also* Baetyl
 oil-anointed phalli II 473
- Bethlehem, Star of II 619
- Bétyles (Fr). *See* Baetyl
 "Be-with-us," Great Day I 129, 130-1, 134n,
 265
- Bhagavad-Gītā*
 all men may know Vasudeva II 48n
Anugīta on speech I 94
 Brahm enthroned on lotus I 379
 explains *Mabābhārata* II 139
 four manus & 7 rishis II 140 &n, 318n
 Ísvara in II 114
 Kshetrajña in II 638
 lower, higher elements in I 535-6
Pistis Sophia in light of II 569
 root or sattva is buddhi I 68n
 on Tree of Life, aśvattha I 406
 two paths at death explained I 86
 Wilson saw Buddhism in I 419n
- Bhagavad Gītā* Lectures. *See* Row, T. S.
- Bhagavān (Skt) II 406
- Bhagavat, Bhagavan (Skt) II 406
 the Eternal I 345
 hurled Brahmā to Earth (Fall) II 483
 incarnates II 48
- Bhāgavata-Purāna*
 Arjuna married Ulūpī in II 214 &n
 Chākshusha Manu of 6th period II 615n
 cross & circle in II 549-50
 curse of Vāsishtha II 247
 Hamsa caste I 79
 Kapila author of Sāṅkhya philos II 572
 Kapila did not slay 60,000 II 571
 mankind produced fr Vāch II 418n
 Moryas will reign over India I 378n
 nitya pralaya I 371
 opening of kali-yuga II 550
 Pañchaśikha Kumāra I 236
 rākshasas, origin of II 165n
 Vaiśvānara son of Danu II 381 &n
 vyakta in I 10n
- Bhāngulpore [Bhāgalpur]
 round tower of II 85
- Bharata, Bharateans (Skt)
 India & II 321, 369, 406n
 war w rākshasas II 776
- Bhārata-Vārsha (Skt) India
 divided into 9 portions II 321
 division of Jambu-dvīpa II 322, 369, 403n
 four yugas occur in II 322
 Nāga-dvīpa part of II 132, 182, 501n
 Peris counterparts of children of II 394
 Śankha-dvīpa & II 405, 408
- Bhārgavas (Skt), race of II 32n
- Bhāshyāchārya, Pandit N., FTS
 — *Catechism of Viśishtādvaita . . .*

- evolution of matter I 522
 pathway of finer soul I 132
 Bhāshyas of Śankarāchārya
 on Upanishads kept secret I 271-2
 Bhāskara (Skt), light-maker I 98, 103
 Bhāskara Āchārya, interprets 7 dvīpas II 321
 Bhautya (Skt), a manu II 309
 Bhāva (Skt) I 61, 256
Bhaviṣya Purāna
 story of Sāmba & Magas in II 323
 Bhons [Böns] (Tib) II 586
 Bhoots. *See* Bhūtas
 Bhoutya. *See* Bhautya
 Bhrāntidarśana[taḥ] (Skt)
 arises in lower 5th principle I 19
 material universe as II 108
 Bhrīgu (Skt)
 seven, 14 manus II 308
 Srī daughter of II 76n
 Śukra (Venus) is son of II 30, 32n
 in *Vāyu Purāna* I 436
 Bhujam (Skt), side (of triangle) II 576
 Bhūmi (Skt) Earth
 appears w 6 sisters I 250 &n; II 616
 fourth principle of, 4th round I 260
 prithivī or I 237
 sons of, & devas I 605-6
 those who watch over I 213
 Bhuṛaṇyu (Skt)
 Phoroneus, Agni (Decharme) II 520
 Bhūr-loka (Skt)
 south of equator (sidereal position) II 321
 Bhūta(s) (Skt)
 defined II 102n
 evolved fr dhyānis I 183
 first & 2nd races were I 183; II 108
 flesh eaters II 163
 illusion (Bhoots in tx) I 295
 primitive man a II 91, 102 &n, 105, 108
 race w no form or mind II 91
 second or, creation I 446, 452
 Bhūtādi (Skt)
 devours sound, ether I 372-3
 elements sprang fr I 452; II 108
 precedes Bhūtasarga Creation I 452
 Bhūtasarga Creation (Skt)
 second or elemental I 446, 452-3
 Bhūtātman (Skt), life soul II 108
 Bhūteśa (Skt), Vishnu lord of elements I 452n
 Bhuvā[r]-loka (Skt)
 middle region at mahā-pralaya I 371
 north of equator (sidereal position) II 321
 Bible (Judeo-Christian) I 212, 214. *See also*
 individual books of the Bible
 allegories deal w 5th race II 252
 angel & human monad in I 574n
 angels few in I 632n; II 61
 anthropomorphic, phallic I 382; II 472-3,
 544-5, 657-8
 archaic doctrine in *Gen* 1-6 & *Job* II 537
 astronomy & glyphs of I 320
 based on universal traditions II 202
 blinds in I 128n; II 473
 borrowed fr Chald I xxxi; II 3n, 143 &n, 383
 cherubim of I 126-7
 chronologists & II 690-2
 dead letter of I 305, 316, 318, 323n, 336;
 II 3, 95n
 deals briefly w pre-cosmic period II 252
 dual light of II 36-7
 Eocene man &, (Fabre) II 746-7
 Fall, meaning of II 283
 first 6 chapters occult I 336
 French translation misleading II 537
 giants in II 336, 375
 history in, not Jewish II 203
 incongruities in Mosaic I 420
 Jehovah in II 472-3
 Jews, Tyrians kin in I 313n
 Kabbala key to I 246, 336, 344
 de Mirville sought to justify II 342
 needs occult interpretation II 377-8, 747
 no first man except in II 270
 number 7 recurs in II 4, 35
 numerical & geometric keys to I 66, 318 &n;
 II 536
 pantheism behind II 472-3
 plurality of worlds & I 607 &n
 Purānas &, compared II 126, 624
 queer chronology of I 655-6; II 395 &n
 rounds, races, principles in II 747-8
 Sabbath, meaning of I 240; II 747
 sacred animals in I 92, 441n, 442 &n
 serpents in II 206 &n, 209
 six days of creation I 21, 446-7
 translators knew little Hebrew I 128n
 two theories re God of II 472-3
 unclean birds & animals of I 355, 442n
 veiled, secret, esoteric I 316, 318, 320;
 II 202, 228, 279, 473, 536
 war betw black & white magic II 211
 written in emblem I 306
 zodiac in I 649
Bible de Vence (H. François, Abbé de Vence)
 holy usurpation of elohīm I 441-2n
Bible in India. *See* Jaccoliot
 Bibles (of humanity), all treat of Earth chain,
 planets, stars II 703

Biblical

- chronology & Noah, Titans II 390
 chronology of Adam II 71n
 esotericism II 252-3
 genealogies confusing II 42
 names numerically based II 467
Bibliotheca Historica. See Diodorus
Bibliotheca Indica, lokas in II 321
Bibliothèque Orientale. See d'Herbelot, B.
 [Biesenthal, Joachim Heinrich]
 — *Auszüge aus dem Buche Sobar* . . .
 “Let there be light” I 215-16n, 356n, 450
 Bimater [Bimatrix] (Lat), Bacchus II 362
 Bināh (Heb)
 Chochmah [Hokhmāh] & I 98n, 99n, 239,
 352, 355, 618; II 84, 134n, 528
 Elohim, Tiamat, Thalath or I 394
 female consciousness or intellect II 528
 female of sephirōth I 230
 fem potency & male Jehovah I 99n, 355
 heart, intelligence or I 352
 Hēh letter of I 438n
 Jehovah (Demiurge) I 6n, 230, 392, 394;
 II 134n, 384n
 left side or I 239; II 269n
 Mother, Sea, Mare, Mary I 392
 Mother, understanding II 85
 Sefhīrah, Hokhmāh &, triad I 98n
 third of sephirōth I 6n, 215n; II 384n
 Binary(ies) I 237n, 239; II 592
 Pythagoreans & Gnostics re II 574-5
 symbol of sexes separated I 384
 ternary & I 384; II 575-6
 Yin the II 554
 Biogenetic Law, embryo epitome of race
 II 187-9, 257, 659-60, 672
 “Biographical & Critical Essay.” See Waite
 Biology
 admits separation of sexes II 184
 denies a vital principle I 603
 Biot, Édouard C., Malabar tombs II 347
 Bipeds II 183
 man or, before quadrupeds II 163
 Bird(s). See also Garuda, Hawk, Kalahaṅsa,
 Leda, Phoenix, Swans
 black, symbol of primeval wisdom I 443
 created before Adam (*Gen*) II 181
 divination by I 362-3
 divine, in Ash tree II 520
 enemies of reptiles II 254
 First Cause symbolized by I 359
 forms fr 3rd round II 684
 Hansa, of wisdom II 293
 Hebrew symbol for angel, spirit II 292
 Karshipta Mazdean, god II 292
 Kārtikeya peacock II 619
 Kāsyapa grandsire of II 181, 253-4
 Mexican symbol of ātman II 36
 oviparous II 166
 preceded mammals I 404
 fr reptiles II 55, 183, 254, 734
 reptiles preceded I 404
 Simorgh II 617-18
 steed of Tahmurath II 397-8
 symbol of aquatic I 80n, 358
 symbol of higher divinities II 771
 that lay golden eggs II 122
 use man's 3rd, 4th round relics II 290
 various sacred I 362-3
 vermilion, of Chinese I 408
 Zoroaster forbade killing I 362
 Bird's Nest (*Zobar*) II 292-3
 “Birds of the South.” See Audubon, J.
 Birth(s) II 622. See also Second Birth
 astral precedes physical II 1
 Egyptian initiation as new II 258-9
 immaculate I 398
 karma of II 161, 303
 Mars lord of II 392
 miraculous II 550
 second, for Osirified dead I 365
 Bischof, Karl-Gustav Christoph
 cooling of Earth I 501n; II 694
 duration of coal formation II 695n
 stability of atmosphere II 159
 Bisexual. See also Androgyne, Hermaph-
 rodite, Root-Races — 2nd & 3rd
 all higher gods are I 72n
 animals, before mammals II 594n
 creative deities are II 125, 130
 early humanity was II 130, 132-5
 Jehovah II 460
 mythological figures II 124, 134-5
 plants & animals II 133
 root-types of II 736
 sexless man became II 2-3, 132-4, 197
 Bishop of Ayre. See Foix, F. de
 Bishop of Caesarea. See Eusebius
 Bishop of St Gildas II 342
 Bishops of Middle Ages
 destroyed plans of Dracontia II 347
 Birusap, delegate of Dzahhak II 453
 Bjerregaard, C. H. A., FTS
 — “The Elementals, . . .”
 atoms, elements, monads, I 630-4
 gods, angels, etc I 632n
 Leibniz's monads, force, matter I 623

- Black.** *See also* Black Magic, Kali-Yuga
 birds symb of primeval wisdom I 443-4
 brown-, 4th face on column II 178
 fourth race, w sin II 227, 250, 319
 land & White Island II 319-20
 red, yellow, brown, white &, races II 249
 storm dragons II 425
 war betw yellow &, men II 223
 waters (Kālāpāni) I xxx; II 406
 white magic & II 364
- Black Age.** *See* Kali-Yuga
- Black Fire** (*Zohar*)
 absolute Light-Wisdom II 162
- Black Magic.** *See also* Magic; Left-,
 Right-Hand Paths; Sorcery
 began in Atlantis I 192n
 Chaldean, at Nipoor II 139n
 Lévi's "Agent Magique" & I 254-5
 of Levites & Egypt II 212
 prayer for destruction is I 416
Rāmāyana struggle betw white & II 495
- Blake, Dr C. Carter**
 coined "Pacifcus" for Lemuria II 783n
 — "The Genesis of Man . . ."
 man divided into 2 species II 725
 — "Notes on Human Remains . . ."
 giant race of Palmyra II 755
 — "On the Naulette Jaw"
 early stone ornaments II 744
- Blanchard, Émile**
 holds atmosphere changed little II 159-60
 on Origin of Life I 253n
 rejects Pasteur's opinions II 151
- Blastema**
 close to occult view II 120
 Naudin's protoplasm II 119-20
- Blavatsky, Helena Petrovna**
 accusations against I xlv-vi, 676; II 441 &n
 claims no infallibility I 272; II 22n
 on contradictions in science I 504-5; II 649
 given proofs of teachings I xlv; II 438
 had copies of Masters' letters [to Sinnett]
 I 163n, 187
 incessantly discredited I xxxvii
 knew much of SD before 1880 I xviii
 knowledge of English I vii, xxxviii
 life of, saved thrice by sound I 555
 life study of inner meanings I 303
 limitations of European language I 272
 merely a humble recorder I 23
 owned a chimpanzee II 676n
 preferred pagan to rabbinical methods II
 545
 prepared to meet opposition I 272
- on rules of secrecy I 299
 scientific education of I 487; II 649
 takes blame for misunderstandings I 163n
 taught (in 1880) 2 Europeans portion of SD I
 xviii
 teachings difficult for I 23; II 438
 transmits what she learned I xxxvii, 318;
 II 438
 writes for the future I xxxvii; II 334, 442
 — "About the Mineral Monad"
 explains evolution of monads I 176-8
 perception in minerals & plants I 455
 — "Do the Adepts Deny the Nebular
 Theory?"
 composition of Sun I 528 &n
 matter of comets, Sun I 593-4
 validity of nebular theory I 590
 — *Isis Unveiled*
 criticized I xlv-vi, 231n
 errors in, [See *ML* p 45] II 640
 personal god not in I 579n
Secret Doctrine & I vii, xli-ii; II 51
 quoted or referred to:
 ākāṣa, ether, astral light I 338n, 341
 Amenti, Gehenna I 463n
 anthropomorphism not in I 579n
 ape a bastard human I 185n; II 262
 ark, argha symbol II 461
 astral light, anima mundi I 104, 196-7
 Atlantis II 221-2, 384, 496
 Babylonia & India II 203
 barren & fertile periods II 74
 Brewster on light I 580
 Brotherhood saves ancient works I xxxiii-iv
 Cain, Seth, genealogy of II 125, 127, 391n
 chronology, Eastern II 73
 civilization & savagery II 430, 722
Codex Nazaraeus q in I 248n
 cosmic struggle for life I 202-3
 cosmogenesis I 3-4, 340-1, 343
 cross, ancient symbol II 556-7
 cycles I 3-4, 202, 641; II 214, 330n
 decimals, antiquity of I 360-1; II 37n
 deluge, 7 meanings of II 144-5
 Eastern Ethiopians II 417
 Eden, Garden of II 202-3, 496
 electricity, various names for I 338n
 embryonic stages in II 187, 259 &n
 Enoch II 532 &n, 533
 evolution I 332; II xvi, 153, 170, 190
 Ezekiel's wheel II 128-9
 Father Felix q I 670
 Flood, Noah, Xisuthrus II 222
 Gan-duniyas or Babylonia II 202

- genii of 7 planets I 198
globe chain taught in I 231-2n
Gnostics, Nazarenes I 197
Gnostic systems in II 96n
gravitation doubted in I 490
Great Breath I 43
Great Pyramid I 317n
Ialdabaoth I 449n
IAO, Iahō, Jahō II 465, 540-1
Jehovah is Adam & Eve II 125n
Jews, origin of I 115n, 313n
Jodhevah or Jehovah II 128-9
Kadeshuth dance II 460-1
Kulluka-Bhatta on Aryans, Egi II 746
Lévi's six-pointed star II 533
light I 579-80
links ancient & modern thought II 630n
memory of past lost II 430
mighty builders fr India II 417
Moses' esoteric religion crushed I 320n
Moses-Sargon story I 319-20n
Mother, Ilus, Hyle I 82
Nabatheans, Maimonides re II 455n
nought or cipher II 554
old book described I xlii
Ophiomorphos II 389
periodical births of saviors I 657
phallicism in Catholicism II 85
pitris & present man II 91n
prehistoric civilizations II 430
primordial worlds I 246n
races & elements II 220
recapitulation of embryo II 187-9
Sacred Island I 209; II 220-1
Satan discussed I 416; II 478
science must follow Hermetists I 625
sciences yet undiscovered II 130
scope of teaching in II 496-7
serpent emblem of wisdom II 214
seven planetary chambers I 568
seven principles in I 197, 231-2n
seven turns of key I xxxviii
sons of Jacob II 211-12
soulless men amongst us I 234-5n
sunken continents II 221-4
Sun's matter I 499
tetragram II 557
theology vs truth II 377
Tiphereth II 214
tree of evolution II 259n
universe created fr water I 344-5
Unseen Universe on ether I 462
the Unutterable II 190
Vamadeva Modelyar q I 376-7
Votan, Dracontia, Druids II 380
War in Heaven (*Codex Naz.*) I 194-6
war of magicians (Atlantis) II 222
yugas, etc I 655-6
zodiac in II 502n
— "Is the Sun Merely a Cooling Mass?"
I 530n, 541
composition of Sun I 528 &n
elements in the Sun I 583
— "Leaflets from Esoteric History"
Egy & Atlantean knowledge II 436 &n
Greeks, Romans, Atlanteans II 743 &n
India, Americas land-connected II 327
written fr words of a Master II 327
— *Lucifer Magazine*
Egyptian bas-reliefs II 558-9
whole cosmogony not given out I 168
— ["Notes on 'A Land of Mystery'"]
sunken Pacific continent II 788-9
—, ed., ["Reply to an English FTS"] II 436n
cometary substance different I 142, 597
— *The Secret Doctrine*
all that can be given I xxxviii, 306-7
belongs to no faith I viii
bulwarked against attacks I 278-9
contains translation fr Senzar I 23
described I vii-viii, xxxviii-ix, xlv; II 437
Evening Telegraph on II 441n
found in 1,000s of Sanskrit MSS I xxiii
gap of 43 Stanzas in I 478
gives only 3 or 4 of 7 keys II 797
Isis Unveiled & I vii, xxxviii, xli-ii
method of II 796-8
mistakes likely in I 272; II 640
purpose of II 449, 451, 742
purpose of Addenda I 279, 298-9, 477-81
reliability of II 437-46
student to use intuition I 278
teachings antedate Vedas I xxxvii
twentieth century will vindicate I xxxvii;
II 442
two volumes do not complete I vii
Vol II desc 4th-round man I 22; II 68n
Vol III [never published] I xl, 11, 76
Vol III treats of Mysteries II 437
Volumes III & IV may not appear II 798
withholds more than it gives out I 278
— "The Septenary Principle . . ."
on "thread doctrine" I 610
on various manus II 307-9
— "Transmigration of the Life Atoms"
on the life principle II 672-3 &n
— "What is Matter and What is Force?"
seven stages of matter I 560

Blind(s)

- anagrammatic II 580
- conceal real mysteries II 310
- enumeration of dvīpas a II 322
- in Jewish worship II 127-8, 473, 564
- manus a II 308n

Blind Faith

- vs adepts' knowledge I 612
- vs karma-nemesis II 304-5
- theologians take all on I 669

Blind Forces

- design in the seemingly I 277
- evolution & II 648-55
- there are no I 274

Bliss. *See* Moksha, Nirvāṇa, etc

- Blochmann, Dr H., translator
- *Āin-i-Akbarī* [by Abu'l Fazl 'Allam]
- Akbar's interest in var sects I xxiv &n

Blood

- Abel's "murder" & II 273n, 388, 469
- ankh, soul, life & II 600n
- Cain's & Abel's II 43-4n, 390
- circulation of solar I 541-2
- earliest man needed no I 609
- essence of life I 538
- mankind of one II 421n
- of a pure man II 427 &n
- Richardson on I 531
- solar vitality fluid & I 541-2
- spirit & water &, (*John*) I 570-1n
- water is, of Earth II 43n, 400 &n

Bloomfield-Moore, Clara Jessup

- efforts of, in behalf of truth I 556
- Keely's commercial failure I 558n
- Keely's neutral center I 556-7

— "Keely's Secrets" [*Theos. Siftings*]

- potential of Keely's discoveries I 560-2
- "Psychic Force & Etheric Force"
- Keely a benefactor I 559-60

— "The New Philosophy"

- Keely on sound, color I 564-5

Blue & Red Races, destroyed II 192

Blumenbach, J. F., on Malay race II 328

Bnēi Elohim, Bne' Aleim, B'ne Alhim (Heb).

- See also* Sons of God
- assist creator I 440
- elohim become, including Satan II 390
- have existed & do exist II 374-6
- host of I 412, 440
- reveal mysteries to wives II 229
- zodiac & II 23

Bnēi-Isrā'el (Heb)

- Afghans call themselves II 200n

Bnēi-Menashsheh (Heb)

tribe of Khojar Tartars II 200n

Bnēi-Shamash (Heb) "Children of the Sun"

Vatican's secret works & II 506

Boar. *See also* Avatāra, Varāha

- avatāra I 368 &n, 369; II 53, 75, 321
- Brahmā assumes shape of II 252
- Buddha dyming of pork & I 368-9n
- Vāyu Purāna* on I 368-9n

Boat(s). *See also* Solar Boat

third race built, before houses II 399n

Boaz [2 *Chron* 317; 1 *Kings* 7:21]

- Jakin &, good & evil II 497
- left pillar in Solomon's temple II 461

Bode, J. E., many worlds inhabited II 706

Bodha (Skt), & Buddha, buddhi I xix

Bodhi (Skt)

- trance condition or samādhi I xix
- tree II 589

Bodhi-mur [*Bodhimör*] (Tib)

on essence of fire & flame I 6

Bodhisattva(s) (Skt). *See also* Avalokiteśvara,

Kwan-shai-yin

anupadaka [aupapāduka] I 52

brāhmanas or I 572

buddhas in world of form I 572

Buddhists worship human II 34n

Chenresi a II 178-9

chhāyās of dhyāni-buddhas I 571-2

human dhyāni-buddhas I 42; II 34n

initiation produces I 109

primeval matter as seen by I 69

sent in every round, race I 42, 571

superhuman, emanate monads I 571-3

Virgin Mary w lilies & I 379 &n

Body(ies) I 265. *See also* Astral Body, Rūpas,

Sthūla-Śarira

astral, before physical II 1, 660 &n

astral, in kāma-loka II 374n

built of interstellar atoms I 632-3

Carlyle on, as a miracle I 212

changes every 7 years I 262-3n

of dhyāni-chohans I 222n, 259

fifth race first symmetrical II 294

fleshly, numbing weight on soul I 275

former & future human I 180-1, 609; II 195, 610 &n

four, of Brahmā II 58-60

girdle of death II 235

of the gods I 489

healing process of II 166n

host of lives of I 225 &n, 261

human, not grossest principle I 260

initiate lives in astral II 499 &n

instrument of elementals I 294-5 &n

- interrelated w all other I 511
 irresponsible organ II 245, 302
 man's, designed for a god II 302
 no real principle II 616
 not evolved fr animals I 211-12
 Novalis on, as a temple I 212
 one of 3 fires II 247
 physical, shaped by lowest lives I 224
 Śankara on nirvana & I 570
 seven dhātus in human I 290
 space filled w I 671
 Space the, of the universe I 342
 Spirit of Earth built physical II 241
 spirit will animate new II 760
 sunspot cycle reflected in I 541-2
 swarming w bacteria I 260-3
 thermal conditions & man's II 254
 three principles needed to objectify I 59,
 624n, 632n
 tool of psychic, spiritual man II 302
Vishnu Purāna on I 420
 weightless in space I 502
 Winchell on different I 607-8n
- Boehme, Jakob
 great occultist II 595
 Newton derived gravity fr I 494
 nursling of nirmānakāyas I 494
 — *The Aurora*
 seven fountain spirits II 630, 634
 — *Signatura Rerum*
 nature's 7 properties II 595, 634
- Boeotia(ns)
 held Deukalion ancestor of man II 519
 spelled Zeus "Deus" II 582
 submerged II 270n
- Boethius, A. M. S., *Ars Geometriae*
 Pythagorean I & nought I 361
- Bogaterey [Bogatiry] (Russ) giants
 Russian legends of II 754-5
- Bogoluboff, Professor, on cells I 249n
- Böhme, Jacob. *See* Boehme
- Bois-Reymond. *See* Du Bois-Reymond
- Boker [boqer] (Heb)
 dawn or morning II 252n
- Bolivia, giant ruins in II 745, 752
- Bone(s)
 animals w II 105, 183
 enormous human, in America II 337
Genesis & II 193
 huge, of 5th race II 293
 men w, & boneless men II 91-2, 105
 no human, at Dauphiné II 277
 paleolithic II 716, 720
 phosphorus for present II 72
 scarcity of human II 686
- Boneless (Race)
 ethereal man was II 149
 gave life to men w bones II 90-1, 105
 incorporeal creator II 241
 mind-born were II 156
 primitive race was I 583n
 rib of Adam & II 193
 second race called II 164-5
 self-born or II 171
 in Stanzas II 91-2, 105, 156, 165, 171, 183
- Böns (Tibetan dugpas)
 swastika on idols of II 586
- Book(s) I xix
 Alexandrian & Chinese, destroyed II 692
 Brahmanical, made accessible I 270
 of prophecies I xliii-iv
 seven, stolen fr ark II 612-13
 theosophical, & pretended authority I xix
 very old, described in *Isis* I xlii-iii
- Book of Al-Chazari* [Khazari]. *See* Ha-Levi
 quoted II 40, 41, 234
- Book of Ali*, Turkish phoenix in II 617
- Book of Changes*, celestial numbers in II 35
- Book of Concealed Mystery*. *See* *Siphrā'*
di-Tseni'ūtbā'
- Book (Liber) of Drushim*. *See* Luria, I.
- Book of Dzyan* II 46, 113, 220, 375, 759. *See also*
 Stanzas of Dzyan
 central Sun, Fohat, etc I 201
 Djan, Dzan or I xx n
 the eternal pilgrim I 16-17 & n
 evolution of man II 241
 Great Mother & numerical values I 434
 language of, unknown I xxxvii
 motion, spirit, matter I 258
 number seven in I 674
 original Senzar commentaries on I 23
 Stanzas of I 27-34; II 15-21
 treats of our planetary system I 13
 unheard of I viii, xxii
 unknown animals in II 254
 why many Stanzas of, omitted I 478
- Book of Enoch*
 agrees w archaic doctrine II 267n, 537
 angels of, & gandharvas compared II 584
 antiquity of II 506, 530-1
 apocryphal II 454, 529, 531
 book of initiation II 229, 535
John an edited version of II 497
Jude quotes fr II 230, 482, 531
 Ludolph & Bruce on II 531
Pistis Sophia quotes fr II 535
 plagiarisms fr II 229, 482-5, 531

- rejected by church II 535
Revelation version of II 484-5, 497, 510
 scientists scoffed at II 531-2
 quoted:
 Adam, Cain, Abel II 124-5
 angelic Fall II 283, 529
 angels of I 523n
 Azazel transgressing angel II 376
 cataclysms II 314, 533-4
 everlasting king II 483n
 giants II 762
 inclination of axis II 145, 533, 726
 Jacob's ladder II 281n
 Moon shall change its laws II 533
 Uriel re Sun & Moon I 609; II 533
Book of God. See Kenealy, Dr Edward
Book of Hammannunab (q in *Zohar*)
 Earth, day, & night II 28n, 773
Book(s) of Hermes II 25, 36-7, 506. See also
Divine Pymander
Book of Jasher I 577
Book of Jude. See *Jude*
Book of Numbers (Kabbala)
 Samael (Satan) is St Michael II 378
 three races in II 397
Book of Numbers. See *Chaldean Book of Numbers*
Book of Rules
 on the element-language I 464
Book of Ruth and Schadasb (in *Zohar*)
 B'ne Aleim II 376
Book of Sarparājñi [*Aitareya Brāhmana* V iv]
 fiery dragon in infinity I 74
 Book of "The Aphorisms of *Tson-ka-pa*" I 635
Book of the Beginnings, A. See Massey, G.
Book of the Dead (Egy)
 cosmogony of Secret Doctrine in I 674
 geom figures & numbers used in I 66
 Kabbala &, on 7 principles II 633
 many interpretations of I 311
 occult chapter of I 403
 reincarnation in I 227
 rounds, on early II 634-5
 quoted:
 after-death states in I 674n
 ancestral heart I 220
 Apophis II 588 &n
 chaos ceases thru the ray I 231
 creators of man, many-shaped II 634-5
 crocodile in I 219-20; II 577, 580 &n
 "Day Come to Us" I 134n
 defunct man as crocodile I 219-20
 dragons "sons of rebellion" II 386
 egg of universe I 359, 360, 364-5
 Fohat is Toum I 673 &n
 Great Green One or Vāch, Deep I 434
 Horus fights Set II 283n
 Horus w crocodile head II 577
 "I am the Lotus," etc I 380
 "I am the mouse" explained II 635
 "I see the forms of myself" I 220
 manifestation, beginning of I 330
 monsters on Earth II 52
 number 7 in I 674; II 35
 Osiris creates own limbs I 231, 312
 Osiris double crocodile II 580n
 Osiris, Moon & conception I 228
 Ra as egg of Seb I 360, 364-5
 reaping in Field of Aanroo I 236n
 Seb lays egg-universe I 359
 serpent as hierophant II 213
 seven primeval men II 3
 Shoo & children of rebellion I 364
 Shoo as Ra II 545-6
 Thoth I 675; II 538n
 three & 4 wicked flames I 237
 Toum divider of Earth I 674
 Typhon or dragon II 385
 War in Heaven II 386
 wheat, origin & symbol of II 374 &n
 Woman-light I 403
Book of the Generations of Adam (*Gen* 5)
 Adam begat Seth II 125
 Adam is male-female II 125
 Hanoch had the II 532n
 man in image of God II 134
Book of the Keys [*Divine Pymander* ch 13]
 unity makes 10, & 10 unity I 90n
Book of the 10,000 Precepts. See Mani Kumbum
Book of the Various Names of the Nile.
 See Taifashi
Book of [the] Wisdom [of Solomon] II 705
 Deus non fecit mortem II 422
 souls are pre-existent II 111
Books of Knowledge II 705
Books of Moses. See Mosaic Books, Pentateuch
Books of Thoth
Pymander version of one of II 267n
 seven primeval men II 3
 Boonere [Buner], Afghan tribe in II 200n
 Bopaveda [Bopadeva, Vopadeva] Skt gram-
 marian, on Moon plant II 590
 Bopp, Franz, laid down phonetic laws I xxxii
 Bordj (Pers) Mt, myth about I 341 &n
 Boreas (Gk) North Wind
 Astarte & I 468
 destroys Persian fleet I 467
 god of snows II 7, 11
 Jewish name for I 467

- Jupiter, Jehovah & I 468
 King of Hyperboreans son of II 771
 Borlase, Dr William
 on Druids & Persian magi II 756
 Borneo
 geologically of recent formation II 789
 pile villages of II 716n
 remnant of sunken continent II 222
 wild men of, Lemuro-Atlantean II 195-6n
 Borsippa, Nebo worshiped at II 456
 Bory de St Vincent, J. B. II 646
 Bosovich, Ruggiero Giuseppe
 sees atoms as centers of force I 507
 Bossuet, Jacques Bénigne
 on cosmocrators or world bearers I 331
 ideas on a star that falls II 485
 — *Élévations* . . .
 original sin cause of idolatry II 279
 Bosuage. *See* Basnage
 Botanists
 origin of wheat unknown to II 373-4
 searching for nerves of plants I 49
 Botany
 Australian flora ancient II 196-7
 evidence for Atlantis II 322n, 739
 nodes of, & astronomy I 320
 pyramidal shape of pines II 594
 science needs occult I 262
 second race procreation & II 116
 Bo-Tree, of wisdom & knowledge I 523
 Bottomless Pit
 eternal fire of I 338n
 Lucifer hurled down into II 237n
 Boucheporn, R. C., Baron de
 collision of Earth w comet II 330
 Boucher de Crèvecoeur de Perthes, J.
 fossil man discovered by II 277, 675
 man dates fr Miocene II 714n
 — *Antiquités celtiques* . . .
 Litré's comments on II 738-9
 Bouh, Sarmatian 4-letter god II 602
 Bouilland [Bouillaud], Ismael (1605-1694)
 Baily cites lunar motion of I 667n
 Bouilland [Bouillaud], J. B. (1796-1881)
 — [*Astronomia philolaica*]
 derides Edison's phonograph II 784n
 Boulanger, Nicolas A., *Règne des Dieux*
 kings, demigods, etc II 372-3
 Boulaq [Bulaq Museum]
 mummy of Sesostris found at I xxix
 Theban triad depicted at II 464
 Boundless. *See also* All, One, Parabrahman,
 Space, That, Time
 Aditi as I 99
 cannot create I 7
 cannot will, think, act I 354
 circle of, time I 113-14; II 488, 549
 darkness I 40, 98, 327, 354; II 488
 En-Soph I 109, 354
 expansion, contraction in II 42-3
 gave birth to Limit II 233
 has no relation to conditioned I 56; II 556
 Light of the Gnostics I 577
 no number I 98
 not a finger's breadth of void in I 289
 principle I 14
 ray of, penetrates Mundane Egg I 354
 space & circle I 98, 113
 spiritual monad is I 177
 Bourbourg, de. *See* Brasseur de
 Bourdin, Jules
 protested theories of Clausius I 587n
 Bourgeois, Abbé, *Compte Rendu du Congrès* . . .
 flints of II 723, 752n
 man's orig in Miocene II 288, 675, 714n,
 751-2
 monkey later than man II 749n
 Bourgès, A., [*Philosophie contemporaine* . . .]
 consciousness & physical nature II 654
 Bourguignon d'Anville, J. B.
 — *Géographie ancienne* . . .
 one-eyed Scythian race II 769n
 Bovey Tracey, extinct lake. *See also* Pengelly
 Miocene subtropical plants at II 726
 Brachmans. *See* Brāhman (caste)
 Brae, de. *See* Bray, de
 Brahe, Tycho
 triple force in stars I 493
 — *Astronomiae inst. Progyrnasmata*
 mean motion of Moon I 667n
 new star of I 590; II 486n
 Brahmā (Skt). *See also* Days, Life, Nights, Years
 of; Sons of; Trimūrti
 Abhimānin eldest son of I 521
 Ādi-Sanat, Ancient of Days I 98
 Age of I 8, 206, 289, 368, 552; II 70
 āgneyāstra fiery javelin of II 629
 All-Being I 55
 androgyny (Vedic) I 427
 Anu one name of I 542
 aspect of Parabrahman I 451
 assumes form of swan I 357
 awakens I 337, 447, 454
 birth of, (Polier) I 345-6
 as boar II 53, 75, 252
 Brahma(n) (neut) & I 17-18, 61, 80
 fr *brih*, "to expand" I 8n, 83
 Burnouf on I 380n

- Bythos or, periodical I 214
 called forth the elements II 574
 cause of potencies I 55
 changes Īo (cow) into deer II 418n
 cosmic Logos II 247
 created first man I 345
 creates 4 orders of beings I 456n
 creates his own limbs I 231
 creates planets & zodiacal signs II 625n
 creates thru daughter (Vāch) I 431
 creative activities of I 8, 10, 55, 58-60;
 II 162-3, 313, 553
 the Creator II 313
 creatures born fr parts of II 625n
 cursed Nārada II 47-8, 585
 death of I 8, 54n, 373n
 differentiated fr Parabrahm I 55-6
 Divine Mind, Mahat I 451; II 79
 does *not* create Earth I 380n
 Egg of I 8, 80-1, 89, 257, 333, 335, 345, 350,
 357, 359-60, 365-7, 373, 377; II 553, 616,
 631
 emanates spirit (*Manu*) I 447
 evolution out of Vishnu II 31
 expands to become universe I 83
 Father, Mother, Son I 41
 father of gods, asuras I 427
 father of kumāras II 106
 fifth head of II 502n, 578n
 fire-god I 341
 five, or Pañchāsya I 213
 forms heaven, Earth I 333
 four bodies of I 213; II 58-60
 four-faced I 55, 110, 344; II 465
 generative power II 43n, 125n
 germ of Unknown Darkness I 83
 Hari as, sleeps in Space I 371-2
 Hiranyagarbha is I 89, 286
 hurled to Earth (Fall) II 483, 515
 an illusion I 333
 instrumental not ideal cause I 55
 issues fr lotus I 381n
 Jyotis one name of II 766
 Kālahansa I 20, 79-80
 Kāma born fr heart of II 176
 Kaśyapa son of II 382n
 kriyāśakti used by II 59
 Kwan-shi-yin or I 452
 light of the Logos II 233
 Logos & I 9, 429; II 247
 lotus, enthroned on I 379
 the male I 59, 78, 80
 male & female, becomes I 7, 9 & n, 41, 61, 81,
 89, 137-8, 335, 355n; II 126, 128, 134n
 male principle I 59, 80, 333
 manifested deity I 7; II 108
 manus created by II 237
 Manu-Svāyambhuva II 128
 many forms of II 146n
 Marīchi son of II 89, 132, 253
 mind-born sons of I 145, 457 & n; II 44, 78,
 86, 140n, 176n, 624-5
 monsters created by II 65n
 mover on the waters I 345
 Nārada & II 47, 502
 ninth or Kumāra Creation II 106, 579
 not direct creator of man I 445
 not in Vedas I xix, 426, 445
 permutation of Nārāyana I 431
 prajāpatis are collectively II 60
 prajāpati created by II 176n, 573
 prakriti & I 542
 Protologoi I 335
 recoalescence of II 309n
 Sanat or I 98, 459
 Sarasvatī wife of II 76n, 77
 Sarpa, Ahi fr hair of II 181-2n
 Sēphirōthal Tree or I 352
 seven & 4 principles of II 58n
 Śiva hurls, into Abyss II 515
 soul of the world I 365
 story of Abram based on story of II 77
 svar-loka abode of II 404
 Theos evolving fr Chaos I 344
 as tortoise II 75
 universe is, & Brahma I 17-18
 Vāch & I 137, 430-1; II 107, 126, 128, 147,
 418n, 472
 Varāha avatāra II 53
 vehicle of Brahman I 17, 80
 Virāja is II 90
Vishnu Purāna on I 19, 421n
 Vishnu, Śiva & I 538; II 115
 weaves universe fr own substance I 83
 wrathful w Vedhas, Brahmā's sons II 78
 yoga power used by II 115
 Brahmā, Age of. *See* Brahmā, Mahā-Kalpa
 Brahmā, Days & Nights of. *See* Days of
 Brahmā, Nights of Brahmā
 Brahmā, Egg of. *See* Brahmā, Golden Egg,
 Hiranyagarbha
 Brahmachāri Bawa (Yogin V. B. Gokhale)
 — “Some Things the Aryans Knew”
 magic of ancient Aryans II 427n
 Brahmacharya [or Brahmachārin] (Skt)
 pure life of II 458
 Brahmadevas (Skt)
 five kumāras are 5th order of II 578

- Brahmādicās (Skt), prajāpatis or seven II 142
 Brahmā-Kalahāṃsa (Skt) divine swan II 122
 &n
 Brahma-loka (Skt)
 denizens of, at pralaya I 372
 Brahman, Brahma, Brahm (neuter, Skt)
 absorption in I 134n, 636
 w/o attributes I 420
 Brahmā, Vishnu, Śiva energies of II 115
 cannot be said to be anywhere I 374
 cannot cognize I 6
 confused w Brahmā (masc) II 465
 does not create or evolve I 50n, 451
 in every atom I 17
 free fr pairs of opposites II 495
 incognizable I 50n, 61; II 108
 Kalahāṃsa & I 20, 78, 79-80, 359; II 465
 Krishna part of supreme II 359
 Mysterium Magnum of Paracelsus I 61
 names of, in descending order II 108
 noumenon or, never rests I 374
 potencies of beings in I 450-1
 prakṛiti, spirit, time & I 19, 421
 -Pumis [Pums]-Pradhāna I 445
 radiates the gods, rests I 447
 Self or Kshetrājñā II 639
 That I 451
 universe is, & Brahmā I 17-18
 universe lives in & returns to I 8-9
Vishnu Purāna on I 256, 420, 445
 Brahman(a, as) (Skt, caste) also spelled Brah-
 man, Brahmin(s), Brachman(s)
 Abraham or A-bram & II 139n, 200
 abridged Upanishads I 271
 advised to read Purānas II 148
 Akbar & I xxiii &n
 ancient, descend fr Brahmāputras I 209
 anthropomorphized truths II 567
 Bhārata reborn as II 321
 Brihaspati (Brahmanaspati) lord of the
 II 45n
 Buddha disciple of initiated I xxi
 candidate & Golden Cow II 462
 Chaldeans pupils of I 117
 chronology of II 49, 66-74
 cross known to, before Europeans II 556
 describes initiation (*Anugītā*) II 637-8
 destroyed Buddhism in India I 368n
 distort meanings II 92-3
 do not eat eggs I 366
 Druids &, affinity between II 756
 Egyptian allegories in books of I 365-6
 fair-skinned, & dark Dravidians II 768
 forbidden to receive money II 323
 four- & 3-fold upādhis of II 592-3n
 gotras or caste races of II 502
 greed, ambition of II 60
 as grihastha II 77-8, 411n
 having son religious duty of I 383
 hid truth fr masses II 320
 honor Agni w perpetual fire I 341
 initiated, know Purānas II 320
 initiated, know secret passages II 221
 invaded India fr north I 270; II 768
 invented Sanskrit (Stewart) II 442
 Jews descended fr ex- II 200
 labeled asuras demons II 487
 life of traditional II 411n
 Magas of Atlantis & II 322-3
 misled Jones & Wilford I xxx-i &n
 misrepresented suras, asuras II 93
 occupation of India, effects of II 608
 opposed Chandragupta II 550 &n
 oppose pantheists, Advaitas I 8
 oppose 7-fold division of man II 592-3n
 originators of caste system I 270
 origin of initiated I 209
 pitris of ritual importance to II 91
 primeval, initiated in Central Asia II 565
 procreation not sinful w I 383
 protest *Esoteric Buddhism* I xviii
 proud exclusiveness of II 471
 Pythagoras brought dual system of, & Ira-
 nians II 573
 rabbi &, on linga symbol II 471-2
 regard for monkeys explained I 185n
 retires to jungle I 383
 ritualism of II 567
 on senses (*Anugītā*) I 87; II 637-8
 seven dvīpas II 404 &n
 sevenfold classification of II 29n, 641
 tampered w *Vishnu-Purāna* I 423
 terrestrial bodhisattvas I 572
 -theosophist on cosmic pralaya II 69n
 Tirvalour, Tiravalore of, & Hindu epoch
 I 661-2, 666
 of Upper India (Marcellinus) II 327
 Vedas once sole property of I 271
 Voltaire drawn to knowledge of II 742
 Brāhmana(s) (commentary on the Vedas). See
 also *Aitareya-*, *Śatapatha-*, etc
 Colonel Wilford & I xxxi
 Gāthās (Pers), Purānas same origin as
 II 409-10
 occult works I 68, 165
 personnel of, prehuman II 284
 require a key I xxvii, 68
 temple-Brahmans & I 271

- Upanishads attached to I 269-70
 Vedantin sects & I 451-2
- Brahmaṇaspati** (Skt) Jupiter
 Brihaspati I 120n; II 45n, 498
 materialization of divine grace II 498
 symbol of exoteric worship II 45n
- Brahmāṇḍa Purāna*
 described I 367n
 seven dvīpas in II 404
 Weber on date of I 436
- Brahmāṇḍika** (Skt), solar, lunar pitris I 442
- Brahmanical**
 Buddhist &, Logos same II 637
 cis-Himalayan secret teachings II 308n
 culture in Babylon II 203
 figures for rounds, yugas II 68-70
 genealogies confusing II 42
 sacred books & Upanishads I 270
- Brahmanism**
 Buddhism &, compared II 637
 kept masses ignorant II 60
 slaughtered Indian Buddhism I 368n
 Venus origin explained in II 30
- Brahmā-Prajāpati** (Skt) I 79-81. *See also*
 Prajāpati
 breath of, creates asuras II 500
 creates spiritually II 44
 degraded by sexual mysteries II 471
 firstborn of II 466
 Jehovah-Sephīrōth & II 126
 male-female I 89
 manifested Logos II 624
 numerological confirmation of II 466
 other names of I 436-7
 synthesis of 7 builders I 436
 Tetragrammaton II 625
- Brahma Purāna*, mind-born sons II 275
- Brahmaputra(s)** (Skt) II 374
 initiated Brahmans descend fr I 209
 Nārada was a I 413
- Brahmarandhra** (Skt)
 jīva goes fr the heart to I 132
- Brahmarshi(s)** (Brahma-Rishis) II 176n, 502
- Brahmā-Rudra** (Skt) Śiva
 kumāras mind-born sons of I 458-9
- Brahmā Sāvārṇa**, seed-manu, planet [globe] G,
 fifth round II 309
- Brahmā's Night** (Pralaya). *See* Night of
 Brahmā
- Brahmā-Vāch** (Skt)
 androgyne, Tetragrammaton II 601
 bisexual (*Manu* & *Purānas*) I 72n
 bisexual Jehovah II 125, 128, 601
 female half of Brahmā I 81, 137
 manifest theogony starts w I 434
 separation of II 147
 Virāj (male symbol) fr II 472
- Brahmā-Vāch-Virāj** (Skt)
 bisexual creative deity II 125
 divine hermaphrodite II 126-7
- Brahmā Vācārta Purāna*
 kalpas, life of Brahmā I 368; II 307n
- Brahmā-Virāj** (Skt)
 Jehovah-Adam & I 355-6; II 126
 male half of Brahmā I 81; II 128
 red II 43n
- Brahmā-Vishnu** (Skt) infinite space I 8n
- Brahmā-Vishnu-Śiva**, Trimūrti (Skt)
 Diana-Hecate-Luna & I 387
- Brahmin**. *See* Brāhman
- Brahms & A-brahms** II 130
- Brain**
 activity electric phenomena I 85
 animal, philosophizes (Lévi) II 74
 ape & human II 193n, 646n, 661, 676, 682
 Atlantean, & nervous centers II 761
 -change & thought I 124n
 Chochmah [Hokhmāh] or I 352
 dreamless sleep & I 266
 eyes grow fr within II 295
 gray matter of, & sexual acts II 296
 heart &, of sun I 541
 human, needed for speech II 661
 intellect & II 301
 Laing on negro II 677 &n
 mammalian II 301
 normal & abnormal states of II 296
 our, has softened II 250
 of Paleolithic man II 686n
 particles record thought I 104
 physical, forgets II 424
 reacts on pineal gland II 296, 301-2
 registers memory II 301
 size of, & intellect II 168n, 522-3
 sound & I 554, 565
 -stuff on physical plane I 291
- B'rāishheeth**. *See* Berēshith
- Branchiostoma**, materialists & II 370n
- B'rāsh**. *See* Berēshith
- Brass**
 feminine principle I 364
 symbolized nether world I 364n
- Brasseur de Bourbourg**, C. É. *See also* Popol
Vuh
 man present when Andes formed II 745
 — *Histoire des Nations . . . Mexique . . .*
 Nargal, Nāgal, & Nāga II 213 &n
 — [Lettres pour servir . . .]

- Votan son of the snakes II 379
 Votan, on the Divine Breath II 649n
 Braze, de, found Neolithic idols II 723
 Brazen Serpent I 364 & nnn
 gross symbol II 473
 healer I 414, 472; II 208, 387n
 magic agent symbol I 253n
 of Moses II 206n, 387n
 ram's horns & II 213n
 Brazil, fauna of II 792
 Bréal, Michel, *Hercule et Cacus*
 Kronos fr *kar*; to create II 269n
 Breast-eared, Breast-eyed man II 634
 Breath. *See also* Breaths, Great Breath
 of animal life I 242-3; II 56
 asura, of God II 59, 500
 becomes a stone, plant, animal, etc I 107
 cool, is Mother I 12
 creative, unrevealed deity I 2
 crystallized into Word I 79
 of Darkness moves on Waters I 64
 “dead,” given back I 102
 divine I 41, 43, 289, 520; II 95, 551-2, 649n
 divine, works thru Pleiades II 551
 of *elohim* I 375
 eternal, of the One, All I 11, 43, 54-6, 64, 75,
 497n
 evolution of man & II 241
 Father-Mother-Son & I 41, 75, 83-5
 first II 241
 formless worlds or I 606
 God breathed, of life I 225; II 81
 heat or I 103
 hot, is Father I 12
 human monad or II 105
 knows itself not I 56
 of Life I 212, 225-6, 242-4, 342, 626 & n;
 II 23, 81, 162, 175, 456, 589, 604, 632
 lower Adam & II 162, 175, 456
 motion or I 2, 11-12, 14, 54-6, 97, 143, 497n;
 II 551
 number, deity & I 66-7
 one, & countless II 492
 pneuma or II 113
 prāna or expirational I 95
 regulation of, injurious I 95-6
 returns periodically II 43
 spirit is the fiery II 114
 Sun & planets, universe & kosmos II 23
 synthesis of senses I 96
 Breathing of Earth & Universe I 541
 Breaths. *See also* Prāna, Winds
 asuras highest II 92
 blow in every direction I 496
 countless, informed by one II 492
 dhyān-chohans or I 103
 fiery, & sephirōthal triad I 213
 had life but no understanding II 109
 intellectual, or flames II 318n
 monads, of the One II 610
 rudras the 10 vital II 548
 seven, of Dragon of Wisdom I 106
 Bree, C. R., *Exposition of Fallacies . . .*
 Mivart on saltations II 696
 no link betw man & monkey II 729
 no missing link in sunken lands II 727-8
 Breeding
 inter-, of genus, species II 287
 of men & animals II 184-5, 191, 201, 267
 Bretange. *See* Brittany
 Brewster, Sir David
 other worlds inhabited II 701-2
 — *A Treatise on Optics*
 light is material I 580
 Briah [Berī'ah] (Heb)
 kabbalistic Neshāmāh fr II 604
 Briareus (Gk)
 giant described by Hesiod II 775-6
 Orion & II 70
 stands for polar continent II 776
 Briatic World. *See also* Briah
 Metatron angel of II 111
 Bride
 of Christian kabbalists I 216, 240; II 595
 Church, of Christ II 377
 marriage of lamb w, (*Rev*) II 231
 Brih (Skt), to swell or expand I 8n, 83, 356
Bribadāranyaka-Upanishad
 Brihaspati father of gods I 120n
 Moon is mind, Sun understanding II 639n
 rudras, breaths, Śiva in II 548
 Brihaspati (Skt). *See also* Jupiter, War in
 Heaven
 Brahmanaspati or I 120n; II 45n, 498
 building of Earth & II 23
 claims Budha (wisdom) as son II 499
 dead-letter worship symb II 499, 500-1
 father of gods I 120n
 second race under II 29
 Tārā wife of II 45, 138, 456, 498-9
 Brimstone II 513
 Brinham [Brimham in Yorkshire]
 rocking stones at II 347
 Britain, legends of giants in II 754
 British, regarded Indians as inferior II 287
 British Association, anti-Darwinists in II 696
British Association . . . Reports
 Flower on man's antiquity II 169

- Grove on ether, breath I 102
Thompson on strobic circles II 589
- British Columbia
hieroglyphs at Indian village in II 430
- British Isles. *See also* England
Atlantic ridge starts near II 333
Egyptians reached, by land II 750 &n
future sinking of II 266
not white island II 402
part of horseshoe continent II 326, 333
rocking stones in II 342n
submerged four times II 746n, 787n
- British Linear Measures
inch of, & esoteric system I 316
Parker ratio base of I 313
- British Museum
Assyrian tile in, & Moses II 428
Chaldean fragment in II 283-4n
Coptic MSS I 132n
Easter Island statue II 331, 337, 340, 680
hidden Tibetan library too large for I xxiv
Karnak monolith re Hathor I 400
Mexican MSS II 36
specimens of dragons II 354-5
wealth of evidence in II 340
- Brittany, Bretagne
Carnac stones II 341, 752
“drouk” or the devil in II 206n
Karnak (Egy) twin to Carnac II 380
menhirs in, & Atlanteans II 352
rocking stone at Huelgoat II 342n
- Broca, Professor Paul
dates man to Miocene II 714n
divides man into 2 species II 725
on fallacies of evolutionists II 681
Preface to *Anthropology* by II 249n
supports Atlantis hypothesis II 790
- Bronze, Race of, third root-race II 97
- Bronze Age II 741. *See also* Dvāpara Yuga
Ash tree & men of II 97, 519-20, 772
every race, subrace has II 198
Jupiter created, of heroes II 270
third race (Hesiod) II 271, 520n, 772
- Brotherhood. *See also* Adepts, Esoteric School,
Initiates, Mahātmas, Masters, Teachers
of adepts I 574; II 636-7
concealed books I xxiii-iv
kept 3rd race teachings II 636-7
Nabatheans an occult II 455
pledging oneself to the I 164
of serpents (Gnos) II 386
union, harmony, & I 644
- Brothers of the Sun I 271n
- Brown, Robert, *The Countries of the World*
Peru, Easter Island relics II 317, 336-7
Brown, Robert, Jr, *The Unicorn* II 218 &n
Bruce, James
accused of lying II 440
discovered *Book of Enoch* II 531
- Brucker, J. J., *Historia Critica* . . .
seed of Mot created all I 451 &n
- Brunck, Richard F. P.
— *Analecta veterum poetarum* . . .
Mesomedes hymn *Nemesis* II 305n
- Bryant, Jacob
Christian orientation of II 364
— *A New System* . . . *Mythology*
egg symbol among ancients I 359-60
Mt Ararat II 596-7
Neptune greets Noah I 444n
Sydic or Sadic was Noah II 391-2
- Bubaste [Bubastis] (Egy)
cat venerated in I 387
- Buch, Christian Leopold, Baron von
expedition to Canary Islands II 791
- Büchner, Ludwig I 528n
— *Force and Matter*
Burmeister, Volger, Czolbe II 154
coal formation II 695n
vs infinite divisibility of matter I 519
past an unfolded present I 639
plant into animal into man II 718
spontaneous generation II 718-19
thought is molecular motion I 134n
- Buckle, Henry Thomas
— *History of Civilization in England*
martyrs of human thought I 298
q Leslie on light, heat I 515n
Buckwell. *See* Bakewell, F. C.
- Buddha(s) II 222. *See also* Ādi-, Amitābha,
Dhyāni-, Maitreya, Mānushis
awaken (cosmic) I 337
Bamian statues & II 224 &n, 337-40
bodha, buddhi & I xix
celestial, prototype of human I 108
of contemplation I 109, 572
earliest, of 5th race II 423
every, meets all great adepts I 574
four only thus far I 42
Kwan-shi-yin will be last of I 470
last initiation of I 574
link betw avatāras & I 638
manifests in 3 worlds I 572
mānushi[ya] I 52
Melha appears as a II 63
race of II 415
reincarnation & I 639
seventh race will be of II 483

- Supreme, or Vajradhara I 571
 thirty-five, of Confession II 423 &n
 Buddha, Gautama (Sākyamuni)
 Amitābha inner god of I 108
 Aryan Hindu, kshatriya I xxi; II 339
 austerities in time of I 47n
 avatāra of Vishnu II 578
 Brahmans & I 271
 buddhas preceded II 423
 connected w Śāṅkarāchārya II 637
 dying of pork explained I 368-9n
 esoteric, exoteric doctrines I xxi
 four-leaved lotus flower of II 546
 gives his previous births II 359
 incarnated as Tsong-Kha-pa I 108 &n
 limited his public teaching I xx
 Māyā mother of I xxxii, 379n
 de Nadeylac on II 338 &n
 nirvāna of, on Earth II 532
 Osiris, Dionysos, Krishna or II 420
 popularized Upanishads I 270-1
 refused to eat eggs I 368-9n
 samādhi posture & drooping ears II 339
 sixth-rounder explained I 161-2
 swastikas on statues of II 586
 on tanhā in *Dhammapada* II 110
 Tashi Lama incarnation of I 471
 taught esoteric doctrine I 46-7; II 27n
 twenty-seventh buddha II 423 &n
 Yin-Sin, prohibited speculation on I 635
 Buddhi (Skt). *See also* Mahā-Buddhi
 aggregate of dhyāni-buddhas I 472
 ānandamaya sheath I 570
 ātma, manas & II 57n
 ātman & (relation of) I 119, 179, 193, 471-2,
 567; II 58n, 580, 605n
 bodhi, buddha, bodha I xix
 breath first II 241
 corresponds to ruach I 242; II 633n
 cosmic monad I 177
 dhyāni-chohanic essence I 265
 diagram I 153, 242; II 593, 596, 632
 discrete & indiscrete, eternal I 453
 Diti the, of ākāśa II 613-14
 divine soul I 17, 101n, 119, 120, 216, 567;
 II 318n
 equatorial sun cements, to ātma II 241
 human soul & II 81
 intuition of, vs senses I 279, 329n
 latent consciousness II 275n
 made conscious by manas II 318n
 Mahat & I 256, 334, 373; II 614
 -manas breaks fr ātman I 193
 manas vehicle of I 101, 242-5, 334
 not the human ego II 79
 Prometheus & II 419
 Putah (Egy) II 632
 relation of, to ātman I 119, 179, 193, 265,
 471-2, 567; II 58n, 580, 605n
 sattva & I 68-9n
 second principle I 291
 sixth state of matter II 737
 spiritual soul I 119, 153n
 Sun is, of ākāśa I 527n
 tree symbol of, (*Anugītā*) II 637
 union of, w manas II 230, 231n, 247, 495
 universal ideation (cosmic) II 596
 vāhan (vehicle) II 241
- Buddhism**
 archaic occultism I 668
 Brahmanism &, compared II 637
 Brahmanism destroyed, in India I 368n
 buddhism & I xxi
 Chinese I xxviii, 126, 408, 440; II 215
 deteriorated when transplanted I xxi
 emanation of Hinduism I 668
 esoteric I xix-xxi, 49 &n, 411; II 570, 585, 632
 exoteric, & Roman Church I 539n
 Kwan-shi-yin in I 72 &n, 431n
 moral code of II 253
 in New World discussed II 424n
 no esoteric doctrine (Williams) I 47n
 no personal god in I 635-6
 roots of, & Advaita I 636
 sevenfold man in I 157, 539n
 76,000 tracts of, lost (Burnouf) I xxviii
 upreared on Secret Doctrine I 47
- Buddhism. See* Rhys Davids, T. W.
Buddhism in Christendom. See Lillie, A.
Buddhism in Tibet. See Schlagintweit, E.
Buddhismus, Der. See Wassilief
 Buddhist(s)
 Apollonius met, nāgas II 211
 Bamiān statues not of, origin II 337
 Brahmanical &, Logos same II 637
 canon originally 80,000 tracts I xxvii
 Chinese, have no personal god I 440, 635
 Chinese, pilgrimage of II 215
 cross known to, before Europeans II 556
 doctrine kept too secret I xxi
 do not eat eggs I 366
 dragon temples II 378-9
 four truths of I 39, 42
 history of, on palm leaves II 423
 Japanese, sects I 67n, 213-14
 lost literature of I xxvii-viii
 metaphysics, "Dan," "Jan-na" I xx
 not atheists I 6

- reached China 61 AD I xxviii
 school of Āryāsāṅga I 49-50 &n
 secret books of I xxxiv
 seven principles of I 157-8, 539n
 Sinhalese, "there is no God" I 636
 svabhavat of I 46
 Vedānta & I 46-7
 Wilson confused Chārvākas w I 419n
Buddhist Catechism. See Olcott, H. S.
 Budding, procreation by II 132, 658
 first race & II 116-17
 polyyps reproduce by II 177
 second race & II 166
 Budh (Skt), to know I xviii
 made phallic symbol I 472
 wisdom or I 473
 Budha (Skt) Mercury, Wisdom. See also Thoth
 author of Vedic hymn II 498
 avatāra of Vishnu [Buddha] II 578
 creator of 4th, 5th races II 456
 esoteric wisdom I xviii; II 499
 fifth race under II 29
 Hermes, Hormig, or II 366, 499
 Idā wife of II 138, 140
 men of, metaphorically immortal II 44-5
 Mercury or I 473; II 27, 366, 374, 455,
 456, 499, 540
 Nebo (Chald) or II 456
 not a fiction of Brahmans II 498
 son of Soma & Tārā I 228n, 392; II 45 &n,
 138, 456, 498-9
 Budha-Soma
 Mercury-Moon, Thoth-Lunus I 396n
 Buddhism (Wisdom) I 134
 Buddhism & I xviii
 esoteric I xxi; II 100
Esoteric Buddhism & I xvii-xviii, 539n
 Buffon, Comte de II 646
 American & African fauna II 792
 believed many worlds inhabited II 706
 Earth 34 million years old II 698n
 on origin of planets I 596-7
Builder, The (illustrated weekly)
 Easter Island statues in I 322
 Builders. See also Architects, Dhyanī-chohans,
 Logos, Masons
 amshaspend, pitar or I 127; II 358
 architects &, one I 579 &n
 B'raishheeth & 6 sephirōth I 374-5
 construct kosmos on ideal plan I 104, 339
 creators of universe I 53, 88-9, 265
 cyclopean buildings & I 209n
 Cyclopes called II 345n
 Demiurge composed of I 380n
 designers in nature II 732
 dhyanī-chohans called I 233; II 170, 366
 divine, of man II 194
 Dracontia or II 380
 elohim or I 239
 ether of science material of I 339
 fiery lives both, & destroyers I 262n
 fire, astral light & I 253
 Fohat "builder of" I 139n
 hosts of, First-Born I 344
 initiators II 345n
 men in prior cycle I 107, 277
 planetary chain architects I 107n, 128
 prajāpati or seven I 436
 reigned over man I 265
 science would not accept I 590
 seven I 80, 88, 127, 213 &n, 355 &n, 480;
 II 514
 three groups of I 127-8
 various names for I 127-8, 355; II 380
 Viśvakarman or II 559
 work in cycles II 732
 Bull, Sir R. S. See Ball, Sir R. S.
 Bull. See also Cow, Taurus
 aleph or II 551, 574
 apis (Egy) I 135; II 418n
 Assyrian II 115n
 became phallic symbol II 583
 Christian sacred animal I 363
 "eye of the" I 663
 man or the, (Egy, Heb) I 390 &n
 of Mendes I 385
 Ormazd created, Ahriman slew II 93
 physical generation symbol I 67, 657
 Pleiades 7 stars beyond I 648n
 sacred I 385; II 408
 St Luke, Earth &, (diag) II 114
 symbolizes 5th race II 533
 Uriel or, of Ophites I 127n; II 115n
 Bulwer-Lytton, Sir Edward
 — *The Coming Race*
 vril of I 563
 — *Zanoni*
 Zanoni faces his Augoeides I 573
 Bumapa (Tib) School
 Āryāsāṅgha of, on alaya I 48
Bundabishm (Zoroastrian scripture)
 hermaphrodites described II 291n
 Karshipta & Mazdean religion II 292
 karshvars II 758 &n
 races of men II 634
 Bunsen, Christian Karl J., Baron von
 — *Egypt's Place in Universal History*
 antiquity of Egypt I 435

- Asian flood of, not Noah's II 141
 dates Menes II 374n
 Eusebius mutilated history I xxvi
 Great Pyramid 20,000 yrs old II 750
 original unity of Semites, Aryans I 115n
 — *God in History*
 Prometheus older than Greeks II 413
 Seth & Typhon II 32n, 82n
 Bunsen, Robert W., achievements I 528
 Burgess, Rev E., & Hindu astronomy I 667
Burham-i-Kati [Borban Quatiu] (Pers)
 Hormig or Budha in II 366-7
 Buri (Norse), had 3 sons by Bestla I 427
 Burma
 distorting of ears in II 339
 fate of Buddhism in I xx-i
 nirvāna called neibban in I 38n
 Burmeister, Hermann C. C.
 on age of Earth II 154
 Egypt 72,000 yrs old II 750n
 same forces past & present I 639-40
 Burnell, A. C. I 334. *See also* Hopkins
 Burnes, Sir A., on Bamian statues II 337
 Burning Bush (of Moses)
 aspect of Archæus I 338n
 in *Exodus* I 121
 Burning Valley of Fallen Angels II 535
 Burnouf, Eugène
 war in heaven ends on Earth II 390
 — *Commentaire sur le Yaçna*
 amshaspendas are archangels I 437
 — *[Introduction à l'histoire . . .]*
 Brahmā as "Creator" I 380n
 Buddhist canon I xxvii
 Burns, Robert I 304
 Bushmen
 arrowheads compared II 522
 fast dying out II 162, 421n
 intellectuality among II 168 &n, 522
 Lemuro-Atlanteans II 195-6n, 721
 naturalists' opinion of II 287, 725, 779
 not burdened w karma II 168
 not descended fr anthropoids II 193 &n
 pigmy, & future archaeology II 723
 Busrah. *See* Basra
 Buthon (Gnos) I 214, 349. *See* Bythos
 Butler, Charles, *Horæ biblicæ* II 200n
 Butlerof[v], Prof Aleksandr Mikhaylovich
 defended spiritualism I 520
 spiritualist I 251n, 581
 supports 4th dimension theory I 251 &n
 theosophists respect II 651
 — *Scientific Letters*
 divisibility of atom I 519
 force, matter, motion I 517-18
 Butterfly
 Greek symb of human soul I 74; II 292
 humanity like grub becoming I 159
 Bybline Heights II 417
 [Byron, Lord, q *Childe Harold*] I xli
 Bythos (Gnos)
 Aeons emanate fr II 569n
 angle of Gnostic square II 573
 Brahmā is I 214
 Ennoia of, is mind II 490
 only periodical I 214
 perfect Aion existed before I 349
 Tiphereth issues fr II 214
 unfathomable depth II 214, 569n
 unknown universal soul II 574
 Byzantine Painting
 Bamian frescoes remind one of II 339

C

- Cabala* [*De Arte Cabbalistica*, Reuchlin]
 Oliver q on Heptad II 599-600
 Tetraktys, Pyramis II 601
- Cab & Urim, or Kabirim (Mackey) II 362n
 Cabar-Zio [Kebar-Zivo]
 produces 7 cardinal virtues I 196
- "Cabbalah, The." See Skinner, J. R.
- Cactus Plant, illustrates races II 434-5
- Cadiz, Atlantis & II 371
- Cadmus, Camilus (Kadmos, Kadmilos, etc in
 tx) II 267n
 alphabet of I xxiii
 Hermes or, a Kabir II 362
 Sanātana in Sanskrit II 106
 taught early man II 364
- Caduceus (of Mercury) I 549-51; II 364
 cynocephalus & I 388
 double serpent I 253n
 ogdoad, cycles & II 580
 symbol of evolution of gods, atoms I 549
 wand & brazen serpent are II 208
- Caelo, De.* See Aristotle
- Caenogenesis (Cenogenesis) II 659, 663n
 Caesar, "render unto . . ." I 296
- Caesar, Gaius Julius, & burning of Alexandrian
 library II 692, 763n
- Caesarea, Bishop of. See also Eusebius
 censor of other religions I xxvi
- Caesar Philippus I 311
- Cagliostro, wrongly classed a charlatan II 156
- Caherman, Simorgh & age of world II 617
- Cain. See also Kain, Ka-yin
 Abel &, female & male II 43-4n, 125 &n,
 134-5, 273n
 apple, Eve & II 166
 Atlanteans prototypes of II 273
 genealogies of Seth & II 391 &n
 generated by Satan or Samael II 389
 goes to Nod to marry I 324n; II 286, 394
 Jehovah-, male part of Adam II 388
 Jehovah is, esoterically I 414, 578; II 269n,
 388
 Mars is II 390
 missionaries link, w Pulastya I 415
 murder of Abel by, explained II 43-4n, 273n,
 388, 469
 race of giants II 222
- Roman Church links, w sorcery II 391
 Saturn, Vulcan, or I 578
 Seth son of, & Abel II 127
 son of Adam Kadmon II 127
 three races & II 397
 Vulcain, V'elcain, or II 392-3n
- Cain-Abel, primal twins I 412
- Cainan, son of Enoch II 391n
- Cain and His Birth* [*De Cherubim* I]. See Philo
 Judaeus
- Cainite(s) II 391n. See also Atlanteans,
 Root Race — 4th
 called serpent creator II 209
 cause of Noachian deluge I 415
 declared heretical II 389
 destroyed by deluge II 391
 fourth race or II 146
 races, pre-Adamite, divine II 172
- Cain-Jehovah II 128, 269n, 388, 469
- Cain-Jehovah-Abel
 bisexual creative deity II 125
 separation into sexes or II 469
- Cairns, perfection of ancient I 208-9n
- Cajetan, Cardinal, rejects *Enoch, Jude* II 531
- Calcutta Review* I 8n
- Calendar(s)
 Accadian, (Sayce) II 693
 civil, of Aztecs I 322
 fr data of Asuramaya II 50, 67-70
 Hebrew, (Skinner) I 389-90
 of kali-yuga II 50-1 & 51n
 Ptolemy's I 663-4
 theogonies related to religious I 652
 Tirukkanda Pañchānga II 50-1
 Vedic, & Krittikā II 551
- Calf
 allegory of cow & I 398 &n
 golden I 578, 675
- California
 large bit of, once Lemuria II 328
 Sequoia allied to Greenland trees II 11
- Callimachus, *In Delum* (*Hymn to Delos*)
 on fabricating Poseidon's trident II 390 &n
- Callisthenes, Chaldean astron figures II 620
- Caloric
 luminous, (Lévi) I 253n

- Metcalf's I 524-7
 physical residue of ether I 524n
 Calpetus, Strait of II 371
 Calvary I 612; II 559
 Calvin, John, lost sight of Michael II 479
 Calvinists, *Catechism* of II 304n
 Calypso (Gk)
 daughter of Atlas II 762
 lived on Ogygia or Atlantis II 769n
 Cambodia, Nagkon-Wat of II 430
 Cambrian Period
 astral fossils materialized in Laurentian II 684, 712
 Croll's figures for II 10n, 715n
 Darwin on II 688n
 scientists on II 10-11
 Cambry, Jacques, *Monuments Celtiques*
 devil's tomb in England II 206n
 Dracontia works of nature II 347
 monoliths weighing 500,000 kg II 343
 nature made rocking stones II 344
 talking stones at Westminster II 342
 Cambyses, King (Pers) I 399
 saw black & white Kabiri statues II 360
 Camel
 flying, seduced Eve (*Zohar*) II 205
 llama & II 792
 Camillus. *See* Cadmus
 Campanile Column of San Marco II 85
 Campbell, George J. D., Duke of Argyle
 — *Unity of Nature*
 man's early inventions greatest II 373
 Canaan(ites)
 Jews married w, (Bible) I 313n
 Nebo adored by II 456
 prehistoric mysteries of II 452
 race of, taller than Jews II 755-6
 Votan descended fr Ham & II 380
 Canary Islands
 Basques & Guanches of II 790n
 Cro-Magnon &, Guanches II 678n, 740, 791
 Lake Superior stones like those in II 790
 linked w Venezuela, Africa II 791
 remnants of Atlantis II 222-3
 Cancer (zodiacal sign)
 Benjamin & I 651
 location of White Island II 403
 at South Pole II 431
 Tropic of II 356
 Candaules [or Myrsilus]
 Lydian King II 775n
 Candia, Isle of, mandrakes in II 27n
 Candidate (for initiation) I 433
 attached to cross II 543, 558-9
 beams of rising Sun & II 558-9
 chrēstos & II 573
 entranced for three days II 558
 passions of II 380-1, 615
 personified his temple god II 466n
 sarcophagus & death of II 462, 558
 Candlestick
 cross &, (Skinner) II 581n
 Jewish, symbol II 581-2
 Canis [Canes] Venatici (Hunting Dogs
 Nebula) irresolvable I 598n
 Cannibal(s,ism)
 earlier men not II 716n
 worse among civ man (Laing) II 723
 Canon
 Jehovah does not fit into Christian II 537
 Job oldest bk in Heb I 647
 of Proportion originated w 3rd race rishis I 208-9n
 Pythagorean, of music II 600-1
 Canstadt (la Naulette) Man II 688n, 744
 Canton (China)
 aboriginal descendants near II 280 &n
 Cap, The. *See also* Arctic, Polar Regions
 first imperishable continent II 400-1
 Capella, Martianus, [*Satyra de nuptiis philologiae*] . . .
 Egyptian astronomy 40,000 yrs old I 650
 Capellini, Giovanni
 humans chipped Miocene flints II 752n
 man's origin in Miocene II 288, 714n
 Pliocene man in Italy II 740n
 Cape of Good Hope
 meteorite w carbon found at II 706
 Cape Verde Islands
 remnant of Atlantis II 222-3, 791, 793
 Capricorn(us). *See also* Crocodile, Makara
 crocodile or I 219, 233; II 576
 fifth hierarchy, presided over by I 233
 Makara (goat-dolphin) I 221, 376, 384; II 576-80
 Naphtali or I 651
 North Pole &, (Mackey) II 431
 Tropic of II 356
 twenty-eight stars of II 579
 Captivity, the Babylonian II 473, 618
 Caput Angelorum II 237
 Carbon (element)
 early geologic eras & I 253n
 found in meteorites II 706
 oxygen, nitrogen, hydrogen & II 592
 properties of II 593
 in protoplasm I 637n; II 158
 Carbonic Acid

- animals supply plants w I 262n; II 290n
 early races & II 157, 160
 oceans of, in Carboniferous I 252-3n
 Carboniferous Age II 257
 carbonic acid & life in I 252-3n
 giant ferns of II 276
 races 1 & 2 & II 150, 713n
- Cardinal Points II 392, 591
 Christian, spirits; pagan, devils I 123
 devas, mahārājas preside over I 122-3
 four & 8, explained I 128; II 576-7
 four elements & I 462-3
 four sacred animals symbolize I 363
 in grotto of Zarathustra I 464
 Jews had no name for I 128n
 pyramid & I 617
 in var religions I 126, 346, 367, 408-9; II 556
- Caresma. *See* Baresma
- Carib(s) (West Indians)
 European skulls similar to II 738-40, 790
 Guanches & II 792
- Caribbean Sea, Atlantis fr, to Sahara II 424
- Carlyle, Thomas
 Christian & Hindu religions II 470
 — “On Heroes, Hero-Worship . . .”
 man’s body a temple (Novalis) I 212
 mystery of “I” in us I 211-12
 — “Past and Present”
 “great antique heart” I 210-11
 — “Sartor Resartus”
 symbols I 303
- Carnac (in Brittany) II 352, 752
 Egyptian Karnac & II 380
 giants & II 341, 343
 isthmus once joined, & Britain II 750 &n
 Malabar tombs & II 347
 meant serpent mount [mound] II 380
 pre-Druidic symbolic record II 754
 relic of last Atlanteans II 343
 world history symbolized in II 754
- Carnelley, Dr Thomas
 element of negative atomic wt I 584
 elements are compound I 583
- Caron, Abbé II 479
- Carpenter
 divine II 101 &n
 St Joseph, of Bible II 101n
 Viśvakarman, of the gods II 101, 542-3
- Carpenter, Dr William
 — *Intro. to the Study of the Foraminifera*
 Paleozoic foraminifera II 257
- Carson [Nevada] (Indiana in tx)
 giant fossil footprints II 755
- Cartaillhac, É., man-made flints II 752n
- Cartesian System. *See* Descartes, R.
- Carthage
 giant skeletons at, (Tertullian) II 278
- Caspian Sea
 Indian Ocean once one w II 609
 Io visits Astrakhan on II 416
- Cassel, Rev Dr David I 113n; II 38, 40n
- Cassini, Jacques
 secular motion of Moon I 660, 666
 tables of I 661, 667n
- Cassiopeia, Brahe’s new star in I 590
- Cassius Hermone. *See* Hemina, L. Cassius
- Caste(s) II 455
 Brahman & priestly I 270; II 130, 165n, 502-3
 Hamsa the one I 79
 of Magas II 322
 sacerdotal, & left-path adepts II 211-12, 502-3
 Upanishads before, system I 270
- Castor (& Pollux)
 allegory of II 121-4
 born fr egg I 366
 Dioscuri or II 122, 361n, 362
 tomb of, in Sparta II 122n
- Cat
 Egyptian symbol of Moon I 304-5
 eye of, follows lunar phases I 387
 Great, of Basin of Persia II 545-6
 as lunar symbol I 387-8
 vital fluid of, curled up II 552n
- Cataclysm(s) I 273; II 138-49, 404, 751 &n.
See also Axis, Continents, Deluges, Floods, Poles
 Apollo-Diana, Sun-Moon & II 771 &n
 & Aryan race II 445, 757
 Berosus figured, by zodiac I 649-50
 Bible references to II 703-4
 causes of II 314, 324-5, 329, 500n, 699,
 725-6, 771
 destroyed 4th race II 144, 314
 destroyed 2nd continent II 138
 destroy old civilizations II 311-12, 774
 at each sidereal year I 649
 every race records II 787 &n
 of fire & water II 266, 307n, 309, 311,
 725-6, 776n, 784-6
 four, already; 5th to come II 138
 fourth round, most intense II 149
 geological records of II 486
 Hindu computations re I 369
 Lyell on II 786-7
 Moon, Sun, planets cause II 500n, 699
 new forms & bodies after II 262-3, 500n
 next, & present continents II 332-3
 Orphic Hymn on II 785-6

- periodical, cyclical II 145, 329, 785
 pralaya also applies to II 307n
 racial, not a Noah's deluge II 325
 Secondary Age, destroyed 3rd race II 714
 subraces subject to II 330
 successive, destroy races II 307n, 309, 437,
 500n, 703, 776
 take thousands of years II 330
 two meanings of, (in *IU*) II 144
Vendidad on II 609-10
 violent & gradual II 787 &n
 will destroy Europe, Amer I 646; II 445-6
 wise men saved fr I 273
- Catacombs**
 Egyptian, Chaldean II 379
 of Ozimandyas decade I 321
 swastika, cross & II 586-7
- Catarrhine.** *See also* Anthropoids, Apes
 fr late Atlantean times II 193
 man & II 171, 193, 264, 328-9, 663n, 665-7,
 748-9
- Catechism(s) I 120**
Buddhist, quoted I 635-6
 Calvinist II 304n
 Druse II 27
 kabbalistic, esoteric I 299
 of Southern India II 31
- Catechism, Esoteric or Occult**
 quoted:
 Breath digs 7 holes into laya I 147
 breath exhales, inhales II 43
 flame & sparks I 120
 god-monad-atom I 619
 Great Breath, germ, space I 11-12
 head, heart, soul of Gnyana [jñāna]
 II 281-2
 Mother or dry waters of space I 625
 projection of forms II 57
 Space I 9, 132, 522
- Catechism of the Viśiṣṭādvaitains . . .*
 (Bhāṣhyāchārya)
 evolution of matter & lives I 522
 pathway of the jīvas I 132
- Catherine de Médicis II 70
- Catholic.** *See* Roman Catholic(s)
- Catholicism, Roman**
 dogmas & rites originally pagan I 400-2
 later Buddhist ritual identical w I 539n
- Caucasian**
 Jews, Armenians, & Parsis are II 471n
 one of 3 fifth-race types II 471n
- Caucasus Mt(s)**
 decad in mounds of I 321
 Io travels to II 416
- Koh-Kaf, Kap-Kaz or II 398, 399 &n
 Prometheus chained on II 244, 414, 768-9
- Cauchy, A. L., *Mémoire sur la . . . lumière***
 discontinuity of ether I 482, 486
 — *Sept leçons . . .*
 theory of atoms I 486, 489
- Causality, Causation I 405**
 Aeons & II 488
 avyakta or state of II 46
 cycles of I 638
 dhyan-chohonic essence is II 120
 intelligent II 738
 karma law of ethical II 302n
 latent during sandhyās II 239
 One Unknowable I 139
 physical, of forms II 736
 plane of material II 157
 science & ultimate I 465
- Cause(s).** *See also* First Cause, Nidānas
 Absolute, of Egyptians, Spencer I 675
 aspects of incognizable II 487
 Brahmā, of creative potencies I 55
 Causeless I 9-10n, 14-15 &n, 55, 89, 258,
 280, 425, 569; II 589
 concatenation of, & effects I 171, 594
 effects of conscious I 145
 effects of suppressing bad I 644
 elementals & primary, secondary I 146
 of existence I 44-5, 55-6
 exoteric, esoteric, endexoteric II 74
 final, incomprehensible I 569
 Fohat, of cosmic electricity I 554
 infinite & eternal I 14
 instinctual I 169
 Kāraṇa as eternal I 41, 46, 93n, 280
 karma & I 634, 644
 of light, heat, etc I 514, 554
 Mahābuddhi as the formless I 420
 Mahat, of all things I 256
 man's, awaken powers in sidereal world I 124
 One, & Primal I 618
 potency of every produced I 450
 Space & Unknown First I 9n, 342
 upādāna or material I 55, 370n
 verāe, vs māyāvic I 489 &n
 Vishnu as the Ideal I 349
- Cave(s).** *See also* Cave-Temples, Initiations
 Bamian II 338
 of Dordogne II 522
 -dwellers I 208n, 280
 Gimil's, (Norse) II 100
 gupta, near Okhee Math I xxx
 of initiate-hermits II 381, 501
 initiation- I xx; II 181n, 237n, 541, 558

- libraries I xxiv, xxxiv
 Moses initiated at Hor-eb II 541
 Neolithic II 352
 of rishis II 381
 seven, of Nahuatl II 35 &n
 Zoroastrian I 126
- Cave Hunting.* See Dawkins, W. B.
- Cave Men (European). See also Cro-Magnon,
 Neolithic Man, Paleolithic Man
 accursed races II 319
 architecture not evolved fr I 208-9n
 artistry of II 741n
 Atlantean descendants II 740
 immigrated to Europe II 740 &n
 not Haeckelian monsters II 741n
- Cavernes du Périgord.* See Lartet, É. A.
- Cave-Temple(s)
 decad in Hindu I 321
 Fergusson dates, wrongly II 220n
 perfection of, (Kenealy) I 208-9n
 subterranean passages of II 221
- Cedars of Lebanon
 initiates & kings called II 494
- Cedrinus, George [*Synopsis historiarum*]
 on Iaō II 541 &n
 Mars called *Ertosi* II 143-4n
- Celaeno, daughter of Atlas II 768
- Celepas Geraldinus
 calls Henoch the "divine giant" II 366
- Celestial "Ancestors," or *sishtas* I 248
- Celestial Bodies
 behavior of, model for Earth II 502
 Brahmā creates, in 1st kalpa II 625n
 genesis of I 602
- "Celestial Chemistry." See Hunt, T. S.
- Celestial Logos I 246
- Celestial Men, or angels I 230
- Celestial Numbers
 1, 3, 5, 7 called II 35
- Celestial Order of Beings I 216
- Celestial Pole II 358, 785
- Celestial Priapus (Gnos) II 458
- Celestial Thrones, azure seats or II 424-5
- Celestial Virgin I 60
 ākāṣa I 332, 460
 of alchemists I 458n
 hierarchies emanate fr I 215
- Celibacy, chelaship & II 295-6
- Celibate(s). See also Chastity, Kumāras
 Adepts II 82
 Eternal II 249
 invisible, as creative Logos I 217
 sons of Brahmā I 236
- Cell(s)
 arrange themselves into organs II 648
 every, has its monad I 630n, 632
 formation of, & crystallization II 255 &n
 germinal I 223n, 224
 hereditary transmission in I 219, 223n
 monads inform atoms & I 632
 Pasteur on I 249n, 263n
 procreation of, & 1st race II 116-17, 166
 reproduction II 658-9
 robbing oxygen I 263n
 six-ft man fr I 222-3
 -souls of Haeckel II 670-4
 spiritual plasm soul of I 219
- "Cell-Souls & Soul-Cells." See Haeckel, E.
- Celsus
 Church Fathers destroyed books of I 445
 sevenfold ladder of creation I 445-6
- Celt(s)
 destiny or judgment stone of II 342n
 giant-legends lived late among II 754
 invasion of, (Lefèvre) II 741
 Sun-born god among II 44n
- Cement, ancient, indestructible II 430
- Cenozoic Era
 third eye in animals of II 299n
 Titans fought, monsters II 206, 293
- Censorinus, *De Die natali*
 music of the spheres I 433
- Centaur(s) II 65n
- Center(s). See also Laya, Monads, Point
 cosmic focus I 11n
 neutral, between planes I 148
 seven atoms, of energy I 635
 seven, of 1st root-race II 35n, 249, 732
- Central America. See also Incas, Mayas
 giants of, (Donnelly) II 276n
 Le Plongeon's work in II 34-5
 man in, during Andes upheaval II 745
 monuments w negro heads II 790
 Palenque, Uxmal II 430
- Central Asia(n). See also Aryan
 adepts led races to II 425
- Chinese Garden of Eden II 203
- cradleland in Gobi II 220-1
- Garden of Wisdom II 204
- Grotto of Zarathustra I 464
- little deluge in, (Bunsen) II 141
- plateau of, submerged II 609
- prehistoric civilization I xxxii
 primeval Brahmans initiated in II 565
- rocks, inscriptions in I 229, 321-3; II 439
- Russian mystics initiated in I xxxvi
- Sacred Island in I 209; II 220
- Senzar secret tongue in I xliii

- separation of nations II 425
 sixth continent will include II 404-5 &n
 some dry land in 3rd race II 329
 tablelands, formation of II 724
 tau & swastika found in II 557
 volcanism (*Vendidad*) II 356
 wisdom-religion in I 376
 Central Sun, Central Spiritual Sun I 231, 379.
 See also Sun, Sun-Abrasax
 causes Fohat to collect dust I 201
 central body of Milky Way II 240n
 determines motions of bodies I 673
 dhyāni-chohans have not penetrated
 beyond I 13
 electric fire of life II 114
 formless invisible fire in I 87
 our Sun emanates fr I 527n
 our Sun reflection of I 100, 639
 seven rays of I 574
 Sun-Abrasax of kabbalists II 214
 teachings re II 239-41
 uncreated beam reflection of I 275-6
 Centrifugal, Centripetal Motion I 604
 both, awaken Kosmos I 282 &n
 cause of rotation I 499
 descending & ascending arcs II 261
 female-male, negative-positive I 282n
 interdependent I 416
 planets & I 593
 Satan represents II 245
 septenary evolution & I 267
 Century(ies). *See also* Twentieth Century
 every, door will open wider I xxxvii-viii
 first, & karma of Israel I xli
 Secret Doctrine sufficient for this II 742
 Cephas. *See* Kēphas
 Cerastes, horned viper of Philae I 363-4
 Cereals
 all, except wheat traced II 373-4
 Isis gave, to man II 374
 Neolithic man used II 716
 Cerebellum
 seat of animal proclivities II 297-301
 Cerebral Hemispheres
 forepart of, & human intellect II 301
 Cerebration, & chylyfication I 297
 Ceremonial Magic
 in exoteric churchianity II 748
 Jewish kabbalists dealt w I 234n
 Ceres (Rom). *See also* Demeter
 belongs to Kabiri class II 362-4, 390
 brought corn to Sicily II 364
 Diana daughter of, (Aeschylus) II 419n
 Poseidon becomes horse for II 399n, 775
 taught man agriculture II 390
 Virgin took over worship of I 400-1
 worshipped at Ierna II 760
 Cerinthus (early Gnostic)
 doctrine of risen Christ II 508
 Cesil (Orion). *See* Kesil
 Cestrensis, Count Hugo
 Stone of Mona & II 345
 Ceylon. *See also* Lankā
 astronomical allegories found in II 380
 Egyptian zodiac fr II 435
 giants (rākshasas) of II 336
 Leo vertical to II 407
 once part of Lemuria II 7, 324, 332
 remnant of Atlantis II 314
 remnant of sunken continent II 222
 Veddhas of II 196n, 421n, 723
 [Chabas, F. J.], *Le Papyrus Magique Harris*
 ram-headed Ammon II 213n
 Chackchuska, Chakshuba. *See* Chākshusha
 Chaiah. *See* Ḥayāh
 Chain. *See also* Earth Chain, Globes, Moon
 Chain, Planetary Chain
 creators act on globes of II 77
 septenary II 308n
Chaire d'Hébreu . . . See Renan, E.
 Chaitanya (Skt), Chit & I 6
 Chakna-Padma-Karpo (Tib)
 Chenresi, dhyāni & bodhisattva II 179
 Chakra (Skt) wheel
 circle, disc of Vishnu I 114; II 465-6, 546
 six-pointed star, Vishnu & I 215
 Chakravartin (Skt) universal ruler
 Vishnu as, in tretā age II 483
 Chākshusha (Skt)
 diagram II 309
 manu 3rd round, 3rd race II 615n
 Chaldea(ns). *See also* Berosus, Chaldees
 Adam fr II 42-3
 Adam was mankind II 102
 adept, Qū-tāmy II 454
 Akkadians older than I 392, 650
 allegories, legends II 282, 462-3, 477
 ancestors of II 328
 Anu of, & trinity II 62, 139n
 astrological magic & theophania I 652
 beings refusing to create in II 93
 bower of voluptuousness II 204
 catacombs II 379
 cosmogony of Berosus II 504
 creation story II 3-4, 53
 Dāgōn of, & Matsya avatāra II 139
 Damascius on oracles of I 235
 divine dynasties II 316, 429, 486

- Ea a principal god of II 53, 139n
 elements, angels, planets II 115n
 Eusebius mutilated, records I xxxi
 evil spirits emblems of chaos II 386
 Fohat key to, religion I 673
 four a sacred number of I 89n
 fragment in British Museum II 283-4n
 Garden of Eden fr II 202
Genesis of I 357; II 104
 giants (Izdubar) I 266-7; II 336
 initiates of, degenerated II 212
 initiates' view of the Moon I 396
 Java-Aleim II 215
 Jews borrowed lore fr I 313, 352, 388, 655
 &n; II 240, 428
 Jews sought refuge in II 200
 Kabbala identical w Jewish II 461-2
 Kabiri received name fr I 435n
 kosmos is God (Philo) I 344
 Magas, Magi, initiates of II 323, 395
 measures same as Jews' I 312-13
 misunderstood Jewish cherubim II 518
 Moon-gods II 139n
 Moses' story fr II 428
 myths based on fact, truth II 236
Nabathean Agriculture & II 452-6
 oracles of I 235, 348, 462
 pre-Adamite Mysteries (Chwolsohn) II 452
 Purānic legends understood by II 4
 received lore fr Brahmans I xxxi, 117; II 226
 recorded motions of planets I 660, 663
 scriptures apocryphal (Renan) II 456
 scriptures disfigured, destroyed I xxvi-vii,
 xxxiv, 10
 scriptures fountain of Bible I xxvi
 seven, 8 gods of I 575n; II 35
 sevens in thought of II 97, 603, 612, 617
 Sufis preserved works of I 288
 swastika found among II 586
 Syrians defined worlds like I 435
 tablets agree w Hermes II 2
 tablets are archaic records II 3, 5, 54, 202
 taught 3 aspects of universe I 278
 three keys in days of Berous I 311
 tree, serpent worship I 405
 way to Bible thru, scriptures II 383
 wisdom of Hebrew initiates fr I 352
 works echo Secret Doctrine I 288
 worshipped male & female Moon I 388
 Xisuthrus is, Noah II 141
- Chaldean Account of Genesis*. See Smith, George
 Chaldean *Book of Numbers* II 37, 85, 111
 close to esoteric vidyā I 241
 derived fr "very old book" I xliii
- Ibn Gebirol used, as source II 461n
 key to *Bk of Concealed Mystery* II 626n
 no longer extant II 626n
 oldest kab source II 461-2, 461n, 506
Zohar no longer same as I 214, 230
 references:
 Ain-sōph fiery pelican I 80
 angels, 1st & secondary I 337
 Babylonia given in numbers II 202
 Blessed Ones & matter I 224
 en, ain, aiōr, self-existent I 214
 form of Crown (Kether) I 433 &n
 light is darkness to man I 337
 Ptah born fr world egg I 367
 Rishoon & 3 sons in II 397
 Samael, Michael & wisdom in II 378
 sephirōth I 239-46
 seven principles I 197 &n
 seven worlds are 7 races II 705
 Shekhīnāh sexless in I 618
 Worker's Hammer in II 99
- Chaldean Kabbala
 ancient wisdom &, identical II 461-2
Book of Numbers or I 618
- Chaldean Oracles of Zoroaster*
 aether of ancients was fire I 331
 ether I 462
 mundane god of spiral form I 348
- Chaldees. See also Chaldea, Magi
 caste of adepts, not of a nation II 748
 gave Hindu zodiac to Greeks I 658
 governed by divine dynasties II 328
 initiates or, & space II 502
 knowledge of I 409; II 23, 35
 later, greeted morning star II 759 &n
 science has returned to I 586
 settled in Babylonia II 748
 taught succession of worlds II 756
 Taurus sacred to I 657
- Chaldeo-Akkadian Accounts II 4
 Chaldeo-Assyrian Accounts II 3, 477
 Chalice, sacrificial, or argha (ark) II 461
 "Challenger" (soundings, voyage)
 Atlantic continent II 333
 Atlantic ridges II 782, 792-3
- Chambers, J. D. See also *Divine Pyramander*
 — *Theol. & Philos. Works of Hermes . . .*
 seven men are Patriarchs II 2n
- Chameleon, atrophied 3rd eye of II 296
 Champ Dolent, menhir of II 752
- Champlain Epoch
 Easter Island raised during II 327-8
- Champollion, Jean-François
 amazement of, (de Rougé) II 367-8

— *Pantheon égyptien*

- Έιχτόν (Eichtōn), Agathodaemon is II 210
 Knouph [Chnuphis] I 472
 serpent II 210
 sevens in *Book of Dead* I 674
 seven worlds, agents I 346
 substantiates Manetho, Ptolemy II 367
 Toum [Tum] or Fohat I 673 &n
 Ch'an, Dan, Janna
 Chinese, Tibetan esoteric schools I xx &n
 Chananea, Rabbi. *See* Joshua ben Chananea
 Chance
 blind forces, in nature II 475
 Coleridge on I 653
 infinitesimal, variations II 697
 matter-force-, trinity of I 505
 no, in nature I 653
 Chan-chi (Chin), demigods II 365
 Chaṇḍālas (Skt)
 ancestors of Jews I 313n; II 200
 left India 8000 BC II 200
 Chandrabhāgā River I 377
 Chandragupta, King II 550n
 grandfather of Aśoka II 550n
 of the Morya dynasty I 378n
 Chandra-Vansa [Chandravamśa] (Skt)
 lunar dynasties I 388, 392
 Chāndrāyana (Skt), lunar year I 36
 Chang-ty. *See* Huang-ti
 Chanina, Rabbi. *See* Hanina
 Chantong or Chenresi II 179
Chants Cypriaques, Hyg. Tal. See Hyginus,
 Fab. Lib.
 Chaos (Gk). *See also* Waters
 abode of wisdom, not evil II 503
 Abyss I 367, 427; II 503
 ākāśa I 338n, 452, 460
 ākāśa proceeds fr I 536
 in all Gk & Aryan speculation I 579
 amrita mixed w evil in I 348
 ark is spirit brooding over II 313
 bird drops egg into I 359
 ceases thru the ray I 231
 fr Χαίνω (chainō) void I 109
 cold luminous gas I 250, 599 &n
 divided into 7 oceans II 704n
 Divine Thought directed into II 704n
 dragons, serpents & II 386
 eternal feud of, (Akkadians) II 477
 evil spirits emblems of II 386
 female binary (Lévi) II 555
 female space I 90n, 431; II 84
 Flood symbolized by II 139
 Great Deep, Arani, Aditi II 527
 Hesiod's I 336n, 425-6
 Ialdabaōth & I 197 &n
 infinite, boundless, endless I 336n
 is Space (Aristotle) I 336n
 Kon-ton I 214
 macrocosm, microcosm born fr I 283
 male-female I 231
 manifestation starts w I 330
 Mōt fr union of wind & I 340
 mother, water or I 70
 "nebular condition" I 579
 Noun [Nūn] (Egy) or I 312
 ocean is masculine aspect of I 345n
 part of Orphic Triad I 451-2n, 582-3
 Phanēs & Chronos (Orphism) I 583
 planets evolve fr I 103
 primary aspect of mālaprakriti I 536
 primitive, & nebulae (Wolf) I 598-9
 primordial, is aether I 332
 primordial substance I 330, 332, 338, 599
 secondary, & divine dynasties II 486
 to sense, cosmos to reason I 2
 senseless I 340, 342
 Sophia rescued fr, by Christos I 132n
 Soul of the World (Plato) I 338, 343
 Space &, unmanifested Deity II 269
 spirit & matter latent in I 64
 spirit divorced fr matter I 640
 spirit in, or space II 65
 Spirit of God & I 74, 461; II 505
 storehouse of future worlds I 337
 Tohu-bohu II 477
 undifferentiated matter I 451-2n; II 505
 Uranos creative powers of II 269
 Vāch I 434
 various names for I 283
 veil betw Incognizable & Logos I 431
 Virgin Mother I 65, 460
 vital electricity I 338-9
 Voice calls universe out of I 137
 watery abyss II 503
 fr wind &, sprang the seed I 340
 world stuff I 579
 Yliaster developed fr within I 283
 Chaos-Theos-Kosmos I 342-9, 366
 Chappe d'Auteroche, Abbé, *Voyage en Sibérie*
 six-month year in Kamchatka II 621
 Charāchara (Skt)
 locomotive & fixed beings I 454
 Charcot, J. M. II 370-1n
 Richet &, vindicate Mesmer II 156
 Chariot
 heavenly form used as I 356
 vehicle or, in Kabbala I 214

- Charles, Jacques A. C., Law of I 84
 Charm(s) II 394. *See also* Magic
 magic incantations, etc I 468-9
 mandragora (mandrake) as a II 27n
 Sigurd became learned in I 404
- Charton, Édouard T., *Magasin Pittoresque*
 bishops & Dracontian plans II 347
 — *Les voyageurs anciens et modernes*
 Irish stone fr Africa II 343
- Chārvāka (Skt) Materialist school
 Wilson confused Buddhists & I 419n
- Chased. *See* Hesedh
- Chastity, & pineal gland II 295-6
- Chat. *See* Khat
- Chateaubriand, François A. R. de
 on serpent as symbol I 403
- Chāttam Paramba (chatam peramba in tx)
 giant bones in tombs at II 347
- Chatur (Skt) four
 -mukha, four-faced Brahmā II 465
 takes on 3, becomes seven I 71
- Chatvaraha [Chatvāras] (Skt) four
 term in *BG* II 140n
- Chaubard, L. A., *L'Univers expliqué . . .*
 preferred Kabbala over science I 506 &n
- Chauvaux, Mt, human bones at II 739
- Chavah. *See* Havvāh
- Chayah. *See* Hayāh
- Chebel. *See* Hebel
- Cheiron, 7 brazen columns of II 612-13
- Chela(s) (Hindi). *See also* Disciple
 called “Companions” II 504
 failure of one II 244-5n
 initiate becomes, to a higher I 206
 instructed in Upanishads I 270
 lanoo or, & third eye I 71 &n; II 295
 lay- I 163, 167
 occult figures given only to I 170
 pledged to the Brotherhood I 164
 Sagara, of Aurva & fiery weapon II 629
 schools for, & lay- I 122
 two, authored *Man* [*Fragments . . .*]
 II 227n
- Chelaship, requires chastity II 295
- Chemical. *See also* Elements
 action of terrestrial light I 597
 characteristics of comets differ I 142
 molecules & Earth's atmosphere I 625
 simple, combinations I 544n
- Chemis [Chēmmiss, Chēmi] (Gk)
 phantom form fr mundane egg I 367
- Chemist I 144n
 Frankenstein monster & II 349
 should be psychometer I 201n
- Chemistry. *See also* Physics, Science
 approaches occult I 218n, 544-54, 580-1,
 596, 620-6
 Aryan, fr Atlanteans II 426, 430
 atomic mechanics (Nazesmann) I 513
 atoms in space & I 142-3, 201 &n, 673
 cannot define fire I 121
 cannot grasp atom I 554
 compounds of, cease to combine I 478
 evolution of atoms, & I 620
 has returned to Anaxagoras I 586
 homunculi will become fact in II 349
 hydrogen & protyle II 105
 magician of future I 261
 meta elements in I 546-54, 581-6
 new alchemy or meta- I 622; II 349
 of Paracelsus I 283; II 656
 periodic table of elements II 627-8
 septenary doctrine & I 553; II 627
 some missing links of I 82 &n
 spectrum analysis & I 595-6
 theories of, re ether I 487
 Yliaster & protyle of I 283
 zero pt of, & laya-center I 138, 550-1
- Chenresi, Chenrezi (Tib). *See also* Avalo-
 kitesvara, Kwan-yin
 incarnates in Dalai, Tashi Lamas II 178
 Padmapāni, 4th race & II 173, 178
 progenitor like Daksha II 178-9
 Vanchug II 178
- Cheops. *See* Great Pyramid
- Cherchen, Cherchen daria [Cheerchenghe]
 (Chin), ancient ruins near I xxxiii-iv
- Cherub, Cherubim (Heb). *See also* Angels,
 Śāraph
 anointed II 493
 Christian sacred symbol I 363
 copy of archaic prototype I 92
 on Egyptian & Jewish tabernacles I 125
 Ezekiel calls King of Tyre II 501
 guarded Eden I 127
 identical w devas, rishis, etc II 85
 knew well, loved more II 243
 “love most” (Jennings) II 238n
 Moses adopted, fr Egyptians II 115n
 name of celestial hosts II 501
 Ophite, & Hindu serpents I 127
 rule over 8th world (Syrian) I 435
 same as seraphim II 501
 “serpent in a circle” I 364n
 twelve wings of, & 12 signs I 651
 two, on Ark of Covenant II 460, 518
 two, on Tetragrammaton II 361n
 used to punish (Cruden) I 127

- various names for I 126-7
Cherubim, De. See Philo Judaeus
 Cheta, cave of Fa-hian I xx
 Chevandier de Valdrôme, E.
 duration of coal formation II 695n
 Cheybi II 633. *See* Khaibit
 Chhandaja(s) (Skt)
 incarnate in various manvantaras II 584-5
Chhāndogya Upanishad, seven senses II 638
 Chhāyā(s) (Skt) II 233n
 animal astral prototypes preceded, of men
 II 186-7
 became solid in 3rd race II 183
 blastema & II 120
 bodhisattvas, of dhyāni-buddhas I 572
 of the Fathers II 212
 first root-race were II 91, 102, 138, 173
 four Adams & II 503-4
 holy youths refused to enter I 192
 kabbalistic divine dynasties were II 487
 linga-śarīra or II 593
 of lunar pitris & man's body I 181
 pitris create rūpa or II 102
 -race II 90-1
 reproduced unconsciously II 116
 Sañjñā leaves, behind II 101, 174
 some Lords entered the II 161
 some waited & entered inferior II 228
 sons of self-born (pitris) II 120-1
 "third 'Seven' evolved their" II 590
 Chhāyā-birth, sexless procreation II 174-5
 Chhāyāloka (Skt)
 shadowy primal world I 119
 Chichén Itzá, royal Kan Coh at II 34n
 Chidākāśa(m) (Skt)
 plane of universal consciousness II 597n, 598
 Chiim. *See* Hayyim
 Child
 little, term for initiates II 504
 of *Rev* 12 is universe II 384n
 Child, Lydia M.
 — *The Progress of Religious Ideas* . . .
 lofty meaning of sexual symbols I 358
 Child-birth, lunar influences on I 180, 264,
 387, 395; II 583
 Children
 abnormal, 6th race forerunners II 445
 born w neck-clefts II 684n
 Mary mother of seven II 527
 procreating buddha-like II 415
 who die are reborn sooner II 303
 will be created, not begotten II 415
 Chile, connected w Polynesia II 783 &n
 Chimah, Cimah. *See* Kīmāh
 Chim-nang. *See* Jen-nang
 Chimpanzee. *See also* Apes
 brain measure of, (Vogt) II 682n
 evolved fr lower anthropoids II 193
 extinct in 6th race II 263
 fr 4th race man & extinct mammal II 683
 man's likeness to II 287
 owned by HPB II 676n
 China
 astronomy of II 621, 766
 Buddhism declined in I xxi
 Buddhists reached, in 61 AD I xxviii
 divine dynasties of II 365, 368
 dragons of II 205-6, 209-10, 280n, 364-5
 esoteric school in I xxiii
 Kwan-yin of, equal to male gods I 136n
 Lolo aboriginal language rare MSS II 280n
 mountain tribe of, Lemurian II 195-6n
 Pa or men-serpents of II 209
 scriptures of, need key I xxv &n
 temples to Sun, dragon in II 378-9
 traditions of deluge in II 365
 true old texts of, hidden I xxxiv
China Revealed. See McClatchey
 Ch'in Dynasty II 692
 Chinese, Chinamen
 alphabet I 307 &n
 America known to II 424n
 antiquity of, (Gould) II 311-12
 astronomical sphere I 658
 Atlantis legend II 371-2, 425
 based Mysteries on ten II 603
 Buddhist ascetics secretive I 173-4
 Buddhists, pilgrimage of II 215
 cosmogonical symbols of II 554
 cosmogonies the most hazy I 356
 cosmogony Pythagorean I 440-1
 creation story II 54n
 cycles, solar, lunar, zodiacal II 620-1
 dragon-emperor II 364-5
 dragon legends of I 408-9; II 280n, 365, 486
 first man born fr egg I 366
 forefathers led to Central Asia II 425
 four quarters, 28 signs of I 408-9
 Garden of Eden II 203
 highest civilization of II 280n
 isolation, effects of II 425
 libraries destroyed II 692
 Mao-tse legends II 280-1
 monsters II 54n, 713
 Noah or Peiru-un II 365
 one of oldest 5th race nations II 364
 origin of II 425
 remnants of Atlantean race II 603

- tabernacle, square form of I 125
 taught 3 aspects of universe I 278
 teachers or Brothers of the Sun I 271n
 third eye legend II 301-2
 toy nests & invisible worlds I 605
 worshipped idols II 723
- Chinese Buddhism.* See Edkins, Rev J.
Chinesische Litteratur. See Schott, W.
Chin kuang ming ching (Luminous Sūtra of Golden Light)
 on Kwan-shi-yin I 470
- Chinmātra (Skt) Parabrahman
 Vedānta term II 597n
- Chior[Choir]-Gaur. See Cōr-Cawr
Chips from a German Workshop. See Müller
- Chiram. See Hiram, King of Tyrus
- Chit (Skt)
 Parabrahman, aчит I 59n
 pure thought, Brahma I 6
- Chiti (Skt), Mahat or I 288n
- Chitkala (Skt), Kwan-yin I 288n
- Chiton (Gk) coat
 became Slavonic word II 202
- Chitonuth Our [Kāthenōth 'Ōr] (Heb)
 coats of skin II 202
- Chitragupta (Skt), reads out soul's life I 105
- Chitra-Sikhaṇḍin (Skt)
 seven informing souls I 453
 seven rishis of Great Bear I 227n; II 631
- Chittagong II 324
- Chium (Egy) II 390n
- Chi-Yi (Chin), 10 or 7, taught man II 365
- Chnoubis, Chnumis, Chnouphis (Egy)
 Agathodaemon II 210 &n, 518
 Christos of Gnostics II 210n
 Eichtōn, Thoth-Hermes II 210-11
 Ophite serpent I 472-3
 solar, or Agathodaemon-Christos II 377
- Chockmah, Chokhmah. See Hōkhmah
- Chogi Dangpoi Sangye (Tib)
 Ādi-buddha or I 571
- Chohan(s). See also Dhyāni-chohans
 fivefold, & kumāras II 578
 informing intelligences II 34
- Chokrā (Hind), servant I 376
- Cholula, Pyramid of (Central America)
 built by giants II 276n
- Chord, odic, magnetic & sound I 555
- Chou (Chin), Sun or II 372
- Chow [Chou] Kung II 302. See also Chung Ku
- Chozzar [Chorzar] (Gnos)
 dragon, Messiah of Naaseni II 356
 five androgyne ministers of II 577
 Gnostic Neptune II 356, 577, 578
- Chrēstos, Chrēstos (Gk)
 Christos incarnates in II 573
 Dionysos, Prometheus or II 420
 neophytes II 562
 Ophiomorphos- I 413
 suffering man, or mankind II 420
 Christ. See also Avatāras, Christos, Jesus,
 Logos, Messiah, Savior
 Agni suggestive of, (Jolly) II 101n
 aleph of Taurus & I 656-7
 ascending like cannonball II 708n
 Atonelement II 497
 brazen serpent & I 364 &n
 buddhi not II 231n
 Catholic teachings re I 612
 Church calls itself Bride of II 377
 comes like lightning II 485
 cornerstone (1 Peter) II 627
 crucifixion symbol II 556, 586-7
 foretold in Joseph's dream I 649
 Gnostic value of 318 (Skinner) I 322-3
 Jehoshua, Joshua or II 539
 Jehovah II 76
 Jesus-, Angel-man II 114
 in kid gloves & Kwan-shi-yin I 473
 Logos, God in Space, Savior on Earth II 483
 Michael or, chief of aeons I 195n
 Nazarenes existed long before II 96n
 One God & Savior II 497
 one of many saviors I 653, 656-7
 Pisces does not refer to, alone I 653
 Prometheus & II 413
 Purānic story of Krishna & I xxxi
 race of buddhas & II 415
 St Michael Ferouer of II 478-9
 serpent, resurrection & I 472
 seven stars in hand of II 633
 -state II 604n
 -stone, -rock II 341
 Sun-, lives in thee (Bernard) I 401
 teachings of, degraded II 556
 teachings of, occult II 231n
- Christian(s). See also Fall, Missionaries,
 Theology
 Ain-sōph ignored by I 391; II 540
 angels & devils of I 287
 angels fr Magian devs I 577
 animals & birds of I 357, 363, 384, 441-2n;
 II 210n
 anthropomorphic phallic God of I 4; II 472
 astronomical ignorance II 708
 black magic among, & pagans I 467-8
 borrowed sun, tree, serpent I 410
 called little fishes II 313n

- chronology of II 73
 connect Prometheus w Christ II 413
 continued pagan superstitions I 466-70
 couldn't destroy ancient wisdom I xl-i, xlv
 creation out of nothing I 233n
 cross an afterthought II 586-8
 crucifixion II 560-1
 deeds blackened memory of Christ II 514
 deity only a creator I 439
 denounced *Jupiter Fulgur* I 467
 despoiled Jews of their Bible II 215
 destroyed Egyptian lore I xl-i
 disfigured Eastern ideas of deity II 38
 disfigured Smaragdine Tablet II 113
 dogmas I 196, 311-12, 400; II 103, 236n
 dogmatized "evil spirits" II 386, 484
 dragon, serpent I 73, 410, 657; II 354, 364, 507
 early, followers of Christos I 198n
 entered cycle of degradation I xxxv
 exaggerated man's importance II 708
 fire, cross I 384
 four angels & Ophite faces I 127n
 frog symbol on church lamps I 386
Genesis taken literally by II 95n, 215, 252n
 God & Hindu compared II 472
 God, archangels, Gnostic view of I 198
 God lunar symbol I 390-1
 God, Trinity I 113n; II 540
 greet Morning Star II 759 &n
 Hell of I 372n; II 247, 484, 507n, 774
 heretical, sects II 389
 hierarchy of powers I 92
 Holy of Holies II 466 &n
 inherited Semitic paradoxes I 383
 initiates among I xxxix, 387; II 60
 interpret Sabbath literally I 240
 -kab disfigured *Pymander* II 114-15 &n
 lotus became water lily among I 379
 medieval I xli, 357
 monks die to the world II 532
 Moon deity I 386-7, 388, 390-1, 395
 Mysteries, early compilers of II 561
 mystics tampered w Kabbala II 457
 nations burdened w Israel's religion II 470
 Nazarenes opponents of later I 198n
 new soul every birth taught by II 302-3
 one divine incarnation II 555-6
 personal trinity of II 236n
 "plagiarized" by Hindus I xxxi &n, 654
 plagiarized fr pagans II 481-2
 pray for wind, rain, calm I 466-9
 profane, cling to dead letter I 316
 remodel earlier teachings II 61-2

 Satan myth & Aryan allegories II 231-2
 scriptures mistranslated II 537
 spoliation of Pentateuch I 11
 Svābhāvika Buddhists & I 3-4
 symbols at Palenque II 557
 temples are phallic symbols II 85
 theology II 41, 95n, 497
 Vedantic atheism & I 7 &n
 War in Heaven I 68, 194, 202; II 497
Zohar altered by I 352
 Christian, Paul
 — *The History of Magic* . . .
 power of speech, the Word I 93-4
 — *L'Homme rouge* . . . I 93
 Christian Church. *See also* Church, Missionaries, Roman Catholics
 anathematized other gods II 508
 basis of dogmas, rites I 310-11
 carnalized Immaculate Conception I 58-60, 382n, 398-400
 claims prehistoric plagiarism II 481
 Councils II 279n
 exalted Jewish tribal god II 507-8
 invented eternal torment II 237n
 karma of I xli
 marriage ceremony of I 614-15n
 Christianity. *See also* Church, Missionaries, Roman Catholics
 borrowed wholesale fr pagans I 410
 degraded angels into demons II 93
 dogmatic dualism of I 196
 evil & devil of II 390, 506-9, 528
 good, evil &, (de Mirville) II 515
 Greek religion &, (Müller) II 764n
 Hinduism & I 388
 honeycombed w phallicism I 452n
 made Kabiri infernal gods II 363
 made paganism demoniacal II 60, 93
 one-life teaching of II 304
 original sin II 304
 truth of, disfigured II 60
 turned pagan deities into devils I 411-24; II 231-2, 507
 viewed millennia hence II 210n
 won proselytes w sword I xli
Christianity and Gk Phil. *See* Cocker, B. F.
 Christian Kabbalists I 196, 395
 vs Eastern occultists II 476
 mangle *Zohar* texts II 476
 understood idea of Great Breath I 282
Christian Topography. *See* Cosmas Indicopleustes
 Christology
 mummified mythology (Massey) I 393

Christos

adept becoming the full II 580
 anathematized II 377-8
 ātman w Gnostics I 132n
 Chnouphis of Gnostics II 210n, 377
 daivīprakriti light of II 38
 divine wisdom I 459; II 231n
 esoteric, is sexless I 72n
 fire or I 87
 formed of buddhi-manas II 230-1 &n
 incarnates in Chrēstos (Gnos) II 573
 incorrectly interpreted as Jesus I 132n
 Logos I 130n, 134n; II 230, 231n
 Michael is Gnostic Hermes- II 481
 names of, in various religions II 704n
 Nazarenes followers of I 198n
 "sevenfold light" II 540
 Sun is, esoterically I 134n; II 23
 tenth avatāra II 420
 universal spirit, Farvarshi or II 478
 or Word II 704n
 Zoroaster's ātman II 480

Christos-Sophia
 Kwan-shi-yin & Kwan-yin I 473
 Christs & Buddhas I 639; II 415, 483

Christy, Henry
 man dates fr Miocene II 714n
 re "nallies" [tallies] & early writing II 729

Chromosphere
 hypothetical element in I 583
 not Sun's vital principle I 528

1 *Chronicles*
 Satan stood against Israel II 387n
 Satan tempts King of Israel I 414

2 *Chronicles*
 God above all gods I 421
 pillars Boaz & Jakin II 461, 497

Chronicon. See Eusebius

Chronological
 calculations II 49
 information of science II 66
 mysteries studied by occultists II 83
 order in Purānas ignored II 320

Chronology(ers, ies). See also Cycles, Yugas
 Babylonian (Smith) II 691-3
 biblical, dubious II 265, 336, 390, 395n
 biblical, 6,000 yrs II 71, 690
 Brahmanical II 66-74
 Chaldean, Chinese I 655; II 219, 429, 619-21
 Christian II 73
 of divine dynasties II 365-9
 esoteric among ancients II 395
 esoteric geological II 709-30, 778-9
 Hindu II 47-51, 66-74, 307n, 395, 551

Jewish II 396, 691
 kalpas computed II 307n
 numbers keys to II 564
 occult I 340, 370-8; II 9-11, 148-9, 155, 320,
 435, 437-8
 orientalist vs Hindu II 225
 in Purānas II 225, 571-2
 scientific II 71-3, 155, 288
 secret, of *Linga Purāna* II 307n
 Smith's, of Chaldeans II 691
 Suidas & Dr Sepp II 619-20
 Western, borrowed fr India II 620
 will change greatly I 318
 world, difficult II 796-7

Chronos (Gk) Time. See also Kronos (Saturn)
 absolute time I 418
 derivation of term II 269n
 & Kronos I 417-18
 orders phases of evolution II 420
 Ormazd, circle or I 113-14
 Osiris & Isis children of I 381
 Phanēs, Chaos &, (Orphism) I 452n, 583
 St Michael son of I 459
 Saturn or I 417-18
 swallows his children II 269, 415-16
 will swallow Church of Rome II 341n
 Zeus born in & out of I 427

Chroub. See Cherub

Chrysostom, St John
 — *Commentaries on St. Paul's Epistles*
 existence of many gods I 465n

Chthonia(n) (Gk)
 chaotic Earth I 340; II 130
 Kabiri belonged to, divinities II 363

Chu. See Klu

Chuang [Tzū]
 things known & unknown II 219

Chulpas (burial places)
 giant, in Peru & Bolivia II 752

Cb'un ch'iu (Chin)
 stars (monads) fall to Earth II 486

Chung Ku. See also Chow Kung
 helped compile *Sban-Hai-King* II 54n

Chupuṇikā (Skt) Pleiad II 551

Church. See also Christian Church, Chris-
 tianity, Church Fathers, Roman Church
 ancient sources of I xxvi
 angelic hosts of I 38, 88
 archangels of I 88, 235 &n
 "Bride of Christ" II 377
 built on human victims I xli
 called devil darkness I 70
 confused Jehovah w Reality II 508
 curses Satan, curses God II 235

- distorted Jewish ideas I 312
 filioque dogma in II 635
 holds Michael Ferouer of Christ II 478-9
 inhabited planets blasphemy to II 699
 invented devil II 238-9, 508
 lamb (*Revelation*) married to II 231
 made ether abode of Satan I 331 &n
 made Samael-Satan the Devil II 378
 never had inner meaning of cross II 562
 opposed Earth's rotundity II 708
 personal god & devil of II 475
 preserved legends re giants II 271-2
 struggle of, w Manicheism II 238-9
 unscrupulous, intolerant II 209, 377
 Venus sign explained II 30
 whitened sepulcher II 231
- Church Council(s) II 279 &n
 Church Fathers I 73, 383; II 537, 550n
 blindly used cruciform couches II 559
 claimed to have seen satyrs II 755
 disfigured symbols I 196; II 98
 failed to destroy Secret Doctrine I xl
 Gnostic view of Jehovah & II 96
 mutilated Gnostic systems I 350
 passed keys to Nazarenes I 310-11
 several, knew the old teachings I xlv
 some, initiated I xxxix, xlv, 311, 386-7
 woman as viewed by II 216n
- Churchianity I 479; II 748
- Churning of the Ocean
 amrita, Rāhu & II 381
 before Earth's formation I 67-8
 fourteen precious things fr I 67
 Lakshmi &, (Williams) I 379-80 &n
 Mandara (Mt) used for I 385
 nāgas, asuras employed in I 348
 Soma born fr I 398
- Chwolsohn, Prof Daniel Avroamovich
 — *Die Ssabier und Ssabismus*
 Maimonides on Nabatheans II 455n
 — *Nabathean Agriculture*
 Adam-Adami II 452-8
 Moon idol instructs Qū-tāmy I 394-5
 pre-Adamic Mysteries II 452-6
 Schemal, Samael I 417
- Chylification (modification of lymph)
 cerebration &, (Dr Lewins) I 297 &n
 Chyuta (Skt) II 47 &n. *See also* Achyuta
- Cibola Expeditions
 seven cities & II 35
 Spanish met white chiefs during II 744
- Cicatrization, affected by fission II 166n
 Cicero, Marcus Tullius
 — *[De Natura Deorum]*
 time & man's ideas II 451
 — *De Senectute*
 sodalities II 212n
 — *Tusculan Disputations*
 profaning the Mysteries II 419
 Cichen-Itza. *See* Chichén Itzá
 Cidastes (genus) II 218
Ciel et Terre [Terre et Ciel]. *See* Reynaud, J. E.
 Cifron (Arab)
 cipher derived fr, (Müller) I 360-1 &n
 Cimah [Kīmāh] (Heb)
 Pleiades (*Job*) I 647-8 &n
 Cimmerians (Gk)
 descend fr Atlantean subrace II 774
 long nights & days of II 773
 Cipher II 307n
 hieroglyphic, the Senzar II 439
 Müller on I 360-1
 nought or I 94; II 554
 Saphrim & I 361n; II 40, 234
 Circassia, raised stones in II 346n
 Circe, Ulysses & II 769n
 Circle(s). *See also* Center, Diameter, Pi, Point
 Aristotle omitted I 615
 Boundless I 65, 99, 113-14, 239, 333, 429,
 614; II 573, 589
 Chinese symbols of II 554
 circumference a limited symbol I 1
 circumference of, or hidden deity II 536
 cosmogonies begin w, or egg I 443
 cross & I 5, 19; II 30, 545-53, 582
 cross equivalent to, of year II 546
 cube, triangle & I 612-16
 darkness associated w I 443
 David's, -dance around ark II 460-1
 diameter of II 536, 553
 dimensionless II 553
 earliest form of cross & II 549
 ever-eternal nature I 4
 fiery, Egyptian symbol of kosmos II 357
 fire, water, cross & II 550
 four, & Fohat's sons I 204
 God is a, (de Cusa, Pascal) I 114; II 545
 golden egg & I 359, 426; II 553
 Hebrew root of I 364n
 how, becomes a number I 99
 infinite, perfect cube fr II 465
 is thought, diameter is Word II 106
 nine figures, as I 99
 no number I 91; II 574
 nought or, symb infinite All II 553, 621
 Parker's premises re I 313, 315-16; II 544
 Pascal's, symbolical I 65
 point, triangle, etc I 320-1, 426

- Proclus on invisible II 552
 seven II 80-1, 487-8
 seven, of fire II 103, 232, 275n
 space & eternity in pralaya I 1
 spirit of life, immortality II 552
 square in, potent magic I 99
 squaring the I 315-16; II 450, 544
 symbol of universe I 359
 symbol of Unknown I 113
 triad in, or Tetraktis I 99
 uncrossable boundary I 134n
 unmanifested I 398
 zero &, as infinity I 99, 333
- Circle of Necessity. *See also* Rebirth
 Egyptian after-death experiences & II 379
 monads & II 303
- Circular
 dance II 460-1
 Irish, stones fr Africa II 343
 motion I 116-17
- Circulation(s)
 between 2 planes I 148
 of blood I 559
 nerve-auric II 298n
 in universal ether II 74
 of vital fluid & cat symbolized II 552-3n
 of vital fluid in solar system I 541
- Circulo vicioso (Lat) vicious circle I xxii
- Circumcision, & the cross II 589
- Circumference
 circle & I 11, 90, 426, 616; II 38
 of circle or hidden deity II 536
 diameter & II 544
 digit 9 & II 581
 relation of point to I 426
 symbol limited by human mind I 1
- Cis-Himalaya(n) II 34n. *See also* Trans-Himalayan
 adepts, wheat, corn & II 374n
 crypts of, initiates II 588n
 Nārada or Pesh-Hun in, occultism II 48
 secret teachings of II 251, 308n, 574, 636
 sevening in, occultism II 602
 submerged in Lemurian times II 327
- City(ies)
 absence of remains of II 311-12
 Atlantean II 371, 760
 built by divine kings II 366
 built on former cities II 220-1, 397
 Chaldean, of Eridu II 226
 Egyptian, before pyramids II 432
 first large, on Madagascar II 317
 founding of, symbolic (Ragon) II 795-6
 of 4th race II 20-1
 holy, interpreted II 84
 Lemurian, cyclopean II 317-19
 "of letters," secret works in II 529
 records in older Phoenician II 440 &n
 seven, of Cibola II 35 &n
 of 3rd race II 198
 two extinct Central Asian I xxxiii-iv
City of God. See Augustine, St
 Civilization(s). *See also* Atlantis, Continent, Nations
 ancient, preceded by others II 334
 antiquity of, (Gould) II 311-12
 Atlantean II 263
 Atlantean & Egyptian II 429-30
 Babylonian, fr India II 203
 Central Asian I xxxii-iv
 Chaldean, fr India II 226
 Christian barbarism & II 430
 earliest, date fr Eocene II 744
 Egyptian, had no Stone Age II 786n
 fate of modern II 331
 first, fr divine dynasties II 318, 364
 fourth race Chinese highest II 280n
 Haeckel traces, to ants, bees II 650
 high prehistoric II 432
 Lemurian II 317-19
 Lemuro-Atlantean I 191; II 433n
 lost II 222, 429-34
 lost arts of ancient I 208-9 &n; II 430-1
 Miocene, (Donnelly) II 266n
 most brilliant, in Tertiary II 679
 physical, at cost of spiritual II 319 &n
 physiological changes before II 317
 prehistoric Central Asian I xxxii-iv
 primeval, & Darwinists II 786n
 puzzle of autochthonous I 652
 rises & falls of II 330, 723
 savagery &, side by side II 318, 522, 717, 722-5
 Secondary Period II 266n
 Sons of God founded I 208-9; II 198, 318, 364
 submerged II 311-41, 393-402, 426-9
 sunken, evidence of II 742-77
Civilization of the Eastern Iranians. See Geiger, W.
- Clacha-Brath (Celt)
 judgment stone of II 342n
- Clairaudience I 470, 537
- Clairvoyance(t) I 1n, 41, 470, 537; II 206, 370n, 493
 adept's spiritual eye not I 46n
 aspect of jñānaśakti I 292
 corroborates tradition I 647

- once common to mankind I 537
 permeability of matter & I 251
Classical Dictionary of Hindu Mythology. See
 Dowson, J.
- Classics (Gk & Rom)
 giants, gods, continents in II 760-77
 hints in, re secret science II 795
- Clausius, Rudolf J. E.
 gas atoms elastic spheres I 513
 theory of I 587n
- Clavijero, F. X. S., 7 families of II 35
- Clef des Grands Mystères. See* Lévi, E.
- Clement of Alexandria (Clemens Alexandri-
 nus)
 esteemed *Book of Enoch* II 535
 ex-ignite I xlv; II 559
 held Kabbala & Bible veiled II 536
 knew Moon as Jehovah's symbol I 387
 serpents, giants are demons II 279-80, 280n
 understood cruciform couches II 559
- *Stromata*
 elements & pagan knowledge I 125 &n
 Jewish, Egyptian temples I 462
 knew astronomy of *Exodus* I 125; II 361n
 Mysteries not given to all II 447
 Phoroneus father of mortals II 519
 sacrilege of Aeschylus II 419
- Clergy
 make Satan enemy of God II 377
 make true saviors evil ones II 411-12
- Clerk-Maxwell. *See* Maxwell, J. Clerk
- Climacteric Year I 656 &n
- Climate(s)
 axial changes & II 314, 329-30, 356-7
 changes of, & man's stature II 777n
 eternal spring of early races II 135, 400,
 738 &n
 Fohat's 4 sons & I 204
 of Greenland in Miocene II 11, 677, 726
 man changes Earth's II 700
 moon, sun, planets, etc cause II 699
 periodical changes of II 446, 726-7, 736
 polar regions once tropical II 329, 770n,
 773-4, 777
 secondary evolutionary causes II 262-3,
 648-9
 seventh II 319-20, 403, 407, 616
 of third-race II 329
 zones & influence II 249
- Climate & Time in their Geological Relations.*
See Croll, J.
- Clito, Neptune marries, sires Atlas II 765
- Clodd, Edward
 — "Antiquity of Man . . ."
 describes Paleolithic man II 686n
 European marsupials II 713n
 mid-Miocene man II 710-11
 no man in Tertiary Europe II 714
 — "Science and the Emotions"
 on science & religion I 3n
- Clymenē (Gk)
 Atlas son of II 493
 mother of Prometheus II 519
- Coach ha-Guf. *See* Koah Hagūph
- Coadunation, of chain-globes I 166
- Coagula, on Smaragdine Tablet II 99
- Coal, formation I 253n; II 155, 695n, 712
- Coasts, elevating, sinking II 787n
- Coats of Skin, Matter I 189
 cycles & I 642-4; II 56, 72
 of early man II 154
 Java-Aleim made, for Adam II 202
 men, animals evolve II 299, 736
 nature can produce II 56
 not necessarily physical I 607
 offering of, (*Leviticus*) II 748
 thickened, & divine man II 281
- Cobra(s)
 hatched fr incense egg I 363-4
 man's saliva & I 262 &n
 nāgas or II 209
- Coccyx, rudimentary tail & II 328-9
- Cochin, China, ears distorted in II 339
- Cocker, B. F.
 — *Christianity & Greek Philosophy*
 Plato's "god over all" II 554 &n
- Codex Nazaraeus*
 Adonai, Kadush, El-El I 463
 arcane, arka II 463n
 capital sins & cardinal virtues I 195-6 &n
 Gnostic systems in II 96n
 Iurbo, Adonai II 389
 seven creations I 217
 seven spirits & races I 248 &n
 spirit female & evil in I 194n
 War in Heaven I 194-6
- Coecum, vermiform appendix of II 681
- Coelo, De. See* Aristotle (*De Caelo*)
- Coelus [or Uranus]
 Cyclopes sons of, & Terra II 769
 Mercury son of Lux & II 541
- Cogito, ergo sum (Descartes) II 242
- Cognition, cognized, & cognizer are one
 I 56
- Cohesion
 Keely & I 559
 Lodge on I 488
 occult explanation of I 259 &n, 525

- phenomena, noumenal causes I 145-6, 592
ultimate causes of I 514-17
- Coincidences, re Great Pyramid I 314
- Cold & Heat, progeny of electricity I 81-2
- Colebrooke, H. T., *Miscellaneous Essays*
Greeks learned fr Hindus I 47n
manas is dual I 334
yugas or cycles II 624n
- Coleman, held Aryans ignorant of globular Earth II 154-5
- Colenso, Bishop John William
— *Elobistic & Jehovistic Writers*
admits to changes in Bible II 473
- Coleridge, Samuel Taylor
on chance I 653
Christians & heathens II 474
on personality I 275
time an abstraction of deity I 645
- Collect. de Reb. Hibern.* See Vallancey, C.
- Collectio Nova Patrum.* See Montfaucon, B. de
- College(s)
of astrologers, magi II 203
sacerdotal I 168; II 215, 220, 532-3
- Collingwood, J. F., editor of Büchner's *Force & Matter* II 154n, 719n
- [Collins, Mabel, *Idyll of the White Lotus*]. See Subba Row, T.
- Cologne, 3 magi in cathedral of I 654n
- Color(s)
ākāśa, sound, touch & I 205
based on septenary law II 628
commanding forces by, & sound I 514n
cosmic electricity & I 554
of early races II 97, 178, 227, 249-50, 282
four, of sanctum curtain I 462
Keely's occult ideas re I 564-5
related to senses, elements II 107
seven, fr one ray of light II 492
"shadows" (chhāyās) of var II 90, 97
unfading, of Luxor II 430
- Colorado, monsters of II 218
- [*Colossians*], day of new Moon II 76
- Colossus II, 263, 294n, 369. See also Cyclopean of Rhodes & Bamiyan statue II 338
- Coluber Tortuosus
meaning of, distorted by Church II 230
- Columbus, Christopher I 297; II 371, 788
- Colure, summer tropical, & Pleiades II 407
- Comet(s).
accumulate elements by circling I 204
all heavenly bodies become I 204
become stars I 206
collision w Earth theory II 330
curds become I 206, 250
early nebular evolution & I 599
of 1811 & gravity I 504
evolution of solar system & I 599
generated in solar system (Faye) I 500
laya-center becomes I 203-4
life came via a, (Thomson) I 366n
long-haired *radicals* I 503-4
Master quoted on I 593
matter of, unknown to science I 597
origin of I 500-6
planets were, & suns I 103, 596-7
prophecy by means of I 646
same substance as planets & Sun I 602
settles down as planet, Sun I 203-4
swallowed by suns I 204
tails of, & gravity I 504-5, 606-7
unexplained by science I 593
wanderers or I 201, 206, 250
world germs I 201
- Cometary Matter I 504
different fr ordinary matter I 142, 597
planets & Sun evolved fr I 101 & n
stage for all heavenly bodies I 204
visible because luminous I 606-7
"Come To Us," Egyptian Day of I 134-5
- Commentaire sur le Yaçna.* See Burnouf, E.
- Commentarius Apocalypsis.* See Cornelius à Lapide
- Commentary(ies)* (quoted by HPB)
allegory of the 8 Ādityas I 100
animal-human intercourse II 192, 286
Aśvattha Tree I 549
Atlantean man divided II 350
breath of Father-Mother I 144
circle, the One, the ALL II 621-2
Darkness clothed Sons of Light I 103
deity becomes a whirlwind I 116-17
destruction of continents I 439n
Dhruva & destiny of nations II 768
dhyānis, radiations of I 259
divine kings taught man II 201
dragon, Serpents of Wisdom II 351
early races, continents II 400-1
Earth globe in var rounds I 252n, 258-60
Earth in 2nd round I 260
Earth's axis tilted II 329
Earth's geological changes II 312
Earth's rotation & Moon II 324-5
elements & celestial beings I 216
Eternal Bird, nest of II 293
fate of Atlantis II 427-8
fiery Mother-Fish & spawn I 97
fifth race on ascending arc II 300
fourth race black w sin II 408

- fruits, grains brought to man II 373
 genesis of world & numbers II 160
 Heavenly Man goal of all I 183
 heavenly rūpa creates man II 242
 hermaphrodites & Śukra II 30
 holy youths refused chhāyās I 192
 humans are gods to beasts I 605-6
 humans covered w hair II 287
 humans look on devas as gods I 605-6
 humans made complete II 255n
 informing intelligences II 33-4
 jīva & growth of Earth II 46
 Kings of Light leave II 424-5
 lives, comets, elements I 249-50
 man first & highest mammal II 288
 man's stature decreases II 331
 Mighty Ones leave monuments I 434-5
 mother, breaths, motion I 97
 motion thrills sleeping atoms I 116
 origin of human principles II 241
 pitris & their doubles I 183-4
 Poles moved (4th time) II 350
 primary, secondary creation II 113
 Seven & Nine II 622
 seven Fathers, 49 Sons II 564
 seven Lhas II 23
 sevens & man as saptaparna II 590
 spheres, hierarchies II 33-4
 spiritual conceptions of doctrine II 81
 stone & vegetation II 593-4
 Sun is heart & brain I 541
 Sun turns w planets I 100 &n
 third eye disappears II 294
 three fires II 247
 time & space II 612
 Trees of Knowledge & of Life II 216
 white & black magic I 192n
 world germs, comets, battles I 201
 world of truth I 120
- Commentary(ies)* (referred to)
 compiled by adepts II 23
 compiled prior to kali-yuga II 300
 as difficult as the Stanzas I 97n
Exodus story in II 426-7
 expl glossaries to I 97n; II 33-4, 33n
 hierarchy of creative powers I 213
 on nephilim & bestiality II 775
 new facts to profane Orientalists I xxiii
 next to impossible to translate II 192n
 rendered into English for first time I 23
 some, intentionally veiled I xxv
- Com. of Proclus on the Timaeus.* See Proclus
 Commentary on Purāṇas
 re Vishnu, Śeṣha II 505
- Com. on St Paul's Epistles.* See Chrysostom
 Communication. See also Language, Sound
 between mortals & immortals I 464
 between planes II 281n, 370n
 between worlds I 133; II 281
- Comparative Geology.* See Winchell, *World Life*
 Compass I 126n, 128. See also Cardinal Points,
 Mahārājas
- Compensation. See also Karma
 karmic, in next manvantara I 173
 law of, stern & implacable I 639
- Complexion
 racial II 178, 227, 249-50
 fr strata & climate II 249 &n
- Compounds (chem). See also Crookes, W.
 which cease to combine I 478
- Compte Rendu du Congrès int. d'anthropologie.*
 See Bourgeois, Abbé
- Comptes Rendus.* See Académie des Sciences
 Comte, Auguste, pessimism of, re Sun I 528
 Concarneau, balancing rocks near II 344
 "Concealed Lord" (Tib) I 52
- Concentration, 7 forms of II 637
- Conception. See also Immaculate Conception,
 Reproductive Processes
 easier for earlier women II 410
 of foetus II 174
 human, degradation of I 381-2 &n;
 II 410-11
 lunar influences on I 228-9n; II 38
 Moon, gestation & I 180, 228-9n, 264, 387,
 395; II 38, 76-7, 105
 shedding blood & II 44n
- Conception(s), (intellectual, spiritual). See also
 Anthropomorphic
 of the Absolute (Cusa) II 158n
 of boundless unity II 42-3
 finite, & primary creation II 59
 mystical, of early Aryans II 99-100
 purely spiritual, few have II 81
- Concepts & Theories [of Modern Physics].* See
 Stallo, J. B.
- Concerning Protoplasm.* See Stirling, J. H.
- Concordance.* See Cruden, Alex.
- Condensation I 590-7; II 159, 253
- Condillac, Étienne Bonnot de
 held many worlds inhabited II 706
- Confession, Buddhas of II 423
- Conflagration
 precedes pralaya I 371, 649; II 307n
- Conflict between Religion & Science.* See Draper
 Confucianism(ists)
 based on 5 King & 4 Shu books I xxv &n
 Pythagoreanism & I 440-1

- Confucius
 [Analects] *Lün Yü* of I xxxv-vii
 canonized by Catholic Church I 441n
 cosmogony of I 356, 440-1
 on the dragon II 365
 fifth rounder I 162
 “great Extreme” of I 356, 440; II 554
 Lao-tzū predecessor of I xxv & n
 personality not immortal I 440n
 practiced magic I 441
 religion of I xxvn
 taught heliocentric system I 441
 a transmitter, not a maker I xxxvii
 Congenital Idiot, has 4-fold jīva only I 224
 [Congreve, Wm.], on eternal justice II 304
 Coniferae in Primary era II 712
 Conjunctions I 661
 began kali-yuga I 662; II 435
 foretell events I 646-7
 of Moon, Earth, Sun II 76
 planetary, & climacteric years I 650, 656 & n
 of planets & Saturn’s role II 63
 of Saturn, Jupiter, Mars I 656
 Connubial Life, *Laws of Manu* on II 411n
 Conscience I xix
 buddhi &, in *Pistis Sophia* II 605n
 chitti, inner voice or I 288n
 Conscious
 everything in universe I 49, 274
 spiritual beings I 233n
 unconscious &, not charāchāra I 454
 Consciousness. *See also* Self-consciousness
 absolute I 2, 15, 40, 50-1, 56, 266, 277n;
 II 702n
 absolute, of higher self I 266
 adapts to nature (Bourges) II 654
 animal I 234; II 120, 702n
 ātma alone primeval I 570
 awakening, of plants & animals I 455
 chasm between brain &, (Tyndall) II 673
 cosmic ideation & I 329n
 deep sleep a state of II 701
 deva-, & monad I 619
 devachanic II 57n
 disintegrated by Mahat I 373
 in dreamless sleep I 266
 of 1st beings not human I 277
 of the globes II 702n
 Haeckel traces, to molecules II 650
 highest manifest, synthetic I 573
 hinders man fr foreseeing death II 525
 human & cosmic, diagram I 200
 illusion & I 329-30
 immortality & II 525
 implies limitations I 56
 individualized, or personal ego II 241
 key to knowing other worlds II 701
 Logos source of individual II 24
 manifests thru matter I 328-9
 man’s, linked to senses II 701
 merging individual w universal I 51
 not a brain function I 233, 296, 327n
 of the “one manifested” I 216n
 pervades everything I 49, 274; II 702n
 prajñā or II 641
 primary element I 373
 psychology rejects universal II 490n
 relation of, to 3rd eye II 306
 senseless up to 3rd round I 246-7
 seven chords of universal I 167
 seven states of I 47, 199-200; II 29n, 597n,
 641
 on 7th globe every round I 232
 sleep & I 266; II 701
 still small voice & spiritual I 280
 time an illusion of I 37, 44
 unconditioned I 14
 universe aggregate of various states of
 II 598-9
 Conservation
 law of, of energy I 513-14, 518
 of matter & occult physics I 97
 of solar energy I 102 & n
 Consolidation, of earth II 10n, 138
 Consonants, & monosyllabic lang II 199
 Constant, Abbé Louis. *See* Lévi, E.
 Constantine, Emperor
 killed Sopatrus I 469
 turning point in West I xlv
 Constantinople. *See also* Council of Constan.
 300,000 books destroyed at II 763n
 Constellation(s). *See also* Draco, Great Bear,
 Makara, Ursa Major, Ursa Minor, etc
 astrological aspects of I 105; II 179
 cycles & periodic return of I 645
 deity presides over one’s I 638
 Dragon, at Pole in Flood II 352-3, 355
 four sacred animals symbolize four I 363
 Great Bear, & Seven Rishis II 549
 Harp, South Pole in, (Egy) II 360n
 influence cataclysms II 699
 occult influence of I 409, 647
 patriarchs personify the I 390
 Poseidon placed dolphin among II 578
 pyramids, deluges & II 352
 retrogression of I 389
 Scorpio or 8th, & *Job* I 648
 seven, of Plato, Hesiod II 603

- sympathy between, & soul I 668
 zodiacal I 652-7; II 23
- “Constitution of the Microcosm.” See Subba Row, T.
- Consubstantiality
 globes of our chain & I 166
 of manifested spirit, matter I 614
 of rulers & ruled produces evil (Plato) II 373
- Continent(s) II 313-50, 393-409, 742-77, 778-93. See also Atlantis, Dvīpas, Lands, Lemuria, Root-Races
- African II 200, 263-4
 age of various II 606n
 American or fifth II 8, 35n, 182, 444-6
 ancient, more mts than valleys II 763
 Arctic or polar II 11-12, 138n, 398, 400-1, 727
 after Atlantis II 395
 Atlas, symbolized Atlantis-Lemuria II 762
 Australia remnant of sunken II 314
 axis change & new II 360
 born, grow old, die II 350
 civilization of lost II 222
 colossal men on submerged II 336
 destroyed by fire, water II 266, 307n, 309, 311, 329-31, 426-8, 725-6, 776n, 784
 destruction of early I 439n
 destruction of 5th race II 445-6, 757
 destruction of “worlds” may mean II 705
 dry island a northern II 398
 Easter Island & submerged I 439; II 316n
 Europe the fifth II 8
 evidence of submerged II 324-34, 742-93
 fifth, Europe & Asia Minor II 8
 first, never perished II 6, 372n, 401, 606n
 five, of root-races II 6-9, 11
 flood connected w sinking of II 307
 four, in *Avesta* II 609-10
 four prehistoric II 6, 404
 fourth, destruction of II 314, 395n, 433n
 fourth, or Atlantis I 369; II 314, 395n
 future, & present lands II 404-5, 445
 geologists & submerged II 316
 God-inhabited II 221
 great northern, concealed II 399
 horseshoe-like II 326, 401-2
 Hyperborean or 2nd II 7, 11-12, 274, 606n
 identical, do not rise again II 333
 immense submerged, in Pacific II 788-9
 India & S America, islands &, connect II 327
 Keely’s force on some new I 564
 Lemuro-Atlantean II 10
 lost, fr India to Tasmania II 221
 Magi believed in seven II 608
 man lived on now sunken, (Lyell) II 725
- Mascarene II 324
 Mayas belonged to fifth II 34-5n
 northern, tropical II 326, 423-4, 727
 old, sucked under II 330
 of other lokas & globes (Purānas) II 321-2
 overlap each other II 433n
 periodical sinking, rising II 144, 266, 307, 325-33, 400n, 703, 762n, 787n
 Persian traditions re II 393-402
 Polynesian II 222-4
 present, sunk several times II 332-3
 Purānas use, symbolically II 323
 rising & sinking of, continuous II 787n
 Romaka-pura part of lost II 50, 67-8
 Śāka & Pushkara to come II 404-5
 second I 369; II 138, 401-2
 sequence of II 8
 seven allegorical, [dvīpas] II 155, 288, 321, 404-5, 612
 seven “creations” of new II 756-9
 seven, in *Revelation* II 748
 seven, of Bhāratavarsha II 501n
 shifting of I 273; II 333, 699
 sinking of, & planets, Moon II 699
 sixth & 7th, yet to come II 405, 445-6
 of sixth race II 757
 fr Spitzbergen to Dover II 324, 326
 Theopompus on Atlantean II 371
 third & 4th II 263-4, 606n
 third, Lemurian II 329, 371-2, 606
 third, sank 4,242,352 yrs ago I 439n
 Uranos ruled second II 765
- Contra Celsum*. See Origen
- Contradictions, in teachings I 151-2
 Contraries, attraction of I 405, 412, 416; II 111
 “Contributions to the Fossil . . .” See Heer
Contributions to the Theory of Nat. Selection.
 See Wallace, A. R.
- Cook, Captain James
 Easter Island & II 317, 331, 337
- Cooke, J. P., *The New Chemistry*
 atoms not uniform I 512
 wave theory of light I 580
- Cooper, Wm. R., *An Archaic Dictionary*
 Athtor [Hathor] I 346
- Cope, Prof, on flying serpent II 205
- Copernicus, Nicolaus
 intuitions of, re ancient ideas I 118
 lunar mean motion tables I 667n
 — *On the Revolutions of the Heavenly Spheres*
 revolution of Earth II 28n
- Copt(s, ic) II 792
 adepts & Dendera zodiac II 432
 Christos of, replaced by Jesus I 132n

- IOH & Moon II 464
 Jewish language borrowed fr I 115n
 language kin of Phoenician I 115n
Pistis Sophia, MSS II 566n
 Ro, P, & Gk cross II 547
- Corals
 gelatinous in Lemuro-Atlantean times II 250
 reproduce by budding II 133
 Silurian, like today's millepores II 257
- Côr-Cawr (Welsh) dance of giants
 Stonehenge called II 342
- Cordilleras, upheaval of II 787n
- Cordovero, Moses, *Tractatus de Anima*
 Ophanim or angels of stars I 117
- Corinthian Horses, Venus symbol on II 546
- 1 *Corinthians* (Paul)
 living soul, quickening spirit II 513 &n
 man of Earth & Heaven II 82
 man temple of God I 382n, 574n
 many gods in Heaven, on Earth I 465
 spiritual rock followed Israel II 341
 we shall judge angels II 111-12
- Cor Leonis (star Regulus)
 when upon equator II 407
- Corn
 -bin pyramid sarcophagus I 317n
 Isis reveals Mysteries of II 374 &n
 Kabiri first produced II 364
 seven-colored among Zuñis II 628-9
 seven cubits high (Egy) I 236n, 674n
 speckled, & priestess-mother II 629
- Cornelius à Lapide. *See also* Kenealy, Dr E.
 — *Commentarius Apocalypsis*
 Bernard on Sun-Christ I 401
- Cornutus, Lucius Annaeus
 — *Commentarius de natura deorum*
 Mercury a cube II 542
 three phases of Hecate I 395
- Cornwall (England)
 part of early continent II 326
 traditions of giants in II 754
- Coronado, Francisco II 35
- Corpora Quadrigemina & Striata
 developed in mammalian brain II 297, 301
- Corporeality(ies)
 incorporeal I 566
 innumerable stages of I 607-8 &n, 633
- Corpuscular I 326, 484, 490, 494, 528
 theory of light I 495, 579
 theory of Pythagoras distorted I 507
 "Correlation of Physical Forces." *See* Grove
 Correspondences, law of I 585-6n; II 197, 301.
See also Analogies
- Cory, Isaac Preston. *See also* Berosus
 — *Ancient Fragments*
Chaldean Oracles on ether I 462
 chaos shone w pleasure I 343
 Damascius calls Prôtogonos *Dis* I 70, 343n
 Ea & Tiamat II 477
 Elon or Elion highest god II 380
 mundane god of spiral form I 348
 Oannes-Dägön I 345; II 190
 Sanchoniathon on birth of univ I 340 &n
 Thallath & Belus II 54
 Thallath gave birth to monsters II 65n
 Zeus an immortal maid II 135
- Corybantés, confused w Kabiri II 106, 360
- Cosmas Indicopleustes, *Topographia Christiana*
 arctic continent II 399
 met learned Chaldean in India II 399
 Noah lived on Atlantis II 265
 square, flat Earth of I 522
- Cosmic. *See also* Astral Light, Ideation, Matter,
 Planes, Principles
 activity, monads & II 311
 Darwinian principles in, life I 202-3
 deluge preceding our round II 69n
 evolution, Stanzas on I 27-34
 motion finite, periodical I 3
 solar &, pralayas I 18n
 soul II 113
 substance eternally homogeneous I 569
- Cosmic Dust
 fiery wind is I 107
 some, never belonged to Earth I 609
 tail of cosmic serpent I 74
 various names for I 140
- Cosmic Philosophy* [*Outlines of*]. *See* Fiske, J.
- Cosmic Pralaya
 concludes Brahmā's life II 69n
 Logos sleeps during II 310
- Cosmocratores. *See* Kosmokratores
- Cosmogensis. *See also* Cosmogony, Cosmology, Powers
 lipika connected w I 127-8
 occult numbers symbolic of I 321
 Cosmogonical Hypothesis. *See* Wolf, C.
- Cosmogonie de la Révélation*. *See* Godefroy
 "Cosmogonies Aryennes." *See* Darmesteter,
Essais . . .
- Cosmogony(ies, ical). *See also* Cosmogensis,
 Cosmology
 architect in every II 43
 Aryan, spiritualizes matter II 241
 beginning of, in *VP* I 545 &n, 594
 begin w egg, circle, head I 443; II 554
 Chinese, most hazy I 356

- double-sexed creatures in II 130
 Fohat in esoteric I 109-10, 116, 119
 future, lies in Divine Thought I 1
 how to master every I 424
 intelligent plan in II 73
 Japanese or Shinto I 213-14, 216-17
 key required to old II 248
 kosmocrotores in all II 23
 light fr darkness in all II 485-6
 no evil dragon in ancient II 53
 number 7 cornerstone of I 321; II 34
 occult I 75, 145, 277
 one universal element in all I 75
 pradhāna in I 545
 proof of II 251-2
 recorded in scriptures II 251
 secondary creation in all II 59
 secrecy re, (Sinnett) I 170
 of the Secret Doctrine I 272-3
 Semitic, materializes nature II 241
 several creations in many II 703-4
 similarities in ancient II 54 & n
 swastika a, sign II 99
 symbolic of I 4-5, 426; II 536
 uniform traditions in II 703-4
 Vedānta gives a metaphysical I 269
 wars in heaven in every I 418
 water plays a part in all I 64
 worlds destroyed, renewed in II 704
 Zoroastrian II 488
- Cosmogony.* See Sanchoniathon
Cosmographie. See Tardy, J.
 Cosmography II 564
 ancients knew, well II 534-5
 Aryan, based on number ten II 603
- Cosmolatry
 all scriptures based on II 77
 looked to noumenon of forms I 461
 modern science scorns I 348-9
- Cosmology. See also Cosmogony, Powers,
 Theogony
 Aryan, based on number ten II 603
 describes hierarchy of forces I 75
 overgrown w human fancy I 424
- Cosmos. See also Kosmos
 body of Divine Thought I 3
 builders fashion I 339
 cycles run fr embryo to II 189
 intelligent plan in II 73
 manifested Word I 138
 man microcosm of I 177, 181, 594
 plan of, in divine thought I 339
 seven rays, states of II 69n, 636
 "Cosmos." See Humboldt, F.
- Coste. See Acosta
 Cotes, Roger [mistakenly given as Forbes]
 Preface to *Principia* I 492
 Coulomb's Law I 501
 Council of Constantinople (692 AD) II 279n
 Council of Elyrus (303 AD)
 form of God not to be shaped II 279n
 Council of Nicaea (787 AD)
 brought idolatry back II 279n
 Council of Rome (883 AD), excommunicated
 enemy of idolatry II 279n
 Council of Trent (1545-63)
 on devil, baptism, etc II 209
- Count [Comte] de Gabalis, Le.* See Villars
 Count de Gobelin. See Court de Gébeline
 "Counterfeit of man . . ."
 [Shakespeare, *Henry IV*] I 191
 "Counterfeit of the Spirit"
 buddhi or II 605n
- Countries of the World, The.* See Brown, R.
Cours philosophique . . . See Ragon, J. B. M.
 Court de Gébeline, Antoine
 — *Allégories d'Orient*
 Kabiri were allegorical I 641-2 & n
 Sun & North Pole, etc II 769n
- Covenants, of Bible, Kabbala, & Masonry. See
 also Ark of the Covenant
 Kabbala & Masonry II 39
- Cover, Dr, debunks Audubon's bird II 440n
- Cow. See also Argha
 bull &, as symbols I 67, 398 & n
 golden, & initiation II 462, 469, 470
 Holy of Holies symbol II 470
 -horned, Io, Isis, Moon or II 418n
 horns of, Moon symbol II 31
 melodious, Vāch I 137, 427n, 434; II 418n
 passive generative power symbol II 418n
 Scandinavian I 367, 427
 -symbol & Nile River II 583
 symbol of 5th race II 533
 woman, & gestation I 390 & n
- Cowell, Edward Byles
 Upanishads reference [Elphinstone] I 270
 — *The Aphorisms of Sāṅḍilya*
 Parabrahman, etc I 7n
- Cowper, William, *The Task*
 knowledge & wisdom I 165
- Cox, Sergeant E. W.
 psychic force of, & Archæus I 338n
- Cox, George William I 304
- Cracacha. See Krauñcha
- Cradle Land(s) II 6, 171, 193n, 203-4, 220-1,
 324, 424n, 679, 774n

Crânes des Races Humaines, Les.

See Quatrefages, de, A.

Cranial Capacity

amongst races (Davis) II 522-3

ape & human II 193n

French, lower than Polynesian II 522

intelligence & II 168n

Cratylus. See Plato

Crawford, Dr J. M. (translated *Kalevala*) II 14, 26, 122

Crawford, John, favored polygenesis II 169

Create(d)

Absolute cannot II 158-9

nothing, only transformed I 570

Creation(s)

begins at 3rd stage of manifestation II 488

Bible does not start w I 324

Brahmā as cause of potencies I 55; II 75

Codex Nazaraeus on I 194-6

cosmic, profaned into sexual I 381n

cosmogonies begin w 2nd II 59

dark, there is no II 53

desire (*pathos*) principle of I 110

divine, or deva-sarga II 176n

Divine Thought separate fr II 536-7

Eighth I 445-6, 456

enumerated in Purānas I 445-60

ephemeral, described II 309-10n

evolution is not II 42

evolution of pre-existing matter I 233n; II 239n

Fifth, I 455-6; II 580

Fifth, & 9th, & kumāras II 579

First Cosmic Flood II 139

first light in I 76 &n

fivefold II 162, 176n

Fourth I 454-5

Genesis mainly describes secondary II 537

immaculate, of arhats II 173

impossible for the Infinite I 7, 354; II 80, 159, 239, 536-7

intelligent beings needed in II 239

"of Life by the Sun . . ." I 294-5

Mahat-tattva or Primary I 450-1

manvantara, pralaya & II 309-10n

Mukhya or Fourth I 454-5

Ninth or Kumāra I 445, 456; II 106, 579

no special, or miracles II 731

out of nothing (Christian) I 233n; II 87

perpetual, or nitya sarga II 309-10n

personal deities begin w 2nd I 427

prakritis & Padma I 427

primary or elemental II 312n

primary, secondary I 75, 446-7, 450, 455-6;

II 53 &n, 59, 107, 113, 312 &n

Self-Existent called II 242

Seven Chapters of, (Row) I 269

Seven Days of, (Bible) I 21, 447

seven, discussed I 445-60; II 612

sevenfold ladder of, (Celsus) I 445-6

seven, fr 7 Divine Spirits I 217

seven, of Purānas & *Genesis* I 21, 446; II 624

seven primary & 7 secondary I 446-7

Seventh, is of man (Japan, Purānas) I 217, 445, 456

Seventh, Mystery of II 516

Seventh, of Hindus I 445; II 233

Six Days of II 252n, 624

Sixth I 456

special, (biblical) & Darwinism I 323; II 645, 731-2

"special," for man, apes II 678

-story as sport (Purānas) II 53, 126

swastika symbolizes II 98

term not used for primary "Creation" I 446

theological, inept II 689

Third I 453-4

two, animal & divine I 248

two, in Babylonia, & in Bible II 5

two, in Norse mythology I 427

two or more II 53-4

Vishnu Purāna on pre- I 445

will acting on matter is II 173

by will & physical procreation II 766

work of, unbecoming to God II 159

Creation or Evolution? See Curtis, G. T.

Creative

Architect behind, deity II 43

barhishads possessed, fire II 94

Brahmā as, force II 58, 126

chief, gods androgyne I 427

divine, fire II 283n

faculty divine gift II 217

fire & Prometheus II 414

force is eternal I 374

forces & Divine Thought II 158

forces conscious entities I 423

forces fr Light II 33-4

function a religious ceremony I 209-10

seven, angels & 7 planets II 4

sexless, instinct II 275

spirits as Heavenly Man II 2 &n

swastika &, force II 99-100

symbol profaned into sexual I 381n

theogony of, gods I 424-45

Creative Power(s), Force(s), or Celestial

Beings. See also Causality, Manifestation

- abuse of, & karma II 410
 of archaic philosophy II 40
 Brahmā's 4 bodies & II 60
 centers of, give primary impulse II 732
 fail to produce man II 98
 hierarchy of I 213-22
 infinitude of, (Buddhists) I 4
 Japanese system of I 213-14
 represented as circles II 552
 seven, described I 213-22
 of 7 vowels II 563-4
 something besides heat I 85
 souls of heavenly orbs II 552
 subordinate, & Semitic god II 544
 of Sun-gods II 386
 third stage of manifestation I 437
 true nature of I 423-5
 unborn Space & II 487
 Creator(s). *See also* Brahmā, Elohim, Prajāpatis
 active, known to exist II 158
 androgyne, of man II 388
 anthropomorphic II 40, 158
 Christian I 440
 creates out of joy II 126
 Demiurge or I 279, 347, 380n; II 5, 25
 destroyers &, do battle I 199, 201
 destroyers &, in body I 262-3 & n
 Divine Fire is II 114
 emanation *through* II 54
 fallen angels & II 93-4n
 finite, aspect of All II 158-9
 First Logos is not a I 428
 higher, fail & are punished II 98
 higher, give man higher self II 95
 infinite principle not a I 7-9, 355, 425
 Jehovah a lower II 96
 Logos, next to God (Philo) I 350
 lower, gave man form II 95, 102
 male, fr virgin female I 65
 meaning of term I 22
 no female, in exoteric religion I 136n
 produces gods, germs of elements I 447
 "rests" for day of Brahmā I 447
 sacred name never used for I 346
 seven, called elohim I 139; II 488
 spirits of Earth & heaven are II 477
 subcreators & II 163
 Svābhāvikas do not believe in I 4
 twelve classes of II 77
 "Creature of a more exalted kind" (Ovid) I 211
 Creed(s), martyrs of I 298
 Cremation
 universal till 80,000 yrs ago II 753
 Crescent I 390
 became phallic symbol II 583
 -form of Argha II 462
 male aspect of universal spirit II 463
 Satan associated w II 31n
Crest Jewel of Wisdom. See Śaṅkarāchārya
 Cretaceous Period II 713
 early man & II 155, 679
 formation covering Atlantis II 325
 globigerina of today same in II 257
 Cretin, arrested man, not ape II 678
 Creuzer, G. F. [*See also* Guignaut, J. D.]
 giants commanded elements II 285
 intuition of II 369
 wise in his generation II 285
 — *Symbolik und Mythologie* . . .
 ancient view of nature II 369-70
 four elements of ancients I 461
 giants commanded elements II 285
 oracles render fr Underworld I 463
 theogonies & zodiac I 652
 Tiryns, Mycenae II 345n
 wisdom descends fr gods II 367
 Crib. *See* Ereb
 Critias. *See* Plato
 Critias (Plato's great-grandfather)
 Atlantis story fr Solon [to *his* grandfather,
 Critias] II 743n
Critique de la raison pure. See Kant, I.
 Crocodile I 636. *See also* Dragon, Serpent
 abode is Capricorn I 219, 233
 air-water symbol I 358
 Book of the Dead on I 219-21; II 580n, 635
 dragon symbol of Lower Egypt I 409
 fifth Order, 5-pointed star & I 219
 five, called forth (5th Creation) II 580
 hippo &, made famous steed II 397
 Ibis destroys eggs of I 362
 Makara flippantly called II 576-7
 Makara or, 10th zodiacal sign II 354
 not a, but a dragon I 219
 Sebakh, Sevekh, 7th or I 219
 Sun in ship on back of I 409-10
 symbol (Mex, Egy) I 353; II 399n, 577, 580,
 634-5
 vehicle of Horus II 577
 worship I 403-11
 Croll, James
 Eocene began 15,000,000 yrs ago II 715n
 figures for beginning of Cambrian II 10n
 — *Climate & Time* . . .
 cooling of Earth II 694

- date of Tertiary II 9, 10, 685, 687-8n, 695, 751
 glaciations & deluges II 141 &n, 144, 695
 opposed axial changes II 314
 — “On the Transformation of Gravity”
 the nature of gravity I 511
- Cro-Magnon
 American natives, Basques, & II 792
 Atlantean karma crushed II 740 &n, 741
 Canary Island Guanches & II 678 &n, 740
 in Europe before glaciers II 740n
 large-brained race II 678, 687 &n, 740
 offshoots of Atlanteans II 678n, 740 &n
 in South France II 790n
- Cromlech(s), perfection of, (Kenealy) I 209n
- Cronus. *See* Kronos
- Crookes, Sir William, FTS
 approached forbidden bounds I 626
 approaches occult theory I 552-3, 621
 believed in spiritualism I 520, 581
 discovered radiant matter I 621n
 introduces a new chemistry I 622
 radiometer of I 514
 theosophists respect II 651
 — *Address* to Chemical Section
 evolution of elements I 583-6, 623
 gaps in periodic table I 586n
 negative atomic weight I 584
 on Protyle I 283, 328n, 581-2, 598, 621
 q Airy on gravitation I 584n
 q Bacon, Roger I 581
 q Helmholtz on electricity I 111n, 580
 on the Unknown I 581
 — “Elements & *Meta*-Elements”
 compound nature of elements I 140-1
 limitations of spectroscopes I 143n
 protyle & I 328 &n
 q C. Wolf on nebulae I 597
 quoted extensively I 546-53
 — “Genesis of the Elements” I 546; II 737
 corroborates esoteric philosophy I 621
 elements vs compounds I 624-5
 generation of the elements I 623
 on Hydrogen II 105 &n
 Katie King experiments II 737
 our elements not the primordial I 622
viśvānara or, (T. Subba Row) I 621
- Crete(s) (fr *karōr*, Hindi) 10 million
 first 20, of *kalpa* (Stanzas) II 312
 seventy-seven, of men II 571
 thirty, or 3 Occult Ages II 52 &n, 66, 68n
 thirty-three, of gods in India I 71n; II 90
- Cross(es). *See also* Ankh
 ancient symbol II 541, 555, 557-8, 559, 582
 ansated I 321, 366n; II 30, 31n, 217, 362, 546,
 549, 600 &n
 circle of the year II 546
 cruciform couch & II 559, 586n
 cube unfolded II 36 &n, 542, 561, 600 &n
 decussated II 556, 561, 589
 discussed II 545-53, 556-62
 dissimulata II 586
 Egyptians added phallus to II 542
 every type of, at Bait-Oxly II 559
 Fall of man, without circle I 5
 false interpretation of I 405
 fire, water, circle & II 550
 Hermetic, known in East II 556
 Hindu chakra & II 546
 human passions crucified on II 549
 initiation & II 558, 561-2, 586n
 kabbalists misinterpret II 543
 Lévi on meaning of II 562
 male-female symbol II 29, 30
 man not on early II 586-7
 man on the I 321-2
 mundane, or cross in circle I 5
 now interpreted sexually II 587
 origin of, beyond Bible II 545
 Palenque or Mayan I 390
 Paul fathomed mystery of II 556
 phallic symbol I 5; II 30n, 50n, 542, 562
 pre-Christ, pagan (Massey) II 587
 Rose &, symbolized I 19
 sevenfold, or *anima mundi* II 562
 sign of recognition w adepts II 562
 Smaragdine tablet & II 556
 in Space, Second God (Plato) II 561
 spirit & matter II 592
 Sun’s connection w II 559
 swastika & II 556, 586
 symbol of earth I 171
 symbol of 4 quarters II 546
 symbol of procreation II 546
 symbol of Venus & II 30
 tau I 657; II 30, 36, 556-8
 tree, serpent & II 216, 588
- Crossings (cross-breeding, human-animal)
 II 184-5, 192-3, 267, 286-7
 anthropoid, tends to revert I 184n
 anthropoids fr II 195-6
 lowest humans, apes fr II 200-1
- Crotch, W. Duppa
 — “Norwegian Lemming . . .”
 evidence for Atlantis, Lemuria II 781-2
- Crown (1st Sephirah) I 354; II 39
 androgynous heavenly mother I 215-16 &n
 Jewish trinity I 355

- Kether or I 239, 352, 354, 433; II 595
 numbered one I 352
 sephirōthal I 177
 seven splendid lights fr I 433
 Tetragrammaton & II 625n
- Crucifix(ion)
 ancient American I 322
 brazen serpent & I 364 &n
 central point in II 556
 of King Ai II 558
 mystical meaning of II 560-2
 nailing to cross II 558, 561
 no Christian, before 7th century II 586-7
 Skinner on II 559-60
 three "Maries" at I 385
 on Tree of Life II 560
- Cruciform
 couch & pre-Christian initiation II 586n
 couches found in Egyptian temples II 559
 lath & Vikartana I 322n
 sepulchres, pagodas, & crypts II 588 &n
- Crucify(ied)
 men, before the Lord (OT) II 561
 before the Sun II 558
 Sun, by Viśvakarma I 322n
 symbol of, men universal I 323
- Cruden, Alexander
 — *A Complete Concordance . . .*
 on Cherubs I 127
 temptation, 2 definitions of I 414
- Crusaders
 led by goose & goat (Draper) I 357
- Crustacea(n) II 712
 bisexual before mammals II 594n
 once jelly-speck II 154
 preceded man in 4th round II 594n
- Crust of Earth II 10n, 11, 65
- Crux Ansata. *See also* Ansated Cross, Cross,
 Tau Cross
 cube unfolded & I 321; II 600n
 on dead Egyptian mystics II 556, 586
 egg symbol & I 366n
 male-female principles in I 321; II 362
 numbers 3 & 4 in I 321
 seven fires (Gk) & II 362
 sign of Venus II 29n, 30, 31 &n
 symbol of man & generation II 600n
 unites circle & cross II 546, 549
- Crux Dissimulata
 early Christian swastika II 586
- Crypt(s)
 Central Asian I xxiv, xxxiv, xxxvi, 229
 cis-Himalayan, & initiates II 588n
 cross-form shape of II 588 &n
 temple, or cave & initiation II 558
 of Thebes & Memphis II 379
- Crypto (Gk), *Apocrypha* fr II 529
- Crystal(s, -lization)
 formation of cells & II 255 &n
 life of I 49
 seven lines & II 582
 snow, shape of II 594
 of 3rd round fossils II 68n
- Csoma de Körös, Alexander
 misdates Āryāsanga I 49-50n
- Cube(s, ical) I 60; II 612
 allegories of I 344, 367
 base of Pythagorean triangle I 616
 circle, point & I 320-1
 circle, triangle & I 131, 612; II 111n, 626
 deity a perfect, w orthodox I 19
 dodecahedron in I 450
 Earth particles are, (Enfield) II 594
 a fertile number II 599
 Fire in triangle not in II 79
 formed fr infinite circle II 465
 four cardinal points symbolized by I 367
 four rivers of Eden I 367
 lipika & I 129-31
 manifested Logos & II 626
 Mercury as a II 542
 perfect, & angelic beings II 79
 perfect, & sacred animals I 442
 perfect, or 4-faced Brahmā II 465
 primeval perfect, in Purānas I 344
 sparks called I 93, 97
 square or, 2nd figure in nature II 594
 31415, π & I 131
 two, of good & evil I 312
 unfolded becomes seven II 600, 626
 unfolded in man II 36, 542, 561, 593, 600n,
 601
- Cubit(s), Royal Egy, & Parker ratio I 313
- Cudworth, Ralph, *True Intellectual System . . .*
 hylozoism of, & pantheism II 158-9
 speculations on Kabiri II 264
- Cuelap (Peru)
 cyclopean structures at II 745
- Cultu Egypt, De* I 362. *See* Abenephius
- Cumberland, Bishop Richard
 [q in Faber's *Cabiri*] II 393
 — *Origines gentium antiquissimae . . .*
 Kabiri, Noah & family II 360n, 364
 speculations on Kabiri II 264
 two races, Ham & Shem II 393
- Cuneiform Text, George Smith I 357
- Cunningham, Gen Sir Alexander
 on early Buddhist missions I xxviii

- Cupid
 Eros & I 109; II 65, 176
 son of Venus II 65, 418n
- Cup-like Markings (on stones)
 records of oldest races II 346n
- Curbati (Lat), Church made devils of I 331
- Curds (primordial matter)
 become comets I 206
 cosmic matter or, & Fohat I 673
 in ocean of space I 97, 250
 origin of I 69
 radiant, in space I 66, 67, 97, 543
 Sea of, or Milky Way I 66-7; II 321
 seeds of future worlds I 69
 stage in globe evolution I 205-6n
- Curetes (Gk), Faber relates, to Kabiri II 360
- Curse(d, s) II 554
 belief in devil greatest II 377
 breaking the law & II 216 &n
 corruption of physical a II 283-4, 411
 Daksha, Nārada II 275n
 deluge of 3rd, 4th races not a II 410
 on Earth in Kabbala I 374-5
 Fall, dragon, gods & II 104
 gift of Prometheus a II 420-1
 God did not, Devil II 477
 incarnation a I 192-3; II 515
 of karma II 104
 of life preferred II 244-6
 on man II 216-17, 409-22
 procreation & II 282-4 &n, 410-11
 Prometheus, by Zeus II 244
 Satan, by Church II 235
 Semite God, man forever I 383
 speech a blessing or a I 93
- Curtain
 hiding tabernacle I 125, 462; II 459
- Curtis, George T., *Creation or Evolution?*
 lower life-forms fr man II 683
- Curtius, Quintus. *See* Quintus Curtius
- Cusa, Cardinal de (Nicolaus Cusanus)
 — *De docta ignorantia*
 definition of Absolute II 158 &n
 Pascal's definition of God fr II 545
- Cush, given 7 stolen books by Ham II 612
- Cushing, F. H., initiated by Žuñis II 629
- Cutha Tablets. *See also* Smith, George
 monsters in II 2, 52-3, 55, 61, 115
 seven primal races in II 2-3
- Cuttlefish
 Hugo's devil-fish II 440-1
- Cuvier, Baron Georges
 aurochs a distinct species II 739
 gigantic animals & II 713
- spurious human bones & II 277
 — *Discours sur les révolutions . . .*
 on "agents spirituels" I 490
 doubted nature of force I 490-1
 flying serpents (Plesiosaurus) II 205
- Cuzco, cyclopean stones of I 209n
- Cybele (Gk)
 lightning of, & Archaeus I 338n
 lunar goddess I 396, 400
 wife, mother, sister I 396
- Cycle(s). *See also* Age, Chronology, Kalpas,
 Manvantaras, Root-Races, Rounds,
 Years, Yugas
 apsés & equinoctial point II 330n
 ascending, descending I 417, 641, 642
 astronomical II 49, 70, 330
 Asuramaya, Nārada & II 47-8
 beginning of 4,320,000-year I 434-5
 of Being I 40n, 135
 celestial hierarchy evolves thru I 221
 death of races & II 780
 of decline in species II 733-4
 Dendera zodiac & II 432-3
 eleven-year, & Sun I 290, 541
 of energy I 625
 esoteric II 70, 435
 evolution endless series of I 221, 641; II 189
 figures for collapsed II 395
 5,000 yrs of kali-yuga ends I xliii-iv, 612
 Garuda stands for great I 366
 grand, of mankind I 642
 help given at close of great I 612
 history repeats itself in I 676
 human & natural I 387-90
 of incarnation or necessity I 17
 individual, of Kabbala II 188
 initiation, & sidereal year I 314
 Kabiri appear at beg of I 434-5 &n
 karma governs II 329
 known to initiates II 70
 legendary men stand for II 570-1
 long, of terrestrial existence II 246
 lunar, of 19 years II 770
 Magnus Annus II 784-5
 manvantaric I 134n, 368-78, 673; II 98, 399,
 434, 485
 mastered thru initiation I 642; II 566
 of matter & spirituality II 446
 of māyā II 146n
 of monads I 135
 multiples of seven I 36
 Nārada & II 47-9, 323
 of naros & saros I 114, 655n; II 619
 national, racial, tribal I 642; II 70, 301

- new, & astronomical positions II 785
 ogdoad (8) & II 580
 overlap each other II 433n, 444
 Pesh-Hun recorded cosmic II 49
 Phoenix symbolized II 617 &n
 prehistoric knowledge of I 389
 racial & astronomical II 330-1, 443-6
 of return of constellations I 645
 sacred, of 4320 II 73
 secrets of, guarded II 396
 of septenary evolution I 267
 Śesha is, of eternity II 49 &n, 505
 sidereal II 330-1
 subservient to karma I 635
 swastika & II 99
 table of II 69-70
 teachers, world reformers & II 358-9
 three thousand, of existences I 135
 various, mentioned I 638
 week, year & II 395
 within cycles I 40n, 221, 637-8, 641-2;
 II 189, 301, 330, 620-1
 "Cycle & epicycle . . ." [Milton] I 645
 Cycle (Circle) of Necessity I 227; II 303
 obligatory for all souls I 17
 "Cycles of Matter." See Winchell, A.
 Cyclic(al)
 eternal motion is, & spiral II 80
 evolution I 634-47; II 34, 199, 300
 Jupiter as immutable, law II 786
 languages have their, evolution II 199
 law II 74, 157, 252, 298, 780
 law defied by human will I 298n
 law of race-evolution II 786n
 law of rebirth II 232
 Moon &, forms of disease I 180; II 622-3 &n
 Nārada knew, intricacies II 49
 nature's acts are I 640
 pilgrimage II 103
 precession of all life II 263
 precession of equinoxes I 439n
 progress of asterisms (Hindu) II 253
 rise & fall II 723
 septenary a, law of nature II 623n
 spiral course of, law II 157
- Cyclones, Moon, planets, etc & II 699
 Cyclopean(s)
 Atlantean source of II 745-6, 753n
 civ gives way to Atlantean II 769-70
 Druids heir to lore of II 754
 Easter Island, remains I 322, 439; II 224,
 317, 337
 monuments I 208-9n; II 344-5
 oldest, buildings late Lemurian II 317
 remnants II 294
 stones & colossal buildings II 769
 structures & giants II 341
 structures in Peru II 317, 337, 745
 swastika found on, buildings II 586
 third or, eye II 299
 Tiryns, Mycenae were II 345n
 Cyclops, Cyclopes
 actual giants of old II 337
 Apollo killed II 770
 Atlantean giant II 70, 293
 Druids were not giants or II 343
 initiates of Atlantis taught I 208n
 initiators of true Masonry II 345n
 man was a kind of II 289
 may have been 3-eyed II 293-4
 one eye of, was wisdom eye II 769
 other races of II 769
 Palaemon was a II 345n
 three, last Lemurian subraces II 769
 Cygnus, star in, (Schmidt) I 596
 Cylinders, Babylonian, Assyrian II 4, 104, 226,
 248n, 690-1
 Cyllene, Mt, Mercury born on II 541
 Cynocephalus (dog-headed ape)
 Egyptian glyph I 388
 evolved fr lower anthropoids II 193
 Cypher (nought). See Cipher
Cyropaedia. See Xenophon
 Cyrus the Great (Pers) II 360
 conquered Nabonidus II 691
 instructed by signs in heaven I 652
 Cytoblastema, & crystals II 255n
 Cyzicus, moving stone at, (Pliny) II 345
 Czolbe, H., on endless time & space II 154

D

- Dābār, Debārīm (Heb)
 ten words or sephīrōth I 432; II 37, 39-40
 Word, Words, Logos I 350
- Dabistan* [Dādīstan] (Zor)
 planetary genii & prophets I 649, 652
 twelve to 14 Zoroasters II 6n, 359
- Dacca Muslin (fr India) II 226
- Dactyli (Gk). *See also* Kabiri
 elect of 3rd & 4th races II 360
 Tiryns, Mycenae &, (Creuzer) II 345n
- Daedalus (Gk), Zeus Triopos statue II 294n
- Daemon(s) (Gk) I 461
 guardian spirits of antiquity II 478
 Nagal & Nargal both had a II 213
 Plato's elementary I 567n
 Seth an evil II 82n
 of soul of lightning I 467
- Daēvas, Devs (Pers). *See also* Devas (Skt)
 Ahriman & II 517
 antediluvians of Bible II 394
 chained to planet I 577; II 538
 compelled to incarnate II 516
 devas, dhyānis became I 577
 giants or, hid jewels, metals II 396
 Peris &, located in north II 398
 pre-Adamic race II 394
 rebellious angels (Christian) I 577
 Tahmurath enemy of II 397
 war w Izeds (Peris) confused II 776
- Dāg, Dāgōn (Phoen) [*Judges* 16:23]
 Chaldean man-fish I 345, 394, 653; II 54,
 190, 495n
 corresponds to Matsya avatāra II 139
 Faber equates, w Adam I 642n
 Oannes-, demiurge II 5, 366
 Triton Greek counterpart of II 578
- Daimon(es) (Gk)
 "dwell near immortals" I 288n
 genii or, rule Saturn's Age II 373
 Greeks & Hebrews believed in II 508-9
 of Socrates II 419
- Dāitya (Pers), river in Airyana-Vaēgō II 356
- Daitya (Skt) island II 740
 Atlantean island, sank II 141, 314n, 433, 710
 destroyed 270,000 years ago I 651
- Daitya(s) (Skt) Giants or Titans
 became black w sin II 408
- Daksha creates II 183
- Dānavas, Titans or II 501
 defeat gods in 1st war I 419
 destroyed by Māyāmoha I 422-3
 divine dynasties & II 369 &n
 Easter Island statues & II 224
 fourth race giants II 31, 183
 giants of India II 336
 gibborīm called, in India II 273-4
 -guru II 30
 Indra & II 378
 name of Atlanteans II 227n
 parallel evolution of Vishnu w II 225n
 pious yogins I 415
 pupils of Śiva II 32
 Rāhu a II 381
 fr seventh dvīpa II 319
 Titans or II 288
 tombs of, at Malabar II 752
 turned fr the Vedas I 422
 various equivalents of I 92
 Venus preceptor of II 31
 wars between devatās & II 405-6
 were the true gods I 423
- Daivīprakriti (Skt)
 daughter of Logos (Row) I 430n
 emanated primordial matter I 602
 Light of the Logos I 136, 216, 293, 430 &n,
 602; II 38
 mother & daughter of Logos I 136
 seventh & sum of śaktis I 293
 universal mind I 602
 Unmanifested Logos, 7th principle I 216
- Dākīnī (Skt) female demons
 Khado, Liliths, or II 285
 offspring of 3rd, 4th races II 271
- Daksha (Skt) II 89. *See also* Prajāpatis
 & Aditi I 142, 623; II 247n
 begets 3rd race females II 275
 born in every kalpa I 430; II 247n
 born of Mārīshā, Brahmā II 176-7
 Chenresi is II 178-9
 chief of prajāpatis II 82, 163, 182, 247n
 column depicting II 178-9
 cursed Nārada II 47-8, 82, 275n
 disappeared II 192

- early 3rd race typified by II 183
 father, son, husband of Aditi I 623
 forty-nine fires & I 521
 giant destroyed sacrifice of II 68
 Nārada & II 47-8, 140n, 171n, 502
 progenitor of physical man II 176, 182
 prolific creator II 78, 82
 reborn as son of Mārishā II 177
 sacrifice of II 68, 182-3
 separated androgynes II 163
 separation of sexes & II 275
 son of God II 375
 sons of, 3rd round, 3rd race II 78
 started sexual intercourse II 182, 276, 375, 658
 Vāch daughter of I 430
 Vara & Avara progeny of II 163
 Vaśishtha-, sons of II 78
Vāyu Purāna adds, to rishis I 436
 Dakṣha-Sāvarnā (Skt), a manu II 309
 Dalai Lama(s) (Tib)
 Chenresi incarnates in II 178
 incarnation of Kwan-shi-yin I 471
 ocean symbolic name of II 502n
 Damaghosha, Rajarshi (Skt)
 Śiśupāla son of II 225n
 Damaru (Skt) drum
 Rudra-Śiva's, like hourglass II 502n
 Damascius, *De principiis rerum*
 Protogonos called *Dis* by I 70, 343n
 seven cosmocrates I 235
 talking stones (Photius) II 342
 Unknown Darkness I 425
 Damascus Blade II 430
 Damavend, Mts of
 rock fr, killed Huschen II 397
 Zohac banished to II 398
 Dambhobhi, Dambholi (Skt)
 variants of Dattoli II 232n
 Damnation, Damned II 237n
 personal god, salvation & I 613
 Damti. *See* Tamtu
 Damville, Comte de. *See* Montmorency
 Dan, or Janna [Dhyāna, Skt]
 secret portion of I xx & n
 Dan (son of Jacob)
 Virgo-Scorpio or I 651
 will teach black magic II 211
 Dana, Prof James D.
 — ["On the Origin of Continents"]
 sunken continents II 324 & n
 Dānava(s) (Skt). *See also* Giants
 born of Kaśyapa-Āditya II 382n
 Daityas & II 336, 369, 501
 descendants of Danu II 381-2 & n
 divine dynasties & II 369 & n
 other names for I 92
 pious yogins I 415
 sin of mindless produced II 192
 thirty million II 381
 Titans, demon magicians II 183, 501
 Vaiśvānara a II 381-2
 Venus leader of II 498
 warred against the gods II 381
 Dance
 of daughters of Shiloh II 460
 David's circle-, around ark II 460-1
 Sabeen, denotes planets round Sun II 460
 Dangma (Tib)
 initiate & I 45
 opened eye of I 46n
 sees higher atomic principles I 218n
 Daniel, great prophet & seer I 230
 Daniel
 Michael "like unto a Son of Man" II 481
 Michael patron of Jews I 459
 Daniello, J. F.
 — ["Le Livre de la Vision d'Enoch"]
 criticisms of de Sacy re *Enoch* II 533 & n
 Danilevsky, N. Y.
 — *Darwinism: a Critical Investigation*
 book upsets Darwinism II 654
 Danish Tumuli
 Atlantean survivors & II 352
 Dankmoe [Denkmäbler]. *See* Lepsius, K. R.
 Danu (Skt)
 mother of Dānavas by Kaśyapa II 381 & n
 Danube River
 Carib-like skulls near II 739
 Hyperborea not near II 7
 Danville [Damville], Comte de. *See* Mont-
 morency
 d'Anville, J. B. *See* Bourguignon
 Daren. *See* Dārōm
 Dark Ages, ancient past lost in II 430
 Dark Epaphos (Gk) II 415-16, 418
 Darkness
 absolute light I 41, 69, 70; II 37-8, 95, 489
 of Absolute or Parinishpanna I 53
 Ain-sōph is I 354
 Brahmā germ of unknown I 83
 breathes over waters I 63-4
 comprehends it (light) not I 70
 concealed deity (Gnos) I 74
 condition during pralaya I 69
 Deity is Nothing & I 350
 on face of deep I 70, 336-7, 374, 426; II 59
 Father-Mother or I 40-1

- form of, & generation of light I 41, 110
 light &, the same (Fludd) I 70
 light comes fr I 40-1, 70, 110; II 485-6, 488, 492
 light divided fr I 254
 monad returns into I 427
 Moses never explained cause of I 426
 Mother Space coeval w I 99
 not eternal to Zoroastrians II 488
 pre-cosmic, divine All I 450n
 principle of all things II 485-6
 pure spirit I 70
 Pyramider issues as light fr II 486
 self-existent Lord & I 333
 Seven Fathers & II 564
 Sons of Light fr absolute I 481
 spirits of light & II 162
 surrounds egg, circle, head I 443
 svabhavat radiance of I 635
 That, abstract Deity, or I 77
 universal light is, to man I 337
 Unknown, or Tsi-t'ai I 356
 voidness, non-ego & I 42
- Darmesteter, James, *Essais Orientaux*
 Hindu spirit in Hesiod, Orphism I 336n
 — "Introduction" to the *Vendidad*
 Ahura is Asura in *Avesta* II 500
 on Farvarshi II 480
 seven worlds, karshvars II 607
 Tree of Life, nature II 97 &n
 two are born every 40 years II 291
 — *Ormazd et Abriman* II 480, 607
- Dārōm (Heb), one of the winds I 466
- Darśanas (Skt)
 Buddhism & Gk thought in the six I 47n
- Darwin, Charles II 646. *See also* Darwinism, Evolution
 on antiquity of man II 688n
 — *The Descent of Man*
 Bartlett on egg-hatching II 595
 effect of tides on organisms II 595
 on embryo II 684-5 &n
 man once androgynous II 118, 119
 man's ancestors II 666, 667n, 669
 reversion to ancestral types II 685
 septenates in nature II 595
 sterility of Tasmanians II 195-6
 "those who know little" II 674
 — *On the Origin of Species*
 age of Earth's crust II 10n
 age of organic changes II 11
 beginning of sedimentation II 694
 beings have common ancestors II 190
 bred animals tend to revert II 277
 law of progressive development II 260
 monogenetic origin of man II 169
- Darwin, Sir G. H., *Scientific Papers* . . .
 origin of Moon I 155 &n; II 64
- Darwinism II 87-8, 185-90, 645-90. *See also*
 Darwin, Evolution
 acquired faculties of, denied I 219
 antiquity of man & II 685-9
 ape origins in II 680-9
 begins after astral evolution II 649
 beyond, is the Unutterable II 190
 Bree on fallacies of II 696, 727-8, 729
 contradictory II 688
 Crookes on I 585
 demands great age for man II 686, 729
 deserted by many II 647, 711
 embryology & II 255-63
 Hanoverian [Wiegand] disagrees w I 185n
 inadequate but forced on us II 645
 insufficient re heredity I 223n
 language & II 662
 Mivart's critique of II 696-7
 Müller attacks II 721-2
 natural selection & II 647-8
 objections to II 717, 723-4n
 occultism &, contrasted I 186-7, 219; II 87, 185, 190, 684
 only part of evolution I 600; II 649
 physicalization of root types & II 649
 polygeneticists opposed II 169
 principles on cosmic level I 201-3
 de Quatrefages on II 56n, 87n, 315n, 645, 687-8n
 Schmidt on II 667n, 734n
 secondary laws partly true II 662
 Spencer's view on II 730
 starts at an open door II 190
 theory begins at midpoint II 153
- Darwinism. See* Fiske, John
Darwinism: A Critical . . . *See* Danilevsky
Darwin's Phil. of Lang. See Müller, F. M.
 Daseyn [Dasein] & Seyn [Sein] (Ger)
 Fichte on I 281n
- D'Assier, Paul, *Posthumous Humanity*
 existence of astral body II 149
 spirits, etc I 620
- Dattāli, Dattobhri, Dattoi, Dattoli, Dattotri,
 Dattotti (Skt) II 232n
- Däumling [Tom Thumb] (Ger)
 principles of I 165
- Davamata. *See* Devamata
- David, King
 biblical Jews fr II 473
 danced "uncovered" I 335; II 459-61

- did not recognize Moses or Laws II 541
 Jewish phallicism starts w II 469
 no giants in days of II 336
 numbers Israel II 387n
 reestablished worship of Jehovah I 320 &n;
 II 541
 revelation & II 455
 verses of, [*Psalms*] I 493
- Dauids. *See* Rhys Davids
- Davikina [Davkina] (Chald)
 Ana, Belita &, female triad II 463
- Davis, Dr J. B., "Contributions towards . . ."
 on Basques, Guanches II 790n
 intellect & brain size II 522-3
- Davy, Sir Humphry
 — "Proteus or Immortality"
 loathed materialism I 480
- Dawkins, W. Boyd, *Cave Hunting*
 Dryopithecus man's ancestor II 675-6
 modern sculptor vs Paleolithic II 716n
- "Dawn of Creation, The." *See* Gladstone
- Dawns & Twilights. *See also* Sandhyā,
 Sandhyāśā
 Lucifer son of manvantaric I 53, 70-1
 Phoebe & Hilasira [Hilaeira] II 122
 seven, & 14 manvantas II 308
- Dawson, Sir John William
 — *The Origin of the World* . . .
 origin of man II 729
 unspecialized skeleton of man II 720
- Day(s). *See also* Days-, Nights of Brahmā
 Brahmā creates, after Night II 59
 "of Come to Us" (Egy) I 134-5 &n
 of gods, one solar year II 620
 Great, after 7th round II 491
 Initiators & 365 II 529, 597n
 length of polar II 292
 misshapen, & our karma I 644
 & Night, Castor & Pollux II 122
 nights &, rest & activity II 545
 sevenfold night & II 756
 seventh I 240
 seventh, is sacred (Hesiod) II 603
 six, of Creation I 447; II 252n
 six, of *Genesis* (Wiseman) II 704
 twelve hours of, a blind I 450
 of week & planets I 652
- Day After Death, The.* *See* Figuiet, L.
- Dayānanda Sarasvatī
 on Arjuna & Ulupī in America II 214 &n
 founder of Ārya Samāj II 68n
 greatest Sanskrit authority II 214n
 polemics w Max Müller I 360
 on primeval revelation I xxx
- on secret Brahmanical works I xxx, xxxiv
- Dayanisi (Heb) sun I 397n
- Day "Be with Us" I 134-5 &n
 endures during mahāpralaya I 134n
 merging into One Essence I 130-1
 Ring "Pass-Not" & I 129
 spark re-becomes the flame at I 265
- Day(s) of Brahmā (planetary manvantara)
 I 3, 12, 368-78, 442; II 660n. *See also*
 Nights of Brahmā
 Ananta-Śeṣa sleeps during II 505
 fourteen manus in I 63, 245, 375, 450; II 70,
 307, 308n
 Great Breath & II 6 &n
 Great Flood & II 146
 law governing Nights & I 62
 length of I 36, 232, 240, 340, 419n, 447, 635,
 655-6; II 69, 70, 308n, 505
 nitya pralaya closes II 69n
 1,000 mahā yugas I 63, 372; II 308n, 505
 pralaya after I 552; II 146
 Sacred Land endures for a II 6 &n
 spiritual lives māvāvic in I 635
- Day of Judgment
 day "Be-with-us" I 134n
 minor pralaya II 617
- Days of the Week
 characteristics of I 409
 names of planets & I 652
- Dayus. *See* Dyaus
- Dbrīm or Debārim (Heb)
 ten words or sephirōth I 432
- Dead
 Hel queen of II 99
 no, or blind matter I 274, 280-1, 507;
 II 672
 Ptah Egyptian god of I 353
 something, was once living I 507-8n
- Dead, Book of the.* *See* *Book of the Dead*
- Death. *See also* Devachan, Kāma-loka, Pralaya
 adept's, life in astral body II 531-2
 adepts solved problem of II 451
 after-, journey I 132, 227-8, 577, 673-4
 Angel of, & Satan same II 385, 388-9
 of body & Rudra-Śiva I 526n
 came w physical organism II 609n
 change of polarity at I 526n
 does not liberate fr rebirth I 39
 Egy teachings on I 227-8, 367 &n, 674 &n
 first 2 races knew no II 121, 138, 609-10
 girdle of II 235
 ignorance is II 215
 liquor vitae after rigor mortis at I 538
 of man & kosmos I 173

- man prevented fr foreseeing II 523
 man's, & pralayas II 309-10n
 man's life-atoms after II 671-2
 man's principles after I 122n, 158, 220, 242, 526n, 538 &n
 man's soul after II 364
 Māra god of, & birth II 579 &n
 Mars lord of, & birth II 392
 no life possible without I 413, 459n
 postmortem separation in II 496
 resurrection (initiation) & II 462
 Samael Angel of II 111, 385, 388
 of secret sciences II 503
 third race knew, at close II 610
 time of, determines future I 86
 Yama god of II 44
- Debir or Kirjath-Sēpher II 529
- Decad (Gk, decade in tx) II 581
 brought fr India II 573
 contains 4 unities, 3 binaries I 239
 formation of I 99
 found all over world I 321
 in interlaced triangles II 591-2
 Pythagorean I 321, 616; II 553, 573
 recorded the kosmos I 321
 twofold meaning of II 573
 unified, realm of reality I 333
- Deccan (India), mighty men of II 411n
- Deceiver, found in all cosmogonies I 413
- December 25th
 & incarnation of solar gods I 656
- Decharme, Paul
 — *Mythologie de la Grèce antique*
 ash tree & lightning II 519-20
 Bailly & Voltaire on Hesiod II 777
 Castor & Pollux II 121-2, 123-4n
 four ages, races (Hesiod) II 270-1
 kabeiron fr Gk "to burn" II 363
 Mt Atlas II 763
 Nemesis II 305-6n
 new period of creation II 269 &n
 Pandora II 270 &n
 Phoroneus II 519-21
 Prometheus II 519, 521-2, 524-5
 q Baudry on fire II 524, 526
 Rhodes birthplace of Telchines II 391
 stealing of fire II 525
 swan & golden eggs II 122
- Decidua, Deciduata, Indeciduata
 Haeckel's prosimiae & II 649-50, 668
- Decimal System
 antiquity of II 37n
 Great Pyramid built on I 362
 among Hindus, Pythagoreans I 360-2
- Deep, Great (or Space). *See also* Abyss
 abode of Ea, wisdom II 53, 139n, 477
 Aditi, Chaos, Shekinah or I 460; II 527
 chaos I 65, 250, 312, 337, 344, 674; II 65, 145, 313, 384
 energy reflected in I 337
 Flood stands for II 139, 145
 Gaia, Aditi or II 269
 Logos, Soul of World or I 353
 moist principle (*Pymander*) II 236
 Mother or I 625-6
 primordial waters I 80, 431, 460; II 65
 Thavath, Thalassa & II 115
- Definitions of Asclepius. See* Kingsford, *Virgin of the World*
- Deities. *See also* Architects, Builders, Gods
 beneficent & maleficent II 477
 cosmo-psyche powers & I 86
 creative I 127-8, 427; II 43
 female, more sacred than male I 5
 hosts of incarnated beams II 584
 lunar, solar I 229, 362, 396
 names of, change w each cycle II 90
 330 million, in India II 90
- Deity I 349-58. *See also* God
 absolute, above space, time II 158
 as absolute, abstract "Ens" I xx
 absolute, in every atom I 58-9
 abstract, as That I 77
 abstract, attributes of I 438-9
 abstract, sexless I 59, 136n
 abstract triangle in occultism I 19
 Ādi-Budha or Unknown I xix
 aether as, pervades all things I 343-4
 anthropomorphic, & ether I 332
 Architect higher than creative II 43
 becomes a whirlwind I 117
 body of, 7 plus 3 limbs I 240
 boundless, infinite expansion I 120
 center of unity (Pythagoras) I 433
 chaos-theos-kosmos the triple I 347
 circle symbol of I 113-14; II 549
 concealed I 75n, 437
 creative I 332, 340-1, 346, 427; II 43
 degraded by sexual mysteries II 471
 Demiurgos no personal I 279-80
 dragon symbol of manifested II 386-7
 eternal Kāraṇa or cause I 93n
 four-syllable symbol of I 351
 geometrizes (Plato) II 39
 given too human-like ways II 555
 hidden, or circumference of circle II 536
 highest universal, not creator I 439-40, 492-3n
 incognizable, & circle I 113

- is law I 152
 is One in many I 112
 Jehovah & kabbalistic I 439-40n
 living fire I 2
 male, has mother, no father I 59
 manifest, or diameter II 553
 nameless, or ONE REALITY I 119
 Nemesis, karma & I 645; II 304-5n
 not God I 350
 only Christian, a creator I 439-40
 perfect cube w orthodox I 19
 personal, aspects of I 280, 332, 427, 629,
 638; II 518
 Plato on II 554
 presides over a constellation I 638
 sea fr which wisdom flows I 239
 shadow of, vivifies germ I 367
 space, parent, etc I 8, 35
 Sun original symbol of II 584
 supreme, dual II 412n
 theos or, expl II 545
 time, space & II 382n
 tribal, exalted II 507-8
 unclean animals once symbols of I 355
 universal, eternal in nature I 79, 295n
 universal, vs anthropomorphic II 158
 universe as I 92n
 unknowable, breathes universe I 43
 unknown I 327
 unknown, passive (Justin) II 489
 vacuum or latent I 343
 will of, that acts II 528
 “De la Croix ansée.” See Raoul Rochette
 Delambre, Jean Baptiste Joseph
 — *Histoire de l’astronomie* . . .
 Sun as a magnet I 499 &n
 Delgarme [Dalgarno, George]
 — *Ars signorum vulgo* . . .
 universal language of I 310
 Delhi, built on earlier cities II 221, 397
 Δήλιος (Dēlios), or Apollo kills python II 771n
 Delos
 Apollo born on Isle of II 771n
 called Basilea, Osericta II 773
 original, not in Greece II 773
 Delphi(c) I 636
 gods of, & Stonehenge II 379
 Greeks consult, oracle re Xerxes I 466
 oracular vapors & I 338n
 temple & the *E Delphicum* II 580
 Delta (Gk letter), Deus, Zeus & II 582
 Delta (of the Nile)
 inhabited for over 100,000 yrs II 746
 Io guided to II 418
 occupied fr NE II 368
 once part of Europe II 8
 thickness of, deposits II 750n
 Deluge(s). See also Cataclysm, Floods, Noah
 Atlantean, an allegory (Massey) II 353
 Atlantean, buried sorcerers II 772
 Atlantean or Noah’s II 69n, 142-6, 313-14,
 395, 410, 423, 533-4, 751n, 774
Book of Enoch & II 530-33
 builders of Babel after II 375
 Cain, Ham &, (Rom Church) II 391
 causes of II 144-5, 274, 699
 Chaldean & biblical, not Atlantean II 4
 changed whole Earth II 533-4
 cosmic II 69n
 Deucalion, Pyrrha escape II 270
 divine, or Tityus II 142
 early buddha of 5th race saw II 423
 Faber on Atlantean II 264-5
 fish &, in ancient symbolism I 653
 of fourth round I 444
 geological, ended 3rd race II 313
 historical events II 335
 Ilā primeval woman after I 523
 inclination of axis caused II 52
 inversion of poles & II 360
 Jewish, based on Poseidonis II 751n
 Kabirim gods of the II 360
 little, in Central Asia (Bunsen) II 141
 many, compressed into one II 141
 meanings of II 139-40, 144, 145-6
 moon, planets & II 699
 Noachian I 415, 444-5; II 3, 32, 69n, 138,
 222, 265, 309, 390, 393, 466
 Noah’s, not mythical II 774
 our, 850,000 yrs ago II 141, 144
 overtook 4th race II 350
 periodical, geological II 274, 410, 776 &n
 in *Popol-Vuh* II 35
 population explosion after II 453
 predicted by zodiac I 649
 pyramids, constellations & II 352
 in Samothrace & Gobi II 4-5
 satya-yuga followed I 67
 several, in 5th race II 353
 sidereal & geological II 314
 skeletons before, tall II 278
 story of, & 3rd race II 139-40 &n
 of Thessaly II 776
 third & 4th, not a curse II 410
 third, was Lemurian II 351
Timaeus re occasional II 784
 traditions of I 322; II 141, 365, 751 &n, 774
 universal II 530

- universal, watery abyss (Berosus) II 715n
 Vaivasvata's I 369, 523; II 4, 69n, 139, 309, 313
 various I 67-8; II 141-6, 270-1, 313-15, 784-5
- Demaimieux. *See* Maimieux, de
- Dematerialization of Earth II 250
- Demeter (Gk)
 feminine aspect of Axieros II 362
 sanctuary to, (Pausanias) II 363
 Zeus begot Dionysos by II 415
- Demigods (Rishis, etc)
 gods, heroes, & men II 367, 368
 incarnated in man II 373n
 of 3rd race II 319
- Demions [Dimyon, Heb]
 personating spirits, daimons II 508-9
- Demiurge, Demiourgos(oi). *See also* Architect,
 Creator, Logos
 aggregate of dhyaṇi-chohans I 279-80
 angels rebelled against II 237
 anthropomorphized as Deceiver I 413
 beings refusing to create & II 93
 collective creator, architect I 279-80
 collective, or sound I 372
 compound of creative builders I 380n
 creator I 110; II 5, 25
 devoured by Bhutādi I 372
 directs Divine Thought II 704n
 Egyptian, or solar fire: Rā-Shoo I 311
 elohīm of Bible I 346
 fashions kosmos out of chaos I 346
 fiery serpents symbols of II 387n
 Horus idea in mind of I 348, 366
 Iaō called, (Fürst) II 541
 Logos or I 380n
 not perfect, not to be worshiped I 280
 not yet architect I 380
 numerical confirmation of II 466
 Second Logos, Tetraktys II 22, 478, 599
 subordinate to highest deity II 541n
 synthesis of architects I 346
 Universal Mind I 110; II 704n
 Universal Soul I 352-3
- Democritus (of Abdera)
 atomic theory of I 579
 atoms & a vacuum of I 64, 343
 believed in gods I 518, 611
 gyratory atoms of I 117
 Leucippus taught I 2
 materialistic conceptions of I 50
 pupil of the Magi I 117
 skeptical but factual II 285-6
- Demon(s). *See also* Adversary, Asuras, Devil
 Ahi-vritra, of drought II 384
 angels of light turned into II 93
 born of Kāśyapa-Āditya II 382n
 Brahmā first creates II 58
 Brahmans labeled asuras II 487
 Christians call Boreas a I 467
 dākini, khado II 271, 285
 Dānavas or, magicians II 183
 fallen angels not II 516
 gods by day, demons by night II 59 &n
 gods made into I 202; II 232
 Hindu, often pious I 415
 impure, of matter II 274
 "is the lining of God" I 235-6
 male & female II 271
 material devas are II 58 &n
 more powerful by night II 59n
 nine classes of II 389n
 oppose clergy & ritualism I 415
 pitris of the II 89
 of pride, lust, hatred II 274
 rākshasas as I 415; II 165n, 232n
 Satan belongs to 5th class of II 389n
 serpents, giants are II 280n
 Seth, Typhon become II 32n, 82n
 shells (kāma-rūpas) are II 111 &n
 South Pole abode of II 404
 "tempting" II 174
 tremble at names of Hathor I 400
 Venus degraded into II 45
 wicked II 20
- Demon est Deus inversus (Lat, Kab) I 70,
 411-24; II 274, 478, 487, 513
 astral light is I 424; II 512-13
 asuras & II 487
 light, darkness & I 70
- Demonologists, Demonology
 of Roman Church re Satan II 389n, 510
- Demrush, slain Persian giant II 398
- Dendera Zodiac
 discovered II 431-3
 planisphere of, & Stonehenge II 344
 preserved by Coptic & Gk adepts II 432
 records over 75,000 yrs II 374n, 432
 three Virgos of II 368, 433
- Denis. *See* Dionysius Periegetēs
- Denmark
 dolmens found in II 752
 shores of, have risen 200-600 ft II 787n
- Denson, Baron Dominique Vivant
 — *Voyage dans la Basse* . . .
 age of Egyptian zodiac II 332, 431, 433
- Denton, William & Elizabeth
 — *The Soul of Things*
 psychometrizes meteorite I 201n

- De placitus philosophorum.* See Plutarch, *Moralia*
- Depth
Bythos, Propator or (Gnos) I 214
seventh, & essence of things I 628
Unfathomable, or Bythos II 214, 569n
- Desâtir, The*
everything shadow of higher spheres II 268
- Descartes, René
denied soul to animals I 627
pineal gland seat of soul II 298
plenum of I 623
retaught elemental vortices I 117, 206n, 492
on rotation of planets I 206n
Spinoza & I 628-9
— *Principes de la philosophie*
“Cogito ergo sum” II 242
- Descending Arc. See Arc
- Descent of Man.* See Darwin, Charles
- Description of Greece.* See Pausanias
- Desert(s). See also Gobi, Sahara
destroy evidence of past II 311
once fertile II 503
- Design I 341, 643; II 261
in action of “blindest” forces I 277
of future in seed II 653-4, 731
- Designers, builders or II 732
- Desire. See also Kāma
Anugītā on II 637
Boehme on II 634
Brahmā & I 110
connects entity, nonentity II 176
cosmic, becomes absolute light I 201
Earth now body of I 260, 572
Eros & II 65, 234
first arose in It II 176, 578
lower aspect of manas II 412-13
πῶθος (pothos) or, & creation I 110
Promethean vulture & II 412-13
for sentient life I 44-5
sons of Vedhas without II 78, 176n
- Desnoyers, J. P. F. S.
calumnies poured on II 751
man dates fr Miocene II 714n
- Destiny I 654. See also Karma, Lipikas, Providence
action of 7 agents & I 436
cyclic, & humanity II 446
fate & Moira II 604-5 &n
karma-nemesis & I 642-5; II 304-6
Pleiades connected w II 768
written in the stars I 638-9
- Destroyer(s) I 13n
battle betw creators & I 199
creators &, in body I 261-4, 262-3nn
divine fire a II 114
fiery lives both, & builders I 262n
microbes as I 261-3 &n
Rudra as II 69n
- Destruction
constant, or nitya pralaya II 309-10n
fifth root-race saved fr II 310
legends of world, universal II 311
of secret books I xxiii-iv
of worlds, many meanings II 704-6
- Deucalion (son of Prometheus)
Adonis-Osiris worship & II 769n
ancestor of man (Boeotians) II 519
created men out of stones II 768-9
escapes deluge in an ark II 270
Greek Noah II 768-9
name, contains story of Deluge II 335
Vaivasvata, Xisuthrus, Noah II 309, 314
- Deus (Lat)
fr Aryan Dyaus, the day I 347
four-letter God II 602
Zeus, delta (Δ) & II 582
- Deus enim et circulus est (Lat) II 552
- Deus est demon inversus (Lat) II 478. See also
Demon est Deus Inversus
- Deus explicitus, Deus implicitus (Lat)
manvantara & pralaya I 281n
- Deus Lunus (Lat) I 381, 386-403
occult potencies of Moon I 396
same as Babylonian Sin I 388
Soma is Hindu II 466
- Deus Mundus (Lat)
Jupiter Mundus has become I 463
- Deus non fecit mortem (Lat) II 422
- Deuteronomy*
eating locusts, beetles I 80n
fiery serpents II 206
giant King Og II 336
God hath divided them II 477
Jehovah as tribal god II 537
Kadesh II 460
Lord a consuming fire I 87, 122, 466, 626n
Lord’s portion is his people I 576
- Deutsche Mythologie.* See Grimm, J.
- Deuxième Mémoire [de Mirville’s *Des Esprits*
vol II] I 506n
- Dev(s). See Daēvas
- Deva(s) (Skt) celestial beings. See also Daēvas
act in space, time I 418
arūpa II 585
Aśvattha boughs are Hiranyagarbha I 406
Brahmins rule II 111
canon of proportion fr I 208-9n

- cast no shadows II 112
 classes of, given II 90
 compelled to incarnate II 516
 consciousness & the monad I 619
 demons more material than II 58n
 dhyāni-chohans I 93, 458; II 307
 divine dynasties & II 369
 divine men or, & primeval age II 712
 each, has planet, nation, race II 538
 elements stand for I 339
 fire angels refuse to join II 243
 gods & men II 211
 gods in India I 93
 Hermetic daimones, genii I 288n
 hierarchies of I 92
 Hindu, & devil I 73
 identical w elohim, cherubs I 92; II 85
 incarnate in man II 98, 373n
 Indra leads, against rebels II 382
 kumāras division of I 458
 lords of wisdom II 172
 mānasa-, or Prometheus II 525
 man cannot propitiate I 276
 mānushis & I xliii
 modes of motion (science) I 478
 must pass thru human stage II 322
 not all gods II 90
 progenitors I 606
 rebel, were asuras II 162
 refused to create II 172
 reigns of, (Bailly) II 368
 seven primordial sages II 267n
 solar, or agnishvātta I 181
 sons of Bhūmi or I 605
 war of asuras &, (Tārakā-maya) II 63
 Zoroastrian devs I 577
- Deva Brahmā, title of Nārada II 48
 Devachan (Tib) heaven world
 analogy of, & cosmic nirvāna I 173
 animal monad has no II 196n
 divine teachers spurn II 281
 early races had no II 610
 egg as, (Egy) I 365
 Field of Aanroo or I 221
 fields of bliss I 386n
 higher principles in I 220; II 374n
 inner man spurns II 281
 manas & I 334; II 57n, 111
 man may escape rebirth & I 39
 nirmānakāyas have no II 615
 Sekhem (Egy) or I 220
 seven successive I 674n
 three witnesses & I 570-1
 winged scarabaeus symbol of I 365
- Devagnanams [Devajñānis] (Skt)
 beings belonging to, listed II 90
 Devakī (Skt)
 anthropomorphized Aditi II 527
 called Aranī II 524n, 527
 prayer to II 527-8
 seven children of, killed II 604n
 Vishnu & 8th child of II 48
 Devaloka (Skt)
 plane of I 131
 sons of, & sons of Bhūmi I 605-6
 Deva Manu (Skt), Vaivasvata was a II 715n
 Devamata (Skt), dialogue w Nārada II 566-8
 Devamātri (Skt) mother of gods
 Aditi or I 53, 99, 356, 527n; II 527
 ākāśa as I 527n
 cosmic space I 53n
 Sun & planets born fr I 99
 Devanāgarī (Skt alphabet) I xxiii
 Kabiri-Titans invented II 364
 Devāpi (Skt) I 378
 Deva-putra Rishayah (Skt)
 sacrificers, sons of God II 605
 Deva Rishi, Devarshi (Skt)
 title of Nārada II 48, 82-3, 502
 Devasarga (Skt) divine creation I 454; II 176n
 Devasenā (Skt), Vāch as, & Sarasvatī II 199n
 Devatās (Skt). *See also* Śastra-devatās
 pitar (pitri)-, or gods II 148, 248
 war betw, & Daityas II 405-6
 Deva Vardhika [Vardhaki] (Skt)
 name for Viśvakarma II 559
 Devayāna (Skt) path of the gods
 way to immaterial worlds I 132
 Dev-bend (Pers)
 name for Tahmurath II 397
Devi Bhagavata Purāna. *See Bhagavata Purāna*
 Devī-durgā (Skt)
 Annapūrna & Kanyā I 91-2
 Devil(s). *See also* Adversary, Dragon, Satan,
 Serpent, White Devil
 Azāzēl not a II 376
 belief in a personal II 377, 475
 can reunite w deity (Hindu) II 237n
 Chaldeo-Judaean myth II 477
 Church called, darkness I 70
 Church made, anthropomorphic II 508
 creative force, not a person II 510
 “doubles” are not I 235
 dragon of *Revelation* made into II 484-5
 elohim called I 442n
 fallacy of dogma on II 209
 father of lies I 414
 forced pagans to copy Jews II 472n

- “lead us not” addressed to I 414
 Leviathan, Śārāph me’ōphēph & II 206n
 mankind is the II 507 &n
 in man’s image II 228
 “monkey of God” II 476
 opposite of creator I 413
 pagan deities became II 480-1, 507
 prototype of Christian II 246
 prototypes of Michael & II 478
 Purānic giants called I 415
 reality of, (de Mirville) II 341
 Samael-Satan made into II 378
 serpent made into I 344, 410, 442n; II 98,
 528
 Simoon, Atabutos, Diabolos II 385
 Son of God (Bible) I 70, 412, 414
 theology makes man a II 228
 there is no II 162, 389
 Titans, Kabirs linked w II 354
 work of the II 472n
 Zoroastrian devs or I 73
- Devil-fish
 Hugo ridiculed re II 440-1
- Deville. *See* Ste-Claire Deville
- Devon, cave of II 722
- Devonian Age I 253n; II 712
- Devonshire (England)
 subtropical in Miocene II 726
- Devotion
 aspiration &, in early man I 210-12
- Devourers I 258-9
 differentiate fire-atoms I 259
 fiery lives or I 250
- Dev-sefid [Div-sefid] (Arabic) White Devil
 giant killed by Krishna II 403, 407 &n
- Dhairya (Skt), fortitude II 528
- Dhāvata (Skt), quality of sound I 534
- Dhammapada* (Pāli) “Path of Dharma”
 tanhā, maker of tabernacle II 110
- Dharma (Skt) law, duty, religion. *See also* *Laws
 of Manu*
 Kāma, son of, & Śraddhā II 176
 motto of the TS & I xli; II 798
- Dharma-sāvarni (Skt), a manu II 309
- Dhātu(s) (Skt) layer, constituent element
 7 substances in human body I 290
- Dhīmat (Skt), all-wise deity II 176n
- Dhṛiti (Skt) patience
 mother of fortitude II 528
- Dhruva (Skt). *See also* Pole Star
 Enos & I 654
 former pole star I 435; II 549
 Great Pyramids & I 435
 located in tail of Tortoise II 549
- nine planets attached to II 488-9n
 seven winds connected w II 612
 tail of Ursa Minor & II 612n
 year of, 9,090 years II 307n, 768
- Dhruvatārā (Skt), pole stars II 401n
- Dhulkarnayn, Persian conqueror II 398
- Dhyān, Dan, Janna (Skt, dhyāna)
 secret portions of I xx &n
- Dhyān. *See* Dhyāni(s)
- Dhyāna (Skt)
 abstract meditation I 572; II 116
 Tibetan yoga II 116
- Dhyāni-bodhisattva(s) (Skt)
 dhyāni-buddhas create I 109; II 116
- Dhyāni-buddha(s) (Skt). *See also* Dhyāni-
 chohans, Dhyānis
- aggregate of, as Avalokiteśvara/Kwan-shi-
 yin I 471-2
- angel of a star I 573
- anupadaka [aupapāduka] or I 52, 109, 571
- ascent of soul & I 17
- bodhisattvas human aspect of I 42
 cannot reach Alaya’s essence I 48
 create w dhyāna II 116
- dhyāni-bodhisattvas fr I 109; II 116
- Dzyu collective wisdom of I 108
- five, or pañchāśya I 213
- furnished races w divine kings I 267
- human monad part of a I 573
- informing intelligences II 34
- One becomes many or I 113
- one for each round I 42
- one w Alaya during life-period I 48
- pi (π), circle & I 114
- on primordial matter I 69
- prototypes of buddhas on Earth I 108
- seven I 571-2
- seven, 5 have manifested I 108
- sources of revelation I 10
- twin-souls & I 574
- two higher groups of I 267
- various names for I 114, 571
- Dhyāni-Chenresi, symbolism of II 178-9
- Dhyāni-chohan(s). *See also* Angels, Arch-
 angels, Architects, Builders, Dhyāni-
 buddhas, Dhyānis, Elohim, Planetary
 Spirits
- Absolute beyond grasp of highest I 51
- agents of cosmic law I 274-5
- aggregate of, Divine Intelligence I 452,
 471-2, 595, 604
- Ah-hi (dhyāni-buddhic) parinishpanna I 53
- Aletae, Lares, Kabiri or II 360-1, 393
- Amshaspendis II 358, 365-6

angels I 222n, 226, 274, 611
 anupadaka [aupapāduka] & I 52
 architects of visible world I 16
 astral man reflection of II 170
 boughs of Hiranyagarbha I 406
 builders & watchers I 233
 can do better than initiates I 234-5
 Chenresi II 178
 clothed in souls, atoms I 619
 conscious, intelligent powers I 93
 cosmic, cause terrestrial phenomena I 604
 cosmic, dual host of beings I 604
 cosmic mind & law are I 278, 579n, 595
 create man & world II 242, 510
 Deity's incarnated beams II 584
 devas I 288n; II 307
 direct causative agents of man I 229-30
 do not fully remember former cosmos II 310
 do not pass thru lower kingdoms I 188
 dual nature of hosts of I 280
 elements stand for I 339, 372-3 &n
 elohim II 37
 endow man w self-consciousness II 232-3n
 esoteric hierarchy of II 465
 evolved 1st races II 307, 365-6
 failures among I 188; II 232-3n
 first group of I 197
 forbidden fruit & II 267
 form manifested Verbum I 278
 four arms of II 179
 four classes of II 60, 102
 four Mahārājas kings of I 122
 four primal natures of I 82
 four suns of life & II 239
 guide elemental forces I 277-8
 Hermetic daimones, genii I 288n
 hierarchy of, & 31415 I 90, 93
 higher creative, or Demiurgos I 110
 highest, know solar system II 700n
 Host, Elohim, Jehovah or II 510
 incarnate in man I 188, 295n; II 92
 invisible deity I 114
 karmic agents I 274, 278
 Keely under class of I 559
 Kwan-shi-yin aggregate of I 471
 made worlds fr primary stuff I 598n
 manifest divine thought & will I 38
 manifested theogony & I 434
 man's 7 principles & I 226-7
 manus or I 452; II 308-9, 365-6
 manvantaric emanations of Logos I 429
 man will merge into his I 265
 man needs 2 rounds to become II 257
 men fr other manvantaras I 277

minor logoi or elohim II 37
 nature's guiding intelligences I 146, 277-8
 never-resting breaths I 103
 in nirvāna during pralaya I 116n
 not perfect or to be worshiped I 280
 objective universe built on I 375
 ōphanim [ōphannīm] or I 92, 337
 pass thru Circle of Necessity II 303
 planetary spirits I 635
 popular description of II 178-9
 populations of, in other worlds I 583n
 preside over constellations I 638
 primordial mind or I 452
 races, rounds, & I 42, 233, 442, 573 &n
 reflect universal ideation I 280
 refused to create II 246
 rūpa, arūpa I 197; II 318n
 septenary groups of I 573-4; II 361
 seven primordial sages II 267n
 seven rays fr Logos I 130, 573
 seven rūpa classes of II 318n
 sixfold, minus physical I 222n, 235
 six hierarchies of, & śaktis I 292-3
 sources of revelation I 10
 substance of I 289-90
 three lords or II 212
 various names for I 42, 375; II 90, 365-6
 wanted man to become a god II 246

Dhyāni-chohanic
 buddhi part & parcel of, essence I 265
 consciousness & manifested Logos I 573
 essence & evolution II 108, 120
 evolution guided by, thought II 649 &n
 first men projected by 7, centers II 732
 heart of the, body II 91
 impulse &, Lamarck's law II 738
 root of striving for perfection II 736

Dhyānipāśa (Skt) "rope of the angels"
 separates phenomenal fr noumenal I 90

Dhyānis. See also Dhyāni-buddhas, Dhyāni-
 chohans, Pitris
 āngirasas, instructors II 605n
 archangels II 22, 242
 arhats, sages II 167
 arūpa, one-third were II 93
 became Zoroastrian devs I 577
 Chenresī Padmapāni or II 178-9
 displeased w rūpas II 57
 doomed to rebirth by karma II 93-4
 dragons or adepts disciples of II 210
 each kalpa has its own II 179
 elohim II 2n
 endowed 3rd race w mind I 457 &n; II 47n,
 165, 276, 318 &n

- evolved bhūtas for 1st race I 183
 fire-, are agnishvātas II 91
 form nursery for future adepts I 207
 give man 5 inner principles I 227
 guide evolution I 181
 have to be ātma-buddhi I 193
 higher, not in physical creation II 80
 incarnated at various times II 228
 incarnated in empty shadows I 457 & n;
 II 487
 kumāras I 456-7
 lower order of, reigned over man I 266
 lowest, or spirits of Earth I 224
 lunar, 1st round globe D I 188
 mānasa-, gave mind to man I 181-2
 men become I 276; II 257
 men in Mazdean ark are II 291
 middle principles of man & I 222
 monsters slain by II 115
 never travel beyond visible cosmos I 13, 116n
 nirmānakāyas fr other cycles II 93-4
 pass thru human experience II 167
 planets & II 29
 projected shadows I 225; II 242-3
 rays of wisdom II 191n
 relation to principles II 29
 of seven heavens II 273
 seven orders of, & 7 elements I 259
 six principled I 224
 spiritual fire & II 105
 spiritual plasm & I 224
 various names for I 222n
 watch over rounds & races I 42
- Diabolos (Gk) slanderer, Devil**
 Atabutos or II 385
 diable, diavolo, Teufel & I 73
- Diagrams, Lists, Tables**
 ankh-tie II 548
 Aryan & Semitic symb beings II 128
 astronomical I 666-7 & n
 caduceus I 550
 cosmic cycles, figures II 68-70
 cube unfolded II 600n
 Earth chain (Mazdean) II 759
 Earth chain (Kab) I 200
 elementals (*Five Years*, Blavatsky) I 177
 elements & number 7 II 627
 elements, three (alchemy) II 113
 esoteric geologic figures II 711-15
 evolution of races in 4th round II 300
 evolution of unguates II 735, 736
 geologic ages, periods II 710
 lunar mean motions I 667n
 manus & rounds II 309
- methods of procreation II 166-7
 Moon chain & Earth chain I 172
 principles, human, cosmic II 596
 principles of man, nature II 593
 races II 434, 688
 senses of man & elements II 107
 septenary division of man I 157
 sevenfold man (Kab) I 242-6; II 633
 seven globes & 7 principles I 153
 seven principles, Egy & Hindu II 632
 seven principles, Heb & Egy II 633
 six-pointed star (Lévi, *Isis*) II 533
 six-pointed star & sephīrōth I 375
 ten sephīrōth II 37
 triangle & quaternary II 591
 variation of species II 738
 vibrations of various types I 562
 yugas II 69
- Diameter**
 androgynous Logos or pi (π) I 91
 circle & I 5, 11, 315-16; II 30, 39, 216, 536,
 544, 554
 circle &, root-race symbol II 30
 in circle or Adam Kadmon I 391
 of circle or creative power II 536
 circumference & II 544
 female deity I 5
 first symbol in cosmogony II 554-5
 gives birth to universe I 398
 god-manifested (by its works) is II 553
 immaculate mother-nature I 4
 Jehovah value is, & phallic I 6n
 nature or female principle I 91
 only during manvantara I 11
 ratio of, w circumference I 308, 313
 second-self, manifested, is I 398
 value of pi (π) & I 90-2
 the Word II 106
- Diamond-Holder, -Soul, -Heart**
 vajra-sattva or dorjesempa I 52, 571
- Diana (Gk)**
 bearded, or Artemis-Sōteira I 396
 bow & arrow of I 396
 daughter of Ceres (Aeschylus) II 419n
 destroys Niobe's children II 771-2 & n
 hides as cat in Moon I 387-8
 Isis &, parents of Earth II 23
 lunar goddess I 228-9, 395, 400; II 23, 123,
 462
 Moon transformed into I 386
 presides over childbirth I 387
- Diana-Hecate-Luna**
 diva triformis, 3-headed I 387
- Dianoia, or Logos II 25**

- Diapason Harmony (Gk octave)
 planetary harmonies &, [Oliver] II 601
- Diarbek, legendary Persian city II 397
- Diastemes (Gk intervals), planets & music I 433
- Diatesaron (4th interval), in Gk music II 600
- Dictionnaire des Religions*. See Bertrand, Abbé
- Dictynna, Cretan Artemis I 395
- Diderot, Denis, *Encyclopédie* . . .
 many worlds inhabited II 706
- Didumos [Didymos] (Gk) twin
 names Adam &, compared II 135
- “Dieu est devenu . . .” (Fr) I 498
- Dieu et les Dieux*. See Gougenot des Mousseaux
- Differentiation(s). See also Specialization,
 Variations
 fr ākāśa II 511
 cosmic & atomic I 152
 evolution & I 246-7, 277; II 648-9
 first I 1, 4, 138, 177, 327
 Fohat causes I 200-1, 205-6n, 328
 of monads I 178-9
 outside solar system I 673
 of primeval matter I 589, 601, 620, 633;
 II 389
 root of evil II 421n, 490, 574
 secondary causes of II 648-9, 736
 of 7 prakritis I 328
 of spirit-matter I 258, 277, 327, 421, 543
- Digambara (Skt) sky-clad, naked
 Māyāmoḥa beguiles daityas as I 422-3
 Rudra-Śiva called II 502n
- Digit. See Number
- Dii Magni (Lat)
 Faber relates, to Kabiri II 360
- Dii Syriis, De*. See Seldenus
- Dii Termini (Lat)
 cruciform symbol on highways II 542
- Dikē (Gk)
 Nemesis daughter of II 305n
- Diluvians (Titans) II 143
- Dimensions (of Space) I 628
 six, of all bodies II 591
 will multiply w man’s faculties I 251-2
- Dinah (daughter of Jacob), Virgo or I 651
- Dingir, Akkadian creative god II 365
- Dinosaurians II 218
- Dinotherium giganteum (tapir family)
 bones of, found in France II 277
- Diocletian (Roman Emperor)
 burned Egyptian books II 763n
- Diodorus Siculus II 768
 — *Bibliotheca historica*
 Atlantides cursed Sun II 407
- Atlantides in Atlantis II 761
- Basilea or Delos II 773
- divine dynasties II 367
- Egyptian year of 30 days II 620
- giants II 336, 344n, 775
 invention of fire II 363
- Isis gave man corn, etc II 374
- legend of Latona (Leto) II 770
- Moses called God Iaō II 465
- Osiris born fr an egg I 366
- reincarnation among Druids II 760
- Titea, mother of Titans II 143
- Uranus 1st Atlantean king II 762, 765-6
- Diogenes Laertius, *Lives of the Philosophers*
 age of Egyptian astronomy I 650
- Epicurus on soul, atoms I 568-9
- Pythagoras on numbers I 433-4
 q Zeno on nature II 159
- Dionysia(c)
 egg explained in, Mysteries I 359-60
 none were licentious I 335
- Dionysius. See Dionysos, Dionysus
- Dionysius Periēgētēs (Denis in text)
 — [Oikumenēs periegesis]
 Glacial or Saturnine Sea II 777n
- Dionysos, Dionysus II 415-16
 first born, fr egg I 360
 man-savior, solar Bacchus II 420
- Osiris, Krishna, Buddha II 420
- πρωτόγονον (prōtōgonon, Gk) first-born
 [Orphic Hymns] I 335
 son, father, husband (Dionysius in tx) I 396
- Dionysos-Bacchus, “dark Epaphos” II 415-16
- Dionysos-Chthonios, subterranean world &
 oracles (Dionysius in tx) I 463
- Dionysos-Sabazios or Epaphos
 son of Zeus & Demeter II 415
- Dionysus of Mnaseas
 Jupiter, Kabiri & II 393
- Diorite, hard stone of statues II 226
- Dioscuri (Dioskouroi) (Gk)
 Castor & Pollux II 122 &n, 361 &n, 362
 “heavenly measure” II 363
 Kabiri II 106, 360, 362
 the poles & II 362-3
 seven great gods, Idei II 361
 sparks on hats of I 338n
- Dirghotamas* [Dirghatamas] (Skt)
 on pippala, fruit of Tree of Life II 97-8
- Dis, “disposer of all things” I 343 &n
 Dodonean Jupiter & I 463
 Protogonos or I 70
- Disc. See Circle
- Disciple(s)

- abandons illusive body I 570
 accepted, & Eastern texts II 236
 assumed master's names II 267n
 of Buddha, worshiped by some II 34n
 of Jesus had same father, star I 574
 lanoo, chela or, & 3rd eye II 295
 20th-century, will give proofs I xxxviii
 Discipline, Mysteries, virtue & I xxxv
 Disco Island (near Greenland)
 Miocene subtropical flora II 726
Discours sur l'étude. See Herschel, J. F. W.
 Discovery(ies)
 future, of mythical cities II 236
 future, re source of light I 621n
 impending in science I 620, 623
 will prove antiquity of civilization II 334
 will prove man not apish II 744
 Discus
 adorning serpent's head II 213
 seven-rayed, of Thoth II 529
 Disease(s)
 bacteria & I 225n
 cosmic elements & I 347
 epidemics & winds I 123
 first races never died fr II 609
 Keely's etheric force & I 559-60
 mediumship & II 370n
 Moon & cyclic forms of I 180
 overpopulation & II 411 &n
 serpent & II 356
 sevenfold cyclic nature of II 622-3 &n
 too much life force I 538n
 unbelief a hereditary II 74
 Disk, white I 1, 4
 Disraeli, Benjamin
 men associates of apes & angels II 744-5
Dissertation on the Mysteries of the Cabiri. See
 Faber, G. S.
 Dissolution(s). *See also* Night of Brahmā,
 Pralaya
 elemental I 11n, 372-3; II 309n
 of heaven (2 Peter) II 757
 manvantara, pralaya & II 307n, 309-10n
 minor, & ephemeral creation II 309-10n
 periods of I 12, 456n
 planetary I 159
 universal I 11n, 552; II 69n, 146, 310n, 579&n
 Diti (Skt) limited, bounded
 buddhi of ākāśa II 613-14
 frustrated in dvāpara-yuga II 614
 Indra, birth of maruts & II 613
 770 million descendants of II 571
 Diva triformis, tergemina triceps
 Moon, Diana-Hecate-Luna, or I 387
 Divination
 by birds, egg yolk & white I 362-3
 Confucius on I 441
 by idol of moon & terāphīm II 455
 w Nabatheans I 394-5
 occult art now degraded I 362-3
 by rocking stones II 342n, 346, 347
 spirits of elements & I 395
 by terāphīm (Seldenus) I 394
 Divine
 age, 7 manus as yet in II 307
 beings become, thru experience I 106
 bird (Aztec) precedes boat (ark) II 141
 contains good & evil I 411-12
 essence unmanifested I 398
 eternal, boundless, absolute I 447
 grace & Brahmanaspati II 498
 incipient, man or element I 567
 man in Purānas II 254
 mind mirrored in atoms I 623
 motionless, cannot be I 2
 powers I 21-2; II 318n
 Providence I 634
 ray falls into generation II 231n
 revelation I 304 &n
 soul remembers all past II 424
 spirit or ark II 313
 spirit sustains heavens, Earth II 594n
 voice or Kwan-yin I 72
 wisdom, ideation & variation II 299n
 Divine Breath. *See also* Manvantara
 Braun's, is Fohat II 649n
 in cyclic differentiation I 41
 Great Breath projected called I 43
 issues fr laya I 289
 motion, Pleiades & II 551-2
 substance informed by I 520
 Divine Hermaphrodite
 Brahmā-Vāch-Virāj II 126
 Jehovah-Cain-Abel II 126
 lotus symbol of I 379
 Divine Kings, Dynasties, Instructors II 136,
 365-78. *See also* Root-Race — 3rd
 Agrippa MSS on II 487
 Apollo most enlightened of II 774
 Atlantean, & Prince of Tyros II 492-3
 Atlantean, fr Osericta, Delos II 773
 Bailly on II 368
 beings fr higher spheres II 328
 Buddhas belonging to II 423n
 built early civilizations II 318
 Chaldean, 432,000 yrs of I 655 &n
 destroyed red, blue races II 192
 dhyāni-buddhas & I 267

- each adapted to its humanity II 429
 Edris-Enoch II 366
 Egyptian, Chaldean II 486-7
 Eratosthenes on II 367
 forsook Atlanteans II 756
 guru-devas, āngirasas or II 605 & n
 Herodotus on II 369
 Hindu version of II 369 & n
 inhabit Sacred Island II 350
 instructed 5th race II 353, 359, 429, 436
 Kabiri II 364, 393
 Kings of Light II 425
 Lemuro-Atlanteans had 1st II 221-2
 men will become I 309
 Panodorus on II 366, 368-9
 Plato describes Atlantean II 370-1
 preceded Adami, "red earth" II 453-4
 precede human kings I 266; II 316, 369
 primitive man lived w II 349
 pupils of, & genealogies II 42
 rebirth of teachers & II 359
 regarded as myths I 266
 Rudra-Śiva king of II 502n
 seven I 651; II 365-6
 seven primeval gods were II 514
 "the Shadow of the Shadow" II 487
 taught arts, sciences I 266-7; II 29, 201, 317
 third race & II 135, 194, 328, 429, 435-6
 three Virgos refer to II 435-6
 Tree of Life, serpent & I 407
 twelve, refers to zodiac I 651
- Divine Pymander. See also Hermetica*
 Böhme, Egyptian thought & II 630
 cloaks its tenets II 455
 creator not good or bad II 25
 disfigured I 285; II 3, 114, 115n
 echoes esoteric philosophy I 285; II 236
 Manu & Thought Divine I 63
 monsters generated in II 53
 oldest logoi in West I 74
 origin of work II 267-8n, 506
 phraseology of I 674-5
 St John the Baptist & II 115n
 seven recurs in II 4, 109
 way to Bible is thru II 383
 quoted:
 animals, men bisexual II 96
 birth of pitris, men II 267
 building powers of I 601
 double fecundity of God II 134
 fallen angels I 417; II 103, 283
 God not mind, spirit, light I 285
 Heavenly Man II 236, 270, 493
 I am Thought, thy God . . . II 107
- knowledge differs fr sense I 279
 Latin text of Apuleius II 491n
 man emanated fr 7 angels I 230
 marriage of heaven w Earth I 417; II 231
 mind, governors, builders I 480; II 236-7n
 moyst principle of II 236, 591n
 nature descends cyclically I 291n
 point & circumference I 426
 reality & appearances I 287
 rectors, regents, supervisors II 23, 97, 488
 serpent, dragon in I 74-5
 seven circles of fire II 103, 232, 275n
 seven hosts build world I 436; II 489
 seven men, opposite sexes II 2n, 267, 491-2
 seven primal men II 2n, 97, 213
 seven workmen II 97
 speaking of God impossible I 286
 spirit envelops universe I 286
 ten is the mother of the soul I 90n
 thought issues as light II 486
 Word (Hermes), Word of God II 542
- Divine Rebels II 79, 94. *See also Rebel*
 Divine Soul
 obligatory pilgrimage of I 17
 spark of universal 6th principle I 17
- Divine Thought I 39, 44, 325-41. *See also Ideation, Mahat, Thought, Universal Mind*
 ākāṣa upādhi of I 326
 army of the Voice I 93
 Builders & I 339
 called Father by Plato I 348
 cannot be defined I 327
 creators moved by II 158
 described I 1 & n, 61, 325-41
 dhyāni-chohans & I 110-11; II 649n
 Fohat & I 16, 58; II 649n
 ideal kosmos & I 3
 impregnates chaos, matter I 64, 340
 kosmos fr I 339-40
 not concerned w creation II 158, 536-7
 not divine thinker I 61
 plan of future cosmogony in I 1
 in *Pymander* II 488-9
 recorded in astral light I 104
 universe temporary reflection of I 63
- Divine Wisdom. *See also Budha, Theosophy, Wisdom*
 Agathodaemon, endowed w II 210, 377
 Christos or I 459; II 231n
 Kwan-shai-yin, male aspect of I 473
 law of Mazdā (Zor), or II 292
 Mercury, Kurios, or I 353
 Mētis, Minerva, symb of I 384

- Nous is higher I 197n
 Shekhinah, grace or II 293
 species variation traced to II 299n, 649
- Divine Year
 mortal year &, explained II 619-21
 War in Heaven & I 419 &n
- Divisibility
 of atom & matter I 519-20, 581, 628
- Divo Rājah (Skt) II 622n
- Div-sefid
 abode of, 7th stage II 407n
 killed by Krishna II 407
 white devil II 403
- Dixon, Charles
 — *Evolution Without Natural Selection*
 evolution & natural selection II 647-8
- Djin [Jinn, Jinni] (Arabic)
 genii, shaitan or I 295
 mech animal informed by II 427 &n
- Djooljool [Gulgula(ah)] (Bamian part of)
 sacked by Genghis Khan II 338
- Docta Ignorantia, De. See* Cusa, de
- Doctor Jekyll & Mr Hyde. See* Stevenson
- Doctrine(s)
 cannot compare w nature II 797
 Eastern, kept secret II 236
- Doctrine of Descent and Darwinism. See*
 Schmidt, E. O.
- Dodecahedron. *See also* Twelve
 concealed in cube (explained) I 450
 first-begotten or I 340
 perfect number (Philo) I 649
 symbol of universe II 36
 universe constructed on I 340, 344
- Dodecaped, Persian myth animal II 397-9
- Dodona, black doves of I 443
- Dodonian Jupiter
 identified w underworld I 463
- Dog(s) II 54
 embryo of, & human II 258
 Erataōth in alchemy II 115n
 Mercury as, (vigilance) II 28
 wolf, fox mate w II 287
- Dogma(s)
 asuras of theology & II 59
 Atlantean origin of II 273
 born of phallic worship I 264n
 Christian, fr heathen I 400-1
 crude, of theology I 613
 current religious II 1
 curse on man II 410
 effect of Christian II 484
 of Egy clergy I 312, 363
 every baby a new soul I 171
 exoteric, often altered I 312
 fallen angels a Christian II 103
 historical facts become II 776
 kills primeval truth II 797
 Lemurians knew no II 272
 Mysteries & II 124
 of natural selection II 185
 not-to-be-questioned II 383
 Plato's paradigms & Christian II 268
 Secret Doctrine not imposed as II 261
 supernatural belongs to II 194
 universal, in nature I 415
Zobar twisted into Christian II 476
- Dogmatic
 assertions of science & theology II 349
 true scientists are not I 514
- Dogme et Rituel. See* Lévi, É.
- Dog Star (Sirius), Mercury, Budha & II 374
- Dolichocephalae(ic)
 African races are *now* II 193n
 of America & Guanches II 792
- Dolmen(s)
 builders of I 209n; II 750, 753-4
 Cyclopean origin of I 209n
 European, Pelasgic, pre-Inca II 753
 not meant for tombs II 752-3
 various, described II 752
- Dolphin
 Hindu sign Makara or II 577-8
 Poseidon or Neptune became II 577, 775
 Triton both man & II 578
- Dolphin*, soundings on Atlantic continent
 II 333, 793
- Dominion(s)
 angel given, of outermost sphere II 233 &n
 copy of ancient prototypes I 92
 rule over 6th world (Syrian) I 435
- Dondampai-denpa (Tib)
 Paramāthasatya or I 48n
- Don Juan, Zeus the Greco-Olympian II 420
- Donnelly, Ignatius, *Atlantis: The Antediluvian World*
 Aryan arts & sciences Atlantean II 266n
 Atlantic ridges II 333, 782 &n, 792-3
 caveman not a monster II 741n
Challenger, Dolphin chart II 333, 792-3
 defends Plato's Atlantis II 761n
 future knowledge of Atlantis II 793
 giants built Cholula pyramid II 276n
 Gk, Rom, & modern institutions orig in
 Miocene II 746n
 modern civilization Atlantean II 782n
 origin of culture in Miocene II 782n
 Peru colony of Atlantis II 745

- proved sunken civilizations II 786n
 publication of II 221n, 791
 q Renan on Egypt II 334
 "Testimony of the Sea" II 782n
 Dordogne, Caves of II 522
 Dorjechang (Tib)
 Vajradhara, 1st Logos, or I 571
 Dorjesempa (Tib)
 indestructibility in hereafter I 52n
 Vajrasattva or I 52 &n, 571
 "Do the Adepts, . . ." *See* Blavatsky, H. P.
 Douay Bible, followed in *SD* I 128n
 Double(s). *See also* Astral Body, Chhāyās,
 Pitris, Root-Race — 1st
 agnishvāttas have no astral II 78
 astral, of Aeneas II 771
 bhūta or astral II 102n
 body &, may be miles apart I 234
 dragon or monad II 57
 -faced II 294, 575
 human, of rishis appear as kings I 442
 not devils as Church holds I 235-6
 pitris evolve astral I 174-5, 180, 183, 248;
 II 120
 Double Sexed. *See* Androgyne, Hermaph-
 rodite
 Double Triangle. *See also* Six-pointed Star,
 Triangle
 Fohat central point of I 216
 six directions of space or I 118
 various equivalents of I 118
 d'Ourches. *See* Ourches
 Dove(s)
 Christian anima mundi I 402-3
 fiery serpent, seraph & I 441-2
 numerical expression of II 466
 sacred to Venus I 402
 sent fr Ark II 145
 symbol of Holy Ghost, Spirit I 81n, 354, 363,
 402-3
 two black, fr Egypt to Dodona I 443
 water, fire, cross & I 384
 Dover, Straits of
 once dry land II 324, 326, 746n
 Dowler, Dr Bennett, found skeleton 57,000
 yrs old II 352, 753n
 Downward Cycle. *See* Arc, Descending
 Dowson, John
 — *A Classical Dictionary of Hindu Myth. . .*
 Brahmā, Hansa Vāhana I 80
 Budha author of Vedic hymn II 498
 date of Parāśara I 456n
 Hiranyagarbha I 89
 Ilā, Idā II 147-8
 janarlōka I 116
 Kaśyapa II 253
 kumāras I 457n
 seven worlds discussed I 115-16
 Viṣṇu as Kalki avatāra I 87
 Viśvakarma II 559, 605
 Drach [Drack], "Chevalier"
 on Hebrew & pagan lightning I 467
 rabbi kabbalist, converted to Catholicism
 II 476n
 Draco (constellation)
 Lesser Bear or I 411
 once the pole star II 31-2n
 seven-headed, & serpent I 411
 symbol of Naasenian messiah II 356
 Dracontia
 ancient divining rocks II 346
 not works of nature II 347
 once covered the globe II 380, 756
 plans of, destroyed by bishops II 347
 prove ancient doctrines II 756
 serpents, builders, architects & II 380
 Draco Volans (Lat) flying dragon
 based on actual creature II 387
 Dragg [Drac]
 meteoric fires in Languedoc II 206n
 Draghedanum [Droghedanum] Sepulcrum
 devil's tomb in England II 206n
 Dragon(s) II 201, 209-19, 377-90, 400. *See also*
 Adepts, Initiates, Nāgas, Serpents
 adepts, initiates I 404, 408-9; II 94n, 210,
 212, 215, 280n, 353, 355, 501, 504
 angels w, bodies II 26
 of Apocalypse II 31-2n
 Apophis I 459
 Assyrian, "scaly one" II 354
 Bel &, w Ophites II 379, 503
 black storm- II 425
 in books of Hermes II 25
 born of fire & water I 470
 breaking heads of II 505
 Central Asia inhabited by II 203
 Chaldean, male principle II 104
 Chinese I 408; II 26-7, 203, 205-6, 209-10,
 280n, 364-5
 Clement's cruel definition of II 280n
 constellations of the I 408, 657; II 352-3
 cosmic, of Kaśyapa-Āditya II 382n
 cosmological interpretation of II 386
 crocodile (Egy) I 219
 Dānavas, Titans, or II 381
 of Darkness, Light I 412
 of the Deep II 53, 61, 183, 477, 503-5
 devil or I 194; II 98, 506

- double II 57
 evil, doesn't exist II 53, 505
 Fall & II 104
 fallen angel, now symbol of II 506
 fiery, of wisdom II 212
 first disciples of dhyānis II 210
 flying II 206 &n, 207n, 387, 486, 516
 four hidden, of wisdom I 409
 four-mouthed II 204
 glyph for astral light I 73
 of Gnostics, Ophites II 386-7
 golden, or Kwan-shi-yin I 452
 of good II 25-6
 Gould on II 217-18, 280n
 Great, (Draco) II 32n, 353, 355
 Great or Old, is Deluge II 351-3
 guard Trees of Knowledge I 128-9n
 highest, lowest meanings of II 355
 Hindu-Buddhist I 407
 Jehovah as, tempted Eve I 73
 Makara, crocodile, or II 354
 mid-Atlanteans called II 756
 Nidhögg (Norse) I 211
 Phaëton awakened polar II 770n
 polar I 407; II 274, 770n, 771n, 786
 prove antiquity of man II 208
 Python is Greek demon II 383, 771n
 Raphael or I 127n; II 115n
 red II 93-4, 379, 513, 771n
 reports of seeing, killing II 207
 of *Revelation* I 194, 407; II 93n, 354-5 &n,
 383-5, 484-5, 497, 506, 771n
 sacred nature of, (Aelianus) II 355
 St John's, & Atlantean magic II 356
 St Michael mastered II 94n, 378
 secret of, given to initiates II 504
 septenary meaning I 407-8; II 208, 355
 serpents & II 204-10, 354-6
 sidereal, ever divine I 407
 Sigurd ate heart of I 404
 -slayers II 212, 380, 384-5
 stories of II 206-7
 symbolic & actual II 217-18
 symb Moon's asc & desc nodes I 403
 symbol of Sun II 380
 symbol of wisdom I 657; II 26, 210
 Tahmurath kills II 397
 tail of, & Rāhu II 381
 temples sacred to II 380
 third race instructors, adepts II 210
 Tiamat or II 384, 503
 various names for II 354-6, 379-80, 485-6
 Virgin or Madonna crushes I 403
 waters of flood & Great I 460
 winged, of Medea (Lévi) I 253n
 Yellow II 365
 "Dragon de Metz, Du". See Lenoir, M. A.
 Dragon(s) of Wisdom II 22, 377
 adepts & initiates II 203, 210, 353
 blazing, or Logos I 71-2
 crocodile is really a I 219
 fallen angels are II 230
 fiery serpents are not II 212
 four hidden, or 4 quarters I 408-9
 is the One, or Eka (Saka) I 73
 Kwan-shi-yin or I 470, 472
 of *Revelation* 12 II 384n
 Satan has become II 234, 507
 Sun-god or II 507
 Dragon Seat
 Chinese emperor's throne II 364
 Dragon's Head, Tail
 asc & desc nodes I 403; II 381
 Δράκων [Dracōn, Drakōn] (Gk). See also
 Draco, Dragons
 Greek for dragon II 210
 synonym for "evil one" II 206n
 Draper, John William
 — *History of the Conflict betw. Rel. and Sci.*
 permanent record of events I 104
 — *History of the Intellectual Dev. of Europe*
 Crusaders led by goose, goat I 357
 European man 250,000+ yrs old II 750n
 Dravidians II 768, 790
 Dreg, Bretagne, will-o'-the-wisps II 206n
 Dream(s)
 Aeschylus q on II 413
 astral light &, (Lévi) I 259n
 early Atlanteans had no II 761
 novelists & occult II 317n
 relative reality of I 566
 sleep too deep for II 701
 soul produces I 631
 Dreamless Sleep I 47; II 701
 Drogheda, devil's castle, Ireland II 206n
 Drôles, les (Fr) ruffians
 pagan "plagiarists" called II 482
 Drop, assumes spherical shape I 98n
 Dropides (Plato's 4x great-grandfather)
 friend of Solon II 743n
 Drought(s)
 turn prehistoric lands into desert II 503
 Drouk (Brittany), devil II 206n
 Druid(s)
 believed in rebirth II 760
 believed in succession of worlds II 756
 called themselves snakes II 380
 circles, dolmens of I 209n

- deity of, symbolized by serpent II 756
egg of I 368
fires of II 759
heirs to cyclopean lore II 754
historical men, not Cyclopes II 343
origin of, religion & priests II 756-7
say Neptune greeted Noah I 444n
seven souls, principles of II 632
understood Sun in Taurus, etc II 759
- Druidical Temple**
hinging stones of Salisbury Plain II 343
- Druses, 7 mandragoras of II 27**
- Drushim, Book of. See Luria, Isaac**
- Dryden, John**
— *Cleomenes*, on virtue I 644
— [*Religio Laici*]
“Some few whose lamps . . .” I 273
- Dryopithecus**
ancestor or descendant of man? II 675
brain of, & missing link II 676
gorilla, chimpanzee comp to II 676, 733
Thenay flints made by, (*Gaudry*) II 748
thinking man not fr II 688n
unchanged since Pliocene II 678
- Duad I 355**
chaos or I 433
cosmic, androgynous substance I 621n
doubled makes tetrad II 599
imperfect, detached state II 575
Jewish deity manifested II 543
monad &, re finite, infinite I 426
mother & daughter of Logos I 426
mother, evil I 614, 618
- Dual(ism, ity)**
every element is I 469
life a, force I 604
lotus symbol of I 57-8
manas is I 334
in Mazdean religion II 517
no radical, in Stanzas I 196
origin of I 15-16
poles of nature I 257
in Pythagorean decad I 616
Verbum of pagan Gnostics was II 515
- Du Bois-Reymond, Emil Heinrich**
an agnostic, not a materialist II 650n
materialism of I 518
opposed Darwinistic heredity II 711n
opposed Haeckel II 650 &n, 651, 656, 664, 673
— *Ueber die Grenzen . . .*
Haeckel & Homer's genealogies II 656
Haeckel juggled words II 663n
on the processes of nature I 485n
- psyche beyond material causes II 650n
substance eludes the senses I 670
- Du Chaillu, Paul B., accused of lying II 440**
- Duck. See also Goose, Swan**
in *Kalevala* lays golden eggs II 122
- Dufferin, Lord**
discovered hieroglyphs in Canada II 430
- Dugga(s) (Tib). See also Sorcerers**
power of II 221n
swastika on idols of II 586
- Dujardin-Beaumetz, G. O.**
called protoplasm “sarcode” II 153n
- Dulā (Skt), a Pleiad II 551**
- Dulaure, J. A., dated zodiacs 6500 BC I 652**
- Dumas, Jean Baptiste A., q by Winchell on**
composite nature of elements I 543n
- Dumbbell (nebula), resolvable I 598n**
- Duncan, Dr Peter Martin**
— “Address of President of Geol. Soc.”
gas absorption & Sun's heat I 102n
- Dunlap, S. F., *Söd, the Mysteries of Adoni***
on Aesculapius I 353
defines Söd as Mysteries II 212n
— *Söd, the Son of the Man*
Fetahil creates Earth I 194-5 &n
rebellious genii I 195-6
spirit female w Nazarenes I 194n
— *Vestiges of the Spirit-History of Man*
older & younger Horus I 348
- Duomo of Milan II 85**
- Dupuis, C. F.**
misled by mutilated works II 620
— *L'Origine de tous les cultes . . .*
dragon of Apocalypse II 32n
serpents as healers II 26n
on zodiacal signs I 652
- Durán, Father Diego**
— *Historia de la Indias . . .*
giants built Cholula pyramid II 276n
- Duration**
aspect of the Absolute I 43
conditioned & unconditioned I 62
Kronos as endless I 418
matter, motion, space & I 55
nothing on Earth has real I 37
Osiris king of I 437
time & I 37, 43, 87
- Durgā (Skt)**
Devi-, wife of Śiva I 91
māyā, illusion or I 396
Virgin-, most ancient deity I 657-8
- Durgā Kālī (Skt), goats sacrificed to II 579**
- Dust**
Adam of I 242n, 247; II 81, 86, 112n, 457-8

- animals fr cast-off II 180
 clay, man's body of I 225; II 37
 cosmic I 74, 107, 167, 201, 609
 Fohat collects fiery I 144, 201
 Duti, Dutica, sacred prostitute I 472
 Duty
 moral religious II 176
 of an occultist I 589
 royal high road of I 643
 Dvādaśa-kara (Skt) twelve-handed, name of
 Kārttikeya
 peacock, zodiac, etc II 619
 Dvādaśākṣa (Skt), twelve-eyed II 619
 Dvāpara Yuga II 308n. *See also* Yugas
 differs for each race II 147n
 Diti frustrated in II 614
 length of II 69, 147
 occurs in Bhārata (varsha) II 322
 of 3rd root-race II 520n
 Vedas divided in every II 146n
 Vishnu as Veda-Vyāsa in II 483
 Dvija (Skt). *See also* Twice-Born
 ancient Brahmin initiates I xxi, 209
 cycles known to II 70
 descended fr sons of God I 209
 inner sense of symbolism & II 469
 reborn 2nd time (initiation) II 462
 Dvīpa(s) (Skt) island, continent
 Atala one of II 402, 408
 concentric rings of II 758-9
 continents or II 155
 dissolution of seven I 257, 373
 enumerated II 404n
 five races, islands & II 322
 Jambu-dvīpa terrestrial Earth II 326
 karshvars & II 758-9
 Meru north of all II 401n
 rākshasas, daityas on White II 288
 seven II 326, 403
 seven, of Atlantis II 350, 405-6
 seven, or planetary chain II 320
 seventh, or Pushkara II 319
 six destroyed (Wilford) II 406n, 409
 surrounded by wine, curds II 320-1
 Śveta-, or Lemuria II 264, 319, 366 & n, 584
 two (Śāka, Pushkara) to come II 404-5
 among Zoroastrians II 758-9
 Dwaita (Dvaita) Vedantin sect I 79n, 451
 Dvāpara Yuga. *See* Dvāpara Yuga
 Dwarf(s) II 331, 425, 443
 African II 433n
 Atlantean II 433n
 forge Thor's hammer II 99
 giants &, in mythology II 754
 incarnation of Vishnu I 112
 Moola Koorumba of Nilgiri Hills II 445
 Dwergar [Dvārgar] (Norse) "dwarfs"
 Turanians or, driven north II 754
 Dvija. *See* Dvija
 Dwīpas. *See* Dvīpas
 Dyaus (Skt) sky, heaven
 Brahmā merges into I 376
 Latin *Deus* fr Aryan I 347
 Sūrya son of, & Aditi I 101
 Dynaspheric Force, Keely & I 560-1
 Dynasties. *See also* Divine Kings
 Atlantean II 350
 of Atlantean spirit-kings II 222
 Chinese II 54n, 281, 302, 365, 368
 Egyptian II 32n, 431-2, 436
 Hindu I 378, 388; II 456
 numberless, before Adami II 453-4
 Persian II 396-8
 solar-lunar, & Budha II 456
 three divine, were 3 races II 369
 Dyooknah [Dyōqñā] (Aram)
 divine phantom II 457
 shadow or, (Kabbala) II 268
 Dzahhak, Nabatheans & II 453
 Dzenodoo [Zen-dō] (Japanese)
 ascetics of Kioto & jewels I 173
 Dzungarian, "Mani Kumbum" I 43n
 Dzyan. *See Book of Dzyan, Stanzas of Dzyan*
 Dzyu (Tib), becomes Fohat I 107-8
 Dzyu-mi (Tib), false appearance I 108

E

- Ea* (Akkad) II 53, 61, 115, 139n, 226, 477, 495n, 503
- Earth. *See also* Cataclysms, Continents, Gaea, Globes, Poles
- age of I 206; II 68-9, 154
- Aretz or II 143n, 467
- Argus (Mercury) watches over II 28
- Atlantean, Lemurian divisions of II 366
- atmosphere of, changes atoms I 625
- began as ball of fire I 191
- beg of vegetation on II 10n, 112n
- Bhūmi or I 213, 237, 250, 605; II 616
- birth of, & foetus II 188-9
- born, grows, changes, dies I 609
- bottomless pit II 237n
- Brahmā lifts, fr waters II 53
- breathes every 24 hours I 541
- building of I 257-60, 265, 267, 374-5
- “calves” of, named I 398 &n
- change in chemical substances on I 478 &n
- changes for 3rd time II 319
- churning of the Ocean & I 67-8
- conjunction of, w Sun & Moon II 76
- cooling of I 501n; II 154, 694
- created by lower angels II 61
- crust of II 10-11 &n, 252, 698 &n
- curse on, (*Zohar*) I 374-5
- deluge on II 52
- density of, 18 million years ago II 157n
- destiny of human monads 7th round I 180-1
- destroyed after each round I 241
- Devourers build, 1st round I 258-9
- elohim formed I 239
- evolution, revolution of, (Kab) II 240
- Fetahil (pitris) creates II 195 &n
- fohatic forces at poles I 204-5
- footstool of God [*Matt* 5:35] I 154
- form of, 7th round I 260
- forms fr auric envelope II 684
- forty-nine fires on I 439n
- fourth loka II 47
- fourth round, man physical in II 310
- fourth spoke of, -chain I 205
- gamma (Γ) symbol of II 583, 591
- gods on, in early times I 369
- habitable phase of II 72
- Hades II 234
- heart, navel, blood of II 400-1 &n
- Hvaniratha or visible, (Pers) II 607 &n
- Idā goddess of II 138
- inclination of axis I 369; II 52, 145, 274, 292, 314, 324-5, 329-30, 360, 533-4, 726, 771, 785
- incrustation of II 65, 149n, 248
- inhabited before 1st race II 315
- Jupiter & II 136-7n
- kliphoth [qelippōth] in *Zohar* II 111
- life cycles on I 186-7
- lowest of chain II 98
- Malkuth lowest world I 239-40; II 595
- man born on 7 portions of II 1-4, 29, 77, 249, 400
- Mania goddess of II 143
- man link between heaven & II 370
- man’s body fr I 227
- marriage of heaven & I 417
- materiality of, changes II 68n
- Mercury elder brother of I 155n; II 45
- middle aged & little wiser II 312n
- milked by rishis I 398
- Moon giver of life to I 386
- Moon inferior to II 45
- Moon parent of II 44, 115
- Moon’s effect on I 156, 180; II 325
- most gross in mid-4th race II 250
- Nazarene teachings on I 194-5
- never without life I 258
- no other like our I 497n
- nothing on, has duration I 37
- Parāśara described II 322-3, 401n, 616-17n
- periodic changes of II 266, 307n, 309, 311-12, 329, 725-7, 776n, 784-8
- polar compression of I 593
- poles of, & ecliptic II 332, 368, 431
- predestination in history of I 641
- ready for human stock II 312
- rebirth of our II 703
- reborn each round II 46-7
- reimbodiment of, & elect of men I 309
- rotation of I 117n, 569; II 155, 708
- rotation of, in *Zohar* II 28n, 773
- rotation of, retarded I 154n; II 324-5

- rūpa of, 1st round I 259
 sacred planets influence I 575 &n
 Sarpa Rajñi I 74; II 47
 sedimentation on II 715n
 semi-astral II 250-1
 seven I 53, 167, 250n; II 617-18
 seven elements of I 140
 sevenfold Nights, Days of II 756-60
 seven, in Kabbala (Myer) I 447-8
 seven logoi of II 592
 seven man-bearing worlds I 167
 seven planets, 12 houses & I 573 &n
 seven rivers, zones, isles of II 616
 seven rounds of I 159
 seventh & 4th world I 240
 six & 9 symbols of II 581
 six earths born w our I 179
 skins of I 74; II 46-7
 softened since mid-4th race II 250
 solidification of, (*Britannica*) II 698
 Spenta Armaiti or II 385
 sphericity of I 40 &n, 117n, 441; II 154-5, 708
 spirit of II 241, 477
 spiritual man before II 160
 "Spirituous," nurse of man II 109
 struggle between nous & psyche II 377
 surface of, imperfectly explored II 717
 symbol of, became phallic II 583
 three I 250n
 tripartite, septempartite II 757-9
 vegetation begins on II 112n
 Venus & I 155n, 593; II 31-3
 Venus, & Sun's light & heat II 27-8, 29n
 Venus-Lucifer alter ego of I 305
 water is blood of II 43n, 400n
 will return to ethereal form I 159
- Earth Chain. *See also* Globes, Planetary Chain
 age of I 205-6
 ascending & descending arcs of I 250n
 birth of, fr Moon I 171-3
 creators act on globes of II 77
 diagram of, w kabbalistic names I 200
 Earth lowest globe of II 98
 evolution of I 231-3
 first appearance of humanity on II 68
 globes of, in *Avesta* II 758-9
 Mars, Mercury not of our I 162-70
 Moon chain inferior to I 179
 Myer's *Qabbalah* on I 447-8; II 503-4
 next, will be superior I 173
 seven globes of I 152, 158-60, 166; II 385, 607n
 seven sacred planets & I 574n
 small wheel I 205
- three ascending globes of, (Norse) II 100
- Earthquakes
 cataclysms & II 787n
 destroy evidence of past II 311
 genii & I 294
 Lemuria destroyed by II 266
 Moon, planets, etc cause II 699
 races twice destroyed by II 725-6
 recent, & our 5th race II 307n
 recent, a warning II 776n
 sidereal events & I 646
 Solon told of Atlantean II 786
 volcanism &, destroy conts II 725, 776n
- Earth's Crust. *See* Crust of Earth
Earth's Earliest Ages. See Pember, J. H.
 Easam, Asam (Irish), to create II 114
 Eashoor [Íšvara] (Skt), God in India II 114
- East
 avatars in West & II 550
 frigid zone once in the II 535
 God's glory fr the, (Ezekiel) I 123
 Indra guards I 128
 seers of the I 630
 traditions of the I 303, 470
 white corn depicts, (Zuñis) II 629
- Easter Egg
 Christian, Slavonian, etc I 367-8
- Easter Island I 323
 Atlanteans settled & perished on II 326
 cyclopean relics on I 439; II 317, 337
 decad found on I 321
 legends re Lemuria II 788
 part of submerged continent I 322, 439;
 II 316n, 337
 Rapa-nui, Teapy or II 324
 remnant of Lemuria II 324, 326-8, 680
 rock city 30 miles west of II 317
 sank & was raised II 327-8
 statues, ansated cross on I 322; II 557
 statues of 4th race giants II 224, 316 &n, 331,
 336-7
 statues record last Lemurians II 340
- Eastern
 occultism not gross II 85
 philosophers believe in evolution II 259
- Eastern Ethiopians
 Egyptians called, by Herodotus II 429
 lived on Indus River II 417-18
 pyramids built before II 429
- Ebionites (Judeo-Christian sect)
 philosophy of, in *Isis Unveiled* I 197
- Ecclesiastes*
 circuit of the spirit II 553
 "the Earth abideth for ever" II 703

- world destructions, etc II 704
 Echod. *See* Ehād
 Eckstein, F. Baron d'
 — “De quelques légendes . . .” in *Journal Asiatique*
 Central Asia homeland of races II 204
 — “Questions relatives . . .” in *Revue arch.*
 geologic changes in Central Asia II 356
 Eclipses II 693
 of Moon & kali-yuga I 662-3, 665; II 435
 rite of raising noise during II 94n
 solar, lunar, & allegories II 380
 of spiritual sun & catastrophes II 250n
 of Sun I 407; II 76
 of Sun, Moon, & Hindu epochs I 661-3
 Ecliptic I 659, 662
 circuit of, (precession) II 330n, 550
 Fohat & I 204
 inclination of axis to II 292, 408, 431, 534
 Melchizedek Lord of II 392
 obliquity of II 726
 poles of, & Earth II 332, 368, 431
 when, parallel w meridian II 357, 785
Eclogae Physicae et Ethicae. See Stobaeus
Eclagues. See Virgil
 Ecphantus [Ekphantos]
 taught Earth's rotation I 117 &n
 Ecpyrosis, destruction by fire II 784
 Ecuador, traditions of giants in II 754
 Edda(s) (Norse)
 Ash is Yggdrasil of II 520
 cold “Hell” (Nifheim) of II 245
 cosmogony of I 367
 honey dew & Yggdrasil-bees of I 344-5
 Odin's ravens I 443
 serpent sacred in II 209
 twelve Aesers [Aesir] in II 27
 War in Heaven in II 386
 Eddin Ahmed ben-Yahya
 on pyramids, stars II 362
 Eden. *See also* Garden of Eden
 Adi-Varsha of 1st races II 201
 cherub at gate of I 127
 derivation of word II 203-4
 elohim sent man out of II 282
 exile fr I 397n
 Gan-Aeden or, Babylonia II 42n
 Garden of, now submerged II 494
 genetic, explained II 204
 Jewish, copied Chaldean copy II 204
 Meru & I 127
 Messiah enters, (*Zobar*) II 292
 in other cultures II 202-3
 physiological Fall after II 279
 satya-yuga or II 493
 serpent of, not devil II 528
 serpent of, same as Lord God I 414
 Tree of I 114, 247; II 30-1, 97, 494
 Eden Illa-ah (Genetic Eden)
 two interpretations of II 204
 Edessa, Henoch built II 366
Edinburgb Medical and Surgical Journal
 Dr Stratton on human pulse II 623n
 Edison, Thomas Alva
 phonograph called ventriloquism II 784n
 Edkins, Joseph, *Chinese Buddhism*
 Buddhists had no personal God I 440
 Buddhists in China 61 AD I xxviii &n
 Ch'an & Dan discussed I xx &n
 Chinese had no cosmogony I 440 &n
 devas of the 4 continents I 126
 facts of, & conclusions I 72n
 Kwan-yin I 72 &n
 Edom, King(s) of II 2
 allegory of, & worlds II 54; II 704-6
 Bela, son of Beor was II 706
 manus, rishis or I 376
 pre-Adamite races II 705
 produced fr divine image II 457
 refers also to rounds II 704 &n
 seven primeval races I 375; II 2, 704-5
 sexless II 55, 83-4
 shadowy pitris & II 487
 sinking of continents & I 439n
 sons of Esau II 705
 spheres of Earth chain 1st round I 375
 Edris (*Koran*)
 became Thoth, Enoch, Orpheus II 529
 -Enoch or divine dynasty II 366
Effatum (Psellus). *See* *Chaldean Oracles*
 Egg(s). *See also* Brahmā, Golden Egg,
 Hiranyagarbha
 aethereal winds impregnate I 365, 461
 Buddhists, Brahmins do not eat I 366
 Castor, Pollux born fr II 122
 cosmogonies begin w I 443
 devachan or I 365
 of Dionysiac Mysteries I 359-60
 divination by I 362-3
 divine I 69
 Easter I 367-8
 Egy symbols of I 364-6
 Eros-Phanēs evolves fr I 365, 461
 golden I 8, 65-6, 89, 91, 333, 335, 350,
 359-60, 367n, 377, 426; II 122, 553
 hatching times of II 595
 Hebrews did not use, symbol I 354

- Hindu allegories re I 365-6
 Ialda-Baöth in I 197 &n
 -like shells tampered w II 192
 mundane I 81, 89, 91, 354, 357, 359, 556;
 II 616
 nature a fructified I 65
 prenatal, shells of 3rd race II 197
 radiant, or Hiranyagarbha II 470
 ray of Boundless penetrates I 354
 repeats cosmic evolution I 65
 sacred to Isis I 366 &n
 Scandinavian I 367
 serpent &, in mounds II 753n
 serpent &, symbol I 65; II 756
 seven, laid by duck (*Kalevala*) II 14, 122
 Sibac, in Mystery language of Pueblos
 II 181n
 spiritual ray fecundates I 69
 sweat-born, ripening of II 131, 183
 symbolizes salvation & resurrection I 367-8
 symbol of eternal life I 365
 symbol of solar & lunar deities I 362
 universal symbol I 359-61
 of viper at Philae I 363-4
 virgin I 64-5
 woman's ovule is II 166
 world born fr I 64; II 122
- Egg-born (Races). *See also* Lemurians, Root-Race — 3rd
 androgynes, 3rd race II 116, 123, 131-2, 173,
 181, 183, 192, 197, 312, 361n, 657, 659
 began separating in shells II 197
 bred monsters II 192
 Dioscuri & II 361n
 even now man is II 131
 first androgynous, then sexual II 132, 198
Genesis does not describe II 124
 male, female babes born fr II 197
 Mánasa would not enter II 171
 perished rapidly II 312
 Sons of Will & Yoga were II 181
 sweat-born produced II 172, 177, 197-8
- Ego(s). *See also* Higher Self, Self, Spiritual
 Egos
 aroma of all births clings to II 632n
 cognizes itself II 241
 creation of, by ideation I 329n
 divine I 309, 445; II 548
 divine reaches, thru buddhi I xix
 early races had no II 183, 610
 effort of, to be free of senses II 587
 evolved fr spiritual beings I 282
 first differentiated, archangels II 242
 gods are conscious spiritual I 632
 hierarchies of intelligent, nature of I 629
 higher self the real I 445
 human, is higher manas II 79
 human, latent in sleep I 429
 karmic, of Gnostics II 604-5
 limitations of personal I 329-30
 Logos & Adversary reflected in II 162
 lower, has upper hand II 109-10
 Manu the non-dying I 248
 monad becomes personal I 245
 most experience on all planes I 329-30
 not separate fr universal ego I 130-1
 Plato's definition of II 88
 progresses thru effort I 17
 progressive awakenings of I 40
 real immortal II 241
 reincarnating, & sterility II 780
 self-conscious, organizing principle II 654
 Self parent source of I 129
 shape of vehicle in other rounds II 289n
 strung like beads on sūtrātman II 79, 513
 Subba Row on I 428
- Egoism, Egoship, Egotism I 535
 absorbed by buddhi I xix
 ahankāra and/or I 197, 452; II 614
 buddhi & I xix
 I-am-ness or II 419-20
 leads to error I 536n
 Mahat & I 75; II 614
 monads have no sense of I 275
 mortal man moved by II 422
 our globe in state of I 260
 self-consciousness I 334, 335n
- Egregores, energy spirits (Lévi) I 259n
- Egypt. *See also* Egyptians
 age of, (Bunsen [Massey]) I 435; II 32n, 374n
 age of man in II 374n, 432, 746, 750 &n
 alchemy had renaissance in II 763n
 Atlanto-Aryan tribes settled II 746
 builders, 7 great gods of I 127
 catacombs of II 379-80
 civilization of, always mature II 334, 786n
 creation story fr II 3-4
 cross on breasts of mystics in II 586
 darkness principle of all things II 485-6
 dated 5000 BC II 693
 delta of II 746, 750n
 Dendera zodiac of II 344, 368, 374n, 431-2
 divine dynasties of II 316, 364-71, 486
 evidence re, not understood I xxviii-ix
 evil spirits emblems of chaos II 386
 falling demon (Typhon) II 486
 fire (Kabiri) worship in II 363
 four sons of God of II 213

- geologic origin of II 746
 giants (heroes) of II 336
 Gk & Heb ideas not fr, (Renouf) I 402
 Hermes civilized, as Thoth II 367
 Herodotus on II 332, 334, 368-9, 395-6, 429, 431-2, 534, 750
 India &, kindred nations II 417-18
 infested by winged serpents I 362
 influenced Eridu II 226
 Isis of, equal to male gods I 136n
 Isis-Osiris brought corn to II 364
 Isis-Osiris ruled, 75,000 yrs ago II 374n
 Jewish kab ideas fr, & Chaldea II 240
 Kabiri of II 274
 land of fiery serpents II 212
 lost keys at fall of Memphis I 311
 lotus of, Holy of Holies I 385; II 472
 once covered w sea II 368
 Persia ever at war w II 393
 prehistoric race of II 432
 preserved Europe's history II 743
 recorded 3 inversions of poles II 353
 Semites in, 9000 BC (Bunsen) I 115n
 Sun worship of, fr India II 379
 various invasions of I 311
 vast volume of inscriptions in II 793
 "Egypte." See Creuzer, G. F.
 Egyptian(s). See also Egypt
 akāša, 7-fold heaven II 613
 alphabet older than Chinese I 307
 ancestors of II 328, 746, 750
 ancient, did not eat eggs I 366
 angels, planets, elements w II 115n
 Aryan &, esotericism I 227 &n
 astronomical records of I 650; II 620
 Atlantis greater than, civ II 429-30
 Atlanto-Aryan origin of II 436, 743, 750
 atomic concepts fr Chaldeans I 117
 Babylonians &, quarried Sinai II 692
 bas-reliefs [HPB, *Lucifer*] II 558
Book of Hermes on early, tombs II 506
 books burned by Diocletian II 763n
 brought zodiac fr India II 435
 canons of proportion I 208n
 cat sacred to I 304-5; II 552-3n
 civilized before Menes II 432
 concealed deity I 75n
 crocodile symbol I 219-21, 409-10; II 576-7
 cross among I 657; II 542, 557-8, 588
 dancing girls (Almeh) II 463
 descend fr Saturn or Lemuria II 768
 divine ancestors of man II 365
 documents incomplete (Maspero) I 436
 dynasties of I 266; II 436, 486
 Eastern Ethiopians or, (Herodotus) II 429
 egg symbol among I 359-60, 363-5
Esoteric Buddhism on II 750
Exodus story Atlantean II 426-9
 fathers of, (Haggard's *She*) II 317n
 fiery circle symbolic of kosmos II 357
 five fingers symbol II 458
 five "N's" of, & 5 races II 458
 Fohat key to, religion I 673 &n
 forgot much, altered nothing I 312
 fourfold destruction of world II 311
 gods & Jewish patriarchs I 655
 gods little understood I 104-5
 gods of, dual I 366-7
 gods, origin of II 769
 Great Bear Mother of Time I 227n
 Horus, an older & younger I 348
 idols in tombs of II 723
 initiates, initiation II 210n, 212, 215-16n, 379, 462, 558, 588 &n, 750
 Jewish language borrowed fr I 115n
 Jewish tabernacle same as I 125
 Jews "spoilt," of jewels, silver II 481
 Karnac of, & Carnac of Bretagne II 380
 keys to, lore hidden I xxxiv
 knew of extinct monsters II 713
 language-science [Skinner MS] I 313-14
 lipikas or 40 assessors of I 104-5
 literature destroyed I xl-i
 lotus symbol I 379-80 &n; II 546
 magi & Atlantean magicians II 428
 man created 6,000 "years" ago (*IU*)
 I 340 &n
 "man of clay" story II 291
 Mars generative principle II 125n
 Menes, Manu, Minos, etc II 774n
 monotheism of, purely geographical I 675
 Moon as a cat I 304-5
 Mout, Mūt I 91n
 mysteries based on number ten II 603
 mystery-god a serpent II 756
 Olcott taught by, initiate I xix
 among oldest of 5th race II 603
 pagan &, symbols in Synoptics I 384
 Paleolithic &, drawing II 718
 priests & Herodotus II 332
 priests bound by oaths II 763
 priests re Atlantis II 221, 371, 395
 prophesied Jehovah (de Rougé) I 399n
 Pthah divine spirit of I 353
 pyramids II 351-2
 reached England by land II 750 &n
 recorded 3½ sidereal years II 332
 records complete II 395

- reincarnation taught by I 227; II 552
 religion I xxviii-ix, 10, 312
 remembered Poseidonis II 314
 rites of the soul I 135
 scarabaeus II 552
 Secret Doctrine in, papyri I 674
 seven & 49 fires worshiped by II 362
 seven constellations of I 408
 sevens in, thought I 236n, 436; II 582, 612,
 617-18, 630-5
 seven souls of II 630-5
 seven stars of Great Bear II 631
 Solon given history of Greece by II 743 & n
 succession of worlds II 756
 Sun called "eye of Osiris" by II 25
 system of measures & Jewish I 312-13
 tau-cross of I 5, 321; II 30-1, 217, 542, 557
 taught masses myths, reality in Sanctuary
 I 366
 teachings about defunct I 228-9
 temples described (Clement) I 462
 tree & serpent worshippers I 403-11
 trinity II 462
 Vulcan greatest god w later II 390n
 wheat sacred to, priests II 374
 who are the I 115n
 year of 60, 30 days II 620
 zodiac II 332, 431-3, 436
 zodiacal signs of I 408
- Egyptian Book of the Dead. See Book of the Dead*
Egyptian Legends. See Maspero, G.
Egyptian Pantheon. See Champollion, Panthéon
Egyptien; Jablonski, Pantheon Aegyptiorem
 Egyptian Ritual. *See Book of the Dead*
 Egyptologist(s)
 count 5 Hermes II 267n
 difficulties of I xxix, 307, 310, 385, 398, 402;
 II 137, 367, 374n, 506
 on Great Pyramid II 431-2
 Osiris, Menes & II 374n
 seven souls of II 630-41
- Egypt's Place in Univ. Hist. See Bunsen*
 Ehād [Echod] (Heb, Achad in t̄x)
 Ain-sōph becomes, or Eka, Ahu I 113
 elohim called, in beginning I 112
 Jehovah in Hebrew I 73, 112-13; II 508
 masculine "one" I 129, 130n
 Ehyeh (Heb), Jews used Adonai, not II 452
 Ehyeh asher Ehyeh (Heb)
 "I am that I am" II 468, 539
- Εἰχτόν (Eichtōn), Agathodaimon II 210-11
 Eighth Sphere
 forbidden ground of I 156
 mystery of I 163
- Taht-Esmun (Egy) or I 227n
 Eka (Skt) one I 29n
 Ain-sōph becomes, or Echod, Ahu I 113
 is 4 (chatur) I 71
 Jehovah in Hebrew is I 73
 One, Ādi, etc I 129
- Ekānekārūpa (Skt) one & many II 47, 108
Ekaslokaśāstra of Nāgārjuna I 61
 Ekimu, Chaldean spirits II 248n
 Eku-gai-no-kami. *See* Iku-gai-no-kami
 El, Al (Heb, Chald) II 39
 Ajal &, or Azāzēl (Spencer) II 376
 Chaldean term for Sun II 540
 Lord God Almighty II 509
- El-ar (solar deity)
lar not contraction of II 361
 Elastic, Elasticity I 513-14, 519
 Eleazar, high priest of Jews II 200n
 Elect, the II 314, 597n
 Buddha's esotericism for I xxi
 did not fall into sin II 319
 Dioscuri & II 361n
 of mankind I 208, 221, 267, 617
 race of dhyanis II 276, 281-2
 role of, in Atlantis II 350
 of 3rd, 4th races II 360
- Electra (Gk), daughter of Atlas II 768
 Electricity. *See also* Fohat
 aspect of Archaeus I 338n
 aspect of universal motion I 147
 astral fluid lower aspect of I 81
 Böhme anticipated I 494
 called a god esoterically I 672
 an effect, not a cause I 517
 an entity I 76, 111n
 first produced by friction I 517
 fluid I 508, 516
 form of atomic vibration I 562
 grossest effects alone seen I 554
 Grove defines I 469, 496
 harmony in laws of II 622
 immaterial, non-molecular I 508
 is matter & atomic I 111n, 580, 584, 671n
 Keely's views on I 560, 562
 kundalinī-śakti & I 293
 life-, aspect of Fohat I 139; II 65
 life of universe I 137, 139, 338, 541
 light & life are I 579
 light &, material I 580
 light, fire, water born of I 81-2
 matter affected by invisible power I 469
 mystery of I 79
 nature of, not understood I 493, 498
 not a property of matter I 493

- noumenal, phenomenal I 145-6
 noumenon of, conscious cause I 517
 One Life, highest aspect of I 81-2, 139
 poles of Earth & I 205
 secondary effect of causes I 484
 seven primary forces of I 554
 springs fr upādhi of ether I 515n
 Sun storehouse of I 531
 Sun's vital, & matter I 602
 vital, leaves body at death I 673
 zero point of I 551
Electric Science. See Bakewell, F. C.
 Electris or Samothrace, 7 localities II 3
 Electro-Magnetic Current
 circulates thru Earth II 400 &n
 El-El (Heb), Kadush, Adonai or I 463
 Èl Elyōn (Heb), Abraham & II 380
 Element(s). *See also* Aether, Ākāśa
 ahamkāra secret, in *VP* I 66
 ancestors met w spirits of II 356
 ancient, not our chemical I 218n, 338n, 461
 angels & archons rule I 604
 animated by intelligence I 594-6
 bhūtādi & I 372-3, 452
 Brāhman allegory re birth of I 365-6
 centers of force I 630
 change I 253, 257, 259, 543
 chemical, & number seven II 627-8
 compound nature of I 583
 cosmic matter forms into I 97
 Crookes on I 546-54, 581, 584n, 620-6
 dhyānis noumenoi of I 259; II 273
 different among planets I 142-3
 differentiated or abnormal I 567
 differentiation of I 130, 138-44
 different, in Earth periods I 142
 dissolve last at pralaya I 571
 dual I 347, 469
 each god of, has his own language I 464
 each Round develops one I 250-4, 259-60
 earliest race did not need any II 160
 early forms of I 253-4
 Earth's, in Sun I 583
 elementals inform I 146, 461
 evolution of I 140-4, 330, 427, 447, 452,
 583-4; II 616
 evolution of man subordinate to II 107
 fifth, & 5th race I 342; II 135
 fifth, evolved during 5th round I 140
 fivefold chohans & five II 578
 four, & human principles II 593
 four, called rhizomata II 599
 four, evolved I 12-13, 140, 250, 342, 460-70;
 II 592
 four Hebrew, & Jehovah I 462
 four sacred animals & I 363
 giants commanded, (Creuzer) II 285
 gods of, celestial & infernal I 463
 golden egg & seven I 65-6
 homogeneous, & world soul I 203
 humanities develop w II 135
 invisible, spiritual I 284 &n
 Isis Unveiled on I 338n
 kalpic masks of I 673
 known, not primordial I 542-3
 magic is knowing essence of I 263
 man's ruling I 294n
 man's struggle w II 56n
 mother substance of I 291-2
 of negative atomic weight I 584
 no one has ever seen, fully I 342
 not as now in prior rounds I 253
 occult meaning of term I 566-9
 occult phenomena & I 82 &n
 One, only I 13, 55, 75, 101, 110, 460, 549
 origin of I 13, 284-5, 542
 our, not primordial (Crookes) I 622
 Paracelsus on birth of I 284 &n
 Paul calls cosmic beings I 338n
 periodic law of I 585-6n; II 627
 personified by ancients I 141
 physical forces vehicles of I 470
 Plato on principles & I 491-2
 primary, is conscious I 373
 principles & I 334-5
 propelled upward I 543
 Pythagoras on 4, (Diogenes) I 433-4
 St Paul's angels & demons I 373n
 secondary creation & precosmic I 452
 second, in 2nd round I 260
 senses fr I 284-5, 534; II 106-7
 seven I 12-13 &n, 457-8n, 534; II 359, 604n
 seven, & 49 subelements I 347
 seven cosmic gradations of I 461
 seven dhyāni-buddhas or I 572
 seven Gnostic II 604-5
 seventh cosmic I 135
 seven, 3 secret I 65-6
 seven, veil of Deity I 460
 sixth & 7th, imperceptible I 12
 spirits of the I 218n, 395
 stand for devas, sephirōth I 339
 subdivided by ancients I 140-1
 tabernacle symbol of four I 125-6, 347n
 tamas or, (Hindu) I 332
 third race controlled II 220
 unknown, & subelements I 673
 unknown, in stars & Sun I 583, 589, 673

- Vishnu Purāna* on I 521-2
 what is the ultimate, (Crookes) I 625
 worshiped when gods left II 273
- Elemental(s) I 218n. *See also* Nature Spirits,
 Planetary Spirits
 astral light full of I 331n
 bhūtādi origin of I 372
 Bjerregaard on I 630-2
 chaos & II 386n
 commingling of man & I 188
 controlled by sound, colors I 514n
 cosmic, at South Pole II 274
 dhyāni-chohanic failures & I 188; II 232-3n
 dhyāni-chohans work w I 278
 divine workmen rule I 146
 dominant in primary creation II 312n
 five elements & I 294n
 forces are I 146
 form, build, condense body I 233
 future men I 184n, 277
 genii or I 294
 gods of elements are not II 272-3 &n
 have no form of their own II 34
 higher, possess intelligence II 102
 hurricanes & II 274
 influence on man I 294-5 &n
 inform phenomenal elements I 461
 inroll at pralaya I 372-3 &n
 kabbalistic teaching on I 234n
 looking glass that can speak I 631
 manipulate nature's forces I 277-8
 mechanical animal informed by II 427n
 monads or I 632
 fr Mother-Substance I 291-2
 seventh hierarchy or I 233
 sorcerers stronger than II 427
 spiritual malices of St Paul I 331n
 subject to karma I 221
 three degrees of I 176-7, 454-5
 triple kingdom of II 616
 two subphysical kingdoms of II 737
- Elemental Dissolution. *See* Prakṛitika
 Pralaya
- “Elementals, . . .” *See* Bjerregaard
- Elemental vortices
 of Descartes I 117, 206n
 Newton gave deathblow to I 492
- Elementary(ies)
 devoured by Uraeus in Ānru I 674n
 shade of the dead I 567
 spirits possessing mediums I 233n
 spooks, ghosts I 620
- Element-Language
 for invoking cosmic gods I 464
- “Elements and Meta-Elements.” *See* Crookes
- Elephant II 733
 pigmy, & future size of II 219
 pigmy, Bushmen, etc II 723
- Elephanta II 85
 built on labyrinth of passages II 221
 Khnoum adored at I 367
- Elephas antiquas, Meridionalis II 751
- Elephas primigenius
 age of, & man II 687, 739, 746, 751
- Eleusis, submerged II 270n
- Élévations. *See* Bossuet, J. B.
- Elihu, God-Jah or II 531
- Elijah
 attained nirvana II 532
 died in his personality II 532
 God-Jah, Jehovah II 531
 heard small voice II 342n
 Lord in wind & quake I 466
 taken to heaven II 531
- Elion. *See* Ēl Elyōn
- Elivågør (Norse)
 drops of, create Ymir I 367
- Elixir of Life I 626n
 allotropizing oxygen into I 144n
 Kwan-shi-yin pours I 471
- “Elixir of Life, The.” *See* Mitford, G.
- Ellis, William, *Polynesian Researches*
 Tahitian Adam-Eve story II 193-4
- Ellora
 built on labyrinth of passages II 221
 figures on walls of II 345n
- Elmes Fire [St Elmo's Fire] I 338n
- Eloha, Eloāh (Heb)
 “Lord God” II 60n, 509
- Elohi II 39
- Elohīm (Heb). *See also* Creators, Dhyāni-
 chohans, Sephīrōth, Sons of Light
 abstraction physically I 230
 Adam Kadmon as host of II 112n
 Adam shadow image of II 137
 alhim (pl) or I 91, 114, 342, 346, 440; II 37-8,
 41
 Amshaspends I 113; II 92
 androgynous, feminine I 130n
 angels rebelled against II 280n
 asuras same as II 487-8
 barhishads become creative II 78
 Bīnāh, Tiamat, Thalath or I 394
 brought forth man II 134, 181, 365, 491
 circumference of circle (Parker) II 544
 collective, or Logos II 311
 creative lower powers II 1-2n, 61, 95n
 dhyāni-chohans or I 38; II 37, 510

- Echod or One in beginning I 112
 Ēl, Elu (Chald) II 282, 540
 evolution of, downwards I 247
 formed heavens & Earth I 239, 346
 formed worlds six-by-six I 239
 in *Genesis* I 254, 337, 346, 450; II 2n, 44, 60n,
 81, 95n, 202, 452
 Gnostic II 389
 God-name now phallic I 316
 God of Israel an inferior member of II 61-2,
 75, 452
 gods & also priests II 202
 -Javeh, man created by II 44
 jealous, invoke suffering II 95n, 104, 282
 Jehovah-Bināh-Areilm II 608
 Jehovah called I 112-13, 438-9
 Jehovah one of I 197-8, 492-3n; II 75, 510
 Jeremiah's curse against II 128
 Jews under Saturn II 127
 kabbalists' lowest designation I 619
 Lord God (*Genesis*) is II 81, 509
 "man is become as one of us" I 276, 493n;
 II 44, 202, 243, 499n
 man offspring of I 224-5
 manvantaric emanations of Logos I 429
 men &, (Kabbala) I 230
 minor logoi II 37
 Noah as host of II 597
 number of, & dhyāni-chohans I 90 &n
 One becomes many or I 113
 pitris or II 5, 137
 plural noun or Chiim I 130
 plural number in *Genesis* I 492-3n; II 81-2,
 134
 produced 1st divine ideation I 375
 Prometheus & II 414
 related to our soul, spirit I 230
 rishis, rudras, agnis II 85, 365
 St Michael one of II 379
 Samael god-name for one of I 417
 self-initiated higher gods II 124
 sent man out of Eden II 282, 382n
 sephirōth or I 230; II 388
 serpent (*Genesis*) one of II 388
 seven creators I 139
 seven regents of Pymander II 488
 seven sublime Lords I 42
 some created, some did not II 128
 Sons of Light, God II 390, 489
 sources of revelation I 10
 synthesis of 10 sephirōth I 98n
 three groups of, in Kabbala II 388
 various names for I 114
 word, changed to masc sing I 129-30, 225
 worshiped, yet called devils I 441-2n
 zodiac & II 23
 Elohistic
 account of *Genesis* I 254; II 75, 252n
 figures: ratio 1 to 31415 I 230
 Jehovistic &, parts of Bible I 335-6
 texts rewritten after Moses II 473
Elohistic and Jehovistic Writers. See Colenso
 EloHITE Creation II 5
 Eloi or Eloai [Eloaeos] (Gnos)
 Jupiter or I 577; II 538n
 part of inferior hebdomad I 449
 Elon or Elion (Gk)
 highest Phoenician god II 380
 El Shaddai (Heb)
 Jehovah & I 438; II 509
 primal cause or I 618
 Elu (Chald), elohīm or II 282
 Elyrus, Church Council of
 forbade limiting form of God II 279n
 Emanation(s) II 80
 Akkadians & Aryans taught II 54
 Atzilatic or world of II 111
 auric, poisoning effect of I 538
 Chaldeans on II 61
 Christian theology rejects II 41
 first seven, or Sons of Fire I 438
 gods are their own I 222
 Jehovah, of Ialdabaōth II 389
 Logos as first I 215
 man as, both man & woman I 216n, 450
 manu, fr Logos II 311
 manvantaric I 18
 monads pre-existent in world of II 111
 nature as, of consciousness I 277n
 primordial, & latent forces II 78
 pure, primeval, unconscious II 80
 Semites taught creation, not II 54
 seventh, of matter I 291
 unknowable source cause of II 43
 Valentinian system of II 569n
 Emanuel, Emanu-Ēl II 540
 Emblem, compared w symbol I 305-6
 Embryo(s). *See also* Foetus
 analogy of man's, & the race I 184; II 187-9,
 257, 659-60, 685
 development of, fr cell described II 117
 development of pineal gland in II 297
 Diti's, divided into seven II 613, 614-15
 eyes of, grow fr within II 295
 gill-clefts in human II 684, 685n
 Haeckel on II 258-9
 human, contains all kingdoms II 259
 is plant, reptile, animal I 184

- mystery of I 219, 222-4
 nourished by cosmic forces II 131
 occultists trace fr, to Kosmos II 189
 reversion to type & II 293n
 seven month baby & 7th round man II 257
 sexual development of II 172n, 659
 spiritual potency in cell guides I 219
 umbilicus, placenta & II 461
- Embryology**
 development of the eye II 295
 occult theories key to I 219, 223-4
 science of II 187n
 sex developed later II 172n, 659
 two chief difficulties of I 223-5 & n
- Emepht (Egy)**
 blows egg out of mouth I 367
- Emerson, Ralph W., Oversoul of I 48, 140**
- Emims, giants of land of Moab II 336**
- Emotion(s), nerve molecules & I 134n**
- Emotional Nature, perfected men & I 275**
- Empedocles**
 attraction, repulsion known by I 497-8
- Empirical, Empiric II 664-5**
- En, Ain, Aïor (Heb), only self-existent I 214**
- Enchainements du Monde . . . See Gaudry, A.**
- Enchantment**
 Gyan's shield destroyed II 394
 Hekat (Hecate) goddess of I 387
 seven arts of II 641
- Encyclopaedia Britannica**
 antiquity of man II 70-1, 687
 article on astronomy II 330n
 prehistoric ages II 67
 solidification of Earth II 698
- Encyclopaedia Londiniensis**
 word "aspiration" in, (Mackey) II 362n
- Encyclopédie, origin of rotary motion I 499**
- "Endoxoteric" II 74**
- Energy(ies). See also Force(s)**
 activities of entities I 145-6
 adepts know other forms of I 582n
 androgynous & intellectual I 137 & n
 cosmic life force I 11-12 & n
 extrinsic, of nature I 463
 Ganot on I 670
 inherent in matter I 280-2
 issues fr universal light I 337
 kinetic, potential, & atoms II 672
 known by its effects I 669
 matter & I 111n
 monadic essence as evolving I 176, 620
 One Supreme I 22
 śakti or, & trinity I 136
 spiritual & astral, more productive I 644
 -substance-time a trinity I 582-3
 Vibhūṭayah or potencies of Vishnu II 611n
- Enfield, William**
 earth cubical, fire pyramidal II 594
- Engelhardt, M. II 752n**
- Engisk Skull II 744**
 fair development of II 687
- England I 510. See also British Isles**
 cup-like markings on stones in II 346n
 on eve of catastrophe I 646
 King Arthur part of history of II 393
 Wilford, White Island & II 402-4 & n
- Enki (Sumerian). See Ea**
- Enkidu (Sumerian). See Hea-bani**
- Ennis, Jacob, Origin of the Stars . . .**
 origin of rotation I 500 & n
- Ennoia (Gk)**
 of Bythos is mind II 490
 divine mind II 214
 image of Supreme Being II 244
 Tree of Life II 214-15
- Enoch(s) II 222. See also Book of Enoch**
 accuses fallen angels II 382n
 attained nirvāna II 532
 born fr Wondrous Being I 207
 concealed books II 530
 described II 267-8n, 532-5
 died in his personality II 532
 Edris-, & divine dynasties II 366
 elect of 4th race II 597n
 fr enoichion, inner eye II 211
 "first man" of *Genesis* II 715n
 Freemasonry speaks of II 47
 gandharva prototype of, angels I 523n
 generic name II 211, 230, 267n, 361, 532
 Hermes, Libra or II 129
 initiator, teacher, Enos II 529n
 invented writing, arts II 529
 Le Plongeon on II 229-30, 506
 lived 365 years (*Gen* 5:23) II 531
 phoenix & II 617
 pyramids & II 361-2
 seers of mankind II 134
 Seth, Cain have son named II 361, 391n
 stands between 4th & 5th races II 533
 symbol of dual man II 533
 symbology of name II 391n, 617
 taken to heaven like Xisuthrus II 141
 various spellings of II 391n, 529n
 walked w God (*Gen*) II 532
- Enoch, son of Jarad II 391n**
- Enoichion (Gk)**
 confined to temples, colleges II 532-3
 generic name of seers II 211, 361, 529

- initiator & instructor II 530
 "inner spiritual eye" II 211
Enoichion (Book of the Seer)
 kept at Kirjath-Sepher II 529
 Enos, Enosh (son of Seth). *See also* Enoch,
 Henoch
 first 2-sexed race II 125, 127, 129, 469 &n,
 715n
 Seth-, 4th race II 134
 son of man II 126, 129, 529n, 533
 stands between 4th & 5th races II 533
 various names for II 361, 391n, 529, 533
 Ens, absolute abstract deity I xx
 En Soph. *See* Ain-sôph
 Entelechies, Leibniz called monads I 632n
 Entity(ies). *See also* Beings
 bond connecting, w non-entity II 176, 578-9
 elementals are conscious I 221
 energies are I 145
 every, must win divinity I 106
 globes are I 154
 guiding intelligences I 146
 man's spiritual, drawn to parent-sun I 639
 names define I 93
 number is an, (Balzac) I 66
 spiritual, incarnating in man I 233-4
 [Entropy] I 148-51
 Environment
 adaptation to II 738
 hostile in early period II 159-60
 modifies urge to perfection II 736
 plants, animals adapted to II 159-60
 Eocene II 717
 anthropoid fossils absent in II 679, 690n
 Atlantis at height in II 433n, 710
 Atlantis began to sink in I 439n; II 433n, 693
 Australian race, flora of II 779
 civilization fr earliest II 744
 Croll's figures for II 9, 695, 715n
 giants of II 340
 Lemuria perished before II 313
 man in II 155, 157, 675-6, 690
 man's advent in, (Allen, Seeman) II 288
 submerged continents & II 778-9
 ungulate mammals of II 735-6
 Eon. *See* Aeon
 Eozoon Canadense
 earliest fossil skull II 254, 712
 Epaphos
 Catholics make, into Christ II 414-15
 Dark, Dionysos-Sabazios II 415-16
 Egyptians descended fr Dark II 418
Ephesians (Paul)
 prince of powers of air II 485, 515
 spiritual wickedness I 331n
 Ephesus, Heraclitus of. *See* Heraclitus
 Ephialtes
 Orion (giant) son of II 278
 Orphic Titan II 70
 Ephod (Heb), high priest's robe
 12 precious stones around I 649
 Ephraim, elect of Jacob, & Pisces I 653
 Epicurus
 animated atoms of I 568-9
 atomic theory of I 2, 579
 believed in gods I 518, 611
 gravitation & I 491
 Indolentia of I 577n
 material atoms of I 629
 skeptical but factual II 285-6
 soul of atom I 568-9
 Epicycle, & cycle (Milton) I 645
 Epidemics, come fr N & W (winds) I 123
 Epigenēs, on Chaldean astronomy II 620
 Epimetheus (Gk)
 Jupiter's "fatal gift" to II 270
 Prometheus has now become II 422
 takes counsel after event II 521
 Epiphanius, [*Panarion*] *Adv. Haeres.*
 copied Aeon incorrectly II 569n
 Ophites honored serpent I 404
 Valentinian table of Aeon II 458
 Epiphysis, & 3rd eye II 296
Epistles. *See* Seneca
Epistles, of Paul II 81. *See also* Paul
 Epoch(s)
 astronomical definition of I 658-9
 Hindu I 659-68
 of 3102 BC I 661-2, 665, 667
Epoch of the Mammoth. *See* Southall
 'Ἑπτα με (Hepta me, Gk)
 & 7 sounding letters II 603
 "E pur se muove" (Galileo) II 451
 Equator
 changes of II 331, 356
 Cor Leonis on the II 407
 ecliptic once at right angle to II 534
 Fohat & I 204
 retrograde motion of II 785
 Equatorial
 lands & polar regions II 324-5
 lands of Lemuria-Atlantis II 371n
 Equatorial Sun
 cements buddhi to ātma, manas II 241
 third group of gods II 241
 Equilibrium
 cosmic, must be preserved I 416
 betw matter & spirit I 106

- of polar forces II 84
- Equinoctial
points I 663; II 330n, 331, 785
shadow & elevation of pole II 401n
- Equinox(es) II 533, 546. *See also* Precession, Solstices
- Chinese divided year by II 621
spring, & Hindu zodiac II 435-6
symbols of living verity I 639
vernal, & 1st point of zodiac I 665
vernal, & origin of Greek zodiac II 436n
vernal, Taurus & Eridu II 693
Volney on vernal I 658
- Érard-Mollien, "Recherches . . ."
antiquity of Indian zodiac I 657-8
- Erataōth (Gnos), dog symbol II 115n
- Eratosthenes, on divine dynasties II 367
- Erdmann [edition of Leibniz] I 630n
- 'Ereb (Heb) evening twilight
sandhyā in Sanskrit II 252n
- Erebus (Gk)
& Nux (Nyx) give birth to light I 110
- Erech, Chaldean necropolis II 463
- Erb ya, Er Yab (Rb Ya* in tx)
man w 2 faces II 302
- Ericsson, estimates Sun's heat I 484n
- Eridan[us] River
Arđan, Iardan, or Jordan I 392; II 583
Ardhanāri-Iśvara or I 392
Phaeton hurled into II 770n
same as Nile (Skinner) II 583
- Eridu (Bab)
civilization of II 226
culture fr India II 203
seat of Sun-god worship II 139n
6,000 years old (Sayce) II 693
- Eros (Gk)
desire to manifest II 65, 176, 234
Fohat & I 109, 119; II 65
later sexual Cupid I 109; II 176, 234
third person in Greek Trinity I 109
- Eros-Phanēs (Orphic)
evolves fr divine egg I 365, 461
- Error, runs downhill I xvii
- Ertosi, Egyptian name of Mars II 143-4n
- Eruptions (volcanic) II 356, 523, 699
- Erythraean Sea II 202
- Esar, 4-letter Turkish god II 602
- Esau
Jacob &, same as Abel & Cain II 135
sons of, Kings of Edom II 705
symbolizes race betw 4th & 5th II 705
- Eschylus. *See* Aeschylus
- Esculapius. *See* Asklepīos
- Esdras*, 4th book of II 454
- Esikekar [Istakhr] or Persepolis
built by Giamschid II 398
- Eskimos
carve & sketch II 718
dying out II 780
seventh subrace, 4th root-race II 178
- Esnēh (Egypt), stones at I 311
- Esoteric. *See also* Occultism, Secrecy, Secret Doctrine
- architectural measurements were II 465
Catechism on secrecy I 299
chronology II 9, 307n
cosmogony I 116-17
dogmas never altered I 312
exoteric, & endexoteric II 74
exoteric falsified copy of I 578
fr exoteric we turn to I 443; II 497
five, axioms re evolution II 697-8
history buried in symbols I 307
knowledge corroborates tradition I 647
learning of Aryans II 34-5n
meaning & Sanskritists II 451
meanings of symbols I 443
mysteries of Samothrace II 4
order of deities II 108
religion of Moses crushed several times
I 320n
scientific vs, evolution II 711-15
Soma parent of, wisdom II 500
teaching allegorical II 81
teachings, corroboration of II 796-7
Venus & Earth, connection II 32
- Esoteric Buddhism*. *See* Sinnett, A. P.
- Esoteric Buddhism (Secret Wisdom)
I xvii-xxii; II 100
- Esoteric Doctrine. *See also* Occult, Occultism, Secret Doctrine
- based on Stanzas I xxxvii
comets & solar evolution I 599
direct, inferential proof of II 410
Non-being is Absolute in I 54n
reconciles all religions & philos I 77, 610
reincarnation an II 552
taught that everything is alive I 49
teaches rise & fall of civilization II 723
thread doctrine or I 610
- Esotericism, Esoteric Teaching, Wisdom. *See also* Occult, Occultism
- alpha & omega of Eastern II 449
Aryan & Hebrew I 115n
belongs to all races I 113
differs fr Vedantin doctrines I 62
doctrine of numbers chief in I 433

- Eastern, never degraded I 445
 of Egypt & India identical I 672
 ignorance of methods of II 225
 ignores both sexes I 136n
 of India & *SD* II 88
 of Manu & *Genesis* I 9n
 opposes Darwinian evolution II 653
 originated in 3rd, 4th races I 113
 trans-Himalayan I 110; II 22n
 Vāch goddess of I 95
- Esoteric Philosophy. *See also* Occultism
 acceptance of I 298
 admits neither good nor evil II 162
 admits no special creation II 731
 admits no special gifts in man I 17
 blinds conceal mysteries of II 310
 of Buddhism, Brahmanism one II 637
 on consciousness of 1st beings I 277
 fills scientific gaps II 196
 first lesson of II 487
 heart & soul of Buddhism II 156n
 materialism & I xx
 on māyā I 11n
 physical man image of deity I 445
 previous mahāpralaya & I 369
 reconciles all systems I xx, 55; II 3
 rejects inorganic atom I 454
 symbolized by female form I 351
 teaches modified polygenesis II 249
 teaches objective idealism I 631
 teaches spontaneous generation II 150-2, 286
 teaches that all is conscious I 49
 three aspects of universe I 278
- Esoteric School(s). *See also* Adepts,
 Initiates, Masters
 in China, India, Japan, etc I xxiii
 have total of sacred MSS I xxiii
 reject idea of “unconscious” I 453
 taught 7 human principles II 603-4
 two parts of, discussed I 122
 “Esoteric Studies.” *See* Figanière, V. de
Esoteric Treatise on the Doctrine of Gūlgūl. *See*
 Valentinus
- Esprits, Des*. *See* Mirville, de
Esprits tombés des paiens. *See* Mirville, de
 Esquimaux. *See* Eskimos
Essais orientaux. *See* Darmesteter, J.
Essays. *See* Montaigne, M. E.
Essays on Physiology. *See* Spencer, H., *Principles*
of Biology
- Esse (Lat)
 absolute essence & I 273
 genesis, logos, & II 24n, 25
 manifested Logos sacrifices II 592
 satya or I 48n
- Essence
 absolute divine mover I 56, 624, 629
 degrees of monadic I 176
 dhyān chohanīc II 108
 life-, of solar system I 541
 radiant, spreads thru space I 67
 spiritual, of matter I 35
 svabhavat & cosmic I 3-4, 61
- Essenes, believed in reincarnation II 111 & n
- Estufas. *See* Artufas
- Esur, God in India II 114
- Eswara. *See* Īśvara
- Eternal, the One, drops its reflection I 231
- Eternity(ies)
 amrita & I 348
 egg symbol of I 65
 ideas, ideal forms in I 282
 Kalahansa swan in II 465
 living consciously in I 459n
 meaning of, in Purānas I 336n
 nirvana limited in I 266
 no word in Hebrew for I 336 & n, 354n
 past, future & I 37
 poem (last stanza) re, [John Gay] I 26
 serpent symbol of I 65; II 214, 505
 seven I 35-6, 53, 144 & n, 206
 seventh, paradox of I 62-3
 third eye embraces II 299n
 time &, as Kala I 427
 of universe I 16; II 490n
 “White radiance of,” [Shelley] I 238
- Ether (element) I 527 & nn. *See also* Aether,
 Astral Light
 aether & I 330-2, 460, 508
 agent of transmission II 105
 ahamkāra surrounds II 616
 air is differentiated I 534
 ākāśa & I 61, 76n, 255, 296n, 326, 331, 515,
 526n; II 511n
 ākāśa spirit soul of I 18
 all things come fr I 462
 anthropomorphized & deity I 332
 astral light & I 74n, 197, 326, 331n, 343, 524n
 Bain on I 325-6
 binds particles of matter I 526
 breath of Universal Soul I 102
 “caloric” agency of Metcalfe I 524 & n, 525,
 526
 Church made, abode of Satan I 331
 continuous material medium I 487
 cosmic substance I 111n, 326, 339
 denizens of I 297, 331n
 earth, water, fire, air & II 616

- evolution of concept I 491-2
 Father-, or Archæus I 51
 fifth race element II 135
 fifth round & I 12, 140, 257-8
 Fohat son of, or ākāša II 400n
 gross body of ākāša I 13n, 257
 interstellar I 626; II 135
 in *Kalevala* II 122
 Lévi's astral light lowest I 254-5
 light transmitted by I 486, 595
 lining of ākāša I 97
 Lodge on I 488-9
 materialists rebel against I 587 &n
 Moschus on I 461
 Nārāyana present in I 231
 Newton on I 13, 490-5
 no resistance to bodies in, (Stallo) I 486
 not fully manifested yet I 460
 passive female principle I 57
 physically unknown to us I 669
 plenum, vacuum & I 495
 prototypes in, (Anaxagoras) I 332
 reflection of chaos I 338
 resisting I 501
 Richardson's nervous I 531-2, 537; II 298n
 science & I 102, 296n, 297, 339, 485, 487;
 II 511n
 seven rays bases of I 515n
 seven subdivisions of I 330-2
 soul of matter I 57
 sound, hearing & I 255, 296n, 536, 587;
 II 107
 spirit directs elements in I 343
 Stallo on I 482, 486-7
 svabhavat noumenon of I 671
 synthesis of 4 elements I 97, 342, 447
 vibratory, of Keely I 555-6
 we will transmit, to 6th race I 342
- Ethereal, Ethereality
 bodies of early man II 55, 86, 149, 150, 157,
 732
 fluid of Leibniz I 623
 nature of 1st dhyanī-chohans I 82
 races evolve fr, to materiality I 188; II 68n,
 298-9 &nn; 697
- Ethics
 Aryan codes of II 253
 Buddha taught II 423
 karma & universal I 637-9
 national II 469
 religious, of 1st races II 272-3
- Ethiopians. *See also* Aethiopiāns
 Eastern II 417, 429
 Ethiopic MS, in Bodleian Library
- Book of Enoch* translated fr II 482
- Ethiops River
 Indus River &, explained II 417-18
- Ethnology(ical) I xxxiii, 318; II 334, 443, 535
 esoteric II 166, 710, 789-93
 rebels against Bible chronology II 195
 requires several Adams I 323-4
 science confirms esoteric II 166
 significance of Dattoli II 232n
 silent re Australians II 196
 of *Viṣṇu Purāna* II 320
 "yellow hued" descendants II 425
- Etruria, trilitic stones in II 346n
- Etruscan(s)
 Florence built on, cities II 221
 Tuscan sages & 8 ages (Sulla) I 650
 word *lares* fr II 361
- Études égyptologiques*. *See* Pierret, P.
Études sur le rituel . . . See Rougé, de
Etym. M. II 519. *See also* Photius
- Êtz (Heb, Otz in text)
 Holy of Holies I 114n
 nine & 7 numbers of I 114; II 217
 Tree in Garden of Eden I 114
- Euclid II 522
- Εὐδαιμονία (eudaimonia, Gk) II 371
- Eudoxus of Cnidus
 made Egyptian year 1 month I 650
- Eue (Eve) or Eua (Eva)
 Chaldaic verb "to be" II 129
- Eugenius Philalethes. *See* Vaughan, Thomas
- Eugibinus, on composite Adam II 134 &n
- Euhemerization II 148, 271, 543, 658
- Euler, L., gravity due to spirit I 491
- Euphrates River
 Gan-Eden watered by II 202, 203
- Euripides, *Hercules furens*
 immorality of poets II 764
- *Hippolytus*
- Kalliste I 395
- *Orestes*
 Castor & Pollux II 123 &n
- *Troades (Trojan Women)*
 three-eyed Zeus II 294n
- Europe
 Africa appeared before II 368
 Africans crossed into II 740-1
 America older than II 407n
 & Australia one continent (Seeman) II 333
 cyclopaean towns in I 209n
 Egypt older than present II 746
 elevation of, & Asia II 694-5
 on eve of cataclysm I 644-6
 fifth continent II 8, 606n

- geometric pyramids not in II 352
ice-age immigration into II 738n
Incas & Pelasgians of II 745-6
last Atlantis island preceded II 405
Mergiana & new continent of II 398
Miocene plants of, & America II 727, 781, 790
Mongolian type skulls found in II 744
Negro types found in II 744
no man in, during Tertiary (sci) II 714
north of, still rising II 787n
Paleolithic man of II 739-41
rising during Atlantean peak II 722-3
sunken during Lemurian era II 324, 327
Tertiary, Quaternary II 738-40 &n
will one day sink II 266
- European(s)
age of, family [national] race II 435
ancient history of, nations II 439
Blavatsky taught 2, in 1880 I xviii
Buddhist tracts hidden fr, "pundits" I xxx
early, sought refuge in Asia II 743
fifth or, subrace II 445
fossils & proof of man's antiquity II 725
fossils linked w South America II 791
lethal influence of II 411n
Neolithic, plants African II 739
no, artifacts before late Eocene II 723
no more, in 6th race II 446
northern stocks of, originate II 743
part of Aryan race II 106, 323-4n
punishment of, nations I 644
third Aryan subrace became II 753
two, taught in 1870s I xviii-ix
- Eurydice (wife of Orpheus)
bitten by polar serpent II 785
- Eurymedon, children of, & 4th race II 766
- Eusebius, Bishop of Caesarea
disfigured Berossus I xxvi; II 53
disfigured Manetho Ixxv; II 368, 392, 692-3
disfigured Sanchoniathon II 392, 692-3
Smith proves forgeries of I xxvi n
Tertullian known only in II 278n
- *Chronicon*
mutilates Chaldean records I xxxi
- *Praeparatio Evangelica*
animated stones II 342
on Egyptian zodiac II 357
Elyōn II 380
Hermes emblem of the Word II 542
Kabiri sons of Sydic II 392
mundane egg I 360
Phoenician cosmogony I 340
Sun shown in a ship (Egy) I 409
- Eusebius (the physician), carried talking stones (de Mirville) II 342
- Eustathius, Archbishop
Io signifies the Moon II 416n, 463
- Euterpe* II 334. *See also* Herodotus
- Euthanasia
adeps & esoteric meaning of II 531
- Euxine
Samothrace overflowed by II 4-5
search for cradle of humanity in II 203
White Island in, (Wilford) II 402n
- Eva. *See* Eve
- Evangel (Christian doctrine)
ancients plagiarized by anticipation II 481-2
- Evangelists
symbology of four I 127n, 441-2
- Evans, Sir John
— *The Ancient Stone Implements . . .*
Neolithic, Paleolithic man II 722
no writing in Stone Age II 442
- Eve, Eva. *See also* Adam, Hāvvhā
Adam &, Fall of II 62, 95n
ansated cross symbolizes II 31n
Belita or Damti became II 463
bore Cain because of apple II 166
disobedience of, not evil II 95n
dragon that tempted I 73
fr Ha-va (chavah), life II 42n, 194n
first natural woman II 388
gave birth to Cain-Jehovah II 469
Genesis 3, 3rd race & II 410
Hebel or II 135
Houah or, (Skinner) II 467
identical w Aditi II 43
identical w Vāch II 128
Isis, Io or II 416
Jehovah male portion of II 269n
Juno a form of I 129n
made fr Adam's rib I 456n; II 193
means "to be" II 129
missionaries confuse, w *Ivi* II 194 &n
Norse Lifthrasir compared w II 100
not begotten but extracted II 661
placental before mammals II 166
seduced by flying camel II 205
Sephīrah-, or Aditi-Vāch I 355-6
serpent &, like Māyāmoha-Daityas I 422
terrestrial, is Earth I 60, 240
Vāch compared w, & Adam I 137
warned not to eat forbidden fruit II 267
womb, Sarah or II 472
Zuñi Priestess-Mother & II 629
- Evening Telegraph*
on *The Secret Doctrine* II 441n

- Even Numbers
 terrestrial, devilish (Pythagoras) II 574-5
- Ever-
 becoming I 250, 268, 570; II 446, 449 & n
 existing I 278; II 545
 Present, abstract motion & I 3
 Unknowable I 280
- Evestrum, or Ka II 633
- Evidence
 internal, not safe beacon I xxx
 of past overwhelming II 742
 past, required I xlv
 of sunken continents II 788
- "Evidence of Man's Place . . ." See Huxley
 "Evidences of the Ice Age." See Woodward
- Evil. See *also* Devil, Good &, Knowledge,
 Satan, Shadow
 ancient view of I 343
 antagonizing blind force I 413
 belief in personal devil & II 377
 Christians personify II 390, 478
 dominates humanity (Bible) II 515
 easy spread of II 212
 even numbers II 574-5
 fallen angels key to II 274
 God cannot be divorced fr I 413
 good &, are twins I 412-13; II 96
 keys to solution of II 303, 476, 515
 Laing on nature of II 510n
 matter or, evolution of I 73
 much of world's, could vanish I 643
 necessary in manifestation II 389
 neither, nor good per se II 96, 162
 no, dragon II 53
 no, outside mankind II 389, 512
 not an independent power I 73
 not eternal to Zoroastrians II 488
 One II 70
 origin of II 25, 274, 373, 490, 520
 polarity of spirit, matter I 416
 Prometheus & physical II 420
 punishment &, serve the good II 477
 Purānas on I 415-16
 realm of, & sublunary regions II 74
 root of, (Hindu) II 421n
 Satan personifies abstract II 478
 serpent of II 25-6
 symbols of II 386
 union & harmony palliative to I 644
 wars w powers of II 104
- Evil Eye(d)
 Saturn the II 29
 of sorcerers II 427
- Evil Spirits
 Christians have dogmatized II 386
 originally emblems of chaos II 386
 seven, of Chaldea II 97
- Evolution. See *also* Darwinism, Environment,
 Heredity, Natural Selection, Specializa-
 tion
 fr amoeba to man theory II 259
 analogy, law of, & II 66
 ancients knew physical & spiritual I 332
 asc & desc arcs of II 180-1
 ascending arc of, we are now on I 641
 astral merges into physical II 257, 736
 of atoms I 522
 begun by intellectual Logos I 137n
 Berosus on teaching of II 190
 of body terrestrial I 175
 changes on globe D, 4th round I 176-7
 criticism of scientific II 164-5n, 185
 cyclic I 416, 634-47; II 298, 420, 443, 732-3
 Darwinian, & reversion to type II 293n
 Darwinian, in cosmos I 202
 Darwinism not supported by occultism
 I 186-7, 191, 211; II 653
 Darwinism only part of I 600; II 153, 649
 definition of I 620; II 653
 different rates of II 256
 divine, of ideas I 280
 double, of man II 87, 167
 embryo epitomizes racial II 187, 659
 endless adaptations of I 277
 eternal cycle of becoming II 170
 of eyes II 299 & n, 302
 fallen angels & human II 274
 five esoteric axioms re II 697-8
 Fohat & cosmic I 110
 gigantic flora, fauna, men II 276
 fr gigantic to small II 153-4
 gradual, works by uniform laws II 731
 guided by intelligence (Wallace) I 107
 guided by unseen hands I 278
 Haeckel defines II 164-5n
 higher beings used in II 87-8
 human-spiritual to divine-spiritual I 224
 human, traced on walls & in heaven II 352
 & Idealists (Spencer) II 490n
 of individualization I 178-9
 infinitesimal chance variations II 697
 inherent law of development II 260
 intellectual, w physical II 411
 intelligence cause of II 649 & n
 intelligent beings adjust, control I 22
 internal laws in, (Mivart) II 697
 involution & I 416; II 294
 Isis Unveiled q on I 332; II xvi

Kabbala, only hinted at in II 241
 kosmic, in geometric figures I 321
 of man & ape discussed II 675-85
 man masterpiece of II 475, 728
 man's, difficult to trace II 152
 monad & personal self compel II 109-10
 natural forces working blindly (Darwin)
 I 139; II 652
 nature's progress to higher life I 277
 never-ceasing ever becoming II 545
 no, for the perfect II 243
 not all due to natural selection II 728
 not applied to *primary* "Creation" I 446
 not creation, by means of WORDS II 42
 occult doctrine of II 241, 261-3, 731-4
 paganism taught dual I 464
 pain & suffering necessary to II 475
 of perception fr apperception I 175, 179
 physical evolves fr spiritual I 219
 planetary life-impulses & II 697
 pre-human monsters, etc & II 634-5
 primary, secondary causes in II 648-9
 proceeded unaided (Temple) II 645
 proceeds on many levels II 87
 of progenitors as gods, then men II 349
 Purānas on I 451-60; II 253
 of races, series of rises & falls II 721
 repetitive I 232; II 256
 saltations in II 696-7
 scientific II 189, 347-8
 second round, different I 159-60
 senses, of outer vs inner I 446-7; II 294
 septenary, discussed I 267-8; II 622-3n
 sexual, gradual II 84
 fr simple to complex II 299, 731
 simultaneous, of 7 groups II 1-2
 soul's influence on, (Rolleston) II 728
 specialization II 720
 of spirit into matter II 273
 spiritual & physical I 641; II 348, 421
 spiritual, of inner, real man I 175, 634;
 II 728
 stages in, of man II 132-3, 173-4
 Stanzas as formula of I 20-1
 swastika symbolizes II 98
 of 3rd eye II 302
 three propositions re II 1, 168
 triple scheme of I 181, 341; II 109
 Uranos, Kronos, Jupiter & II 268-71
 young subject (Wilson) II 152

Evolutionary
 impulse & cyclic law II 298
 journey of the Pilgrim I 268
 seven Stanzas deal w 7, stages I 21

Evolution of Christianity. See Gill, C.
 "Evolution of Man." See Wilson, A.
Evolution without Nat. Selection. See Dixon
 Ewald, G. H. von, on Chwolson II 454
Examen des Principes . . . See Leibniz, G.
 Exertion, personal, & higher self II 95
 Existence(s)
 active & passive I 281n
 can cease & still Be I 54-5
 causes of I 44-5
 duality of I 15-17, 326
 how personal, is transcended I 54
 initial, & 49 fires I 290-1
 matter is totality of kosmic I 514
 nirvana is absolute I 266
 struggle for I 277; II 648
 true, only in duration I 37

Exodus
 astronomy of 25th chapter II 361n
 burning bush in I 121
 ch 33:18-23 interpreted II 538-40
 "He that sacrificeth to any God . . ." I 492n
 on Hor-eb II 541
 Jehovah a character of I 422
 Jews marked doorposts w tau II 557
 Moses hidden by the river I 319n
 Moses of, an Atlantean story II 426-9
 pillar of fire I 338n, 437
 refabricated by Ezra I 319-20
 Shaddai II 509
 on Tabernacle I 125
 Tetragrammaton in II 626 &n
 "Thou shalt not revile the gods" I 492n;
 II 477
 Zipporah, the well & Moses I 385 &n;
 II 465n

Ex Oriente Lux ("Light from the East") II 42
 Exoteric(ism). See also Esoteric(ism)
 blinds in, works II 308n
 esoteric, & exoteric II 74
 of Greek writers & occultism I 507
 religion & left-path II 503
 religion anthropomorphic, phallic II 657-8
 religion falsified copies I 578
 religion, gradual spread of II 527
 root ideas in, religion I 443
 view of demons, angels II 93

Expansion, Contraction
 change of condition, not size I 63
 "from within without" explained I 62
 periodical II 42-3

Exposition du système . . . See Laplace
 "Extinct Lake of Bovey Tracey." See
 Pengelly

- Eye(s, d). *See also* Pineal Gland, Śiva-Eye,
 Third Eye
 cat's, symbol of I 305, 387-8; II 552-3n
 central, of Śiva II 578n
 cyclopean II 293, 299
 of Dangma I 27, 45-6
 Deva-, or third II 295
 development of human II 295-9, 769
 inner spiritual I 230; II 211
 mirror of the soul II 298
 Moon as cat, of Sun I 305; II 552-3n
 one of 7 senses I 534-5
 one, or Loka Chakshuh II 22
 of Osiris, cat termed II 552n
 seven, of the Lord II 22
 statue w 3, in Argos II 294n
 Sun, of Osiris II 25
 three, & 4-armed man II 294, 744
 two, evolved fr one II 299
 two, of Ammon II 213
 two, perfected beginning 4th race II 769
 two, see neither past nor future II 298-9n
 wisdom, of Cyclopes II 769
- Eye of Taurus the Bull [Aldebaran]
 equinoctial point beginning kali-yuga I 663,
 665; II 785
- Ezekiel, *Book of Ezekiel*
 calls King of Tyre a cherub II 501
 chapter 1 & Chinese devas I 126
 fate of Atlanteans in II 493-4
 four animals of I 127, 363; II 533
 God's glory fr East I 123
 great prophet & seer I 230
 "I will bring forth a fire" II 494
 reports Jews worshiping Sun I 397n
 reproves King of Tyre II 492-4
 souls of heavenly bodies II 552
 stamped foreheads w tau II 557
 vision of early man II 134n
 Wheel of I 127; II 128, 552-3
- Ezour Veda*, Voltaire, Müller on II 442
- Ezra
 adept in phallic worship I 320
 creation story fr Chaldeans II 3-4
 disfigured Mosaic books I 335-6
Exodus refabricated by I 319-20
 ignorant of Hindu cosmogony I 655
 Moses & II 453
 remodeled Pentateuch I 319; II 4, 143, 461n,
 658

F

Faber, George S.

— *On the Mysteries of the Cabiri*
 Aletae, Al-ait II 142n, 361
 ancient poetry based in truth II 264
 [Cumberland q] II 393
 Kaempfer q II 365
 linked mundane egg w Ark I 360
 mistake of II 142-3
 Noah, Argha, etc II 141-2, 360n, 364, 390
 Phlegyaie islands were Atlantis II 144
 sinking of Atlantis II 264-5 &n
 Telchines, Kabiri, Titans II 360-1, 391
 [Vallencey q] I 641-2n

— *The Origin of Pagan Idolatry*
 all religions fr one center II 760n
 Gentiles vs Jews II 472n

Fable(s). *See also* Allegories, Legends, Myths
 allegories foolishly called II 103

Greek, based on facts II 769
 Satyr no II 262

Fabre, Abbé

— *Les origines de la terre et de l'homme*
 Eocene man does not conflict w Bible
 II 747

Fabularum Liber. *See* Hyginus, G. J.

Face I 220; II 479, 539
 angels of the I 352n, 434n; II 479
 kabbalistic I 197
 Lesser, prototype of man I 215, 239-40
 Lords of the Dazzling II 427-8
 Microprosopus, Macroprosopus I 60, 215,
 239-40, 350
 seven spirits of the I 128, 198; II 115n

Fact(s)

anthropology, geology & II 71-2
 cannot be destroyed I xlv
 disfigured & revealed II 515-16
 historical, become dogmas II 776
 SD gives, & landmarks II 742
 theory can never excommunicate II 715n

Faculties

matter & man's, increase I 252
 transmission of acquired I 219

Fafnir (Scandinavian dragon)

Sigurd ate heart of I 404

Fa-Hien [hsien] (Chin)

Cheta initiation cave of I xx

— *Fo kuo Chi*

re Garden of Wisdom II 204

Fa-bwa-king [*Fa-bua-ching*] (Chin)

on Dragon of Wisdom I 470

Faigi Diwan. *See* Faizi's *Dīwān*

Fail, Failure(s) II 475

of angels in creation II 239
 among dhyāni-chohans I 188; II 232-3n
 of European lang to express Law I 269
 karma of I 188

monsters were II 192

of nature to create beings II 312

nature unaided will II 52, 102

of nature vanish II 330, 446

those who, slaves of matter II 272

Fairy Tales, embody history & religious concepts I 425

Faith

blind, of theologians I 669

blind, vs adepts' knowledge I 612

blind, vs karma-nemesis II 304-5

Lemurians had not to believe on II 272

without will, is barren II 59n

Faizi's *Dīwān*, q by Max Müller I xli

Falconeri, E., found pigmy hippo II 219

Falconnet, E. M., on talking stones II 341-2

Fall, (the). *See also* Fallen Angels, Lucifer,

Root-Race — 3rd, Satan, Self-conscious
 apple, tree & II 354-5

atonement &, pagan II 505

caused by pride (Kab) II 237

Christian idea of I 127

cross without circle symbolic I 5

described, explained I 192-8; II 62-3, 92-8,
 192-3, 227-45, 283-4

desire to learn & know caused I 416-17

dogma of, & *Revelation* II 484-5

Egyptian initiation &, (Lacour) II 215-16n

first, into matter II 185, 470

fourth Adam after II 503

into generation or matter II 36, 104, 129,
 262, 388, 510, 515, 609

in *Genesis* 4 II 388

gods also undergo II 231n

gods who incarnate in man or II 483

human shape developed after II 227

- left no "original sin" II 261
 meanings of II 139
 no living soul till after II 456
 occurred during early Mesozoic II 204
 physiological, after Eden II 279
 records of II 282-4, 486-7
 result of man's knowledge II 513
 Samael fell first II 112
 Satan's II 484-7
 scapegoat symbol of II 510
 scientific when understood I 418
 Semitic idea of I 383
 separation of sexes & II 173, 204
 Seth 1st result of II 126
 seven keys to II 62
 of spirit, not mortal man I 192-3
 third Adam before II 503
 third eye disappeared at II 301-2
 third round Indra & II 615n
 traceable to India I 418
 two in theology II 62
 various II 483-4
Fallacies of Darwinism, . . . See Bree, C. R.
 Fallen Angel(s) II 60, 92-8, 475-505. *See also*
 Angels, Fall
 abide in ether I 331
 Achad or II 508
 astral light abode of I 196
 asuras same as II 500
 became man's self-consciousness II 513
 belong to material plane II 61
 Burning Valley initiation & II 535
 cast down into matter II 103-4
 Christians took, fr *Book of Enoch* II 529
 Church made, into Devil II 98
 Church twisted meaning of I 331, 457-9;
 II 60, 94n, 228-32, 513-17
 denounced by archangels II 382n
 dhyānis became II 228
 dogma of II 515
 esoteric meanings of II 516-17
 Heavenly Man or II 493
 fr India via Persia, Chaldea I 198
 key to human character II 274
 kumāras degraded into I 458-9
 man, humanity a I 450; II 274, 390
 nephilim are II 61
 New Aspects of Life (Pratt) on I 194n
 overcome by Michael or Jehovah II 508
 pagan in origin I 198
 personified by Bel & dragon I xxvii
 Prometheus a II 525 &n
 rebelled against karmic law II 228
 Satan, Old Dragon became II 506, 508
 serpents, dragons of wisdom II 230
 sons of God I 412; II 61, 229
 true meaning of, in Kabbala II 228-9
 truth re, cannot be given II 516-17
 Fall of the Angels I 193; II 161
 allegorized in *Pyramider* I 417
 into generation II 231n
 incarnation or II 487
 Kabbala &, (Ginsburg) II 284
 repeated on every plane II 268
 thru pride (Christian) II 171
 transformed 1st-born II 283
 Zohar on II 491
 "False Analogies." *See* Müller, F. M., *Introduction to Science of Religion*
Families of Speech. *See* Farrar, F. W.
 Family Race(s)
 Dendera zodiac & last three II 433
 duration of a II 433, 435
 subdivisions of subrace II 198n, 434
 subject to cleansing process II 330
 Family Resemblances, explained I 261
 Fane(s) II 458, 603, 756
 of man designed for a god II 302
 perfection of ancient I 208-9n
 Faraday, Michael
 atoms centers of force I 507
 on force & matter I 510 &n
Faraday as a Discoverer. *See* Tyndall, John
Faraday Lectures. *See* Helmholtz, von
Faraday's Life and Letters. *See* Jones, H. B.
 Farrar, Rev Frederic W., *Families of Speech*
 Basque lang like ancient American II 790
 Farses or Parses [Farsīs, Pārsīs] (Pers)
 Peris remote ancestors of II 398
 Farvarshi. *See* Fravashi
Fasti. *See* Ovid
 Fatalist(s, ism)
 believers in karma are not II 305
 blind, result of ignorance I 643
 karma is not I 639
 Fate(s). *See also* Destiny, Karma, Lipikas
 decrees of, in astral light II 236
 Iblis agent of II 394
 karma, nemesis or I 642-3; II 420-1n, 604-5
 &n
 karmic, of nations II 644-6, 675-6
 lead atoms back I 143-4
 Μοῖρα (destiny) & Moira, goddess of
 II 604-5 &n
 Norns make known decree of II 520
 Zeus cannot escape II 414
 Father(s). *See also* Fathers
 cold mist or I 82

- Helios, later called II 44
 "I and my, are one" I 265, 574
 of Jesus & Jehovah II 509
 the One II 113
 parent dhyāni-buddha or I 574, 578
 secret meaning of, & the Son II 231n
 seven, & 49 sons II 564
 seven planets or I 575
 side of, 1st creation I 356n, 450
 Son &, are "universal mind" II 492
 Son &, as Sun & Moon I 229
 vital electric principle of Sun II 105
- Father-Aether or -Ether, highest principle,**
 Archæus I 51-2, 460, 465
- Father-Mother. See also Hyle, Ilus**
 breath of I 144
 cross in circle I 11
 darkness is I 40
 dhyāni fr the bright II 55
 differentiated world-soul I 140
 fire & water or I 70
 first differentiation of Kosmos I 18; II 236
 first emanation of II 43
 germ (egg) furnished by II 131
 of gods or Oeaoohoo I 68
 Noun (Egy) or I 312
 one during pralaya I 41
 one w aether, ākāśa I 75-6
 primordial flame proceeds fr I 88
 ray & chaos I 70
 spins a web I 83
 spirit & substance I 41
 svabhavat or I 60, 98n
 Yliaster of Paracelsus I 283
- Father-Mother-Son. See also Trinity**
 becomes four I 58-9
 Brahmā is I 41
 Hermes on I 436
 kabbalistic I 18
 triangle & I 614; II 582
- Fathers. See also Father(s), Pitris**
 could not make thinking man II 102
 created bodies II 115
 failure of I 194; II 105
 human race fashioned by II 605
 lunar beings II 88, 115
 nature-spirits II 102
 pass thru all Earth forms II 115
 Pitri-Pati, lord of II 44
 progenitors of men II 45
 of wisdom called Pitar II 394n
- Father Sadik**
 Noah, Melchizedek & II 391-3
- Fathers of Church. See Church Fathers**
- Father Tree (Koran)**
 phoenix myth & the II 617
- Fauna**
 appears cyclically II 325n, 733
 of Atlantic isles similar II 782, 791-2
 Australian II 196-7
 changes every round, race, etc I 183-4; II 262
 descends fr primordial monsters II 186, 276
 of Europe II 714
 New & Old World, very similar II 792
 West Indian & West African II 782
- Faure, electric accumulators of I 580**
- Faye, Hervé Auguste E. A.**
 astronomers & geologists I 496
 heat of nebula I 505
 nebular theory of I 588, 599
 on sun spots I 541n
 — "Sur l'hypothèse de Laplace"
 Phobos, Mars' satellite I 165
 — "Sur l'origine du système solaire"
 comets generated in solar system I 500
- Félix, Father, *Le Mystère et la Science***
 science rejects life's mystery I 670
- Female(s). See also Male, Vāch**
 Adam male & II 127
 Catholic, emblem II 38
 Daksha creates II 163, 183
 earth, water, passive II 130
 form symbolic of esoteric philosophy I 351
 generative power (Arg, Arca) II 416n
 logoi male & I 246
 -male or ansated cross II 217
 Moon, generative principle I 228-9 &nn;
 II 65-6
 power in nature, 2 aspects of I 431
 seven, of *Anugītā* discussed II 639
 vertical line, male & II 30
- Ferguson, James [1710-1776]**
 believed many worlds inhabited II 706
- Fergusson, James [1808-1886]**
 — *A History of Architecture*
 cyclopean works in Peru, Greece II 745
 — *Illustrations of Rock Cut Temples . . .*
 Hindu Zodiac fr Greeks II 225
 Indian architecture, zodiac fr Greece II 225
 Indian cave temples after Egyptian II 220n
- Ferho, of Nazareans I 195**
- Feridan [Feridūn] (Pers)**
 vanquishes Zohac II 398
- Ferment(ation)**
 fiery lives, microbes, etc I 262-3 &nn
 Pasteur, Bernard I 249n
- Fern(s)**
 Carboniferous giants II 276

- colossal, & mosses of today II 733
forests fr 3rd round II 712
gigantic in Miocene (Pengelly) II 726
pine oldest tree after the II 594
- Ferouer. *See* Fravashi
- Ferrel, William II 64
- Ferrier, on mind & matter I 124-5n
- Fetahil [Pthahil] (Gnos)
begat 7 races I 248
creates our planet I 195
identical w pitris, Prometheus I 195n
ordered to create, failed I 194; II 239
- Fétichisme* II 346. *See also* de Mirville, *Des Esprits*
- Fetus. *See* Foetus
- Fiat Lux
Adam Kadmon & I 246
angels commanded to create II 239
“Let there be Sons of Light” I 481
Lévi on I 259n
- Rabbi Simeon explains I 215-16n
- Fichte, Johann Gottlieb
Absolute of, & Vedānta I 50
Advaita doctrine of I 79n
on *Seyn, Daseyn* (Ger) I 281n
unity of man w god-spirit I 79n
universal consciousness I 51
- Ficino, Marcilio (Vicinus in tx)
on anthropomorphic gods II 601-2
- Fieid(s) I 612
bhūtas of *Viṣṇu Purāna* II 102n, 163
gods became II 237 &n, 274
- Fiery
breaths & sephīrōthal triad I 213
gold or, masculine principle I 364
nature of 1st dhyāni-chohans I 82
wind, glowing cosmic dust I 107
- Fiery Dragons (of Wisdom)
comets or I 203
dhyāni-chohans II 280n
not fiery serpents II 212
- Fiery Lives
analogy of asc & desc arcs I 262-3n
builders & destroyers I 262-3n
Commentary on I 249-50
direct the microbes I 262n
globe, 1st round, built by I 259
independent living beings II 117
- Fiery Serpent(s) I 414, 442; II 206, 387n. *See also* Fiery Dragons, Magic, Serpents
bite of, & brazen serpent I 364
described I 364 &n
God moving on chaos I 74-5
Levites called, black magic II 212
- Fiery Wheels, Four Mahārājas or I 126
- Fifth Race. *See* Root-Race-5th
- Fifth Round. *See* Round-5th
- Fifth Rounder(s)
abnormally developed intellects II 167
discussed & explained I 161-2
- Figanière, Visconde de, “Esoteric Studies”
on monadic evolution II 289n
new types of man each round II 290
- Figuier, Louis
materialist, admits spirits I 620
— *The Day After Death*
traditions have scientific weight II 136-7
- Figures. *See also* Numbers
keys to esoteric system I 164
language of the elements I 464
occult, withheld I 170, 206; II 251
zero & I 99, 360-1
- Fiji Islands II 788
- Filia Vocis. *See also* Bāth-Kōl
Vāch, Sephīrah, Kwan Yin I 431n
- Filioque Dogma, separates Roman & Greek churches II 635
- Filippi, Filippo de II 646
- Fils de Dieu, Les.* *See* Jaccolit
- Finite
cannot be perfect II 487
cannot conceive the Infinite I 51
infinite &, re monad & duad I 426
infinity cannot know the I 56
- Finns, 7th subrace, 4th root-race II 178
- Fire (element). *See also* Agni, Elements, Fires, Heat, Pārsis
active, male principle II 130
aether &, ātma-buddhi I 216
aether in purest form I 87
Agni (Vedic) II 101, 114, 381, 413-14n
air, water, earth & I 284; II 114, 616
Al-Orit god of II 361
angels (kumāras) II 243
born of water I 379
burns away lower senses II 639
circles of II 103, 232, 275n
cold, luminous I 250
deity presiding over time I 86
destroyed some races II 307n, 309, 725-6
discovered by inventors II 373
dragon of wisdom fr water & I 470
essence of, & flame I 6
ethereal & terrestrial I 469
finds refuge in water I 402
first after the One I 216, 447
first manifest material I 250
flame of, endless I 85n

- by friction explained in Vedas I 523
 gandharva forces of solar I 523n
 genii of, are Kabiri-Titans II 363
 giving knowledge of future I 339
 God is a living, (*Acts*) I 121
 god of II 236n
 gods discussed I 340-1
 higher self in *Anugītā* II 638 &n
 Holy Ghost as, [*Acts*] I 402
 hydrogen is "fire, air, & water" II 105
 initiation trials of II 566n
 is all the deities I 101; II 567
 Isis & Osiris or water & II 583
 kabbalistic works on I 339
 Kārttikeya born fr water & II 550
 least understood of elements I 120-2
 life, heart, pulse of universe I 216
 light, flame &, in Stanzas I 81-2 &n
 living magnetic I 338 &n; II 311n
 living spiritual, & man II 79, 102
 lotus product of, & water I 57, 379n
 male generative principle I 57
 marriage of, & water I 341
 Melhas or, -gods II 34
 Mithra, Mithras, & II 130
 never discovered II 523-4
 one element or I 101
 origin of, (Plato) II 373
 origin of, 1st round I 259
 people born of water & I 439n; II 605
 pillar of, (*Exodus*) I 338n, 437
 primordial, not physical I 69-70
 progeny of electricity I 81-2
 Prometheus & II 520, 523-4
 pure ākāśa I 253
 pure spirit of, in Sun I 493
 purifies manas II 639
pyramid derived fr II 594
 related to sight, etc II 107
 Rosicrucians defined, correctly I 121
 Rudra god of II 280n
 sacred II 77, 80, 101n, 171, 363, 759
 St Mark, lion &, (table) II 114
 science does not explain I 121, 141-2, 521
 sevenfold, manifested I 87
 solar II 105
 sons of, (agni-putra) II 363
 spirit of, fructifies I 379
 spiritual II 79, 105, 109
 śuchi or solar II 57n, 102, 105
 swallowed by air (pralaya) I 372-3
 symbolizes divine spirit II 113
 third race could live in II 220
 thunder, Jove, Agni or I 462
 triple, invisible I 87
 triple, of central spiritual sun I 87
 universe fr air, water & I 92 &n
 Vaiśvānara is living magnetic II 311n
 various names of II 114
 vital II 267
 water &, or Mother & Father I 70
 water &, produced matter II 65
 worshipers II 361
 Yazatas II 400n
- Fire (of Mind).** *See also* Lucifer, Prometheus
 -angels & divine rebels II 243, 246
 black, of *Zohar* (wisdom) II 162
 of the celestial gods II 210
 creative II 101, 270, 414
 first 2 races had no II 107, 113
 higher self or II 109
 holy, or Kabiri II 3
 of passions II 99, 105
 producer II 244
 Promethean, became a curse II 412-13
 Promethean, not physical II 523-4
 -self or light of initiation II 570
 seven circles of, (*Pyramider*) II 103, 232,
 275n, 448
 spiritual, of middle principle II 79
- Fire Atoms.** *See also* Life-Atoms
 become life-germs I 259
- Fire Devas,** divine rebels II 246
- Fire Dhyānis**
 essence of man II 90-2
 incarnate in 3rd race II 91
- Fire Mist.** *See also* Pāvaka
 arhats of the I 207
 ball of, becomes planet II 153
 breath of fire I 83
 after chaotic stage I 453
 "Devourers" & I 259
 primitive chaos luminous I 599
 primordial, & elements I 201, 543
 sons of the I 86, 207, 271n; II 212, 319
 various names for I 140
- Fires.** *See also* Fire, Flames, Forty-nine Fires
 alchemy & secret of II 106
 Earth product of three II 247
 forty-nine I 291, 439n, 520-1; II 57 &n, 85,
 362, 521, 564
 Nārada one of the II 83
 personified in *Vāyu Purāna* I 521
 represent spirit or male element II 64
 sacred, or Kabiri, Kumāras II 106
 seven & forty-nine I 291, 411; II 57 &n,
 362-3, 564
 three, 7, or forty-nine II 247, 363

- Titans-Kabiri sacred divine II 363
- Fire-Self
 an ever-living power II 570
 one w universal Spirit II 638 &n
- First-born I 216, 399, 559
 Ahura Mazdā as II 488
 ancients had no name for I 383
 become asuras II 283
 begin each manvantara II 80
 fr chaos & primordial light I 344
 gods, protogonoi II 43, 490n
 heaven's II 224
 host of builders is I 344
 logoi or II 93
 number for I 89, 91
 Ormazd as the I 113n
 primitive or 1st man I 264
 "privations" of Aristotle II 489
 refused to create II 82, 239, 489
 various names for I 344
- First Cause. *See also* Absolute, Unknowable
 Eternal Cause not I 391 &n
 gods proceed fr II 108
 Logos & I 14-15n, 426
 Naudin's theory of II 119-20
 not Parabrahman I 14 &n; II 108
 Plato's, eternal Idea I 214
 point, monad or I 426
 Pratt on, & Space I 9n, 342 &n
 Space container of unknown I 342
 Western speculation on I 327
- First Logos. *See also* Avalokiteśvara, Logos,
 2nd Logos, 3rd Logos, Verbum, Word
 Ādi-buddhic monad manifests as I 571
 Aeon, Aion or I 351
 concealed deity & I 437
 heavenly man is not II 599
 Kwan-shi-yin I 452
 Microprosopus is not I 215 &n
 names of I 351-2
 One, & mūlaprakṛiti I 273-4
 Parabrahman unknown to I 429
 paśyantī form of Vāch I 138, 432
 ray of, uses Adam Kadmon I 214
 Second &, 2 Avalokiteśvaras I 72n
 sexless II 128
 sleeps in bosom of Parabrahman I 429
 unborn, eternal energy I 130n
 unmanifested "First Cause" I 16
 Verbum or I 137, 428
 Vishnu, Brahmā 2nd Logos I 381n
- First Principles. See* Spencer, H.
- First Race. *See* Root-Race-1st
- First Round. *See* Round-1st
- Fish, Fishes. *See also* Dāg, Matsya, Oannes,
 Pisces
 amphibians evolved fr II 256-7
 androgynous forms found in II 118
 atrophied 3rd eye in some II 296
 avatāra of Vishnu I 263-4, 369, 385; II 69n,
 139, 307, 578
 Bacchus called the II 313
 bisexual before mammals II 594n
 Dāg-on was a, & messiah I 653
 divine meaning of, is savior II 313
 dogs w tails of, (Chald) II 54
 Ea (wisdom) or sublime II 495n
 forms of, fr 3rd round II 257, 712
 giant II 201
 Hea (Chald) the intelligent II 26n
 human foetus & II 684-5 &n
 "I am the, of the great Horus" I 220
 Jesus & followers called II 313 &n
 Joshua son of the I 264
 man-, (Chald) I 264; II 54, 495n
 materialists compared to II 370
 Meenam (Mīna) zodiacal sign I 385
 men w, -bodies II 63
 Messiah connected w I 385
 most, preceded man in 4th round II 594n
 Mother-, or fiery, & spawn I 97
 septenary cycle among II 622
 sin, Moon & I 238, 263-4
 Southern, in zodiac I 663
 symbol in both Testaments I 264
 theological meaning of, phallic II 313
 Triton a man- II 578
 Vaivasvata &, avatāra I 369; II 139
Zohar allegory of I 393-4
- Fiske, John, [*Darwinism, & Other Essays*]
 defense of Darwinism II 680
 — *Myths & Myth-Makers*
 Lyell differed w, re myths II 787
 myths uncivilized, not profound II 786
 — *Outlines of Cosmic Philosophy*
 glacial epoch II 778-9n
- Fission
 cell division, nucleus splits II 166 &n
- Five. *See also* Pentagon, Quinary
 becomes 7 (nirvāna) II 580
 binary & ternary I 384; II 575-6
 -fold nature of kumāras II 585
 kumāras described II 577-8
 Makara & II 576-80
 strides of Fohat I 122
 symbol expl I 391; II 575-80, 583
 symb of life eternal & terrestrial II 579
 symbol of womb I 391

- three, 7, &, in Masonry I 113n
 Five Ministers of Chōzzar (Gnos)
 androgyne II 577
 sixth & 7th kept secret II 578
 Five-pointed Star II 464. *See also* Pentacle
 microcosmic, or man I 219; II 576 &n
 reversed, symbol of kali-yuga I 5
Five Years of Theosophy I 530n; II 673n
 adepts on nebular theory I 590, 593-4
 atoms drawn back to us II 672 &n
 cometary matter different I 142, 597
 consciousness II 598
 on constitution of Sun I 528 &n
 dual meaning of Vedas I 270n
 Egyptians, Atlanteans, etc II 436
 “Elixir of Life” & initiates II 499
 Greeks vs Atlanteans II 743n
 Kalapa I 378n
 on kingdoms I 176-7
 kriyāsakti II 173 &n
 land bridges to South America II 327
 Makara II 576-80
 metempsychosis I 455
 prajāñā I 139
 primary prakṛiti is ākāśa I 256
 septenary man I 157-8
 six primary nature forces I 292-3
 Sun has all the elements I 583
 thread doctrine I 610
 Fizeau, estimates Sun’s heat I 484n
 F. J. B. (in *Athenaeum*)
 on meaning of term “species” II 647n
 Flagee of Paracelsus, dhyanis or I 222n
 Flame(s)
 agnishvāttas or II 79
 Ahriman surrounded by II 516
 assist Christian creator I 440
 battle of the I 202
Book of Concealed Mystery re II 83
 born of Universal Mind II 232
 on descent becomes whirlwind I 97-8n
 divine or Fiery Lions I 213
 dropped spark into Australians II 318
 fr a fire, endless I 85n
 fire reflection of the One I 121
 hierarchy of spirits I 86; II 63-4
 identical w devas, rishis, etc II 85
 incarnate in 3rd race II 247-8
 Kali the black I 443
 land on Earth II 232
 light, fire &, in Stanzas I 81-2, 599n
 listed II 247-8
 lords of, refused to create II 77
 man needs 4, & 3 fires II 57 &n
 Melha lord of II 63
 physical light & I 259n
 primordial I 88
 progeny of electricity I 81-2
 pure, self-conscious angels II 318n
 rays of the one dark II 234
 root that never dies I 34
 solar, are reflections I 530
 sons of the II 282
 spark is the vehicle of I 265
 spark will rebecome the I 265
 spirit of I 458n
 three-tongued, & 4 wicks I 237 &n
 in Zend Avesta II 516
 Flamma [alchemy]
 -Durissima, -Virgo (chart) II 114-15
 sulphur, spiritus & II 113
 Flammarion, Camille
 — *La Pluralité des mondes habités*
 Jupiter not molten II 135-6, 707
 life on other worlds I 606n; II 45, 699, 701
 many judge other worlds by ours II 702-3
 Flint
 magic properties of II 341
 psychic natures enshrined in I 608n, 609
 Flints
 in Miocene II 675, 678, 688n, 723 &n, 738n,
 740n, 748n, 755
 scientists disagree re II 751-2 &n
 Flood(s) I 389, 397n; II 150. *See also* Cataclysm,
 Deluge, Noah
 Atlanteans divined coming of II 429, 610
 Atlantis nearly wiped out by II 309, 350
 Babylonian & Mosaic II 222
 of Deukalion II 519
 first, at end of satya-yuga II 146
 first cosmic, was creation II 139
 first, in Aryan memory II 332
 great, allegorical & cosmic II 146, 307-10
 Great, is Old Dragon II 352-3, 786
 great, of 3rd race II 331
 great sidereal, & Vaivasvata II 310, 313
 Jupiter reanimates race after II 270
 M’bul or waters of the I 385
 M’bul caused waters of, to fall II 139n
 of the Nile II 353
 no, 3102 bc I 370
 Noah’s I 370, 444n
 Noah’s, not Central Asian II 141
 occult science survived great I 341
 second, of 4th race II 146
 Vaivasvata saved race fr II 309-10
 various II 141-8, 222, 353
 Zoroastrian II 356

- Flora, Floral II 741
 Australian Oolitic II 196-7
 changes periodically II 53
 evidence & Atlantis II 726-7, 781, 783, 790
 men, animals &, once huge II 276, 733-4
 similarity betw Old & New Worlds II 792
Flora Tertiaria Helvetiae. See Heer, O.
 Florence, built on Etruscan cities II 221
 Florida, built out by corals (Agassiz) II 133
Florilegium. See Stobaeus, G.
 Flower, Sir Wm. H. II 196n
 — “Classification of the Various . . .”
 three human types today II 471n
 — “The Study & Prog of Anthropology”
 monogenistic origin of man II 169
 Fلود, Robert, *Tractatus apologeticus* . . .
 Light & Darkness identical I 70
 Fluid
 Fohat as universal vital I 493
 primitive, of Kant I 623
 theory of electricity I 508, 516
 theory of heat discussed I 515-17
 Flute of Pan, symbology of II 581
 Flying
 camel II 205
 dragons II 387, 676
 fiery serpents II 206 &n
 Fo-ch’ou (Chin)
 teacher, miracle maker II 215 &n
 Foetus (Fetus). See also Embryo, Recapitulation of Embryo
 changes of, & rounds I 184; II 257, 684-5
 conception of, mystery II 174
 cycles of human I 389
 developed fr what? I 222
 digestion in II 131
 gill-clefts in human, expl II 684-5
 growth of, fr germ to man I 222-4; II 177, 187-8
 & oviparous early 3rd root-race II 132
 tail in human, described II 685
 vegetable phases of II 685n
 Fohat (“Turanian compound”) II 586
 abodes of I 204
 androgynous energy I 137
 “Ares” of Paracelsus I 284
 asleep & awake I 109
 Aurora Borealis, Australis & I 205
 awakens primordial matter I 82, 110
 axial changes guided by II 329-30
 breath of I 635
 bridge betw spirit & matter I 16
 brings ray in union w soul I 119
 circular motion & I 201
 cosmic electricity I 76, 85, 111-12, 144-5, 493, 554
 cosmic energy I 328
 desc I 16, 76, 109-12, 204-5, 328; II 400n
 differentiated light I 216
 divine love, Eros or I 119; II 65
 double triangle & I 216
 emanation of powers behind I 139
 evolution guided by II 649n
 fiery whirlwind I 108
 force accompanying ideation I 110-11
 fourth son of, & Crookes I 562
 genesis, birth of I 145, 328
 guided by univ intelligence I 493; II 330
 guides star’s death, rebirth I 147
 hardens the atoms I 85
 hissing, or serpent I 76
 impresses thought on substance I 16, 85; II 649n
 instrument of Logos I 137n
 key to symbols, allegories I 673
 life-electricity I 137, 139; II 65
 life fr action of I 526n
 Light of the Logos I 137, 602 &n; II 400n
 lords propelled by II 86
 male-female, bipolar I 145
 manifested & unmanifested I 109-10
 as many as there are worlds I 143n
 not a personal god I 139
 objectivizes 7 centers of energy II 604n
 Pramati son of II 413-14n
 prāna, male, active I 525n
 produces 7 laya-centers I 147-8
 rich w dhyāni-chohanic thought II 649n
 runs the manus’ errands I 63
 scientists not asked to accept I 590
 separates & places sparks I 116
 separates matter into atoms I 76
 sets nebulae in motion I 84
 sets world germs in motion I 672
 sevenfold I 139, 145, 554
 seven sons, brothers of I 145, 204-5, 216, 523-4, 554
 shapes atoms fr crude material I 112
 solar energy I 111
 steed, thought the rider I 107-8
 swastika emblem of II 587
 synthesis of nature’s forces I 672
 thread of, & the Spark I 238
 three & 5 strides of I 112, 122
 Toum &, identic I 674
 turns seed, curds opposite direction I 673
 vehicle of Primordial Seven I 108
 Fohi (Chin) Heavenly Man

- biblical patriarch (Bailly) I 648
 men of II 26-7
 trigrams of II 554
- Foh-maeyu [Fo mai-yu] (Chin)
 temple of Buddha II 215
- Foh-tchou. *See* Fo-ch'ou
- Foix, François de
 — *Le Pimandre de Mercure . . .*
 disfigures Pymander II 114, 491 &n
 man, animals double-sexed II 96 &n
 man's 7 principles II 491-2
- Fo-kien, sacred library in I 271n
- Fo-kone-ky. *See* Fa-Hien
- Folklore(s). *See also* Allegory, Legends,
 Myths
 based on fact II 393
 historical lining to all I 303
 similarities among II 393
- Fontenelle, B. de I 304
- Footprints, fossil II 10, 755
- Foraminifera, Paleozoic, same today II 257
- Forbes [Cotes, Roger] I 492
- Force(s). *See also* Elementals, Energy, Powers
 activities of entities I 146, 293
 aether source & cause of I 508
 ākāṣa necessary to understand I 587
 all bodies connected by universal I 511
 atoms & molecules centers of I 507
 blind, fallacy of II 298, 475-6, 648-53
 breath of life, never-dying II 589
 Butlerof on I 517-18
 centripetal & centrifugal I 282n, 416, 593,
 604; II 24, 170, 261
 the coming I 554-66
 commanding the I 514n
 correlation of I 96, 521, 674 &n
 correlations of elements & I 373n
 cosmic manifestation & II 24-5
 cosmic, seen by seer I 633-4
 Crookes q on I 550-1
 Cuvier doubted nature of I 490
 danger of Keely's I 563-4
 defined as body in motion I 502n, 518
 design in seemingly blindest I 277
 effects of the 4 elements I 342
 electric & magnetic, at poles I 205
 equilibrium of, (Grove) I 497 &n
 ever-acting cause I 93n
 first constructive, or builders I 344
 generated by Powers I 520
 God of religion abstract I 397
 gods, called esoterically I 672
 imponderable, intelligent I 587, 671n
 incorporeal stuff I 508
 independent of matter (Hirn) I 512
 intelligence of nature's I 279, 287, 425, 499,
 587, 604
 intracosmic intelligent, & God I 529
 Keely's "New" I 565-6
 known, worshiped by ancients I 509
 ladder of I 554
 latent in laya I 140, 155
 laya noumenon of I 148
 life rules, (de Quatrefages) I 540
 little understood I 424
 male & female II 84
 manifestation & 2 contrary I 282
 manifested unknown realities I 509
 matter & I 111n, 491, 511-12, 518
 -matter-chance trinity of science I 505
 matter-god of science I 509-10
 "modes of motion" I 146-7, 671n
 molecular energy or I 670
 monadless spiritual I 632
 motion &, not separate I 512
 motion of I 517-18
 motor-, Le Couturier on I 502
 moving matter I 554
 of nature aspects of univ motion I 147
 Newton's doubts re nature of I 490
 not a property of matter I 491
 occult, of cardinal points I 122-3
 ONE, of *Genesis* I 337
 originate in solar vital principle I 591
 perceivable states of matter I 143n
 phlogiston & substance of I 511-12
 physical, vehicles of elements I 469-70
 psychic & spiritual, origin of I 515n
 pure, nothing in physics I 510
 a quality of *something* I 509
 resides in atom I 511-12
 śakti as 6-fold I 292-3
 same, each manvantara I 145
 secondary agents (Jaumes) I 506
 semi-intelligent I 514n
 septenary I 290; II 492, 612, 621n, 631, 732
 space, matter &, (Pratt) I 615
 spirit, matter & I 341; II 103
 spirit or demon behind every I 633
 spiritual entities (Pythagoras) I 492-3
 spring fr upādhi of ether I 515n
 Stallo on mass & I 510-11
 Subba Row on I 292-3
 substance of some kind I 511, 514
 -substance-time a trinity I 582-3
- Force and Matter. See* Büchner, L.
Forces non définies, Les. See Rochas d'Aiglun
 Forest, symbol of man's life II 637

- Forethought, fr $\pi\rho\delta\ \mu\eta\tau\iota\varsigma$, Prometheus II 413n, 420n
- [Forlong, General J. G. R.], *Rivers of Life* degrades tree & serpent worship I 405
- Form(s) I 480. *See also* Ideas, Prototypes, Rūpas
- adept's power to change his II 705n
- all, exist in prototype I 281-2
- all primordial, spheroids I 65
- change each round, race II 262
- drop of water spheroidal I 98n
- of early races II 17-18, 102, 109, 121, 164-7
- fifth race 1st symmetrical II 294
- Heavenly Man model for all I 89, 183
- human, change least II 256
- life precedes & survives I 222
- man passes thru all, in 1st round I 159
- no, without astral prototype I 282 &n; II 660
- previous human, not lower II 260
- record of, in strata meager II 260
- rounds, races &, (Figanière) II 289n
- secondary consideration II 262
- septenary groups of II 593, 622
- spirit evolves, out of aether I 332
- thrown off fr man during 3rd, 4th rounds II 683, 685
- universal deity & I 492-3n
- Fortnightly Review*
- Grant Allen on Neanderthal skull II 687
- Fortunate Islands, origin of life on II 398
- Forty-nine Fires, Globes, Races, Stages
- Commentary on I 290-1
- every one of, a distinct function I 521
- explained I 520-1; II 57 &n, 564
- in *Leviticus* II 618, 747-8
- seven &, in India I 411; II 611
- seven &, worshiped II 362
- Forty-nine Stations
- for Earth monad each manvantara I 238
- Fossil(s). *See also* Giants, Mammals, Reptiles
- absence of transitional, (Mivart) II 697
- ancients knew of early race II 285
- astral, fr 3rd round II 68n, 684
- Atlantean II 740, 753, 791-2
- earliest known II 254
- of Eocene man predicted II 690
- Eur, cannot prove man's antiquity II 725
- few, fr earlier rounds II 730
- first 2 races left no II 289
- of flying camel or pterodactyl II 205-6
- geologic displacement of, (Winchell) II 325n
- geologic, record imperfect II 260
- of giants II 277, 285
- of man & ape II 675-80
- of monkeys in Miocene II 723n
- no, missing links II 260, 660-1, 674, 681 &n
- Oolitic (Jurassic), & Australia II 196-7
- of Paleolithic man II 686n
- Swiss cattle fr, -oxen II 287
- why no giant human, in dolmens II 753
- Foster, Sir Michael, *Textbook of Physiology*
- development of embryo II 131-2
- Foucault, J. B. L. on heat I 502
- Fou-kone-ki*. *See* Fa-hien
- Fountain of Life
- Earth's, described II 400n
- in Fortunate Islands II 398
- Four. *See also* Cardinal Points, Mahārājas, Quaternary, Yugas
- becomes symbol of truth as cube II 600
- Chinese dragons, genii I 408
- female or matter I 36; II 592
- forms of Vach I 138, 432
- grades of initiation I 206
- holy, sacred I 92, 98, 99, 442
- Key-Keeper of nature II 600-1
- kumāras sacrificed themselves II 281-2
- lords full of passion II 212
- lower principles or soulless animal II 604
- Mahārājas I 122-8, 408
- man's elements & II 604
- mean betw monad & heptad II 599
- mouthed Dragon-lake II 204
- planes of manifestation I 200
- rivers of Eden I 367
- sons of God (Egy) II 213
- soul contains number II 575
- streams of milk, etc I 367
- symbol of chaotic matter II 600n
- Tetraktys, sacred square or I 89n
- three &, male, female I 321
- three & 3 &, or ten II 564
- truths of 7 given so far I 42
- united w 3 became perfect II 601
- Four, the Sacred
- allegorized in *Linga Purāna* II 282
- four-lettered ineffable name II 282n
- remain to serve mankind II 281-2
- Tetraktys, Self-Existent One or I 88
- Four Circles
- equator, ecliptic, 2 tropics I 204
- Fohat's 4 sons placed in I 204-5
- Fourmont, Étienne, *Réflexions* . . .
- Genesis* 4 not understood II 375
- Four Quarters
- each of, w 7 parts I 408

- four Mahārājas preside over I 122
lipikas guardians of I 103-4 &n
Fourteen Precious Things I 67 &n
Fourth
of any series unique I 182-3, 586n
dimension of space discussed I 251-2 &n
number the turning point I 586n
Fourth Gospel. *See* *John, Gospel of*
Fourth Race. *See* Root-Race-4th
Fourth Round. *See* Round, Fourth
Four Truths
nidānas based on the I 39
teachings on the, secret I 45
Four Winds, carry out karma I 123
Fox, can mate w dog II 287
Fradadhafshu (Avestic, Tradadhafshu in tx)
globe C. of Earth chain II 759
Fragment K 3454 (British Museum)
on Chaldean god Zu II 283-4n
Fragments. *See* Cory, I. P., *Ancient Fragments* . . .
Fragments d'une histoire de la terre . . . *See*
Rougemont, F. de
France
field of giants in II 277
land connection w Britain II 750
nearing a catastrophe I 646
once joined w Newfoundland II 791
Paleolithic man in II 523, 686
rocking stones in II 342n
Franck, Adolphe D., *La Kabbale*
Ayin, Ain-sōph, No-Thing I 350
Dabar or Word I 350
modern Kabbala fragmentary II 461
"narratives of the Doctrine" II 447
race that was destroyed II 2
two thaumaturgists I xliiii
Francoeur, L. B., *Philosophie naturelle*
attraction alone not enough I 529
— *Uranographie*
combining attraction, repulsion I 529
François de Tours. *See* Foix, François de
Frankenstein I 594
mechanical animal of sorcerers II 427n
without mind man less than II 56
Mrs Shelley's, explained II 349
physical-chemical evolution a II 652
Fravashi (Avestan, Farvarshi in tx)
divine impersonality of II 478
ferouer or II 478-9
immortal man, higher ego II 480n
privations, ideal types II 489
"soul" of all creations II 480
- Freedom
instinct in all creatures II 484
intellectual, & sons of Mahat II 103
Freemasonry. *See* Masonry
Free-Will I 639; II 304n, 412
Prometheus preferred II 420-1
French *Encyclopaedia*. *See* *Encyclopédie*
[Fréret, Nicolas], on Chinese year II 621
Fresnel, Augustin-Jean
held ether to be discontinuous I 482
phenomena of polarization I 486
Freund, Dr Wilhelm
— *Latin Lexicon* [*Wörterbuch* . . .]
Sodales, priest colleges II 212n
Friday, Venus day I 652
Frog(s)
air-water symbol I 358
church lamps shaped like I 386
Egyptian symbol I 385-6
in the Moon creative god symbol I 355
Frost Giants. *See* Hrimthuruses
Fruit (of Tree of Knowledge)
Adam, Eve warned against II 267
church fathers made, forbidden II 98
eating, brought on struggle II 272
eating, man becomes like elohim I 276
soma is the II 499n
of tree (various) II 97-8
Fruits, brought fr higher spheres II 373-4
"Fuel of the Sun." *See* Williams, M. M.
Fuerst. *See* Fürst, J.
Fuga et Inventione, De. *See* Philo Judaeus
Fundamental Conceptions. *See* Strachoff, N.
Fundamental Propositions, Three I 14-20
Fundamento Sapientiae, De. *See* Paracelsus
Funerary Ritual of the Egyptians. *See* Rougé
Fürst, Julius, *Hebrew and Chaldee Lexicon*
Cain, Vulcain II 392-3n
crucifixion & nailing II 558
Yaho, IÃO II 541
Fusaiolos (terra-cotta discs)
swastika on, at Troy II 101
Future
adept may read I 631
giants read, in stars (Creuzer) II 285
of individuals & magic mirror II 179
past &, alive in present I 105
past, present & I 37, 43-4; II 446
predicted on math principles I 646
Fylfot (Norse swastika)
4-footed cross, II 546

G

- Gabiri [Gabri] (Pers)
 Kabiri became II 363n
- Gabirol. *See* Ibn Gebirol
- Gabriel, St (archangel) II 248. *See also* Angel, Elohīm
 denounced fallen angels II 382n
 dhyāni-chohan or I 42
 divine rebel II 246
 eagle (Ophite) is I 127n; II 115n
 lilies of, & lotus I 379n; II 472
 Lord of Iran I 576; II 538
- Gades, Wilford mistakes, as Atlantis II 406n
- Gadir, Sacred Columns of
 mysterious characters on II 345n
- Gadolinium, a compound I 625
- Gaea, Gaia (Gk) Earth
 Aditi-, primordial matter II 65
 children by Uranos II 269 & n
 Earth & digit three II 583
 gamma (Γ) symbol of II 590-1
 great cosmic deep II 269
 Holy Ghost or I 109
 sons of, or initiates II 591 & n
 Tethys or II 65
- Gaganeśvara (Skt), name for Garuda II 565
- Γαῖῆος (Gaiēios, Gk) Tau or initiate II 591n
- Gaina [Gaṇadevas in *VP*]
 7 classes of, in orb of Sun I 290
- Galen II 132
- Galilean Adept (Jesus) II 231
- Galilee, stone circles in II 755
- Galileo II 534
 animated atoms of I 568-9
 retaught elemental vortices I 117, 623
- Gall, Reverend James, *Primeval Man* . . .
 Satan & pre-Adamic races I 324-5
 science & the Bible I 323n
- Gallery of Argeak. *See* Argeak
- Galli, Kadeshim or II 460
- Gallu, Chaldean spirits II 248n
- Galukpas. *See* Gelukpas
- Galvanism, aspect of Archæus I 338n
- Gamma (3rd Gk letter)
 symbol of Earth, Gaia II 583, 590-1
- Gamut (scale), Hindu I 534
- Gāndhāra (Skt), quality of sound I 534
- Gandharvas (Skt) I 571
 both psychic & physical II 585
 four Mahārājas I 126
 gods & men II 211
 highest dhyāni-chohans II 585
 inhabit astral plane II 90
 instructors of men II 584
 seven sons of Fohat are I 523-4
 6,333 of I 523n
 spirits of heaven (Purānas) II 369n
 Vāch becomes Virāj to punish II 143
 various synonyms of I 92
- Gandunia(s). *See* Gan-Eden
- Gan-Eden, Gan-Aeden, Gandunia(s) [Gan-
 'eden] (Heb). *See also* Garden of Eden
 Babylonia & Mesopotamia II 42n, 202
- Gaṅgā (Skt) Ganges River
 emerges thru Kapila's Pass II 571
 Mandākin or I 385
- Gaṅgādvāra, door, gate (pass) of Ganges River
 II 571
- Gaṅgā-putra, Kārttikeya called II 550
- Ganges River II 130. *See also* Gaṅgā
 Agni, Kārttikeya & II 550
 flows fr Lake of Dragons II 204
 sources of II 571
- Gånggrifter, dolmens in Sweden II 752
- Ganoids, & primary oceans II 160
- Ganot, Adolphe, *Éléments de Physique*
 defines matter I 670
- Ganymede, cycles & Aquarius II 785-6
- Gaokerena [Gaekarena] (Pahlavi)
 white Haoma II 517
- Garden of Eden. *See also* Curse, Eden, Gan-
 Eden
 Adam garment of light in II 112
 Adam of, forefather of our race II 503
 Ādi-Varsha was, of 1st races II 201
 belongs to 5th race II 203
 cherub at gate of I 127
 Christian vs occult meanings of II 202
 on Euphrates River II 203
 of initiates no myth II 494
 kabbalistic, & nirvāna comp II 204
 locality of, now submerged II 494
 never property of Jews II 203
 primitive man w elohīm in II 349

- Protestant, discussed I 612
 serpent of I 406-7, 414, 422
 [Skinner on] II 543
 temptation of, invented I 383
 tree in I 114, 247; II 30-1, 97, 494
 true meaning of, (*IU*) II 496
- Garden of Hesperides, Atlantis & II 791
- Gardner, J. Starkie
 — “Subsidence & Elevation . . .”
 land connections II 782-3
- Garga
 Nārada surpasses II 49
 oldest Indian astronomer II 49n
- Garuḍa (Skt)
 coeternal w Vishnu I 366
 descends fr reptiles II 253-4
 Indian phoenix story of II 564-5
 Kaśyapa father of II 253-4
 king of feathered tribe II 181
 manvantaric cycle or I 421
 offspring of Vinatā I 366
 Sāmba uses, to invite Magas II 323
 son & nephews of II 570
 stands for mahā-kalpa I 366; II 565, 570
 vehicle of Krishna, Vishnu I 366; II 323, 564
 Vishnu rides on I 421
- Garuḍa Purāna*, Wilson on II 565n
- Gas(es)
 atoms of, elastic spheres I 513
 effect of occult, on matter I 82
 solids, liquids & I 526; II 136-7n
- Gassendi, Pierre
 material atoms of I 629
 truths of, alloyed I 622
- Gastropoda Shells, in Sahara II 8-9n
- Gāthā(s) [*Avestan* hymns] II 409-10, 517
- Gātra (Skt) limbs
 Vedhas produced fr Brahmā’s II 78, 176n
- Gaudapādāchārya
 commentary on *Sāṅkhya Kārikā* I 457n
- Gaudry, Jean Albert II 646, 676
 — *Les Enchaînements du monde . . .*
 man dates fr Miocene II 714n
 man not crown of ape-stock II 678
 monkey carved Thenay flints II 748
 no Miocene mammals like today’s II 749
 our European forefathers II 739
- Gaul(s)
 Bel Sun-god of II 540
 isthmus once joined, & Eng II 750 &n
- Gaur [Cawr] (Welsh) giant II 342
- Gauramukha (Skt), a family priest II 323
- Gaurī (Skt) or Śrī, bride of Śiva II 76n
- Gautama Śākyamuni. *See* Buddha, Gautama
- Gautier, Armand
 on venoms, alkaloids I 262n
 [Gay, John, *A Thought on Eternity*] q I 26
- Gāyatrī (Skt), fire-sticks & syllables of I 523
- Gebelin, de. *See* Court de Gébelin
- Gebers, Geborim. *See* Gibborim
- Ge’boor-ah [Gebūrāh] (Heb)
 globe A, Earth chain or I 200
 Qai-yin (Cain) or II 315
 sign of cross & II 562
- Gehenna [Gē hinnōm] (Heb)
 Jews immolated children at I 463n
- Geiger, Dr Wilhelm
 — *Civilization of Eastern Iranians . . .*
 on Amshaspends II 358
 on 7- & 3-fold Earth II 757-8
- Geikie, James, *Prehistoric Europe . . .*
 period betw Paleo- & Neolithic man II 715n
 reindeer sketch fr II 720
- Geist (Ger) spirit, word gas fr I 465
- Gellius, Aulus, *Noctes Atticae*
 on word Maia I 396n
- Gelukpas (Tib) Buddhist “Yellow Hats”
 founded by Tsong Kha-pa I 108n
 swastika & II 586
- Gemara Sanbedrin* II 473. *See* *Talmud*
- Gemini
 Castor & Pollux I 366
 Simeon, Levi & I 651
- Gemmatation
 described II 151, 177
 healing, cicatrization & II 166n
- Gems (Gnostic). *See* Gnostic Gems
- Genealogies
 Brahmanical, Biblical II 42
 embrace 3½ rounds II 320-2
 evolution of animals (Purānas) II 253-4
 in *Genesis* II 426
 fr Heavenly Man I 612-13
 of humans (Haeckel) II 87n
 keys necessary to understand II 248
 mythical, of “Budha” II 498
 of rishis I 436
 of Seth & Cain II 391
 symbolic nature of II 391n
- Genera, intermediate, fluctuating II 256
- Generation
 brazen serpent related to I 364
 conception, & astronomy I 312
 divine function I 193
 Egyptian symbols for I 365
 fall into II 104, 129, 204, 230, 231n, 232, 388,
 422, 515, 766
 goat symbol of fall into II 510

- immaculate incarnation I 398-9
 Io moon goddess of II 416
 Jehovah lunar or, god II 40-1, 234, 246n, 464, 466
 Jewish deity symbol of II 470
 lotus symbolized II 179
 matter female element of cosmic II 130
 Moon's influence on sexual I 228n; II 105
 Pan presides over II 510
 sexual union or, & Earth's symbol II 30
 spontaneous II 150-2, 286, 719
 Sun, Moon & I 229
 tau cross symbol & fall into I 657; II 30, 36, 600n
Generazione Hominis, De. See Paracelsus
 Generations of Adam (or *Gen*) II 125, 134
 Generator. See also Generation
 Ammon-Ra the I 367
 Prometheus, of humanity II 519
 sea goddess or Virgin as I 458n
 Genesis
 defined (Wilder) II 24 &n
 universal, fr Commentary II 160
Genesis (1st Book of Bible) II 229, 612
 Abraham & El Elion in II 380
 Adam (man) before animals II 1n
 Adam divides into male, female II 126, 128
 Adam Kadmon in likeness of God II 46n, 467
 Adam knew Eve in II 279
 Adam to rule over Eve II 135
 Akkad capital of Nimrod I 319n
 Akkadian I 357
 angels sons of God II 61
 astronomical like other allegories II 143
 author of II 453
 begins anthropology at wrong end I 246
 Bela, Son of Beor II 706
 Berosus aware of source of II 143
 Cain slays brother II 44n
 Cain son of Lord, not Adam II 127
 Cain to rule over Abel II 135
 came fr Egypt II 1-2n
 caricature of older original II 450
 Chaldean, 2 parts II 54
 in Chaldeo-Assyrian beliefs II 477
 ch 1 far older than 2nd ch I 254
 chs 1-5 mixed by kabbalists II 127, 128
 ch 3 at beginning of 4th race II 410
 ch 25:24-34 on birth of 5th race II 705
 coats of skin I 607
 creation begins at 2nd & 3rd stage II 488, 537
 creation of Heaven & Earth I 346
 creation out of nothing II 87
 creation story & Purānas II 624, 625n
 creations, 2 or more in II 5, 53-4, 252n, 625n
 darkness on face of deep I 70; II 59
 daughters of men I 412, 523n; II 265n, 284, 501, 775
 dead letter, open to criticism II 252
 Enoch the "Son of Man" II 529n
 Enoch "walked with God" II 532
 Enos 1st sexed man in II 715n
 Esau red & hairy II 705
 esoteric book II 203, 252n
 esoteric teachings in I 335-7; II 202
 Eve, creation of II 193
 Fall & Egyptian initiation II 215-16n
 fallen angels in II 228-9
 fall into generation II 388
 fiat lux I 215-16n
 firmament in midst of waters I 254
 first ch, meaning of I 246n, 336-7
 first 4 chs philosophic fragment I 10-11
 first 3½ rounds in II 181
 fruit whose seed is in itself I 381
 Generations of Adam (Toledoth) & 5th ch II 125, 134
 giants (gibborim) II 70, 154, 236, 273-6
 Gladstone kills II 252n
 God & Lord God in II 1-2n, 60n, 81, 387-8
 God commands another God in I 336
 "God created man in his image" II 134
 God creates firmament I 254; II 75
 God made woman, hence sin II 387
 God's covenant w Abraham II 508
 immaculate conception in I 59-60
 Jacob & his sons I 651; II 211-12
 Jacob's ladder II 281n
 Jehovah androgynous in 1st chs of I 6n
 Jehovah became tempting serpent I 422
 Jehovah curses, blesses man II 410
 Jehovah sexed fr ch 5 on II 125 &n
 Jews have accepted, literally II 252n
 Jewish dreams of zodiac I 649
 Kabbala expl secret meaning of II 37
 Kadeshim in II 460
 kings of Edom in II 705
 light divided fr darkness I 254
 light in, androgyne ray I 356n
 long lapse in ch 6 betw verses 4-5 II 375
 Lot & daughters I 431
 lotus idea in I 380
 male, female, created I 390 &n
 "man . . . as one of us" I 493n; II 44, 94, 95n, 202, 243
 mandrake of, Rachel, Leah II 27n
 man made of clay (dust) II 291

- man, plants created before animals II 112n
 men called Jehovah II 127
 mistranslated in ch 4:26 II 469n
 nephilim of II 775
 Noah in II 145, 392
 Noah took beasts by sevens II 597-8
 no date given for man's birth in II 690
 numerical reading of I 264
 omits Chaldean material II 104
 period betw verses 1 & 2 of 1st ch II 704
 picks up physical man of 3rd race II 661
 plants created before 4th round I 254
 pre-Adamite races in II 394
 real history begins w 6th ch II 284
 Rebekah's womb, 2 nations in II 705
 reminiscence of Bab captivity II 202
 Satan in II 244
 separation of sexes I 346
 serpent of II 208, 215-16, 387
 Seth & Enos in II 361
 Seth of, (Bunsen) II 82n
 seven recurs in II 4
 several Adams or races in II 46n, 457, 502-4
 sons of God fallen angels I 412
 sons of God not punished in II 491
 Spirit of God I 346
 theogony hardly outlined in II 537
 third & 4th races in II 410
 three races in II 124
 two gods in I 336-7
 wisdom in 1st 6 chapters I 336
 written on the old lines II 77
 "Ye shall be as gods" II 279
 younger than Chaldean II 104
 Genesis (Mexican), & 4 good men II 213
Genesis of Enoch II 267-8n. *See also* Enoch
 "Genesis of Man." *See* Blake, C. C.
Genesis of Species, On the. *See* Mivart
 "Genesis of the Elements." *See* Crookes
 Geneto (Gk), "was generated" I 425n
 Genghis Khan, sacked Djoooljool II 338
 Genii, Genius. *See also* Angels, Spirits
 abode of, 4 cardinal points I 347n
 agriculture & II 374
 astral man often evil I 639
 in Babylonian myth II 248n
 Bahak-Zivo "Father" of the I 194
 born to act in space & time I 418
 each star has a I 294
 fire, or Titan-Kabiri II 363
 four dragons (Chin) I 408
 Gnostic angels I 195-6
 gods &, within Plenum I 569
 guardian spirits I 288n, 453n
 Hermetic daimones or gods I 288n
 Jehovah, of lunar year II 539
 Kwan Yin, of water I 471
 lord of, or aeons I 195
 Mercury as II 28
 modes of motion (science) & I 478
 moon lunar II 474
 Origen on I 577
 planetary, & Persian prophets I 649, 652
 Principes, sons of light I 196
 rebelled against Kronos I 418
 ruled men in Saturn's Age II 373
 serpent a good I 472
 of 7 planets, globes I 198; II 22, 538
 several kinds of Ophite I 403
 soul, angel, atom or I 569
 Tzyphon, of doubt II 216n
 various names for I 295
 watched over & guided J. Böhme I 494
 work of I 294-5
Genii of Fire. *See* Decharme, *Mythologie . . .*
 Genius Loci (Lat) local god
 5th race afterthought I 462
 Gentil. *See* Le Gentil
 Gentiles
 did not copy Jews (Faber) II 472n
 disciples not to go to II 231n
 every god of, related to Jehovah II 509-10
 Hebrews borrowed fr II 560
 revered the adytum II 459
 seers, Enochs & II 532-3
 Trinity & II 540
 "Gently to hear . . ." (Shakespeare) I xvii
 Genus, Genera, interbreeding of II 184-5,
 191-2, 201, 287
 Geoffroy Saint-Hilaire, E. II 646
 astonishment of II 206n
 crown of the innovator II 651
 Geognosy (Geology)
 known by ancients II 534-5
Geographical Dist. of Animals. *See* Wallace
Géographie ancienne. *See* Bourguignon
 Geography
 part of ancient Mysteries II 9
 of Purānas II 320-2
Geological Evidence of the Antiquity of Man. *See*
 Lyell, Sir Charles
Geological Magazine, Gardner's critique of Wal-
 lace in II 782-3
 Geological Periods, Ages II 709-30
 ancients calculated II 66-7
 contradictions re II 9, 10n
 diagram of II 710
 early men & past I 609

- length of, unknown II 66-7, 71-2, 155, 693, 698, 710
 man in remote II 56n, 157
 Pengelly on inaccuracy of II 66, 72, 696
 pre-diluvian II 160
 science changes lengths of II 9-11, 71, 156-7
- Geological Upheavals. *See also* Axis
 Atlantean remnants & II 743-4
 fourth round II 149-50
 last universal, 120 million yrs ago II 312
 Moon, Sun, planets causes of II 500n, 699
 more than physically caused I 640
 betw rounds, races II 46-7, 144-7
 sidereal & II 314
- Geologists
 astronomers should become, (Faye) I 496
 French, place man in Miocene II 686
 length of periods thorn in side of II 698
 monoliths of natural origin II 343
- Geology, Geological. *See also* Geological
 Periods
 Africa before Europe II 368
 ancient Aryans & II 252-3
 antediluvian II 334
 anthropology & II 71-2
 antiquity of man in theology I 323-5
 archaic science & II 314
 Aryans learned, fr Atlanteans II 426
 changes & root-races II 47
 chronological speculations risky II 663n
 dates differ w Secret Doctrine II 794
 deluge of 4th race II 144
 Earth's age II 698
 esoteric, & science I 325
 explains Moon came fr Earth II 64
 figures of II 10-11, 66-7, 71-2, 156-7
 monoliths brought fr overseas II 343
 perceived 2nd flood II 146
 proof of submerged continents II 778
 records imperfect II 260, 674, 698
 subsidences, elevations II 787n
 supports esoteric teachings II 196
 thickness of various deposits II 709
 will never be exact science II 656, 663
- Geometry. *See* Winchell, A., *World Life* . . .
- Geometry, Geometrical I 66. *See also* Circles,
 Skinner, Triangles
 cosmogony described in, glyphs I 1-6, 272
 crystal shapes & II 594
 evolutionary stages & I 321
 fifth divine science, 5th key II 471
 figures record Mysteries I 612
 Great Pyramid & I 317n
 Jevons uses, figures I 430n
- numbers &, relations I 639
 Osiris-Isis taught, (Basnage) II 366
 Parker ratio I 313, 315-16
 symbolism as old as world I 320
 symbols of man's evolution II 560
 theogony & I 615-17
- Geometry. See* Boethius
- George, St
 Anubis compared w II 385-6
 dragon &, equivalents of II 379
 earthly copy of St Michael I 458
 Jennings on II 238n
 Kārttikeya prototype of II 382n
 Michael &, kill Satan II 385
 Tahmurath the, of Iran II 397
- Georgics. See* Virgil
- Gerland, Georg Karl Cornelius
 Australians last of higher race II 779
- Germ(s). *See also* Cells, Germ Cell
 ark contained, of life II 313, 462, 715n
 cells I 219, 224, 249n; II 117, 659
 creative spark II 247
 in darkness I 63
 differentiation of I 21-2, 455
 "Elementary" I 139
 ether storehouse of I 462
 ever-concealed, sun or point I 379
 evolution of primordial I 455
 exists in every atom I 57
 fecund, contains universe I 64-5
 first, on meteor (Thomson) II 719, 730
 Fohat set world-, in motion I 672
 formation of II 718-19, 730-33
 invisible, fiery I 12
 life-, fr fire atoms I 259; II 139
 living, & comets I 366n
 manifested universe & I 73n
 Pasteur on I 249n
 point in mundane egg I 57
 primitive II 731-2
 in the root I 11
 sarcophagus &, of life II 462
 seed or world- I 200-1
 of solar systems & worlds II 148
 spiritual potency I 219
 spiritual, septenary II 731-2
 three trinities issued fr I 278
 of the universe I 21-2, 28-9
 upādhi of 7 principles I 291
 whence came the 1st, of life? II 719
 world, collide I 201
- Germain, Count St. *See* Saint-Germain
- Germany
 dolmens (Hünengräben) in II 752

- rocking stones in II 342n
- Germ Cell(s). *See also* Cell, Heredity
 fivefold jīva must fructify I 224
 organic processes & I 249n; II 659
 ovum or, stages of II 117
 spiritual plasm of, the key I 219, 224
- Geryon, giant son of Hercules II 278
- Gesenius, *A Hebrew & English Lexicon* . . .
 on Iao II 465 &n
 on nephilim II 775
- Gestation II 595
 astronomical correspondence w I 388-90
 in egg-like vehicle during 3rd race II 166
 Moon, conception & I 180, 389; II 105, 583,
 595
 seven months & 7 rounds II 257
 stages of II 187-8, 258-9
 in utero II 117
- Ghana (Skt) “bulk”
 Vishnu has no size, extension I 420
- Gharma-ja (Skt) “Śiva’s sweat”
 Kārttikeya born of II 124-5n
- Ghauts [Ghats]
 Western Śringa-giri of Mysore I 272
- Gholaites
 believe in “Light of Elohim” II 514n
- Ghost(s)
 lares now signify II 361
 in spaces of Space I 620
- Ghoul(s)
 Maimonides on desert II 455n
 moon a I 156
- Giamschid [Jamshīd] Persian king
 built Persepolis II 398
- Gian-ben-Gian (Pers) Wisdom, Son of Wis-
 dom, king of Peris II 394
- Giant(s)
 allied w asuras II 500-1
 angels beget II 293
 Antaeus II 278
 antediluvian, of Bible II 70, 340, 762
 Atlanteans II 70, 236, 275, 276, 279, 286, 493
 Atlas assisted, against gods II 493
 B’ne-aleim or, (*Gen* 6) II 375
 bones of, on Mt Hermon II 409
 born of Kaśyapa-Ādityā II 382n
 both mentally & physically I 416
 Bronze Age, (*Hesiod*) II 772
 Cainites or II 146, 172, 222
 Chinese traditions of II 365
 Cholula pyramid built by II 276n
 colossal powers of II 346
 commanded elements (*Creuzer*) II 285
 Cyclopean structures & II 341
 Cyclops II 70, 345n
 Daksha & II 275-6
 Dānavas, Daityas, or I 415; II 31, 183, 192,
 336, 501
 -demon, Vaiśvānara (Dānava) II 381
 devs or, hid jewels & metals II 396
 disappeared before Moses II 755
 Druids not Cyclopes or II 343, 754
 dwarfs &, in Africa II 754
 of Eocene, Miocene II 340
 evidence of II 154, 277-88, 347, 755
 Field of, France, bones at II 277
 footprints in Carson [Nevada] II 755
 frost, in *Eddas* II 386
Genesis on II 154, 236, 284
 Geryon or Hillus II 278
 gibborim of Bible I 415; II 70, 279, 340
 good & evil II 70, 222
 Gould on II 218-19
 Gyges, Briareus, Kottos II 775-6
 Ham, Shem, Japhet not II 343n
 heroes or II 369
 hidden meaning of I 114
Job refers to, (*IU*) II 496
 legends of, not baseless II 410
 man a pre-Tertiary II 9
 man mated w II 331
 man now diminutive II 348
 Medusa II 70
 modern, cited II 277, 293n
 monsters &, biblical II 194-5
 nephilim of Bible II 755
 Noah was a II 265
 Orion, son of Ephialtes II 278
 perished w Atlantis II 350, 753
 Philostratus on II 278
 preceded us pigmies II 194
 precosmic titanic forces II 99
 Purāṇic, called devils I 415
 Quinames are II 276n
 Rāhu a II 381
 rākshasas of Lankā II 70
 Rephāim Biblical I 345; II 279, 496
 second, 3rd, 4th round I 188, 190
 serpents &, demons (*Clement*) II 280 &n
 Sinhalese &, of Lankā II 407-8
 skeletons at Carthage II 278
 skeletons, none found in dolmens II 753
 sorcery of, no myth II 774
 Theophrastus [Theopompus] on Atlantean
 II 760
 Thera, found on II 278-9
 three polar, or continents II 776
 Titans based on fact of II 154

- Titan was Orphic II 70
 tombs of II 752
 various I 114; II 336, 749, 754-6, 774-5
 Virabhadara the terrible II 68
 written language of II 346n
 yellow-faced II 425
 Ymir (Norse) I 367, 427; II 97, 99
 Zeus used, against gods II 776
- Gibbon**
 Dryopithecus compared w II 733
 low development of II 678, 681-2n
- Gibborim** (Heb). *See also* Giants
 Atlantean giants II 279
 became 5th race Kabirim II 273-4
 biblical giants I 415; II 70, 279, 340
 mighty men of renown II 273-4
 relation of, to π I 114
 various equivalents of I 114
- Gibbs, Josiah W.**
 — [A *Manual Heb. & Eng. Lexicon*]
 Jehovah pronounced Ye-hou-vih II 129
- Gibraltar, Straits of**
 once land II 8, 740, 750, 793
- Gigantes, Clement** transl *serpentes* II 279-80
- Gigantibus, De.** *See* Philo Judeus
- Gildas, St, Bishop of, & Stonehenge** II 342
- Gilgamesh.** *See* Izdubar (G. Smith's transl)
- Gilgoolim [Gilgūlim]** (Heb)
 cycle of reïmbodiments I 568 &n
- Gill, Charles, "Intro to Book of Enoch"**
 plagiarism fr *Bk of Enoch* II 482
- Gill-clefts**
 in human foetus, fishes II 683-5 &n
- Gimil, Gimle** (Scand) 7th globe II 100
- Gin-Hoang.** *See* T'ien-hoang
- Ginnungagap** (Scand). *See also* Chaos
 All-Father dwelt in I 427
 germ of universe in I 367
- Ginsburg, Christian D., *The Kabbalah* . . .**
 on origin of Kabbala II 284
- Giraldus Cambrensis, *Itinerarium* . . .**
 moving Stone of Mona II 345
- Gizeh.** *See* Great Pyramid of
- Glacial Epochs, Periods I 651**
 Atlanteans emigrated prior to II 740 &n
 axis disturbance causes II 274
 black, brown races in pre- II 695
 date of last II 778-9n
 deluges &, numerous II 141
 European man witnessed last II 750n
 first, date of II 144, 147, 686, 695
 Hunt, Belt, Cross, Stockwell on II 141,
 778-9 &n
 man existed during II 254, 677-8, 751
- Paleolithic man & II 740n
 "Sea of Knowledge" & last II 502-3
 Tertiary, called age of pygmies II 715n
- Glacial Waters**
 divided Asia fr *root*-continent II 401
- Gladstone, Wm. E.** II 254, 383, 450
 disputes w Ingersoll II 767
 tries to reconcile *Genesis* & science II 252n
 — "Dawn of Creation . . ." II 252n
 — "The Greater Gods . . ."
 Apollo appeared 4 & 6 times II 774
 misjudges Homer II 766-7
 on the qualities of Apollo II 770
 — "Proem to Genesis . . ." II 252n
- Gland.** *See* Pineal Gland
- Glass**
 found in extinct Asian city I xxxiii
 stained & malleable, of ancients II 430
- Glasses, Bacon** discovered I 581-2n
- Globe(s).** *See also* Earth, Earth Chain, Plane-
 tary Chain
 atmosphere of, maruts, ākāṣa II 615
 in coadunition, etc I 166
 consciousness on II 701, 702n
 death of, 7th round I 159, 172-3
 dying & transfer of energy I 155-6, 159
 each, has its own builders I 233
 early stages of I 74; II 112n
 elements & rounds I 252n
 elohīm formed I 239
 entities, "animals" I 154
 every sidereal body has seven I 158-9
 every sidereal, called "Dragon's head" II 505
 inhabited, innumerable I 164
 karshvars or II 607 &n, 758-9
 Kings of Edom & seven II 705
 life on, in 7 rounds I 159
 lowest, only visible I 152-3, 163 &n
 man-bearing, of planets II 699
 Mars-Mercury confusion & I 163-7
 men in next reïmbodiment of I 309
 mouth & lungs of I 144
 phoenix symbol & 49 cycles on II 617
 principles of man & I 153-4
 Purānas' lokas & dvīpas II 322
 rebirth of I 173; II 703
 rebuilt fr old material I 199
 rounds &, stages of evolution II 256
 seven, & sons of Agnīdhra II 320
 sevenfold nights & days of II 756-60
 seven, in Hindu literature I 112, 250n
 seven material transformations I 205-6n
 seven, on 4 lower planes I 152-60
 seven worlds of māyā or I 238

- six, above Earth I 152, 163-4; II 384-5n, 607n, 608
 start as a nebula I 22
 stellar spirits genii of I 198
 three higher, (Norse) II 100
 “wheels” or I 116-17, 199
 winged I 126, 365; II 552
 world bibles refer to II 703
- Globe A (Earth chain)**
 Gebüräh (Kabbala) or I 200
 man prototype on, 1st round I 175n
 rebirth of monads on I 173
 seventh round of, & pralaya I 172
 Vaivasvata &, 1st round II 146-7
 Vorubarshiti (Pers) or II 759
- Globe B**
 Arzahi (Pers) II 759
 Hödh (Kabbala) I 200
- Globe C**
 not Mars I 163-7
 Tradadhafshu (Pers) II 759
 Yesödth (Kabbala) I 200
- Globe D. *See also* Earth**
 age of, (science) II 694-9
 ape-like forms fr 3rd round I 180-1
 astral humanity on II 112n
 axis disturbances & II 330
 born under Moon & Saturn II 29
 casts off skins each round II 47
 cataclysms of II 138 &n, 149, 329-31
 convulsed 4 times since 1st race II 138, 776
 descending arc ends on I 166; II 180
 face of, changed repeatedly II 330
 five continents of II 6-8
 fourth in chain I 182, 192, 205; II 22, 180
 Hades or hell is II 98, 234
 has altered II 535
 hot breath of Sun & I 205
 incrustated long before man II 248
 in its kâma-rûpic state I 260
 Jambu-dvîpa II 320, 326
 likened to woman’s body II 400-1 &nn
 lowest globe I 166; II 180
 Malkûth (Chald Kab) I 200
 man evolves pari passu w II 248, 250, 329
 man on, 1st round, 1st race I 188
 most gross mid-4th round II 250
 no sister-globe on this plane I 182
 plants in, before creation II 112n
 Qaniratha (Pers) II 759
 sedimentation on II 710, 715n
 seven divisions, races of II 2, 35n, 77, 249
 seven races evolving on II 1-4, 29, 77, 249
 seven renewals of II 397n, 617-18
- several “creations” on II 53
 six invisible companions of II 320
 spirit & guardian of II 22
 Vaivasvata seed of life on II 146-7
- Globe E**
 Netsah (Kabbala) or I 200
 not Mercury I 163-70
 Vidadhafshu (Pers) II 759
- Globe F**
 Savahi (Pers) II 759
 Tiphereth (Kabbala) I 200
- Globe G**
 Chesed [Hesedh] (Kabbala) I 200
 Globe Z I 163, 168
 Voru-Zarshiti (Pers) II 759
- Globigerina, & Cretaceous species** II 257
- Glyph(s)** I 349-58; II 356-65. *See also* Symbols
 ancient use of I 66
 degeneration of Sun- II 584
 dog-headed ape I 388
 esoteric cosmogony in I 272
 identical in Egypt, America I 323
 lotus, egg, etc I 362-5
 misinterpreted I 406
 tree & serpent I 406
- Gñana. *See* Jñāna**
 Gñana-Devas. *See* Jñānadevas
 Gnatha. *See* Jñātā
- Gnomes**
 earthly, money, wealth I 294n
 fire elementals & II 427
 influence on some people I 294n
 sylphs, etc derided today I 606
- Gnosis (Gk) knowledge, wisdom** I 72n
 echo of archaic doctrine I 449
 Gnostic, rested on square II 573
 of John & Jesus II 566
 Mahat 1st-born of jñāna or I 62
 serpent mystery the highest I 405
 seventh principle of, hidden I 278
- Gnostic(s). *See also* Aeons, Gnostic Gems,**
 Marcus, Pistis Sophia, Valentinus
 Abraxas of II 474, 565
 Aeons of, & *Anugītā* II 569n
 aim of, schools & Buddhism I 668
 Alexandrian, & initiation I 416
 Catholic &, astrolatry I 402
 Chnouphis is Christos of II 210n
 Christian, edited *Zohar* I 214
 Christos of I 132n; II 540
 Church mutilated, systems I 350
 creators were lower gods II 61, 96
 dragon was Son w II 355
 five sacred words of II 580

- genii of 7 planets II 538 &n
 gnosis of, rested on square II 573
 Horus the, Christ II 587
 iconography of, fr India II 565
 identified Jehovah w evil I 197
 knew mystery language II 574
 light-shadow, good-evil II 214
 mystery gods of II 539-42
 Nazarenes were II 96n
 numerical value of Christ I 322
 Ophios-Christos as Logos of I 364
 Ophites were Egyptian II 386
 opinion of Jewish God II 95n, 96, 235
 Peratae- II 356, 577-8
 philosophy of I 197
 phoenix, man-lion of II 564 &n
 planetary origin of monad I 577
 rounds, races, figures II 618
 Satan angel of matter II 235
 savior, Agathodaemon II 458
 sects founded by initiates II 389
 serpent I 73, 404, 410, 472; II 208, 210, 280n,
 386-7
 seven angels of II 611
 seven arts of enchantment II 641
 seven heavens II 563
 seven vowels of I 73, 410-11; II 280n, 458,
 563, 565
 Sophia of, Holy Ghost I 72n
 tau or procrustean bed of II 573
 teachings faithful to SD II 96n
 tetrad, etc I 351, 448
 various Adams of II 458
 Verbum or Son dual II 515
 view of God, archangels I 198
 wisdom of Hindu origin II 570
- Gnostic Gems II 604
 allegorical monsters on II 565
 Horus depicted on II 474
 pre-Christian II 564n
 serpent symbol I 472-3; II 210
 seven-rayed Iao I 227n; II 541
 symbols fr India II 565, 570
 symbols of 5 races II 458
- Gnosticism, Sects, Schools
 based on correct symbolism II 389
 Christian, & Neo-Platonism I xlv
 influence of Buddhistic theosophy I 668
 Jehovah personated Christ in II 508
Gnostics and Their Remains. See King, C. W.
- Gnyana. See Jñāna
- Goat(s)
 androgyne, of Mendes I 253
 in army of crusaders I 357
- Azāzēl or I 441-2n; II 389n
 Capricornus & II 578-9
 -men II 54, 63
 of Mendes or astral light I 253
 sacrificed to Durgā Kālī II 579
 scape-, of Israel II 389n, 510
 symbol of, among Gnostics II 386
 witches' sabbath, Pan & II 510
- Gobelin, De. See Court de Gebelin
- Gobi Desert II 324. See also Shamo
 deluge changed, into a sea II 5
 extension of ancient continent II 327
 formed in last glacial period II 502-3
 future continents & II 404n
 immortal man found refuge in II 372
 island in, now an oasis II 220, 503
 Kalki avatāra & region of II 416n
 Sahara & II 405
 Śambhala island in II 319
 "Sea of Knowledge" once in II 502-3
 statues discovered in II 331
- God. See also Anthropomorphic, Deity, Personal Gods, Unknowable
 Advaitis view of I 636; II 598
 altar to the Unknown I 327
 anthropomorphic, denied I 499n
 anthro, w 4-letter names II 601-2
 author of nature I 412
 Buddhists have no personal I 635
 Buddhist, Vedantin on I 636
 came to West fr phallic source I 346-7
 cause of mind, spirit, light (*Pymander*) I 285
 Christian & Hindu II 472
 Christian, & Sun, Jupiter II 540
 Christian, not the Unknowable I 391
 collective being II 239
 commands another god (*Gen*) I 336-7
 consuming fire I 121-2; II 114
 covenant w Abraham II 508
 "created in man's image" rejected I xx
 creative, of Jews II 543-4
 Devil & I 235-6, 412-18, 421
 "dwelleth not in temples" I 327
 elohim or I 139; II 488
 evolution of the, -idea I 326
 extracosmic, & intelligent forces I 529
 extracosmic, fatal I 529, 569; II 41
 Father in *Pymander* I 74n
 finite, imperfect, rejected I 533
 form of, shall not be limited II 279n
 geometrizes (Plato) II 39, 41
 Gnostic view of, & archangels I 198
 God of Jews is not, (Basilides) I 350
 good & evil fr I 412

- gravity is, matter its prophet I 492
 heavenly bodies temples of I 578
 fr Hebrew yōdh, yod I 347
 of human dogma rejected I 9
 a hypothesis (Laplace) I 498, 576n
 inner II 272
 is a circle (Pascal, Cusa) II 545
 is light, Satan shadow of II 510
 is man in Heaven (Lévi) II 584
 is number w motion (Balzac) I 67
 Israelite's, a tribal god II 507-8
 Jesus rebelled against commandments of
 I 576-7
 Jewish-Christian, lunar symbol I 391
 Jewish, genius of Moon & Saturn II 540
 Jupiter &, hurled thunderbolts I 467
 "Lead us not . . ." addressed to I 414
 life & motion of universe I 3n
 Logos is the, of *Genesis* II 1-2n
 Lord, agent provocateur II 387
 Lord, of *Genesis* 2 is elohim II 1-2n
 manifested, in nature I 292
 man is, on Earth (Lévi) II 584
 Maqōm rabbinical symbol of II 612
 of Moses a temporary substitute I 374
 -names key to Bible II 536-45
 names of, & Michael II 480
 names of, in India II 114
 in nature acceptable I xx
 never used for 1st Principle II 555
 Newton's I 492, 498
 no being, no thing I 352
 not fr word good I 347
 one w nature I 412
 orthodox, shaped by man I 9
 passive, becomes active I 281n
 predestination of, (Calvinism) II 304n
 St Michael & II 478-9
 Satan &, anthropomorphized I 412; II 507
 Satan, Devil, son of, [*Job*] I 412, 414; II 376,
 378, 477, 489
 Satan, in manifested world II 235, 515
 Satan scapegoat for Christian I 412
 Semite, tempts, curses man I 383
 seven-lettered, & Jehovah I 410
 shadow of man's imagination I 635
 should not be given form (Lévi) II 536
 in space, Christ, Logos II 483
 spirit of, aspired II 576
 "such is the will of" II 304
 Sun the highest II 361
 two hypotheses re, of Bible II 472-3
 of the Unknown Darkness I 425
 weaving garment of, (Goethe) I 83
 who curses not infinite II 384n
 Zeus a jealous II 419-20
God and His Book. See Ross, W. S.
 Goddess(es). See also Mother, Virgins
 connected w "M" & water II 65
 demiurgical I 399
 Diana-Luna I 395
 lunar gods & I 387-8, 396, 399-400, 403;
 II 23, 31-2
 Moon & I 228-9 & nnn, 264; II 76
 nemesis made into a II 305n
 of the 7 stars II 547
 Godefroy, N. P., *La Cosmogonie de la révélation*
 prefers Kabbala over science I 506
 rotation & centrifugal force I 499
 Godh (Sax), Gott, & God I 347
 Godhead
 Central Sun & the II 240n
 union of 3 persons in I 381, 668-9
 God-Idea
 cannot be divorced fr evil I 413
 evolution of I 326-7
God in History. See Bunsen, C. C. J.
 God of Wine II 363
 Gods. See also Angels, Chohans, Deities,
 Devas, Dhyāni-Chohans, Divine Kings,
 Fall, Kumāras, Pantheism, Polytheism,
 Rectors, Suras, War in Heaven
 addressed in own language I 464
 agents of universal harmony II 99
 ancient, fr Lemuria II 769
 ancients called planets I 2n
 Aristotle rejected I 493
 arūpa II 318n
 asuras opposing II 78
 autogeneration of I 398
 avatāras are fallen II 483-4
 become no-gods or asuras II 237, 248
 believers & non-believers in I 611
 beneficent, maleficent II 477
 bodies of I 489
 bore, nursed, instructed man II 358
 Brahma radiates I 447
 bright shadow of, (3rd race) II 268
 circle of necessity of II 303
 confusion in genealogies of II 42
 conscious spiritual egos I 632
 cosmic, cannot reach Alaya I 48
 cosmic, fr 4 higher principles I 292
 "created the Heavens & the Earth" I 374
 created, would be unjust I 221-2
 creative, often degraded II 471-2
 creators were the lowest II 96
 defeat daityas by ruse I 422-3

- defeated by daityas I 419
 demigods, mortals & II 368
 departed (became invisible) II 273
 descend, ascend (zodiac) II 357
 die — hence māvāvic I 54n
 disappear in mahā-pralaya I 373n
 dragons or II 355
 dynasties of, recorded II 367-72
 on Earth I 369
 elements, elementals, & I 461; II 273
 enlighten 3rd race adepts II 211
 evolved protoplasmic human forms I 282
 fall into generation II 231n, 232
 fire II 34, 381, 578
 first, androgynous II 130
 Fohat objectivized thought of I 111
 forsake Earth II 358, 785-6
 four-armed Hindu II 294-5
 four classes of II 240-1
 “fr, to men, fr worlds to atoms” I 604
 genii &, within the Plenum I 569
 genii fulfill will of I 294-5
 God vs, discussed I 492-3n
 Hebrew tribal, worship of II 274
 Hermetic, genii, daimones, theoi I 288n
 heroes &, of antiquity II 172
 human once I 106; II 322
 husbands of their mothers I 91 &n
 incarnated in early men II 373n, 483
 incarnate in new manvantara II 232
 incarnation of solar I 656
 inmetalization & I 188
 intelligent architects I 632
 interference of I 498
 jealousy of II 283
 Lords (pl) in *Genesis* II 81
 lotus symbol & Egyptian solar I 385
 male, became Sun-gods II 43
 “man has become as one of us” I 493n
 manifested theogony starts w I 434
 man-like, of Hindus II 377
 man will be freed fr false II 420
 many, (St Chrysostom) I 465n
 many, (St Paul) I 465
 men &, fr one source II 24
 minor, & God-principle I 465n
 minor, carry symbols of higher II 545-6
 minor, regents of zodiacal signs II 358
 -monads-atoms discussed I 610-34
 names of, change each age II 90
 national, tribal I 421-2
 no speculation beyond manifested II 42
 noumena of phenomena II 517-18
 numbers & II 575 &n
 orders of I 438-9, 672
 of our fathers, our devils II 32n
 patriarchs & I 349
 perish not, but are reabsorbed I 36n
 planetary, source & head of II 608
 plurality of worlds & many II 538
 prayer to, re elements I 465-6
 primitive names connected w fire- II 114
 principles of, are monads & atoms I 633
 proceed fr First Cause II 108
 produced in Primary Creation I 446-7
 reborn in various kalpas II 248
 refused to create I 192; II 92-3
 regents of worlds, rishis or I 99
 river-, sons of the ocean I 345n
 sacrificing to, (*Exodus*) I 402n
 Satan eldest of II 234
 secondary, are nature forces II 78-9n
 septiform pantheon of II 765
 seven Babylonian II 5
 seven, descend each new cycle I 434-5
 seven great, of Egypt I 127
 seven great, or Dioscuri II 361
 seven, of Chald Genesis II 2, 35, 61-2
 seven primeval II 514
 sidereal, & initiates I 653
 solar & lunar II 427
 strife betw, & the Raumas II 182
 Sun-, discussed II 379, 381-3
 Syrian, 14 classes of I 435-6
 temples of God I 578
 theogony of creative I 363, 424-45
theos, theoi or, (Plato) I 2n; II 545
 “Thou shalt not revile the” I 492-3n; II 477
 330 million, in India I 71n; II 90
 three classes of, & 4th II 241
 Titans &, rebelled against Zeus II 776
 twelve great, Apostles, zodiac I 400
 walked the Earth II 273
 war betw asuras & II 63, 384n
 were once men II 255 &n
 “ye shall be as” II 279
 Goethe, Johann Wolfgang von
 archetype of, discussed II 737
 believed many worlds inhabited II 706
 — *Faust*
 weaving the garment of God I 83
 Gogard (Avestan Tree of Life) II 97
Golādbhāya of the *Siddhānta-sīromāṇi*
 dvīpas, lokas, etc II 321
 Golcar, rocking stones of II 344
 Gold I 364, 409; II 271, 520
 Golden Age. *See also* Satya-Yuga
 Astraea descends to renew II 785

- dawn of new root-race II 785
 early man started in a II 722
 every race, sub-race has II 198
 first root-race & II 121, 270, 271
 Plato's II 264, 372-3
 of Saturn (Kronos) II 372-3, 421, 777
 of 6th sub-race II 147n
 of 3rd race II 520n
 when gods walked the Earth II 273
 Yggdrasil lasts till end of II 520
- Golden Apples
 Apollodorus on legend of II 770n
- Golden Calf
 higher classes worship I 578
 of our age I 675
- Golden Cow (India). *See* Cow
- Golden Egg(s). *See also* Brahmā, Eggs,
 Hiranyagarbha, Mundane Egg
 Absolute All could not evolve I 8
 Aryan birds that lay II 122
 Kalahansa or Brahm lays I 359
 seed becomes I 333, 350
 surrounded by elements I 65-6
 symbol of manifest kosmos I 556
- Golden-Winged Cup (the Sun)
 Phoibos-Apollo arises out of II 383
- Goldstücker, Theodor, *Sanskrit Dictionary*
 on arani II 524 &n
- Golgotha, of life I 268
- Goliath [I *Sam* 17:4] II 336
- Gonpa (Tib) lamasery
 cave libraries in I xxiv
- Good, J. M., on monad I 570
- Good, the Supreme, (Plato) II 554. *See also*
 Agathon
- Good & Evil I 343; II 25-6, 60, 303. *See also* Evil
 Adam, Eve ignorant of II 95n
 in all manifested worlds II 214
 aspects of the same Unity I 235-6
 cannot exist alone I 73, 413-14; II 96, 162,
 214, 477
 Christ & Satan as forces of II 497
 Church's extreme views of I 235-6
 discussed I 413-14; II 162, 303-5, 488
 Divine contains both I 411-12
 karma & II 477, 510n
 knowledge of II 81, 124, 210, 214-15, 279,
 292-3
 light & darkness as I 412
 man is both II 515
 mankind determines, (karma) II 512
 no such thing as, per se II 162
 one completes the other II 214
 origins of concept of II 412
- Rāmāyana* struggle betw II 495
 seven gradations of II 212
 Tree of Knowledge of I 247; II 4, 124,
 214-15, 293, 626n
 twin brothers I 412; II 96
- Goose. *See also* Duck, Kalahansa, Swan
 Egyptian sacred bird I 353
 lays golden eggs II 122
 symbol of I 79-81, 355, 357-8
- Gordon-Cumming, accused of lying II 440
 [Gore, Nilakantha], *Rational Refutation* . . .
 on ākāśa I 296n
- Gorgon, sparks on head of I 338n
- Gorilla. *See also* Anthropoid, Ape
 brain capacity of II 682n
 Dryopithecus compared w II 733
 every bone of, varies fr human II 315n, 681,
 687
 evolved fr lower anthropoids II 193
 fr 4th round man & extinct mammal II 683
 man's likeness to II 287, 677-8
 not missing link II 676
 will become extinct II 263
- Gorresio, Abbé G., Pulastya & Cain I 415
- Gospels I 570n
 borrow fr *Book of Enoch* II 531
 four angels, elements & I 127n; II 114 &n
 four, only (Irenaeus) I 42
 little ones (initiates) in II 504
 meanings perverted in I 226
 production of Church II 230
- Gosse, P. H., *The Romance of Natural History*
 charges against Madame Merian II 440 &n
- Gothic Deities (7) II 603
- Gotras, caste-races of Brahmans II 502
- Gott (Ger) God
 four-letter German God II 602
 fr Hebrew yōdh I 347
- Gougenot des Mousseaux, H. R.
 makes Epaphos into Christ II 414-15
 — *Dieu et les Dieux*
 prophetic or mad stones II 345-6
 — *Les Hauts Phénomènes* . . .
 on Eastern phallicism (*IU* q) II 85
 q Father Felix I 670
- Gould, Charles, *Mythical Monsters*
 antiquity of civilization II 311-12
 Chinese dragon explained II 280n
 Croll on geologic eras II 9, 695, 715n
 Darwin on Cambrian period II 688n
 Darwin on Earth's crust II 10n
 dragon & unicorn factual II 217-19
 man on submerged Atlantis II 219, 429
 men w 2 faces II 302

- monsters & men II 55, 218, 293n
 more geologic time needed II 688n
 new discoveries suspect II 440-1
 period betw Paleo- & Neolithic man II 715n
 on Shan-Hai-King II 54n
 tropical vegetation in Greenland II 11
 Wallace on Lemuria II 7-8
- Governors, 7, of Hermetics I 440, 480, 601;
 II 2n, 97, 103, 236n, 267
- Grace, materialization of Divine II 498
- Grain(s), brought fr other spheres II 373-4
- Grāmanīs, yakshas or minor gods II 211
- Grandezze del Archangelo* . . . See Marangoni
- Grandidier, Ludwig II 668
- Grass, & animals interdependent II 290n, 373
- Grasshoppers
 Greeks called, winged serpents II 205
 Jews were as, to giants II 336, 340
 Moses permitted eating of I 80n
- Gratiolet, Pierre
 on brain of apes, men II 682
 fallacies of, re man & ape II 681
- Gravity, Gravitation. *See also* Attraction
 attraction & repulsion I 513, 604
 bodies not under, (Airy) I 584n
 cause of rotation, revolutions I 501
 causes of I 513, 529-30
 dual force, cosmic magnetism I 497
 as force in open space I 511
 hydrodynamical theories of I 486
 is God, matter its prophet I 492
 Kepler on I 497-9
 merely a word (de Maistre) I 604
 Newton on I 478-9, 490-1
 rotary motion &, theories I 504-6
 secondary effect of other causes I 484, 490
 tails of comets & I 504
- Gray, Dr Asa, on Asian land bridge II 783
- Great Age I 36, 63, 372; II 308n. *See also* Mahā-
 yuga
- Great Bear (constellation). *See also* Ursa Major
 called Rikshā, Chitra-Sikhandinas I 227n,
 453; II 631
 circle of, & ankh-cross II 547
 Mother of Time (Egy) I 227n
 seven builders, rishis of I 213 &n, 357n
 seven stars of, (Massey) I 227n, 407; II 631
 seven stars (rishis) of I 198, 227n, 453; II 89n,
 318n, 488-9, 549, 550, 768
- Great Beast, & number 666 I 655n
- Great Book of the Mysteries*
 seven lords create 7 men II 212
- Great Breath I 2, 11, 12n, 147, 496. *See also*
 Breath, Divine Breath, Manvantara
- aspect of the One Reality I 14
 becomes Divine Breath I 43
 Christos anointed by II 23
 Day of Brahmā II 6 &n
 differentiates in 1st atom I 455
 digs 7 holes in laya I 147
 eternal ceaseless motion I 2, 43, 282, 455
 Father, Mother, Son & I 41
 is, yet is not I 43
 as the One Life I 226n
 outbreathing, inbreathing I 4, 43
 precosmic ideation I 15
 reentering, is paranirvāna I 266
 root of individual consciousness I 15
 smaller breaths & I 496
- Great Britain, will sink II 266
- Great Day, end of 7th round II 491
- Great Deep. *See also* Abyss, Chaos, Mother,
 Waters
 Āditi, Chaos, Shekhināh or I 460; II 527
 chaos or female power in nature I 431
 water is I 460; II 65
- Great Dragon or Deluge
 respects serpents of wisdom II 351, 355
 waters of the flood or I 460
- “Greater Gods of Olympos.” *See* Gladstone
- Great Extreme (of Confucius)
 Boundless Age or I 356
 Parabrahman or II 553
 short & suggestive cosmogony I 440
 symbol used by Taoists, others II 554
- Great Four (karmic gods)
 Four Mahārājas or II 427 &n
- Great Mother I 43, 81, 291, 434; II 83, 384n,
 416, 462, 503
- Great Pyramid (Cheops, Gizeh). *See also*
 Pyramids
 built at beginning of sidereal year I 435
 built by Atlanteans II 429
 built on decimal system I 362
 “coincidences” in I 314-15
 date of I 435; II 429, 431-2, 435-6, 750
 Holy of Holies & I 264; II 462
 initiation & I 314, 317-18n; II 462, 558
 measurements of I 115n, 313-15; II 465-6
 sarcophagus called corn bin I 317n
 sound could raise the I 555
- Great Pyramid*. *See* Wake, C. S.
- Great Range II 34. *See also* Himālaya
 “Great Sacrifice” I 207-12
 Wondrous Being or I 207-8
- Great Serpent Mound (Ohio)
 not a tomb II 752-3 &n
 symbol of eternal time II 756

Great War [*Mahābhārata*]

date of I 369n

historical I 377

Great Year. *See* Sidereal Year

Greece

devas class symb as Prometheus in II 95

giants of II 336, 344n

Hyperborean & S Apollo of II 769

Peruvians & Pelasgians of II 745

poetry of, & India II 450

Python, falling demon in II 486

Greek(s)

Achaean, & tetrad II 601

adepts preserved Dendera zodiac II 432

Adonis of the II 44, 769n

ancient, fr Atlanto-Aryans II 436, 743

anthropomorphism of I 326

architecture & Vitruvius I 209n

ash tree of II 519-20

Atala, Atlantis & II 408

Atlantean civ greater than II 429-30

atomic concepts fr Egypt I 117

before becoming Hellenes II 367

butterfly symbol of mind-soul w II 292

canons of proportion I 208n

Christian &, religions (Müller) II 764n

chronology of, fr India II 620

claimed descent fr Saturn II 768

confused Thessaly w Atlantis II 776

could not have devised zodiac I 648

cross described II 547

daimons II 508

divine dynasties of II 316

Eden (*hēdonē*) in, is voluptuousness II 203

egg symbol among I 359-60

Egy sages gave Solon hist of II 743 &n

Enoch called Enoichion by II 529

forefathers of, destroyed II 749

in fourth century bc were moderns II 286

gibborim became Titans w II 273-4

greeted morning star II 759

Helios Sun-god of II 540

Hermes of, Egypt & II 137, 367

Hindu zodiac fr, (Weber) I 647-8; II 225, 332

Indian arts & sciences not fr II 225

initiated, view of moon I 396

knew mystery language II 574

knew of polar day & night II 773

knew of 2nd continent II 7, 11-12

Michael same as Mercury of II 481

millennium, length of II 395

myths based on truth II 236, 271, 410, 769

naturalized their gods II 770n

no, ideas came fr Egy (Renouf) I 402

northern origin of, gods II 769

number 7 of, fr Hindus II 408, 612

“Old Time” of, w scythe I 459

origins in Miocene (Donnelly) II 746n

Poseidon-Neptune of, & dolphin II 577

rites became phallic II 362

sacrifice to the winds I 466

Sanskrit once called, dialect I xxxviii

seven vowels of, & 7 races II 458

spirituality & intuition of II 158

system of sacred measures & Jewish I 312-13

taught succession of worlds II 756

taught 3 aspects of universe I 278

tragedy, Aeschylus father of II 419

world destruction & renewal II 784

worshiped stones (Pausanias) II 341

zodiac, age of, (Volney) II 436 &n

zodiac fr India via Chaldea I 658

Greek Church

filioque dogma & II 635

inner meaning of cross in II 562

Latin Church &, idolatrous II 279

powers of darkness & angels in I 295

symbol of marriage ceremony I 614-15n

wind translated *spirit* in *John* of I 226

“Greek Kabbala,” of Valentinus I 310

Greek Lexicon. *See* Parkhurst, J.

Greek Poet (untraced)

seven letters of deity II 603

Greeley, Horace

amiable infidels of society I xxii

Greenland

coast sinking II 787n

part of horseshoe continent II 326, 402

part of northern continent II 423-4, 775

part of Śveta-dvīpa II 327

remnant of 2nd cont II 11-12, 138, 402

subtropical in Miocene II 11-12, 677, 726

Gregor, Dr H., denies giants II 277

Gregorie [John Gregory], *Notes & Observations*

Adam's body kept above ground II 467

Gregory, Pope II 587

Gregory Nazianzen, Saint, “visible things are

but the shadow” II 268

Griechische Götterlehr. *See* Welcker, F. G.

Griffin(s) (Persian), same as cherubim I 364n

Grihastha (Skt) householder

laws of, & married life I 210

priest of exoteric ritual II 499

those failing to attend home fires II 77-8

until begetting a son II 411n

Grimm, Jacob, *Deutsche Mythologie*

Flood, reanimation of race II 270

Grimm's Law, Odin & Buddha I xxix

- Grip, Master Mason's, & decad II 581
- Gross, J. B., *Heathen Religion*
preformation of lotus I 57 &n
- Grote, George, *A History of Greece*
Atlantis a myth, mirage II 760
Hesiod & Homer illiterate II 440
- Grotto of Zarathustra I 464
- Grove, Sir William
ideas of, now accepted I 499
put to death the imponderables I 486
truth should be aim of science I 509
— *Address to British Association*
solar system gradually changing I 102
— *On the Correlation* . . .
ancients saw spirit in phenomena I 465
defines light I 483-4
ether as a fluid criticized by I 491
physical phenomena & motion I 496-7 &n
speaks of nature's forces I 492
storing up light I 508-9
Sun's gaseous matter & heat I 102
ultimate generating power I 469
we are ignorant of causes I 465
- Grypes, & Arimaspi fr Aeschylus II 417
- Guanches (Canary Islanders)
American tribes & II 740, 792
Atlantean descent of II 791
Cro-Magnon & II 678 &n, 740, 790n, 791
- Guardian(s)
& spirit(s), angel(s) I 104, 128n, 220, 222n,
288n, 575-6, 644, 663; II 31, 477, 478
- Gubernatis, A. de I 304
- Guebra, Kabiri, fire worshipers II 363n
- Guf [Gūph] (Heb), physical body II 633
united w lower nephesh II 457
- Guha (Skt) the mysterious one
Kārttikeya is the II 549
Kumāra, or Kārttikeya II 382
- Guhya (Skt), parama, sarvātman or I 90
Guhya-Vidyā (Skt) secret knowledge
knowledge of mantras, etc I 169
- Guide* . . . *Musée de Boulaq*. See Maspero
Guide for the Perplexed. See Maimonides
Guigniaut, J. D. (transl Creuzer's *Symbolik*)
— *Religions de l'antiquité* . . .
Dionysus Chthonios & oracles I 463
doctrine of the spirits II 369-70
psychic paganism I 461
Rig-Veda the most sublime II 484
theogonies, zodiac I 652
wisdom descends II 367
- Guinness, H. Grattan
— *The Approaching End of the Age* . . .
q Laycock on periodicity II 622-3n
on sevens & forms, colors, sound II 623-4
- Gujerāt, flight of Parsis to II 323
- Gulf of Mexico
once linked to Sahara II 424
Gulf of Tartary II 327
- Gull, Dr, attacks vitality theory I 540
- Gultweig [Gullveig] (Norse)
thrice purified gold or manas II 520
- Guna(m,s) (Skt)
agents of action & I 535
seven, composed of trigunas I 348
three, aspects of prakṛiti II 635
triple aspect of ahamkāra I 335n
- Gupta Cave
storehouse of Brahmanical works I xxx
- Gupta-Vidyā (Skt). See also Secret Doctrine
diagram of planes & worlds of I 200
Tārā & initiate's powers of II 498
20th-century disciple will prove I xxxviii
- Gupta-Vidyā Sūtra*
fructifying of Universal Mother I 356
- Guru(s) (Skt) II 32n, 45n, 109, 626n
above sex II 458
ātma-buddhi is man's II 113
Brihaspati, of gods II 498-9
of the daityas II 31
Nārada surpasses Garga's II 49
teach under banyan tree II 215
- Gurudeva(s) (Skt)
Catechism & I 120
dhyānis, āngirasas or II 605n
- Gyalugpas. See Gelukpas
- Gyan, Gnan [Jñāna] (Skt)
King of the Peris II 394
- Gyges
giant described by Hesiod II 775-6 &n
stands for polar continent II 776
- Gyi (knowledge) I 279
- Gyu(t) (Tib), division of the *Kanjur* I 52n

H

- Hā (Skt), to abandon II 182n
- Habel. *See* Hebel
- Hābir-on, or Kabir town II 541
- Haches (Fr) rude stone hatchets
Neolithic, Paleolithic II 722
prehistoric, resemble modern II 716-17
- Hachoser. *See* Ha-ḥoser
- H'adam-[h] II 467
- Hades II 415, 523. *See also* Hell, Tartarus
- Axiokersos, Pluto or II 362
cave of initiation II 237n
cold realm of shades & II 774
Hyperborean II 138
Jesus guides souls to II 542
limbo, kāma-loka or I 244; II 374n
Mercury guides souls to II 364, 542
our globe is, (Hinduism) II 234
Prometheus sent to II 412
Satan angel of, (Havas in tx) II 235
spiritual ego descends into II 558
Zeus wished to send Titans to II 776
- Haeckel, Ernst
crass materialism of II 651
father of mythical Sozura II 656, 745n
man-ape of Miocene a dream II 745n
mixes theories w facts II 662-3
monera of, criticized II 151
moneron II 164-5n, 658-9, 685n
occult science & II 348
stupendous pretension of II 649-50
terms coined by, spurious II 663n
theosophists do not respect views of II 651
— *Anthropogenie . . . [Évolution of Man]*
fr Amphioxus to man II 663
development of embryo II 659
man fr Catarrhine apes II 665
man's evolution II 190
— “Cell Souls & Soul Cells.” *See Pedigree of Man* (below)
— *History of Creation [Natürliche . . .]*
ape-like man absolutely unknown II 729
ape-man, gorilla, orang II 317n
development of embryo II 258-9
five divisions of global history II 711
human ancestral races II 656
— *The Pedigree of Man*
- ape-man or homo primigenius II 193n, 317n
atoms have sensation II 673
atrophied eyes in animals II 296n
Australian aborigines II 328, 779
Bathybius I 542; II 164n, 190, 650, 656, 670
&n, 674
“Cell-Souls & Soul-Cells” II 649, 650, 671n
civilization traced to ants, bees II 650
consciousness molecular II 650
critics of, ignorant men II 664
evolution of the eye II 295, 299n
geology & paleontology not exact sciences
II 656
giant Pacific continent II 328
Lemuria & orig of man II 171, 327-8, 789
limits of knowledge II 673-4
man & ape II 87n, 164-5n, 264, 665, 668,
679-80
man & ape have common ancestor II 189
man fr Catarrhine ape II 264, 327, 663n
moneron II 164-5n, 658-9, 685n
natural forces working blindly II 652
origin of life II 164-5n
prosimiae II 668
q du Bois-Reymond II 656
soul organs & functions II 671n
S Asia not cradle of human race II 789
speech fr animal sounds II 661
vegetable phase of foetus II 685n
— *Perigenesis of the Plastidule*
wave motion of particles II 671-2
— “Present Position of Evolution” II 650,
670
— “The Proofs of Evolution”
embryo mirrors the race II 187 &n
— *Quarterly Journal of Microscopical Science*
q Haeckel re monera II 153n
Hāgār (Heb), the bond-woman II 76
Haggard, Sir H. Rider
— *She*, quoted II 317n, 319
Ha-Ḥoser (Heb), reflected lights I 506
Ha Idrā Zuta Kadisha. *See Idrā Zūtā*
Haima (Skt) golden
Hiranya or, egg (*VP*) I 360
Hajaschar. *See* Hayyāshār
Ha-Levi, Jehudah [Judah Halevi]

- [Kitab al-Khazari]
 calculation & weighing II 41, 234
 Kabbalistic number values II 40
- Halévy, Joseph
 — [Mélanges d'épigraphie . . .]
 fallacy of Turanian mania II 203
- Haliaetus Washingtonii*
 Audubon's, doubted II 440
- Haliburton, Thomas Chandler
 on listening to both sides II 794
- Hall, A. W., *Scientific Arena* I 146n
- Hall, FitzEdward (editor, *Viṣṇu Purāṇa*)
 ādibhūta in *VP* I xix
 Brahmā caused creative potencies I 55
 defends Wilson I 453n
 heliocentricism in *VP* II 155
 Jagad-Yoni defined by I 46
 more able than Wilson II 89
 preferred *Orig. Skt. Texts* (Muir) I 453n
 q Vans Kennedy I 419n
 — *Rational Refutation . . .* (transl)
 on ākāśa I 296n
- Hallam, Henry
 — *Intro. to the Literature of Europe . . .*
 man image of God & ape II 728
- Halley, Dr Edmund
 — "An Account of several . . . Meteors . . ."
 recognized self-luminous matter I 590
- Halliwell, James O.
 — [*Rambles in Western Cornwall . . .*]
 giant bones in Malabar tombs II 347
 megalithic remains II 342-3
- Hall of Misery (Scand), or human life I 407
- Hall of the Ancestors (Totmes [Thutmose] III), fragment (cross) fr II 559
- Ḥām (Heb)
 Arkite Titan (Faber) or myth II 343n
 Cainites & sons of II 146
 chaotic principle II 597n
 Jupiter as Adam & II 270
 Mizraim &, Kabiri II 393
 Nabatheans descend fr II 453
 parallels Chaldean story II 283-4n
 Roman Church links, w sorcery II 391
 seven brazen columns of II 612-13
 some Titans descend fr I 417
 stole 7 books fr ark II 612
 symbol of race that sinned II 397
 Votan descended fr II 380
- Hamilton, Sir William
 — [*Lectures on Metaphysics*]
 definition of Absolute (Cusa) II 158n
 on the word "theory" II 665
- Hamite(s), Hamitic
 African sorcerer called II 343
 Atlanteans prototypes of II 272
 "family race" II 147n
- Hamlet II 306
- Hammannunab*. See *Book of*
- Hammer of Creation. See also Swastika
 continual motion II 99
- Haṃsa, Haṃsa (Skt). See also Kalahaṃsa
 bird of wisdom II 293
 interpretation of I 78-81
 Man-Swan, of later 3rd race II 131
 mountain range north of Meru I 79
 one caste [Dowson] I 79
 Swan of Life I 549
 term for Brahma I 20
- Haṃsa-vāhana (Skt)
 Brahma (neuter) or I 20, 78, 80
- Hamy, Jules T. E. II 744
 Cro-Magnon & Guanches II 678 &n, 790n
 flints human handiwork II 752n
 man dates fr Miocene II 714n
- Handbook of Hist. of Philosophy*. See
 Schwegler, A.
- Hanina, Rabbi, thaumaturgist I xliii n
- Hanneberg [Haneberg, Dr D. B. von]
 on *Bk of Enoch* II 532
- Ḥanoch, Hanokh, Henoch II 361, 391n, 529.
 See also Enoch
 exploits of II 366
 gave astronomy to Noah II 532
 initiator, teacher, Enos II 529n
 male, female beings & II 469
 son of Seth II 469
- Hansa. See Haṃsa
- Hanumān (Skt)
 advisor to Rāma I 388
 genealogy of I 190
 monkey-god of *Ramāyana* II 680
 reconnoitered Lankā II 163
- Haōma (Avestan). See also Soma
 beautiful, golden II 517
 church made, forbidden II 98
 fruit of Tree of Life II 97
 white, or gaokerena II 517
- Hapsburgs, Habsburgs, motto of II 458
- Hardenberg, F. von. See Novalis
- Hardvār II 324
 Pass of, or Kapila's Pass II 571-2
- Hardy, R. Spence, *The Legends and Theories . . .*
 on Buddhist Canon I xxvii &n
- Hare, Robert
 phenomena of spiritualism I 520
- Hari (Skt)
 Ādikrit or, sleeps I 371-2

- born of Sambhūti II 89
 destroyer, flame of time I 370
 incidental or ideal cause I 372
 male principle II 76n
 one of the hypostases I 18, 286
 Vishnu or I 286, 421
- Harikeśa** (Skt)
 one of 7 mystic solar rays I 515n
- Haris** (Skt), class of gods II 90
- Harivamśa**
 Agni & Lakshmi II 578
 asuras doomed to incarnate II 93
 Brahmā as a boar II 75
 Daksha curses Nārada II 82
 Kāma son of Lakshmi II 176
 Kapila as son of Vitatha II 572
 maruts II 613, 615
 seven sons of Vasishtha [II 146n]
 Śukra imbibing smoke II 32
 untrustworthy Fr transl of I 457-8n
 Virājas & elder agnishvattas II 89
- Harmony**
 absolute, only karmic decree I 643
 contraries produce I 416
 evils of life & I 644
 gods agents of universal II 99
 law of, depends on altruism II 302n
 Logos source of I 433
 music of the spheres & II 601
 in nature & disturbances II 74
 Naya or II 528
 of numbers in nature II 622
 Pan-pipe emblem of septenary II 581
 betw 2 natures of man II 268
 union, brotherhood & I 644
 universal, & karmic law II 305, 420
- Haroiri** [Haroeiris] (Egy). *See* Ḥeru-Ur
- Harp**
 constellation of, & South Pole II 360n
 [Harpe or sickle] of Kronos II 390
- Harpasa** (Asian city)
 balancing rock at, (Pliny) II 346-7
- Harpocrates** (Gk)
 god of silence II 396
 Isis suckling, (Gnos) I 410
- Harris**. *See* *Papyrus Magique Harris*
- Har-Ru-Bah** (Egy), Apophis & II 588
- Hartmann, Franz**, *The Life of Paracelsus*
 all matter living I 281
 animal man & elements I 294n
 birth of elements I 283-4 &n
 liquor vitae, etc I 532, 538-9
 Mysteria Specialia I 283 &n
 Paracelsus anticipated science I 283
- transcendental reality I 281-2
 Tritheim on magic, astral light II 512n
 — *Magic, White & Black*
 mistakes made in II 640
- Hartmann, Karl Robert Eduard von**
 “Absoluter Geist” of I 50
 agnostic I 19n
 evol guided by the Unconscious I 1n; II 649
 evolutionary plan & Unconscious I 1-2n
 pessimism of II 156n, 304n
 reflects Plato’s ideas I 281
 Spencer, Schopenhauer & I 19n, 615n
 Unconscious of, Western Logos II 670
 — [Philosophie des Unbewussten]
 evol guided by the Unconscious II 649
 insufficiency of Darwinism II 648
 transcendental reality I 282
 the Unconscious of, & language II 662
 — *Der Spiritismus*
 immaterial beings of Kant I 133n
- Harvey, William**
 circulation of blood I 559
 stood alone for years II 156
- Haryaśvas** (Skt), sons of Daksha II 275n
- Hasōth**. *See* Yesōdōth
- Hatches** (*haches*, Fr)
 of early man II 219, 439, 716-18, 722, 724,
 738
- Hatha-yoga(i)** II 640
 acquiring prānāyāma of II 568
 dangerous without higher senses I 95-6
 lower form of yoga I 47n; II 568
- Hatho**, on Ararat fr Arath (Earth) II 596-7
- Hathor** (Egy)
 infernal Isis I 400n
 as Moon, suckling Horus I 399-400
 Mout (Mut) aspect of II 464
 Night or, as primeval substance I 346
- Hati** (Egy), animal soul II 633
- Hatteria Punctata** (NZ lizard)
 atrophied third eye of II 296, 298
- Haug, Martin**
Aitareya Brāhmana translated by I 101
 conflicting views of Vedic chronicle I xxx
 on heliocentrism II 155
- Haughton, Professor Samuel**
 age of Earth II 695
 Cambrian age II 11
 elevation of Europe II 694-5
- Haute Garonne**, skeletons at II 739
- Havvah**. *See* Ḥavvāh
- Havas**. *See* Hades
- Ḥavvāh** (Heb). *See also* Eve, Hēbē
 Abel &, feminine serpent II 125n

- Adam-Kadmon fecundates I 240
 Eve, Eden (Aeden) or II 42n
 inquisitive wife of Ad-am II 220
 life or, made into Eve II 194n
 Mother Earth II 31n
 part of name Jehovah II 125, 388n, 467
 Havyavāhana (Skt), fire of gods I 521
 Hawaiians, decimated by Europeans II 780
 Hawk(s)
 Egyptian use of I 359, 365, 366n; II 356n,
 357, 360n, 558, 634-5
 killer of golden, risked death I 362
 Hay, Mr, on colors & forms II 622
 Hayo Bischat. *See* Hayyāh Bishah
 Hayyāh (Heb, chayah, chayah in tx) life
 Gnostics got, fr Aziluth II 604
 kabbalistic human principle II 633
 nephesh-, or living soul I 226n
 Hayyāh Bishah [Rā'āh?] (Heb) evil beast
 apes descend fr II 262
 Hayyāshār (Heb), light forces I 506
 Hayyim (Heb), elohim identical w I 130
 Hē, Hēh (Heb) letter H II 85. *See also* Hoa, Hū
 borrowed fr pagans II 473-4
 Eve & I 394
 letter for Bināh I 438n
 symbol of womb I 391; II 460, 473-4
 YHVH, Tetragrammaton & I 438n
 Hea, Hoa [Ea] (Chald). *See also* Ea
 Chaldean god of wisdom II 26n, 531
 Oannes-Dāgōn or II 5
 Silik-Muludag [Merodach] son of II 477
 universal soul I 357
 would deny man knowledge II 282
 Hea-bani (Chald) or Enkidu (Sumerian)
 raised to heaven by Hea II 531
 Head(s) II 282
 cosmogonies begin w egg, circle & I 443
 multiple, stand for races II 775-6
 three, of Kabbala or Trimūrti I 381; II 25
 white, or 5th race II 706
 Healer(s)
 adept-, (or Idei) by metals II 361
 gods are all II 26n
 how to become a II 517
 Mercury, of the blind II 542
 Rudra, & destroyer II 548
 Healing
 effected by fission, gemmation II 166n
 Hearing
 developed at beginning of 5th race I 535n
 related to ether, sound II 107
 Heart II 282
 ancestral, is permanent ego (Egy) I 220
 concealed Sun is I 290
 of dhyāni-chohanic body II 91
 diamond-, or vajrasattva I 571
 great, beats in every atom II 588
 human, compared w solar I 541-2
 sevenfold human II 92
 solar, & sunspots I 541-2
Heart of Africa. See Schweinfurth, G. A.
 Heart of the Hydra [Alphard] I 664
 Heart of the Lion [Regulus in Leo]
 solstitial pt at beg of kali-yuga I 663
 Heart of the Scorpion [Antares in Scorpio]
 equinoctial pt at beg of kali-yuga I 663
 Heat II 15. *See also* Fire
 affections of matter I 484, 493
 fr air, (Upanishads) I 330
 aspect of anima mundi II 562
 aspect of universal motion I 147
 atomic, internal & external I 84-5
 breaks up compound elements I 83-4
 breath or I 103
 called a god esoterically I 672
 cold &, expl I 82
 conversion of, into mechanical force I 522
 correlation of electricity I 81-2
 creative fire or I 201
 fire, motion & I 69, 81-2, 97-8n
 fluid theory of I 515-17
 Fohat cause of I 139
 Hunt on Sun & I 530-1
 light &, aspects of fire I 2-3; II 130
 light &, compared (Leslie) I 515n
 Mercury's, 7 times Earth's II 27-8
 Metcalfe's calorie & I 524-5
 mode of motion I 516, 525
 nebular, pure theory (Faye) I 505
 not matter (science) I 515
 not property of matter I 493
 noumenal & phenomenal I 145-6
 paraśakti, light & I 292
 pertains to manifested worlds I 82
 de Quatrefages on I 540
 springs fr upādhi of ether I 515n
 stage in cosmogony I 250
 of Sun & ether (science) I 102
 Sun not cause of I 580, 591
 thru contraction I 84-5
 ultimate causes of I 514-17
 Venus', twice Earth's II 28
 water fr, (Upanishads) I 330
 Heathen(s). *See also* Pagans
 do not eat sacred symbols II 210n
 Jewish monotheism & II 472 &n
 public scoffs at, sources I 279

Heathen Religion, The. See Gross, J. B.

Heaven(s). See also Hell, Lokas, Mt Meru,

Wars in Heaven

Chinese I 356

creation of, & flood story II 139

Egyptian I 674

Elijah taken up alive to II 531

elohim shaped the I 239

fiery serpents of I 126

Gnostic angels or I 448; II 563 &n

higher globes or, (Norse) II 100

hosts of, will-less II 484

initiates taught revolution of I 569

man link betw, & Earth II 370

marriage of, & Earth I 417

the "Mountain," North Pole, or II 357

primary, 7-fold II 631

sabbath & I 240

seven I 447-8, 450n; II 403, 563, 612

seven, in Parsi mythology II 607

solid & revolving, (*Zend Avesta*) II 516

spirit of, & Earth creators II 477

struggle in II 377

superior & inferior hebdomad in I 448

Taka mi onosubi no Kami (Jap) & I 214

three, are ascending globes I 250n

two, of Jews I 254, 354

Heaven & Earth. See Reynaud, J. E.

Heavenly Bodies

every one the temple of a god I 578

genesis of I 203-4

suggested early geometry I 320

Heavenly Man. See also Macroprosopus

Adam Kadmon I 137; II 596, 704 &n

Ain-sōph's chariot I 214

as celestial Logos I 246

creative subordinate powers II 544

dhyāni-chohans or II 683

Divine Man & II 194

evolutionary model I 183

first born II 25

Fohi or, (China) II 26

four emanations (Adams) fr II 457

Hermes calls Jupiter the II 270

host of angels II 236

incarnated in man (Prometheus) II 413

Kwan-yin, Verbum, etc & I 137

as light II 37

Logos is II 234, 236 &n

manifested Logos II 626

marriage of, (*Pymanter*) II 231

Microprosopus I 240; II 626

monad & II 186

π (pi), circle & I 114

Purusha or II 606

in *Pymanter* I 291n; II 97, 103, 267 &n, 493

quaternary symbol of II 595

śaktis of I 356

Sephīrāh wife & mother of I 430

synthesis of sephīrōth II 704n

ten sephīrōth or I 215, 337

terrestrial man reflection of I 619

Tetragrammaton I 240; II 25, 599, 625n

took form of Crown (Kether) I 433

unmanifested spirit I 215

various names for I 110, 114

Hebdomad(ic) (septenary)

Gnostics had three I 448-9

mysteries of II 590-1

structure of men, gods II 91-2, 590-8

tetrad unfolded becomes II 599

of Valentinus I 446

Hebdomas, name of Iaō I 448

Hēbē (Gk)

Hebe or Eve, bride of Heracles II 130

Hebel (Heb). See also Abel, Cain

Abel or, female II 125n, 127, 135, 469

Adam-Rishōn & II 315, 397

Hebrew(s). See also Israelites, Jewish, Jews

adopted Phoenician system II 560

alphabet has occult meaning I 94

angelology & Hindu gods I 92

ank taken fr Egyptians II 31

death for betraying, secrets II 396

dragon symbol fr Chaldea II 354

esoteric *Genesis* taken literally II 95n

followed oriental philosophy I 618

God same as Horus II 474

hated Bal, Bacchus worship II 471

Hecate & jealous God of I 395

Hindu &, language comp I 115n

Holy of Holies of, not orig II 468-9

Job oldest in, canon I 647

kabbalists & I 393

language a science I 313-14

language divine (Skinner) I 308-9, 316-17

letters phallic symbols I 114n

Leviticus fr Chaldees II 748

man created in 6th millennium I 340

never had higher keys I 311

no, ideas came fr Egypt (Renouf) I 402

number value of, letters I 78, 90n, 91

phallic worship & sexual theog I 115n

rabbinnical value of, letters I 316

secret god of I 391

sexual religions of II 274

temples described by Clement I 462

ten perfect number in II 416n

- theogonic key to, symbolism II 595
 time regulated by Moon II 75
 traditions imply pre-Adamites II 394
 twelve hours of kabbalists I 450
 used bull & cow for man & woman I 390
 week & year of II 395
 wisdom of early, initiates I 352
 word for week is "seven" II 623-4 & n
 worshipped Moon I 390
 worship of tribal god II 274
- Hebrew and Chaldee Lexicon.* See Fürst, J.
Hebrew & English Lexicon. See Gesenius, H.
Hebrew-Egyptian Mystery. See Skinner, J. R.
Hebrew Lexicon. See Parkhurst, J.
 "Hebrew Metrology." See Skinner, J. R.
- Hebrews* (Paul)
 creation of worlds II 704
 eternal sabbath I 240
 God made worlds by the Son II 703
 Melchizedek II 392
 "that he should not see death" II 531
- Hebron [Hebrōn] (Heb)
 David first ruled at II 541
 Hebir-on or Kabeir-town II 541
 Smaragdine tablet at II 556
- Hecateē (Gk)
 Diana-, -Luna & Trinity I 387
 infernal goddess I 400
 triple, & god of the Rabbins I 395
 wife, mother, sister explained I 396
- Hēdonē (Gk) voluptuousness
 country of delight & Eden comp II 204-5
- Heer, Professor Oswald
 — "Contributions to the Fossil Flora . . ."
 European Neolithic plants African II 739
 facts of botany suggest Atlantis II 739
 Miocene magnolias at 70th parallel II 726
 — *Flora tertiaria Helvetiae*
 supported Atlantis theory II 783
- Hegel, Georg Wilhelm F. I 96n
 Absolute Being & Non-being I 16; II 449n
 Supreme Spirit of I 50
 things exist by their opposites II 490
 unconscious & self-conscious I 51, 106
 — *The Philosophy of History*
 accepted periodical avatāras I 52n
 aim of world history I 640-1
 Christ-man, Vedantins, etc I 52n
 nature perpetually becoming I 257n; II 449n
- ἡγεμῶν (Hēgemōn, Gk) leader, guide
 Metatron II 480n
- Heh [Heb letter "H"]. See Hē
- Hekat [Heket], Egy frog goddess I 385, 387
- Hel (Norse)
 Ases no longer bound by II 99
 frigid region, kāma-loka I 463n
 goddess-queen of the dead II 774
- Helanos [Helenos]
 foretold ruin of Troy II 342
- Helen(s)
 Hindu, is Tārā II 498
 Menelaus &, before 5th race II 276
 symbol of 4th principle II 796
- Helheim (Norse) II 774
- Heliocentric Theory
 ancient initiates taught I 117n, 569
 Confucius taught I 441
 denied by Aristotle II 153
 popes burned heretics over I 441
 taught in *VP* II 155
Zohar taught II 28n
- Heliolatry
 came to Egypt fr India II 379
 not idolatry I 392
 once universal II 378
 in Roman Church I 395
- Heliopolis I 674
 lying priests of II 367
 planets, elements, zodiac & I 395
 Ra the One God at I 675
 schools of I 311
- Helios, Helion, Helius (Gk) II 540
 Aesculapius was II 106
 birth of Apollo as II 383
 "Father" became, later II 44
 Jehovah appeared as II 509
 "Sun in the highest" (Mackey) II 357
- Helium (element) I 218n
 abundant in Sun I 583
 primitive matter & I 596
- Hell(s) II 507n. See also Hades, Heaven,
 Pātālas, Pit
 angels' fall into II 103, 230, 244
 Atala is a II 402n, 405n, 408
 Beelzebub monarch of II 389n
 cold, or Niflheim (Eddas) II 245
 devils of Christian II 507n
 Earth is II 98, 234, 246
 effects of dogma of II 247, 484, 774
 eternal, of Christians I 372n
 lokas of Brahmans I 204, 372
 or matter II 103-4, 516
 pātālas or I 372
 Pit, South Pole or II 274, 357, 404, 785-6
 Satan burning in his own II 244-5
 seven II 403
- Hellenbach von Paczolay, Lazar B.
 — *Individuality . . . [Individualismus]*

- consciousness & matter II 654
 — *Die Magie der Zahlen* . . .
 number 7 & color, sound, elements II 627-8
- Hellenes, Hellenic. *See also* Greek(s)
 age of, zodiac II 436n
 alone had altar to the Unknown God I 327
 brought zodiac to Greece I 647
 pre-Homeric I 304n
 Prometheus older than, (Bunsen) II 413
 sensed oneness w nature I 466
- Helmholtz, Hermann Ludwig F. von
 cooling of Earth I 501n; II 154
 fr nebula to Sun in 20 million yrs II 694
 tidal retardation II 64
- *Faraday Lecture*
 electricity as matter I 111n, 508, 580, 584,
 671n
- Helmont, Jan Baptista van I 611
 Archaeus of, not new I 51-2
 correlation of sound, color I 514 &n
 pupil of Paracelsus I 51
- Hēmera, aether & I 110
- Hemina, L. Cassius
 q by Macrobius, on Kabiri II 363
- Hemp, bisexuality in II 133
- Henoch, or Idris II 366
- Hephaestos, Hēphaistos (Gk)
 Kabir, instructor of metal arts II 390
 molded first woman (Pandora) II 519
 thunderbolt & II 521
 -Vulcan presided over fire I 464
- Heptachord, lyre of Apollo I 167
- Heptad (seven)
 four is the mean betw monad & II 599
 number of a virgin II 602
 sacred to Mars, Osiris, etc II 602
- Heptagon. *See also* Seven
 religious & perfect number II 602
 Tetraktys &, explained II 598-605
- Heptakis [Heptaktys] (Gk)
 Iaō or, seven-rayed Chaldean I 227n
 ἑπτα με (Hepta me, Gk)
 & 7 sounding letters II 603
- Heqet (Egy). *See* Hē
- Herabkunft des Feuers. See* Kühn, A.
- Heraclides or Herakleides (Plato's pupil)
 taught Earth's rotation I 117 &n
- Heraclitus, Hērakleitos
 condemned Homer's immorality II 764n
 fire underlies all nature I 77
- Heraclius
 could pick out animate stones II 342
- Herakles. *See* Hercules
 d'Herbelot de Molainville, B.
- *Bibliothèque Orientale*
 Fortunate Islands II 398
 Huschenk's 12-legged horse II 397
Légendes Persanes in II 394n
 seventy-two Solomons II 396
- Herbert, Lord Edward
 man's body a miracle II 653
- Herculaneum II 793
 once thought fanciful II 236, 441
- Hercule et Cacus. See* Bréal, M.
- Hercules, Heracles, Hēraklēs
 Aesculapius or I 353
 carries away golden apples II 770n
 descends into Hades II 237n
 Geryon or Hillus son of II 278
 Hebe wife of II 130
 Hiram built temple to, & Venus II 541
 not a solar myth II 769n
 Palaemonius was the Tyrian II 345n
 priests of, or Mel-karth II 202
 savior of Prometheus II 413
 as Sun-god II 44, 237n
 two serpents & I 403
 various names for I 353
- Hercules furens. See* Euripides
- Hereditary Transmission I 223 &n
- Heredity I 457; II 738
 of acquired characteristics I 219; II 711n
 of anthropoids II 688n
 biogenetic law of II 659
 cause of, unknown to science I 223
 karma overrides II 178
 opposed by German scientists II 711n
 servant of karma II 178
 transmission of atoms & II 671-2
 Weismann's views on I 223n
- Hermaphrodite(s, ism) II 125, 172n, 291.
See also Androgynes
 all species were, once II 119, 299, 657
 animals & men were, (Schmidt) II 184
 Darwin on II 118-19
 divine, in mythologies II 124-30
 double, rod I 114
 early man was II 2 &n, 118-19, 125
 four-armed, w 3 eyes II 294
 intermediate, 2nd & early 3rd races II 167
 Jah-Eve as II 126
 lotus symbol of divine & human I 379, 392
 majority of plants are II 659
 Plato's "winged" &, races II 264
 in *Pyramider* II 2n
 races in Bible I 325
 separating, 3rd race II 134
 symbol for 3rd race II 30, 104, 132-3

- Zeus separates, (Plato) II 134, 177
- Hermas, Hermeas, Hermeias, Hermias (Gk) fragment of, on Chaos & Protogonos I 70, 343
- Hermes. *See also Divine Pymander*, Hermes Trismegistos, Hermetica, Mercury, Thoth
- Anubis II 28
- Books of II 25, 268n, 454, 455
- born fr Wondrous Being I 207
- Budha, wisdom II 45 & n, 234, 455, 499, 540
- caduceus & II 364
- Chaldean tablets agree w II 3
- civilized Egypt, Greece II 367
- cynocephalus glyph of I 388
- on daimones I 288n
- disciple of Agathodaemon II 366
- emblem of the Word II 542
- Enoch, Libra same as II 129, 361
- fire I 338n
- Freemasonry speaks of II 47
- generic name given to great initiates II 210n, 267n, 364
- Hindu astronomy & I 664-6
- Idris or II 361, 366
- interpreter, word, Logos II 541
- invented initiation of men into magic I 473
- ithyphallic, of Herodotus II 362
- Kadmos, Kadmilos or II 362
- kosmocrotores & II 23
- magic not invented by II 211
- Mercury planet of II 542
- Michael, -Christos of Gnostics II 481
- moist principle of II 542, 591n
- nom-de-plume of mystics I 286
- on number ten I 90n
- Parāśara the Aryan I 286
- Pesh-Hun compared to II 48
- product of Greeks in Egypt II 137
- Sarameyas II 28
- secretary, advisor of Isis I 388
- on sense & knowledge I 279
- serpent & I 73, 472-3; II 26n
- Seth Jewish travesty of II 380
- seven agents & circles I 436
- "sevenfold light" II 540
- seven governors, builders I 480, 601
- Smaragdine Tablet of II 99, 109, 556
- son of Seth (Sabeian) II 361-2
- symbols along highways II 542
- taught occult sciences I 362
- Thot-, & fire of gods II 210-11 & n
- Thoth or II 267n, 462, 538n
- Universal Soul septenary II 562
- various names of II 380, 529-30
- way to Bible thru II 383
- Hermes. See Divine Pymander*
- Hermes, Tablets of. *See Smaragdine*
- Hermesians (followers of Hermes)
- four becomes truth as a cube II 600
- Hermes Trismegistos. *See also Thoth*
- all matter living, becoming I 281
- founder of Mysteries II 267n
- on Hermes & initiation into magic I 473
- linked to Enoch II 532
- Ophites adopted rites fr II 379
- says Thoth-Hermes "invented" magic II 210-11
- Hermes Trismegistus. See Divine Pymander*
- Hermetic(a, ism, ists). *See also Divine Pymander*, Hermes
- books agree w esoteric doctrine I 288
- elements of I 461
- fragment q by Stobaeus II 137-8
- monotheism not in Egypt I 674-5
- narratives explained II 103
- nature [*Divine Pymander*] I 291n
- one of oldest religions I 285
- scientists will have to follow I 625
- seven zones of postmortem ascent I 411
- two secret, operations I 76
- Vedanta doctrine in, philosophy I 281n
- works disfigured I 285, 674-5
- Hermone, L. Cassius. *See Hemina*
- Hermoutis [Hermonthis] (Egy) I 657
- Hero(es)
- dynasties of, universal tradition I 266-7
- giants of Egypt II 336, 369
- gods &, deified men of 3rd race II 172
- gods, demigods & II 367, 369, 372, 436
- Hesiod's, of Thebes or Troy II 271
- Hindu rishis & I 94, 114-15, 436
- listed II 364
- male, of 4th race II 135
- national, tribal gods & I 655
- prehistoric (Creuzer) II 285
- reign after "Watchers" I 266
- rishis' human doubles or I 442
- seven, & primal races II 35 & n
- Herod, King
- Krishna & the Indian II 48
- source of Bible story of II 504n
- Herodotus, *History*
- on Aeschylus II 419n
- Atlantes cursed Sun II 761-2, 771n
- Boreas destroys Persian fleet I 467
- Cambyses in Kabiri temple II 360, 363
- Cyclops & Assyrian Perseus II 345n
- divine dynasties II 367, 369

- "Eastern Aetheopians" of II 429
 Egyptian civ before Menes II 431-2
 Egy kings date back 17,000 yrs II 750
 Egyptians record 12,000 yrs II 334
 Egyptians re Earth's poles II 332, 431
 Egyptians re equator & ecliptic II 534
 Egypt once a sea II 368
 Euxine II 4-5 & n
 giants II 336
 Hyperboreans II 769n
 Ibis, two types of I 362
IU q on Great Pyramid I 317n
 ithyphallic Hermes II 362
 Jews & Phoenicians I 313n
 Mt Atlas "pillar of heaven" II 763
 Mysteries in Egypt II 395-6
 Nemesis II 305n
 people who sleep 6 months II 772-3
 Rawlinson's notes on Menes II 432
 statues of 345 Egyptian rulers II 369
 Sun twice rose where it now sets I 435
 Ural or golden region II 416-17
 Zeus-Belus II 210n
- Heroica* [Heroicus]. See Philostratus
 Hero-Worship II 281
 Herschel, Sir F. William
 believed in intelligent forces I 499
 believed in spiritual world I 589
 believed many worlds inhabited II 701, 706
 colleagues derided theories of I 590-1
 estimated stars in Milky Way I 576n
 on Nasmyth's willow leaf theory I 541, 590-1
 photosphere like mother of pearl I 530
 Uranus discovered by I 99n
 vital organisms in Sun I 529, 530-1, 541
 — "Astronomical Observations . . ."
 nebular theory of I 590, 595
 Herschel, Sir John F. W.
 — Article in *Musée des Sciences*
 disguised causes under a veil I 492n
 — *Discours sur l'étude . . .*
 on gravitation I 604
 on light I 580
 will to impart or end motion I 503
- Heru-amen (Egy). See also Horus
 Mout-Isis suckles II 464
 Heru-sa-Āst (Egy, Horsusi in tx)
 confused w Haroiri I 366n
 son of Osiris & Isis I 366n
 Heru-Ur (Egy, Haroiri in tx)
 the older Horus or Khnoum I 366n
 Hēsēdh (Heb)
 globe G, Earth chain I 200
- Habel or, son of Adam II 315
 sign of the cross & II 562
- Hesiod
 an adept II 530
 condemned for immorality II 764n
 dated 8th century BC I 648
 historical, factual II 765, 777
 Jupiter as disrespectful son II 270
 poetized history II 775
 Prometheus story of II 413, 525
 writing unknown to, (Grote) II 440
 — *Theogony*
 appeared after Vedas II 450
 Calypso daughter of Atlas II 762
 Chaos, Space I 336n, 425
 Hindu spirit in I 336n
 mutilation of Uranos II 268
 Night before Day in creation II 59
 Prometheus story II 525
 three Cyclopes named II 769, 775-6
 Titans I 418; II 777n
 war of Titans I 202; II 63
 winds fr sons of Tiphoeus I 466
 — *Works & Days*
 bronze race fr Ash tree II 97, 181n, 519-20,
 772
 four ages & races II 270-1
 giants of bronze age II 772
 gods, mortals of common origin II 270
 seventh is sacred day II 603
 third race or bronze II 271, 520 & n
 Hesperides, Garden of II 791
 golden apple tree of I 129n
 Hesperornis, link betw reptile & bird II 183
 Hesperos (Gk) Venus as evening star
 Moon's light overshadowed I 386
 ἑτερίμεροι (heterēmeroi, Gk)
 alternate days for Castor & Pollux II 122
 Heterogeneity(ous)
 elements & I 141, 595
 homogeneity & I 130, 411, 595
 Heterogenesis II 177
 Heva(h). See Havvāh
 Heve (Eva, Eve or). See Hēbē
 Hexagon I 320. See also Six-pointed Star
 Fohat center of I 216
 represents macrocosm I 224
 six limbs of Microprosopus I 216
 snow crystals & II 594
 Hexagram, pentagram, male & female I 78
 Hezekiah
 altered faith of Israelites I 320 & n
 breaks brazen serpent I 364n; II 387n
 Hgrasena. See Ugrasena

- Hia Dynasty. *See* Hsia Dynasty
Hibbert Lectures. *See* Sayce, A. H.
 Hicetas [Hiketās] (Gk) a Pythagorean
 taught Earth's rotation I 117 &n
 Hierarchy(ies). *See also* Cosmogony, Hosts
 all, emanate fr Sēphīrāh I 215-16 &n
 of angels I 129, 218-19, 331; II 60, 273
 of archangels I 42
 Christian, of Powers, Kab & Hindu I 92
 of creative forces I 213-18; II 33-4
 of dhyāni-chohans & humans I 90, 93, 189n,
 293, 586n
 divine, has spirit united w soul I 193
 each, has a mission to perform I 274-6
 elect of men will be celestial I 220-1
 fifth, makes man rational being I 233
 of Flames I 86
 individuality resides in I 275
 invisible Logos w seven II 23
 kosmos animated by endless I 274-6
 Lha & heavenly II 22
 of lunar ancestors I 160
 mystery of universe built on I 89
 perceptive & apperceptive beings in I 629
 present celestial, replaced I 221
 of purely divine spirits I 133
 septenary, of divine powers I 22
 seven great rūpa II 318n
 seven, of monads I 171-6
 seven, of pitris I 189n
 seven planetary, (Gnos) I 73, 171
 seven powers of nature & II 273
 seventh, or elementals I 233
 six lower, of spirits I 133
 sixth, gave man shadow-body I 233
 sixth, of dhyāni-chohans I 293
 symbols orig fr, of wise men II 630-1n
 third race, never died II 281
 twelve, of Tien-Huang II 26-7
 Universal Mind comes into action thru I 38
 in various cosmogonies I 424, 436, 449-56
 Wondrous Being root-base of our I 207
- Hieratic
 Mayan & Egyptian, alphabets I 267n
 records of Egypt I 310; II 130
 sciences & symbols I 307
- Hieroglyph(s, ic) II 130, 464, 633
 cake unites cross, circle II 546
 Christian cross Egyptian, Tat II 557
 early, named Senzar II 439
 Egyptian, for 5 races II 458
 Fohat & I 674
 method in ancient texts II 335
 on pillars of Seth (Josephus) II 530
 prehistoric Egyptians used II 432
 Hierogram, within circle I 426, 613-14
 Hierophant(s)
 Atlantean, Bab, & Egy name of II 530
 in *Book of the Dead* II 213
 called serpents II 379
 Chaldean, taught Hebrews I 352
 early, "Sons of God" II 470
 Egyptian, headdress & tau II 557
 guard temple libraries II 529-32
 had keys to symbols, dogmas I 363
 Indian (Lévi) I 255
 -initiators during ceremony II 559
 Java-Aleim were chief II 202, 532
 language of I 310-11
 Mercury as II 28, 558
 sons of the dragon II 379
 sudden death of I 312
 twelve, at Abyss of Learning II 502
 two categories of II 221 &n
 Viśvakarma was, -initiate II 559
- Higgins, Godfrey, [*Anacalypsis*]
 on hydrogen II 105-6
- Higher Self, Ego. *See also* Ātma, Self
 absolute consciousness of I 266
 alone is divine I 445
 buddhi & self-consciousness II 231n
 divorcing, fr senses I 329-30
 Farvarshi or II 480 &n
 higher creators (pitris) II 95
 informing principle or monad II 102-3
 kāraṇa-śarīra & II 79
 must gravitate towards monad II 110
 non-separateness of, fr the One I 276
 Plato on ego as II 88
 reigns after 3½ races II 110
 speech & mind consult, (*Anugītā*) I 94-6
 spiritual ego II 230
 spiritual fire is man's II 109
- Hilaire, G. St., crown of thorns II 651
- Hilasira [Hilaeira] (Gk)
 & Phoebe, twilight & dawn II 122
- Hilkiah (Heb)
 found the "Book of God" II 473
 high priest I 649
- Hillus [Hyllos] (Gk)
 giant son of Hercules II 278
- Hillwell. *See* Halliwell, J. O.
- Himālaya (n, s) (Skt) I 271; II 145
 Brahmans fled to II 608
 cavern in, w giant bones II 293n
 "Garden of Wisdom" in II 204
 Hamsa a range of the I 79
 ocean once washed base of II 571-2

- part of belt around globe II 401 & n
 peaks of, holy II 494
 "Preservers" beyond the II 165n
 result of upheaval II 787n
 seat of esoteric schools beyond I xxiii, 122
 separated Lemuria fr Gobi Sea II 323-4
 Sivaetherium in II 218
 war of Titans in, heaven II 500
- Himavān, Himavat (Skt). *See also* Himālaya
 belt around globe II 401 & n
 as a calf I 398n
 Vaivasvata lands on II 146
- Hinayāna Buddhism
 Mahāyāna &, re nidānas, etc I 39-40
- Hindu(s). *See also* Aryans
 Ādityas the 8 & 12 gods of I 100
 on age of humanity I 150n
 apes descended fr humans I 185n
 asexual reproduction known to II 658
 astronomers were initiates II 500n
 astronomy I 658, 666-7; II 253, 332, 551
 astronomy, exactness of I 661; II 499n
 astronomy not borrowed I 659, 667n
 Atlantis & II 406-7, 425, 742-3
 avatāras of II 555
 branch of Aryan race II 106
 brought civilization to Babylon II 203
 Buddha an Aryan II 339
 calendar of II 620
 Carlyle on II 470
 chronological table of II 68-70
 chronology labeled fiction II 73
 chronology 33 sidereal years II 332
 creations of I 427
 cross understood & used by II 556
 decade in, system I 321
 destruction of world II 144, 311
 devotion of I 212n
 divine dynasties of II 316
 division of world II 403
 four-armed gods of II 294n
 fourteen upper & nether worlds I 115-16
 Great Bear or 7, Rishis I 227n
 Greek 7 fr II 408
 have zodiac of Asura Maya II 436
 hid true dates fr foreigners II 225
 hymns & mantras of I 623
 idol worship among modern II 723
 initiated, & chronology II 395
 kali-yuga II 435
 knew of Plato's island II 407
 knew of 7 planets I 99-101 & n
 lotus symbol of 4 quarters II 546
 lunar tables of I 667 & n
- man on cross II 542-3
 mind most spiritual, (Müller) II 521
 mysteries based on ten II 603
 mythology of I 304 & n
 myths & Sun, Moon worship I 388
 myths based on facts II 236
 Noah or, Vaivasvata II 35, 140, 222
 Olcott taught by, initiate I xix
 among oldest races I 326; II 470-1, 603
 orientalist dwarf dates of II 76n, 225
 origin of Gnostic wisdom II 570
 pagodas & nautch girls of II 460
 pantheon reshuffled II 61
 philosophy older than Egyptian I 387; II 432
 Phoenician &, astronomy II 551
 Pleiades &, esoteric philosophy I 648n
 record 8 million years II 436
 record sinking of Atlantis II 332
 religion is unity in diversity II 310
 sacred books symbolic II 326
 sages did not anthropomorphize I 326
 septenary system of I 114-15, 126n
 Smārtava Brahmans I 271-2
 solar & lunar dynasties of I 388
 on sound & senses I 534
 succession of worlds II 756
 33 crores of, gods I 71n
 worship rishis as regents II 361
 yuga-kalpa II 307n
 zodiac not fr Gks I 647; II 50, 225, 332, 395
- Hindu Classical Dict.* *See* Dowson, J.
- Hinduism II 68n, 622n. *See also* Hindu
 Brahmā, Prajāpati, & creation I 346
 child of Lemuro-Atlantean wisdom I 668
 egg symbology in I 365-6
 gods of II 107n
 Holy of Holies in II 472
 one of most ancient religions I 285
 pantheism of I 545
 refers to cosmic & terr events I 369
 rejects inorganic atom I 454
- Hindu-Kush, Central Asian mt chain II 338
- Hindu Pantheon.* *See* Moor, E.
- Hindustan II 222. *See also* India
 Arab figures fr I 361
 Aryan Brahmans descend into II 609
 decad found in caves of I 321
 Hiouen Thsang. *See* Hiuen-Tsang
 Hipparchus I 658, 660
 & records of the Assyrians I 409, 650
- Hipparion (early horse)
 anchitherium &, evolution II 716, 735
 found in America II 792
- Hippocentaur II 54

- Hippocrates II 132, 688
 embryology of, (Weismann, etc) I 223n
 embryonic stages known to II 259
 occult virtues of number seven II 312n
- Hippolytus, *Philosophumena*
 Aeons & Radicals of Simon II 569n
 Chozzar of Gnostics II 577, 578
 Kabir Adamas II 3
 Marcus on 7 heavens II 563
 Marcus on the Logos I 351-2
- Hippolytus*. See Euripides
- Hippopotamus(i) II 735
 crocodile & II 397, 399
 divine symbol in Mexico, Egypt II 399n
 pigmy, pioneer of future II 219
- Hiquet. See Hekatt
- Hiram, King (of Tyre)
 secret work of Chiram or II 113
 temples to Hercules, Venus II 541
- Hiram Abif I 314
- Hiranya (Skt) shining
 Dayanand Sarasvatī on I 360
- Hiranyagarbha (Skt) radiant egg. See also
 Brahmā (Egg of), Eggs, Golden Egg
 Brahmā is I 89
 highest aspect of Brahman, Brahmā I 406
 luminous golden egg or I 66, 89, 333,
 359-60, 406, 556
 one of 3 hypostases I 18, 286
 prajāpati I 90
Rig-Veda begins w, & prajāpati I 426
 temple II 470
 Vishnu is, Hari & Śankara I 286
- Hiranyakaśipu (Skt) king of daityas
 Purānic Satan I 420n
 reborn as Rāvana II 225n
 slain by avatar Nara Simha II 225n
- Hiranyāksha (Skt) golden-eyed, son of
 Kaśyapa
 ruler of 5th region II 382n
 770 million descendants II 571
- Hiranyapura (Skt) golden city
 Dānavas live in II 381-2
 is Greek Asteria II 383
- Hirn, Dr G. A., *Théorie mécanique* . . .
 force in space betw atoms I 511
 — “Recherches expérimentales . . .”
 no agreement in, re atom I 482-3, 487
- Hisi (Finn), principle of evil II 26
- Hissast'han. See Misrasthān
- Histoire de la magie*. See Lévi, É.
Histoire de l'astronomie ancienne. See Bailly
Histoire de la terre. See Rougemont, F. de
- Histoire des nations civilisées du Mexique*. See
 Brasseur de Bourbourg
- Histoire des Vierges* . . . See Jacolliot, L.
- Historia ante-Islamitica*. See Abul Feda
- Historia antigua de la Nueva España*. See
 Durán
- Historians, dwarf ancient dates II 437n
- Historia Religionis* . . . See Hyde, Thomas
- Historia Religio Veterum*. See Hyde, T.
- Historical Facts
 become theological dogmas II 776
- Historical View of Hindu Astronomy*. See
 Bentley, J.
- History
 adept will impart symbolic I 306
 in allegories & myths I 304n; II 335
 “annalists” will wreck, (Michelet) I 676
 Constantine turning point in I xlv
 covers but tiny field I 406
 historians have dwarfed II 437n
 our, is of 5th subrace only I 406; II 351, 444
 primitive, human not divine I 229
 profane, hardly begins 2000 BC II 796
 reliability of II 437-46
 religious, buried in symbols I 307
 repeats itself in cycles I 676
 tradition &, are proofs II 336
 world, realization of spirit I 640-1
 written & oral traditions II 424
 zodiac contains, of world II 438
- History of Ancient Skt. Lit.* See Müller, F. M.
- History of Civilization* . . . See Buckle, H. T.
- History of Creation*. See Haeckel, E.
- History of English Literature*. See Taine, H.
- History of Herodotus*. See Herodotus
- History of Indian Lit.* See Weber, A. F.
- History of Japan*. See Kaempfer, E.
- History of Magic*. See Christian, P.
- History of Magic*. See Lévi, E.
- History of Paganism in Caledonia*. See Wise, T.
- History of Persia*. See Malcolm, Sir J.
- History of Sanskrit [Indian] Literature*. See
 Weber, A. F.
- History of the Conflict betw Rel. & Sci.* See Draper
- History of the Intel. Dev. of Europe*. See
 Draper
- Hiuen-Tsang (Chin)
 on worship of disciples II 34n
 — *Si-yu-ki*
 on Bamian statues II 338
- Hivim
 of the race of the dragon (Mex) II 380
- Hoa, Hū (Heb). See also Hē, Hēh
 -Attāh-Ani explained I 78

- concealed, masculine I 618
 fr, is Ab, the Father II 83
 Hoang-Ty. *See* Huang-Ti
 Hod [Hödh] (Heb)
 globe B, Earth chain I 200
 Hodgson, Adam
 — *Letters from North America . . .*
 on moving stones II 342n
 Hodgson, Brian Houghton
 — “Notice on Buddhist Symbols”
 on swastica cross II 546-7
 Hokhmāh (Heb, often Chochmah in tx)
 Bīnāh (intelligence) & I 355; II 134 &n, 528,
 626
 brain or, numbered two I 352
 diffused in Bīnāh (nature) II 84
 divine name is Jah [Yah] I 355
 is Father, Bīnāh Mother II 85
 left shoulder of Macroprosopus I 239
 male wisdom I 99n; II 528
 masculine, active potency I 355
 names of, in various religions II 704 &n
 right side or II 269n
 Sephirāh, & Bīnāh higher triad I 98n, 99n,
 438
 Vau letter of I 438n
 YHVH is Bīnāh & I 618
 Holiaetus [Haliaetus] Washingtonii
 Audubon doubted concerning II 440 &n
 Holmboe, C. A., *Traces de Bouddhisme . . .*
 Buddhism in USA & Norway II 424n
 Holy City, or human womb (Kab) II 84
 Holy Fires, generic name of Kabiri II 3
 Holy Ghost
 Ancient of Days or I 109
 appeared as a dove I 80-1n, 354, 363
 astral light body of, (Lévi) I 253
 baptism w, explained II 566
 female principle I 72n, 136, 197, 353, 618
 fire symbolized, [*Acts*] I 402
 first of sephirōth or I 337
 Lucifer is, & Satan II 513
 Ptah is, of Christians I 353
 seven gifts of II 604n
 Sophia or, (Gnos) I 72n, 197; II 512
 Swan & goose symbols of I 357
 tongues of fire I 379n
 universal soul I 353
 Venus or, & Trinity II 540
 Holy of Holies. *See also* Ark
 adytum, sanctum sanctorum II 234, 459
 argha or II 468
 Babylon had its II 456
 cherubim & II 518
 discussed II 459-74
 four elements & I 462
 Heb, Egy, Hindu, compared II 469, 472-3
 Jewish symb of womb I 264, 382-3, 391-2
 King’s Chamber I 264; II 462, 466n
 Ma-qom, womb & II 457 &n
 number symbol of I 114n, 264
 phallus in ark II 467
 Pope & Christian II 466n
 pyramid & II 466-71
 tent of, described I 462
 tree of Garden of Eden or I 114 &n
 universal abstraction II 472
 Holy One (in the *Midrash*)
 created several worlds II 53-4
 desired to create man II 490-1
 Logos or II 490
 Homer, Homeric II 404
 Castor & Pollux II 121-3
 Cyclopes, Titans II 293
 date of, & *Job* I 648
 esoteric meaning of, & *Rev* II 383
 giants II 336
 Gladstone misunderstood II 766-7
 heroes had huge weapons II 755
 Plato dates, much earlier I 648
 Poseidon god of the horse II 399n
 scientists deny existence of II 429
 seven constellations II 603
 silent re 1st 3 principles I 426
 songs of, & patriarchs II 391
 Veda &, compared II 450
 way to Bible thru Hermes & II 383
 works of, condemned II 764n
 writing unknown to, (science) II 439, 440
 zodiacal signs I 648
 — *The Iliad*
 Apollo appears to seers II 771
 Artemis-Lochia & childbirth I 395
 divine kings, Apollo, etc II 774
 Helen as 4th principle II 796
 Laomedon building a city II 796
 λιμνη (limnē, “sea”) II 766
 Ocean & Tethys II 65
 Tartaros II 776
 “terrible are the gods” II 355
 uses astral double of Aeneas II 771
 Zeus reverences Night, the One I 425
 — *The Odyssey*
 Atlantis II 761
 Calypso daughter of Atlas II 762, 769 &n
 Hyperborean day & night II 7, 11
 Moira II 604n
 Tityos II 591n

- Homeric Hymns*, Leda allegory II 122 &n, 391
L'Homme Rouge des Tuileries. See Christian, P.
 Homo Afer II 725
 Homo Diluvii, giant II 352
 Homogeneity
 absolute, is unconscious I 247
 absolute, of prakriti I 522
 basis of heterogeneity I 46, 328
 elements & I 143n
 essence of good & evil in I 411-12
 of matter & natural law I 640
 of matter outside solar system I 601
 “One Form of Existence” I 46
 relative, of prakritis I 328
 of solar nebula I 589
 universal unity or I 58, 130
Homoioimerē. See Anaxagoras
 Homo Primigenius
 antiquity of II 288, 317n, 690, 734
 descended fr apes (Haeckel) II 189, 193n
 Homo Sapiens II 675, 690
 Homunculi
 fact of alchemy II 349
 inferior men are II 376
 Ischin help to produce II 376
 Paracelsus made, fr alkahest I 345
 similar to self-born II 120-1
 Honey-Dew, or astral light I 344-5
 Hönir (Norse)
 gives man intellect & senses II 97
 Hooke, Dr Robert
 axial changes & glaciation II 726
 Hopkins, E. W. (editor, *Ordinances of Manu*)
 ātman, elements, etc I 334-5
 more intuitive than Burnell I 334
 Hoppo & Stadlein (sorcerers)
 killed for charming harvest I 469
 Hor, Horsusi. See Heru-sa-Āst
 [Horace, *Satires*]
 Credat Judaeus Apella II 451
Horae Biblicae. See Butler, C.
Horae Hebraicae. See Schöttgen, C.
 Horaios, Horaeus (Gnos, Osraios & Orai in tx)
 genius of Venus I 577; II 538n
 stellar spirit, inferior hebdomad I 449
 Hor-Ammon. See Heru-amen
 Horchia, title of Vesta (Earth) II 144
 Horeb (cave near Sinai)
 Moses initiated at II 541
 Hor-Jared [Yared], Ararat, Areth II 596-7
 Hormig (Mercury, Budha) II 366
 Horn(s)
 Greek, Hindu, & Jewish symb II 418 &n
 hoofs & II 510
 Lucifer's II 31 &n
 of Satan II 507
 Horne, Reverend Thomas Hartwell
 — *Introduction to the . . . Holy Scriptures*
 admits changes in Bible II 473
 Horoscope(s), Horoscopy. See also Astrology
 rationale of I 105
 thirty-six, & Pantomorphos I 672
 zodiacal records I 647
 Horse(s)
 ass &, produce (sterile) mule II 287
 evolution of, (Mivart) II 697
 evolution traced fr Tertiary II 735
 fossils of II 773n
 gradual evolution of, (Laing) II 716
 ogload of earth-born II 31
 originated in America (science) II 792
 seven, of Sun I 101, 290
 symbolic meaning II 399n
 twelve-legged, of Huschenk II 397-9
 white, symbol I 87
 Horseshoe-like Continent
 Professor Seeman confirms II 333
 rose as Lemuria sank II 326
 of 2nd race II 401-2
 Horsusi. See Heru-sa-Āst
 Horus (Egy)
 Abraxas Iao, Jehovah, & II 474
 Ammon becomes, or Hor-Ammon II 464
 -Apollo I 367
 bisexual I 72n
 born fr Osiris-Isis II 472
 “crocodile” the fish of I 220; II 577
 defunct resurrected as I 228
 divine king II 368
 elder, demiurgic Idea I 366 &n
 Gnostic Christ or II 587, 635
 on Gnostic gems II 474
 Hathor & Isis suckled I 400
 immaculate birth of I 59
 Isis daughter & mother of I 430
 Isis virgin mother of II 43
 light of the Logos II 233
 Logos, Christos or I 134n
 lotus symbol w, & Osiris I 379
 Older, Younger, & Osiris I 348, 366n
 -Osiris, father & son I 220
 raised the dead II 557
 second, Idea in matter I 366
 servants of, glean wheat II 374
 Seth, Thoth & II 283n, 380
 slays Typhon (dragon) II 385
Hosea
 Kadeshim in II 460

- verb "he will be" II 129 &n
 Hoshang (Huschenk in tx)
 Persian king II 396-9
 Host(s). *See also* Hierarchy
 cherubim general name of II 501
 of creative powers II 487
 elohim, dhyāni-chohans or II 510
 guide regions during manvantara I 119
 heavenly, or Prometheus II 421
 Jehovah collectively II 75
 of Logos I 94
 seven, build world II 489
 seven creative, in Vedas II 605
 seven, will-born lords II 86
 superior, inferior explained II 421-2
 will-less spiritual II 484
 Hotris (Skt) priests
 seven, & 7 senses (*Anugītā*) I 87, 96
 Hottentots
 mixed Atlanto-Lemurians II 779
 Houah. *See* Havvāh
 Houghton, Professor J. *See* Houghton
 Houris (Pers), Paradise of, & Eden II 203
 Hours, 12, of day explained I 450
 House(s) (zodiacal)
 Earth said "my, is empty" II 15
 Mars held, of Venus II 392
 planet, of a dhyāni II 29
 seven planets, races & I 573 &n; II 602n
 Hovah. *See* Havvāh
 Hovelacque, Abel, *The Science of Language*
 polygenetic origin of man II 169
 Howard, L., on aerolites II 784n
 Hrāda (Skt), daityas &, defeat gods I 419
 Hrimthurses [Hrimthursar] (Norse)
 war of Ases w II 386
 Hrishīkeśa (Skt)
 spiritual or intellectual soul II 108
 Hrossharsgrani (Norse), Starkad & II 346n
 Hsia Dynasty (Chin, Hia in tx) II 54n
 Hsiang of Wei (Seang of Wai in tx) II 302
 Hsien-Chan (Chin) I 136
 filled w elementary germs I 139
 fr Tien Sien, Heaven of Mind I 139
 Vāch, voice calls forth I 137
 Hsi-Tsang (Tib), great teachers of I 271n
 Hū I 618. *See also* Hē, Hoa
 Huang-Ho River (Chin, Khuan-Khé in tx)
 civilization in upper course of I xxxii
 Huang-Ti, Lord (Chin)
 king of divine dynasty II 281
 sees his sons fall II 516
 Huc, Abbé R. E., [*Recollections of a Journey*]
 Dalai or "ocean" Lama II 502n
 Hudson Bay, was part of former land bridge to
 Norway II 423-4
 Huelgoat (Brittany), stones at II 342n, 344
 Huggins, Sir William
 on spectra of nebulae I 598n
 Hugo, Victor, [*Travailleurs de la mer*]
 description of cuttle fish II 440-1
 Hugo Cestrensis
 & moving stone of Mona II 345
 Huien-Tsang. *See* Huien-Tsang
 Human(s). *See also* Humanity, Man, Man-
 kinds, Races, Root-Races
 brain needed for speech II 661
 character & fallen angels II 274
 development of, embryo II 187-8
 differences in sevenfold, nature II 212-13
 door into, kingdom closed I 173, 182; II 303
 early, created, not begotten II 415
 ego is higher manas II 79
 enormous, bones II 337, 347
 evolution traced in stars II 352
 in 1st round I 173-4, 182, 188
 god-informed, & lower II 421n
 key 1 of seven II 291n
 mind-soul & Karshipta II 292
 monad or higher self II 103
 monads & lower kingdoms, 1st round II 635
 monads clothed by barhishads II 94-5
 monads fr cosmic monads II 311
 monads phase of immetalization II 150
 monsters fr animals & II 689
 no new, monads since mid-Atlantis I 173,
 182; II 303
 origin of 1st, stock II 86-7
 pre-, periods II 315, 322
 primitive, groups II 605-7
 progress, ebb & flow of I 641
 races, 1st & Manu II 307
 rudimentary organs explained II 683
 shape after the Fall II 227
 simultaneous evol, groups II 1-2, 29, 35, 77
 soul is of earth, water II 43n
 species can breed together II 195
 stage, all must pass thru I 106; II 322
 super-, intelligences II 194
 type repertory of organic forms II 683-4
 union of semi-, w, sterile II 195-6
 var of, & previous world's karma II 249n
 will never incarnate as animals I 185n
 Humanity(ies). *See also* Human, Man, Man-
 kinds, Races, Vaivasvata Manu
 age of I 150n
 appeared in numerous races II 718
 asexual, bisexual, oviparous II 132

- astral, condensed into physical I 188; II 151
 astral light & karma of II 513
 astral, on Earth globe II 112n
 brown-white & yellow races form II 250
 builders are progenitors of I 128
 cradle of II 204
 descended fr ape-man (Haeckel) II 317n
 descended fr 3 couples (Bible) II 453
 develops in 4th round I 159
 dhyāni-chohans & I 93, 193, 226, 229-30,
 267, 458, 619; II 232-3n
 differences in II 249
 divided into 2 sexes II 147-9
 each Manu creates his own II 311
 elect of, will replace Watchers I 267
 elements & development of II 135
 fallen angels are II 274
 fifth, & *Mahābhārata* II 139
 finite number of I 171
 first, pale copy of progenitors II 95
 Flammarion on, of other worlds II 707
 four-armed, 3-eyed II 294-5
 guides of early I 208
 higher beings watched over I 273
 India cradle of II 203-4
 innate powers of early II 319
 lipikas concerned w I 126, 128-30
 lowest specimens of II 168
 manu of 4th round II 308
 oneness of origin of II 249
 other, in other worlds I 611
 other, in solar system I 133; II 700-1, 708
 physical, 18 million yrs old II 149, 308n
 planetary regents & monads of I 575
 polar regions & earliest II 324, 400-1
 primeval form of I 159
 Prometheus incarnated in II 413-14
 relics of former I 609
 same monads reincarnate in each root-race
 II 146n
 saviors of I 470; II 173, 179
 seed, or śishtas I 182
 seven cradles of II 220, 324
 of 7, only 3 remain II 471n
 spiritual, within physical I 106
 stars &, bound together II 352, 431
 taught arts & sciences II 267n
 terrestrial Eve becomes I 60
 third, fr androgyne to male & female II 24
 Titans-Kabirim brought mind to II 363
 wide variety of II 444
 world-adepts in records of I xlv
 Human Kingdom. *See* Humanity, Humans,
 Man, Mankinds, Races
- Human Soul. *See also* Soul
 ancestry of II 81, 88, 113, 241-2
 has beg, but no end (Christian) I 570
 irrational animal soul & I 247
 Leibniz on I 630 &n
 lower 5th principle I 19
 mind-principle I 101n, 153n, 291; II 513, 596
Human Species, The. See Quatrefages, de
 Humboldt, F. H. A. von
 Aztecs originally at 42nd parallel I 322
 describes pyramid of Papantla I 322
 Mexican version of flood, ark II 141
 monad of, & hornblende atom I 178
 never gave authoritative opinions II 753n
 — *Kosmos* II 674
 on auroras (Trumboldt in tx) I 205
 — “*Lettres . . .*” in *Revue Germanique*
 other solar systems like ours I 497n
 Hume, David, denied phenomena II 156n
 Humility (Samnati) II 528
 Hünengräben
 giant tombs in Germany II 752
 Hungarian(s)
 giant II 277
 Olcott taught by, initiate I xix
 seventh subrace, 4th root-race II 178
 Hunt, E. B., *Silliman’s Journal* [*Amer. Journal of*
 Science and Arts]
 upset theories of Cauchy, Fresnel I 486
 Hunt, James
 dates man 9 million years old II 739
 favored polygenesis II 169
 Hunt, Robert
 dated glacial epoch II 695
 — *Researches on Light* I 580
 — “The Source of Heat in the Sun”
 curdy appearance of Sun I 530
 man’s vital force & Sun-force I 538n
 solar magnetism, etc I 498
 vital force resides in Sun I 530-1
 Hunt, T. S., “Celestial Chemistry . . .”
 Newton, ether & void I 495
 Hurricane(s)
 force behind I 291
 Moon, planets, cause II 699
 Huschenk [Hoshang, Haoshyanha in Zend]
 Persian king II 396-9
 Huxley, Thomas Henry I 528n, 625
 age of solar system I 501
 avoids man-ape theory (Dawson) II 729
 beginning of organisms, sedimentation
 II 11, 72, 694
 British Isles 4 times depressed II 787n
 coal formation II 155

- defense of Darwinism II 680
 derides vitalists I 540
 discovers moneron II 164n
 does not believe in vital force I 634
 favors monogenetic origin of man II 169
 on Haeckel's origin of life II 190
 man & apes II 87n
 on Miocene man II 288
 molecularist I 637n
 Paleolithic man not pithecoïd II 716n
 replies to Gladstone II 252n
 science as common sense I 477
 theos do not respect opinions of II 651
 — ["First Volume . . . Challenger"]
 Atlantic continent possible II 780-1, 784
 — *Man's Place in Nature*
 antiquity of man II 686, 687 &n, 719
 five races fr anthropoids II 315n
 gap betw man & ape II 665n, 677n, 681 &n,
 698 &n
 gap betw man & troglodite II 668
 homo sapiens, Pliocene, Miocene II 675
 Neanderthal not missing link II 686 &n
 no final answers II 152
 "question of questions" II 656
 "Time will show" II 718
 — ["On the Persistent Types . . ."]
 certain forms persist II 256
 — ["On the Physical Basis . . ."]
 matter not directly known I 669
 — ["Review of Kölliker's . . ."]
 nature makes "jumps" II 696
 — "Yeast"
 Stirling's reply to Huxley I 637n
 Huygens, Christiaan
 — *Théorie du Monde*
 inhabitants of other worlds II 33n
 Hvaniratha, Qaniratha [Khvaniratha] (Pers)
 globe D, Earth or II 607 &n
 Jambu-dvīpa in Sanskrit II 758
 Hwergelmir [Hvergälmer] (Norse)
 roaring caldron I 407
 Hyades, deluge constellation II 785
 Hybrid(s) II 714, 723
 anthropoids are II 200
 of Atlanteans & semi-humans II 195
 Jews a, people after Moses I 313n
 not always sterile II 287
 Hyde, Thomas
 — *Historia religionis . . . Persarum*
 Kabiri & Zoroastrians II 363n
 Hydra (Gk), water-serpent II 205
 Dendera lion stands on II 432-3
 heart of constellation I 664-5
 Hydrargyrum, Natura, Aqua & II 113
 Hydrogen II 593
 ceases to exist in water? I 54-5
 constituent of protoplasm I 637n
 corresponds to kâma-rûpa in man II 593
 element lower than, (Crookes) I 583
 found in stars, nebula I 143n, 595
 on Jupiter II 137n
 man's 3 highest principles & II 113
 nearest to protyle (Crookes) I 626
 noumenon(oi) of II 112-13, 592
 oxygen, nitrogen & I 623
 in pregenetic ages I 626
 properties of II 105-6, 593
 relation of, to air II 114-15n
 spiritual fire in alchemy II 105
 threefold nature of II 112-14
Hyg. Tal. See Hyginus, C. Julius
 Hygeia (Gk) II 132
 Hyginus, C. Julius, [*Fabularum Liber*]
 Atlas assisted giants against gods II 493
 Dawn & Twilight II 122
 — *Poetical Astronomy*
 Apollo legend of killing Cyclopes II 770
 Hyksos (Shepherd Kings of Egypt)
 Jews descend fr, (Josephus) I 115n, 313
 Hyle (Gk, material). See also Father-Mother,
 Ilus
 latent & active I 82
 one of intellectual quaternary II 599
 primordial flame proceeds fr I 88
 Roger Bacon on, (Crookes) I 581-2
 Hylo-idealism(ists) I 297, 479
 annihilationists II 156n
 copyists I 96n
 Hylozoism (Cudworth's term)
 God cannot set hand to Creation II 159
 highest aspect of pantheism II 158
Hymns to Minerva. See also Pindar
 Minerva at Jupiter's right hand I 401
 Hyperborean Arimasian Cyclopes
 last race w wisdom eye II 770
 Hyperborean Atlantis II 770n
 Hyperborean Continent. See also Polar, Root-
 Race—2nd
 birthplace of 1st giants II 775
 first continent to disappear II 606n
 golden apples in, Atlantis II 770n
 Greeks had, & S Apollo II 769
 Greenland remnant II 11
 home of 2nd race II 7, 11-12
 Lemurians gravitated towards II 274
 North Pole or II 274
 Pausanias, Herodotus on II 769n

- Persian account of II 398-9
- portions of Lemuria-Atlantis II 371n
- tropical climate of II 7, 11-12
- Hyperboreans
 - descend fr Atlantean subrace II 774
 - king of, high priest of Apollo II 771
 - servants of Apollo II 769n
 - sow, reap, harvest in 1 day II 773
 - Titans of, descended fr giants II 775
- Hyperion (Gk), 1 of 7 Arkite Titans II 143
- Hypnotism. *See also* Mesmer
 - Kandu in state of II 175
 - magnetism, mesmerism & I 297; II 156
 - of serpents I 409
 - will become satanism II 641
- Hypostasis(es). *See also* Logos, Trinity
 - divine, & church I 434
 - first triadic I 428-9
 - of human 5th principle II 275
 - man's, by divine beings II 275
 - never personal I 574n
 - three of I 18-19
 - triple, (Hindu) I 286, 571
- "Hypoth, 1675." *See* Newton, Sir I.
- Hypothèses cosmogoniques, Les.* *See* Wolf, C. J. E.

- I (letter) I 78, 453. *See also* Aham, Ego, Self symbol of body erect II 574
 “I,” Carlyle on I 211-12
 Iacchus (Gk), as Iaō or Jehovah II 460
 Iah (Heb) II 129, 541
 Ialdabaōth (Gnos)
 chief of astral gods I 449
 child born in egg of chaos I 197 &n, 449
 Demiurgos or, filled w rage II 243
 described I 197 &n, 198; II 389
 described (King) II 243-4
 father of Ophiomorphos II 244, 481
 first couple & II 215
 -Jehovah genius of Saturn I 449n, 577; II 538 &n
 produces 7 or 6 stellar spirits I 198, 449
 Sophia Achamoth mother of I 197, 449
 Iamblichus (often Jamblichus in tx)
 on Agathodaemon II 210-11
 on Assyrian records I 409, 650
 serpent symbol 1st of gods I 472-3
 — *De mysteriis* . . .
 archangels & archons I 235
 “I am I”
 Kalaham-sa or I 78
 manifest consciousness produces I 15
 I-am-ness. *See also* Ahamkāra
 egotism or I 197, 452; II 419, 614
 “I am that I am” (Ehyeh Asher Ehyeh)
 chaotic matter & II 601
 explained kabbalistically II 468, 539
 Kalahansa & I 78
 man as attribute of II 243
 Moses, Jehovah numbers are II 539
 “I and my Father are One” [*John*] I 574
 Iaō (Gnos) II 536
 androgynous creator II 388
 chief of superior 7 heavens I 448
 Demiurgos called, (Fürst) II 541
 distinct fr Jehovah II 474
 genius of the Moon I 448, 577; II 538 &n
 Iacchus, Jehovah or II 460
 Jāho or, mystery name II 541
 Moses termed God II 465
 serpent (in *Genesis*) is II 388
 seven rays (souls) of I 227n
 triune, called 4-fold II 603
 wrongly confused w Jevo II 541
 Iaō-Jehovah, Jao-Jehovah II 389
 Iaō-Sabaoth [Tsebāōth] II 603
 Iapetus(os) (Gk) a Titan
 Atlas son of, & Clymene II 493
 brother of Atlas II 762
 one of 7 Arkite Titans II 143
 Prometheus son of II 525
 Ibis (Egy) I 353
 air-water symbol I 358
 -headed god, Thoth, Mercury II 558
 killing of, a crime I 362
 kills serpents, destroys eggs I 362
 Thot-Lunus crowned w II 464
 two kinds of I 362-3
 Iblis or Eblis (Moslem)
 fate’s agent, defeats devs II 394
 Ibn Gebirol, Solomon (*Kether Malkuth*) I 347, 376
 basis of his sources II 461n
 on Jehovah I 393-4
 poem on the One I 439-40n
 seven heavens, earths of I 450n
 voiced esoteric philosophy II 461n
 Ibn Wahohijah [Ibn al-Wahshiya]
 transl *Nabatbean Agriculture* II 455n
 Ibrahim, Abraham (Renan) II 454
 Ice
 ether allows water to become I 527
 polar II 326, 329
 Ice Age II 71, 726, 738n. *See also* Glacial Epochs
 “Ice-Age Climate and Time.” *See* Pengelly
 Iceland, part of northern cont II 423-4, 781
 I-Ching, Yi King, Y-King
 celestial numbers in II 35
 discovery of agriculture & II 374
 fails to give cosmogony (Edkins) I 440
 falling stars, Satan (Ti) in II 486
 Great Extreme in I [356], 440
 Pyth numerals like those in I 440-1
 Ichthyosauri II 258

- law of dwarfing & II 733
- Ἰχθύς (Ichthys, Gk)
fish, Pisces, as messiah & Vishnu I 653-4
symbol of Bacchus II 313
- Iconography I 384
Christian, of catacombs II 586-7
Gnostic II 565
pre-Christian, perverted I 403
- Ichshu. *See* Ikshu
- Ida (Norse), field of II 99, 100
- Idā (Skt). *See* Ilā
- Idaeon Mysteries of Mighty Mother II 212n
- Idam (Skt) this
6 worlds above Earth II 384-5n
- Idas (Gk) son of Aphareus
wounds Castor, killed by Zeus II 122
- Idāspati (Skt) or Vishnu
Hindu Neptune, Poseidon II 765 &n
- Idea(s). *See also* Ideation
Absolute Thought & II 490
active, passive thought & II 492
all that was, is, & will be exists as I 282
divine evolution of I 280
First Cause as eternal I 214
manifests by kriyāśakti I 293; II 173
moves the aether (Plato) I 365
older Horus, in demiurgic mind I 348
Plato's innate, (von Hartmann) I 281
Plutarch defines I 622
Propator is abstract I 214
the Word, speech, & names I 93-4
Younger Horus is, in matter I 348
- Ideal
forms & archetypal ideas I 281n
matter built on, forms I 281
noblest, caricatured later I 326
as opposed to real discussed I 55-6, 614
plan held within Parabrahman I 281
Vishnu as the, Cause I 349
- Idealism
in Eastern philosophy I 556n
objective, of esoteric philosophy I 631
occultism vs materialism & I 479
Vedantic, Kantian I 603n
- Idealist(s)
pseudo-, & II 451, 651
Spencer on II 490n
- Ideality, plane of II 335
- Ideation(s). *See also* Divine Thought, Mahat,
Thought, Universal Mind
ākāśa is cosmic I 326
astral, reflects terrestrial things II 596
ceases during pralaya I 328-9; II 598
ceases in deep sleep I 38
cosmic, & substance one I 337n
cosmic, or Logos I 329 &n; II 24
cosmic, reflection of Univ Mind I 110
cross & cosmic II 561
dhyāni-chohans reflect I 280
divine wisdom in its II 299n
elohim & 1st divine I 375
Fohat energy of cosmic I 16
lipikas amanuenses of eternal I 104
logoi perceive, & build I 380
lotus symb, passing into form I 380
man created by spiritual II 241-2
mysterious circuit of II 636
precosmic, or Great Breath I 15
reflected thru matter II 299n
spiritual, & 1st race II 242
spiritual, of divine monad I 266
univ, gives plan to Architect I 279-80
variation (evol) originates w II 299n
Vedantic view of universe II 596, 597n
- Idei or Idaei (Gk). *See also* Dactyli
Faber relates, to Kabiri II 360
finger or adept-healer II 361
- Ideograph(s, ic) II 582, 587
hieroglyphs I xxiii
records of the East II 438
seven keys to symbolical II 584
symbolism & I 303-9
symbols of symbols used in II 547n
writing of early man II 439, 530
- Ideos, chaos or, of Paracelsus I 283-4
- Idiot II 242
an arrested man, not an ape II 678
congenital I 224
- Idol(s) I 397
examples of I 392, 578, 675; II 560n, 586
Jewish worship of II 588
masses worship I 578
of moon & Qū-tāmy I 394, 401; II 455
personal god & I 414
satanism of II 341
worship died out in 4th race II 723
- Idolatry(ous)
astrolatry, heliolatry & I 392
Church councils re II 279n
Egyptian II 137
exotericism same as II 281
of gentile world (Faber) II 264
Jewish I 649
Mysteries degenerate into II 281
fr "original sin" (Bossuet) II 279
paganism & I 464
prophets sought to stem II 492
rapid progress of, in 5th race II 503

- Idolatry* [*Theologia Gentili*]. See Vossius
Idrā Rabbā Qaddishā (Heb) *Greater Holy Assembly*
 companions or eyes II 626
 Macroprosopus & Microprosopus II 625-6
 number 7 used in II 312n
 obscuration of worlds II 705 & n
 six & 7 lights II 625, 628
 tetrad & 2nd, 3rd of sephirōth II 626
 White Head [II 705-6]
 white hidden fire [I 339]
- Idrā Zūtā Qaddishā* (Heb) *Lesser Holy Assembly*
 “all things become one body” I 240
 creating the forms of man II 83-4
 destruction (obscuration) II 704-5
 hammer, sparks, worlds I 246n; II 704
 “from Hoa is AB, Rūach . . .” II 83
 “I am that I am” I 78
 phallic, cruder than Purānas II 625n
 three Heads of Kabbala II 25
- Idrus or Idrus, Hermes, Enoch or II 361, 366-7
 “Idyll of The White Lotus” [Mabel Collins]
 I 574
- Ιεου [or Jeu] (Gnos), primal or 1st man I 449
 Ierna, sacred isle & worship on II 760
 Ieva, Ieva (or Eve), pronounced Ya-va II 129
 Ievo or Jevo. See also Jave
 genii antagonistic to Abraxas II 541
 Philo Biblius spelled, Jehovah II 129, 465
- Igaga [Igigi], angels of heaven II 248n
 Ignis (Lat) fire
 all is II 114
 fr Skt Agni II 101
- Ignorance I 7, 198, 643
 is death II 215
 Īsvara as personal deity is I 330
 superstition & II 797
- Iguanodon (giant reptile)
 early man & II 676
 genesis of, described II 151
 now small iguana II 154n, 348
- I Hi Wei (fr *Tao-teb-ching*)
 means Jehovah (Rémusat) I 472
- IΗΣ, symbol of savior Bacchus II 313
 IHVH. See YHVH
- Ikshu (Skt) sugar cane
 Black Sea, Euxine or (Wilford) II 402n
- Ikshvāku (Skt)
 Moru [Maru] of the family of I 378
 Nimi, Janaka & II 524n
- Iku-gai-no-kami (Jap)
 fem part of duality I 217
- Ilā or Idā (Skt)
 becomes Sudyumna (male) II 135, 143, 148
- daughter, wife of Vaivasvata II 138, 140, 143,
 147-8
 primeval woman after deluge I 523
 same as Rhea, Titea II 144
 Vāch or I 523; II 143
 wife of Budha (Purānas) II 138, 140
- Ildabaath. See Ialdabaōth
- Iliad*. See Homer
- Iliados, chaos of Paracelsus I 283
- Ilios*. See Schliemann, H.
- Illusion(s, ory). See also Mahāmāyā, Māyā,
 Śaṃvriti
 all save Parabrahman is I 522
 bhūtas, devas are I 295
 described I 329-30
 earth life desert of I 208
 everything, but the Absolute I 295
 great, or mahāmāyā I 278; II 88, 384n
 grossest matter acme of I 63
 man dominated by I 603n; II 458
 māyā, maria, maïa, Durgā I 396
 nirmānakāyas (maruts) beyond II 615
 phenomenal universe an I 145-6, 329
 physical nature bundle of II 475
 reality & I 295-6
 real to egos involved in it I 631
 in stanzas I 71
 time, of consciousness I 37
- Illustrations* . . . See Fergusson, J.
- Ilmatar, virgin daughter of air II 26
- Ilus (of Berosus). See also Ether, Father-
 Mother, Hyle
 elements latent in I 140
 ether of science I 339
 mud, mōt or I 58, 340
 primordial flame proceeds fr I 88
 prolific slime I 82
 rests in laya I 140
- Ilythia [Ilithyia, Eileithyia] (Gk)
 Moon-goddess I 395
- Image(s). See also Idolatry
 astral body, of man (Lévi) I 242
 cult & adoration of II 279
- Imagination. See also Thoughts, Visions
 all forms of, fr prototype I 282n
 based on reminiscence II 293
 cosmos & I 309
 materialistic II 451
 scientific I 670-1; II 137n
- Imat (Pers), “this” or globe D, Earth II 759
- Imhot-pou [Imhotep] (Egy)
 Logos, creator or I 353
- Immaculate Conception I 58-60. See also
 Kriyāśakti

- church carnalized I 59
 disfigured mystery teaching I xliv
 Latin Church teaches two I 382n
 manifested quaternary & I 88
 de Mirville I 393
 pagan & Christian, compared I 398-400
 root fructified by ray I 65
- Immatalization, Immatalized
 on globe A II 180
 gods pass thru state of I 188
 human monads & II 150, 169, 180, 185
 minerals are light II 169
- Immortal(s), Immortality
 amrita or I 69 &n
 ātman imparts, to ego II 110
 bird of II 36
 circle symbolized II 552
 consciously, & 3rd race II 164
 cross in circle & II 556-7
 emblem of I 253n
 four, or lipikas I 104n
 of inner principle I 276
 Lucifer & II 388, 511
 for man alone I 225
 mantras & I 464
 plant of II 93
 serpent symbol of I 73, 404; II 283
 static & spiritual II 243
 true meaning of I 36n
 water of, stolen, story of II 381
- Imperishable Sacred Land II 6. *See also* Continent, Hyperborean Continent
- Impersonality
 divine, of avatāras & Logos II 478
 of omnipresent reality I 273
- In (Jap). *See also* Shinto
 Earth or I 241
 seven divine spirits born fr I 217-18
- Inachos(us) (Gk)
 Io daughter of II 414
 Phoroneus son of II 519
- Inca(s). *See also* Peru
 built like Pelasgians II 745
 seven, re-peopled Earth II 141
- Incantation(s) I 169, 354
 mantras or, & sound I 464
 stop hailstorm I 469
- Incarnate(ion, s). *See also* Reincarnations
 causes of I 193
 "curse" of, & the Rebels II 246
 cycle of I 17
 of the dhyānis II 228
 divine, & avatāras II 555-6
 of Eastern heroes II 225n
 of the 4 & the three I 222
 gods must pass thru I 188
 of highest seven I 638
 immaculate I 399
 in inferior & higher intellectual races II 162
 karma overrides heredity in II 178
 kumāra, of Śiva II 249
 of monad in lower kingdoms II 180, 186
 monad's cycle of I 16n, 175, 182-3
 never-ceasing cycles of human II 515
 of 1 of the seven II 358-9
 personality cannot remember past II 306
 premature, of the host II 421
 same atoms in every II 671-2
 same star for all I 572
 777, problem of I 168
 successive, & absorption I 636
 those who no longer I 86
 Varāha or boar avatāra I 368
- Inch
 British, & esoteric system I 316
 Egyptian cubit & I 313
 "Jehovah is Noah" or British II 467-8
 Parker ratio origin of British I 313
- Inclination of Axis. *See* Axis
- Incognizable
 Ain-sōph, deity II 472
 Brahman is II 108
 cause does not put forth evolution II 487
 circle &, deity I 113
 deity & time & space I 432-3; II 382n
 deity, Ea is II 53
 exhibits aspects of itself II 487
 light, sound & I 432
 Principle I 330
 veil betw, & Logos I 431
- Incorporeal Corporealities I 566, 632
- Incorruptible, fr corruptible II 95
- Incrusted Age. *See* Sedimentation
- India. *See also* Bhārata-Varsha
 Akkad tribes fr I 392; II 202-3
 ape sacred in I 190
 Babylonia got wisdom fr II 566
 cave temples in II 220n
 claims desc fr kingdom of Saturn II 768
 cradle of humanity II 203
 deity is the universe in I 92n
 doubly connected w Americas II 327
 dragon story in II 384
 Egypt &, kindred nations II 417
 Egyptian zodiac fr southern II 435
 esoteric schools in I xxiii
 giants 56 ft tall in, (Mandeville) II 755
 giants of II 336

- invasion of, by twice-born I 270
 Jewish measurements fr I 316, 320-1
 Jews fr I 313n; II 200, 471n
 kali-yuga reigns supreme in I 377
 language of mantras in I 464
 lotus symbolism of I 379-86; II 472
 memory of sorcery in II 503
 occultism of, fr Central Asia II 565
 occupied by Brahmans after flood II 608
 poetry of, & Greece compared II 450
 Pythagoras' knowledge fr I 361, 433
 rishis, manus no longer in II 178
 savages live in trees in II 676
 secret MSS hidden in I xxxiv
 seven seas, rivers, mts of II 603
 small-brained aboriginals of II 686n
 southern, part of Lemuria II 324
 still has adepts w 7 keys I 311
 subterranean cities in II 220-1, 397
 Sun worship given to Egypt by II 379
 taught 3 aspects of universe I 278
 temples of I 209n
 war in heaven fr I 418
 writing in II 225-6
 zodiac of II 50, 432-3
- India House, Śiva statue at II 591
- Indian(s) (American)
 languages of II 199
 many kinds of, writing II 439
 petition to U.S. president II 439
 fr red-yellow Atlanteans II 249-50
 Retzius links, w Guanches II 740
 Zuñi, traditions II 628
- Indian(s) (Asian)
 ate serpents' hearts I 404
 British opinion of dark II 287
 concealed deity in, theology I 75n
 knew of extinct monsters II 713
 legends re buried libraries I xxxiv
 religion among oldest I 10
 schools of philosophy I 269, 278
 sevens in, thought II 612-14
 of smaller stature II 332
- Indian Antiquities.* See Maurice, T.
- Indian Ocean
 islands in, part of Atlantis II 405
 Lemuria buried under, (Haeckel) II 327
 once reached Central Asia II 609
- India: What Can It Teach Us?* See Müller
- Indische Altherthumskunde.* See Lassen, C.
- Individual(s, ity)
 accidental death of II 303
 acquired thru effort I 17
- atoms possess no I 630
 atyantika pralaya & I 371
 condition of man's II 241
 constant rebirth of same II 303, 306
 cycle of evolution (Kab) II 188
 distinct, behind every noumenon I 493
 each man's true star deals w I 572-3
 hierarchies, their units & I 38, 275-6
 immortal II 422
 impersonal, of celestial yogis II 246
 of Kapilas of satya- & kali-yugas II 572
 man's higher I 158
 memory generates notion of I 292
 monads as atomic souls I 619
 nirvāna & I 266
 nonhumans & I 275
 personality &, explained II 306
 spiritual, of monad I 265
- Individuality* . . . See Hellenbach, L. B.
- Indo-Chinese, stature of II 332
- Indo-European, 5th subrace I 319
- Indolentia, Epicurean, & nirvāna I 577n
- Indovansas. See Induvaṃśas
- Indra (Skt)
 Apollo & II 383
 Asura name applied to II 92, 500
 beguiles yogis II 614
 called Manojava, 3rd round, race II 615n
 as Earth's calf I 398n
 Fohat scientific aspect of I 673
 god of air I 462
 god of visible heaven II 501
 guards the East I 128
 heaven of, & Eden II 203
 kumāra in early life II 383
 located in tail of Tortoise II 549
 loka of, & gandharvas I 523n
 Lord of the maruts (Marutvān) II 615n
 maruts allies of II 613
 Michael & II 378, 384, 498, 549 & n, 614
 now degraded in kali-yuga II 614
 potency of space I 9-10 & n
 punishes those who break laws II 606
Rig-Veda, Purānas re II 378
 Śakra or secondary divinity I 376
 supports Brihaspati in war II 498
 tempts Kandu II 174-6
 various names of II 382
 Vul (Assyria) same as II 386
 War in Heaven & I 202; II 384, 501
- Indrāñī or Aindrī (Skt)
 personified the senses II 614
 Śrī, Lakshmi are II 76n

- Indriya or Aindriyaka Creation (Skt)
described I 446, 453-4
modified ahankāra in I 453
- Indriyātman (Skt)
spiritual or intellectual soul II 108
- Indu (Skt), physical Moon, not Soma II 45
- Indus River
flows fr Lake of Dragons II 204
Nile, Ethiops or II 417-18
- Induvarṣas (Skt)
lunar kings I 392
war of, w Sūrya Vanśas I 397
- Inertia
blind & intelligent powers I 520
coma of minerals or I 626n
greatest occult force I 511
solar evolution & I 501
spiritual II 62
static, & Brahmā resting II 244, 507
- Infallibility
HPB claims no personal II 22n
false, & science I 520
no theosophist ought to claim II 640
of pope II 316n
scientific, theological II 349
- Infinite(y, ies). *See also* Boundless
cannot know finiteness I 56
circle symbolizes I 65, 113, 134n
discussed I 8
Eternal Cause I 14-16
existence spreads throughout I 289
finite cannot conceive the I 51, 132
finite into, & physical body I 181
the One I 130
Plato's finite &, re monad, duad I 426
principle cannot create I 7-8
serpent symbolizes I 74, 253n, 371, 379;
II 552
two, cannot exist I 7
- Infinitude. *See also* Parabrahman
deific, circle of II 541
within ourselves II 703
- Inflectional Speech, discussed II 200
- Infusoria
bacteria like elephants to I 225n
classed among algae I 177
in drop of water I 146-7
filamentoid, & giant animals II 151
- Ingersoll, Colonel Robert G. II 767
- Inhabitants. *See also* Beings
adepts know only, of our solar system
II 700 &n
on other planets I 602
of other spheres I 605-8; II 33 &n
- Initiate(s, ed). *See also* Adepts, Brotherhood,
Dragons, Mahātmās, Masters, Seers, Serpents
of Wisdom, 'Twice-Born
Aeschylus an II 419 &n, 524
āngirasas instructors of II 605n
ape's origin known to I 190
arhan not highest I 206
Aristotle not an I 493
arts & sciences preserved by II 572
Aryan, built menhirs, zodiacs II 750, 754
Aryan, knew whole cosmogony II 500
ashes of, kept 7 lunar years II 588n
Atlantean, taught Cyclopes I 208n
called little ones II 504 &n
cannot divulge all he knows II 760
can trace soul's history I 381 &n
Christian II 60
chronology of Brahmin II 49
-commentator would not explain II 637n
connected w Sun, wisdom II 210n
crucified on Tree of Life II 560
cycles known to II 70
darkness is absolute light to I 41
decipher myths II 138-9, 764-5
descent into Hades, etc II 558
dhyāni-chohans more powerful I 234-5
"dragons," "serpents," refer to I 408; II 94n,
203, 210n, 213, 280n, 501, 572
early Greek sages were I 117
Egyptian, went to England by land II 750
Enoch an II 506
Father & Son, knew meaning of II 231n
feud betw, of left- & right-path II 494, 501
few, master all 7 keys II 584
five becomes 7 at death of II 580
fourth race, in Central Asia II 339
of Garden of Eden II 494
Gnostic sects founded by II 389
great, fr Advaita School I 522
-hermits lived in caves II 501
Hesiod's *Theogony* history to II 765
highest, known to few adepts I 611-12
history of races known to II 133, 437-8
Hungarian, taught Olcott I xix
idolatry, sought to stem II 492
inflectional speech language of II 200
Jesus an I 577-8, 653; II 504, 566
Julian an II 587n
Kapila, of kali-yuga II 572
knowledge gained by generations of II 700
know racial figures II 312
language of, plain II 786-7
live in every age I xlv
lives in his astral body II 499

- magi of Persia, Chaldea were II 395
 Marcus an II 563
 meaning of Vedas, Purānas, know I 520
 Moses an I 73, 314, 316, 352; II 212, 456, 465n, 541n
 Mysteries inherited by II 125
 nāgas or I 408; II 572
 names given to II 210n, 215
 Nazarenes, among II 96n
 not influenced by genii I 295 & n
 Paul an I 8-9, 240; II 268, 504, 513n, 704
 perfected faultless system II 133
 Plato an II 88, 266, 395, 554
 popes, some early, were I 311
 priest-, knew the noumena II 517-18
 priests read Dracontia II 346
 produced rarely fr age to age I 211
 profane &, will remain I 207
 prophets or II 492
 Purānas, hold key to I 423
 pyramids & II 353, 558
 Pythagoreans were II 153
 Ragon a European I xxxvi
 rākshasas are II 165n
 reborn after crucifixion II 560
 records of, fr beginning of 4th race I 646
 ring pass not & I 131
 rising Sun & II 558, 559
 ruled early 5th races II 364
 rule the gods (devas) II 111
 Russian mystics, in Central Asia I xxxvi
 Śankarāchārya greatest I 271-2
 saved w secret teachings II 230
 secret records of I xxxiv
 see beneath māyā I 45
 Senzar once known to all I xliii
 serpents & II 26n
 seven number of II 35
 soma given only to II 498
 spiritual overcomes physical w II 499
 swastika over hearts of II 586
 symbolism, knowledge of II 439, 796
 taught evolution of atoms I 522
 three-day trance of II 580
 tomb of an, at Saïs II 396
 trials of, symbol for II 505
 twice-born II 70, 111
 veil information re early races II 715n
 war betw, & sorcerers I 419
 will judge angels II 112
 wisdom of early Hebrew I 352
 withhold knowledge II 518
- Initiation(s)
 Aryan & Jewish II 469-70
- astrology one of secrets of II 500n
 awakens inner sight II 294n
Book of Enoch record of II 229, 535
 Buddha overshadows highest I 109
 buddhas meet adepts in I 574
 candidate & dragon fight in II 381
 Christians eliminated memory of I xl
 circle squared at supreme II 450
 cycle of, & sidereal year I 314
 discussed [*Lucifer*] II 558-9
 Egyptian, & Fall (Lacour) II 215-16n
 facing one's Augoeides in final I 573
 fourth race temples of II 211
 fourth race wisdom only thru II 134
 Greek writers gave truths of I 507
 Julian re II 35
 light of, & Fire Self II 570
 manus, śishtas & 3rd degree of II 308
 mastery of cycles thru I 642
 performed in Great Pyramid I 314, 317-18n;
 II 461-2, 558
 Phenoch or Enoch symbol of II 617
 into pre-Adamic Mysteries II 452-3
 precede secret teachings I 164
 psychic, spiritual elements & I 229
 religious history related in I 307
 sacred numbers known thru I 66-7
 SD taught to Egyptians at II 137
 secret II 378-80
 secrets of higher II 51
 septenary division taught in I 168
 serpent & tree symbolize II 354-5
 sevenfold mystery of, & lyre II 529
 seven forms of, (*Anugītā*) II 638
 seven grades of I 206
 tau cross, crucifix & II 542-3, 557, 586n
 truth preserved thru I xxxvi
 Upanishads prepared chelas for I 270
 wand of candidate for II 518
 water, fire in II 566n
- Initiator(s)
 Builders or II 345n
 first, into Mysteries II 267n
 "Great Sacrifice" called the I 208
 Hanoch, Enoch, Enos & II 529n
 high, creates bodhisattva I 109
 Wondrous Being or I 207-12
- Injustice(s)
 apparent, of life II 303-5
 humanity & causes of I 644
- Inland Sea of Central Asia II 5, 220, 502-3, 637
- Inman, Thomas
 degrades tau cross I 405

- *Ancient Faiths . . . Ancient Names*
 derivation of Jehovah II 129
 engraving of Mary II 38
 symbol of fish II 313
- In Matrem (Deorem)*. See Julian, Emperor
- Inmetalization. See Immetalization
- Inner Eye. See Eye, Pineal Gland, Senses, Third Eye
- Inner God
 animal-self vs II 272
 man links, w matter II 274
- Inner Man, drawn into Parent-Sun I 638-9
- Inner Voice, conscience, chiti, or I 288n
- Innocents, slaughtered by Herod II 504n
- Inorganic
 every, particle living I 261
 Leibniz endowed, matter w life I 628
 nothing in nature is I 280-1, 507, 626n; II 672
 occultism does not accept I 248-9, 340
- Inquisition II 38
 alchemists & II 238
- Insanity
 reality of delusions of I 295
 soul free of body during I 234
- Inscription(s)
 at ancient Troy II 440
 cuneiform & other II 4-5
 in Egypt & Babylon II 793
 on Egy tombs I 436-7
 of lunar mother goddess I 400
 at Saïs of Neith I 393
 on speaking stone II 342
- Insects (sarīśrīpa) II 52, 185
 compared to materialists II 370
 cycles in life of II 622
 eyes of, part of skin II 295
 gigantic II 198
 man created II 290
 fr man's relics 3rd, 4th rounds II 290
- Instinct(ual) I 640
 animal I 234, 291
 animal, & homunculi II 349
 of animal monad II 103
 of lemmings discussed II 782
 monad & I 175
 primordial blastema had blind II 120
 sexless creative, of early man II 275
- Institutes of Justinian*, on sorcery, etc I 469
- Institutes of Manu*. See *Laws of Manu*
- Instructors. See *Divine Kings*
- Intellect (Human). See *Manas, Mind (Human)*
 of Atlanteans I 192n
 brain size &, (Davis) II 522-3
- can deal only w emanations II 41
 development of, in 4th round I 188-9
 dhyānis gave, to man II 47n
 divine, veiled in man II 74
 gauging human II 301
 great 2-edged weapon II 163
 gulf betw, of man & ape II 677n
 power of, & śaktis I 292-3
 soul made room for physical I 225
- Intellectual(ity)
 “breaths” or angels II 318n
 capacities different II 103
 developed in 4th race II 167
 egotism of, vs spiritual insight II 158
 evolution goes w physical II 411
 faculties develop later II 728
 faculties influence evolution II 728
 part of triple evolution I 181-91
 replaced spiritual in 5th race II 300
 rudras, kumāras developed II 585
 over spiritual in civilization II 319
- Intellectual Development . . .* See *Draper*
- Intellectual System*. See *Cudworth, R.*
- Intellectual World, 2nd plane I 200
- Intelligence. See also *Consciousness, Wisdom*
 absolute, & heat I 85
 all beings must acquire human I 277
 buddhi & universal I 256
 chaos impregnated by I 64
 corporeality &, unrelated I 608n
 cosmic, active II 596, 597n
 esoteric meaning of, (*Anugītā*) II 567
 Fohat is guiding I 493
 Mahat or, in *Purānas* I 330
 mundane, or nous I 50
 one indivisible, in universe I 277
 subconscious, pervades matter II 649
 time & universal I 62
 waters of wisdom flow into I 239
- Intelligences
 animate centers of being II 34
 animate manifestation I 634
 behind rotation I 502-3, 505-6, 594
 condemned to reincarnate II 248
 within the Cosmic Soul I 530
 elements ruled by I 146, 535n, 594
 evolution guided by, (Wallace) I 107, 339
 Fohat guided by universal II 330
 formless, inhabit planets I 103
 free, rebellious II 79
 guiding, generate elementals I 146
 invisible I 133
 De Maistre on, & forces I 484
 not supernatural II 194

- primeval, must become human I 106
 primordial substance & I 601
 rational, of Kepler I 493
 senses inseparable fr I 95-6
 set laws into motion I 594
 stars ruled by II 352
- Inter-etheric Force. *See* Keely, J. W.
- Interlaced Triangles
 described, explained II 591-2
 miscalled Solomon's Seal II 591
 seal of Theosophical Society II 591-2
- Intermarriage
 admixture thru II 222, 331, 444, 779
- Interpenetrating Spheres I 605
- Interplanetary Space
 stuff, substance in I 101n, 527, 587
- Interstellar
 atoms I 633
 ether I 626; II 135
- Introduction à l'étude . . . See* Quatrefages,
 J. L. A. de [*Histoire Générale . . .*]
 "Introduction" *Avesta. See* Darmesteter, J.
Intro. to the Lit. of Europe. See Hallam, H.
Intro. to the . . . Old Testament. See Horne, T.
Intro. to the Sci. of Rel. See Müller, F. M.
- Intuition I 508, 619-20, 627, 629; II 369
 divine, needed for deep truth II 516
 equilibrates skepticism I 480
 fourth dimension & I 251
 laborious sense knowledge vs I 279
 laya point & I 557
 materialism freezes II 520
 of orientalists II 565n, 606
 pantheistic II 545
 science & I 279, 670
 soars above thought I 1n
 of some scientists I 118
 spiritual I 329n, 644
 spiritual, & the sexes II 415
 spiritual, not clairvoyance I 46n
- Invasion
 Aryan II 716n, 741
 of Egypt I 311
 of India I 270
- Invegetalized, human monad II 185
- Inversion of Poles. *See* Poles
- Investigations in Currency . . . See* Jevons
- Invocation(s) I 285-6; II 22, 385. *See also*
 Mantras
- Involution
 evolution & I 183; II 294
 septenary cycle of II 623n
 of sex II 289n
 of spirit & inner senses II 294
- of spirit into matter I 416
 spiritual, illogical to deny II 348
- Inzoonization, gods must pass thru I 188
- Iō (Gk)
 "cow-horned" II 418n
 descendant of, frees Prometheus II 414
 divine androgyne II 416n
 moon goddess, Isis, Eve II 416, 418n, 463
 mother of God (de Mirville) II 414-15
 number 10 & II 416n, 463
 prophecy of Prometheus to II 416-17
 race of, early Ethiopians II 418
 symbol of physical man II 416n
 wanderings of, explained II 416n
- IOH, Mout(h), Jehovah, Moon II 464
- Iotef, diadem of Thot-Lunus II 464
- Irad or Jared
 son of Enoch, grandson of Cain II 391n
 symb 3rd race II 597n
- Iran II 439-40
 angel Gabriel & I 576; II 538
 folklore of, records Atlantis II 393-4
 Jews sought refuge in II 200
 rites of, based on zodiac I 649
 Tahmurath St George of II 397
- Iranians
 decad brought fr, & Brahmans II 573
 Geiger on beliefs of II 758-9
 refer to Atlanteans II 772
 septenary chain among II 757
 war betw, & Aryan Brahmans II 390
- Ireland, rocking stones of II 343, 347
- Irenaeus, *Against Heresies*
 Eighth Creation I 448, 449
 four elements fr tetrad I 448
 Gnostic view of 1st man II 611
 Ialdabaōth & Anthropos I 449
 necessity of 4 Gospels I 42
 perfect Aion I 349
 Propator & only begotten son I 349
 seven figures [omitted in *Isis*] I 195
 seven heavens I 448
 spirit female, evil I 194n
- Irish
 circular stones fr Africa II 343
 god Aesar (to light a fire) II 114
 rumbling stone of the II 342n
- Iri-sokhru (Egy), name of Khonsoo II 464
- Iron I 493n; II 14, 271
 invulnerability to II 371
 Kabiri-Titans taught use of II 363, 390
- Iron Age II 198. *See also* Kali-Yuga
 fourth race & II 271

- Jupiter created II 270
 several Aryan races in I 644-5
- Irruentes, fallen ones II 279
- Īśa (Skt), & Īśvara II 114
- Isaguri or Issachar (now Ashnagar)
 Afghan tribe II 200n
- Isaiab*
 angel saved Israelites II 480
 Assyrian armies called trees II 496
 denounces Jewish phallicism II 588
 evils come fr north & west I 123
 fiery serpents II 206n, 212
 Lucifer & morning star I 70; II 501
 new moon & feasts II 462
 reproofs of, to King Ahaz II 492
 seraphim in II 63, 387n, 501
- Isanagi, Isanami [Izanagi, Izanami] (Jap)
 two kinds of ancestors (pitris) I 217, 241
- Isarim (an Essenian initiate)
 found Smaragdine tablet II 556
- Iscariotes (Judas), not understood II 389
- Ischin [Ishin] (Heb) II 375-6
- Isdubar. *See* Izdubar
- Ishtar (Assyrian Venus)
 Ashtōreth or II 145
 eldest of heaven & Earth II 248n
 helped Sin overcome Messengers II 62
 identical w Aditi & Vāch II 43
- Iside, De.* *See* Plutarch
- Isidorus (of Seville)
 on talking stones (Photius) II 342
- Isis (Egy) I 388, 399; II 462
 Aditi is II 43
 ansated cross symbolic aspect of II 31n
 cat sacred to I 387
 corner of veil of, lifted I 299
 crown of, an asp II 26n
 daughter, mother of Osiris I 430
 daughter, wife, sister of Osiris I 137
 Diana &, parents of Earth II 23
 egg sacred to I 366 &n
 equal to Egyptian male gods I 136n
 has horns, hence Vāch I 434
 Horus born fr Osiris & II 472
 ibis sacred to I 362
 Io, Eve or II 416, 418n
 Kabiri or, taught agriculture II 390
 lunar goddess I 228-9, 390, 396; II 23
 Mout (Mut) aspect of II 464
 Osiris interchangeable w I 72n
 revealed mysteries of wheat & corn II 374
 Saïs inscription about I 393
 shown suckling Horus I 400
 suckling Harpocrates (Gnos) I 410
 symb of Nile riverbed & lunar year I 390;
 II 583
 Venus &, w horns II 31
 Venus or II 30
 virgin mother of Horus II 43
 wife, mother, sister I 396
- Isis and Osiris.* *See* Plutarch
- Isis-Latona (Egy)
 earth & water I 340; II 130
 wives of Osiris I 340
- Isis-Osiris (Egy)
 ansated cross or II 217
 cosmic allegory of II 143
 Kabiri or, brought corn II 364
 reigned over 75,000 years ago II 374n
 taught arts, sciences (Basnage) II 366
 Thoth &, man's ancestors II 365
- Isis Unveiled.* *See* Blavatsky, H. P.
- Islam. *See also* Koran, Mohammed, Sūfis
 minarets of II 85
 won converts w sword I xli
- Island(s). *See also* Daitya, Dvīpas, Rhodes,
 Ruta, Sacred Island
 Atlanteans inhabited surviving II 326
 Atlantic, continental remnants II 790
 classics on, & continents II 760
 dry, of Tahmurath II 398, 399
 of good spirits II 371
 holy, became black w sin II 67, 372 &n
 India, South America joined by II 327
 Lemurian II 7, 327
 Ma-li-ga-si-ma legendary Chinese II 365
 Plato's II 8, 9, 141, 250n, 314, 322, 352, 395,
 693, 765
 Polynesian, once large continent II 222-4
 Purānas use, as symbols II 322
 Samothrace II 3, 4-5
 seven allegorical, of Purānas II 320-2, 326,
 758
 seven, belonged to Atlantis II 350
 sidereal, Delos or Asteria II 383, 773 &n
 twelve, centers & zodiac II 502-3
 White II 67, 147, 288, 319, 322, 402-4, 407,
 408n, 584
- Islanders, South Sea II 168, 421n
- Island Life.* *See* Wallace, A. R.
- Isle of Mona, moving stone at II 345
- Isolation
 effects of, on races II 425
 factor in variation II 738
 secondary evolutionary cause II 648-9
- Ispahan [Isfahan]
 Persian city built by Huschenk II 397

- Israel. *See also* Jews, Prophets, Semites
 children of, & Jehovah II 537-8
 David numbers II 387n
 goat &, as symbol II 510
 God of, lower angel II 61
 Jehovah & Michael guide II 480
 karma of, glowed over 1st century I xli
 kings of, called cedars II 494
 no phallic Jehovah for 1,000 yrs II 469
 race of, under Saturn I 576-7
 Satan stood up against II 387n
 seventy Elders of, & planets I 576
 spiritual rock that followed II 341
 tribes of I 651; II 130, 200n
- Israelite(s). *See also* Hebrews, Jews
 Baal of, is Sun-Jehovah I 397n
 beliefs once pure as Aryan II 471
 Carlyle on II 470
 God of, tribal god II 508
 may have worshiped Nebo II 456
 mystery gods of II 3
 primeval faith of, different I 320 &n
 repeated Vaivasvata story (Noah) II 265
 sacrificed often to wind, fire I 466
 Sadducees refined sect of II 472-3
 tribal god of II 420
- Issa, woman, Earth, & Israelites II 200n
- Issachar (son of Jacob)
 Isaguri or II 200n
 Taurus or I 651
- Istakhr, or Persepolis II 398
- Ister. *See* Ishtar
- "Is the Sun Merely . . ." *See* Blavatsky
- Isu [Tse]-no-gai-no-kami (Jap)
 male portion of duality I 217
- Ísvāra (Eswara, Iswara) (Skt). *See also* Logos
 ātma is beyond I 573-4
 in *Bhagavad-Gītā* II 114
 cannot see Parabrahman I 351n
 creative potency or I 296n, 451
 daivīprakṛiti & I 136
 Hari or II 76n
 ignorance &, as personal deity I 330
 Logos or I 130 &n, 137, 434, 573; II 637
 Lord or I 428; II 473
 Mahat or I 256
 male aspect of māyā I 332
 as manifested deity II 108
 mūlaprakṛiti known only to I 349n, 351n
 Parabrahman & I 55, 130n, 451
 plus māyā is manifested world I 7
 śuddhisattva essence of body of I 132
 unchanged in pralaya & manvantara I 573-4
 various names for I 110
 Wilford "saw Assur in" I 654
- Iswur. *See* Ísvāra
- IT. *See also* Absolute, All, Parabrahman
 Brahman the noumenon I 374
 breath of Absoluteness I 290
 causeless cause I 258
 desire first arose in II 176
 invisible Deity I 114
 Supreme as cause I 6
- I't, King, fr the waves II 406
- Italy
 crosses along highways in II 542
 Peruvians built like Pelasgians in II 745
 rocking stones in II 342n
- Itchāsakti [Ichchhāsakti] (Skt)
 described I 292-3
 will power used by yogis I 293; II 173
- Iurbo (Gnos), name of Jao-Jehovah II 389
- Ivi (Tahitian) bone, woman made fr II 194
- Izdubar [Gilgamesh] (Chald) II 336, 531
- Izeds or Peris (Pers)
 Aryan race II 394
 war of, w devs [daevas] II 776

J

- Jabal, Kabir instructor II 390
- Jablonski, P. E., *Pantheon aegyptiorum* . . .
 Io signified Moon II 463
 sons of rebellion II 386
- Jachin (Heb) [1 *Kings* 7:21 & 2 *Chron* 317]
 Boaz &, Christianity rests on II 497
- Jack the Ripper II 507n
- Jacob
 covenant of, w tribal deity II 470
 Ephraim elect of I 653
 Esau &, like Cain & Abel II 135
 God of, not Father of Jesus II 509
 ladder of II 281n, 357
 “lot of Jehovah’s inheritance” II 537-8
 pillar of, phallic II 471-2, 473
 sons of, allegory of black, white II 211-12
 sons of, & Arabs II 200n
 twelve sons of, & zodiac I 649, 651; II 200n
- Jacob, Major G. A., *The Vedāntasāra*
 Parabrahman, etc I 7 & n
- Jacollot, Louis I 636
 much truth in *Bible in India* II 442
 — *Les Fils de Dieu*
 q Vamadeva Mudaliyar I 376-7
 — *Histoire des Vierges*
 evidence of Pacific cataclysms II 788n
 Pacific continent & submergence II 222-4
 prehistoric civilization existed II 786n
- Jadoo [Jādū] (Hindu & Pers), sorcery II 232n
- Jagaddhātṛī (Skt)
 conveyed 6 embryos to Devaki II 527
- Jagadyoni (Skt) womb of the world
 gods & men proceed fr II 108
 ideal kāraṇa or cause I 46
 material womb of world I 582
 not Parabrahman II 108
- Jagannātha (Skt) Lord of the World
 bigotry & materialism cars of I xli
 Rawlinson on II 130
- Jagat (Skt) the universe
 “This” refers to I 7
- Jāh [Yāh] (Heb), Lord II 39, 467. *See also* Yāh,
 Yāho
 divine name of Chochmāh [Ḥokhmāh] I 355
 Hebrew, discussed II 129
 same as Yāh II 126
- Jahāngīr (Akbar’s son)
 published Badā’ūnī’s book I xxivn
- Jahé, Yahra II 465
- Ja-Heva. *See* Yāh-Ḥavvāh
- Jah-, Jod-Hovah. *See* Yāh-Ḥavvāh
- Jāh(navī) (Skt) Ganges II 130
- Jah-Noah [Yāh-Noah]
 Jehovah of Bible II 596
 śishta identical w II 596
 Tetragrammaton, quaternary or II 595-6
- Jāho-Jāh [Yāho-Yāh] II 129, 465
 Mystery name II 541
- Jah-Veh. *See* Yāhweh
- Jain(as)
 settlement in southern India II 224n
 Tīrthankaras of II 423n
- Jaina Cross (Jain, Masonic)
 swastika called II 98
 tau, Christian, &, same meaning I 657
 Thor’s hammer or I 5
- Jakin. *See* Jachin
- Jalālābād II 338
- Jala-rūpa (Skt) water form
 name of sign Makara II 577
- Jamaica, Voodoos of II 209
- Jamblichus. *See* Iamblichus
- Jambu-Dvīpa (Skt) rose-apple tree island
 Bhārata-Varsha best part of II 369
 at center of dvīpas II 758
 described II 320-2, 403-4 & n
 divided among 9 sons II 320
 North & South America & II 182, 403
 only terrestrial dvīpa II 326
- James (Epistle)
 God does not tempt man I 414
 wisdom, earthly, sensual I 194, 197n; II 134n;
 275n
- James, Sir Henry
 cataclysms due to axis changes II 314
- Jamshīd, built Persepolis II 398
- Janaka (Skt), birth of, (*Vāyu-Purāna*) II 524n
- Janārdana (Skt) Vishnu or Krishna
 Rudra becomes, breathes rain I 370
- Janarloka (Skt)
 beings in, at mahā-pralaya I 371

- fifth division (or world) I 116
 one of 7 lokas II 321
- Jaṅgama (Skt), locomotive or fixed I 454
- Janna, or Dan [Dhyāna, Skt]
 reform by meditation & knowledge I xxn
 secret portions of, & wisdom religion I xx
- Jannaeus, Alexander (of Lyda) II 504n
- Jo-Jehovah. *See* Iaō-Jehovah
- Japan, Japanese I xxiv; II 727
 birth of 7 spirits I 216-18
 Buddhism declined in I xx-i
 Buddhist ascetics secretive I 67n, 173-4
 can read Chinese writing I 307n
 cosmogony of I 213-14
 cyclopaedia, chart fr II 204
 esoteric school in I xxiii
 figures for cycles II 566
 hierarchy of creative powers I 213-14, 215-18
 most learned Taoists among I xxv
- Japan*. *See* Kaempfer, E.
- Japhet, listed among "Arkite" Titans II 143, 343n
- Jared, Jarad [Yārād, Yered] (Heb) II 391n, 597n
- Jāta (Skt), a kumāra II 319
- Jaṭāyu (Skt), son of Garuḍa
 cycle of 60,000 yrs II 565, 570
 king of feathered tribe II 570
- Jāti (Skt), birth I 373
- Jaumes, Prof A., "De la distinction . . ." forces as secondary agents I 506
- Java
 geologically recent II 789
 remnant of sunken continent II 222
- Java-Aleim. *See* Yāhweh Elohim
- Jave, Javo, Jevo. *See also* Ievo, Jehovah, Yava, YHVH
 Jehovah, Jupiter (numbers) II 466
 Sanchoniathon on II 129
- Jayas (Skt) 12 creative gods
 Adityas or II 182
 born each manvantara II 90, 585
 identical w mānasa, rājasas II 90
- Jealousy of the gods II 174, 283
- Jebel Djudi [Judi], Arab deluge mt II 145
- Jeho, Jah, Iah (Heb), Jehovah II 129
- Jehoshua, Joshua, Christ or I 264; II 539
- Jehoshua ben Chananea [Joshua ben-Hananyah], performed miracles I xlii in
- Jehovah [Yāhweh, Jah-Heva]. *See also* Tetragrammaton, YHVH
 abstract sephirōth not I 438-9
 Adonai of later Rabbins II 452, 465
 androgynous first, then sexed I 60, 72n; II 125-30, 134, 601
- Azāzēl & I 441-2n; II 376, 387
 Bināh or I 6n, 99n, 215n, 230, 355, 392, 394; II 134n, 384n, 595
 Cain, esoterically I 414, 578; II 269n, 388
 chosen people II 538
 connected w child-giving I 264
 copy of Osiris I 316
 curses, then blesses II 410
 dark aspects of, will vanish II 420
 David brought name to Israel II 541
 Deity of *Genesis* falsely called II 388
 demon & deus I 394
 descended in pillar of fire I 341
 diameter of circle (Parker) I 6n; II 544
 double-sexed II 62, 125, 130, 463
 Elijah, Elihu & II 531
 elohim, host & I 73, 112-13, 129, 197-8, 492-3n; II 509-10
 an emanation & one of sephirōth I 230
 etymology of name II 129-30
 exoteric national faith II 472-3
 fiery serpents & I 414; II 387n
 a fighting god II 43-4n
 forbids reviling the gods II 477
 -Frankenstein & devil II 508
 Gnostic view of I 197-8; II 389
 god among other gods (*Psalms*) II 508
 God not II 388
 God of *Genesis* 1-4 is not II 388
 Iacchus, Iaō or II 460
 Ilda-Baoth [Ialdabaōth] or I 197; II 244
 incognizable deity behind II 472
- Jah or, is Noah II 467-8
- jealous, tribal god II 420, 508, 537-8, 597n
- Jesus rebelled against I 576-7
- Jve, Jave, Jupiter or, (Skinner) II 466
 kingdom of II 245
 light of, refers to man II 38
 Lord of the Moon II 75
 lower, material class II 95n, 96
 Lucifer higher & older than I 70-1
 lunar, god of generation I 387-94; II 40-1, 139n, 234, 397, 464, 466
 lunar, or Dionysos, Bacchus I 335
 male aspect Moon, Venus II 462
 male-female I 18, 60; II 126, 537
 Michael angelic form of II 383
 Moon linked w I 198n, 387; II 62, 77, 462, 464, 474, 540
 Moses &, permutations II 539
 mystic letters of, on "Ark" II 460
 name became ineffable II 509
 name of, a screen I 438-9
 Nārada compared w II 48

- Noah, Adam &, numerically same I 444
 not perfection II 413
 not phallic for 1,000 yrs II 469
 not superior to Vishnu I 423
 number of, thrice seven II 40
 one of the sephirōth I 197-8, 438
 the One, yet personal god I 426
 Ophites called, Son of Saturn I 577
 “personating spirit” II 243, 508-9
 phallic symbol I 6n, 316; II 472-3
 Prajāpati same numbers as I 90 &n
 procreative organ & II 574
 produces 7 stellar spirits I 197-8
 resurrection as brazen serpent I 472
 St Michael as II 379, 479, 508
 Samael &, are identical I 417
 Satan adversary of II 243
 Satan &, identical II 387n
 Satan is, upside down II 510
 Saturn &, glyphically same I 417, 578; II 235,
 540
 sends Satan to tempt Job I 422
 sent Sarah to tempt Pharaoh II 174
 seraphim symbols of II 387n
 serpent in Garden of Eden I 422
 as serpent tempted Eve I 73
 seven letters of name I 335
Source of Measures explains II 125
 spiteful, vengeful god I 439-40n
 substitute god, explained II 472-3
 tempter, known as II 215-16n, 269n
 tempts David to number people I 414
 ten the number of II 416n
 third rate potency I 349
 three sons of, 3 races II 397
 took Israel as his portion I 576
 traces of androgyne, in Bible I 6n, 397n
 trickery, deceit of, & Vishnu I 421-2
 true & perfect serpent I 410
 various Jupiters & I 463
 various names of I 438, 578
 war against the theological I 619n
 working forces of I 440
- Jehovah-Adam, Brahmā-Virāj & II 126
 Jehovah-Bināh-Are'elim, head of the elohim
 II 608
- Jehovah-Cain-Abel
 divine hermaphrodite II 126
 explained II 388
- Jehovah-Eve, Adam-Kadmon becomes II 128
- Jehovah-Sabbaoth [Tsebāōth] (Heb)
 Baal, Bel, Śiva, Saturn & I 459
- Jehovah-Satan, man in the moon I 393
- Jehovah-Sephirōth (Heb)
 Brahmā-Prajāpati & II 126
- Jehovistic
 account of Genesis II 252n
 texts 800 years after Moses II 473
- Jehovite Creation II 5
- Jekyll, Dr & Mr Hyde. *See* Stevenson, R. L.
 Jellalābād [Jalālābād] rock cut temples II 338
- Jen-nang, Chinese divine man II 365
- Jennings, Hargrave, *Phallicism* . . .
 evilly inspired author of II 544
 q Gregorie on Adam's body II 467
 q McClatchey on Kwan or Yin I 471
 q O'Brien on round towers I 472
- St George, St Michael, Lucifer II 238n
- stone in Ark phallic YHVH II 473
- Swan of Leda priapic I 358
- yoginī a prostitute I 472
- [The Rosicrucians . . . Rites & Mysteries]
 astro-theosophic chart II 461
- Jeremiah* II 425
 children immolated to Moloch I 463n
 curse against elohim II 128
 evils fr north & west I 123
- Jeremiah ben Eliazar, Rabbi
 on 139th psalm of David II 134n
- Jeruskoven [Jernskoven, Norway]
 frigid zone in East II 535
- Jeshida. *See* Yehidāh
- Jesuits(ism)
 assisted de Mirville II 481-2
 deceit, craft among I 423
 turned knowledge into sorcery I 311
- Jesu-Maria, story of statue of I 72n
- Jesus. *See also* Avatāra, Christ, Messiah
 believed in reincarnation II 111n
 “Be ye wise as serpents” (*Matt*) I 74
 birth time unknown I 653
 called great fish II 313 &n
 called “Tree of Life” II 496
 clairvoyant powers of II 231n
 communed w Father I 578
 contempt of, for Sabbath I 240
 crucifixion of II 560-2, 586-7
 disciples of, of same star I 574
 Father of, explained I 574 &nn
 Father of, not Jehovah II 509
 five words on garment of II 580
 Galilean adept II 231
 an initiate I 578, 653; II 504, 566
- Joshua &, man-fish I 264
- Joshua was, kabbalistically II 359
- mother of, & Buddha I xxxii
- “mysteries” for disciples only II 231n
 mystically, man-woman II 134

- not to be painted as a lamb II 279n
 number of, is 888 II 518
 Pharisees cursed II 378
 in *Pistis Sophia* I 132n; II 563-4, 566, 569
 on prayer I 280n
 rebelled against Christian god I 576-7
 rebuked the wind I 468
 recognized no Jehovah I 577-8
 serpents, wisdom & II 386
 in women's clothes I 72n
- Jethro (Midian priest)
 initiated Moses II 465n, 541
- Jetzira. *See* Yetsirāh
- Jevo. *See* Ievo
- Jevons, William Stanley
 use of numbers, figures I 430n
 — *Investigations in Currency* . . .
 on sunspots I 541n
 — *The Principles of Science*
 matter registers all events I 104, 124
- Jew(s). *See also* Hebrews, Holy of Holies,
 Israel, Jewish, Judaism, Semites
 Abraham of, fr A-Bram II 139n, 200
 acquainted with sorcery, etc I 230
 Adam of, fr Chaldea II 42
 Ain-sōph now lost to II 540
 an Aryan race born in India I 313n; II 200,
 471n
 Basilides on God of I 350
 Bible history of, not Jewish II 203
 borrowed fr Chaldea I xxxi, 313, 655; II 3-4
 characteristics of II 470
 Christian religion fr II 588
 chronology of, not their own II 691
 creation ideas of, fr Moses II 3-4
 creation out of nihil I 233n
 cursed by their own prophets I 230
 distorted Egyptian wisdom I 312
 esoteric worship & Vedānta II 472-3
 evolved under Saturn I 576; II 127
 exalted their deity over all II 470
 four modes of interpretation of I 374
 four winds of I 466
 Garden of Eden not property of II 203
 gilgūlim, believed doctrine of I 568 &n
 God of I 381; II 412n, 536-8, 543. *See also*
 Adonāi, Ain-sōph, Elohim, Jehovah
 horns of shittim wood II 418n
 ignored higher hierarchies I 390-1
 initiated, & Aryan dvijas II 469
 Jah-oudi regarded by, as insult II 127
 modern, fr David not Moses II 473
 monotheism of II 252, 588
 monsters, knew of extinct II 713
- Moon-god of, Jehovah I 390; II 139n
 mystery language known by II 574
 N, E, S, W, no names for I 128n
 number for elohim fr Chaldea I 90n
 occultism, knew little of I 230
 origin of I 313n; II 200, 471n, 473
 patriarchs of, made of old gods I 655
 pre-existence, believed in I 568n; II 618
 profane, cling to dead letter I 316
 rebels called "deprived" by II 246
 reincarnation & I 568 &n
 rounds, races borrowed & lost by II 618
 St Michael patron angel of I 459
 secret books of I 349
 seven-headed serpent of space w I 342
 seven prominent in religion of I 392
 "spoilt" Egyptians of jewels II 481
 Talmudic, profaned symbols II 471
 Taylor on speculations of I 426
 theogony of, pagan II 465
 told to hate heathen II 472
 twelve tribes of II 130, 200n
 zodiac of I 668
- Jewish. *See also* Hebrews, Jews
 Aryan &, symbols compared II 469-74
 -Christians in *IU* I 197
 chronology confusing II 691
 cosmogony I 381; II 657
 fire god is "consuming fire" II 114
 glyphs & language, origin of I 115n
 measurements fr Egypt, India I 316
 myths based on truth II 236
 religion & Satan, devil II 232, 477
 religion follows Bab magism I 10
 scriptures & Purānas II 251-2
 sevens in, thought II 612
 system of measures I 312-13
 tree & cross worship phallic II 588
- Jhāna-bhaskara. *See* Jñāna-bhāskara
- JHVH. *See* YHVH
- Jigten-gonpo (Tib). *See also* Chenresi
 Chenresi called II 179
- Jinn, Jinni. *See* Djin
- Jishnu (Skt)
 Indian prototype of Michael II 498
 Indra, Kārttikeya called II 382 &n
 leader of celestial host II 382, 498, 614
- Jiva(s) (Skt) life, living being
 complete in man alone I 224
 of Earth & man compared II 46
 elemental atom or I 567-8
 in every particle of matter I 522
 functions of, on Earth 5-fold I 224
 Haeckel's moneron ignores II 185

- hangs fr flame I 238
 human, animal, same II 81
 "Imperishable" I 218-19
 is, a myth? I 603n
 Lords of the Moon & II 75
 monads or I 629-30
 Parabrahman pervades every I 522
 passes thru all forms I 246-7
 personal consciousness of II 241
 ray of the Absolute I 247
 some, were not ready II 161, 162
 souls of atoms I 619
 sunspots & ascent of, in death I 132
 vijñānamaya &, blood, water I 570n
- Jīvanmukta (Skt). *See also* Jīvātma
 can double his nirvāna I 371
 freed fr 7 principles II 604n
 high adept, mahātma or I 46n
- Jīvātma(n) (Skt). *See also* Ākāśa
 ākāśa or I 140
 Logos of Greeks II 33
 Nous, motion or I 50
 prāna & I 226n
- Jīvātmas (Skt) I 132. *See also* Jīvanmukta
- Jñāna (Skt) wisdom
 head, heart, soul, seed of II 282
 king of the peris II 394 &n
 Mahat first born of I 62
- Jñāna-bhāskara, re Asuramaya II 67
- Jñānadevas (Skt), class of gods II 90
- Jñānaśakti (Skt), 2 aspects of I 292
- Jñātā (Skt), center of energy I 428
- Job* I 330
 antiquity of I 648
 Bailly used astronomical refs in I 648-9
 behemoth & ways of God II 486
 "dead things are formed" I 345
 he shall have no name (Haeckel) II 651-2
IU ref to Atlanteans in II 496
 leviathan in II 206
 precedes Moses, Homer, Hesiod I 647-8
 Satan a son of God in I 70, 412, 414, 422n;
 II 375-6, 378
 true archaic doctrine in II 537
 zodiacal refs I 647-8
- Jod. *See* Yod
- Jod-Heva. *See* Jehovah, Yāh-Havvāh, YHVH
- John*
 "before me were thieves, robbers" II 229,
 482
 Devil father of lies I 414
 Egyptian & pagan symbols in I 384
 God was light II 39
 "I & my Father are one" I 265, 574
 "I ascend to my Father" I 574
 Jesus disputed Pharisees I 578
 life was the light of men I 470, 626n
 light shineth in darkness I 70
 my doctrine is not mine II xv
 "my Father is greater than I" I 574n
 ophanīm of, & dhyān-cohans I 337
 plagiarizes *Book of Enoch* II 229, 482, 531
 "wind" should be "spirit" in I 226
 1 *John* [5:6-8], spirit bears witness I 570n
 John, St. *See also* *John, Revelation*
 dragon in *Rev* of II 93n, 355-6, 383
 eagle, air &, (table) II 114
 gnosis of, exoteric II 566
 "I am the true vine" I 195n
 non-initiated ascetic II 566
 seven Gnostic vowels of II 565
 John Chrysostom. *See* Chrysostom, St John
- John, Patriarch of Constantinople
 excommunicated II 279n
- John the Baptist, St
 axe laid to root of trees II 496
 Bacon & II 443
 baptism by water, fire II 566
 mystic Christians of I 194
 Pymander & II 115n
- Joly, Prof Nicolas, *Man Before Metals*
 age of man, Egypt, Europe II 750n
 agni as akta (anointed) II 101n
 on Basques II 790n
 isthmus joined Gaul & Eng II 750-1 &nn
 man has evolved fr original stock II 747n
 man never an ape II 661-2
 reindeer hunters II 749n
- Jonas, the sign fr heaven I 653-4
 [Jones, H. B.], *The Life & Letters of Faraday*
 q Airy on gravitation I 584n
- Jones, Sir William II 442. *See also* *Asiatic*
Researches
 on Divine Mind mirrored in atoms I 623
 misled by Brahman forgeries I xxx-i &n
 — "On the Gods of Greece . . ."
 called Nārada a messenger II 48
 on lotus & water lily I 57, 379, 380
- Joonagad. *See* Junāgadḥ
- Jordan Valley & River
 Neolithic flints of II 755
 same mythical use as Nile II 583
 source of descent or I 392
- Jordon, C.
 "most adopt, not beget opinions" I 647
- Joseph (son of Jacob) I 653
 dream of zodiac [*Genesis*] I 649

- Sagittarius or I 651
 Joseph, St, same as Tvashtṛi II 101n
 Josephus, Flavius, *Against Apion*
 Jews descend fr the Hyksos I 115n, 313n
 law forbids cursing Adversary II 477
 — *Antiquities of the Jews*
 bones of giants on Mt Hermon II 409
 Elijah & Enoch disappeared II 532
 Enoch hides books II 530
 Holy of Holies I 462
 tabernacle pillars I 125-6, 347n
 transfer of law books II 200n
 — *History of the Jewish War*
 souls descend into bodies II 111
 Joshua, *Joshua*
 anakim of II 340
 crucified King of Ai on a tree II 558
Enoichion kept at Debir II 529
 giants of, Israelite fancy II 336, 340
 Jesus was, kabbalistically II 359, 539
 son of Nūn or the Fish I 264
 stopped course of Sun II 535
 Joshua ben-Hananiah, miracles of I xlii n
 Josiah, King, puts down idolatry I 649
 Jotun(s) (Scand)
 Mimir as thrice-wise I 402
 war of, w Asathor II 386
Journal asiatique. See Eckstein, "De quelques . . ."
Journal Chemical Soc of London. See Crookes, Wm., "Elements & . . ."
Journal des colonies, Lavoisier on conscious elements I 468
Journal des savants, q Indicopleustes II 399
Journal of Asiatic Researches. See Asiatic . . .
Journal of Microscopical Science. See *Quarterly Journal* . . .
Journal of Science. See *Quarterly Journal* . . .
Journal of the Anthropological Inst. See Blake, C., "Notes . . ."
Journal of the Royal Asiatic Soc. . . . See Hodgson, B., Muir, J.
Journal of the Royal Microscopical Soc. See Romanes, G. J.
Jovab Rabbah II 54. See also *Idrā Rabbā Qaddishā*
 Jove. See also Jupiter
 aerial, or aether I 464
 fire, thunder & I 462
 Jehovah, or 2nd hebdomad I 449
 North Pole throne of II 357
 son of Ialdabaōth I 449
 Jove-Juno, Tetragrammaton II 601
 Jovians, perceive our world I 166
 Jowett, Prof, doubted Atlantis II 761n
 Jubal, fashioned harp, trident II 390
 Judah
 kings of, worshiped zodiac I 649
 Leo or I 651
 lion's paw of tribe of II 581
 men of, & signum tau II 557
 one of two tribes II 130
 Judaism. See also Jewish, Jews
 basis of Christianity I 264, 384
 built on phallic worship II 471-2
 contains 2 of the 7 keys I 318
 creator in, anthropomorphic II 40
 exoteric, is astrolatry II 41
 Hinduism & II 472
 religion of hate II 471
 Judas Iscariot
 true character of II 389
 twelfth absent apostle I 649
 Jude
 angels in chains II 491
 q fr *Bk of Enoch* II 230, 482, 531
 Roman Catholics reject II 531
 speaking not evil of gods II 477-8
 Judges, on dance of Shiloh II 460
 Judgment, Day of I 134n; II 617
 Jukes, Joseph B., *Manual of Geology*
 Australian flora, fauna II 196-7
 flying dragons were real II 219
 Julian, Emperor (the Apostate)
 initiate II 587n
 prayed to occult sun II 28
 waged war w the cross II 587
 — *Oration to the Mother of the Gods*
 seven-rayed god II 35
 Julien, S., transl of *Tao-teh-Ching* I xxv
 Junāgadh (India), Mitford's tomb II 245n
 Juno (Roman goddess). See also Jove
 gave Jupiter tree w gold fruit I 128-9n
 Latona pursued by II 771n
 Moon-goddess I 228-9
 mother of Mars, no father II 550
 numerical equivalents of II 466
 Jupiter (god). See also Bṛihaspati, Jove, Zeus
 -Aerios (or Pan), -Amon, & -Bel-Moloch,
 cosmic nature or I 463
 aether & I 331, 423, 464
 androgynous originally I 72n
 assumes form of swan I 357
 Atlantean island sacred to II 408
 Bacchus &, symbol of II 362-3
 Barnabas confused w II 481
 Castor, Pollux & II 121-2
 deceived by Prometheus II 525

- dethrones his father II 269
 Dionysus of Mnaseas & II 393
 Dodonean, & Aidoneus I 463
 Eloi or, (Gnostic) II 538n
 fought w Neptune for Atlantis II 765
 fourfold, master of 4 elements I 464
 had female breasts II 135
 hurled to Earth by Kronos II 483, 515
 hurls Phaeton into Eridan River II 770n
 immutable cyclic law II 786
 Jve, Jave, Jehovah or, [Skinner] II 466
 Mercury son of Maia & II 541
 Merodach (Chald) became II 456
 Minerva as right hand of I 401
 Minerva sprang fr brain of II 660
 myth of, & Leda II 197n
 pursues Io (the cow) II 418n
 re-animates human race II 270
 Semele wife of I 400
 Sun, Mithras, Bacchus & II 419
 war w Lucifer-Venus I 202
 world re-enters, is reborn (Seneca) II 757
 Zeus & II 269-70
- Jupiter (planet)
 belongs to human Atlantean cycle II 270
 Brahmanaspati or II 45n
 building of Earth & II 23
 conditions on, (Williams) II 136n
 conj w Mercury beg kali-yuga I 662
 Eloi genius of I 577; II 538n
 eternal Spring of II 135-6
 is a planetary chain I 164
 on molten state of II 135-6, 707
 Moon, Saturn &, high triad II 462
 polar compression of, & Earth I 593
 rare conj of Mars, Saturn & I 656
 satellites of, more dense I 593
 seasons due to orbit of II 706-7
 second race under II 29
 Seven Sons of Light & I 575
 Sun guardian of, (Pythagoras) I 493
 superior globes of, invisible I 153
tonans, the thunderer II 498
 Jupiter, or Bel (6th world of Syrians) I 435
 Jupiter Fulgur or Fulgurans
 soul of lightning I 467
 Jupiter-Jehovah, ritualistic worship II 45n
 Jupiter Lapis
 swallowed by father, Saturn II 341
 Jupiter Mundus, four elements I 463
 Jupiter Pluvius I 467, 554
 Jupiter-Titan, & Father-Aether I 423
 Jurassic (Period)
 beds of Rocky Mts II 218
 fossils of Afr, Amer & Europe II 791-2
 fossils of, & Australia II 196-7
 man physicalized in II 737
 middle of Reptilian Age II 156
 third root-race appeared in II 156, 713
 Jurbo-Adonai. *See* Yurbo-Adonāi
 Justice, Nemesis or immutable II 305-6n
 Justin Martyr, *Dialogue w Trypho*
 rejected by Pythagorean School I 433n
 unknown passive deity of II 489
 — *Second Apology*
 spirit female w Nazarenes I 194n
 “Just, though mysterious . . .” I 644
 Jyotis (Skt), teacher of astronomy II 766
 Jyotisha (Skt) astronomy
 weeks, sevens in, of Vedas II 624 &n
 Jyotsnā (Skt), morning twilight II 58, 527

K

- Ka* (Egy), astral body corresponds to nephesh (Heb) II 633
- Kabala*. See Lévi, É.
- Kabbala, Kabala, Cabala, Qabbālāh referred to:
- adjusted for Christian tenets II 37-8, 128, 457, 476
 - fr Aryan SD I 376; II 239
 - Chaldean, & ancient wisdom I 200, 241, 439; II 461-2
 - Cis-Himalayan teachings & II 308n
 - deity is the universe I 92n
 - early, metaphysical II 457
 - edited & re-edited II 469, 536
 - esoteric & exoteric II 41
 - Jews got, fr Chaldea & Egypt II 240
 - key to Bible I 336, 344; II 624, 625n, 691
 - key to, Parker on II 544
 - Masonry, Bible & II 39
 - Midrash* before, of ben-Iochai II 704
 - modern, but fragments (Franck) II 461
 - modern, disfigured I 241, 391; II 461
 - monotheists & I 129, 391
 - phallic element taints II 457-8, 469, 544, 625n
 - reveals occult facts of Bible I 336, 344, 443-4
 - seven meanings in II 538
 - synonyms of Hindu gods in I 92
 - Temūrāh I 90n
 - Vatican MS of II 239
 - veiled, secret, now re-edited II 536
- quoted:
- Adam Kadmon I 99n, 433n; II 37, 467
 - on Blessed Ones & matter I 224
 - central Sun (Pratt) II 240
 - creations, more than one II 54, 704
 - curse on man came w woman II 216
 - death for giving secrets of II 396
 - deity, one & triple I 59
 - diagram of 7 principles II 633
 - early races II 315
 - esoteric meaning of *Genesis* II 37
 - Fall caused by pride II 237
 - fallen angels II 228-9, 487
 - five Adams & 5 races II 503-4
 - four & monad & heptad II 599-600
 - four-lettered Ineffable Name II 282n
 - four worlds of II 111
 - Genesis* 11 & 2 reversed II 128
 - Immaculate Conception & I 59
 - is esoteric vidyā I 241
 - Jehovah & Moses interpreted II 465-8
 - Jehovah replaces Adam Kadmon I 433n
 - King Hiram of II 113
 - light in, (*Zobar*) I 357; II 37-8, 39
 - light, sound, number, creation I 432; II 41
 - Lucifer, Venus, Sun's 3rd palace II 31
 - Moon linked w Jehovah II 62
 - numerical values II 37-40
 - only true etymology of Jehovah II 129
 - relation betw elohim & men I 230
 - Satan is adversary II 235
 - seven creations I 447
 - seven kings (races) II 2-3
 - seven number of divine mysteries I 36
 - seven preeminent I 241
 - seventh, all things depend on II 312n
 - Shekināh, Bath-Kōl II 107
 - sparks are worlds I 199
 - system of weeks fr India II 623-4
 - ten sephirōth I 432; II 37
 - tetrad esteemed II 599
 - Tetragrammaton I 99n; II 624-5
 - Trinity II 38
 - two creations II 54
 - Western, ignores circle w point I 19
 - worlds, destruction of II 704-5
- Kabbala denudata*. See Knorr von Rosenroth
- Kabbalah, The*. See Ginsberg, C. D.
- Kabbalah* [*Qabbalah*]. See Myer, I.
- Kabbalah Unveiled*. See Mathers, S. L. M.
- Kabbale, La*. See Franck, Adolph
- Kabbalist(s)
- Adam's earth of I 543n
 - Bible popular blind to II 473
 - ceremonial magic & I 234n
 - Christian, gross explanations of II 247
 - Christian, interpret *Genesis* II 234
 - cross, circle & modern II 543
 - deity is one & triple I 59

- dodecahedron in cube I 450
 earth, water make living being II 188
 embryonic stages known to II 259
 esotericism unknown to modern II 603
 evil force essential to good I 413
 evolution of embryo discussed II 188-9
 expound ancient traditions I 287
 Father-Mother & ether one I 75-6
 fiery serpents II 212
 four distinct Adams, taught II 457
Genesis, shifted order of II 127-8
 gnostic I 351-2
 grasp wisdom of Bible I 316
 Hecate predecessor of God I 395
 immutable deity of I 374
 individual cycles of II 188
 interprets man & God I 444-5
 Jewish, dwarf cosmic cycles II 564
 Levi & I 243, 245, 259n
 Levites &, Holy of Holies II 459
 made 2 lives of body & soul I 234
 "MAN becomes stone, plant . . ." II 186
 medieval, man microcosm in I 283 &n
 name of Jehovah screen among I 438
 number basis of biblical names II 467
 "Pyramider" remodeled by II 267n
 on ruach & nephesh I 193; II 633 &n
 sectarian, distort *Zohar* II 476 &n
 serpent spiritual sun of II 214
 Son or cosmic electricity I 75-6
 Space unknowable & living I 615
 Tetraktys became Tetragrammaton II 463n
 theists I 317
 thought orig metaphysical I 619n
 Trithem greatest, of his day II 512n
 Western I 255; II 86
- Kabbalistic
 axiom stone, plant, beast . . . I 107, 197,
 246; II 186, 258
 elemental spirits I 234n
 esoteric &, pneumatics compared I 243-5
 esotericism, curse in II 411
 faces in *IU* I 197
 Garden of Eden II 204
 Hindu &, systems compared I 355-6
 Jehovah &, deity compared I 355-6
 a modern, MS on ansated cross II 31n
 numerals based on 7 & 3 I 239
 planes & worlds I 199-200
 system does not contain all I 318
 terms discussed I 114
 Trinity discussed I 337
 view of astral light I 195-6
- Kabir(i, im), Kabeiri(m). *See also* Dhyāni-
 chohans, Divine Kings, Fires, Kumāras,
 Manus, Rudras, Titans
 appear at beginning of cycles I 435n, 641
 archetypal man II 3
 build everlasting monuments I 434-5 &n
 cherubs of Jews & II 115n
 derivation of word II 362n, 363
 described II 362-4
 dhyāni-chohans II 360, 390-3
 divine Titans or II 141
 ethereal fire emanation of I 469
 generic name II 363
 gibborim in 5th race II 273-4
 incarnated in 3rd, 4th races II 360
 instructors in agriculture I 642n; II 364-5,
 390
 kumāras, rudras II 106
 Manes also called II 143, 360
 mysterious ancient gods II 264
 Noah & family II 360n, 390-3
 occult powers of nature II 106
 pi (π), circle, & I 114
 regents of seasons, cycles I 641, 642n
 seventh II 365n
 sons of Sydic or Zedek II 392
 Telchines or II 391
 temples of, at Thebes, Memphis II 363
 theology links, w devil II 354
 3, 4, & 7 II 106, 115n, 142, 143, 362
 Titans &, same as 7 rishis II 142
 two races of, (Cumberland) II 393
 var named I 114; II 360, 362, 365-6 &n, 393
 Vulcan greatest II 390n
 Kabiri-Titans II 360-1, 363-4
Kabolitae, Kabul tribes, Ptolemy on II 200n
 Kabul, Arabs fr II 200
 Kadesh-Kadeshim. *See* Qādēsh Qedēshim
 Kadeshuth. *See* Qedēshōth
 Kadim [Qādīm] (Heb) I 466
 Kadmos, Kadmilos. *See* Cadmus
 Kadra, Kadrū (Skt)
 Kapila son of II 572
 Kaśyapa's wife II 132
 Kadushu. *See* Qādēsh Qedēshim
 Kaempfer, E., *History of Japan & Siam*
 Chinese Atlantis, Noah II 365
 Kāf, Koh-Kāf, Kaph Mts
 or Caucasus, continent beyond II 399
 described II 362, 398
 devs (giants) dwelt in II 397
 gallery of statues in, (Herbelot) II 396
 Kaffirs II 725
 Kai-caus, fights the white devil II 403

- Kaikobad (Pers), starts new dynasty II 398
- Kailas Range I xxviii
 Indus River springs fr II 417-18
 part of Arghya Varsha II 416n
 real war in Himalayan II 500
- Kaimurath (Pers)
 Siamek son of II 396
 Simorgh (Phoenix) older than II 397
 tenth Persian king II 394
- Kain. *See also* Cain, Ka-yin, Kin
 fr *Kanithi*, "I have gotten" II 127
- Kaiō (kaiō, Gk) "to burn"
 Kabeiron (Kabiri) fr II 363
- Kakodaimon (Gk) evil spirit
 Agathodaemon &, same roots I 412
 bad Logos, serpent I 344, 410
- Kāla (Skt) time
 Brahmā emanation of I 427
 circle of boundless time II 142n, 233, 549,
 756
 evolution of I 407
 fire deity presides over I 86
 Khandakāla & I 62
 Kronos-Saturn or I 72n, 452n
 purusha-pradhāna-, & creation I 451-2n
 St Michael, son of time or I 459
 "Sarvaga" & I 582
 serpent deity II 756
 Vishnu is I 427; II 549, 564
- Kala-bagh (Kalabagh), Indus River called Nil
 (blue) near II 417-18
- Kalabhana (Skt). *See* Kālanābha
Kāla-chakra, on anupadaka [aupapāduka] I 52n
- Kālāgni (Skt), consumes Earth I 370
- Kal-aham-sa (Skt), "I am I" I 78
- Kalahaṅsa [-Hamsa] (Skt). *See also* Hamsa,
 Man-Swan, Swan
 Brahma(n) or I 20, 79-80
 described, explained I 77-81
 Kwan-shi-yin floating on I 471
 lays golden egg I 359
 "Swan in Eternity" I 359, 362; II 122, 465
- Kālakā (Skt), wife of Kaśyapa II 381-2
- Kālanābha (Skt), name of Tāra II 382n
- Kalāpa (village of)
 Devapi, Moru [Maru] reside at I 378 &n
- Kālāpāni (Skt) black waters
 early Arabs did not cross II 406
 few sacred books crossed I xxx
- Kalevala* (Finnish epic)
 dragon, serpent in II 26
 duck lays golden eggs in II 14, 122
- Kālī (Skt) black
 seventh tongue of Agni I 443
- Śiva's consort & cord symbol II 548
 waters of, agitated II 406
- Kali-Hansa (Skt). *See* Hamsa, Kalahaṅsa
- Kali-Kāraka (Skt) strife-maker
 Nārada called II 48
- Kālīya (Skt) serpent slain by Krishna
 various equivalents of II 379
- Kali-Yuga (Skt), dark, iron age II 308n. *See also*
 Dvāpara-, Satya-, & Tretā-Yuga, Yugas
 age "black w horrors" I 645
 began 5,000 yrs ago I 650; II 147, 300
 began 3102 BC I 662, 663; II 435
 began w death of Krishna I xliii; II 140, 527,
 550
 calculations re I 662, 664-5
 calendar of II 50-1 &n, 69-70
 discussed in *Vishnu Purāna* I 377-8
 5,000 years of, ended I xliii-iv, 612
 Indra degraded in II 614
 Kalki avatāra ends I 378; II 483
 Kapila great sage of II 572
 length of I 369; II 69, 147
 lunar eclipse & II 435
 no world savior in our I 470
 now reigns in India I 377
 occurs in Bhārata (Varsha) II 322
 our Aryan race now in II 147n
 reversed 7-pointed star I 5
 St Yves d'Alveydre on II 549 &n
 seven rishis in Maghā began II 550
 some West Aryans now in I 645
 war in *Mabābhārata* preceded II 395
 Yudhishthira at opening of I 369
- Kalki [white horse] Avatāra (Skt)
 expected fr Arghya Varsha II 416n
- Io symbolizes race of II 416n
 last messiah of great cycle I 384
 Maitreya or 5th buddha & I 384
 paranirvāna, 2nd Advent & I 268
 Sosiosh or II 420
 Vishnu will return as I 87; II 483
 will close kali-yuga I 378; II 483
- Καλλίστη (Kallistē, Gk) most beautiful
 name given Luna-Artemis I 395
- Kalpa(s) (Skt) II 147. *See also* Age, Cycle,
 Day/Life of Brahmā, Rounds
 applied variously II 307n, 320
 bearing on human life I 637-47
 catastrophes at close of II 325
 changes during II 312, 325
 Chenresi, Padmapāni & II 179
 Daksha lives in all I 430
 defined I 368; II 307n
 dhyanīs live as long as Brahmā I 442, 457

- each, has its dhyāni II 179
 eternity & I 336n
 former, & Dakṣha II 176-7
 fourteen manus for every II 307
 gods, demigods reborn in II 248
 infinite in number I 368; II 179
 karma unites creative forces I 635, 637
 law of sevens & II 611, 616
 of life I 116
 local, or round II 46
 mahā I 36, 206; II 70
 major & minor I 369
 “Mirror of Futurity” records all II 49
 motion of bodies varies w I 530
 Nārada regulates II 48, 82-3
 Pesh-Hun guides II 48-9
 previous, & nirvāṇis II 232
 seven creations in each II 53n
 seven in present manvantara II 711
 several distinct I 454
 sons of Brahmā reborn in every II 82-3, 90,
 232, 247n
 table of manvantaras in II 68-70
 twenty-ninth (mid-Atlantean) II 249
 various colors of Śiva in I 324; II 249
 Vishnu relates story of seven II 611
- Kalpīc Masks**
 temporary appearance of elements I 673
- Kāma (Skt) desire II 161. See also Desire, Kośa**
 Aja or the unborn II 176, 578
 animal soul II 671
 cosmic aspect of II 175-6
 first god of Vedas II 579
 god in oldest Purāna, not Indra II 174n
 intensity of, varies in animals II 255
 kumāras sprang fr II 579
 later became sexual II 176
 Makara-ketu or II 578
 manas &, completes man II 79
 manas, & root-races II 254n
 manas drawn down by I 244-5; II 254n, 614
 Prometheus left, unchanged II 412-13
 wedded to manas (Zeus) II 419-20
- Kāmadeva (Skt)**
 Makara on banner of, explained II 578
 not Indra sends Pramlochā II 175-6
- Kāma-loka (Skt)**
 Aanru is Egyptian I 674n
 early races had no, or ego II 610
 Hades or I 244
 limbus on Earth I 334, 463
 no worse abode than I 463 &n
 region of the Manes or II 374n
 shells disintegrate in I 122n
- Kāma-rūpa(s) (Skt) II 105. See also Rūpas**
 animal-human soul II 241, 596, 632
 correspondence w globes & I 153
 disintegrates in kāma-loka I 122n
 dregs of manas remain w I 334
 Earth in its, state I 260
 first race had no II 116
 grossest principle in man I 260
 kabbalists call, shells II 111n
 kabbalists' confusion re II 633n, 634
 Karabtanos & I 195 &n
 seat of false personality II 241
 Sons of Wisdom intensify II 161
 suns are, of ākāśa I 527n
 third race 1st to have II 116
 vehicle of desire I 153n; II 105, 593
 vehicle of manas II 241
- Kamchatka**
 part of 2nd race continent II 402
 six-month year of aborigines of II 621
- Kamsa (Skt)**
 killed Devakī's sons II 504n, 604n
 Nārada & II 48
- Kamu-mi-musubi-no-kami (Jap)**
 one of the arūpa triad I 214
- Kaṇāda (Hindu atomist) I 579**
 believed in gods I 518
 gods of, & Pythagoras I 495
- Kaṇḍu (Skt) holy sage**
 age of ethereal man II 411
 Mārīshā daughter of II 177
 Merlin & Vivien parallel II 175 &n
 Pharaoh & Sarah parallel II 174
 Pramlochā & II 171n, 174-6
 stands for 1st race II 175
- Kānithi (Heb), Kain (Cain) fr II 127**
- Kanjur, The (Tib Buddhist canon)**
 Gyu(t) division of I 52n
 108 volumes of I xxvii
- Kansa. See Kamsa**
- Kant, Immanuel I 79n, 103**
 believed in spiritual worlds I 589
 believed many worlds inhabited II 706
 on inhabitants of other planets I 602
 primeval matter of, or ākāśa I 598n, 601-2
 primitive fluid of I 623
- [*Allgemeine Naturgeschichte . . .*]
 nebular theory I 149-50n, 597, 601-2
- *Critique de la raison pure*
 hidden & revealed Logos, monad I 614
- *Träume eines Geistersehers*
 immaterial natures I 133n
- Kanyā (Skt) Virgo, Virgin**
 Anaitia, Devī-durgā or I 91-2

- represents śakti or mahāmāyā I 292
 Kanyā-durgā (Skt)
 virgin goddess, Hindu zodiac I 657
 Kaph. *See* Kāf
 Kapila (Skt) I 207, 284 & n; II 522
Bhagavata-Purāna re II 571
 chides Brahman yogis I 426n
 conscious guiding power II 652
 esoteric name of a kumāra I 457 & n
 founded Sāṅkhya philos II 42, 571-2
 Keely's force & Eye of I 563
 Manu & I 585n, 600
 reduces 60,000 to ashes I 563; II 570-1
 rishi, born fr Wondrous Being I 207
 of satya- & kali-yugas II 572
 taught evolution I 186; II 259
 Vishnu as, imparts wisdom II 483, 572
 Kapilāksha (Skt) Kapila's Eye
 destroyed 60,000 men I 563
 Kapilasthān (Skt)
 where Kapila meditated II 571
 Kapilavastu, Prince of (Gautama) I 271
 Kapivaktra (Skt) monkey-faced
 Nārada called II 48
 Kara(m) (Skt) hand, & pentagon II 576-8
 Kāra-bhāra (Skt), load of taxes I 377
 Karabtanos (Gnos)
 begets 7 races I 248
 kāma-rūpa minus mind I 195n
 seven spirits born fr I 217
 united w spirit creates planets I 195
 Karakorum (mts, NW Tibet)
 ancient civ fr, to Khuan-Khé I xxxii
 collapse of mountains near II 356
 hidden libraries in I xxiv & n
 Karamania [Karaman, Turkey]
 mandrakes in II 27n
 Kāraṇa (Skt) cause II 46. *See also* Cause,
 Upādāna
 "alone" during pralaya I 41
 eternal, of ceaseless motion I 93n
 ideal spirit of Cause I 46
 shrine of incognizable, in heart I 280
 Kāraṇa Śārīra (Skt) causal body
 ego image of Logos in II 592-3n
 human ego, & sūtrātman II 79
 Kāranopādhi (Skt). *See also* Upādhis
 spiritual soul or I 157
 Karens of India II 632
 Kārikā. *See* Sāṅkhya-Kārikā
 Karli (in India), labyrinth, passages of II 221
 Karma(n) (Skt). *See also* Destiny, Fate, Lipikas,
 Providence
 absolute harmony only decree of I 643
 for abuse of creative power II 410-11
 adjusts effects of man's plans II 305
 of ape egos II 262-3
 apparent injustices & II 303-4
 Atlantean II 302-3, 740-1
 Book of Life belongs to I 535n
 both action & effect II 302n
 cannot be called Providence I 634
 creates & designs nothing II 305
 cycles & I 641
 defined & discussed I 643-7; II 302-6
 dhyāni-chohanic failures & I 188
 divine souls checked by I 17
 does not reward & punish I 643
 dying out of races & II 779-80
 Earth's changes & II 372
 Europe's racial, & catastrophe I 646
 evil & punishment agents of II 477
 extinction of races & II 780
 fate, nemesis I 639; II 420-1n, 604-5n
 forced gods to incarnate in man II 373n
 four Mahārājahs & I 123-4, 126, 294n
 fundamental universal law II 510n
 genii fulfill will of I 294
 God & II 554-5n
 "the great ADJUSTER" II 329
 heredity servant of II 178
 Iblis agent of II 394
 individual liberty & II 305
 inner god cannot arrest II 554-5n
 Israel's, glowed over 1st century I xli
 Jewish religion & Christianity I 10-11
 law of ethical causation II 302n
 law of retardation & II 260
 limited number of monads & I 171, 182
 lipikas record I 104-5, 128
 man & angel alike under I 194
 man weaves, thread by thread I 639
 moral effects of I 634
 muktas not subject to I 132
 Nārada executor of universal II 48
 nations cannot escape I 675
 Nemesis &, compared II 305-6n
 nidāna & I 39
 no creature exempt fr I 221, 636
 no respecter of persons II 679
 numberless entities guide I 111n
 Örlog (Norse) or II 520
 peregrination of life-atoms & II 671-2
 physical & moral effects I 280
 fr previous worlds II 249n
 reincarnation interwoven w II 303, 306
 of retarded monads I 173, 175
 Satan magistrate of II 234, 478

- savage races & II 317-18
 sexual relation as II 458
 silent influence of unerring II 475
 sin & II 302n, 412-13
 sixth race & II 445-6
 sons of wisdom & II 185, 191-2, 228
 svabhavat & I 635
 term God used for II 492
 third eye & II 302
 triform fates & II 414
Vishnu Purāna on I 456n
- Karma-Nemesis. *See also* Providence
 adjusts everything harmoniously II 304-5
 vs blind faith II 304-5
 creator of nations & mortals I 642
 Deity is I 645
 described I 642-4
 is eternity, action itself II 304-5
- Karmic
 axial changes by, law II 329-30
 law "great ADJUSTER" II 329
 law preordains spiritual cycles I 642
 mysterious workings of, will II 232
 national & tribal cycles are I 642
- Karṇa [Kiraṇa(?)] (Skt) ray or beam of light
 origin of Greek Karneios II 44n
- Karnak II 70
 Egyptian, & Carnac of Bretagne II 380
 & other ruins II 430
 statue of Hathor, Isis fr I 400
- Karneios (Gk) Sun-born
 Apollo or, fr Karṇa [Kiraṇa(?)] II 44n
- Karshipta (Pers), human mind-soul II 292
- Karshvar(es). *See* Keshvars
- Kārttikeya (Skt). *See also* Mars, Michael
 Apollo & II 383
 born of sweat & earth II 43n, 124-5n
 born to kill Tāraka II 383
 born without woman II 43n, 125n, 550, 619
 desc & expl II 381-2, 549-50, 619
 head of rudras II 106
 a kumāra II 383, 549, 619
 Mars identical w II 43n, 124n, 382, 549, 619
 Michael &, compared II 382n, 549
 Pleiades nurses of II 549, 551, 619
 six-faced Mars II 382
 six heads of II 551
 war god II 124n
- Kashmir, Kāśmīra I 377
 Apollonius meets Nāgas in II 211
 & cradle of mankind II 203
 extension of ancient continent & II 327
- Kashyapa. *See* Kaśyapa
- Kāśi-Khaṇḍa (part of *Skanda-Purāna*)
 describes decapitation of Dakṣa II 182
- Kasmera. *See* Kashmir
- Kaśyapa (Skt)
 cycle of time II 253-4
 described II 132, 253-4, 382 &n
 & Diti's offspring II 613
 father of dānavas (giants) II 381, 382 &n
 father of Kapila II 572
 father of Nārada II 47-8
 father of reptiles & demons II 259n
 grandsire of birds & Garuda II 181
 Indra son of II 382
 star in Ursa Minor & II 612n
 symb of animal evolution II 253-4
 taught Buddhism to Ming-ti I xviii
 Ursa Minor & II 612n
 Vinatā wife of I 366
- Kaśyapa-Āditya (Skt)
 Agni, Apollo, etc & II 382-3 &n
- Katakopanishad, Kāṭhaka Upanishad. See*
Kāṭha Upanishad
- Katāpa or Kalāpa
 village in Tibet (R. R. Rao) I 378n
- Kāṭha Upanishad* [also *Kāthopanishad, Kāṭhaka*
Upanishad]
 Prajāpati-Vāch produces I 431
 sattva called buddhi in I 68n
 soul born fr spirit & matter I 365, 461
 "Katie King," physicalization of II 737
- Kaumāra[ī] (Skt) or Senā
 female aspect of Kārttikeya II 619
- Kauravya (Skt)
 king of Nāgas in Pātāla II 214
- Kavkaz or Caucasus II 399 &n
- Kavya(s) (Skt), identified w cyclic yrs II 89n
- Kavyavāhana (Skt) oblation-vehicle
 fire of the pitris, fathers I 521; II 102
- Ka-yin [Qayin] II 397. *See also* Cain
- Keb [or Qeb] (Egy, Seb in tx)
 carries goose on his head I 357
 deceased as egg or I 365
 god of time I 357, 359
 inhabits devachan II 374n
 kāma corresponds w II 632
 king of Egypt II 368
 lays egg or universe I 359
 Osiris elder son of I 437
 soul that procreates (Massey) II 632
- Kebar-Zivo of Nazarenes I 195-6
- Kedara, Pulastya dwelt in, (Gorresio) I 415
- Keely, John Ernst Worrell
 causes behind phenomena of I 566
 danger of discovery of I 563-4

- discovered cosmic force I xxxv, 253-4n, 563
 etheric force of I 555-66
 motor of I 148n, 555, 558n, 561-2
 natural born magician I 558
 on neutral center I 557
 only one able to use force I 253-4n, 558-9, 561-2
 on subdivisions of matter I 564-5
 table of vibrations I 562
 termed *laya* "etheric centers" I 148n
 unconscious occultist I 557, 565
 under class of *dhyānis* I 559
 "Keely's Secrets." See Bloomfield-Moore
 Kelvin, Lord. See Thomson, Wm.
 Kem-our [Kemur, Qem-ur] (Egy)
 Horus of II 577. See also Khem
 Kenealy, Dr Edward
 — *Bk of God: Apocalypse of Adam-Oannes*
 Agnus Dei & Agni II 383
 cow, bull & Holy Spirit II 418n
 cycles fr Chaldea II 565-6
 dissolution of world II 757
 Eustathius on Io II 463
 Kārttikeya symbol of naros II 619
 Nārada II 48
 navis fructified by male god II 463 &n
 perfection of ancient bldg I 208-9n
 q Vallancey on Morning Star II 759n
 rabbins on cycles II 397n
 on the serpent I 364n
 Simorgh, cycles & II 617-18
 various names of God & fire II 114
 wall [well] of Syene I 209n
 — *Enoch: [The Second Messenger of God]*
 antiquity of *Bk of Enoch* II 506
 Kenite. See Cainite
 Kennedy, Colonel Vans
 — *Researches into . . . Ancient & Hindu Myth.*
 Babylon seat of Brahman learning I xxxi
 Chaldea borrowed fr India II 226
 unity in diversity II 310
 — ["On Professor Wilson's Theory . . ."]
 refutes Wilson re Buddhism in Purānas
 I 419n
 Kent's Cavern
 flints in, & Bushman's flints II 522
 Neolithic & Paleolithic finds in II 724
 Kep, Kepti (Egy)
 septenary kronotype (Massey) I 408
 Kēphas, symbol of Peter II 341n
 Kephren or Chephren (Egy)
 builder of 2nd pyramid II 226
 Kepler, Johannes I 103
 angelus rector of I 479
 believed in spiritual world I 589
 climacteric year of I 656 &n
 Hindus borrowed fr Christians I 655n
 hypothesized Sun as magnet I 497
 importance of conjunctions I 656
 lunar tables of I 667n
 mystical astronomy of I 653
 occult ideas of I 498-9
 on planets conjunct at Jesus' birth I 654
 on ring around Moon I 590
 solar magnetism of I 498
 solar vortex & vortices of I 623
 truths of, alloyed I 622
 — *De motibus . . .*
 species immateriaata I 479
 spirit of fire in Sun I 493
 — *De stella nova . . .*
 "new" stars of I 590; II 486n
 Kerkes, Turkish Phoenix II 617
 Kerya [Keriya oasis]
 tradition of buried cities at I xxxiv
 Keśari (Skt), father of Hanumān I 190
 Keshvar(s) (Pers) [Karshvar, Avestan]
 diagram of II 759
 parts of Earth II 758-9
 seven, spheres of Earth chain II 384-5 &n,
 607 &n, 757-9
 Kesil (Heb) constellation Orion
 mentioned in *Job* I 647-8
 Kesim [Kešin] (Skt)
 monster Krishna slays II 48
 Kether (Heb)
 brow of Macroprosopus I 239
 Chochmāh, Bināh &, triad I 99n
 Crown of Sēphirōthal Tree II 595
 Crown or I 177, 239, 352, 354, 355, 433
 female of Adam-Kadmon I 215n
 head of upper triad I 90, 438
 numbered as one I 352
 seven splendid lights fr I 433
 yōd (10) symbolic letter of I 394, 438n
Kether Malkbuth. See Ibn Gebirol
 Ketu (Skt), descending node II 381
 Key(s)
 allegories & symbols have seven II 291n
 geometry the 5th II 471
 Hebrew physiological I 311
 human, one of seven II 291n
IU gave, one turn I xxxviii
 Massey used two or three II 632
 Mysteries unlocked by seven II 632
 new, needed for mysteries II 795
 occult science a I 341
 Rabbis lost II 537

- Ragon on the, to symbols I 363
 required for old theogony II 248
 seven, must not be mixed II 517
 seven, open past & future I 325
 seven, taught in occultism I 155n; II 523
 seven, to man's genesis I 323
 seven, to meaning of swastika II 99
 seven, to universal symbology I xxxviii,
 310-11, 363
 in Skinner's *Source of Measures* I 318 &n
 to theogonies & *SD* II 23, 767
 three of 7, only given II 517
 three or 4 used in *SD* II 797
 of wisdom found in nature II 797
 to *Zohar* & Bible II 536-45, 590-8
- Key-keeper of Nature
 Pythagoreans called "4" II 600-1
- Keynotes, seven in nature II 492, 601
- Key of Urania*. See Mackey, S. A.
- Key to the Hebrew* . . . See Skinner, J. R.
- Kha (Egy). See Khat
- Kha (Skt) ether, akāśa I 372
- Khaba (Egy), the shade, astral body II 632
- Khado (Tib) female demons
 Lilith, Dākinī or II 285
 w little minds II 271
 offspring of 3rd & 4th races II 271
- Khaibit (Egy) spiritual soul
 Chayah [Hayyāh] in Kabbala II 633
- Khaldii I 396. See Chaldeans
- Khamism, or old Coptic I 115n
- Khan, or Yang
 phallic symbol [Jennings] I 471
- Khaṇḍa(s) (Skt) I 367n
- Khaṇḍakāla (Skt), conditioned time I 62-3
- Khāndogya Upanishad*. See *Chbāndogya Upan.*
- Khanoch. See Ḥanoch
- Khanoom (Iranian city), 10 kings of II 394
- Khara Bhara. See Kāra-bhāra
- Khat, Kha (Egy) body
 gūf (Heb) or II 633
 soul of blood, the formative II 632
- al-Khazarī*, *Book of*. See Ha-Levi
- Khem (Egy) or Horus
 abode of (Sekhem), is devachan I 220
 defunct "Osirified" becomes I 220-1
- Khepera or Khepri (Egy)
 scarabaeus or, & rebirth I 365; II 552
- Khih Yu or Chih Yu (Chin)
 beguiled Mao-tse II 280-1
- Khīyūn (Egy), time, Cain, Saturn & II 390n
- Khnoom, Khnoum, Khnumu (Egy). See also
 Asklēpios, Kneph
 Batoo &, Pandora story II 270n
- confused w Ammon I 366-7
- Haroiri is I 366n
- healer, enlightener II 26n
- moist power I 385
- mundane egg placed in I 365
- Sati, Anouki & I 367 &n
- Khnum. See Khnoom
- Khoda (Pers), God I 347
- Khojar Tartars
 sons of Manasseh among II 200n
- Khonsoo [Khons(u)] (Egy)
 Thot-Lunus, Ptah & II 464
- Khonsoo Iri-sokru (Egy)
 who executes destiny II 464
- Khoorassan [Khūrāsān]
 tribe fr Afghanistan I xxxiii
- Khopirron, Khopri, Khoprod, Khopron. See
 Khepera
- Khu (Egy) divine spirit
 Jeshida [Yehīdāh] in Kabbala II 633
- Khuan-khé [Huang-ho River]
 ancient civ fr, to Karakorum I xxxii
- Khunrath, Henry I 611; II 120
- Khūrāsān. See Khoorassan
- Kiddusbeem* [Qeḏōshīm]. See *Talmud*
- Kimāh (Cimah in tx, Heb)
 Pleiades I 647-8 &n
- Kimmerian Bosphorus
 Io journeys past II 416
- Kimnaras (Skt)
 four Mahārājas & I 126
 inhabit astral plane II 90
 men w heads of horses II 65n
- Kimpurushas (Skt)
 divine dynasties & II 369
 spirits of heaven (Purānas) II 369 &n
- Kin (Cain), son of Eve by Samael II 388
- Kinas. See Kimnaras
- Kinetic & Potential Energy
 life atoms, sleeping atoms & II 672, 673n
- King, Charles W.
 intuition of II 570
 modern Gnostic authority I 577
- *Gnostics & Their Remains*
 Barbelo II 570n
 boundless light & nirvāna I 577 &n
 cherubim over Ark II 518
 Chnumis II 518
 fifteen pairs of Aeons II 569n
 Gnostic gems pre-Christian II 564n
 Gnostic iconography fr India II 565
 Ialdabāōth (Demurge) I 449n; II 243-4
 IAO in Ophite gems II 541
 IAO same as Mithra II 474

- influence of Buddhist theosophy I 668
 Jesus' garment of glory II 580
 Kabbala fr Aryan sources I 376
 lion-headed Gnostic gem II 481
 Marcus on 7 heavens II 563
 Origen's 7 Orphic gods II 538n
 phallic nature of Ark II 518
Pistis Sophia re man's elements II 604-5
 Pythagorean numerals I 361 &n
 q *Pistis Sophia* II 563-4
 sarcophagus of Porta Pia I 410
 stellar spirits listed I 449
 wisdom symbol female form I 351
- King Arthur
 giants said to live in time of II 754
 legends of, based on fact II 393
 Morgana fairy-sister of II 398n
- King (or Ching) Books
 Five, & Confucianism I xxvn
- King Chia. *See* Kung Chia
- Kingdom(s). *See also* Animals, Elementals,
 Humans, Mineral, Vegetable
 all, began as ethereal models II 594
 anima mundi & II 562
 astral of lower II 68n
 bodies of lower, fr human II 169-70
 consolidated (2nd period) II 594
 door into human, closed I 173, 182
 filmy prototypes in 3rd round II 186-7
 lower, & monad's evolution I 178
 lower, "created" by man II 290
 man a distinct II 56n
 man macrocosm for, below him II 169
 man passed thru all lower I 159; II 185-7,
 254, 260, 635
 man worshiped, when gods left II 273
 mineral, turning point I 176
 seven, ten I 176
 sparks animate all I 246
 three elemental, preceded man II 312n, 616
 three lower, & higher powers II 242
 time taken for 2 lower, to evolve II 308n
 transmigrations thru I 159, 173-4, 176-9,
 183-4, 267-8
- Kingdom of God, enter, as a little child II 504
- Kingdom of Heaven
 is within man I 280n
 taking, by violence II 244, 516n
- King I't
 brings peace to Śankha-dvīpa II 406
- King James Bible
 cautious translation I 336
 only 3 translators knew Hebrew I 128n
- King of Assyria, armies of, called trees II 496
- King(s) of Edom. *See* Edom, Kings of
 King of Tyrus (Tyre)
 Atlantean sorcerer II 492-3
 Ezekiel calls, a cherub II 501
 reproofs of Ezekiel to II 492-3
- Kings. *See also* Divine Kings
 arūpa pitris appear as II 93-4
 of divine dynasties II 487
 everlasting in *Bk of Enoch* II 483 &n
 five fallen, or 5 races II 618
 pre-Adamite II 83-4
 ruled by Grace of God II 233n
 of 7, 5 have gone II 565n
 seven, or root-races I 241; II 618, 748
 taught 3rd race II 194
 ten Persian, given by Berosus II 394
 of varshas, dvīpas II 320-2
- 1 *Kings*
 Elijah heard small voice II 342n
 leaping prophets of Baal II 460
 Lord, wind, earthquake I 466
- 2 *Kings*
 brazen serpent I 364n; II 387 &n
 day of new moon II 76
 Elijah taken up to heaven II 531
 Kadeshim II 460
 zodiac worshiped I 649
- King's Chamber (Pyramid of Cheops)
 circle w diameter used in I 391
 Egyptian Holy of Holies II 462, 466n
 initiation in II 462, 558
 symbol of regeneration II 470
 symbology of II 466
- King Seang of Wai
Bamboo Books in tomb of II 302
- Kingsford, Dr Anna Bonus. *See also* Divine
Pyramider
 — *The Perfect Way* II 229n
 Satan [in *Appendix xv*] II 233-5
 — *The Virgin of the World, Definitions of*
Asklepios
 creation of world by Titans I 285
 extract fr, on All, God I 286
 God fr passive becomes active I 281n
 "incorporeal corporealities" I 566
 innumerable choirs of genii I 294-5
 matter is living, becoming I 281
 nothing on Earth is real I 287
 orders of the gods I 672
 void a fullness of beings I 671
- Kings of Light. *See also* Divine Kings
 name for divine dynasties II 424-5
- Kin-kwang-ming-King* I 470. *See* *Chin kuang*
ming ching

- Kinnaras. *See* Kimnaras
Kin-yu [*K'ung-tzu chia yü* — “Discourses of the Confucian School”] I 441
Kioo-tche [*Kieou-tche*] (Chin)
 Chinese astronomical measures II 621
 Kioto, monks of, & 7 jewels I 173
 Kippür (Heb), prayers of I 439n
 Kircher, Athanasius, *Oedipus Aegyptiacus*
 believed in divine dynasties II 371
 egg floating above mummy I 365
 Mor Isaac on Syrian gods I 435
 saw a dragon II 207n
 Kirchhoff, Gustav Robert
 achievements of, & Bunsen I 528
 Kirjath [Kiryath]-Sēpher (Heb) city of letters
Enoichion kept at II 529
Kiu-ti or *Khiu-ti* [Tib works of which the *Book of Dzyan* is one]
 compiled fr “very old book” I xliii
 Ki-y. *See* Chi-Yi
 Klapproth, Heinrich Julius
 Garden of Wisdom in Himalayas II 203-4
 Klée, Frederick, *Le déluge*
 Earth’s axial changes II 534
 Klippoth [Qelippōth] world of action
 contains 6 other spheres II 111
 our world, Earth II 111
 shells or, of various colors (Myer) II 504
 Kneph (Egy). *See also* Asklepīos, Khnoom
 concealed breath of I 353
 god hatches fr egg in mouth of I 364
 healer, enlightener II 26n
 snake-water emblems of I 344, 353
 Knight, Richard Payne, degrades tau I 405
 Knights of the Round Table II 393
 Morgana (of Orient) among II 398n
 Knorr von Rosenroth, Christian
 — *Kabbala denudata* . . .
 Latin of, distorted I 391
 lights & reflected lights in I 506
 Ophanim, Angels of Spheres in I 117
 a puzzle, not a guide I 215
 — *Liber mysterii*
 fallacy re Microprosopus I 215
 Knoum. *See* Khnoom
 Knouph. *See* Chnoubis
 Knowledge. *See also* Tree of Knowledge
 absolute, only in paranirvāna I 48
 adepts’ I 605; II 216, 716
 avabodha or II 528
 curiosity &, (Bacon) I 165
 fire of I 87; II 567
 generations of seers acquired II 700
 gives immortality II 215
 of good & evil II 4, 81, 124, 214-15, 279,
 292-3, 382n
 hidden under symbols II 452
 innate, of Lemuro-Atlantean II 285
 intellectual, of 4th race I 189
 pagans had divine I 125
 records of occult, preserved I xlv
 relativity of human, & time I 44
 science offers guesses, not II 316n
 serpent symbol of occult II 26n
 seven branches of I 168-9
 space realm of divine II 502
 sword of I 536
 of things in themselves I 330
 too much, 2-edged weapon II 163
 Tree of I 128-9n, 375; II 216-17
 fr Tree of Good & Evil I 247
 unlawful, & Atlanteans II 331
Knowledge (periodical, London), articles:
 Burke, E. [“Descent of Man”] II 655
 Clodd, F. II 686n, 710-11, 713n, 714
 Proctor, R. A. I 314; II 352-3, 431, 435
 Williams, W. M. I 102, 585; II 136n
 Wilson, A. II 152
 “knowledge dwells . . .” [Cowper] I 165
 Koah Hagūph (Heb), life force II 633
 Kobhibaba [Koh-i-Baba], near Bamian II 338
 Koeus [Koiōs] (Gk), Arkite Titan II 143
 Koh-kāf, Keph or Kāf, mts of II 398
 Koloē, Artemis-Anaitis inscription at I 395
 Kon-ton (Jap), chaos (Shinto) I 214, 241
 Koorgan [Kurgan]
 giant tombs in Russia II 752
 Kōr, city in Haggard’s *She* II 317n
Koran, *Kurān* [*Qur’an*] II 454
 Ababel or Father-Tree in II 617
Alm or virgin in II 463
 Edris (Enoch, Thoth) in II 529
 Korē (Corē or Persephone) (Gk)
 sanctuary to, (Pausanias) II 363
 Koros. *See* Kurios
 Korscheldt, E., on 3rd eye II 299n
 Koshas [Kōśas] (Skt), sheaths I 610n
 man composed of five I 157-8; II 603
 Śankarāchārya on I 570-1n
 Κοσμολογοί, Kosmocratores (Gk)
 Ases, Pitris, etc, or II 97
 assist Christian creator I 440
 build solar system II 23
 Church made devils of I 331
 Damascius on dual 7 of I 235
 Roman Catholics misjudged I 124
 world bearers (Bossuet) I 331

- Kosmos(oī).** *See also* Cosmos, Universes
 birth of I 43, 64-6, 340
 chaos-theos & I 342-9
 chaos to sense, to reason I 2
 death of, analogous to man's I 173
 divine thought becomes I 43
 egg of I 65, 359
 egg-shaped zero or I 91
 elements of, & man's same I 58
 emanated fr triple One I 337, 447
 emerging in boundless space I 65
 endless hierarchies animate I 274-6
 eternal collectively I 151
 in Eternity I 1
 evolution & reinvolution I 148-9
 finite, called space I 277
 finite in manifestation I 151
 Fohat in I 109-12
 full of invisible existences I 611
 geometry 1st record of I 321
 heptachord of Apollo & I 167
 intracosmic soul or ideal I 3
 is the Son I 60, 348
 Law for everything in, is One I 145
 manifest, & golden egg I 556
 manifested & ideal I 282, 614
 manifested, is Verbum I 138
 may refer to our solar system I 199n
 nothing inorganic in I 248
 noumenal & phenomenal world I 3
 pralaya of I 373
 pregenetic, symbol of I 19
 progressive evolution of I 440
 pyramid, pregenesis & genesis of I 616-17
 real, casts phenomenal shadows I 278
 "rope" of, noumenal & "Pass not" I 90
 secret teachings re I 13
 seven esoteric kingdoms of I 455
 sevenfold I 598
 seven planes of I 199-200
 seventh principle in man & I 74n; II 616
 spirit & matter two states of the One I 258
 unity & mutual relations of I 480
 Vāch or, in 4 aspects I 138
 visible, creatures of karma I 635
 visible, the sthūla-śarīra I 598
- Kottos**
 giant described by Hesiod II 775-6
 stands for polar continent II 776
- Kouin-long-sang.** *See* Kunlun Mts
- Kouyunjik, Kuyunjik**
 Layard's excavations at II 5
 Moses story on tablets at I 319-20 &n
- Kratidvishas [Kratudvishas] (Skt), enemies of**
 exoteric shams II 501
- Kratu (Skt), mind-born son II 78**
- Krauñcha (Skt) (Wilford gives Cracacha)**
 king of Krauñcha II 405
- Krauñcha-dvīpa, 1 of seven II 320-1, 404n**
- Krause, K. C. F., on inhabited worlds II 706**
- Kṛiśāśva [Kṛiśāśva] (Skt)**
 sons of, & legendary weapons II 629
- Krishṇa (Skt)**
 allegedly plagiarized fr Bible I xxxi
 Bala-Rāma elder brother of II 613n
 belongs to 5th race II 140
 birthplace of, & cross II 588
 born without father or mother II 550
 Christos & Vishnu II 580
 or Christ-state & 7 principles II 604n
 crucified II 561
 embryo of, conveyed to Rohini II 527
 identified w Rishi Nārāyana II 359
 incarnation of Vishnu II 225n
 kali-yuga began at death of I xliii; II 140,
 527, 550
 Kaśā & II 504n
 -karna & Apollo Karneios II 44n
 on Kshetrañja in *Gītā* II 638
 Logos incarnate II 318n, 527
 lower, higher forms of I 535-6
 manus, rishis born fr II 140, 318n
 Nārada lauds II 48
 Osiris, Dionysos, Buddha or II 420
 part of a part of supreme [VP] II 359
 Sāmba reputed son of II 323
 "saves" w the teachings II 230
 secret wisdom of I 539n
 slays Śankhāsura II 405
 slays Śiśupāla II 225n
 a solar god II 407
 union w I 406
 Vallabāchāryas distort symbols of I 335
 various equivalents of II 379
- Kṛita-Yuga.** *See* Satya-Yuga
- Kṛittikās (Skt) the Pleiades**
 Āgneya synonym of II 550
 month of I 664
 nurses of Kārttikeya II 549, 550, 618-19
 Poussinière, Pillāloo-codi or I 663-4
 six, then 7, & 7 rishis II 551
 Virgo & II 435
 when pyramids were built I 435
- Kriyāśakti (Skt).** *See also* Sons of Will & Yoga
 Brahmā creates w II 59-60
 Brahman zodiac fr those born by II 436n
 creation on plane of II 283

- described I 293; II 172-3
 Divine Ones of 3rd race born by II 636
 mānuṣhyas created woman by II 140
 mind-born sons fruit of I 211
 nirmānakāyas & II 652
 power of sages II 181
 regarded as magic II 174
 seed of adepts created by II 228
 Sons of Will & Yoga fr I 207-9; II 172, 181
 yogi's miracles fr I 293
- Kroenig, A. K., gas atoms elastic I 513
 Kroeus [Kreios] (Gk), an Arkite Titan II 143
 Kronan, is probably karma II 269n
 Kronid Brothers (Gk)
 Neptune, Poseidon, Nereus II 766
 Kronos (Gk) Saturn. *See also* Chronos, Saturn,
 Time
 Adam alleged to be I 642n
 Agruerus, Saturn or II 142n
 confused w Chronos I 418
 endless duration I 418
 generated god in Orphism I 19
 imprisons 3 polar giants II 775-6
 Jubal fashioned harp [harpē] of II 390
 Jupiter hurled to Earth by II 483, 515
 Jupiter Lapis & II 341n
 mutilated Uranus I 418; II 268, 283n, 766
 one of 7 Arkite Titans II 142-3
 Ormazd identical w I 113-14
 in *Prometheus Bound* II 414, 415-16, 420-1
 ruled over Lemurians II 765
 St Michael son of I 459
 serpent swallowing tail I 253n
 Sevek-, (Massey) I 408
 symbology of II 268-71, 421-2
 Titans sons of, & Rhea II 142, 269
 Uranus &, insufficient II 270
- Kronos-Saturn
 Jupiter son of I 72n
 personified 3rd race Lemurians II 766
 Rudra-Śiva or II 502n
 sydyk or II 142, 391-2
- Kroszharsgrani [Krossharsgrani] (Norse)
 magician-teacher of Starkad II 346n
- Krūra-lochana (Skt) evil-eyed
 Saturn called II 29
- Krüss, G., elemental bodies of I 547
- Kshatriya (Skt) warrior caste
 Buddha born a I xxi
 kings & Brāhmanas I 270
 Moru [Maru] will restore I 378 &n
- Kshetrājña (Skt)
 ātma or I 570
 embodied soul II 108
- as the One Witness I 570-1
 presides over pradhāna I 284
 soul's spiritual sun II 639-40
 Supreme SELF (BG) II 638 &n
- Kshīra (Skt), ocean of milk II 403
 Kuan-Shih-Yin. *See* Kwan-shai-yin
 Kuan-Yin. *See* Kwan-Yin
 Kuen-lun-shan Mts. *See* Kunlun Mts
 Kühn, Franz F. A.
 — *Die Herabkunft des Feuers . . .*
 derivation of word Prometheus II 413n
 gave Prometheus phallic slant II 526
 identifies swastika w Arani II 101n
 Κυκλος (Kuklos, Gk) ring or cycle I 637
 Kuklos Anagkes [Anankē] (Gk) "Unavoidable
 cycle" after death II 379
- Kullūka Bhaṭṭa
 Aryan immigration to Egypt II 746
 Hopkins & Commentary of I 334 &n
 Nārā, Spirit of God II 495n
 sons of Marīchi, pitris II 89
- Kumāra(s) (Skt). *See also* Dhyāni-chohans,
 Pitris
 agnishvāta are II 78, 89
 aquatic & fiery II 578
 Brahmā father of I 457; II 106, 249
 celibate I 236; II 82, 199n, 249
 chaste youths II 78
 class of devas II 90
 connection w zodiac II 93, 576
 degraded into Satan, demons I 458-9
 dhyānis or I 456-7
 every, has prefix Sana(ṭ) I 459
 five, exempt fr passion II 577
 fivefold II 578-9
 flames or, incarnate in 3rd race II 247-8
 fourfold, 7-fold I 89
 four mentioned, 3 secret I 457
 four preceding manus & II 318n
 four, sacrificed themselves II 281-2
 highest dhyāni-chohans II 585
 incarnate in 1st 2 races I 457n; II 165
 incarnate in men II 176n, 199n
 Indra a, in early life II 383
 Kapila I of 3 secret II 572
 Kārttikeya a II 106, 619
 married Devasenā (Vāch) II 199n
 maruts, rudras & II 613 &n
 ma used as anagram of II 577-9
 Michael, Kārttikeya, Virgin & II 383, 549,
 619
 Nārada virtually a II 82
 one of 7 div of dhyāni-chohans I 458
 patrons of yogins II 576

- rebellious & fallen gods II 232, 246
 rebels, called by Hindus II 243
 refused to create I 191-2, 236, 457-8; II 243,
 584
 rudras or II 192n, 576, 613
 Sanat Sujāta chief of I 459-60
 seven names, of II 319
 seven, visited White Island I 236; II 584
 Śiva, as Śvetalohita or root- II 249
 solar deities, angels I 87-8
 tempting demons II 174-5
 Vāmadeva a I 324
 various numbers of, (Purānas) II 577-8
 Kumāra [Kaumāra] Creation (Skt) I 75
 both primary & secondary I 456
 Ninth or, [VP] II 106
 Kumāra Guha (Skt), virgin youth II 382
 Kumbhakarṇa (Skt), brother of Rāvana
 II 224
 Kumuda-Pati (Skt), Earth's parent II 44
 Kuṇḍalinī-Śakti (Skt) I 293
 Kundzobchi-denpa (Tib)
 illusion-creating appearance I 48n
 Kung Chia (Chin)
 compiled *Shan-Hai-King* II 54n, 302
 Kuni-toko tachi-no-mikoto (Jap)
 first man (Shinto) I 241
 Kunlun Mts
 betw China & Tibet II 215 &n
 libraries hidden in I xxiv
 Kunte, Prof Mahadeo, defines rishi I 346
 Kuntī (Skt), called Pānavārani II 527
 Kun-ttag, Kun-tag (Tib)
 belief in something not existing I 48
Kurān. See *Koran*
 Kurgan Mounds, in Russia II 752
 Kurile (islands) II 327
 Kurios, Koros (Gk), Logos, god-mind I 353
 Kūrma (Skt). See also Śiśumāra, Tortoise
 avatāra of Vishnu II 549
 Kaśyapa & II 253
Kūrma-Purāna
 kumāras exempt fr passion I 458; II 577
 lists 7 winds or principles II 612
 Kuru (Skt), Devāpi of race of I 378
 Kuśa Dvīpa (Skt) II 404 &n. See also Dvīpas
 globe of planetary chain II 320-1
 king of, & 7 sons II 369n
 Kuvera (Skt), guards the North I 128
 Kwan-shai-yin [Kuan-shih-yin] (Chin) I 71.
 See also Kwan-yin
 Avalokiteśvara or, androgynous I 72 &n, 471
 Dalai Lama incarnation of I 471
 described I 72 &n, 470-3
 "first to appear . . . last to come" I 470
 Kwan-yin called the triple of I 136
 Logos or Verbum I 431n
 male aspect of divine wisdom I 473
 phallicism &, (McClatchey) I 471
 Primordial Logos, Brahmā or I 452
 will appear as Maitreya Buddha I 470
 Kwan-yin [Kuan-yin] (Chin) divine voice
 Chitti or, explained I 288n
 female Avalokiteśvara I 72
 female Padmapāni II 179
 Hindu Vāch similar to I 136n, 137, 431n
 informing spirit of water I 471
 mother, wife, daughter of Logos I 136
 patron deity of Tibet I 72
 various equivalents of I 137, 473
 Kwan-yin-T'ien [Kuan-yin-T'ien] (Chin)
 abode of Kwan-yin I 136, 137
 Kwoh-P'oh or Kuo P'o
 comments on monsters II 54n
 Kyriel of Gods II 22
 Kyrillitza (Russian alphabet)
 "R" of, is the Latin "P" II 547n

L

- Laboratory, in our atmosphere I 583
 Labyrinth I xxviii; II 220-1, 436
 Labyrinthodon(ts) (Saurian)
 third eye developed in II 299n, 697
 Lacaille, Abbé N. L. de
 astronomical tables of I 661
 Lacertilia (lizards) II 205, 296
 Lachelier, Henri
 & monads of Leibniz I 629, 630 &n
 Lacour, P., *Les Aelöim*
 on the Fall II 215-16n
 Lactantius Firmianus, *Divine Institutions*
 Logos brother of Satan II 162
 Ladder. *See also* Jacob
 of being II 239
 gods ascend, descend II 357
 Lady of Urka, Omoroca or II 135
 Laertius. *See* Diogenes
 Lahgash [Lahāsh] (Heb)
 secret speech, incantation I 354
 Laing, Samuel
 — *Modern Science & Modern Thought*
 cannibalism & civilized races II 723
 crossbreeding among animals II 287
 data on early man lacking II 717
 Dryopithecus man's ancestor II 675
 embryo of man II 259
 evolution described II 731
 First Cause & good & evil II 510n
 geology & astronomy compared II 71-2
 Jews had merit of monotheism II 252
 length of periods uncertain II 155
 man in the Miocene II 677
 on meteors I 503-4
 methods of reproduction II 116
 Moon thrown off fr Earth I 154
 oldest fossil man still man II 716
 review of, quoted I 669
 sequence of life II 254-5
 — *A Modern Zoroastrian*
 African, British flints similar II 522
 Eve not begotten II 661
 methods of reproduction II 166, 658-9,
 661-2
 our atoms those of ancestors II 671-2
 religious evolution sexual II 657
 sex appears late in embryo II 172n
 Lajard, J.-B. -F., ["Recherches sur le Culte . . .,"
 in *Mémoires de l'Académie Royale . . .*]
 on the elements I 125n
 Lake Dwellers II 722
 flora of, of African origin (Heer) II 739
 Neolithic, of Europe II 716, 722
 Lake Superior, stone symbols II 790
 Lakshmi (Skt)
 Agni son of II 578
 black side of II 579
 called padma or lotus I 380
 female aspect of Vishnu I 379-80; II 31, 76n
 later Kāma son of II 176
 Moon, water & II 77
 Śrī, Venus are I 380; II 76n, 77
 Lalande, J. J. L. de
 believed many worlds inhabited II 706
 Lalita-Vistara, self-maceration, etc in I 47n
 Lama(s, ism)
 confused w Buddhism I 539n
 Dalai & Teshu (Tashi) I 471; II 178, 502n
 little known of I xxvii
 uninitiated, I xxi
 Lamarck, J. de Monet
 Crookes on evolution of I 585 &n
 evolutionists & II 646
 "inerent & necessary" law of II 738
 Lamaseries, cave-libraries in I xxiv
 Lamb I 384
 Christianity & the I 441-2; II 210n
 tortoise &, as symbols I 441
 Lambert, Franz
 — "Die Altägyptische Seelenlehre"
 diagram of 7 principles I 227n; II 633
 Lamech (Heb)
 perished in Deluge II 265n
 son of Methusael, Methuselah II 391n
 Lamps, Church, & frog symbol I 386
 "lamps shone brighter" [Dryden] I 273
 La Naulette (Belgium). *See* Canstadt Man
 jaw & ornaments at II 744
 Lancet, *The*
 disease & cycles (Laycock) II 622-3 &n
 Lanci, M. A., *Sacra scrittura . . .*
 Azāzēl has become a devil II 376

- Land(s) II 6, 399-401 & nn. *See also* Continents of eternal Sun, Hyperborean II 11-12 of fire & metal (E & N) II 428 need rest, renovation II 726 periodic redistribution of II 725-7
- Land and Water*, Bartlett article in II 595
- Lane, Homer, heat, contraction I 84-5
- Lang [Lung] (Chin), dragon II 210
- Lange, on atomic theory I 518
- Language(s). *See also* Sounds, Speech, Writing Darwinism & II 662 dependent upon reasoning faculties II 199 development of I 189; II 199-201 divine origin of I 307-9 of gods & magic I 464 of initiates I 568 isolated, of Basques II 790 & n Kabiri invented devanāgarī II 364 within a language I 308-10 mankind once of one I 229, 341; II 198, 452, 760n monosyllabic II 198-9 Mystery I 310-25; II 574-89 number is basis of I 320-3; II 560 of occultism is varied II 616 Plato, Magi used veiled II 395 religion & I xxix Sanskrit, of the gods I 269 secret sacerdotal I xliii, 362 seven keys of II 334-5 Skinner on symbolic I 308 thought &, identical (Müller) II 199n a universal I 310
- Lañkā (Skt) Atlantis-Ceylon Ceylon northern portion of II 332 Egyptian zodiac fr II 435 giants of II 70, 236, 408 Hanumān reconnoitered II 163 Hindus now on, not Atlanteans II 323-4n men-demons of II 752 rākshasas or giants of II 276, 776 Rāvana giant king of II 224, 225n, 232n, 495
- Lankester, Professor Edwin on development of eye II 295
- Lanoo(s) (disciple, chela) I 11, 71, 77, 120; II 300 deva-eye will not help impure II 295 inner, taught 7 principles I 122 studies practical esotericism I 71n
- Laomedōn (Gk) symbolic meaning of II 796
- Lao-tzū. *See also* Confucius Japanese sect of I 173 many works of, disappeared I xxv
- spirit emanates ethereal life II 36-7 — *Tao-teh-ching* brevity of I xxv I Hi Wei is Jehovah (Rémusat) I 472
- Lapides igniti caelorum (Lat) incandescent celestial stones I 440
- Lapis Philosophorum (Lat) philos stone one in essence, 3 in aspect II 113
- Laplace, Pierre-Simon de answers Napoleon on God I 498, 576n believed worlds inhabited II 701, 706 Crookes refers to I 585 derided Pictet re aerolites II 784n fusion of nebular matter I 505 Indian & European day names I 652 near occult theory I 588 on Phobos, Mars satellite I 165 solar atmospheric fluid of I 502 solar system fr nebular rings I 149-50n theory not hypothetical (Mill) I 588 — *Exposition du système du monde* comets are strangers I 500 deals w Buffon's comet I 597 motion a blind law I 498 nebular theory of I 591-3
- Laplancer(s), call corpses "manee" II 774n
- La Pluche, Abbé, on mathematical pt I 613
- Lars, Lares (Etruscan) esoteric definition of II 361 Faber relates, to Kabiri II 360
- Lartet, Édouard A. I. H. man dates fr Miocene II 714n man lived in Tertiary II 751 races larger before Deluge II 278 on "tallies" & early writing II 729 — *Cavernes du Périgord* man lived w extinct species II 746 — "Nouvelles Recherches . . ." Christian datings pushed back II 690-1 no date of man in *Genesis* II 690
- Lassen, Christian, *Indische Altertumskunde* Chinese visited New World (Neuman) II 424n early Buddhist monastery I xxviii n
- Last Judgment Day or "Day-be-with-us" I 134n
- Latency Parabrahmīc II 24 pre-cosmic I 58 "Latent Dynamical Theory . . ." *See* Thomson
- Lateres Coctiles I 357
- Latham, R. G., q by Retzius II 792
- Lathe, cruciform II 322n, 543, 559
- Latin Church. *See* Roman Catholic

- Latin Lexicon* [Wörterbuch]. See Freund
- Latitude, place of no (*Sūrya Siddhānta*) II 401-2n
- Latona (Rom, Leto in Gk)
born fr Leda's egg I 366
brought forth Sun II 771n
Diana, Ceres & II 419n
Hyperborean continent or II 770
Isis or II 130
story of II 771-2 &n
- Laurence, Archbishop Richard. See also *Book of Enoch*
- Introduction to *Book of Enoch*
on age of *Bk of Enoch* II 230, 506
plagiarism fr *Bk of Enoch* II 482
translated *Bk of Enoch* II 531
- Laurentian Period (Pyroclithic age) II 151
age of, rocks II 709
astral forms physicalized in II 684, 712
first condensation of oceans in II 159
Gladstone on II 254
- Lava, Lemurian cities of stone & II 317
- Lavaṇa (Skt) salt water
surrounds Jambu (dvīpa) II 320
- Lavater, Johann K., many worlds inhabited II 706
- Lavoisier, Antoine L., *Journal des Colonies*
living elements I 468
- Law(s). See also Karma, Lipika
absolute will & II 164
of analogy I 150-1, 173, 177, 586n, 604
of birth, growth, decay I 144-5
Deity is I 152
dhyanī-chohans enact nature's I 38, 278
eternal cyclic, of rebirth II 232
evolution guided by II 731
Fohat & I 109-11, 139
of harmony depends on altruism II 302n
immutability of natural I 640; II 731
impressed on plastic minds I 269
intelligences started, (Newton) I 594
intelligent I 22, 38, 139, 277-8
internal, in evolution II 697
Kabiri-Titans laid down II 364
karma, of ethical causation II 302n
karma or fundamental II 510n
manvantaric, immutable I 529-30; II 489
mechanical, alone insufficient I 594, 601
no blind or unconscious I 274, 278
of offering II 747-8
one eternal, produces harmony II 420
of periodicity (2nd Fund Prop) I 16-17
of probabilities I xlvi-vii
of retardation, many still under II 172n, 197
of retribution I 634; II 304-5
rules smaller creators I 199
science ignorant re origin of I 498; II 655
scientific, often variable I 501-2
working w occult, of nature I 489n
- Laws, The (De Legibus)*. See Plato
- Laws of Manu (Mānava-dharma-sāstra)*
all matter living I 280-1
Brahmā as creator II 58
Brahmā awakes, emanates spirit I 447
Brahmā divides into male, female I 9n,
137-8; II 126, 134n
Brahmā-Vāch bisexual in I 72n
Chandālas (Jews) in I 313n
on connubial life II 411n
Deluge not in I 67-8
evolution of universe I 333-5
exaggerations in II 67
fourteen manus in kalpa II 307, 308 &n
grihasta & laws of marriage I 210; II 411n
Hiranyagarbha, Brahmā I 89, 360
Kapila esoterically explained I 600
Nārāyana resting on waters I 457-8n
fr not-being is born being I 344
Om, Bhūr, Bhuva, Swar I 432n
pitris lunar ancestors II 91 &n
pradhāna I 256 &n
Rudras paternal grandfathers II 164n
sarisripa II 185
six (7, 5) elements II 574
sons of Atri, Marichi II 89
Svāyambhuva Manu & man I 248
teaches evolution II 259
ten prajāpatis, 7 manus I 449; II 573
true Brahman a trisuparna I 210; II 590
Vasus, Rudras, Ādityas, etc II 248n
Virāj creator of world II 311 &n
- Laws of Moses
enacted against nations II 456
Sadducees held to I 320-1n
- Laya (Skt)
absolute homogeneity I 522, 589
awakens, becomes a comet I 203-4
-centers a condition, not points I 145
condition, "central sun" in II 240n
described I 147-8
divine breath issues fr I 289
dying globes transfer energy to I 155-6
evolution of atoms fr I 522
Ilus rests in I 140
Keely terms "Ethereic Centers" I 148n,
556-7
life even in I 258-9
nirvāna of 7th principle I 289 &n

- nirvāna or, & elements I 140
 points visible to adepts I 489
 primitive, state of atoms 568n
 protyle & I 522; II 105
 seven, centers I 138-9, 147-8
 state normal condition I 567
 transfer of principles & I 172
 univ Virgin-Mother emerges fr I 88
 fr, to vortex of motion I 258
 zero point or I 130, 147-8, 545, 551, 620
- Layard I 125n, 126. *See* Lajard, J.-B.-F.
- Layard, Austin H., excavations of II 5
- Laycock, Dr Thomas
 — “Periodicity of Vital Phenomena”
 cyclic nature of disease II 622-3 &n
 man’s 3 septenary cycles II 623n
- “Lead us not . . .” II 517
 addressed to God, not Devil I 414
- “Leaflets from Esoteric History.” *See*
 Blavatsky, H. P.
- Leah, mandrakes, magic &, [*Gen*] II 27n
- Lebanon
 initiates called cedars of II 494-5
 Nabatheans of Mt II 455n
- Le Clerc, Jean
 oulām [ōlām] not eternity I 336n, 354n
- Le Couturier, Charles H.
 — *Panorama des mondes*
 attraction just an idea I 492n
 combated Newton’s vacuum idea I 494 &n,
 495
 Earth 350 million years old II 698n
 force & mass I 502
 gravitation merely a word I 604
 rotation of Sun I 500
- “Lecture on Protoplasm.” *See* Huxley, T. H.
 “On the Physical . . .”
- Lectures on Mr. Darwin’s . . . See* Müller
- Lectures on the Bhagavad-Gītā. See* Subba Row
 “Notes . . .”
- Lectures on the Origin . . . See* Sayce, A. H.
- Lectures on the Philosophy of History. See* Hegel
- Lectures on the Sci. of Language. See* Müller
- Lectures on the Sci. of Rel. See* Müller, F. M.
Introduction . . .
- Leda (Gk)
 Apollo, Latona fr egg of I 366
 fable of Jupiter & II 197n
 legends of, various II 121-4
 mother of Castor & Pollux II 121-2
 swan, Kalahansa, etc I 358-9; II 122
- Ledrenus. *See* Cedrinus, George
- Lefèvre, Professor André
 — *La Philosophie*
 chronological info uncertain II 66 &n
 on death of old races II 780
 geological time imperfect II 685 &n
 last glaciation 100,000 yrs ago II 779n
 man dates fr Miocene II 714n
 man last of mammals II 714n
 monogenism vs polygenism II 169 &n
 recapitulation of embryo II 187n
 relative figures of Periods II 709-10
 Tertiary man on sunken lands II 782n
 traces pre-Aryan Europe II 741
 vegetable phase of human foetus II 685n
- Left-Hand Path I 417-18
 adepts of, called trees II 494-5
 adepts of, or Levites II 211
 Atlanteans followed I 192n; II 331
 persecution of right by prophets of II 503
 right &, began in Atlantis I 192n
 South Pole & II 400n
 started sacerdotal castes II 503
- Legend(s). *See also* Allegories, Myths
 based on facts in nature II 293, 393
 of deluges II 314
 of 4 previous races universal II 311
 Gould on actuality of II 217-19
 more true than history II 182
 of reclaiming buried libraries I xxxiv
 of 3rd race propagation II 132
 transformed by popular fancy II 777
 worldwide community of II 311
- Légendes Persanes. See* d’Herbelot
- Legends & Theories . . . See* Hardy, R. S.
- Le Gentil de la Galaisière, G.-J.-H.
 on Hindu zodiac I 663
- Legge, James
 — *The Life & Teachings of Confucius*
 Confucius transmitter, not maker I xxxvii
- Legibus, De. See* Plato, *Laws*
- Legum Allegoriae. See* Philo Judaeus
- Lehm, gravel deposit in Belgium II 744
- Leibniz (Leibnitz), Gottfried W.
 all matter connected I 615, 627
 believed many worlds inhabited II 706
 Couchy’s points are monads of I 630-1n
 ethereal fluid of I 623, 626
 Haeckel’s theories & monads of II 671, 673
 metaphysical intuition of I 627
 monadic evolution of I 619-20
 monad reflects itself in root forms II 186
 monads of, & early atomists I 579
 monads of, or elementary germs I 139, 489
 on Newton’s agent of gravity I 491
 not initiate or mystic I 619
 objective pantheist I 629

- science should weigh theories of I 625
 sought univ philos tongue [Merz] I 310
 theories of, dealt w lower planes I 626
 truths of, alloyed I 622
 — *Examen des Principes* . . .
 God made nothing but monads I 631
 — *Letter to Father Des Bosses*
 distinguishing betw monads, atoms I 631
 — *The Monadology (Monadologie)*
 atoms as mathematical points I 628
 brushes esoteric secrets I 626
 endowed nature w life I 627, 630
 monads as entelechies I 632n
 monads indestructible I 179
 monad universe in itself I 107
 universe reflected in monad I 632
 — *Système nouveau* . . .
 on atoms I 630n, 631n
Leibniz. See Merz, J. T.
 Lemaître, Jules, on Renan II 455
 Lemmings, migration of, & Atlantis II 782
 Lemminkainen (Finn), good magician II 26
 Lemniscate, symbol of, & caduceus I 550-1
 Lemnos, Island of
 fire (Kabiri) worship in II 363
 giant skeleton at II 278
 sacred to Vulcan II 3
 volcanic isle (Decharme) II 391
 Lemprière, Dr John, on Sanskrit I xxxviii
 Lemur, & modern pithecoïds II 717
 Lemuria. See also Lemuro-Atlanteans, Root-
 Race-3rd
 Africa never part of II 263, 368
 archaic names of, secret II 263-4
 “Atlantis” &, may rise again II 333
 Atlas personified II 762
 Australia remnant of II 314, 779
 HPB on, (*Theosophist*) II 788-9
 broke into smaller continents II 324, 327-8
 climate of II 777 &n
 colossi & cyclopean ruins fr II 263, 346n
 combustion & submersion of I 439n
 complete records of II 334
 continents of II 220, 326, 781n
 cradle of ape-man (Haeckel) II 171, 193n
 cradle of physical man II 46, 679-80, 715n,
 737, 789
 described II 7-8 &n, 221, 264, 323-4, 326-8,
 333-4, 405, 781n
 destroyed by fire II 266, 316, 331, 762
 destruction of I 439n; II 197, 221, 313-14,
 332, 371-2, 776
 Dioscuri, 7 dhyāni-chohans of II 361n
 Easter Island remnant of II 326-8
 elect of, in Śambhala II 319
 evidence for II 781-2, 788-9
 extended up the Atlantic II 337
 giant peaks of II 763
 Latona-Niobe story & II 771-2 &n
 Madagascar remnant of II 177
 man originated in, (Haeckel) II 679-80
 New Zealand part of II 296
 no sharp line betw, & Atlantis II 333
 origin of name (Sclater) II 7, 171, 323-4n
 perished before Eocene II 313, 779
 pre-Tertiary II 8n, 433n
 risings, sinkings of II 320-31
 sank in Indian Ocean (Haeckel) II 679-80
 Sons of Light & of Darkness in II 772-3
 southern Hyperborean continent II 770n
 stretched to polar regions II 769n
 submerged continent of, (Crotch) II 782
 Sweden, Norway part of II 402
 tilting of axis & II 329
 volcanism destroyed II 141n, 266
 Wallace admits, a reality II 193n
 written language of II 346n
 Lemurian(s). See also Lemuro-Atlanteans,
 Root-Race-3rd
 accursed races of II 319
 adepts II 351
 ancient nations descend fr II 768-9
 Andaman Islanders fr late II 195-6
 androgynous then bisexual II 777
 animals, mated w II 286-7, 775
 bred monsters II 285-6
 built huge cities II 316-17
 continent broke apart II 324-8
 continent submerged II 606n
 cyclopean ruins of II 263
 divine dynasties of II 366, 774
 early, androgynous II 777
 early, were astral II 737
 elect of, on Sacred Island II 319
 failures among II 272
 first physical man II 46
 gravitated toward North Pole II 274
 hermaphrodite then sexual II 178
 holy race of giants II 171-2
 later, highly intellectual II 263
 looked upon as mythical II 761
 male, forefather of apes II 201n
 mindless wives of II 283, 286
 no outward worship among II 272-3
 physicalization of II 736-7
 pineal a gland after fall of II 301
 polar regions tomb of II 324
 records of II 334-5

- Saturn governed II 765
seven, divisions of Earth II 366
seven kumāras, White Island & II 584
sin of the mindless of II 683
size of II 171-2, 316, 340, 344, 446
sorcerer & circular stones II 343-4
sorcery of II 286
Tasmanians fr late II 195
third deluge destroyed II 351
two classes of II 772
ungodly Atlanteans comp w II 350
Wealdon remnant of, river II 333
worshiped their own statues II 316
- Lemuridae**
Haeckel's, & Prosimiae II 649-50, 668
- Lemuro-Atlantean(s).** *See also* Lemuria
age of II 751
bred monsters I 184n; II 285, 775
civilization of, drowned II 426
continents II 10
descendants of II 195, 199n, 779
dynasty of spirit-kings II 221-2
fell victim to animal natures II 285
first physical races II 772
had no dogmas II 272
highly civilized, speaking race I 191
innate knowledge of II 285
kings of, not always good II 222
overlapping of Atlantis & Lemuria II 433n
“Sons of Night, Sons of Sun” II 772
took wives of lower race II 195, 283, 284-5
- Lenoir, Marie-Alexandre**
— “Du Dragon de Metz” II 386
- Lenormant, François**
— [*Manuel d'Histoire ancienne de l'Orient*]
prehistoric Egyptians II 432
- Leo (Constellation)**
fiery lions or divine flames & I 213
heart of, & beginning of kali-yuga I 663
Hydra & Dendera II 432-3
Judah & I 651
vanquished II 785
vertical to Ceylon II 407
Virgo inseparable fr II 785
- Leo [III] Isaurus**
burned Constantinople library II 763n
- Le Plongeon, Augustus**
discovered Kan Coh sepulcher II 34n
— *Sacred Mysteries* . . .
on *Book of Enoch* II 229-30, 506
Mayan & Egy alphabets alike I 267n
Mexican Sefirōthal Tree II 36 &n
number 7 in antiquity II 34-5
- Leporine (hare-rabbit), fertile hybrid II 287**
- Lepsius, Karl Richard**
— *Denkmäler aus Aegyptien* . . .
Osiris-Lunus I 228
- Leslie, Sir John**
— *An Experimental Inquiry* . . .
light & heat related I 515n
Lesser Bear. *See* Ursa Minor
Lesser Holy Assembly. See Idrā Zūṭā Qaddisbā
- Lethe (Gk), river of forgetfulness II 690**
- Leto (Gk). *See* Latona**
- Letter(s)**
M & its symbolism I 384-5
P & R evolve fr one II 574
seven, of Jehovah's name I 335, 351-2
- Letters from North America. *See* Hodgson, A.**
“Letter to a Theosophist”
race of buddhas, christ II 415
“Letter to Father Des Bosses.” *See* Leibniz
“Let there be Light” (*Gen*) I 215-16n
“Lettres et conversations.” *See* Humboldt
- Lettres Persanes. *See* Montesquieu, Baron de**
Lettres pour servir . . . *See* Brasseur de Bourbourg
- Lettres sur L'Atlantide. *See* Bailly, J. S.**
- Leucippus (of Abdera)**
atomic theory of I 2, 117, 579
atoms in a vacuum I 64, 343
believed in gods I 518
- Leucomaines**
men, animals swarming w I 260-1, 262n
- Leverrier, U. J. J., predictions of II 441**
- Levi (son of Jacob) II 211-12. *See also* Levites**
Simeon &, or Gemini I 651
- Lévi, Éliphas I xliiin; II 268n**
astral light of I 196, 253-5, 338n, 421; II 74,
409, 485
re concept of God II 545, 555
confuses rūah & nephesh II 633n
full of contradictions I 259n
God should not be given form II 536
hesitated re Fall of Angels II 238n
incarnated paradox II 584
kabbalist II 238n, 506
miracles he claimed I xliiin
pandered to Rome II 507, 510-11, 562
paradoxes of II 510, 589
phallic interpretations of II 555
terminology of I 242
universal agent of I 76
veiled references of II 511
- *La Clef des Grands Mystères*
angels aspire to become men II 377
sevenfold man (Kabbala) I 241-2, 243-5
- *Dogme et Rituel* . . .

- Enoch & 6-pointed star II 533
 sign of cross II 562
 yang, yin explained II 554
 — *Histoire de la Magie*
 astral light I 259n
 Fall of Angels II 238n
 grand kabbalistic symbol II 359-60
 Lucifer or astral light II 511
 Satan described II 506-7
Sepher Yetsirah, *Zohar*, etc II 536
 — *The Mysteries of Magic* [A. E. Waite]
 on astral light I 253-4n, 255
 [Waite] q re *Book of Enoch* II 506
 — [*Paradoxes of the Highest Science*]
 [Master KH] II 415
 Leviathan (flying serpent) II 577
 in *Job* II 206
 Neptune riding on II 268n
 saraph mehophep & II 206n
 Levites. *See also* Jews, Levi
 Ark in Holy of Holies of II 459
 degraded Holy of Holies II 468-9
 “fiery serpents” name given to II 212
 of left-hand path II 211, 212
 priestly caste, disappeared II 130
Leviticus
 disfigured *Laws of Manu* II 748
 offering of “coats of skin” II 748
 seven rounds, 49 races II 618, 747-8
 seven Sabbaths II 565n
 twelve cakes I 649
 unclean foods I 80n
 Lewes, George Henry
 “guarded materialism” of I 124-5n
 more dangerous than Büchner I 528n
 Lewins, Dr
 effects of Newton’s discoveries I 484n
 — “Phreno-Kosmo-Biology”
 on cerebation I 297 &n
 Lewis, *See* Lewes, G. H.
 Lewis, G. C.
 Capella on Egyptian astronomy I 650
Lexicon Pentaglotton. *See* Schindler, V.
 Lha(s) (Tib) spirits, pitris
 create the world II 23
 defined II 22
 fivefold I 238
 incarnate in men II 191
 inferior, & man’s body II 57
 Melha a revered II 63
 of Moon gave man form II 102
 solar II 17, 105, 109, 110
 Lhakhang (Tib) I xxiv
 Lhamayin (Tib), of below & Lhas II 63
 Lhasa (capital of Tibet)
 word derived fr Lhas II 63
L’Homme rouge des Tuileries. *See* Christian, P.
 Lhy [Li] (Chin), cuts communication betw
 heaven & Earth II 281
 Liafail (Celt)
 speaking stone at Westminster II 342
 Liberation. *See also* Nirvāṇa
 creators who have reached II 77
 marut-jivas attained final II 615
 way to final II 322
Liber de Culture . . . *See* Abenephius
Liber mysterii. *See* Knorr von Rosenroth
 Libra
 Aries, & Greek zodiac II 436n
 Asher or I 651
 Enoch, & Hermes are one II 129
 Hindu zodiac & I 661, 663
 invention by Greeks explained II 502n
 three Virgos betw Leo & II 368
 Volney on Aries & I 658
 Library(ies)
 Alexandrian I xxiii, xxxiv; II 692, 763n
 Atlantean, Babylonian, & Chinese II 692
 Central Asian underground I xxxii
 destruction of II 692, 763n
 Mazarine II 531
 Russian I xxxvi
 sacred, of Fo-Kien I 271n
 Sargon’s, at Akkad II 691
 subterranean cave- I xxiv-v &n
 teachings of all adepts in I xxxiv
 temple II 529
 Libya (Lybia in tx)
 golden apples not in II 770n
 Libzu (Bab), “wise among the gods” II 5
 Lice, aphides or plant- II 133
 Lichen(s), emergence of I 246, 608n
 Liddell & Scott, *A Greek-English Lexicon*
 re Deus II 582 &n
 Liechan [Liuhan] (Norse) enlighten
 Loki, Lux &, same origin II 283n
 Liège, old skulls at II 278
 Lif, Lifthrasir (Norse)
 coming Adam & Eve II 100
 Life I 157n. *See also* Fohat, Jivas, Lives, Neph-
 esh, Prāṇas
 animated by atomic vibration I 633
 atoms instinct w desire for I 249
 battle of mortal, w immortal II 272
 bundle of, (*Zohar*) II 315
 came fr molecular action II 730
 cosmic, an electric ocean I 604
 death necessary for evolution of II 389

- desire to live, tanhā II 109-10
 earth never without I 258
 egg symbol of eternal I 365
 germs of II 719
 light is, & electricity I 579
 light of men was I 70
 "like a dome" [Shelley, *Adonais*] I 238
 mahā-buddhi becomes universal I 572
 march towards a higher I 277
 mechanical origin of II 652
 meteor brought, to earth (Thomson)
 I 366n, 488; II 158, 719, 730
 "molecular arrangements" I 502n
 nature of, not understood I 493, 540
 non-separateness of I 68-9
 now an empty word II 730
 no, without death I 413
 Odin gives man, & soul II 97
 "the one form of existence" I 49
 origin of II 164-5n
 orthodox & esoteric science on II 711-15
 on our planets II 706-8
 pervades spirit, soul, body I 49
 primordial germ of I 455
 radiates fr the Unreachable I 59
 respect for, in ovum & egg I 366
 science ignorant of origin of II 655
 secret of, series of lives I 238
 spirit & I 284
 spontaneous generation (*Gen*) II 151
 Sun origin of, -essence I 540-1
 terrestrial & stellar II 703, 707
 too much, may kill I 539
 traced back to Silurian II 72
 union of circle & diameter II 106-7
 universality of I 49, 225 &n, 248-9, 258;
 II 702n, 703
 Vaiśvāraṇa aspect of the One II 311n
 water of II 400 &n
 what is, (Felix) I 670
 Life, the One I 110, 291, 539, 591. *See also*
 Boundless, That
 as electricity I 81, 137, 139; II 65
 eternal motion attribute of I 2
 highest aspect of electricity I 81-2
 jīvātman or I 50
 law &, ever unknown II 732
 lives & I 250, 268
 related to one law — karma I 634
 "secondless" I 120
 THAT or I 258
 the Unmanifestable I 10
 wrongly identified w God I 225
Life and Letters of Faraday. See Jones, H. B.
- Life-Atoms. *See also* Atoms
 anima mundi & II 672 &n
 of prāna & heredity II 671-2
 sleeping atoms & II 672
 Life-Cycle. *See also* Cycle
 end of this, 7th race II 49
 men of this, & next I 267, 309
 Vaivasvata Manu & this II 321
 Life Germs
 aggregate, produce other lives I 259
 via a meteorite I 488; II 158
 fr Moon II 139
 Life of Brahmā
 length of I 206; II 70
 mahā-kalpa or I 368; II 179
 100 years of 360 days I 36
 universal pralaya after I 552
 we have passed ½ of the I 368
Life of Confucius [Life & Teachings . . .].
 See Legge, J.
Life of Jesus. See Renan, J. Ernest
Life of Moses. See Philo Judaeus
Life of Paracelsus. See Hartmann, F.
 Life Principle. *See also* Liqueur Vitae, Nervous
 Ether, Vital
 anima mundi source of II 562
 Archaeus or II 654
 astral form instinct w II 117
 astral light, of every creature I 196
 daivīprakṛiti or I 602
 force as noumenon of II 672-3
 kinetic & potential energy aspects of
 II 673n
 meaningless to science II 730
 omnipresent, indestructible II 672-3 &n
 Sun source of I 593-4
 too much, too little, may kill I 539
 Life Winds, *Anugītā* on I 96; II 496 &n, 566-9
 Light
 absolute, is darkness I 69-70, 201, 337;
 II 95, 489
 Adam Kadmon, Sephīrāh or I 337
 adepts know every phase of I 516
 Aditi or primordial II 107
 aspect of universal motion I 147
 "Boundless," of Gnostics I 577
 called a god esoterically I 672
 can be stored (Grove) I 508-9
 chemical action of terrestrial I 597
 comes fr darkness I 40-1; II 485-6, 488, 492
 cosmic desire becomes absolute I 201
 cosmic principle of II 41
 creative II 233, 239
 darkness & I 70, 450; II 162, 412-14

- darkness &, eternal ways (*Gītā*) I 86
 differentiated, becomes Fohat I 216
 disc I 41, 70, 481-9, 579-80; II 37-40
 drops ray into Mother I 64
 electricity & I 508-9, 579-80
 eternal, or Ptah II 553
 fatal, of Lévi II 512
 Fire, Flame &, (Stanzas) I 81-2 &n
 force, vibration I 483
 generated in darkness II 492
 in *Genesis* I 337, 356n, 450
 God not, but cause of I 285
 heat & I 2-3, 515n; II 130
 infinite ocean of I 481
 is cold flame I 82
 of Logos, Christos I 216; II 38
 Lords of Being & condensed II 33
 minerals are, crystallized & immetallized
 II 169
 mysteries focus of II 281
 nature of, not understood I 493
 not matter (Grove) I 484
 noumenal, phenomenal I 145-6
 Occult Catechism on I 120
 physical, reflects divine I 259n
 Pleroma vehicle of II 511
 primeval, Amun as source of II 130
 primordial, dual II 36-7
 primordial, is 7th principle I 216
 primordial, Mithras as II 130
 primordial, or central sun I 344
 produces no evil II 490
 purely phenomenal effect I 146
 science re I 530-1, 554, 591, 595, 597
 secondary effect of other causes I 484
 shadow &, exist eternally II 214
 shineth in darkness I 70
 sidereal, of Paracelsus I 255
 Sons of I 31, 106, 138-9, 196, 239, 481, 572,
 575
 spirit & matter I 481
 spiritual, how men put out II 413
 springs fr upādhi of ether I 515n
 Sun not cause of I 580
 svara &, (Subba Row) I 270n
 swan symbol of I 357
 three kinds of II 37-8
 three sacred number of II 590
 true source of I 621n
 ultimate causes of, discussed I 514-17
 unknown, & Logos II 703 &n
 Light-Bringer. *See* Lucifer
 [Lightfoot, J. B., q by Oliver]
 on 7 sounding letters II 603
- Lightning
 ash tree & II 520
 Baudry's speculations on II 526
 Christ comes like II 485
 of Cybele I 338n
 fury, evil spirit (Heb) I 467
 globular, derided II 784n
 Jupiter Fulgar or I 467
 Karshipta incarnation of II 292
 Prometheus, arani & II 526-7
 Satan falls like II 230-1 &n, 485
Light of Asia. *See* Arnold, Sir Edwin
 Light of the Logos. *See also* Daivīprakṛiti
 awakens in animal man II 42
 creative, generative II 233
 daivīprakṛiti I 136-7, 293, 430 &n; II 38
 everything created thru I 430
 link betw matter & thought I 137n
 Madhyamā form of Vāch I 432
 seven sons of Sophia or I 430 &n
 three kinds of, (Kabbala) I 432
- Lights
 Light of, or fire self II 570
 physical light & I 259n
 seven, & monads I 120
 seven, fr one I 122
 seven splendid I 433
 six, fr a 7th II 625
 three, in Kabbala I 432; II 37-8
 "of thy Father" II 564
 uncreated, created (Mazdean) II 291
- Light-waves, hypothetical agent of I 528
 Light-Wisdom, Black Fire is absolute II 162
 Līlā (Skt) amusement
 universe created as in II 53, 126
 Lilalohita. *See* Nilalohita
 Lilatu. *See* Līlith
 Līlith
 Adam, & chhāyā-birth II 174
 degenerate, of 3rd race Adam II 679
 described II 174, 285 &n
 Pramlochā is Hindū II 175
 Samael-, ape descended fr II 262
- Lillie, Arthur, *Buddhism in Christendom*
 errors in I 539n
 Lilliputians, future men, in size & giants in
 mind II 289n
 Lily(ies). *See also* Water Lily
 archangel Gabriel & I 379 &n; II 472
- Limbus (Lat) border, fringe
 astral light or I 353
 kāma-loka or I 334, 463
- Limbus Major, chaos, primordial matter I 283
 Limbus Minor, terrestrial seed, sperm I 283

“Limestone as an Index of Geological Time.”

See Reade, T. M.

λίμνη (limnē, Gk) sea (*Iliad*) II 766

Line

has length only II 533

point fructifies the I 91

Līṅga (Skt) sign, symbol. See also Phallus

Catholic writers on II 85

Hindu, & Jacob's pillar II 471-2

Hindu, & rabbinical Holy of Holies II 469

Jehovah on par w yoni & II 474

pāśa can be viewed as II 548

sacr, yoni & II 465 &n, 467 &n, 588

stone in Ark, yoni & II 473

symbol of jöd in Kabbala II 126n, 473-4

-worshippers of India I 347; II 472

Līṅga Purāna

complexion of early races II 249-50

“First was Mahat” I 451, 454n

lists 7 winds or principles II 612

names for Mahat I 256

names of Dattoli II 232n

Nārāyana, waters I 457-8n

Rudra was first rebel II 613n

Sanat-Kumāra I 458

Śiva reborn in each kalpa II 282

Vāmadeva reborn in many colors I 324

year of 7 rishis, year of dhruva II 307n

Līṅga-Śarīra (Skt) II 242. See also Astral Body

action of stars & I 532

astral body or I 157 &n, 242; II 596

chhāyā or II 593

corresponds to globe five I 153 &n

spirit of Earth builds man's II 241

vehicle of prāna I 157 &n

Lingha(m). See Līṅga

Linghayic, Śiva becomes, & yonic II 548

Linnaean Classification

lists most plants as bisexual II 133

Linnaeus, Carl von, remark of II 287

Linus (legendary Gk poet), poems of I 648

Lion (Leo, Siṃha) I 663

Christian sacred animal I 363, 441-2

in Dendera & Indian zodiacs II 368, 432-3

on Gnostic gems II 481, 564, 565

grip of, paw & deced II 581

inverted (Dendera) II 433

Mikael, Michael I 127n; II 115n

Mother of God sitting on a I 400

Ophite, or Christian Michael I 127n

Paleolithic man lived w II 722 &n

puma or, in New World II 792

St Mark, Fire &, (table) II 114

Satan &, devour men I 442n

symbolizes 4th race II 533

tribe of Judah I 651

two, & Toum or Fohat I 673n

Virgin &, [Leo] II 431

Lip, or language (See *Genesis* 111)

mankind once of one I 229; II 198, 452,

760n, 774n

Lipika(s) (Skt)

agents of karma I 294 &n

barrier betw EGO & SELF I 129

concerned w man's hereafter I 126

exist as entities I 106

Fohat, Sons of I 107

meaning of word I 128-9n

mysteries to highest adepts I 128

not linked w death, but life I 105

objectivize plan of universe I 104

only, cross line betw finite & infinite I 132

recorders of karma I 103-5, 128, 129

Ring “Pass-Not,” pi (π) & I 131

separate world of spirit fr matter I 130

Sons (gods) come under eye of I 192

stand in middle wheel I 31-2, 118

three groups of I 127-8

various equivalents of I 105

Liquid(s)

gases, solids & I 526; II 136-7n

spherical form of drop of I 97-8n

Liquid Fire II 106

water is II 114

Liquor Amniae

foetus amidst, in womb II 188

Liquor Vitae (of Paracelsus)

life fluid I 538-9

nervous ether of Richardson I 532 &n

Lithos(oī). See also Baetyl, Bethels

decad &, of Egypt & America I 321

magic stones, betyles or II 346n

phallus, lingam or II 85

Lithuanian Legend

of man's regeneration after Flood II 270

“Little Ones,” initiates (*Zohar*) II 504

Little Tibet

Baltistān & II 204, 416n

part of home of physical man II 416n

Litré, Maximilien P. E.

— *Revue des deux Mondes*

potentialities of matter I 502n

— “*Y a-t-il eu des hommes sur la terre . . .*” [in *Revue*]

man before last geological epoch II 738-9

Lives

countless, build man, nature I 260-1

fiery I 249-50, 259, 262-3n; II 117

- infinitesimal, bacteria I 225n
 life collectively I 268
 myriads of unknown I 607-8
 spiritual, śishtas, seeds II 164
Lives of Alchemystical Philosophers (anon)
 destructions of Earth II 762n
 Lives, Past, personality ignorant of II 306
 Livia Augusta, transmuted bronze E to gold
 facsimile II 580
Livre des morts, Le. See Pierret, Paul
 Lizards
 atrophied eye in II 296 &n
 w bird's wings II 55
 flying II 218-19, 258, 387
 Iguanodon of Mesozoic & II 154n
 Lizaray, Henri
 — *La Trinité Chrétienne dévoilée*
 dragon as the Verbum II 355n
 Llama, copy of camel II 792
 Lob-nor (lake in Central Asia)
 tradition of buried cities at I xxxiv
 Loch-Maria-ker [Locmariaquer, Fr]
 conical menhir of 2 x 20 yds II 752
 Locke, John, *An Essay Concerning Human Understanding*
 space has no resistance, motion I 8, 615
 Locusts, Moses permitted eating of I 80n
 Lodge, Sir Oliver
 — "The Ether & Its Functions"
 properties of ether I 488-9
 Lodur (Norse)
 gives man blood, bones II 97
 Logan, or rocking stones II 342n
Logic. See Bain, A.
 Logograms, or symbol-letters I 307; II 335
 Logography
 ancient names tell history II 335
 Logos(oi). See also First, Second, Third Logos;
 Brahmā, Heavenly Man, Īsvara, Manu,
 Verbum, Viśvakarma, Word
 Adam Kadmon I 99n, 214, 246, 436; II 234
 Ahura Mazdā or II 358
 Aja in *Rig-Veda* II 578
 ākāśa mother-father of II 400n
 androgynous I 72 &n
 apex of Pythagorean triangle II 24
 asuras, rebels & II 162
 Avalokiteśvara I 136, 429
 awake, asleep II 310
 became first leader of men II 373
 born fr mind I 350
 born only metaphorically II 69n
 Brahmā or I 9, 137, 436; II 128, 247
 Breath crystallized in the Word I 79
 buddhas & I 571-3
 bull symbolized II 418n
 cannot see Parabrahman I 351n
 celestial I 246
 Christos II 230-1 &n
 collective elohim II 311
 creative I 109-10; II 237
 creative, or Demiurgos I 110, 279-80
 -creator or Imhotep I 353
 daivaprakriti & I 136, 293; II 38
 Demiurge or 2nd, role of II 478
 "Dragon" or "Son" I 71-2; II 355
 Ennoia & Ophis II 214
 every philosophy has II 36
 explained I 428-30; II 24-5
 female I 72n, 431
 firstborn, First Cause I 14-15n; II 489
 first unmanifested I 9, 14-15n, 16, 72n, 73n,
 214-16, 278, 333, 349-51, 381n, 426, 448,
 571, 573; II 2n, 24-5, 37, 128, 310, 596
 Fohat & I 109-10, 137n; II 400n, 649
 God of *Genesis* II 1-2n
 of God, revealer of man II 589
 great unseen, evolves other II 310
 Greek, equivalent of Vāch II 199n
 of Greek philosophers II 33
 heptad, Aja & II 602
 Hermes II 541
 Holy One (*Zohar*) II 490
 of India given 1,008 names I 349
 invisible, hierarchies of II 23
 is spirit I 573
 Īsvara as I 130 &n, 136-7, 573; II 637
 Krishna is, incarnate II 318n, 527
 Kwan-yin & I 136-7, 473
 light & II 37-8, 42
 light in darkness I 439-40
 light of one's own I 574
 Lucifer is, in highest aspect II 162
 manifested I 214; II 310, 592
 man septenary symbol of I 79
 manus, rishis of same II 310
 Manu-Svāyambhuva, Brahmā II 128
 Mēmrāh or I 346
 mirror of Divine Mind II 25
 motion begets Word or I 67n
 mūlaprakriti & I 130n, 273-4
 Nārada ever-incarnating II 48
 Nārāyana & I 7
 non-Christian, satanic II 236n
 one, & mūlaprakriti I 273-4
 of Ormazd, Amshaspendas are II 488
 passive wisdom in heaven II 231
 Plato's I 214

- point symbol of I 426, 429
 Prometheus symbol of II 413
 ray or, contains 7 rays I 80
 reason & speech II 199n
 reflection of the One I 130
 reflects universe in Divine Mind II 186
 Satan one w II 234, 515
 “saves” II 230
 see Ideal World & build it I 380
 self-active wisdom on Earth II 231
 self-born, egg-born I 363
 seven, & 7 principles II 636
 seven, & 7 solar elements I 138-9
 seven, or creative potencies II 563
 seventh principle in man, cosmos I 74n
 soul of the world or I 353
 -soul or Ptah I 353
 symbolized by Sun I 134n; II 43
 Tetragrammaton is 2nd I 72 &n, 99n; II 599
 universal monad or II 311
 universal, not a personality II 318n
 unknown light or II 703-4n
 Unmanifested. *See* first unmanifested
 Vāch daughter & mother of I 430
 various equivalents of I 110, 134n
 Verbum I 72, 136
 Vishnu 1st, Brahmā 2nd I 381n
 visible, Sun & planets II 23
 wisdom falling like lightning II 230
 word made flesh I 349
 world reformers emanation of II 358-9
- Lohita (Skt) red
 Adam, Brahmā, Mars are II 125n
 Kārttikeya called II 43n
- Lohitānga [Mars] (Venus in tx)
 third race under II 29
- Loka(s) (Skt) world
 called rings, circles I 204
 dvīpas & II 321, 402
 Fohat’s 7 sons & hot, cold I 204
 fourth, Earth II 47
 Indra’s, & the gandharvas I 523n
 Purānas use, symbolically II 322
 seven devachans & I 674n
 seven dvīpas & II 321
- Loka-Chakṣuḥ (Skt) eye of the world
 our Sun I 100-1; II 22
- Loka-Pālas (Skt)
 eight points of compass I 128; II 577
 guardian deities I 128
- Lokapati, Lokanātha (Skt)
 names of Chenresi II 179
- Loki (Norse)
 brother of Odin II 283n
- falling demon of Scandinavia II 486
 hid in waters & the Moon I 402
 identical w Lucifer II 283n
- Lolo, language of Chin aborigines II 280n
- Longman’s Magazine*
 Professor Owen exposes Allen II 687n
- Longomontanus [or Christian Séverin]
 lunar tables of I 667n
- Lord(s) I 371, 420
 calling upon the, (*Gen* 4:26) II 469n
 God of Eden same as Satan I 414
 of Hosts, Jehovah II 43-4n
 Jehovah or II 537-8
 one of 7 planets II 538
 “rebuke thee, Satan” II 478
 Self-existent I 85, 333-4
 seven eyes of the, (Christian) II 22
 term for first II 452
- Lord God II 267, 269n
 of *Genesis* 2 is elohim II 2n, 81
 original mischief-maker II 387
 phallic character of II 467
 possible mistake of II 557
 serpent of *Genesis* II 215
- Lord of Ghosts (Akkadian)
 Moon-god II 139n
- Lord(s) of the Flame
 Chinese had their II 486
 did not create II 77
- Lord of the Lotus (Kumuda-Pati, Skt)
 Moon, Earth’s parent II 44
- Lord of the Prajāpati (Skt)
 creates on Earth II 163
- Lord of the Shining Face II 44
- Lord of the World, Chenresi called II 179
- Lord of Wisdom II 27, 44
- Lords of Being
 killed off 1st race II 411-12n
 light & forms of II 33
 prajāpati are II 60, 163
 some, incarnated in man II 103
- Lords of Light I 479
- Lords (*Nath*) of Pranidhāna (Skt)
 solar angels II 88
- Lords of the Dark Eye, Face II 427-8
- Lords of the Dazzling Face
 white magician II 427
- Lords of the Fires
 gnomes, fire elementals II 427
- Lords of the Genii I 195-6
- Lords of the Moon (pitris, lunar ancestors)
 II 75
- Lords of the Zodiac & Spheres
 rebellious angels & I 577

- Lords of Wisdom
 brought man fruit, grain II 373
 did not incarnate in monsters II 201
 identical w Hindu devas II 172
 incarnated in man (Prometheus) II 413
 kumāras as II 172-3
 quickened mental evolution II 411
 third race vehicle of II 172
- Lost Arts II 430
- Lot (Old Testament) I 452n
 had incest w daughters I 431
 wife of, & pinch of salt II 674
- Lotus. *See also* Padma
 air-water symbol I 358
 Aryan in origin I 384
 bearer of its own seed II 472
 Chenresi holds a II 179
 Egyptian aquatic symbol I 353, 385
 flower of power or II 424-5
 four-leaved, & cross II 546
 golden, & wisdom II 578
 Horus, Vishnu & II 472
 man like I 184
 seed of, pictures the plant I 57, 379, 380
 Skinner on I 381-2
 symbology of I 57-8, 379-81, 384-6; II 179, 472
 womb, symbol of I 385
- Loubère, S. de la
 Siamese lunar tables I 666-7
- Love. *See also* Eros
 Fohat & I 109, 119
 gravitation, hate & I 497
 Kāma-deva Hindu god of II 578-9
 material, physiological II 234
- Lower Dauphiné (France)
 Field of Giants at II 277
- Lubbock, Sir John (anthropologist)
 — [Origin of Civilization . . .]
 Indians' petition to president II 439
 — [Prehistoric Times]
 monogenetic origin of man II 169
 Neolithic giant skeleton II 749
 Neolithic, Paleolithic man II 722
- Lubbock, Sir John W. (astronomer)
 cataclysms due to axis changes II 314
- Lucae (or Lucā), vs ape-theory II 646
- Lucan [Lucanus] (M. A., Lucian in tx)
 — [Pharsalia]
 Druid belief in reïmbodiment II 760
- Lucian. *See* Lucan
- Lucian, showed discrimination II 285-6
 — Auction . . .
 Pythagorean reckoning II 603
- De Dea Syria
 Deucalion a northern Scythian II 768-9
- Lucianists (2nd century sect)
 teachings about soul II 239n
- Lucifer. *See also* Agnishvāttas, Angels, Asuras,
 Fall, Prometheus, Satan, Venus
 Adversary in lowest aspect II 162
 aether, astral light II 511-13
 both Holy Ghost & Satan II 513
 conferred spiritual immortality II 243, 388
 crescent-like horns of II 31-2n
 essence of Mahat II 513
 fallen cherub II 501
 first archangel fr chaos I 70
 "Harbinger of Light" II 243
 higher, older than Jehovah I 70-1
 Hindu, can reunite w deity II 237n
 Lévi on II 511
 "light-bringer" II 238n
 Logos in highest aspect II 162
 Loki, Prometheus were II 283n
 Mahāsura, Prometheus II 237n
 messenger, seraphim, cherubim II 243
 Morning Star I 70-1; II 45n, 238n, 239, 501, 540
 origin of II 490-2
 pontiff name II 33
 presides over light of truth II 512
 Satan & I 70-1; II 31-2 & nn, 45n, 111, 230, 283n
 serpent of *Genesis* II 243
 spirit of intellect II 162
 Uśanas-Śukra is our II 45n
 Venus called, by Christians II 30-2, 45n, 501, 512
 Verbum &, are one II 515
- Lucifer (magazine)
 Egyptian initiation scenes II 558-9
 revelation of cosmogony I 168
- Luciferians, Gnostic sect II 239n
- Lucifer-Venus
 Michael & I 202
 Pistis Sophia on II 512
 St Augustine's ideas & II 32
 Titans & II 31
- Lucina (Lat)
 Moon goddess I 395
 in Virgil's quote I 401
- Lucretius, *De rerum natura*
 animated atoms I 568
 atomic theory I 2, 579
 fortuitous atoms I 594
 miserable state of humanity II 521
 modern theories refinement of I 486
 nothing can come fr nothing I 569

- q on nature of divinity (Latin) I 7n
 Ludolph, H., rejected *Bk of Enoch* II 531
Luke
 devils subject to us II 231n
 "I fast twice in the Sabbath" I 240
 Jesus rebuked the wind I 468
 lilies in hand of Gabriel II 472
 no one knows Father but Son II 231n
 render unto Caesar I 296
 Satan falling like lightning II 231, 485
 serpent fallen fr on high II 230
 tree is known by its fruit I 421
 Lü-lan (Chin)
 q Confucius on dragon II 365
 Lumbaka [Lambaka] (Skt) II 401-2n
 Luna (Lat) goddess of Moon
 Artemis was, in heaven I 387
 Luna-Artemis, surnamed Kallistē I 395
 Lunar. *See also* Monads, Moon, Pitris, Soma
 ancestors I 155-7, 160, 180-1, 198, 263-4;
 II 44-5, 77-8, 102, 142n
 asterism II 550
 chain & transfer of globes I 171-5, 179-82
 cycle governs menstruation I 389
 cycles discussed II 620-1
 gods, goddesses I 396; II 23, 31, 427, 464
 Jehovah a, generation god II 40-1
 lower mind is II 495
 magnetism I 394, 398
 men produced Earth men II 45
 month 4 cycles of seven I 387
 months II 464, 624
 mysteries & occult knowledge I 228n
 phases & sex I 229n
 running astray into, path I 265
 Sepp on, year I 654-6; II 619
 solar &, deities mixed up I 362
 solar &, years in Bible II 391n
 solar gods, devas, struggle of II 495
 week, occult nature of I 409
 wind (ether) II 105
 worship I 387-8, 392-3, 396-8
 year I 36; II 466, 539, 561, 583, 619
 year & Isis, Nile, Earth II 583
 year & Kabbala II 38, 464
 years (4,320) explained I 655-6
 Lunar Dhyanis, Fathers, Monads, Pitris,
 Spirits. *See* Pitris (Lunar)
 Lundy, Reverend J. P.
 — *Monumental Christianity*
 cross in space, 2nd god II 561
 other saviors satanic II 482
 Lung (Chin). *See* Lang
 Lungs, globe's lower atmosphere I 144
 Lung-shu (Chin) I 61
Luniolatory Ancient & Modern. See Massey, G.
 Lunus (Lat) Moon
 Khonsoo as the god of II 464
 Osiris- I 228
 [Luria, Isaac], *Book of Drushim*
 three groups of sephiroth I 438
 — *M'bo Sha-arim* [Sēpher M'vo She'arim]
 emanation & meditation II 116
 Lutaud, Dr L. A. J.
 rejects Pasteur's opinions II 151
 Luther, Martin, transl of *Genesis* 4d II 127
 Lux (Lat) light
 liechen (enlighten, Norse) & II 283n
 Lucifer or I 70
 Mercury son of Coelus & II 541
 Lux Maris (Lat) light of the sea
 on statue of Hathor I 400
 Luxor, unfading colors of II 430
 Luz [Susa?], ancient Pers city built by Hus-
 chenck II 396-7
 Lybia. *See* Libya
 Lydus, Joannes Laurentius
 — *De mensibus*
 Iao, Mercury II 541-2 &nn
 Lyell, Sir Charles
 differed w Fiske re myths II 787
 erroneous ideas re Atlantis II 787
 geological nomenclature II 10n, 11, 693
 — *Geol. Evidences of the Antiq. of Man*
 fossil records meager II 686
 Hallam on man & ape II 728
 inferior man not oldest II 721
 mammals extinct since man II 725
 Oliver on Asian land bridge II 783
 reconciling scriptures w I 323, 325
 Unger & Heer believe in Atlantis II 783
 — *Principles of Geology*
 Alps elevated since Eocene II 727, 778
 cataclysmal changes II 787
 Jupiter & moral depravity II 786
 sedimentation in Europe II 694
 world destruction, renovation II 784-5
 Lynceús, killed by Pollux II 122
 Lyra
 brilliant star in I 664
 certain star in, [La Caire in Bailly's tx]
 I 665
 nebula resolvable I 598n
 Lyre, phorminx or 7-stringed II 529
 Lystra (town in Lycaonia)
 Paul, Barnabas mistaken in II 481

M

- M(s) [letter]
 androgyne I 384
 five, or Makaras II 579
 sacred names begin w I 384-5
 water hieroglyph I 384; II 65
- Ma, Egyptian goddess (de Rougé) II 368
- Ma (letter), equiv to “5” I 384; II 576-8
- Ma, Greek root meaning nurse I 396
- Mabbūl, waters of the flood I 385
- Macben or Mac-benah (Heb)
 symb of animal kingdom II 575
- Maccaebes, Third Bk of, & Bk of Enoch* II 532
- Macedonian Greek(s), Indian art, science fr,
 cock & bull hypothesis I 647-8; II 225
- McClatchey, Rev, *China Revealed*
 phallicism of Kwan or Yin I 471
- [McFarland, R. W.]
 — *American Journal of Science*
 glacial periods, floods II 141 &n
- McGaldus, Albus (King of Scotland)
 alleged skeleton of II 749
- Machinery, ancients knew of I 209n
- MacKenzie, Kenneth R. H.
 learned Mason, theosophist I 305
- *The Royal Masonic Cyclopaedia*
 antiquity of swastika II 556n
 compares emblem & symbol I 305-6
 Elihu, Elijah taken to heaven [II 531]
 magical sigillae I 306
 three, 5, 7 in Masonry I 113n
 on translators of Bible I 128n
 whirling souls, gilgūlim I 568 &n
- Mackey, Sampson Arnold
 astronomer-shoemaker I 654
 self-made adept of Norwich II 362n, 431n
 time periods recorded by Pyramid II 436
- *“Mythological” Astronomy* . . .
 adept re Atlantic island [II 406]
 date of Purānic Atlantis [II 407-8]
 derivation of Kabiri, Axieros II 362n
 Earth’s pole & ecliptic II 357, 431
 Egyptians re poles II 360 &n
 gods descend, ascend II 357
 Helion, Acheron II 357
 Hindu astronomy II 332
 inversion of poles II 360, 432-3
- Lion on Dendera zodiac II 432-3
- Mt Asburj II 407
- mutilating Hindu chronology I 654
- Sinhalese heirs of Lankā II 407-8
- Virgo in Denon’s zodiac II 433
- Macmillan’s Magazine* (1860)
 new discoveries always suspect II 441
- Maçonnerie occulte*. See Ragon, J. B. M.
- Macrobius, Ambrosius T., *Saturnalia*
 q Hemina on Kabiri II 363
- Macrocosm. See also Microcosm
 came out of Ideos (Hartmann) I 283
 decad applied to, & man II 573
 hexagon star symbol of I 224
- Makara represents, & microcosm II 577
- meaning of swastika & II 99
- microcosm (man) & I 168, 181, 268, 274,
 334, 594; II 177, 580n, 685
- our planetary II 639n
- Macroprosopus (Kab) Great Face
 abstraction in Chaldean Kabbala I 350
- Ain or Non-being II 626
- hairs on head of II 625
- Microprosopus & I 60, 78, 239; II 625
- perfect square, Tetraktys, etc II 626
- three higher planes I 239
- Madagascar, Madagascans
 area betw Atlas &, was ocean II 264
- first large cities on II 317
- legend of woman fr man II 177
- Lemuria, part of II 7, 177, 222, 317, 324,
 327, 333
- Maki of, originally in sunken land II 789
- Maddena Nag (Chald), Venus II 759n
- Maddin Nag (Irish), morning star II 759n
- Madeira
 Atlantis theory & II 791
- Europe-America land bridge & II 781
- Mādhava, Mādhavī (Skt) Spring
 gods & goddesses called I 384
- Madhusūdana (Skt), on the Aśvattha I 406
- Madhya (Skt) middle
 beginning & end unknown I 138n
- Madhyama (Skt) intermediate
 Light of Logos is, form of Vāch I 138, 432
- quality of sound I 534

- Mādhyamika School, Yogācāras &, re
 paramārtha I 44n, 48
- Mādim [Ma'adim] (Heb) Mars
 Adam same as II 144n
- Madonna. *See also* Virgin Mary
 in crinolines & Kwan-yin I 473
 Devakī antetype of II 527
 Gnostic, nursing Jesus I 410
 Qū-tāmy's idol & I 401
 "Mad Stones" II 345-6
- Madurese [Malay of Madura, Java] II 523
- Maedler, Johann Heinrich
 on the Pleiades II 551
 Sun revolves around Alcyone I 501
- Magadha (Skt)
 Andhra dynasty of II 220n
 Rājagriha ancient capital of I xx
- Magas (priests of the Sun)
 first Zarathushtra fr II 322-3
 inhabited early Atlantis II 322
- Magendie, F., *Précis élémentaire* . . .
 digestion in foetus II 131
- Maghā (Skt) a lunar asterism
 kali-yuga beg w 7 rishis in II 550
- Māghada. *See* Magadha
- Maghāyanti [Meghayanti] (Skt)
 one of the Pleiades II 551
- Magi (fr *mag*, Old Pers) I 410; II 393-5
 affinity betw Druids & II 756
 Aryan, emigrate to Sagdiani II 356
 astronomical observations of I xxvi
 believed in 7 globes, continents II 608
 college of, on Euphrates II 203
 Democritus pupil of I 117
 Egyptian, & Atlantean sorcerers II 428
 greeted morning star II 759
 Magas of Atlantis became II 323
 Nargal Chaldean chief II 213
 Orsi 4-letter god of II 602
 Persian, not fr Persia II 756n
 requirements to become a I 409
 Rosicrucians drew fr I 81n
 seven devs of I 577
 sevenfold doctrine of II 608-9, 756, 759
 star of the I 654 &n
 Three (NT), sepulchres at Cologne I 654n
 used stone to elect a king II 346
 used veiled language II 395
 of Xerxes sacrifice to Tethys I 467
 Yima was "man" to II 609
- Magian Religion II 610. *See also* Mazdean
 asuras (ahuras) in II 92-3
 occult, magical, symbolic II 517
 origin of evil in II 490
- works of, destroyed by Alexander II 6n
 Magic. *See also* Black Magic, Sorcerer
 art of divine, (Trithem) II 512n
 astral light &, (Lévi) I 253n, 254-5
 astrological, in Chaldea I 652
 astrology, kalpas & II 179
 Bacon, Roger & I 581 &n
 beings of lower spheres & I 605-6
 black, of Egy, Chald, Jews II 139n, 211-12
 black, white, struggle betw II 211, 364
 ceremonial I 234n; II 748
 Christian & pagan black I 416, 467-9
 Confucius believed in I 441
 Dracontia used for II 346-7
 early, meant science of wisdom II 319
 followed beginning of Christianity I xl
 head is astral light (*Zobar*) I 424
 Hermes initiated men into I 473
 initiation & II 380
 Kabiri-Titans demonstrated II 364
 knowledge of primary causes is I 263
 left-path, & castes, ritual II 503
 mandrake used in black II 27n
 Moon rules over I 387, 397
 nehashīm (serpents) or, (*Zobar*) II 409
 Neptune symbol of Atlantean II 356
 North & South Poles & II 274, 400n
 number 5 symbol in II 579
 Paracelsus versed in I 263
 powers II 427
 reverse of, is sorcery II 179
 right- & left-hand II 25-6
 seven, number II 629-30
 sorcery often I xl, 467-9
 speaking stones & II 341-2
 speaking to gods in their language I 464
 swastika a, sign II 99
 "There is no," (*Sbe*, Haggard) II 319
 white, black, in Atlantis I 192n; II 427-8,
 495, 762
- Magician(s)
 Atlantean, perished II 350
 good & bad, North & South Poles II 274
 ishīn help, produce homunculi II 376
 Keely a natural-born I 558
 mighty builders, good & bad II 754
 of Ruta & Daitya II 428
 seventh son of 7th son II 213
 wicked, of Atlantis II 222, 223
- Magic Papyrus. See Papyrus Magique Harris*
Magic: White & Black. See Hartmann, F.
Magie der Zablén, Die. See Hellenbach
 Magism, Babylonian I 10
 Magna Graecia (Lat), Hermes & II 367

Magna Mater (Lat)

Greek & Syrian Virgin Mary, Moon I 392
old world, a plagiarism (de Mirville) I 400
spouse of son she conceives I 393

Magnes (of Paracelsus)

aether, living fire or I 343-4
magus &, 2 branches I 339
“Spirit of Light” & I 338-9

Magnetism

aspect of universal motion I 147
atmospheric, of naturalists I 338n
cosmic, & gravitation I 497-9
Fohat & 7 forms of I 145
iron &, occult properties of II 371 &n
kundalinī śakti & I 293
lunar I 394, 398
mesmerism & I 297
molecular expl of, inadequate II 719
nature of, not understood I 498
not a mode of motion I 484, 496, 516
noumenal, phenomenal I 145-6
secondary effect I 484
solar system revolutions & I 501
terrestrial, & anima mundi II 562
ultimate causes of I 514-17

Magnetizer, fluid radiating fr I 338

Magnolia, in polar regions II 326, 726

Magnus, Johannes

— [Historia de omnibus . . . regibus]

Starkad carrying rune stones II 346n

Magnus, Olaus, [Historia de gentibus . . .]

kings elected by divination II 346

Magnus Annus. See Annus Magnus

Magnus Limbus. See Limbus Major

Magus & Magnes, 2 branches I 339

Mahā-Ātma (Skt)

“great soul” of world I 365, 461

Mahābhārata (Skt)

āgneyāstra weapons II 629

Anuṅtā part of I 94n

Arjuna married Ulūpī II 214 &n

Atlantean War in II 395

cataclysm ending 4th race II 146

Daksha creates II 275

destruction of rākshasas II 232n

explained by *Bhagavad-Gītā* II 139

history as much as *Iliad* II 183

Kartīkeya’s birth II 43n

Mayāsura’s gift to Pāndavas II 426

Nārada II 47

Nārāyana II 591n

Pāndavārani or Kuntī II 527

prajāpati are 21, 10, 6, 5 in I 90; II 40

prologue to 5th race drama II 139

seven mind-born sons II 78

seven rishis I 436

sweat-born II 68, 183

War in Heaven II 390

war in, real, not fabulous I 397

Mahā-Buddhi

Ādi-Buddhi monad manifests as I 572

cosmic ideation, Mahat or I 16

difference betw, & water I 257n

Mahat or I 335, 572

manas in man springs fr I 334

Universal Soul I 420

Vaishnavas’ idea of I 451

vehicle of spirit I 420

Mahā-Chohan(s)

called Arghyanāth II 416n

Egyptian, born without woman II 369

Java Aleim or II 220

Mahādeva (Skt)

destroying Tripurāsura II 591

lingam symbol of II 85

parent of rudras, maruts II 548

pāsa or ankh-tie of II 548-9

symbol of generative powers I 358

Mahā-Guru (Skt). See also Wondrous Being

guides teachers of man I 208

Mahā-Kalpa (Skt). See also Mahā-Manvantara

beginning of, & asuras II 500

Brahmā’s Age I 36, 53, 368; II 70

Garuda emblem of I 366; II 565, 570

Great Round & rounds, races II 615n

Great Wheel or I 40n

length of I 36, 40n, 53, 144n, 206, 368; II 70,
615n

mahatmic state & II 309n

pralaya of I 53

present, (Varāha) or Padma II 179

role of Satan & I 198

Mahaleel [Mahalaleel] (Heb)

or Mehujael II 391n

Mahā-loka. See Maharloka

Mahā-Manvantara (Skt). See also Mahā-Kalpa,

Manvantara

Ādi-śakti, lasts for I 10

beginnings of I 289

Brahm lays Golden Egg each I 359

dawn of I 11 &n

heptad perfect number of our II 602

nirvānīs fr preceding II 79

paranishpanna at end of I 42

Mahāmāyā (Skt)

of the ABSOLUTE IS II 446

conscious egos & I 631

dragon of absolute wisdom & II 384n

- as Gautama's mother, & lotus I 379n
 manifested universe is II 88, 384n
 snares of, & real kosmos I 278
 swastika & II 100
 Virgo, Kanyā or I 292
- Mahā-Pralaya** (Skt) I 140, 368-72
 all born in space & time die at II 549
 all returns to one element at I 373 &n
 Brahmā pralaya or I 172n
 after Brahmā's Age I 552
 dissolution of universe II 146
 gods die in I 373n
 initial existence after I 289
 knowledge previous to I 369
 length of I 134n, 371
 Microprosopus destroyed in I 215
 paranirvāna during entire I 134n
 sweeps out gods, atoms I 151
- Mahāpurusha** (Skt), Supreme Spirit II 108
Maharajah of Benares, motto of, & TS I xli
Mahārājas, Four
 Christian, Jewish equivalent of I 125-7
 described I 122-8
 do not punish or reward I 124
 each of the, enthroned on a lotus I 379
 four Genii, Dragons or I 408
 Great Four or II 427 &n
 protectors of mankind I 126, 294n
 regents of elements, quarters I 126
- Maharloka** (Skt)
 beings go to, at Mahā-pralaya I 371
 one of seven dvīpas II 321
 progenitors go to, return fr II 92
- Mahāsura** (Skt), Hindu Lucifer II 237n
Mahat (Skt) I 88. *See also* Mind (cosmic), Universal Mind
 ahamkāra, 5 tanmātras & I 256n, 335; II 639
 all wisdom reflection of II 81
 appears 1st as Vishnu I 75; II 639n
 awakened, & self-consciousness I 51
 Brahmā & I 350; II 79, 163
 buddhi characteristic of I 256, 373
 cosmic ideation or I 16
 egg symbol & I 360
 egoism of matter II 639n
 first aspect of Parabrahm I 451
 first creation of Brahmā I 216n, 454n
 first manifest intellect I 385
 first product of pradhāna I 216n, 256, 284
 flames of, landed on Earth II 232
 God, Logos I 256, 602
 incarnating spirits of II 230
 Indra personifies II 614
 intellectual understanding II 378
 Kantian mind & I 602
 later called egotism (*Anugītā*) I 75
 Lucifer essence of II 513
 mahā-buddhi or I 335, 572
 manas & ahamkāra I 334
 manas & chitti I 288n
 mānasaputras & II 167
 manifested wisdom or I 110
 mati synonym of II 414n
 Mōt (Phoen) & Mut (Egy) I 451
 Nous (Gk) I 350
 occult & Vedānta views of I 62
 our globe progeny of I 260
 phantasm fr absolute wisdom I 62
 Second Logos 1st emanation fr II 478
 sons of, quickened man II 103, 230
 subtle elements originate fr I 284-5
 Thought w Gnostics I 74
 transformed into human manas I 75
 universal intelligent soul I 16, 420, 450;
 II 58-9, 639 &n
- Mahātma(s)** (Skt) *See also* Adepts, Arhans, Brotherhood (The), Initiates, Masters, Occultists
 buddhas &, historical II 423
 personality of I 52
 Sons of Will & Yoga ancestors of II 173
 spiritual intuition of I 46n
- Mahatma** Letters [all refs in *ML*]
 Avalokiteśvara I 471
 Divine Essence fr Adam [error in *IU*, q in *ML* p 45] I xlii
 failures among dhyāni-chohans I 188;
 II 232-3n
 fifth round men I 161
 fourth race civilizations II 429-30
 giant bones in Himalayan caves II 293n
 impossible to give details I 164n
 man in 2nd round I 159-60
 man's evolution thru 4th round I 188-9
 many inhabited globe chains I 164
 concerning Mars & Mercury I 163-6
 metaphysics, East & West I 169
 nomenclature needed I 167-8
 777 incarnations I 168
 seven man-bearing worlds I 167
 time I 44
 unable to give whole truth I 168
- Māhātmya(s)** (Skt), local legends I 367n
Mahatorvavat [*Mahatomahiyān*] (Skt)
 "greater than the great" I 357
Katha-Upanishad I, 2, 20
Mahat-tattva (Skt), First Creation I 446, 450-2
Mahāvansa [*Mahāvamsā*] (Skt)

- Morya (Maurya) name I 378n
 Sattapanni cave I xx
 Mahā-vidyā (Skt), magic, now tāntrika I 169
 Mahāyāna Buddhism(ists)
 adepts of, & Tāraka division I 158
 Alaya in I 48-9
 Hīnayāna &, re nidānas, etc I 39-40
 originated after Buddha's death I 39
 "Vedāntins in disguise" II 637
 worship of bodhisattvas II 34n
 Mahāyogin(s) (Skt) II 613
 inhabited White Island II 584
 pāśa or ankh-tie of II 548-9
 Śiva called I 459
 Mahā-yuga(s) (Skt) I 641
 aggregate of 4 ages I 63
 Chaldeans also used I 655n
 equals total of 4 ages I 450; II 308n
 length of II 69 &n, 70, 321, 624n
 no figures more meddled w II 73
 1,000, in Day of Brahmā I 63, 372; II 308n,
 505
 rebels tied to Earth during II 246
 71 in a manvantara II 307n, 321
 Mahendra (Skt)
 star in Ursa Minor & II 612 &n
 Mahody [Mahādeva], of Elephanta II 85
 Mahomet. *See* Mohammed
 Maia (Gk)
 daughter of Atlas II 768
 Māyā, Mary, Mare & I xxxii, 396
 mother of Hermes, Mercury I xxxii; II 540,
 542
 Maier, J. *See* Mayer
 Maillet, B. de II 646
 Maimieux, J. de, *Pasigraphie*
 universal & philosophic tongue I 310
 Maimonides, Rabbi Moses
 — *Moreh Nebuchim*
 Adam male & female II 134n
 Adam "prophet of Moon" II 466-7
 Azāzēl a mystery II 376
 divination I 394
 esotericism & II 456-7
 flying camel II 205 &n
 Nabatheans II 455 &n
 Maistre, Joseph-Marie de, Comte
 — *Soirées de Saint Pétersbourg*
 gravitation merely a word I 604
 Newton's celestial intelligences I 484
 planets made to rotate I 502-3
 Maitland, Dr M. Samuel Roffey II 441
 Maitreya (Skt) II 155
 body of Brahmā II 58
 elemental dissolution I 372-3
 Hindu Asclepios I 286
 kali-yuga described to I 377
 last of buddhas in 7th race I 470
 Parāśara desc 7 creations I 445, 456 &n
 in *Viṣṇu Purāna* II 155, 322
 Maitreya Buddha
 last messiah of great cycle I 384
 secret name of 5th buddha I 384
 Majority, seldom right II 156 &n
 Makara (Skt)
 Assyrian "scaly one" or II 354
 connected w birth, death of univ II 579
 crocodile-headed god (Egy) II 580
 crocodile, water symbol I 384
 discussed I 219-21; II 576-80
 fifth hierarchy presided over by I 233
 kumāras & II 93, 576, 577-9
 leviathan or II 268n
 once 8th instead of 10th sign II 576
 Sun passes away behind I 376; II 579n
 Varuna & I 220; II 268n, 577
 Makhbena' (Heb, Maoben in tx)
 symbol of animal kingdom II 575
 Maki (of Madagascar), sunken land of II 789
 Malabar (India)
 giant bones in tombs at II 347, 752
 Malacca (Indonesia), traditions of II 223, 788
 Malachim [Mal'akhim] (Heb)
 B'nē-aleim & II 375-6
 descended to eat w men I 441-2n
 elements &, now Jehovah I 462
 messengers II 514n
 theoi, of the manvantaric law I 346
 Malay(ans). *See also* Jaccoliot
 beliefs common to, & Polynesia II 328
 legends of sunken continent II 222-3, 788
 mixed Atlanto-Lemurian stock II 779
 Pacific continent &, (Haeckel) II 328
 seventh subrace, 4th root-race II 178, 332
 Sunda island cataclysm II 787n
 Malayak. *See* Malachim
 Malayalam-speaking People of S India I 658
Malay Archipelago. *See* Wallace, A. R.
 Malcoln, Sir John
 — *History of Persia*
 Persian tradition of zodiac I 649
 Male
 deities born immaculately I 59
 figure or unveiled mysteries I 351
 Moon as I 228n, 397; II 65-6
 Male & Female
 Adam in *Genesis* [1:27] II 127
 diameter of circle II 536

- hexagram & pentagram are I 78
 Jah-veh II 388
 lines in cross II 557
 man (*Genesis*), host of sephirōth II In
 prepared astrally II 84
 Seven Men all, (*Pymander*) II 2
 Mal Feu (Fr), evil fire II 526
 Malices, or elementals I 331n
 Maligasima, Chinese sunken island II 365
 Malkuth [Malkūth] (Heb)
 bride of Heavenly Man I 216; II 595
 Earth Chain, globe D (Kab) I 200, 216, 239
 Earth's lowest principle II 595, 626
 seventh & fourth world I 240
 sign of cross &, (Lévi) II 562
 thrice destroyed I 241
 various names for I 240
 Mallet
 swastika survives in Masonic II 100, 556n
 Malta, pygmy elephants at II 219, 723
 Malthusians, questionable lit of I 228n
 Maluk. *See* Malachim
 Mammal(s), Mammalia(n). *See also* Animals,
 Anthropoids, Apes, Man
 antediluvian, found w humans II 739
 anthropoids & present apes II 193
 astral prototypes of II 684, 688-9, 736
 Atlantean, not perfected II 286
 Darwin on II 118-19
 diagrams of II 688, 735
 evolution of II 180-5, 734-7
 evolved fr man in 4th round I 455; II 186-7,
 635, 688
 evolved fr man's cast-off tissues II 736n
 first forms of II 181
 first, marsupials II 594n, 684, 713 &n
 hermaphrodite, then 2-sexed II 184
 lower animals bisexual before II 594n
 man arose fr, (Haeckel) II 165n
 man 1st & highest II 288-9, 594
 man 1st not last II 155, 168, 714 &n
 man most perfect of I 248
 fr man, not reverse II 118, 170, 186, 635
 man preceded II 1, 56n, 170, 180, 274, 684
 many, extinct since man (Lyell) II 725
 no Miocene, like today's II 749
 origin of, described II 169-70, 736
 ovoviviparous II 166
 placental I 190n; II 667-8, 736n
 procreation parallels man's II 713-14
 seven root types of II 736
 sexually separated before man II 736 &n
 third race, w bones II 183-4
 three, orders & 3 root-races II 713-14
 Mammoth(s) II 352, 733, 773n
 exhumed w hatchets II 738
 frozen in avalanche II 660n
 paleolithic man & II 721, 724
 Man (Men). *See also* Adams, Androgyne, Em-
 bryos, Giants, Humanity, Humans, Man-
 kinds, Pitris (Lunar, Solar), Prototypes,
 Purusha, Races, Root-Races, Savages,
 Yāh-Havvāh
 adapted to early thermal conditions II 254
 age of, this round II 250-1
 agnishvāttas & spiritual II 78-83
 all beings are, were, or will be I 275
 anatomy of, & apes II 680-5
 ancient, knew of extinct monsters II 206,
 218-19
 androgyne or male-female, & deities I 113,
 231; II 458, 467, 626
 angel & ape (Hallam) II 728
 angels, can transcend II 111
 animal &, compared II 81
 animals fr 3rd round II 186-7
 animal up to 3rd race II 161
 anthropoids fr II 185-7, 193, 677 &n
 fr ape (science) II 87, 164-5 &nn, 171, 187
 &n, 189, 729
 ape &, common ancestor II 443, 674, 677
 &n
 ape &, discussed II 665n
 ape-like, but not an ape I 187
 ape-like in 3rd round I 188-9, 234; II 57n,
 185, 261-2
 apes imitate, not the reverse II 676 &n
 appears 1st on globe D, 4th round II 180
 Arvāksrotas or II 162-3
 becomes stone, plant . . . I 246; II 186
 bisexual astrally first II 84
 bisexual later (embryology) II 659
 blind to other worlds II 701
 body of, changes every 7 years I 262-3n
 body of, divine harmony I 212
 body of, merely developed animal II 733-4
 body of, ready at beg of 4th round II 660
 body of, stable II 256
 born fr lowest angels II 25
 born fr superior being II 274-5
 born under a star I 572-3
 born without sin, will be II 420
 Brahmā creates, last II 60
 breathes "Mother's" refuse I 144 &n
 breath of life in I 212
 builders are progenitors of I 128
 building of complete, explained I 247-8
 came fr Moon, will return I 227-8

- can break w the monad I 265
 cannot propitiate angels I 276
 casts off skin periodically I 74
 changes Earth's climate II 700
 compared to Amphioxus II 370n
 complete in 3rd & 4th races II 255n
 composite being II 87
 consciousness of, & senses II 650, 701
 "created" insects, birds, etc II 290
 created in 6th millennium I 340
 created not as he is now II 87
 created on 6th, 8th day I 448, 449
 creation of, (*Zohar*) II 490-1
 crossing w animals II 195-6, 262
 crucified in space II 561
 cube unfolded II 36
 curse on, explained II 216-17
 cycles in life of, (Laycock) II 623n
 Cyclops in former days II 289
 Daksha progenitor of physical II 176
 death of, & of cosmos I 173
 declined in Atlantis II 411
 destiny of, traced in astral light I 105
 determined shape of lower lives II 290
 devotion & aspiration in early I 210
 dhyāni-chohans creators & cause of
 I 229-30, 232-3 &n, 450, 559; II 34, 242,
 683
 differences among II 103, 318 &n
 discovered way to immortality II 283
 divine, dwells in animal man I 210, 339
 divine, in primeval age II 712
 divine intellect veiled in II 74
 divine, older than Earth II 721
 does not know himself II 702n
 dragon proves antiquity of II 208
 dual & triple nature of II 27, 37, 274
 dwarfed in mid-3rd race II 329
 early divine, dwelt in his animal form I 210
 early hostile environment & II 159-60
 early, not the same all over world II 443
 earns way thru lifetimes I 17
 on Earth beginning of 4th round II 254
 elements important in life of I 284 &n
 & elements, in occultism I 567
 elohim sent, out of Eden II 282
 emanated as both man & woman I 450
 emanates fr septenary group I 230
 emanations of Mother Substance I 291
 embryos of, & dog compared II 258-9
 Enos of *Genesis* is 1st sexual II 715n
 in eternal sunlight would die I 413
 ethereal, projected on 7 zones II 732
 European fossils no test of age of II 725
 every, latent anupadaka [aupapāduka] I 52
 evolution of, & elements II 107-8
 evolved fr divine men II 747n
 evolved on many levels II 87
 existed in Tertiary II 155, 751
 fallen angel, god in exile I 450
 Fall of, was no fall II 228, 261-2
 false personality of II 254
 fiend in his heart allowed by II 274
 first & highest mammalian II 288-9, 594
 first mammal II 155, 274
 first, red like Adam II 43n
 first, was breathed out II 86-7
 fivefold jīva in I 224
 flints of, in Pliocene II 688n
 form of, evolved fr inner model I 184
 forty-nine fires in I 291
 fossil of modern, will look like small ape
 I 184n
 four-armed, 3-eyed II 294, 744
 giant ancestors of II 352
 globe &, reawaken for new period II 730
 god in animal form II 81
 "god on earth" (Lévi) II 584
 gods &, fr one source II 24
 gods fell to complete divine II 232
 Heavenly I 110; II 103, 458, 626
 height of, less in Aryan race II 753
 higher, goaded by lower II 109-10
 image of dhyāni-chohan II 728
 imprisoned spirit II 733
 indirect ancestor of apes II 289
 inferior, not always older II 721
 influenced by genii-elementals I 294-5
 inner, real, outer false personality II 306
 "is become as one of us" I 493n; II 44, 202,
 243, 499n
 Jupiter, Bacchus symbolic of II 362
 karma adjusts plans of II 305
 Lévi & theosophy on 7-fold I 242-5
 lhas of Moon gave, form II 57, 102
 life of, & his constellation I 638
 link betw heaven & Earth II 370
 lived in Miocene II 12
 lived w extinct species II 746
 lunar ancestors of II 45-6
 lunar pitris become I 180
 mammals fr, in 4th round II 170, 186
 manas, mind principle, human soul I101 &n,
 334
 manifested deity, good, evil II 515
 Massey mistaken re II 632-3
 mating w animals II 189

- microcosm & macrocosm I 101, 177, 181, 274; II 97-9, 169, 177
- Microprosopus prototype of I 215
- middle principle of, grossest I 260
- in mid-Miocene (Fr geologists) II 686
- mindless I 185n, 188-91; II 80, 102, 161-2, 186-8, 189-90, 191-2, 198
- mind of, awakened II 89
- monads of I 119, 174-5 & n, 177-82, 184-5 & n, 265; II 88, 105, 109-10, 150, 161, 167, 180, 185-6, 256-7, 635
- more than life & body II 56
- mortal, born fr Viraj II 606
- most material in mid-4th round II 250
- Nārada leads, to become god II 584
- nirmānakāyas sacrificed for II 94
- no date for, in *Genesis* II 690
- no first II 270, 610
- no pithecoïd blood in II 193
- not fr ape II 185, 646, 674, 682-3
- not fr apes (Quatrefages) II 666-7
- not material alone II 81
- numerical equivalent of II 560
- nursed by wind (air) II 113
- older than higher mammals II 714
- old remains of, in high places II 723-4
- only since Miocene (science) II 745
- organism without organs once II 154
- origin of, (Haeckel) II 165n
- origin of, each round I 232-3
- outward, an animal I 234
- paleolithic & neolithic II 686-9 & nn, 715-21
- passed animal stage in 3rd round II 299
- passed thru all kingdoms & stages I 282; II 185-7, 254, 260, 659, 660
- past & future of, in zodiac II 431-3
- pentagon symbol of II 576 & n
- perfect, above the angels II 377
- perfected w spiritual fire II 113
- perfect, quaternary & ternary II 576
- perfect septenary, 7th round II 167
- physical & spiritual II 281-3, 362-3
- physical, before Cretaceous II 679
- physical, I appearance of II 57, 72, 157, 170, 251, 310, 312, 679, 736-7
- physical, image of minor god I 445
- physically, product of evolutionary forces I 636
- physical, product of nature's forces I 636
- physiological, out of astral II 737
- pineal gland of, active, inactive II 298
- pitris create I 86-7
- polygenetic origin of II 168
- preceded animals I 159-60; II 197n, 255-6
- preceded huge reptiles II 274
- preceded mammals II 1, 56n, 168-70, 180, 274, 684
- pre-Tertiary giant II 9
- primary, could fly II 55
- primeval, huge, filamentoid II 151
- primeval, not all savage II 722
- primitive, a phantom II 102
- primitive form of, (Haeckel) II 193n
- primitive, had fire II 524
- primitive, lived w elohīm II 349
- principles of, (diagram) II 593
- problem of man's origin & destiny I 636
- procreation of, various methods II 166-70
- product of matter (Thomson) II 719
- Prometheus as a II 244
- prototype of all forms II 289-90, 659, 683, 705
- a quinary (5 principles) when bad II 575
- realized "sin" too late II 267
- reflection of reality II 278
- reflects dhyāni-chohans II 108, 170
- religion & science re age of II 796
- responsible in 5th race II 255n
- rudimentary organs of II 681
- Satan set, free of ignorance I 198
- savage & civilized, in all ages II 716
- science on antiquity of II 70-1
- in Secondary Age II 10, 157, 266n, 288, 686, 687n
- seek remains of, in high places II 723-4
- senses of I 96, 534; II 106-7, 294-5, 298, 637-40
- sephīrōth created II 44
- septenary cycles of II 312n, 622-3
- septenary symbol of Logos I 79
- septenary when virtuous II 575
- seven planes & consciousness of I 199
- seven primeval, born II 2 & n, 606-7, 607n
- seven principles of I xxxv; II 29, 79
- Seventh Creation I 217
- sexual & physical 18 million yrs ago I 150n; II 157
- should be co-worker w nature I 280
- skeleton of, unspecialized II 720-3
- speech & II 198
- spirit & matter equilibrated in II 180
- spirits animate, of clay II 273
- spiritual ancestors of II 165-6n
- spiritual beings incarnate in I 233-4
- spiritual, existed before Earth II 160
- spontaneous generation of II 150-1
- stature of, decreased II 329, 331, 352, 753
- storehouse of life seeds II 289-90

- storehouse of types II 187 &n, 683-4
 structure of, unchanged (Lyell) II 725
 swarming w lives I 260-1
 tabernacle of spirit(s) I 185n, 224-5
 tallest, in northern countries II 777 &n
 tends to become a god I 159
 thinker in, a masterpiece of evol II 728
 as Third Logos II 25
 three higher principles of II 113, 267
 three streams in I 181
 tradition of early civilized II 722
 transparent creature once II 295
 Trees of Life & II 97
 two million years ago II 287
 upādhi of 7 principles I 291
 vegetation different before II 290n
 venomous alkaloids in saliva of I 262n
 when women knew no II 415
 will merge w his dhyāni-chohan I 265
 will never incarnate as animal I 185n
 in world of desire I 572
 worship higher beings I 280; II 34
 Zeus divides, in two (Plato) II 133-4
Man and Apes. See Mivart, St G.
 Manas (Skt) mind. *See also* Intellect, Mahat,
 Mind, Principles
 abuse of II 411-13
 aroma of, jīva I 238
 ātma-buddhi-, become one I 220; II 57 &n
 ātma-buddhi blind without II 123n
 body follows whims of I 245
 -buddhi or chitti explained I 288n
 chief soul is mind or II 496
 Christos union of buddhi & II 230-1 &n
 conscious principle of monad II 110
 corresponds to globe six I 153 &n
 cosmic ideation working thru I 329n
 after death I 334
 desire primal germ of II 578-9
 dhyāni-chohans develop, in man II 232-3n
 dhyānis gave, to 3rd race II 47n
 diagram I 153; II 593, 596
 dual, buddhi- & kāma- I 334; II 614
 dual, lunar & solar II 495, 639n
 effort of, to be free of senses II 587
 eleventh breath II 548
 fallen angel becomes our II 513
 fifth round development of I 162; II 301
 fifth state of matter II 737
 first on plane of personality II 58n
 Gultweig [Gullveig] (Norse) or II 520
 higher, absorbed in devachan I 220
 higher, is human ego II 79
 Hindu, Egyptian, (Massey) II 632
 human soul, mind I 153 &n; II 596
 impersonal, above senses I 96
 Indra personifies II 614
 language impossible without II 199n
Laws of Manu on I 334-5
 link betw spirit & matter II 98, 164
 Lords of Wisdom quickened II 411
 Mahat transformed into I 75
 mānasaputras endowed man w II 608
 middle principle, pivot II 241
 missing in 1st race II 164
 Prachetases solar portion of II 496
 primeval man lacked II 80
 proceeds fr ākāśa I 13n
 seat of intellect II 378
 Seb (Egyptian) or II 632n
 serpent stands for II 98
 solar angels are of II 88
 third race, succumbs to kāma II 254n
 twofold II 175, 639n
 union of buddhi & II 247
 upādhi of buddhi I 101
 vehicle of personal consciousness II 241
 wedded to kāma, Zeus as II 419-20
 without, there can be no man II 241-2
 Mānasa(s, ic) (Skt) II 98
 -deva, Prometheus was II 525
 discussed II 89-90
 fifth race in, period II 300
 -pitris awakened man II 525n
 refuse to incarnate II 171
 Mānasa-Dhyānis (Skt). *See also* Agnish-
 vāttas, Mānasaputra(s), Pitṛis (Solar)
 brought mind to man I 181-2; II 89-90
 Mānasaputra(s) (Skt)
 anupadaka, dhyāni-buddhas or I 571
 connected w Ahura Mazdā II 608
 dhyānis were II 167
 informed mindless man I 180-1; II 608
 mind-born men I 543
 seven rishis or II 625
 "Sons of God" II 374
 Vishnu a, to Krishna II 48
 would not people Earth II 375
 Mānasarovara [or Mānasasarovara], Lake
 seven swans, rishis & I 357n
 Manasseh ben Israel, Rabbi
 Adam 2 faces, 1 person II 134n
 Manasvin (Skt) full of mind
 intelligent, high celestial beings II 90
Mānava-Dharma-Śāstra. See Laws of Manu
 Manavaha & Chatvāraha [chatvāno manavas]
 (Skt) 4 manus
 (BG 10:6) II 140n

- Man-bearing
 worlds, globes I 167, 635; II 77, 153, 699
- Man Before Metals*. See Joly, Professor N.
- Manchuria II 327
- Manco Capac, Peruvian Noah II 365
- Mandākini (Skt) heavenly Ganges I 385
- Maṇḍala (Skt) circle II 524
 orb or 10 divisions of *Rig-Veda* I 384-5
- Mandara (Skt)
 mountain used to churn Ocean I 385
- Mandeville, Sir John, *The Voyage & Travels of . . .*
 giants 56 ft tall in India II 755
- Mand or Manth [math] (Skt)
 & Prometheus II 413n
- Mandrake, Mandragora
 magic properties of II 27n
- Māṇḍukya Upaniṣad* I 6, 83. See also
Mundaka Upaniṣad
 First Principle unthinkable I 14
- Manee
 Laplanders call their corpses II 774n
- Manes (Gk) II 367
 annihilated after death I 227
 Faber relates, to Kabiri II 360
 ghosts or II 222, 774n
 glean the Field of Aanroo I 236n
 region of, or kāma-loka II 374n
 ruled Egypt after "Watchers" I 266
 semi-divine astrals II 436
 sons of Mania (Arnobius) II 143
 Titans, Kabiri, Manus or II 143-4
- Manes. See Mani
- Manetho, Synchronistic Tables of
 on Athis son of Menes II 334
 confirmed by Champollion II 367-8
 divine dynasties of II 367-8
 Egyptian tables of I xxvi
 figures of, disfigured by Eusebius I xxvi;
 II 53, 368, 392, 692-3
- Man-Fish. See Dāg, Oannes
- Man: Fragments of Forgotten History*
 asuras, rākshasas, Atlanteans II 227n
 HPB's estimate of I 160-1
 mistakes in I 151 &n, 168; II 640
- Maṅgala (Skt), Hindu Mars II 124n
- Mani [Manes in tx]
 exoteric dualism of II 509n
- Mania (Gk), mother of Kabiri II 143
- Manichaeans(ism) (Pers gnostic religion)
 Christians haven't improved on II 509n
 Church struggled against II 238-9
- Manifestation(s). See also Creation, Logos,
 Manvantara
- dual II 24-5
 first, primordial I 16
 infinite cannot be limited to single II 556
 infinite horizon of I 287
 monads of II 150
 purpose of periodic I 268
 septenary I 139
 unbroke series of I 238
 in various religions I 437
- Mani Kumbum, Book of 10,000 Precepts
 [Schlagintweit] I 43n
- Manipūra, King of, & Ulūpi II 214n
- Mañjuśrī, worship of II 34n
- Mankind(s). See also Humanity, Man, Races
 advanced, taught mystery language I 309
 appeared as many races II 718
 born on 7 parts of globe II 1-2, 29, 35, 77, 86,
 249
 cataclysms mark changes in II 500n
 contemporary w extinct animals II 206,
 218-19
 cradle of II 203-4, 220
 declined in Atlantis II 411
 descent of, fr 3 couples illogical II 453
 determines good, evil II 512
 different fr present II 96
 divided psychically I 559
 elect of, raised I 221
 emanates fr cosmic agents II 108
 fell into sin II 319
 future, of adepts II 446
 gods gave birth to, nursed, taught II 358
 guides of, next manvantara I 267
 hermaphrodite formerly (Schmidt) II 184
 Mercury, Budha, instructor of II 374
 monads of II 150
 most of, 7th subrace, 4th root-race II 178
 multiple origin of, (Agassiz) II 607n
 never more selfish & vicious II 110
 offspring of elohim I 224
 of one blood, but not same essence II 421n
 of one lang, one rel once I 229, 341; II 198
 only humans in cosmos absurd II 149
 portion of, hypostasized II 275
 Satan father of spiritual II 243
 serpent as Ophis taught II 215
 taught by divine rulers II 366
 third eye inactive in most of II 295
 three propositions & evolution of II 1
 will become self-redeemed II 420
- Man-Lion ([Nara-]Singha)
 & Indian phoenix II 564
- Mannus, ancestor of German race II 774n

- Mano (Nazarean)
resembles Hindu Manu I 195 &n
Manojava (Skt) speed of thought (Indra)
II 615n
- Manomaya Kośa (Skt). *See also* Kāma
lower mind & desire I 157, 158
- Manoushis. *See* Manushis
- Mansarovara Lake. *See* Mānasarovara
- Man-Savior, Zeus, Dionysos II 419-20
- Man's Place in Nature.* *See* Huxley, T. H.
- Man-Swan or Haṃsa, & 3rd race II 122, 131
- Manthāmi [Manthanī] (Skt)
process of fire-kindling II 413n, 524
- Manthanō (Gk), to learn II 413n
- Mantra(s) (Skt). *See also* Invocation
books of, kept secret I 471
chanting, rationale of I 94
force, power of letters & I 293
guhya-vidyā, science of I 169
hidden voice of I 345n, 354
key to element language I 464
- Mantradruma (Skt) mantra-tree (Indra)
II 615n
- Mantra Śāstra* I 293
- Mantrikā-Śakti (Skt)
power of letters, speech, music I 293
- Manu.* *See* *Laws of Manu*
- Manu(s) (Skt). *See also* *Laws of Manu*, Root- &
Seed-Manus, Svāyambhuva, Vaivasvata
all things come fr II 148
birth of II 308 &n, 624
Brahmā created II 237
conscious guiding power II 652
created by Virāj II 308n, 311
creates 10 prajāpatis I 449; II 308n
on Days & Nights of Brahmā II 3
descend into generation II 322
dhyāni-chohan or I 375, 452; II 308-9
diagram II 309
discussed I 63; II 307-13
divine thought personified I 63, 74
each race under a II 140n
emanate universe II 310
first human races & II 307, 365
first thinking man or I 449
flames of, incarnate in 3rd race II 247-8
forbade Brahmins to receive money II 323
four preceding, explained II 140n, 318n
fourteen, in every kalpa I 63, 245, 370, 375,
442, 450; II 70, 307, 308n, 309, 321, 614n
heavenly man & II 704n
Hindu Noah II 139-47
informing intelligences II 34
Kabiri same as II 360
- Kaśyapa father of II 253
length of reign of II 69, 308-9
Mahat connected w I 452
Manes same as II 143-4
fr *man* (Skt) to think I 63, 452; II 91, 774n
minor, preside over 7 races II 309
Nazarean Mano resembles I 195n
Noah root- & seed- II 597
no longer appear in India II 178
Phoenix symbol of forty-nine II 617
pre-Adamic men are II 311
primeval, is unseen Logos II 310
rishis & I 442; II 129, 248n, 310, 359, 425
-rishis & races II 615
root- & seed- I 8 &n, 235n; II 146-7, 164,
308-9, 321, 597
root-races, subraces & II 614-15
second hierarchy of I 453
seven I 433; II 307
seven, & 7 races I 248
seven, 14, 21 of, expl I 235n, 442; II 308n
seventh, & 4th-round man II 308, 321
śishtas & II 164, 307n, 308
Svāyambhuva II 307, 310-11, 704n
symbol of cycles I 641
ten or 7, sired man II 365
thinking entities I 174n
used as mankind II 102
Vaivasvata II 138-48, 307-10, 313-14, 321,
715n
Vaivasvata, & human period II 69, 250-1
- Manual of Geology.* *See* Jukes, J. B.
- Manual of Mythology.* *See* Murray, A. S.
- Manubbāshya.* *See* Medhātithi
- Manūn, or Munīn (Skt) II 573
- Manuscript(s), MS, MSS
Agrippa II 487
ancient, re initiation couches II 559
archaic I 1; II 36
Christians destroyed millions of I xl
Coptic II 464
47 in Nicoll's catalogue II 366
giving history of subraces II 423
Pistis Sophia in a Coptic II 566n
785 in Uri's catalog II 366
vast numbers of, have disappeared I xxv
- MSS, St Germain
location of Garden described in II 202
on number 365 II 583
on various numbers II 582
- MSS, Unpublished. *See* Skinner, J. R.
- Mānushi-Buddhas (Skt)
anupadaka [aupapāduka] & I 52 &n
dhyāni-buddhas & I 52, 109, 571

- govern Earth in this round I 109
 Manushis, Manushyas (Skt). *See also* Pitṛis
 Adam or, discussed II 102
 created woman by kriyāśakti II 140
 first of, on Earth II 91
 place of, in hierarchy I 436
 sages of 3rd race I xliii
 second race & II 103, 165-6
 Manu Svāyambhuva. *See* Svāyambhuva
 Manu Vina, led Aryans to Egypt II 746
 Manvantara(s) (Skt). *See also* Days of Brahmā,
 Pralaya, Vaivasvata
 atoms born at each new I 545
 celestial hierarchy in next I 221
 days & nights (pralayas) I 373-4
 described I 63, 368-78
 “Deus explicitus” or I 281n
 each man has star for entire I 572-3
 Earth’s true form at end of I 260
 elements change during I 673
 equals 71 mahā-yugas II 307n
 forty-nine stations in each I 238
 four, in *Gītā* explained (Row) II 140n
 fourteen, each Day of Brahmā I 63
 fourteen, or 7 dawns & twilights II 308
 gods who start, described II 232
 ideation before every I 375
 law fr one, to another II 87-8
 length of II 69, 308-9
 Logos appears at every new II 33
 mahā- I 42, 118n, 289, 359; II 79, 602
 mahāmāyā of I 278
 major & minor I 369; II 309
 manus & II 140n, 308-11
 meanings of, several II 320
 men of this, teach men of next I 267
 millions of worlds in each I 143n
 minor, & initiates I 207
 minor, cycle & mid-Atlantean I 189
 monads become human I 173, 182, 187
 monads betw, state of I 570; II 57n
 names of gods change in each II 90
 new sun at new I 655-6
 numbers, cycles & II 73-4
 our, repeats 1st 3 creations I 454
 pralayas &, described I 11n; II 309-10n
 pralayas &, equal in duration I 240
 pregenetic period & I 398
 renovation of forms & II 730
 rotary motion to end of I 505
 same humanity throughout II 146n
 seven new suns in next I 290
 seven rounds in a I 36; II 180, 307, 434
 seventh (Vaivasvata), we are now in II 146-7
 shadow of ideal prototype I 63
 Simorgh (winged) symbol of II 399
 succession of I 3
 Svārochisa or 2nd II 765-6
 Svāyambhuva presided over 1st II 321-2
 third, & 7 rishis II 78
 third, may mean 3rd race II 94
 various, named II 309
Viṣṇu-Purāna on pre- I 445-6
 wheels or I 41
 worlds built like preceding I 144
 Maoben. *See* Macben
 Maoris, decimated, spared II 780
 Mao-Tse. *See* Mīāotse
 Map(s) of America, Basle (1522) II 327
 Ma-Qom [Māqōm] (Heb) shrine
 human womb II 84, 457 &n
 symbol for God, space II 612
 Mar. *See* Mare
 Mar (Skt), Mars fr, (Müller) II 392 &n
 Māra (Skt) Death
 kumāra, kāma & II 579
 quickener of spiritual birth II 579n
 Marangoni, Giovanni
 — *Grandezze dell’ Arcangelo . . .*
 St Michael II 478-9 &n
 Marcellinus Vicinus. *See* Ficino, M.
 Marcellinus. *See* Ammianus M.
 Marcellus, on Atlantis II 408-9
 Marco Polo, travels of, called absurd II 441
 Marcossians (followers of Marcus, Gnos)
 tetrad of I 448
 Marcus
 chief of 2nd-century Marcossians I 350-1
 more Pythagorean than Gnos I 449; II 563
 — *Revelation*
 deity is 30 in 4 syllables I 351-2
 good & evil serpent, dual Logos of I 410
 seven heavens of I 449; II 563
 truth shown as a woman I 352
 Marduk. *See* Merodach
 Mare (Lat) sea
 Jehovah-Bīnāh-Venus or I 392
 Maia, Māyā, Mary & I xxxii
 three “Maries” at crucifixion I 385
 waters, the sea I 402
 Maria, Mara, Maia, Māyā or I 396
 Marīchi (Skt)
 father of agnishvātas II 89
 Kaśyapa son of II 253, 382n
 mind-born son II 78, 132
 Mariette (Bey), A. F. F.
 Maspero succeeded I 311

— *Abydos*

- Osiris renews himself as Lunus I 228
 Osiris whose name is unknown I 75 & n, 437
 Marine Life, present fr beginning II 712
Mario. See Plutarch, *Lives, Caius Marius*
 Mariolatry (worship of Virgin Mary)
 based on lunar goddesses I 388
 Mārīshā (Skt)
 mother of Dakṣha II 177
 offered to adepts as a bride II 495
 sweat-born child, 2nd race II 175-7
 Marius, slew Tautobochus II 277
 Mark II 114, 231n
 faith will move mountains II 59n
 Kingdom of God, little children II 504
 Lion, Fire & Saint (table) II 114
 Mysteries for disciples only II 231n
 “Render unto Caesar . . .” I 296
Mārkaṇḍeya Purāna
 Nārāyana on the waters I 457-8n
 Marriage Ceremony I 614-15n; II 467n
 Mārītānda. See Mārītānda
 Mars (the god). See also Kārttikeya
 Artes, Aretia or II 143n
 born fr Juno, w no father II 550
 born fr no woman II 125n
 Cain personifies II 390-2
 Ertosī, Earth & II 143-4n
 generative powers symb II 43n, 390, 467
 heptad sacred to II 602
 is Kārttikeya II 619
 names, functions of II 382, 390-3, 392n
 Pistis Sophia on II 462
 Sabao (Gnostic) II 538n
 Mars (the planet). See also Kārttikeya
 adept knowledge of II 699
 conj of, w Saturn & Jupiter I 656, 662
 day of, almost same as on Earth II 707
 density of inhabitants (Kant) I 602-3
 does not belong to our chain I 164
 error concerning, & Mercury I 163-70
 genius of I 577; II 538n
 Hindu Mangala is II 124n
 judicial astrology & I 575n
 men of, ethereal I 602
 Mercury, Venus &, lower triad II 462
 in obscurity I 165
 planetary chain I 164-5
 red in color II 43n, 124-5n
 satellites of I 165
 secret relation of, to Earth I 163-4
 Semelē presides betw, & Venus I 400
 six-faced planet II 382
 Sun, ether, & I 102-3

- superior globes of, invisible I 153
 “tone” of II 601
 Virtues rule I 435
 water on, solid (Williams) II 136n
 Marsh [Mudge], Professor II 218
 Marsupial(s) II 166
 astral progenitors of II 684
 both living & fossilized II 196
 Lemurian types of II 7
 origin of, (Haeckel) II 165n, 667-8, 713n
 reptile monsters contemporary w II 594n
 Rüttimeyer on II 789
 sac of, (Darwin) II 118
 Mārītānda (Skt). See also Sun, Sūrya
 ākāṣa as Aditi, mother of I 527n
 allegory of, & 7 Ādityas I 100
 eighth son of Aditi I 99, 448, 527n, 529, 625;
 II 210n
 feeds on sweat of Mother I 100, 102
 first-begotten ogdoad I 448
 gives back “dead breath” I 102
 placed in center by Aditi I 529
 pursues 7 brother planets I 100, 529
 Martians, perceive our world I 166
 Martin, Sir Theodore
 — [“Mémoire sur la Cosmographie . . .”]
 interprets Atlas myth II 762-3
 Martinists, astral light term of I 348; II 409,
 511. See also Astral Light
 Martyrs, of human thought (Buckle) I 298
 Maru (Skt)
 restorer of Kshattriya race I 378 & n
 Maruts (Skt). See also Kumāras, Nirmāṇakāyas,
 Rudras
 beings of cosmic & psychic nature II 615
 born in every manvantara II 613, 615
 desert Rudra (Śankara) II 498
 Diti mother of II 571
 half of, gentle, half ferocious II 548
 fr Mars, Ares (Müller) II 392n
 sons of Rudra II 280n, 548, 613
 Maruts-Jīvas (Skt)
 refuse liberation, serve mankind II 615
 Marutvān (Skt) lord of the maruts II 615n
 Mary. See also Virgin Mary
 clothed w Sun & w Moon underfoot I 401
 “conceived without sin” I 91
 Eve, Sea, Virgin, nave II 463
 mare or I 392, 458n
 Māyā, Maia, mare I xxxii, 384, 396; II 101n
 Queen of Heaven, Moon I 403
 seven children of II 527
 Maryādāḥ (Skt), lines, paths II 191n
 Mascarene Continent, described II 324

- Mash-Mak, sidereal force of Atlanteans I 563
- Mason(s). *See also* Architects, Builders
 architect leaves building to I 279
 decad & grip of Master- II 581
 Hiram Abif, etc I 314-15
 hosts of intelligent powers I 279
 identify Enoch w Thoth & Hermes II 529
 monad throne of deity w I 613
 mystic numbers of I 113n
 no chronology for creation II 696
 Ragon founded society of II 575
- Masonic Cyclopedia*. *See* MacKenzie, K. R. H.
Masonic Review
 “The Cabbalah” (Skinner) I 429; II 37 &n,
 38-40, 41, 76-7
 “Hebrew Metrology” (Skinner) I 90n
- Masonry, Freemasonry
 archives I xxxvi, xlv
 degrees in II 575
 foundation of true II 345n
 Kabbalah, Bible &, ratios of II 39
 mallet in II 100, 556n
 persecuted by Roman Church I xlv
 Ragon on true meaning of II 795-6
 Russian, initiation & Tibet I xxxvi
 serpent & Templar degree of I 472
 speaks of Hermes, Enoch II 47
 swastika, Jaina cross & II 98, 100
 use emblems, symbols I 306
 white stone of II 530
- Māsorāh (Heb) I 463-4
- Masoretic Points II 388n, 464-5
- Masoudi [al-Mas’ūdi] (Arab)
 — [*Les Prairies d’Or*; q by de Mirville]
 Nabatheans II 453
- Maspero, Gaston
 on prehistoric Egyptian race II 432
 successor to Mariette Bey I 311
 — *Egyptian Legends* [*Popular Stories . . .*]
 Pandora story II 270n
 — *Guide du visiteur . . . Boulaq*
 Egyptian documents incomplete I 436
 Egyptian religion & *Book of the Dead*
 I 311-12
 frog goddesses I 386n
 Khonsu & Theban triad II 464
 Mout mother, wife of Ammon I 91n
neter; *nut* I 675
 Osiris King of Duration I 436-7
 Ptah I 353
- Massey, Charles Carleton
 — Preface to *Der Spiritismus*
 quoting Kant I 133n
- Massey, Gerald
 — *A Book of the Beginnings* II 631
 — “Lunilolatr: Ancient & Modern”
 cat symbol I 303-5, 387; II 552-3
 man in Moon, Trinity I 393
 Renouf q I 402 &n
 true value of myths I 303-5
 — *The Natural Genesis*
 Ankh, Ru, etc II 547
 antiquity of Egypt I 435
 Atlantis only an allegory II 353
 cat as Egyptian symbol I 387
 cross, various usages of II 588
 crucifixion on cross came later II 586-7
 Egy & other astronomical records I 650-1
 iconography I 403
 limited to psycho-theistic I 405
 oath-taking, meaning of II 603
 q Böhme re 7 principles II 634
 q Raoul Rochette on Venus II 546
 de Rossi on swastika II 586
 serpent worship I 404-5
 seven Fountain Spirits of Böhme
 II 630-1
 seven stars, cardinal points I 407-8, 408-9
 swastika, cross II 546-7
 tau cross I 405
 — “The Seven Souls of Man . . .”
 critique of 7 races II 634
 heaven 7-fold II 631
 Sebekh I 219, 220
 seven forces of nature II 631-2
 seven principles (Hindu, Egy) I 227n;
 II 632
 seven stars of Great Bear I 227n; II 631
 various 7-rayed Moon-gods I 227n
- Massireddin [Nāṣir al-Dīn al-Ṭūsī] (Arab)
 astronomical tables of, (1269 AD) I 658
- Massorah. *See* Māsorāh
- Master(s) II 445. *See also* Adepts, Brotherhood,
 Initiates, Mahatma Letters, Serpents
 referred to:
 HPB had copies, letters to Sinnett I 163n
 disciple coming in 20th cent I xxxviii
 examines initiation symbols I 307
 Rider Haggard & letters of II 317n
 teach lesson to Western minds I 161
 twelve hierophants & II 502
 unable to give whole truth I 168
 quoted: I 163-70, 187-90
 Australian aborigines II 328
 on confusion of teachings I 190
 elevation of Alps II 751n
 on 5th & 6th rounders I 161-2

- fourth race civilizations II 429-30
 on globes, etc I 159-60, 166
 [K.H.] on future procreation II 415
 land bridge across Pacific II 327
 light, heat, sound, vibrations I 514 &n
 man present w antediluvians II 773n
 names for I 271n
 nebular theory of I 593-4, 597
 on past, present, & future I 44
 path to wisdom I 167
 possess history of man II 437-8
 present mankind & 4th race II 178
 on Senzar, Stanzas, Skt, Tibetan I 23
 sinking of Atlantis II 433n
 sinking, rising of continents II 332
- Master Builder, Paul an initiate II 704
- Master Mason
 builders, designers work under II 732
 ONE LIFE & LAW II 732
 third side of triangle, (Ragon) II 575
- Mastodon II 219, 258, 352
- Mātariśvan (Skt) Vedic fire god
 Agni &, in Vedas II 413-14n
- Mater (Lat) mother
 “M” of, water glyph II 65
 Pro-, divine fire II 114
 Sal, Sanguis & II 113
 Terra or 8th planet II 393
- Materialism
 agnosticism veiled I 327
 anthropomorphism produces I 382
 ape-ancestor myth causes II 680
 atomic theory kills I 518
 bigotry & I xli
 created by religion I 183
 Davy on I 480
 a disease II 719
 disfigures ancient wisdom II 451
 Gladstone, Ingersoll & II 767
 killing, of present age II 520
 man’s gross body & I 480
 modern, & of Middle Ages II 708n
 more frank than agnosticism I 528n
 natural sciences & I 518
 negative psychology, monism & I 124-5
 nothing exists outside matter I 587
 occult sciences & I 298
 often miscalled science I 279
 priesthood causes I 323
 theology or I 323
 vicious circle I 519
- Materialist(s,ic)
 believers in karma cannot be II 305
 branchiostoma & II 370n
- deny all but matter I 676
 German, the worst II 101
 metaphysicians & II 665
 monists worse than I 528n
 real science not I 518
 rebel against ether I 587 &n
 space a boundless void to I 587, 615
 symbologists misjudge Aryans II 526
- Materiality
 acme of I 610
 of early & present rounds II 68n
 of Earth changes w races II 68n
- Materialization
 began in 4th round II 68n
 parallels physicalization II 737
 spiritualistic, & early races II 86, 737
- Materializing
 Kabbala on II 41
 left-path adepts, religion II 503
- Materiaux pour l’histoire.* See Mortillet, G. de
- Mathas, Maths [Mathās] (Skt) monasteries
 bhāshyas hidden in I 271
 Śringa-giri a, in Mysore I 272
- Mathematics(cal)
 atoms, points (Leibniz) I 628-9
 divine rulers cultivated II 317
 four Pythagorean divisions of I 433
 law of probabilities I xlvi-vii
 Parker on I 313, 315-16
 point or monad, Pluche on I 613
 fr point to solid figures I 616
 present, line betw past & future I 37
 racial, astronomical cycles & II 330-1
- Mathers, S. Liddell McGregor
 — *The Kabbalah Unveiled* II 543n
 Ain or non-being II 626 &n
 Be-resheeth, Be-raishath I 352
 Bird’s Nest II 292-3
 diagram of 7-fold man in I 241-2
 fires, sparks, flames II 83 &n
 Jehovistic deity I 619n
 phallicism in *Zohar* II 625n
 — Unpublished MS
 kabbalistic personal pronouns I 78
- Māthra Spenta (Zor), Holy Word II 480
- Mathurā (India)
 Gauramukha priest to king of II 323
 pagoda of II 588
- Mati (Skt), understanding II 413-14n
- Mātrā-Chit [Ātma-mātrābhīh] (Skt)
 by elements of Self I 334
- Mātrīpadma (Skt) Mother Lotus I 57-8
- Matrix. See also Womb
 Aditi the, of sura gods II 527

- ākāśa, of the universe II 511
 Earth re-emerges fr, of space II 46
 the Eternal I 40-1
 heavenly II 84
 human body as a I 226n
 of nature & resurrection II 460, 470
 second round Earth a foetus in I 260
 sun's 7 self-born fr I 290
 universal I 62, 80, 283; II 511
 Virgin, of kosmos I 91, 99
- Matrōnāh* (Heb), name for Malkuth [Mal-khūth] Earth I 240
- Matronethah* [Matrōnīthā'] (Heb)
 way to Tree of Life II 216
- Matsya* (or Fish) *Avatāra* (Skt)
 avatāra of Vishnu I 263-4, 369, 385;
 II 139, 307
 Triton connected w II 578
 Vaivasvata Manu & I 369; II 69n, 139, 307
- Matsya Purāna*
 gives *Katāpa* for *Kalāpa* I 378 &n
 Jyotis one of 7 *prajāpatis* II 766 &n
Krittikās II 550
 Nārada, son of *Brahmā-* II 47
 on the *pitris* II 89n
 rishis appear 7 by seven II 611
 Rudra is 1st rebel II 613n
 Seven Rishis conjunction II 550
 sons of *Marīchi* II 89
 ten Maurya kings I 378n
 Vishnu speaks of 7 *kalpas* II 611
- Matter*. See also *Earth*, *Elements*, *Māyā*, *Mūla-prakṛiti*, *Pradhāna*, *Prakṛitis*
 abstract I 328
 active & passive states of I 281n
 Atlanteans sacrificed to god of II 273
 basis for agents on this plane I 493
 becomes atomic periodically I 552
 beings of invisible I 607-8
 blending of spirit & I 118
 body of, & *linga-śarīra* II 593
 called mother by Plato I 348
 centers of force I 519
 child of fire & water I 341
 co-eternal w reality I 340
 cometary I 101 &n
 corresponds w carbon II 593
 cosmic heat actuates I 82
 cosmic, scatters & forms elements I 97
 creation out of pre-existent II 239n
 Crookes discoveries I 581-6; II 211
 dead, does not exist I 274, 280-1, 507, 626n;
 II 672
 densest, permeable in next round I 258
 descent into & ascent out of II 732
 descent of spirit into I 176-7
 differentiated or abnormal I 567
 diffused cosmic, stages of I 22
 dissociates at high temperatures I 543n
 divine thought impregnates I 340
 dregs of light I 481
 dual in metaphysics I 10n
 duration, motion, space & I 55
 electricity is, & atomic I 111n
 electricity is no known I 517
 essence of, eternal I 147, 281n
 eternal I 280-1 &n, 340, 545, 552; II 239n
 evil or, evolution of I 73
 evolution of, into spirit I 550-1
 expanse of cosmic, or veil I 428
 fire, pure *ākāśa* or 1st I 253
 first differentiation of spirit I 258
 Fohat, mind & I 16
 force & I 111n, 491
 -force-chance trinity I 505
 force not property of matter I 491
 fourth dimension & I 251-2
 grossest, acme of illusion I 63, 628
 has everything in it (*Litré*) I 502n
 homogeneous, beyond perception I 601
 homogeneous in *pralaya* I 624, 290n
 impure demon of II 274
 inseparability of spirit & I 614, 640
 intelligent powers behind I 520
 life immanent in I 139
 light, electricity, heat & I 493, 579
lipika separate, & spirit I 130
 lowest point of activity I 633
manas link betw spirit & II 98
 man product of, (*Thomson*) II 719
 meaning of, (*Faraday*) I 510 &n
 mid-4th race lowest point of II 308n
 mind ordered primordial I 595
 mode of motion (science) I 147
 "Mother" or *prima materia* I 291
 motion &, (*Spencer*) I 12n
 motion not property of passive I 502
mukta not subject to quality of I 132
mūlaprakṛiti abstract, ideal I 75, 136
 nebular hypothesis & I 599-600
 nervous ether refined form of I 532
 no objective reality to I 519
 nothing directly known of I 669
 not outside our perceptions I 603n
 noumenon of, fr *svabhavat* I 84
 nous & psyche, spirit & II 134n
 now beginning to spiritualize I 185-6
 obtuseness of II 285

- occultism based on illusion of I 520
 occultists study septenary II 592
 occult science knows true nature of I 516
 particles of, a register I 104, 124
 permeability of I 251, 258
 ponderable & imponderable I 524-7 &n
 potency of, (Paracelsus) I 283
 pradhāna primordial I 176
 prakṛiti or I 62
 primal impress of, (Temple) II 645
 primordial I 55, 67, 82, 589; II 256
 science on mind & I 124 &n
 science studies only fourfold II 592
 in 2nd round I 251
 self-luminous, of Halley I 590
 septenary I 10n, 139, 289; II 592
 seven states of I 289, 291, 560, 564;
 II 29n, 597n
 six consolidation stages of I 116
 sixth characteristic of I 251
 slaves of, those who fell II 272
 soul of, 1st principle in I 481
 source of laws of II 24
 space, force &, (Pratt) I 615
 spectrum analysis of I 595
 spirit &, aspects of Parābrahman I 15
 spirit &, māyā I 633
 spirit &, reconciled I 623
 spirit &, struggle II 64, 134 &n
 spirit &, 2 poles same subst I 247, 542-3
 spirit, force & I 341
 spirit is, & vice versa I 179, 416
 spirit latent in II 42
 substance & I 329
 substance not, in metaphysics I 508
 substance-, same each cycle I 145
 supersensuous & earthly I 200-1 &n, 515
 swastika, spirit & II 99
 terrestrial & subjective I 514
 three noumenoi of, unknown II 592
 totality of cosmic existences I 514
 ultimate structure I 670-1
 undifferentiated I 35, 567; II 505
 universal, reduces to 4 elements II 592
 vāhan of spirit II 58n
 of various worlds differs I 143 &n, 589
 vehicle of the soul I 49
 world soul born of puruṣha & I 365
 world stuff, chaos or I 579
- Matter, Jacques, [*Histoire critique* . . .]
 Horus carved on Gnostic gem II 474
- Matthew*
 angel-man, water (table) II 114
 baptism w water & fire II 566
- “Be ye wise as serpents . . .” I 74
 calling brother “fool” (*raca*) I 578
 Christos as lightning II 485 &n
 eagle as carrion-eater I 442n
 Earth as footstool of God (Watts) I 154
 faith can move mountains II 59n
 “Father who is in heaven . . .” I 574n
 Gentiles & Samaritans II 231n
 John the Baptist axed trees II 496
 Jonas was the sign to heaven I 653
 “Lead us not . . .” I 414
 “narrow, strait gate” I 317-18n
 praying in secret I 280n
 “Render unto Caesar . . .” I 296
 seven children of Mary II 527
 take kingdom by violence II 244
 tree known by its fruit I 421, 467
- Mau (Égy), term for cat & seer I 305
- Maurice, Thomas, *Indian Antiquities*
 affinity betw Druids, Brahmans II 756
- Maurigosisma [Maligasima]
 sunken Chinese island (Faber) II 365
- Maury, Louis Ferdinand A.
 — [*La Magie et l’Astrologie* . . .]
 kabeiron fr Greek “to burn” II 363
 pagan virgins transferred to Mary I 400-1
 — [“Des Divinités et des Génies . . .”]
 strife betw good & evil II 497
- Maurya, Morya (Dynasty)
 will restore kshatriya caste I 378n
- Mauvaises Terres (Colorado), fossils II 218
- Maximus, Emperor, 7½ ft tall II 277
- Maximus of Tyre, [*The Dissertations*]
 on Persians & fire II 114
- Maxwell, A., *Plurality of Worlds*
 calumniated Newton I 607
- Maxwell, J. Clerk
 Crookes on objections of I 552
 pressure of sunlight I 514
 — [“On the Motions . . .”]
 gas atoms elastic spheres I 513
 — *Treatise on Electricity & Magnetism*
 electricity is matter I 111n
 elements not homogeneous I 143n
 ether as a gas I 486
- Māyā (Skt). *See also* Illusion, Mahāmāyā
 Ādi-śakti & I 10
 all things relatively real I 39
 bhṛāntidarśanatah, false perception or II 108
 cycles of II 146n
 desire to exist & I 44-5
 Durgā I 396
 every finite thing is I 11n, 39
 Ginnungagap & I 367

- good, evil under sway of II 96
 grossest matter acme of I 63
 illusion or, discussed I 39-40
 includes Ādi-budha & gods I 54n
 initiate can penetrate I 45
 Īśvara plus, & avidyā I 7
 light is matter or I 70
 lower astral light becomes I 74n
 Mare, Mary, water, etc I xxxii, 384-5, 396
 moonbeams dancing on water or I 237
 mother of Tvasutri (Jolly) II 101n
 nirvana freedom fr I xix
 objective universe as I 631, 638
 Parabrahman alone above I 54n
 personality on waves of I 237
 phenomenal univ a I 18, 145-6, 274, 367;
 II 108
 plane of, & dreams I 566
 reality removed fr world of I 145-6
 samvritti illusion creating I 48n
 sensation is I 2n
 seven worlds of I 238
 spirit & matter both I 633
 spiritual lives also I 635
 was not I 38
 we are victims of I 525n
- Māyā* (Skt). *See also* *Maia*
 mother of Buddha I xxxii, 379n, 384
- Māyāmoha* (Skt) illusory form
 ruse of, won war for gods I 419-23
 Wilson felt, implied Buddhism I 419n
- Mayas* (Mayans), of Central America
 antiquity of, zodiac II 50n
 belong to 5th continent II 34-5n
 coeval w Plato's Atlantis II 34-5n
 Egyptians & I 267n, 390
- Mayasabhā* & *Sabhā* (Skt). *See also* *Aryans*
 Aryans given, by Atlanteans II 426
- Mayāsura* (Skt), gift of, to Pāndavas II 426
- Māyāvi* (Skt), or astral body II 241
- Mayer, Johann T.
 lunar tables of I 660, 661, 666, 667
- Mazarine Library, MSS of *Bk of Enoch* II 531
- Mazdā* (Zor) II 92, 517
 law of, or divine wisdom II 292
- Mazdean*(s, ism). *See also* *Ahura Mazdā*, *Magi*,
Zoroastrians
 compared w other religions II 60-1, 270,
 290-2, 358, 409-10
 dualism of II 517
 flood & cataclysm II 610
 religion among oldest I 10
 religion re asuras (ahuras) II 92-3
 Roman Catholics & II 476, 480
- scriptures, universal myths in II 97
 septenates in, religion II 617-18
 on 7 spheres of Earth II 607 &n
 seven worlds, continents II 608, 758-9
 six aspects of Logos in II 358
 succession of worlds II 756
 Unknowable in, religion I 113
- Mazzārōth* (Heb) 12 zodiacal signs
 mentioned in *Job* I 648
- M'bo Sha-arim*. *See* *Sepher M'bo Sha-arim*
- M'bul* [Mabbūl] (Heb), flood waters I 385
- Mc*. *See* *Mac* for names beginning w *Mc*
- Measurement*(s)
 of cross & circle II 582
 esoteric foundation of II 465
 Jewish, fr Egypt, India I 316
 sarcophagus unit of, (Smyth) I 317n
 three dimensional I 252
- Measures*. *See also* *Skinner*, *Key to . . .*
Source of Measures
 kabbalistic II 38-41
 origin of, & Parker ratio I 313
- Meborākḥ* (Heb), name of God I 385
- Mechanics*, *Mechanical*
 ancient knowledge of I 209n
 animal of Atlantean sorcerers II 427 &n
 chemistry is atomic, (Naumann) I 513
 forces of science I 604, 669-70
 laws & primeval matter I 601
 origin of universe I 594-6
- Medea*
 magi of Persia fr II 756n
 winged dragon of, & astral light I 253n
- Medha* (Skt)
 ascetic son of Priyavrata II 369n
- Medhātithi* (Skt) son of Virasvāmin
 Wilford confuses, w Priyavrata II 406n
- *Manubbāshya*
 atomic destructible elements II 574
 commentary on *Laws of Manu* I 333
 consciousness of the "I" I 334
 origin of mind I 334
- Mediator*, man's spirit the sole I 280
- Medical Review*
 q on harmony of numbers in nature II 622
- Medicis*, Catherine de II 70
- Medicine*
 applies occult laws to disease II 623n
- Meditation* I 48; II 613
 dhyānis & abstract II 116
 knowledge thru I 434
- Mediterranean*
 age of, race (Winchell) II 695
 once an inland sea II 740

- region disappears & reappears II 776
- Medium(s), Mediumship
 communication w other planes II 370n
 elementary or nirmānakāya possesses I 233n
 exuberance of nervous fluid II 370n
 form oozing out of II 174
 materializations of II 86, 174
 spirits of, not monads I 233n
- Medulla Oblongata
 inductive action of, on pineal gland II 296
- Medusa (Gk), Atlantean giant II 70
- Medusa(e) (jelly fish)
 Naudin on II 119
 stauriolium becomes II 177-8
- Meenam. *See* Mīna (Pisces)
- μεγάλοι δυνάτοί (megali dunatoi, Gk)
 or Kabiri II 363
- Megalonyx, sloth dwarfed remnant of II 733
- Megalosaurus(i) II 151, 195, 713
- Meganthropos (giant man)
 man was, in each round II 733-4
- Megatherium II 218, 258
 sloth dwarfed remnant of II 733
- Mehujael (Heb), son of Irad (Jared) II 391n
- Melanochroics, fr anthropoids II 315n
- Melchior, one of Three Magi I 654n
- Melchizedek (Heb) II 391-2
- Melek, Moloch, Maluk, etc. *See* Malachim
- Meleka Nabil*, on Hermes, disciple of Agathodaemon II 366
- Melha(s) (fire gods)
 Buddhist St Michael II 63
 informing intelligences II 34
- Melia (Gk), a nymph II 519-20
- Melita, Melytta. *See* Mylitta
- Mel-Karth, Lord of Eden, Hercules II 202
- Mem. Acad. Ins.* *See* *Mémoires de l'Académie Royale des Inscriptions*
- Membrum Virile
 Jod (Yōd) or II 125, 460, 467
- Memnon, or King Amenophes I 398
- Mémoire.* *See* de Mirville's *Des Esprits*
- Mémoire sur la dispersion.* *See* Cauchy, A. L.
- Mémoires . . .* (Damville). *See* Montmorency
- Mémoires à l'Académie.* *See also* Mirville, de
 paintings of extinct reptiles II 206 &n
 second Jehovah & ferouers II 479
 the serpent II 209 &n
 talking, moving stones II 341
- Mémoires de l'Académie des Sciences de Montpellier*, A. Jaumes on forces I 506
- Mémoires de l'Académie Royale de Belgique*
 Hirn on views of the atom I 482-3
- Mémoires de l'Académie Royale des Inscriptions*
 Érarard-Molien on antiq of zodiac I 657-8
 Falconnet on Ophites, etc II 341-2
 [Fouchet] on Persian religion II 516
 [Fréret] on Chinese year II 621
 Lajard on the elements I 125n
 Martin on Atlas myth II 762
 Raoul-Rochette on the cross II 546
- Mémoires de la Société de la Linguistique*
 II 524n. *See* Baudry, M. F.
- Mémoires de la Société des Antiquaires . . .*
 Biot on Malabar tombs II 347
- Memory
 in abeyance in deep sleep I 38
 aspect of jñānaśakti I 292
 cognition & I 56
 divine soul & past, future II 424
 in every atom II 672 &n
 Haeckel's plastidular soul has II 671-2
 independent of brain II 301
 of mankind II 271-2, 293, 364, 443, 503
 nirvana & I 266
- Memphis
 catacombs of II 379
 Egypt lost keys w fall of I 311
 first tomb of, 3rd dynasty I 311
 palace, temple of II 334, 363
 Phtah national god of I 367n, 675
- Memrab. *See* Mimra
- Men-animals, breeding of II 201
- Ménard, Louis, *Hermès Trismégiste*
 Greek to be born same as become I 281n
- Mendelejeff, Dimitry Ivanovich
 eighth family of atoms I 553
 Periodic Table of I 585-6n
- Mendēs (Egy)
 androgyne goat of I 253
 sacred bull of, a form of Thoth I 385
- Menelaus & Helen II 796
- Menelaus & Helens, before 5th race II 276
- Menes (Egyptian King)
 date of II 374n, 431-2
 dynasties before I 266-7; II 368-9
 Egypt civilized before II 334
 Egyptian, fr Skt *man* II 91, 774n
 first human king II 369, 436
 Osiris not II 374n
- Menhirs (Breton) men-stones
 Atlantean survivors built II 352, 753
 discussed II 750, 752-4
- Mens (Lat) mind, fr Skt *man* II 91
- Men-serpents of China (Pa) II 209
- Mensibus, De.* *See* Lydus
- Men-Spirits or Ischin II 376
- Menstruation, lunar cycle governs I 389

Mental Capabilities

- carried over fr other worlds II 249 &n
 Mentality, plane of, has widest range I 175
 Mentone Man, European fossil giant II 749
 Meracha'peth [Meraḥepheth] (Heb)
 spirit of God breathing on chaos II 505
 Mercabah (Heb). *See* Merkābāh
 Mercury (god). *See also* Budha, Caduceus,
 Hermes, Mithras, Thoth
 Asklepios &, are one II 208, 211
 aspects of, described II 28
 Budha, Hermes or II 366, 499
 budh, wisdom, etc I 473
 caduceus & I 549; II 208, 364
 called Tricephalos II 542
 cynocephalus glyph of I 388
 elder brother of Earth II 45
 guides souls of the dead II 364, 542
 Hermes II 45n, 499, 541
 Ibis sacred to Thoth or I 362
 intercedes for Julian II 28
 kurios, divine wisdom or the Sun I 353
 "Lord of Wisdom" II 27
 Maia mother of, on Earth I xxxii; II 540-1
 Masons identify Enoch w II 529
 Messiah of the Sun II 541
 Michael is, of pagans II 480-1
 Roman Church makes, a devil II 208
 St Thomas calls, a devil II 478
 Seth or, pillars of II 530
 Sirius star of II 374
 as the Son II 540
 son of Soma & Tārā II 45 &n, 499
 sparks on staff of I 338n
 Sun &, one II 28
 Thoth-Hermes or I xxxii
 Thoth-Lunus, Budha-Soma I 396n
 Mercury (planet)
 Astaphai genius of, (King) I 577; II 538n
 coming out of obscurity I 165
 cynocephalus glyph of I 388
 day on, almost same as Earth II 707
 fifth race under II 29
 Hormig, Budha or II 366
 kali-yuga beginning & I 662
 Mars-Mercury errors I 163-70
 Mars, Venus &, lower triad II 462
 men of, immortal II 44-5
 moon & I 396n
 more occult than Venus II 28
 Nebo deity of II 455
 no satellites I 165
 parent Moon of, dissolved I 155-6n
 polar compression of I 593
 secret relation of, to Earth I 163-4, 575
 sevenfold chain of I 164-5
 Sun's light, heat on II 27-8, 540, 707
 superior globes of, invisible I 153
 times lunar & solar events I 389n
 water on, gaseous (Williams) II 136n
 Mercury, 2nd world of Syrians I 435
 Mercury-Thoth
 assessor of Osiris-Sun II 558
 as the Son II 462, 540
 Mercury Trismegistus. *See also* Hermes Tris-
 megistos
 God is a circle II 545
 "Mercy is the might of the righteous" I 416
 Mergain [or Morgana]
 fairy sister of King Arthur II 398n
 Mergiana (Pers), the good Peri II 398
 Merian, Madame, accused of lying II 440
 Merkābāh (Heb). *See also* Vāhana
 Ain-sōph uses, as 1st Cause I 214, 356
 animals of Ezekiel's I 363
 lahgash & I 354
 Merlin, tempted by Vivien II 175n
 Merodach [Marduk] (Bab). *See also* Bel
 archangel Michael or II 384
 became Jupiter II 456
 Nebo son of II 210n, 456
 slays sea dragon Tiamat II 53, 503
 Meropē, daughter of Atlas II 768
Meropis. *See* Theopompus
 Meru. *See* Mt Meru
 Merz, John T., *Leibniz*
 brushed esoteric theogony I 626
 endowed all creation w life I 627-8
 inertia more than geometrical I 627
 mathematical points I 628, 629
 perception, apperception I 629-30
 sought to create univ & philos tongue I 310
 Meshia & Meshiane (Pers)
 were single individual II 134
 Mesmer, F. Anton
 vindicated by Charcot, Richet II 156
 Mesmerism, Mesmerize(d)
 experience a blank when awake I 47
 science terms, hypnotism I 297; II 156
 white magicians "send sleep" II 427
 Mesomēdēs, *Hymn to Nemesis* II 305n
 Mesozoic Era. *See also* Secondary Age
 animals bisexual at end of II 594n
 duration of, & later ages II 155
 Fall occurred during early II 204
 gigantic monsters of II 293, 733
 mammals lived in II 713n
 supposing man lived in II 676

- Messecrates [Menecratēs] of Stire
on giant skeleton II 278
- Messenger(s). *See also* Angels, Malachim
angels, angelos II 48, 243, 514n
of Anu II 62
descend to eat w men I 441-2n
of Jewish God II 61
of Life (Nazarean) I 196
Maluk, Muluk, Maloch, etc II 514n
metatron or II 111
theoi, of manvantaric law I 346
- Messiah
born in lunar year 4320 I 654, 656
Brahman's, Vishnu as a fish I 653
connected w water, baptism I 385
"Good and Perfect Serpent" II 356
Jupiter, of the Sun II 541
Kalki avatāra as last I 384
Kenealy saw Nārada as II 48
perfect, enters Eden II 292
Pisces constellation of I 653, 654
Sun is, esoterically II 23
- Metachemistry I 622
- Meta-Elements, Crookes on I 546-9
- Meta-Geometry, -Mathematics I 616
- Metals, formed by condensation I 595-6
- Metamorphoses*. *See* Ovid
- Metaphor(s)
conceal real meaning I 520
in every religion II 98
- Metaphysica*. *See* Aristotle
- Metaphysics(al), Metaphysicians
abstractions became the universe I 45
antagonism betw science & I 485n
apparent contradictions & II 62
atoms belong to domain of I 513
conversion of, into physics I 45
Eastern, anticipated Western I 79n
Eastern, not grasped in West I 496n
endless cosmic rebirths in II 80
essential for globes, monads I 169-70
modern, pale copies of ancients I 96n
more important than statistics I 169
occult, & 3rd race androgynes II 116
ontological, & physics I 544
physics & I 45, 544, 610
real science & I 588
science honeycombed w I 485, 544
science rushes into, & derides it II 664
seven elements & II 359 &n
sound, speech, ether & II 107 &n
Tyndall called, "fiction" I 584n, 669
Western, & triune man I 225-6
Western, materializing of I 161-2, 327
- Metator [Metātōr] (Aram), Hēgemōn
(ἡγεμών, Gk) guide II 480 &n
- Metatron [Metatrōn, Mītrōn] (Aram)
angel of 2nd (Briatic) world II 111
beyond, not "near," throne II 479
God & Michael both called II 479-80
perfect man I 339
united w Shekināh II 215n, 216
- Metcalfe, Samuel
caloric of I 524-8
ether of I 580
solar magnetism & I 498
Sun-force of I 538n, 582
- Metempsychosis(es)
development of embryo & II 187-8
ego wins way thru many I 17, 185
scarabaeus symbol of II 552
thru lower kingdoms I 568n
- Meteor(ites, ic)
Denton psychometrizes a I 201n
four, found w carbon II 706
gravity & I 503-4
life came via, (Thomson) I 366n, 488;
II 158, 719, 730
origin of planets & I 500n
retrograde orbit of, & Fohat I 673
showers I 646, 672-3
substance of, laws governing I 504
system unexplained I 593
- Meteorology(ical)
Aryans learned, fr Atlantians II 426
changes & Moon, planets, etc II 699
- Meter, of Vedas I 270n, 290
- Methusael (Heb), son of Mehujael II 391n
- Methuselah (Heb)
age of, literal, symbolic II 194-5
son of Enoch, grandson of Jared II 391n
- Mētis (Gk)
Divine Wisdom I 384
wife of Zeus-Zēn I 340; II 130
- Metrology(ical)
Hebrew, & term Jared II 597n
key to Hebrew symbology I 308; II 595
occult Heb & Christian Mysteries II 561
Pythagorean numbers & I 460
- Metronethah. *See* Matronethah
- Meunier, Stanislaus
atmosphere changed little II 159
- Mexican Genesis*. *See* *Popol Vub*
- Mexico(an)
antiquity of man in, tradition II 745, 793
Atlantis, Sahara & II 424
civilizations of II 793
legends I 345; II 97, 160, 182, 486

- MSS, symbolic drawing in II 36
 myths of divine rulers I 266-7
 nagals [naguals] of II 182, 209
 sculptures, pictures, symbols II 36
 snake god, crypts II 379-80
 tradition of world destruction II 311
- Mexico, Gulf of, lands at bottom of II 424
- Miäotse (Chin)
 beguiled by Tchy-Yeoo II 280-1
 giants II 337
 grottos of, turned into vihāras II 339
- Michael. *See also* Archangels, Mikael
 angel guardian of Christ II 478
- Anubis & II 385-6
 Apollo & II 383
 archangel I 42; II 229n, 479
 called God in *Talmud* II 478
 Christ or I 195n; II 114, 115n
 conquered dragon (Satan) II 94n, 378, 382n,
 384-5, 479, 505
 dared not speak against Satan II 478
 denounced fallen angels II 382n
 discussed I 458-60; II 478-81
 divine rebel II 246
 divine Titan (de Mirville) I 418
 elohim, one of I 42; II 379
 Fall & II 62-3, 238n, 246, 248, 382n, 508
 Hermes Christos (Gnostics) II 481
 Indra the Hindu II 378, 384, 498, 614
 influenced by neshāmāh II 378
 -Jehovah Lord of Hebrews II 538
 Kārttikeya compared to II 382n, 549
 kumāra I 458-60; II 549
 Ophite lion or I 127n
 praying to I 611
 presides over Saturn I 459
 refused to create I 88, 458-9; II 94n
 represents Jehovah II 62-3, 379, 508
Revelation on I 194
 St George earthly copy of I 458
 Samael, Satan or II 378
 Sanaka prototype of I 372 &n
 Seraphim (de Mirville) II 479
 slayer of Apophis I 459
 slayer of dragon's angels II 498
 terrestrial wisdom or II 378
 unmanifested, free, virginal II 235, 238n
 various names for I 459-60; II 379, 480-1
 war of, w dragon I 202
 watched over promontories I 42; II 505
 went before Jews (*Exodus*) I 437
- Michelangelo, Moses statue w horns II 213n
- Michelet, Jules, history in 20th cent I 676
- Mico
 Egg egg, supported by tau cross I 364n
- Microbes
 bacteria & I 608
 evolutionary process & I 636-7 &n
 "fiery lives" &, in human body I 262-3n
 lowest subdivision of prāna I 262-3n
 men, animals swarming w I 260-1
 some, & bacteria need no air I 249n
- Microcosm. *See also* Macrocosm
 ancients applied, to Earth I 283n
 birth of spiritual, death of physical II 579
 decad applied to, & universe II 573
 humanity the, of 3rd group of builders I 128
 kabbalists applied, to man I 283n
 macrocosm &, man I 177, 181, 274; II 290,
 580n
 man as, & swastika II 99
 manas in, fr Mahat I 334
 manas, of buddhi I 101
 Paracelsus q on I 532
 pentagon within hexagon I 224
 represented by human body II 577
 septenary, formerly esoteric I 168
 solar system is, of macrocosm I 594
- Microcosmos(ic)
 is man II 98
 tree II 97, 98
- Microprosopus (Kab) Small Face
 brain of, & 32 paths II 625
 destroyed during pralaya I 215
 heavenly man or manifested Logos I 215 &n;
 II 626
 later kabbalists link, w Jehovah I 215n
 Macroprosopus & I 60, 78, 239-41, 350
 prototype of man I 215
 Second Logos or I 240
 sevenfold cube II 626
 six limbs of I 215-16; II 705
 term for firstborn II 43-4
 Tetragrammaton or I 240; II 601
 totality of 4 lower planes I 239-40
- Midas the Phrygian
 dialogue of, w Silenus on Atlantis II 760
- Midgard-Snake I 407
- Midian (Sinai region)
 giant race in II 755-6
 Revel [Reuel]-Jethro, priest of II 465n
 seven daughters of I 385n
- Midrash(ism, im) (Heb scriptures)
 Ibn Gebirol used, as source II 461n
 oldest, q *Book of Enoch* II 535
 some, no longer extant II 461n
 Talmudists &, differ re Enoch II 532

- written before Kabbala II 704
 — *Berēshīth Rabbah*
 several creations in II 53-4, 704-5
 — *Pirke de-Rabbi Eli'ezer*
 on Hanoah II 532
- Migration
 of European fauna II 793
 of lemmings II 782
 of Miocene flora II 783, 790
 of plants II 727
- Migration Abraham, De.* See Philo Judaeus
 Mihr. See Mithras
- Mikael [Mikhāēl] (Heb). See also Michael
 first of Aeons, the Savior II 381
 Jesus Christ, angel-man II 114-15
 the Lion II 115n
 Michael or, Prince of Water I 459
 Sun principle I 242
 “who is as God” I 459
- Milieux (Fr)
 environment or, (de Quatrefages) II 736
- Milk. See also Churning of Ocean
 four streams of, (Norse) I 367
 Sea of, or Milky Way II 321
 symbol of spirit I 79
- Milky Ocean (Atlantic)
 belongs to 3rd war I 419 & n
 defeated gods retired to I 419
- Milky Way
 adepts call, serpent II 356
 celestial bridge (Jap) I 217
 central body in II 240n
 cosmic matter & I 69
 ethereal substance (Brahe) I 590
 Herschel estimated stars in I 576n
 Kircher on I 435-6
 Pleiades central group of II 551
 Sea of Milk, curds or II 321
 tenth world of Syrians I 435-6
 world stuff, primordial matter I 67, 69, 217,
 435-6
- Mill, John Stuart, *System of Logic*
 Laplace's theory not hypothetical I 588
 limits of man's understanding I 636
- Millennium, Millennia
 of anthropogenesis I 376
 first 5, of kali-yuga I xliv
 first 6 words of *Genesis* cover six I 375
 Hindu Jyotisha describe II 624 & n
 for 100s of, 6th race will overlap 5th II 445
 hoped-for, of Christians I 612
 initiated Greek view of II 395
 man created in 6th, expl I 340
 betw pre- & post-Christian eras I xl
- Pymander describes ten I 417
- Millepores, like Silurian corals II 257
- Milne-Edwards, Henri
 on pigmy bushmen, elephants II 723
 on prosimiae II 668
 — *Recherches* . . .
 pygmy hippopotamus II 219
- Milton, John
 Eastern traditions & II 506
 Moon favorite theme of I 386
 poetical fictions of, now dogmas II 355
 — “Il Penseroso”
 fire, air, water, earth I 252n
 — *Paradise Lost*
 battle of angels II 506
 “better to reign in Hell . . .” II 484
 “with centric and eccentric . . .” I 645
 “Fair foundations laid” I 148
 light “Offspring of Heaven” I 481
 Lucifer and the Fall II 62
 “one first matter, all” I 622
- Mimir (Scand)
 drew his wisdom fr water I 402
- Mimra [Mēymrā'] (Aram)
 Voice of the Will, the Word I 346, 384
- Mīna, Meenam (Skt) Pisces
 messiah, water, baptism & I 385
 Night of Brahmā, Sun & I 376; II 579n
- Minarets of Islam II 85
- Mind (cosmic). See also Mahat, Universal
 Mind
 Abraxas created I 350
 Adam-Kadmon is, (Philo) II 490
 collective or universal II 487
 dhyāni-chohans as I 278, 595
 Divine, & architects I 632
 Divine, does not create II 214
 Divine, mirrored in atoms I 623
 Eternal, actuates universe II 594n
 Fohat link betw, & matter I 16
 “is & is not” (*Laws of Manu*) I 333-4
 Kantian, & Mahat I 602
 Logos mirrors Divine II 25
 manifesting, dual I 604
 Manu same as II 88
 ordered primordial matter I 595
 universal, or Father & Son II 492
- Mind (human). See also Intellect, Manas
Anuḡītā on I 94-5
 builders & 1st, -born I 127
 chasm betw, & animal II 189
 circumference of circle & I 1
 defiled by sin & science II 651
 developed in 5th round II 162, 167

- dhyāni-chohans or primordial I 452
 dominates after 3½ races II 110
 dual nature of II 495-6
 dual, under Sun & Moon II 639n
 higher, drawn to buddhi I 158; II 495
 human soul or I 219
 incognizable cause & finite II 487
 “is not” I 38
 jñānaśakti & power of I 292
 Lilith had instinct, not II 285
 limitations of I xvii, 56
 link betw spirit & matter I 182
 lower, drawn to desire I 158; II 495-6
 manas & I 334
 monad, ego & II 110
 nous (νοῦς) or, (Plato) II 554
 portion of a higher being II 81
 rests on sensation I 2n
 science on matter & I 124 &n
 sensations & power of I 292
 seven stages of sleep & I 47
 -soul is Karshipta, bird god II 292
 spiritual, above senses I 96
 spiritual, & 6th sense I 95
 stones moved by II 342n
 sum of thought, will, feeling I 38
 tempter & redeemer II 513
 third race endowed w II 89
 Western, degenerated II 158n
- Mind* (London), article on Aristotle II 286
 Mind-born Sons I 106. *See also* Agnishvātas,
 Kumāras, Mānasaputras
 awakened 3rd race I 180-1, 539n; II 525 &n
 become kumāras II 579
 born fr parts of Brahmā II 625 &n
 four & seven I 457; II 140 &n
 hurled down to Earth II 93
 refuse to create, born as men II 93
 rishis, of Brahmā II 44, 78, 176n, 284, 624-5
 of 3rd race II 156
 watch over man & Earth I 213-22
 were once men I 107
 will be produced in 7th race II 275
- Mindless.* *See also* Amānasa
 first root-race was II 84, 315
 fourth race took wives fr II 271, 283, 286, 689
 gods incarnate in, men II 198
 humans, origin of II 286
 man & anthropoid II 187, 189, 191-3, 195-6
 &n
 primeval man was II 80, 189
 Prometheus drama II 411-12 &n
 sin of the II 180, 184-5, 189, 191, 271, 689
 Sons of Wisdom informed II 608
- symbolized by Ham II 397
 Mineral (Kingdom)
 aperception latent in I 455
 builds upper kingdom bodies II 169-70
 “cast-off dust” for lower kingdoms II 169-70
 crystallized light II 169
 development of, before human II 68n, 149
 first line of triangle (Ragon) II 575
 has consciousness of its own I 277n
 human monad passed through II 185-6
 luminous in early stages II 312
 mid-journey of atomic soul I 619
 -monad is one I 177-8
 organic but in coma I 626n
 processes precede, kingdom I 176
 prototypes of 4th round II 186
 received opacity in 4th round II 730
 seventh emanation of Mother & I 291
 soft, & vegetation II 730
 transformation (crystallization) II 255
 Tubal-Cain symbolized II 575
- Mineral Monad,” “About the. *See* Blavatsky
 Mineralogy
 Aryans learned, fr Atlanteans II 426
- Minerva (Lat)
 divine wisdom I 384
 heptad sacred to II 602
 lunar goddess I 396, 400
 more powerful than other gods I 401
 sprang fr father’s body II 247n
 sprang fr Jupiter’s brain II 660
 temple of, in Saïs II 396
- Ming Dynasty II 54n
- Ming-ti, Emperor
 Kaśyapa taught Buddhism to I xxviii
- Minos (King of Crete) I 105
 derivation of name II 774n
- Miocene II 745 &n
 apes & men in I 184n; II 676
 apes fr semihuman mammal of II 683, 689
 Atlantis destroyed in II 8n, 314n, 395n, 433,
 693, 710, 740, 778
 Atlantis in, (Crotch) II 782
 civilization in, (Donnelly) II 266n, 786n
 Devonshire subtropical in II 726
 duration of II 690, 710, 714-15 &n
 eternal spring of II 738-9 &n
 Europe & America joined in II 781
 European man of, Atlantean II 790
 few geologists put man in II 155
 first anthropoid in II 688n, 690 &n
 flora of Europe & America II 727, 790
 fourth race submerged in II 156, 314n, 395n,
 433 &n

- giants of II 340
 Greenland subtropical II 11-12, 677, 726
 man immigrated to Europe in II 740n
 man in mid-, (de Mortillet) II 710-11
 man saw the, (de Quatrefages) II 746 &n
 man's origin in, (Bourgeois) II 288, 675
 man's origin in, (Haeckel) II 680
 man taller & stronger in II 749 &n
 monkey not before II 749
 no mammals of, like today's II 749
 origin of culture before II 782n
 Sahara sea in, (Crotch) II 781-2
- Mjöltnir. *See* Mjöltnir
- Miracles
 esoteric philosophy rejects II 731
 by means of *Sepher Yetzirah* I xliii n
 natural to primitive man I 210n
- Miriam (Heb) I 384
- Mirku, Babylonian god II 5
- Mirror(s)
 magic, & Azāzēl II 376
 magic, & sorcery II 179
 Sun as a I 290n
- Mirror of Futurity* (secret book)
 records all kalpas, cycles II 49
- Mirville, J. E. Marquis de
 Age of Saturn [II 372-3]
 enemy of occultism I 506n
 helped by converted rabbi II 476n
 de Mousseaux &, fanatics II 414-15
 official defender of the Church II 481-2
 sought to justify Bible II 342
 sought to prove reality of Devil II 341
 wrote great truths I 506n
- *Des Esprits* . . .
 ancients & extinct animals [II 206n]
 ante-historical Catholicism I 401
 Atlantis legend [II 371]
 Azazel [II 376]
Book of Enoch [II 531, 533-4]
 Christian dogma fr heathens I 400-1
 Chrysostom on many gods I 465n
 Le Couturier, Tardy q [I 502]
 devil's power over man II 209
 divination by moving stones II 346
 divine kings, reality of II 367
 dragons II 207 &n
 Earth's axis of rotation II 534
 elohim & divine names I 442n
 Farvarshi or Ferouer II 480
 giants II 278-9, 375
 god-king (Plato) II 373
 Henoah II 366
 Hymn to Jupiter II 552
 intelligent planetary motions [I 503, 505-6]
 Jehovah's names in Bible I 441-2n
 Jupiter-lapis II 341
 Klee on Earth's axis [II 534]
 lightning an evil spirit I 467
 lower, higher angels [II 375]
 manes [II 222]
 many names for creative powers [I 440]
 Masoudi on Nabatheans [II 453]
 oracular stones II 341-9
 Panodorus q II 368-9
 Pausanias re altar of Mercury [II 28]
 plagiarism by anticipation I 401-2; II 481-2
 de Sacy & Danielo q II 533 &n
 Sepp on star, nativity [I 654-5 &n]
 serpent of *Genesis* II 208
 serpent worship [II 209]
 seventy planets, etc [I 654 &n]
 sons of God [II 374-5]
 spirit kings, manes, ghosts [II 222]
 Taurus, symbolism of I 657
 Titans, giants, works of II 347
 two pillars of Christianity [II 515, 530]
 Verbum, Michael, Metatron II 479
 Virgin Mary, Magna Mater I 393, 400
 wonders of antiquity II 347
 zodiacal signs, etc I 651, 652
Zohar on Sun II 553
- Miscellaneous Essays*. *See* Colebrooke, H. T.
- Misbnāb*, on 12 hours of day I 450
- Misorte, human bones at II 337
- Misrasthān, W African Arab land II 406
- Missing Link(s)
 betw ape & man I 190; II 189
 brain size of Dryopithecus & II 676
 great number of, needed II 661
 located in man's astral body II 720
 man not descended fr pithecoïd II 717
 meaning of term II 184n
 Neanderthal man not, (Huxley) II 686n
 not found II 87, 189-90, 260, 263, 287, 317n,
 660, 674, 678, 727, 744
 not on objective plane II 190
 prosimiae of Haeckel not II 668
 betw reptile & bird II 183
 third race man created I 190
 useless to search for I 184n
- Missionaries. *See also* Christianity, Church,
 Roman Catholic
 call Nagalism "devil worship" II 182
 call swastika devil's sign II 98
 confuse Eve w Ivi II 194n
 Hindu trad a reflection of Bible I 415
 link Pulastya w Cain, etc I 415

- misled by Brahmans re Trinity I xxxi &n
 slur Brahmā-Vāch liaison I 431
Mission des Juifs. See St Yves d'Alveydre
 Mistakes, in theosophical books I 152, 160;
 II 640
Mitākṣharā [by Vijñāneśvara]
 Commentary on *Yājñavalkyaśmṛiti* I 432n
 Mitford, Godolphin (Murad Ali Bey)
 extraordinary mystic II 514n
 a warning to chelas II 244-5n
 — “The ‘Elixir of Life’”
 initiate lives in astral body II 499
 — “The War in Heaven”
 nature of Satan II 245-6
 worship of scattered sects II 514n
 Mithra (Pers)
 mother-wife of Mithras I 340; II 130
 Mithraic Mysteries
 Sabasia a variant on II 419n
 Mithras, Mithra (Pers god). See also Mercury
 Abraxas, Iaō or II 474
 male, mundane fire I 340; II 130
 Mercury identical w II 28
 Mihr or I 384
 rock-born god I 340 &n; II 130
 seven fires on altars of II 603
 sevenfold mysteries of, (Celsus) I 446
 son of Bordj, fire mountain I 341 &n
 Sun, Jupiter, Bacchus & II 419
 Mitra (Skt)
 secrets not to be revealed II 269n
 Vaivasvata sacrifices to II 147-8
 Mivart, St George J.
 staggered by theory of man fr ape II 729
 — *On the Genesis of Species*
 saltations in evolution II 696-7
 — *Man & Apes*
 nothing new in II 680
 μιξαρχαγέτας (mixarchagetas, Gk) demihero
 Castor called, at Argos II 122n
 Mizpeh (Heb)
 land of giants on Mt Hermon in II 409
 Mizraim (Heb), & Ham Kabiri II 393
 Mjölfnir (Norse). See also Thor's Hammer
 in Norse prophecy II 100
 swastika is II 99
 Mlechchhas (Skt) foreigners
 even, may know Vasudeva II 48n
 in kali-yuga I 377
 must wait for revelation I xxx, xxxiv-v
 Śankha-dvīpa peopled w II 405
 Upanishads now accessible to I 270-1
 Mnaseas (of Patara) II 362, 393
 Moab, Emīms (giants) of land of II 336
 Moabites
 Nebo adored by II 456
 Shemesh of, was Sun-Jehovah I 397n
 Mobed (Zend) II 517
 Mochus, *Theogony*
 deity born fr mundane egg I 365
 visible universe fr ether, air I 461
 Mode(s) of Motion
 believed & opposed I 668
 devas, genii have become I 478
 forces are I 604, 671n; II 719
 heat became, (science) I 516
 matter is, (science) I 147
 nature's 7 powers & II 273
 sound more than a I 565-6
 theosophical critique of I 296-9
 Moderatus, Pythag numbers symbolic I 361
Modern Chemistry. See Cooke, J. P.
Modern Genesis, The. See Slaughter, Wm. B.
Modern Materialism. See Wilkinson, Wm. F.
Modern Science & Modern Thought. See Laing
Modern Thought (magazine). See Blake, C.,
 “The Genesis of Man”
Modern Zoroastrian, A. See Laing, S.
 Mogadha. See Magadha
 Mohammed, Prophet II 463
 coffin of, in midair I 544
 paradise of, & Eden II 203
 Mohammedan(s). See also Mussulman
 brought seclusion of women to Hindus I 382
 burned ancient books II 763n
 religion perverts old allegories II 232
 Moira (Gk), fate, destiny, & II 604-5 &n
 Moist Principle. See Moyst Principle
 Moisture, light, heat, Deity & I 2-3
 Moksha (Skt) I 132. See also Jivanmukta,
 Jīvātman, Mukta, Mukti
 kundalīnī-śakti & I 293
 seven paths to I 38-9
 various names for I 38n
 Molech (Heb). See Malachim
 Molecular
 consciousness a, by-product (sci) I 327n
 life is protoplasmic, action (sci) II 720
 vibrations (Keely) I 562
 Molecularist(s) I 637n
 Molecule(s). See also Atoms, Protyle, Sub-
 stances
 centers of force I 103, 261, 507, 670
 compound nature of, (Crookes) I 141n
 contraction & heat expl I 84-5
 difference in weights I 512 &n
 differ on other planes I 150
 higher principles of I 218n

- informed atoms inform the I 632
 life force, "nervous ether" I 531-3
 life in every I 225n, 248, 258, 261
 motion of, & mind II 650n
 produced in Earth's atmosphere I 625
 protyle, elements (Crookes) I 621-5
 science on I 513-15, 547-8, 583; II 655
 thicker than sand in space I 150
Moles, atrophied eyes in, (Haeckel) II 296n
Moleschott, Jacob
 nerve fibrils of brain I 297
 without phosphorus no thought II 244
 thought a movement of matter I 124n
Moloch (Heb). See also Malachim
 Baal, Sun-Jehovah or I 397n
 Jews immolated children to I 463n
 messengers, angels II 514n
Mon (Egy), Ammon I 366
Monad(s) I 170-86, 384. See also Leibniz
 all-potent on arūpa plane II 110
 angel-, & human- I 574n
 animal, lives animal life II 525n
 animal, reincarnated in higher species II 196n
 apex of manifest triangle I 614
 aroma of manas I 238
 ātma-buddhi I 178
 ātma, buddhi, higher manas I 570
 breath of Absolute I 247
 cannot be desc by chemical symbol I 177
 circling globes, planets I 171-8, 577
 cosmic, manus & creation II 311
 cosmic, or buddhi I 177
 cycles of, in matter, spirit I 175
 descent & reascent of I 668
 divine regardless of kingdom I 175; II 185-6
 divine, transform animal man II 377
 does not progress or develop I 174n
 door to human kingdom closed to I 173
 duad &, re finite & infinite I 426
 dual I 69n
 during first 3 rounds I 174, 184
 each, a world to itself I 630
 elementals or I 632
 elementary germs I 139
 entered 1st race shells II 303
 every cell is a I 630n
 evolves triad & retires (Pythag) I 427
 finite number of I 171
 force & matter I 623
 four the mean betw heptad & II 599
 free of matter end of 7th round II 180-1
 Gnostics on planetary origin of I 577
 gods-, -atoms I 610-34
 gods-, -atoms compound unit I 613
 gradual individualization of I 178-9
 gradual return of, to source I 171
 Haeckel on human II 673
 highest human, hypostasized II 275
 homogeneous spark I 571
 how, attains paranirvāna I 135
 human & animal II 81, 102-3, 185-6
 humanity's, & planetary rectors I 575
 human, never becomes animal I 185n
 human, passed thru kingdoms I 174, 246-7,
 267; II 42, 150, 180, 185-6, 256-7
 impersonal god II 123n
 individual dhyāni-chohan I 265
 indivisible (Good) I 570
 indivisible mathematical points I 631
 infinite of I 632
 intelligent noumenoi of I 553
 jīvātmas or I 132
 laggard I 175
 Leibniz', & Cauchy's points I 489
 Leibniz', & early atomists I 579, 629-31 & nn
 looking glass that can speak I 631
 lunar I 179-80
 may refer to atom, solar system I 21
 mineral, I 176-9
 needs manas for devachan II 57n
 newly arrived human, fate of II 168
 no new human, since mid-Atlantis I 182;
 II 303
 not discrete principles II 167
 number of human, limited I 182-3; II 303
 pass thru Circle of Necessity II 303
 past karma of II 318n
 personal self &, urge evolution II 109-10
 pilgrim I 16-17n
 point or I 426
 Porphyry on I 618
 preexistent in world of emanations II 111
 progression of, & forms II 289n
 Pythagorean I 64, 426-7, 433, 440-1, 619;
 II 575
 rays fr absolute II 167
 ray united w soul is I 119
 rebirth of, on globe A I 173
 reemergence of, (Stanza 3) I 21
 reflection of 7 lights I 120
 remain on higher plane I 174-5n; II 199
 same, emerge after paranirvāna I 266
 second, of Greeks androgyne I 427
 semi-conscious in animals I 267
 seven classes of I 171
 slumber betw manvantaras II 57 & n
 spiritual I 177; II 79, 242
 spontaneously self-active I 631

- three hosts of I 174-5, 632-3
 unconscious on this plane I 247; II 123n
 universal, & first triad II 80
 universal mirrors I 632
 universal, or Logos II 311
 universe in itself I 107
 used progenitors' astral body II 660
 waiting human, & nirmānakāyas II 94
 will enter human kingdom I 173
 zodiacal signs linked w I 668
- Monadic**
 essence I 176, 178-9, 619
 host I 174-5, 632-3
 no, inflow till next manvantara I 187
 part of triple evolution I 181
- Monadless**, explained I 632
- Monadologie**. See Leibniz, G. W.
- Monas** (Gk)
 conscious, thinking unit II 91
 of Peripatetics signifies unity I 177-8, 614,
 619
 Pythagorean monad I 619
 & Sanskrit *man*, to think II 91
- Mona Stone** II 345
- Moneron**(a). See also Protoplasm
 defined by Haeckel II 165n
 "discovered" by Huxley II 164-5n
 evolution of, to man II 189
 genesis unknown II 99
 Haeckel's, critique of II 151, 185, 713n
 man once like II 154
 Newton, Shakespeare & II 674
 no *jīva* in II 185
 not homogeneous matter II 653
 origin of, discussed II 158-60
 protistic I 455 &n; II 153n
 reproduced by division II 166, 658
 sarcode of Haeckel's I 542
 spiritual man existed before II 160
- Mongolia**(ns, n)
 Amilakha of II 34n
 Aryans, Negroes &, have same ancestors
 II 607n
 denominated Scyths II 203
 distorted Buddhist schools I xxi-ii
 distort their ears II 339
 forefathers of, led to Central Asia II 425
 legends re, buried libraries I xxxiii
 one of three 5th-race types II 471n
 fr red-yellow Atlanteans II 250, 425
 sea in Lemurian times II 323-4
 seventh subrace, 4th root-race II 178
 swastikas on hearts of buddhas in II 586
 type skulls found in Europe II 744
- "wan" (swastika) of II 556
- Mongolo-Turanian** (4th Race)
 commingled w Indo-European I 319
- Monier-Williams**, Sir Monier
 contempt for "Esoteric Buddhists" II 570
 — *Indian Wisdom*
 Lakshmi, verses on I 380
 — "Mystical Buddhism . . ."
 no Buddhist esoteric doctrine I 47n
- Monism** I 581
 double-faced Pecksniff I 528n
 materialism &, negative I 124 &n
 pretended, of psychologists I 620n
- Monkey(s)**. See also Anthropoid, Ape, Dryo-
 pithecus
 Brahmin's regard for I 185n
 came ages after man II 749
 developed fr 3rd-race man II 729n
 earliest, & modern pithecoïd II 717
 evolution & II 258
 man common origin w, (sci) II 686
 no link betw man & II 729
 of *Rāmāyana* (Figanière) II 289n
 skeletons in Miocene strata II 723-4n
- Monkey God**. See Hanumān
 "Monkey of God," Devil called II 476
- Monochord**, made by Tetraktys II 600
- Monogenesis** II 195-6
 polygenesis & II 169, 610
 will have to be abandoned II 118
- Μονογενής Θεοῦ, (Monogenēs Theou, Gk)
 one Mother of God I 400
- Monoliths**, forests of immense II 343
- Monosyllabic Speech**
 developed at close of 3rd race II 198
 languages of yellow races II 199
- Monotheism**(ists)
 astrolatry & II 41
 blasphemies of, upon God II 304, 305
 creator of, clashes w logic II 158
 deity of, called architect II 101n
 God of, & karma II 304-5
 "Jehovah is Elohim" led to I 112-13
 Jewish & Christian II 41, 459, 588
 of Jews II 252, 471-2
 mistakenly apply One to Jehovah I 129-30
 not in Egy Hermetic works I 674-5
 Plato not a II 554
 polytheism vs I 466, 492-3n, 499n, 575
 purely geographical in Egypt I 675
 seven gods & II 607n
 some, hate Buddhism I xix-xx
- Monsoon**
 a few drops . . . do not make I 161-2

Monster(s)

- ancestors of anthropoids II 201
- ancients knew of extinct II 206, 713
- Atlantean records on skins of II 692
- Australians begotten of II 197
- Chaldean II 54, 65n
- destruction of last of II 316
- evolutionary possibility II 55
- Frankenstein- II 349
- giant men coexisted w II 218-19
- giants &, biblical II 194-5
- Gould re II 217-19
- half-human, -animal II 52, 55-6, 192
- fr human-animal parents today II 689
- Lemuro-Atlanteans bred II 285, 679
- mindless men bred II 286-7
- pre-human II 115, 634-5
- second race gigantic semihuman II 138
- slain by dhyānis II 115
- fr tampered 3rd race eggs II 192
- Titans fought Mesozoic II 293
- Montaigne, Michel E. de, *Essays*
 - folly of measuring truth II 340
 - "nosegay of culled flowers" I xlvi
- Montanists, Bossuet links, w *Rev* II 485
- Montenegrin Giant, Danilo II 277
- Montesquieu, Baron de, *Lettres Persanes*
 - asylums for supposed madmen I 676
- Montfaucon, Bernard de
 - *L'Antiquité expliquée* . . .
 - cruciform symbol of Hermes II 542 &n
 - on Greek inscription I 400
 - *Collectio nova Patrum* . . .
 - on Indicopleustes II 399
- Month(s)
 - ancient lunar, solar II 620-1
 - each day of lunar, influential I 409
 - lunar, & number seven I 387
 - lunar, & yugas II 624
 - synodic, & saroses I 655n
 - year &, of Chinese, Arabs II 621
- Montlosier, F. D. de Reynaud, Comte de
 - *Des Mystères de la vie humaine*
 - grand divinity of Plato II 554-5n
- Montmorency, Henri II, Duc de (Comte de Damville), *Mémoires* . . .
 - on Persian traditions II 394n
- Monument(s)
 - Dracontian, grandeur of II 380
 - mighty ones leave lasting I 434-5
- Monumental Christianity*. See Lundy, J. P.
- Monuments Celtiques*. See Cambry, J.
- Moola Koorumba [Mūla Kurumba]
 - once great race, now dying II 445

Moon (Earth's). See also Artemis, Diana, Iō,

- Juno, Lunar, Satellite, Soma
- Adam prophet of II 466-7
- argha or II 462, 468
- Ark, woman, navel II 461
- Ashtōreth, Jehovah & II 462
- beams dancing on water I 237
- Budha son of II 45, 138, 456
- calculating mean revolution of I 392
- catastrophes caused by planets & II 699
- cat Egyptian symbol of I 304-5; II 552n
- conception & I 179-80, 228-9n, 264, 395; II 76-7, 105
- conjunction of, & Sun II 76, 435
- connected w Earth's mysteries I 305
- creation of, (Chald) II 145
- crecent, female & male II 463
- daily motion of, (Hindu) I 664-5
- dead yet living I 149n, 156
- Diana or I 228, 386-7; II 23, 123, 462
- dissolves before 7th round I 155n
- dragon eternal enemy of I 403
- Earth satellite of, explained I 180
- Earth's parent I 155-6; II 44, 64, 115, 474
- eclipse of, at beginning of kali-yuga I 663
- eclipses of, & allegories II 380
- eldest son of Bel (Assyria) II 386
- eye of Horus, Osiris I 388
- eye of Odin I 402
- eye of the Sun I 304-5
- feminine I 228-9, 396; II 123
- forces represented by many images I 396
- formed & peopled Earth I 180
- fourth globe of Moon chain I 172
- fourth race, globe under II 29
- gave Earth all but her corpse I 155n
- generation, Jehovah & II 464, 466
- giver of life & death I 386-7
- goddess I 228-9, 386-403; II 418n
- god worshiped at Ur II 139n
- guides occult side of nature II 595
- Hindu ½-month cycle of II 620
- laō genius of I 448, 577; II 538
- inferior to Earth, planets II 45
- influence of, on Earth I 156, 180; II 325
- "insane mother, sidereal lunatic" I 149n
- Jehovah linked w I 198n; II 62, 77, 139n, 462, 464
- Jupiter, Saturn &, higher triad II 462
- Kepler's rings around I 590
- keys to, symbol I 390-1
- king & queen I 386
- Kumuda-Pati II 44
- Lakshmi-Venus, Śrī & II 77

- linked w Anu, Jehovah II 62, 139n
 Lord of Śrī II 76n
 luminous ring around I 590
 masc & fem I 396-7; II 65-6, 139 &n
 Massey on I 393
 mean motion of, (tables) I 667n
 Melita [Mylitta] queen of II 135
 menstruation governed by I 389
 mind or II 639n
 more evil than good I 396
 Moses' face in the II 468
 "Mother" containing life-germs II 139
 mother of physical man II 105, 109
 mother of pneuma, human soul II 113
 Mother or Isis II 462
 Nebo son of II 456
 Night Sun, path of (Tiaou) & I 227
 node of, & Hindu epoch I 663
 not Earth's calf I 398
 Osiris inhabits I 228
 phantom of II 115
 physically semi-paralyzed I 149n
 Queen of Heaven, Mary I 403
 Rāhu & legend of II 381
 regent of secret planet I 394
 secular motion of I 660
 Semites called, Lord of Sun I 397
 septenary influence of I 389; II 595
 seven phases of I 396-7
 seventh day & the new II 76
 shell of former world II 115
 sorcerers calling down the II 762
 sorcerer's friend, foe of unwary I 156
 substitute for sacred planet I 575; II 23
 Sun &, affect man's body I 229
 Sun &, cycles discussed II 620-1
 Sun &, Father & Son I 229
 Sun &, saluted by Gnostics II 474
 sushumna ray lights I 515n, 516, 537
 sweat-born egg & II 131
 symbol of divine soul II 113
 symbol of reincarnations I 228
 Thoth-Hermes has retreat in I 403
 thrown off fr Earth I 154-5 &n; II 64
 twofold, threefold I 393
 various cycles of, (Hindu) I 666-7
 womb, ark & II 139
- Moon(s) (of other planets). *See also* Satellites
 Mars' two satellites I 165
 mystery of planets having many I 155-6n
 of Venus & Mercury, dissolved I 155n, 165
- Moon Chain, Lunar Chain
 formed Earth chain I 155-6 &n, 171-3
 inferior to Earth chain I 179
- Moon-colored II 178, 227, 249, 351, 425.
See also Root-Race-1st
- Moon-God(s), -Goddess(es). *See also* Lunar,
 Moon
 conception, childbirth & I 264
 cursed by Christians II 507
- Moons, beyond our solar system I 497n
- Moor, Edward, *Hindoo Pantheon*
 Man crucified in Space II 561
 nail mark in Wittoba's foot II 560n
 Śiva's pāśa II 548 &n
- Mor, Isaac, q on Syrians I 435
- Moral, Morality. *See also* Ethics
 effects subserve karma I 280
 faculties influence evolution II 728
 far-reaching, effects of karma I 634
 pagan & Christian I 468
- Morals. See* Plutarch, *Moralia, De fraterno amore*
- Morbihan (Brittany). *See also* Carnac
 initiates traveled to II 750
 menhirs in II 352, 752
- Mōrēb Nevochim. See* Maimonides
- Morgana, Mergain, Mergiana
 fairy sister of King Arthur II 398 &n
- Mori, Rajput tribe I 378n
- Morning Star I 400, 604, 632n; II 45n, 61,
 238n, 540, 759 &n. *See also* Lucifer-Venus
- Morocco, ancient battles south of II 405
- Morse Code, Ahgam writing & II 346n
- Mortillet, Gabriel de
 man orig in mid-Miocene II 686, 714n
 Miocene flints splintered by fire II 678
 — *Matériaux pour l'histoire . . .*
 man in mid-Miocene II 710-11 &n
 — *La Préhistorique*
 allows man 230,000 years II 710n
 prehistory a new science II 721
 — *Promenades au Musée . . .*
 flints of Thenay made by man II 748n
- Morya, Mauryas, [Maru] II 550n
 will restore kshatriya race I 378 &n
 "Moryas and Koothoomi, The." *See* Rao, D. B.
 R. R.
- Mosaic Books. *See also* Genesis, Pentateuch
 Ezra debased, disfigured I 319, 335-6;
 II 143, 658
 first, & archaic records II 426
 full of occult knowledge I 336
 "Genesis of Enoch" anterior to II 267-8n
 Skinner's theory re I 313
 spurned by Sadducees I 320-1n
- Mosasaurus II 205
- Moschus. *See* Mochus

- Moses II 222. *See also* Mosaic Books, Pentateuch
 ansated cross introduced by II 31
 ark of rushes & I 319-20n
 asks Lord to show his glory II 538-40
 author of *Genesis* II 453
 brazen serpent I 364n; II 206n, 208, 387
 burning bush (*Exodus*) I 121, 338n
 called God Iaō II 465
 chief of Sodales, hierophant II 212
 creation story of, fr Egypt II 3-4
 w Deity on Sinai I 374
 did not write *Exodus* I 320
 died on mount sacred to Nebo II 456
 drawn fr water & so named I 385
 earth & water & living soul I 254, 345, 354;
 II 43n, 124n, 188
 Egyptian II 465n
 esoteric religion of, crushed I 320-1n
 exodus of, Atlantean story II 426-9
 face of, in the Moon II 468
 & fire (true gnosis) on Mt Sinai II 566
 forbids eating of pelican I 80n
 God of, temporary I 374
 Holy of Holies, & elements I 462
 initiated I 73, 312, 314, 316, 352; II 212, 456,
 465n, 541
 Jehovah, Shaddai, Helion & II 509
 Jews distorted Egy wisdom of I 312
Job prior to I 647
 learned in Egy wisdom I 115n, 352; II 560
 life of, that of Sargon I 319; II 428, 691
 Masoudi [Mas'ūdī] agrees w II 453
 mentions Noah's 15 grandsons II 141
 modern Jews not fr, but fr David II 473
 never married II 465n
 numbers of II 539
 ram's horns on II 213n
 Sadducees guardians of law of II 61
 speaks of giant King Og II 336
 story of, fr Chaldea II 428
 tabernacle of, & Egy I 125, 314, 347n
 tables of stone of, & pillars II 530
 & tau cross on Jews' lintels II 557
 Zipporah wife of I 319n, 385n
- Moses de Leon [Moses ben Shemtov de Leon]
 Christian Gnostics infl I 214; II 461n
 re-edited *Zohar* in 13th cent I 214; II 28n
 Talmudic Christian sectarian II 461n
Zohar much older than II 461n
- Mosses, spore reproduction of II 167
- Most High II 537, 538, 541n
- Mōt, Mut (ilus, mud). *See also* Mahat
 Mahat & I 451
 sprang fr chaos & wind I 340
- Mother. *See also* Father-Mother, Virgin
 Mother
 ākāṣa, pradhāna I 256, 332
 in all religions I 215-16
 ansated cross & II 31n
 awakened hyle called I 82
 breathes out protean products I 143
 chaos or I 70
 expands into objectivity I 62
 Father &, or fire & water I 70
 -Father, space called I 9, 18
 fifth principle I 293
 goddesses I 91n; II 43, 464
 gods are born in I 674
 Great I 43, 81, 291, 434; II 83, 384n, 416,
 462, 503
 immaculate I 59, 88, 91, 256
 Kwan-yin, daivīprakṛiti or I 136-7
 man breathes refuse of I 144
 mūlaprakṛiti or I 136
 number 10 & I 94
 Occult Catechism on I 11-12, 625
 overshadowed by universal mystery I 88
 pi & I 434 &n
 prima materia I 291-2, 625
 side of, is 2nd Creation I 450
 -space or Aditi I 99, 625
 spawn of, & kosmos I 199
 universal, or Nuah, Ashtōreth II 462-3
 var names for I 136-7, 384-5, 434, 460
 water & I 70, 384-5, 460, 625-6
- Mother-Nature
 diameter in circle symbol of I 4
- Mother of God
 now idolatrous in Latin Church I 382n
 sitting on a lion I 400
- Mother-Substance I 289-92
- Motibus planetarum harmonicis, De.* *See* Kepler
- Motion. *See also* Breath, Perpetual Motion,
 Rotary Motion
 absolute, immovable I 56
 abstract I 3 &n, 14
 alchemical solvent of life I 258
 all, is perpetual (Grove) I 497
 aspect of absolute I 43
 becomes circular in kalpas I 116-17
 begets the Logos I 67n
 of bodies alters each minor age I 530
 breath or I 14, 55-6; II 551
 cosmic, finite, periodical I 3, 97n
 divine breath or, & Pleiades II 551
 duration, matter, space & I 55
 "esse" of, unknown I 518
 eternal, ceaseless I 2, 3, 43

- eternal, cyclic, & spiral II 80
 eternal even in pralaya I 497n
 external, produced fr within I 274
 Fohat & circular I 201
 force & I 509, 512, 517-18
 Hammer of Creation is continuous II 99
 heat, attraction, repulsion & I 103
 idol of science I 509n
 intelligence needed to sustain I 502
 jīvātman, Nous or I 50
 laws of manvantaric I 529-30
 Law stops, to make 7 laya holes I 147
 fr laya into vortex of I 258
 matter &, (Spencer) I 12n
 modes of I 604; II 273, 719
 nature of, unexplained I 498
 never ceases in nature I 97
 not property of passive matter I 502
 periodical in manifestation I 97n
 perpetual, of great breath I 2-4, 43, 55-6,
 93n, 147-8, 455
 perpetual, of sat & asat II 450
 perpetual, or the ever-becoming II 545
 physical phenomena & I 496
 primordial, not physical I 69-70
 real, in space, vacuum I 496n
 regulated by cosmic movers I 530
 senseless (science) I 139
 Spencer's great breath & I 496
 spiral, of cycles & ogdoad II 580
 thrills thru every sleeping atom I 116
 unconditioned consciousness or I 14
 vortical, in phenomenal world I 118n
 will to impart & to restrain, (Herschel)
 I 503
 Motionless, nothing is I 2
 Motto of Theosophical Society I xli
 Mounds
 menhirs, dolmens & II 752-4
 in Norway & USA II 424n
 tall skeletons in American II 293
 Mountain(s)
 Atlanteans fled to high II 724
 chains of, uplifted II 330
 of the gods II 493
 heaven or, described II 357
 holy, of many nations II 494
 Sinai or, of Moon II 234
 Tree of Life hidden among three II 216
 Mt Aetna, "celestial pillar" (Pindar) II 763
 Mt Armon (Hermon) II 409
 angels descend upon, (*Enoch*) II 376
 Mt Atlas. *See* Atlas, Mount
 Mt Caucasus. *See* Caucasus
 Mt Kajbee, Prometheus crucified on II 44
 Mt Lebanon, Nabatheans of II 455n
 Mt Meru
 Airyana-vaēgō or II 204
 called Mountain of God II 493
 celestial pole or II 785
 described I 126-7; II 401 & n, 404
 Eden & I 127
 guarded by serpent I 129n
 Indra's heaven on II 203
 lotus symbolized I 379
 middle of Jambu-dvīpa II 403-4
 milks the Earth I 398n
 N pole I 204; II 326, 357, 401n, 403
 Olympus, Kaph, or II 362
 Pātāla & II 357
 roots of, in Earth's navel II 401n
 seventh division, ātma or II 403
 Śiva personates I 341
 Śveta-dvīpa or II 6, 366n
 symbolism of II 546-7
 symbolic equivalents of II 767
 Mt Pelion, Xerxes' fleet wrecked at I 467
 Mt Rhiphaeus II 7
 Mt Sinai II 494
 Deity descended on I 444
 Moses & fire (gnosis) on II 566
 Moses' vigil on I 374
 mountain of the Moon II 76-7, 234
 numerology of word II 466
 quarries at, Egy & Bab II 692
 symbol of 19 tropical years II 76
 word fr Bab *Sin* (Moon-god) II 692
 Mousseau. *See* Gougenot des Mousseau
 Mout, Mouth I 91n, 384; II 464. *See also* Mut
 Mouth, globe's higher atmosphere I 144
 Movers, Dr F. K., *Die Phönizier*
 Assyrian priest bore name of his god II 380
 Deity born fr mundane egg I 365
 demiurgic & manifested Idea I 366
 Horus, Logos I 348
 visible universe fr ether & air I 461
 Votan son of the snakes II 379
 Moving Stones II 342n. *See also* Stones
 Moyst (Moist) Principle, in alchemy, her-
 metica II 236, 542, 591 & n
 Mozart's *Requiem*
 blind forces, organ & II 348
 M'rira [Mṛiḍa, form of Rudra] (Skt)
 King It a subordinate incarnation of,
 (Wilford) II 406
 "Mr. Sinnett's *Esoteric Buddhism*" [Some In-
 quiries suggested by] II 436n. *See also* Bla-
 vatsky, H. P. "Reply to an English FTS"

- Mudge (Marsh in tx), Professor B. F. II 218
- Muir, John (1810–1882)
Hall prefers, to Wilson I 453n
— *Original Sanskrit Texts*
Atharva-Veda on time II 611-12
Varuna II 268-9n
Vishnu I 349
— “Verses . . .”
transl fr Vedas I 422-3
- Mukhya (Skt) Primary Creation
evolution of vegetable kingdom I 454
fourth, or inanimate bodies I 446
betw 3 lower, higher kingdoms I 455
- Mukta (Skt) freed. *See also* Jīvātman, Moksha
may choose to return to world I 132
unconditioned, or Parabrahman I 7
- Mukti (Skt) liberation, nirvāṇa
Enoch, Elijah attained II 532
freedom fr māyā I xix
- Mūlaprakṛiti (Skt). *See also* Pradhāna, Prakṛiti,
Primordial Matter, Svabhavat
Aditi or I 430
ākāśa radiates fr I 35
asat or II 597n
chaos primary aspect of I 536
conceals absolute point I 346
described I 10n, 75, 428-32
duad, veil, mother, daughter I 426
eternal root of That, All I 10, 147, 340
inert without force II 24-5
Īśvara or Logos & I 351n
Kwan-yin, daivīprakṛiti or I 136
Light of the Logos & I 430
manifestation of II 24-5
one Logos appears as I 273-4
Parabrahman & I 46, 273, 337n, 346, 629
potentialities within I 137n
precosmic root-substance I 15, 35, 62, 147;
II 24-5
protyle next neighbor of I 582
root of prakṛiti I 62; II 65
root principle I 256, 522
seven kingdoms & I 176
Shekīnāh or I 629
soul of one infinite spirit I 35
super astral light 1st radiation fr I 75
svabhavat & I 61
three principles born fr I 620-1
unevolved prakṛiti I 19
veil of Parabrahman I 10n, 130n, 179, 274,
428-9
- Mule
sterile, fr horse & ass II 287
Uriel or Thartharaoth II 115n
- Mulil, Mul-lil
Akkadian creative god II 365
caused the flood II 139n
- Müller, Friedrich Max II 73
cited I xxv, xxvii-ix, xxx-xxxi, xxxvii-viii, xli,
xlv
darśanas show Greek infl I 47n
Dayānand Sarasvatī I xxx
Dayānand Sarasvatī’s polemics w I 360
derivation of Mars, Ares II 392n
devotion of Hindus I 212n
Hindu mind most spiritual II 521
Indian arts, science fr Greeks II 225
Massey on solar myths I 303-5
missed meaning of Nārada II 567
on phonetic laws I xxxi-ii
placed opinions before facts I xxix-xxx
War of Giants II 754
writing unknown in early India II 225
wrong about Aryan origins II 425
— *Chips from a German Workshop*
Arab figures fr Hindustan I 360-1
Greek & Christian religions II 764n
Jones, Wilford &, forged MSS I xxx-i &n
Rémusat on Jehovah I 472
review of *Popol Vuh* II 97 &n
Tahitian traditions II 193-4
Vedas, Avesta, etc I xxxviii
Vedas, Hesiod, etc II 450
— *A History of Ancient Sanskrit Literature*
gives Morya for Moru [Maru] I 378n
q *Rig-Veda* I 26
— *India: What can it teach us?*
attacks Darwinism II 721-2
— *Introduction to the Science of Religion*
Badāonī I xxvii
Confucian, Taoist compared I xxv &n
Confucius I xxxvii
Egy religion not understood I xxviii-ix
missionaries confuse Eve w Ivi II 194n
Mother, Māyā, Mary I xxxiii
Odin came before Homer, Vedas I xxix
only one true religion I xli
Rémusat on I Hi Wei I 472
Saddharmālakāra I xxvii
vanity of religious doctrines I xli
Wilford misled by forgery I xxx-i &n
— *Lectures on Mr. Darwin’s Phil. of Lang.*
Darwinian theory vulnerable II 662
speech needs human brain II 661
— *Lectures on the Science of Language*
D. Stewart on Sanskrit, etc II 442
— *The Science of Thought*
thought & language II 199n

- Müller, Karl Otfried
 — *A History of the Lit. of Ancient Greece*
 “Spirit of God” I 365, 461
- Muluk-Taos (Yezidi) lord peacock
 emblem of initiation II 514n
- Mummy(ies)
 w crocodile head I 220 & n; II 577
 egg floating above, (Kircher) I 365
 frog goddesses found on I 386
 god II 464, 577
 marks on, tell sex of I xxixn
 Ptah unveils face of I 353
 of Sesostris at Cairo I xxixn
 tall male, at Tehertchen I xxxiii
 tau cross placed on II 557
 wheat placed w II 374 & n
- Münchhausen, Baron [K. F. H. von] II 441
- Mundaka Upanishad*
 lower & higher Krishna I 535
 Parabrahman I 6
 universe as spider & web I 83
- Mundane Egg. *See also* Egg, Golden Egg
 carried in Ptah’s hand I 365
 Christians adopted I 367-8
 described I 65-6, 88-9, 359-68
 Dionysius [Dionysos] sprang fr I 360
 germ in the I 57
 Keely near secret of I 556
 Khnoum fashioned man fr I 366
 Nārāyana penetrates I 80-1
 point in, becomes universe I 1
 Scandinavian I 367
 swan symbol & I 357
- Mundane Tree. *See also* Tree of Life,
 Yggdrasil
 Nidhögg gnawed roots of I 211
 Son of Kriyāsakti compared to I 211
 tree of evolution II 259n
- Mundi Domini (Lat) world dominators
 Church made devils of I 331
- Mundi Tenentes (Lat) world holders
 Church made devils of I 331
- Mundo, De. See* Aristotle
- Muni(s), Munin (Skt) sage(s) II 175
 fathers of various beings II 259n
 great, or first man I 345
 fr previous manvantara I 207
 rebellious & fallen gods II 232
 ten prajāpatis create seven II 573-4
- Munk, Salomon, [*Palestine*]
 Gnostic influence on *Zohar* II 461n
- Muntakhab-ut-Tawārīkh. See* Badāonī
- Murad Ali Bey. *See* Mitford, G.
- Murray, A. S., *Manual of Mythology*
 prowess of Atlanteans II 753n
 Mūrīmat (Skt), embodied I 372
- Musée des Sciences*
 disguised causes (Herschel) I 492n
 gravitation (Herschel) I 604
 Le Couturier & motor force I 502
- Mushrooms, cobra venom & I 262
- Music
 division of mathematics (Pythag) I 433
 Māntrika-śakti, speech & I 293
 Osiris-Isis invented, (Basnage) II 366
 Thoth inventor of II 529
 world called out of chaos by I 433
- Musical
 notation & Greek diatessaron II 600
 scale & sacred planets II 602
 scale & septenary laws II 628
- Music of the Spheres
 Celsius on I 445-6
 Censorinus on I 433
 chords of universal consciousness I 167
 Pythagorean II 602
 Vāch or Pythagorean I 432
- Muslin, fr India known in Chaldea II 226
- Muspell (Norse)
 war of sons (flames) of I 202
- Mussulman(men). *See also* Mohammedans
 crescent & II 31-2n
 lethal influence of II 411n
- Mut (Egy)
 daughter, wife, mother of Ammon I 91n,
 384, 430
 Isis, Hathor or I 91n; II 464
 mother, Moon, etc II 464
- Mut (Phoen), Mahat (Skt) & I 451
- Mut(h)-Isis (Egy)
 suckling Hor-Ammon II 464
- Mycenae, cyclopean structures at II 345n
- Myer, Isaac
 antiquity of *Zohar* II 461 & n
 studied Kabbala well I 374
- *Qabbalah*
 Adamic race II 315
 Ain-Sōph creates in delight II 126
 allegory of man w heavy load I 393-4
 all things made male & female II 528
 astral first race (*Zohar*) II 137
 B’raisheeth bārā elohīm I 352
 continued creation II 457
 Earth chain II 503-4
 four Adams II 457
 God lowest designation I 619
 Jews used Adonai, not YHVH II 452

- Kabbala fr Aryan sources I 376
 Logos brother of Satan II 162
 Moses & Lord's glory (*Exodus*) II 538-9
 mystical interpretation of *Genesis* I 374-5
 One Cause, Primal Cause I 618
 Pre-Adamite Kings II 83-4
 on rebuking Satan II 478
 rotation of Earth II 28n
 seven Earths, seas, days I 347-8, 447-8
 six-month night, day (*Zohar*) II 773
 spirit, chaos, universe II 84-5
 Superior emanates into all beings II 116
 two creations in *Zohar* II 54
 various worlds, shells, etc II 111, 504
 wisdom-religion in Central Asia I 376
 YHVH, Tetragrammaton I 438 &n
Zohar on bird of wisdom II 292-3
- Mylitta (Babylonian Moon-goddess)
 identical w Aditi II 43
 same as Thalath, Omoroca II 135
 wife, mother, sister I 396
- Myorica, swans of II 772n
- Myrrha (Gk) I 384
- Mysore, Śringa-giri mathams near I 272
- Mystère et la science, Le. See* Félix, Father
Mystères de la vie humaine. See Montlosier
Mystères de l'horoscope. See Star, E.
- Mysteria Specialia* of Paracelsus
 seeds fr which all develops I 283 &n
- Mysteries, The (Mystery Schools). *See also*
 Initiations, Mystery
- Aeschylus initiated into II 419
 Alexandrian, texts destroyed I xxiii-iv
 astrology secret of II 500n
 blinds conceal real II 310
Book of Enoch & II 229, 535
 bull, dragon (Lat saying) fr II 133
 church fathers initiated in I xxxix, xliv, 311
 circle-dance prescribed for II 460
 compilers of Christian II 561
 crucifixion & II 560-2
 custodians of II 281-2
 desecration of II 503
 Dionysiac, & egg I 359-60
 a discipline & stimulus to virtue I xxxv
 Egyptian I 312
 founders of II 267n
 gave rise to religions I xxxvi
 geography part of II 9
 great, & candidate's death II 462
 Greek sages initiated in I 117
 Hermes in Samothracian II 362
 Herodotus on II 395-6
 ideal & practical I 363
- ineffable name & I 346
 initiation into I xxxvi; II 795-6
 lunar, & occult knowledge I 228n
 Masonry once based on II 795-6
 medieval, 7 natural properties in II 630
 of Mithras I 446; II 419n
 Nazarene II 96n
 origin of II 281, 560
 philosophers initiated into I 326-7
 pre-Adamic, (Chwolsohn) II 452-3
 psychic & spiritual element belong to I 229
 pyramids symbolize I 314-15, 317-18n
 reestablished in 5th race II 124
 rounds & races taught in II 435
 Sabazian II 415-16, 419
 at Saïs II 396
 Samothracian, & Deluge II 4
 secrecy re II 124-5, 451, 518, 535
SD vol III records downfall of I xxxix-xl
 secret of the fires in II 106
 serpent taught men, (Gnos) I 404
 Sods, Sodalitan I 463; II 212n, 633
 unlocked w 7 keys II 632
 War in Heaven taught in II 386
- Mysteries of Adonis. See* Dunlap, S. F.
Mysteries of Magic. See Lévi, E.
 "Mysteries of Ro-stan" I 237
Mysteriis, De. See Iamblichus
Mysterium Magnum of Paracelsus
 astral light of Alchemists II 511
 Brahma (neuter) or I 61
 chaos or I 283
 elements born fr I 284
 homogeneous matter I 584
 Mystery(ies). *See also* Mysteries, The
 cosmic, & Nārada II 83
 fatality of science I 670
 geometrical figures &, of being I 430 &n
 initiation & I 229
 male figure symbol of unveiled I 351
 "negation of common sense" I 669
 of postmortem separation II 496
 psychological, key to II 225n
 seventh, of creation II 516-17
 universal, & Mother I 88
 veil of, over zodiacal signs II 580
 "Mystery about Buddha, A" I 118
 Mystery God, or 7th planet (Uranus) I 99-100
 Mystery-Gods (Planetary Regents)
 chief of, is Sun II 22-3
 seven, of ancients II 22
 various, given II 3
- Mystery Language
 described I 308-25; II 574-89

- every theology sprang fr I 310
 Hebrew scrolls read numerically in II 208
 imparted by advanced beings I 309
 now called symbolism I 309
 numerical & geometrical keys to I 318
 pictorial & symbolical II 574
 seven dialects of, & nature I 310
 seven keys of I 310-11
Mystery of the Ages [by Marie, Countess of
 Caithness] II 229n
 Mystery Schools. *See* Mysteries
 Mystery-Tongue, of initiates II 200
 Mystic(s)
 planetary conjunction important to I 656
 Russian, traveled to Tibet I xxxvi
 Mysticism
 Hindu I 212n
 persecuted by Roman Church I xliv
 Myth(s), Mythology(ies). *See also* Allegories,
 Legends
 antiquity of, (Gould) II 219
 Aryan influence on Babylonian II 130
 astronomy & astrology part of I 389n
 of Atlas II 762-5
 based on ancient history II 235-6, 754-5,
 769, 777
 based on facts in nature II 197n, 293, 443
 came fr the north II 774n
 cosmos fr Divine Thought in I 339-40
 crude, coarse, dangerous II 764-5 &n
 described I 425
 double-sexed creatures in II 130
 evolution & Hindu I 22
 of fallen angel II 475-505
 four races in Greek II 270-1
 giants important in ancient II 754-5
 gods of I 668
 historical lining to all I 303, 304n, 339
 intelligent nature-forces basis of I 424
 kernel of tradition in II 235
 keys to II 517
 Massey on value of I 303-5
 meanings of persons in II 775
 monsters of, actuality II 217-19, 293, 443
 moon goddesses in I 264
 Norse II 97, 100, 283n, 535, 754
 oldest Greek, echoes primeval teaching
 I 109-10
 origin of Satanic II 378-90
 orthodox symbolism of modern II 335
 Pococke on I 339
 primitive disease (Renouf) I 303-4, 398
 sevenfold interpretation of II 517, 765
 Sun II 381-3, 386
 various classical, interpreted II 769-77
 of Vedic Aryans II 498, 520
 wars in I 202
 zodiac basis of I 652, 667-8
 "Mythes du feu . . ." *See* Baudry, F.
 Mythical, ancient texts not purely II 335
Mythical Monsters. *See* Gould, Charles
Mythological Geography [*Mythische Geographie*
 . . .]. *See* Völcker, Karl H. W.
Mythologie de la Grèce antique. *See* Decharme
Mythologie des Indous, La. *See* Polier, de
Mythology. *See* Murray, A. S.
 Mythopoeic Age, not a fairy tale I 266-7
Myths and Marvels of Astronomy. *See* Proctor
Myths and Myth-Makers. *See* Fiske, John

N

- N's, five, & 5 races (Egy) II 458
- Naaseniens(i), Naasenes (Gnos sect)
 dragon was Son w II 355
 messiah of, a serpent II 356
- Nabathean(s)
 Chaldean star-worshippers II 452-3
 giants of Midian II 755-6
 Masoudi on II 453
 of Mt Lebanon, doctrines of II 455n
 occult brotherhood II 455
- Nabathean Agriculture*, transl by D. A.
 Chwolsohn I 401
 Adam-Adami II 452-8
 copy of Hamitic treatise II 453
 Maimonides on II 455n
 moon idol instructs Qū-tāmy in I 394-5;
 II 453, 455
 not apocryphal I 395; II 454-5
 pre-Adamic mysteries II 452
 Schemal, Samael I 417
 Secret Doctrine in II 455
 transl fr Chaldean, Arabic I 394; II 453
- Nabhas-tala (Skt), all space I 371
- Nābhi (Skt) son of Agnīdhra
 hundred sons of II 320
- Nabin (Chald) seer, prophet
 Nebo personifies secret wisdom II 456
- Nabō (Gk for Nebo)
 word Nabathean fr II 455
- Nabonidus
 dates founding of Babylonia II 691
- Nach. *See* Nahash
- Nachan, or Palenque II 35
- Nāchnīs (Hind). *See* Nautch-girls.
- Nadaillac, Marquis de
 termed Bamian statue Buddhist II 338 &n
- Nadir-Shah [Nādir-Qulī-Shāh]
 warriors of, & Bamian II 338
- Nāga(s) (Skt). *See also* Initiate, Serpents
 allies of asuras in war II 500-1
 in America 5,000 yrs ago II 214n
 Apollonius met, in Kashmir II 211
 Arjuna married daughter of II 628
 asuras &, used in creation I 348
 Brahmā, Vishnu, Śiva crowned w I 437n
 brazen, fiery serpents & I 364n
 celestial, or 4 cardinal points I 408-9
 cobras II 209
 cosmic, born of Kaśyapa-Āditya II 382n
 do not creep, but walk, run II 181-2n
 first, "Sons of Will & Yoga" II 181
 four Mahārājahs & I 126, 408-9
 Hindu "King-Snakes" II 381
 Indra & II 378
 initiates or I 408
 Jewish seraphim were II 501
 Kapila, of kali-yuga II 572
 Kaśyapa father of II 132
 lived in Nāga-dvīpa II 501n
 Nāgals [Naguals], Nargals [Nergals] &
 II 213
 nirmānakāya of the II 201
 race of, in India, America II 132
 sarpa &, defined II 181-2n
 septenary meaning II 208
 symbolize immortality, time I 404
 wise men II 26-7n, 211
- Nāga-Dvīpa (Skt)
 division of India II 132
 nāgas dwelt in II 501n
- Nagal(s), Nargal (of Mexico).
See Nagual
- Nāgārjuna
Ekaslokaśāstra of, in China I 61
 rival of Āryāsanga I 49
- Nāgeli, Karl W. von
 principle of perfectibility II 649n
- Nagkon (Angkor)-Wat (in Cambodia) II 430
- Nagpur (City of Snakes, India)
 markings on stones near II 346n
 one of India's oldest cities II 501n
- Nagual (of Mexico)
 Arjuna married daughter of II 628
 chief sorcerer of Mexican Indians II 213
 Nargals & II 182
 reversed serpent II 209
- Nahash [Nāhāsh] (Heb)
 Jews called rebels II 246-7
 symbolized by serpent II 246n
 tempter or, (Nach) II 215-16n
 word means brass & serpent I 364n

- Nabbkoon [Neheb-Kau] (Egy)
 astral light or I 472
- Nahuatl, 7 caves & II 35
- Nail
 to, to in Heb means crucify II 558, 561
 Wittoba, mark on foot of II 560n
- Naimittika ("occasional") Pralaya
 contingent re-coalescence II 309n
 described I 370; II 69n
- Naja (Egy)
 Uraeus, serpent, nāga or I 437 &n
- Nakash. *See* Nahash
- Nakshatras (Skt), 27 lunar asterisms II 551
- Nallies. *See* Tallies
- Nāman (Skt) name I 373
- Name(s). *See also* Word
 Atlantean, transl by Solon II 767
 four-letter ineffable I 351; II 282n, 557
 ineffable, not a creator I 346 &n
 Jehovah a mystery II 508-10
 key to mystical Bible II 536
 māntrikā-śakti & I 293
 mystery II 536-45
 occult meaning of ancient II 335
 our words &, influence our future I 93-4
 power of, great II 767
 power of the ineffable I 293
 sacred, of 7 letters universal I 438-9
 secret, & Prometheus I 195n
 seven vowels & II 569-70 &n
 tetragram contains ineffable II 557
 to, something limits it I 330
 "Nameless One." *See* Wondrous Being
- Nanda (Skt) or Chandragupta
 first Buddhist sovereign II 550 &n
- Nandi (Skt) sacred bull
 remained on White Island II 408
- Nannak, Nannar [Sumerian Nanna]
 Moon-god (Chaldean) II 139n
- Nan-Schayn (Nan Shan Mts)
 ancient civilization in eastern I xxxiii
- Naphtali (Heb) son of Jacob
 Capricorn or I 651
- Napoleon, reply of Laplace to I 498
- Nara (Skt) man, & Nārā [nārāḥ, Skt] water.
See also Nārāyana
 Brahmā's universe evolves out of central
 point II 31
 Nārāyana moves on I 457-8n; II 591 &n
 water as body of II 495n
- Nārada (Skt)
 appears in each root-race II 83, 323
 Asuramaya's work based on records of
 II 49
- Brahmaputra & I 413
 calculations of II 70
 cursed to incarnate II 585
 dialogue w Devamata II 566-8
 executor of universal karma II 48
 feudued w Brahmā, Daksha II 502
 first Adversary I 413
Gītā reference to II 48n
 leader of the gandharvas II 584
 leads men to become gods II 584
 "Mirror of Futurity" work of II 49
 reborn as a man II 82
 reborn constantly II 275n
 refuses to procreate II 82, 140n, 275n, 584
 son of Brahmā II 47-8, 82
 "strife-maker" I 413; II 171n
 Vedic rishi II 47-9, 82-3, 275n, 502
 virgin ascetic of every age II 323
- Nārada-pañcha-rātra* II 82
- Nāradya-Purāna*
 laws of celibate adepts II 82
- Naraka (Skt), Hindu hell II 98
- Naraksha. *See* Niraksha
- Naram-Sin (son of Sargon)
 built original Babylonian temple II 691
- Naras (Skt), centaurs II 65n
- Narasimha (Skt) man-lion
 avatar, slew Hiranyakaśipu II 225n
 Vishnu relates story of II 611
- Nārāyaṇa (Skt). *See also* Nara, Trimūrtil,
 Vishnu
 birth of, (universe) I 333-5, 345
 Brahmā permutation of I 431
 dwelt over (on) waters I 457-8n; II 578
 he who abides in deep II 495n, 591 &n
 invisible flame sets all afire I 626
 Krishna identified w Rishi- II 359
 Mover on the Waters I 64, 336, 345;
 II 591 &n, 765n
 personifies breath of Parabrahman I 64
 ray of Logos appears as I 80-1
 Śrī wife of II 76n
 transformed into substance I 7
 Universal Soul, Rā or I 231
 worshiped by Prachetases II 578
- Nargal(s). *See* Nergals
- Naros, Neros(es), Chald cycle I 655n; II 619
- Narrow-brained II 168 &n
 bred w she-animals II 184-5
- Narrow-headed II 161, 271
- Narthēx (Gk)
 candidate's initiation wand II 518
 Prometheus hid stolen fire in II 525

- Nasmyth, J. H., observed objects like willow leaves on Sun I 530, 541, 590
- Nāstika (Skt), rejection of idols I 279
- Nath [Nātha(s)] (Skt), "Lords" II 88
- Nation(s). *See also* Civilizations
 in all ages II 716
 American II 444
 ancient, knew of extinct monsters II 206
 astronomical cycles & fate of II 330-1
 cataclysms recorded by all II 787n
 clothe truth w local symbols I xxxvi
 deluge sweeps, out of existence II 351
 descended fr Lemuria II 768
 disappear w no trace II 743
 each, receives its own truth I xxxvi
 every, has its deva or spirit I 576; II 538
 extinct, near Tchertchen I xxxiii-iv
 karma maps progress of I 326
 many new, in 6th race II 446
 overlap each other II 433n
 predestination in history of I 641
 prehistoric, versed in science I 673
 rise & fall of, & writing II 442
 survival of fittest among II 330
- Nation*, New York (*Nature* in tx)
 criticism of Stallo I 483 &n
- National Cycles
 called karmic in East I 642
 within subrace II 301
- National Library of Paris
 Egyptian fragment in II 559
- National Reformer*
 Dr Lewins on cerebation I 297 &n
- Natura Animalium*, De. *See* Aelianus
- Natural Genesis*. *See* Massey, G.
- Natural History*. *See* Pliny
- Natural History Review*, Oliver on floral evidence for Atlantis II 322n, 727
- Naturalist* [*American Naturalist*], man, cross, carvings, South American I 322
- Natural Philosophy* [*Treatise on*]. *See* Thomson & Tait
- Natural Selection II 348, 426
 cannot originate variations II 299n, 648
 criticisms of II 185, 647-9, 654, 657, 696
 does not affect basic type II 737
 evolution not entirely due to II 728
 future prospects of I 600
 law of retardation & II 260 &n
 not an entity II 648
 only partially true II 734 &n
 de Quatrefages accepted II 662
 & Romanes' alternate theory II 647
 secondary cause only II 648-9
 super- II 260
 Wallace felt, inadequate I 107, 339; II 696
- Natura naturans I 412
- Natura non facit saltum, corroborated by esoteric science II 287, 696
 Darwin believed II 696
- Nature (cosmic, terrestrial)
 "abhors a vacuum" I 64, 343, 495
 aggregate of nature spirits II 732
 all, is consecrated I 578
 ancient & modern concept of II 369-70
 aspect of absolute consciousness I 277n
 author of, is nature herself I 489n
 behaves esoterically I 610
 belief in powers of II 592
 blind, unintelligent (science) I 587
 cannot be unconscious I 277n
 cause of phenomena I 2-3
 corporeal & spiritual I 464
 creative potency of, infinite II 153
 creative principle of, & pyramid I 317n
 creeps onward to perfection I 185n
 deceitful on physical plane I 610
 deceptive appearance of II 475
 dhyaṇi-chohans enact laws of I 38
 dies only to be reborn I 149
 ether-matter-energy or I 668
 ever-becoming I 250, 257n
 everything organic in I 281, 626n
 feminine I 5
 forces of I 145-7, 506-23
 geometrizes I 97
 good, evil, suffering in II 475-6
 ground plan of II 737
 higher, in bondage to lower II 109-10
 humanities &, altered (*Enoch*) II 533-4
 inseparable fr the Deity I 489n
 invisible worlds behind veil of I 284n
 is an egg fructified I 65
 Jews profaned symbols of II 471
 makes certain unions sterile II 195-6
 makes "jumps" (Huxley) II 696
 man should be co-worker w I 280
 mechanical forces of, a fallacy II 298
 monads & I 619, 633
 motion never ceases in I 97, 257
 moves in cycles II 443, 261
 mysteries of, & "4320" II 73
 mysteries of, recorded fr beg I 612
 never creates without purpose II 298
 never leaves an atom unused II 170
 never proceeds by jumps II 195, 445
 never repeats herself I 184n; II 700
 no inorganic or dead matter in I 507

- nothing is outside of II 194
 Pan (god) is II 389n, 510
 Pascal on God & I 412
 physical, correlation of forces I 185n
 physical, illusory II 475
 powers of, are entities I 106, 554
 prakriti & I 256; II 65
 principles of physical, diagram II 593
 progressive march of I 277
 religion is silent worship of I 381n
 rent in veil of, by 1897 I 612
 running down of, refuted I 149-51
 secrets of, public in 3rd race II 319
 septenary division of II 574
 seven forces of I 139; II 631-2
 seven mysteries of I 310
 Space &, are one I 555n
 spirit &, form our illusory universe II 36
 time confirms judgment of II 451
 triple evolutionary scheme in I 181
 unaided, & prehuman monsters II 634-5
 unaided fails I 181-2; II 55-6, 102-3, 269
 under sway of karmic law II 446
 unity of I 276
 unseen principle throughout all II 555
 utilizes everything II 700
 Zeno on, as a habit II 159
- Nature (human)**
 psychic & rational II 275
 spiritual, overcomes physical II 499
- Nature (magazine)**
 Ball, Sir A., on Moon II 64 &n
 Crookes' *Address* I 111n, 581-6
 Huxley on Atlantis II 780-1, 784
 Lodge on metaphysical arguments I 488
 Siemens on Sun's heat, etc I 102n
 Stallo, criticism of I 483 &n
 Thomas, Professor, on Australians II 729
- Nature Spirits.** *See also* Elements
 countless kinds, varieties I 221
 fathers or lower angels are II 102
 intervene in all phenomena I 147
 materialism prevents belief in I 276
 nature an aggregate of II 732
 psychic, or elementals I 146-7, 221
 work on model of dhyānis I 225
- Natürliche Schöpf.* *See* Haeckel, *History of Creation*
- Naudin, Charles Victor**
 on Adam as asexual II 119-20
 critique of sleep of Adam II 181
 critique of theory of blastema II 120
 scientific hypotheses & II 646
 Naulette Jaw. *See* Canstadt Man
- Naumann, Dr Alexander**
 — *Grundriss der Thermochemie*
 chemistry is atomic mechanics I 513
- Nautch-girls** [Nāchnīs of India]
 called Almeh in Egypt II 463
 same as Hebrew Kadeshuth II 460, 463
 Nautchnis. *See* Nautch-girls
- Nave.** *See* Navis
- Navel (of Earth)** II 401n
 Ark corresponds to II 461
 currents stored in II 400n
 lotus in, of Vishnu I 379; II 31, 472
- Navigation**
 aerial I 560; II 426-7
 Hindu, older than Phoenician II 406
- Navis (Lat)** ship
 initiation & II 462
 yoni & Ark of Covenant II 463
- Naya (Skt), harmony, conduct** II 528
- Nazar, Nazarite (Heb)** ascetic
 Moses was II 465n
- Nazarenes** [also Nasoraeanes] (Gnostic)
 echo the SD II 96n, 150
 followers of true Christos I 198n
 had keys to mystery-language I 310-11
 Ialdabaōth or Demiurge II 243
 many of, initiates II 96n
 mystic Christians, initiates I 194
 opponents of later Christians I 198n
 philosophy of I 197
 religion of I xxxv
 re spirit as fem & evil I 194-6
- Nazesmann.** *See* Naumann, Dr A.
- N'cabvah** [Neqēbāh] (Heb)
 tau cross became, in 5th race I 5
 yoni or II 467
- Neanderthal Man**
 of earliest Paleolithic age II 724
 not missing link (Huxley) II 686n
 skull of, not apelike II 193n, 729
 skull of, of average capacity II 686n, 687
- Nebat-Iavar bar Iufin Ifafin (Nazarean)** I 195
- Nebelheim (Ger).** *See* Niflheim
- Nebo [or Nabu] (Chald)** god of wisdom
 creator of 4th, 5th races II 456
 Nabō in Greek II 455
 name given initiates II 210n, 211
 overseer of 7 planets II 456
 son of (Bel-) Merodach II 210n, 211
 Son of Hea or Ea II 477
- Nebonidus, Babylonian king** II 691
- Nebuchadnezzar the Second** II 453
- Nebula(ae)** I 102-3, 131, 205n
 collision of, & rotation I 500

- condensation of, (Hindu) II 253
 in elemental dissociation I 588
 fiery whirlwind 1st stage of I 22
 Fohat sets, in motion I 84, 673
 fusion of matter of I 505
 gaseous, self-luminous I 588
 Laplace, Kant on I 149-50n
 matter of, unknown I 505, 595
 milk, curds & congeries of II 321
 occult cause of rotation of I 97-8n
 resolvable, irresolvable I 250, 543, 595, 598
 &n
 star is condensation of I 595-6
 suns, planets start as I 22
 Wolf on, & primitive chaos I 598-9
- Nebular Theory I 500, 505
 adepts on I 590-7
 Alexander confirms I 588
 beginnings of rotation & I 97n
 discussed I 588-600
 Herschel's I 590
 Humboldt on I 497n
 Kant's, close to esoteric doctrine I 601-2
 Laplace, Faye on I 588, 591-3
 modern, variation of Laplace's I 597
 of planets fr Sun denied I 101
 Spencer criticizes I 600
 what, is not (Winchell) I 599-600
- Necessity. *See also* Cycles
 all universes sons of I 43
 Egyptian cycle of I 227; II 379
 gods pass thru Circle of II 303
 universe of, & accidents II 648
- Neck (of Earth), land emerged fr II 401 &n
- Necromancer, serpent & II 209
- Negritos, descent of II 195-6n
- Negro(es) II 780. *See also* African
 "anthropoids" & II 717n
 Aryans, Mongols &, fr same ancestors
 II 607n
 Blake on II 725
 Central American monuments & II 790
 race apart (Broca, Vivey) II 725
 skulls like those of, in Austria II 739
 survivors of hybrid 4th race II 723
 types found in ancient Europe II 744
 wide gulf betw, & apes II 677-8
- Negroids, fr anthropoids (Huxley) II 315n
- Nehhaschim [Nehāshim] (Heb), Serpents'
 "Works" or magic (*Zohar*) II 409
- Nēhushtān (Heb)
 Hezekiah calls brazen serpent II 387n
- Neibbān (Burmese), nirvāna I 38 &n
- Neilos, Nil, Nīla (Indus R). *See also* Nīla
 numerical value of I 390; II 583
 true meaning of II 417-18
- Neith (Egy) Queen of Heaven
 brought forth, not begotten I 399
 Christ-Sun clothed in I 393
 as the Moon radiates the Sun I 393
 other half of Ammon II 135
 wife, mother, sister I 396
- Nemean Odes. See* Pindar
- Nemesis (Gk)
 cycles, karma & I 641
 karma &, compared II 305-6n, 421
 karma-, discussed I 642-3
 karma-, law of retribution II 304
- Nemesis, Hymn to*, by Mesomedes II 305n
- Nemi. *See* Nimi
- Neolithic Man, Men II 675, 739. *See also* Cave
 Men
 cannibal II 715, 716n, 723
 caves of, & Atlantean survivors II 352
 forerunner of Aryan invasion II 716n
 lake-dwellers II 716
 Paleolithic man & II 686 &n, 715-16 &nn,
 722-3
 in Palestine, were nephīlīm (giants) II 775
 remains of, in Kent's Cavern II 724
- Neophytes, Chrēsts or II 562
- Neoplatonism
 Christian Gnosticism added to I xlv
 Neoplatonist(s) I 611
 archetypal ideas of I 281n
 bound by oaths of secrecy II 763
 bright period ended w I xlviv
 Chaldean religion & II 541
 Clement defected fr II 279-80 &n
 divided man into 4 parts II 602-3
 Hermetic books edited by I 675
 infl of Buddhistic theosophy on, (King) I 668
 Jewish, used microcosm as man I 283n
 Mysteries, discipline, virtue I xxxv
 seven rectors of world I 409
- Neopythagoreans
 decimals known before the I 361
- Nephesh (Heb). *See also* Astral Body
 breath of life I 212
 -chiaah [hayyāh], living soul I 226n
 garment of II 315
 Gnostics get, fr Asia [ʿAsīyyāh] II 604
 Ka (Egy) or, (Lambert) II 633
 lower or 1st Adam had only II 162, 456
 lower, united w gūf II 457
 Michael, Samael proceed fr II 378
 mind, manas or I 242-5

- rūah must unite w I 193
vital soul, not spirit I 225, 633n
- Nephilim (Heb) giants
angels beget II 293
in *Genesis* II 61, 775
satyrs &, descend fr man & animal II 755
term refers to 3rd race II 279
theosophy fr the, (Pember) II 229n
transl "hairy giants" (Bible) II 755
- Nephtys, Nephthys (Egy) Moon-goddess
as wife, mother, sister I 396
- Neptune (planet)
not one of 7 sacred planets I 575
relation to solar system I 102n, 575
satellites of I 101-2, 149-50n, 575, 593
- Neptune (Roman god). *See also* Poseidon
Atlantean island sacred to II 408
called Chozzar II 356, 577, 578
congratulates Noah I 444n
divided Atlantis II 406n, 765
god of reasoning (Ragon) II 796
Hindu Idaspati, Nārāyana, etc II 765n
Nereus aspect of II 578, 766
Poseidon- & Aether I 464
Poseidon-, dolphin vehicle of II 577
saves Latona II 771n
symbol of Atlantean magic II 356
titanic strength of 4th race II 766
Varuna like, riding leviathan II 268n
Varuna reigns as II 65
water, Varuna or I 462
- Neqēbāh (Heb) I 5; II 467
- Neras. *See* Naras
- Nereids (Gk) nymphs of the sea
goats sacrificed to II 579
Nereus & II 766
- Nereus (Gk)
one aspect of Neptune II 578
Poseidon, 4th race & II 766
- Nergal(s) (Nargal in tx, Bab)
Chaldean, Assyrian chief of magi II 213
nagals & II 182
nāgas & II 213, 628
- Nergal-Serezer [Sharezer] (Bab), Nagal
[Nagual] & Nargal [Nargal] fr II 213
- Nergas II 2. *See also* Nergal
- Neriosengh, transl of the *Yasna* II 758
- Neroses. *See* Naros
- Nerve(s). *See also* Vibration
-cells II 670-3
-centers of Sun I 540-1
-centers of Sun I 540-1
currents I 293
-force I 454, 508, 531, 566n, 633
in lower kingdoms I 49
Nerve-Aura (of occultism) II 298n. *See also*
Nervous Ether
aspect of all-pervading Archæus I 338n
Nervous Ether I 531-2, 537-40. *See also*
Archæus, Nerve-Aura
animal spirits of Descartes II 298
descends via sushumnā ray I 537
energy behind matter I 603
of one may poison that of another I 538
Richardson's I 508; II 298n, 654
too much, leads to disease I 538n
vital principle or I 634
- Nervous Fluid
exuberance of, & mediums II 370n
liquor vitæ of Paracelsus I 532 &n
- Nescience, or avidyā I 7
- Neshāmāh (Heb)
clothed in bundle of life II 315
Egyptian intellectual soul & II 633
Gnostics get, fr Briah [Beriah] II 604
highest soul or spirit II 457
inspirations of I 245
Michael, Samael proceed fr II 378
spirit, ātman or I 242, 243, 244
- Nether World
brass symbolizes I 364n
Hathor another aspect of I 400n
Hindus call America the II 446
lords of, & white vs black magic II 427
our Earth or II 98
poem on I 475; II 643
womb of life I 364n
- Netzah (Heb), globe E of Earth I 200
- Neumann, K. E., Chinese visited New World
[Lassen] II 424n
- Neutral Center II 261, 731
center between planes I 148
Keely's center I 556-7
laya-center or I 155-6, 557
- New Aspects of Life and Religion.* *See* Pratt, H.
New Chemistry, The. *See* Cooke, J. P.
- Newcomb, Professor Simon
— *Popular Astronomy*
Earth's heat II 149n, 694
irresolvable nebulae I 543
Sun's heat loss, contraction I 84
- New Encyclopaedia.* *See* Rees, A.
- Newfoundland
continent once joined France & II 791
large cuttle fish found off II 440-1
- New Guinea II 7, 328
- Newman, Professor
Arismaspi inhabited the Ural II 416-17

- New Orleans, skeleton 57,000 yrs old II 352
 “New Philosophy.” See Bloomfield-Moore
- New Testament I 442n
 abyss betw OT & I 382n
 borrowed fr *Book of Enoch* II 482
 esotericism of writers of I 384
 light created God II 37
 not borrowed fr Hindus I xxxi
 OT &, fr same source I 115n
 phallicism in I 318
 plurality of worlds in I 607 &n
 reincarnation in II 111 &n
- Newton, Sir Isaac
 advocated corpuscular theory I 494-5
 gravitation & I 490-2, 494-5, 496n, 497-8
 ideas of, perverted I 484 &n, 491
 intelligences behind laws I 594
 Kant’s views solve problems of I 601
 personal working god of I 479
 profoundly religious I 492, 496n
 Pythagorean corpuscular theory I 484
 resisting ether & motion I 501
 space as a vacuum I 491, 494
 speculated on *Revelation* II 484-5
 Sun’s heat estimated by I 484n
 traces zodiac to Argonauts I 652
 world often needs repairing I 503
 would be idiot without manas II 242
 would have eaten his apple I 484
 — “An Hypothesis explaining . . .”
 all things originate in ether I 13
 — *Opticks*
 hesitated re gravitation I 496n
 plurality of inhabited worlds II 706
 thin vapors in space I 494-5
 — *Principia* II 674
 all-powerful Being of I 498
 Forbes’ [Cotes] Preface I 492
 gravity won’t explain everything I 490
 inertia a force I 511
 — “Third Letter to Bentley”
 agent causing gravity I 479, 490-1, 494
 subtle spirit moves matter I 490, 491
- New World
 already old when discovered II 213-14
 never connected w Atlantic island
 (Oliver) II 322n
 pātāla, nether world or II 446
 SD in, before Buddhism II 424n
 seeds of grander race in II 446
 senior to the Old World II 446
 settled by Scandinavians I 297
- New York *Nation* (*Nature* in tx)
 criticism of Stallo in I 483 &n
- New York Sun, World*
 attack HPB’s pyramid views I 317n
- New Zealand, part of ancient Lemuria
 II 223, 296, 788
- Nicaea, Council of II 279n
- Nidānas (Skt)
 desire to exist & I 44
 eternal, Oi-Ha-Hou I 93
 four truths & I 39
 series of, or causes, effects I 509
 teachings on, secret I 45
 twelve causes of existence I 38-9 &n
 various names of I 38n
- Nidhögg (Norse)
 gnawed World Tree I 211, 407
- Niflheim (Norse; Nebelheim, Ger)
 cold hell of Eddas II 245
 Helheim & II 774
 world matrix, astral light I 367
- Night(s). See also Pralaya(s)
 before Day in Creation II 59
 Day &, Castor & Pollux II 122
 Day &, 2nd Fundamental Prop I 17
 Days &, activity & rest II 545
 Homer on I 425
 sevenfold Days & II 756-60
- Night(s) of Brahmā I 3, 55; II 244. See also Days
 of Brahmā, Manvantara, Pralaya
 coming of I 371, 376-7; II 579n
 Days of Brahmā & I 17, 368-78
 duration of I 36, 240, 655-6; II 70, 505
 Father-Mother one during I 41
 Kārana alone during I 41
 Makara, Mīna (Pisces) & II 579n
 naimittika pralaya II 309n
 1,000 great ages in I 372
 pralaya applies to II 307n
 primary state of matter in I 103
 SD about our kosmos after I 13
 That & II 80
 Vamadeva Modelyār [Mudaliyār] on
 I 376-7
- Nihil (Lat) nothing, creation out of I 233n
- Nihilism, atheism, idealism II 651
- Nīla, Nīl, Neilos. See also Neilos
 blue mountain II 403n
 Indus R, explained II 417-18 &n
 Sun sets at foot of II 407
 Wilford mistakes, for Nile R II 405 &n
- Nilakanṭha (Skt)
 commentary on *Anugītā* II 496n, 567-8
 dead letter commentary of II 637n
 on sons of Virāja & Mānasa II 89-90
 on speech, mind & higher self I 94

- Nīlālohitā (Skt) blue, red complexioned form of Śiva I 457
 Ninth or Kumāra Creation & II 106
 Rudra as a kumāra II 192n
 Nile River. *See also* Neilos
 delta II 8, 368, 746
 Ethiops, Nil, Nīla & II 417-18
 five crocodiles in celestial, expl II 580
 Great Deep, water or I 319
 Horus fr lotus of celestial II 472
 Indus confused w II 417-18 &n
 kabbalistic I 381
 Moses rescued fr I 319 &n; II 428
 number of, is solar year II 583
 Osiris-Isis stopped flooding of II 366
 Osiris symbol of I 390
 periodical rising of II 429
 soundings in valley of II 750n
 Willford mistakes, for Nīla Mts II 405 &n
 Nilgiri Hills [Nīlgiri] (Skt)
 Moola Koorumba of II 445
 Nilson, elemental bodies of I 547
 Nilsson II 749
 Nimi (Skt) son of Ikshvāku
 rishis create his successor II 524n
 Nimitta (Skt), the efficient cause I 55, 370n
 Nimrod(s) (Heb)
 Akkad capital of I 319n
 Atlanteans prototypes of II 272, 279
 Chaldean giant Izdubar [Gilgamesh] II 336
 epic of Assyrian tablets II 353
 governor of Babylonia (Mas'ūdī) II 453
 not wicked giant II 375
 Nine
 Aryan Hindu explanation of I 114-15 &n
 decimal system of I 361
 in Egy cat symbolism II 552 &n
 figures & zero form universe I 99
 kabbalistic symbolism II 217
 number of male generative energy I 114;
 II 217
 occult value of I 76
 sacred number of being II 622 &n
 svabhavat is 1 & nine I 98
 various symbols of II 580-1
Nineteenth Century Magazine, The
 on the Deluge II 353-4
 Gladstone in II 252n, 766-7, 770
 Nineveh
 library at II 692
 Oan or fishman of I 653
 Tahmurath founded II 397
 Ninth or Kumāra creation I 75, 456
 Niobe (Gk), story of II 771-2 &n
 Nipoor [Nippur] or Niffer (N Bab)
 center of black magic II 139n
 Nippang (Chin), liberation I 38n. *See also*
 Moksha
 Niraksha (Skt), place of no latitude II 401-2n
 Nirguṇa (Skt) without attributes
 Parabrahman or I 62
 perfection II 95
 Nirmānakāya(s) (Skt)
 beyond illusion, no devachan II 615
 Boehme nursling of I 494
 human forms created for II 652
 maruts one name given to II 615
 may possess mediums I 233n
 muktas who help world I 132 &n
 fr other manvantaras II 93-4
 sacrificed selves for 3rd race II 94, 201
 siddhas or II 636n
 spiritual-astral remains of II 255n
 Nirmathya (Skt), & fire by friction I 521
Nirukta
 sushumnā ray lights up Moon I 515n
 Nirupādhi (Skt) without attributes. *See also*
 Nirguṇa
 Purusha-prakriti in pralaya I 582
 Nirvāna (Skt) II 204. *See also* Devachan, Para-
 nirvāna
 ākāśa &, objectively eternal I 635
 aspired to by kumāras II 243
 devachan & I 173
 dreamless sleep & I 266
 Enoch, Elijah attained II 532
 Epicurean Indolentia & I 577n
 five becomes 7 in II 580
 four paths to I 206
 individual pralaya I 371
 laya a synonym for I 140, 289 &n
 man loses self in I 570
 maruts renounce II 615
 men can reach II 246
 merging w Alaya is not I 48
 monads not reaching, fate of II 57 &n
 nirmānakāyas, elect, renounce II 281-2, 615
 no, for men without personal egos II 610
 passage of spirit to Be-ness I 193
 post-manvantaric I 373; II 491
 promised land or I 568 &n
 qualifications to enter I xix; II 81
 reached by Buddha II 532
 reached by suffering II 81
 Sabbath or I 240; II 491
 scholars misunderstand I xxi, 266
 seven paths to I 38-9
 thread of radiance dissolves in II 80

- turiya samādhi or I 570
 vanishing point of matter I 177
 various names of I 38 &n
- Nirvāṇī(s) (Skt)
 highest, start manvantara II 232
 returning II 79-80, 232
 spirits of men becoming I 240
- Nishāda (Skt), element of sound I 534
- Nissi, Babylonian god II 5
- Nitatui [Nitatni] (Skt), a Pleiad II 551
- Niti (Skt), parent of harmony II 528
- Nitrogen II 158-9, 592-3
 air element & I 253-4
 correlated w linga-śarīra II 593
 discovered by “quack” Paracelsus I 297
 Earth-born cement I 626
 noumena of II 592
 oxygen, hydrogen & I 623; II 592
 properties of II 593
 in protoplasm I 637n
- Nitya (Skt) eternal, continuous I 69
- Nitya Pralaya (Skt) perpetual dissolution II 69n
 applies to all beings II 309-10n
 in *Bhagavata-Purāna* I 371
- Nitya Sarga (Skt) constant creation II 309-10n
- Niza, Marcos de, describes 7 cities II 35
- Nizir, Chaldean mountain II 145
- Noachidae, Hindus perverted, II 142
- Noah (Heb). *See also* Ark, Deluges, Floods,
 Manus, Vaivasvata, Xisuthrus, Yima
 Adam, Jehovah & I 444
 American, Humboldt on II 141
 Atlantean Titan II 265 &n, 390
 Bel &, preceded Adam II 144
 black raven of, symbol of pralaya I 443
 Chaldean Nuah is II 145, 463
 Chinese, or Peiru-un II 365
 Cosmas Indicopleustes on II 399
 creative law forming Earth II 595
 deluge of, late Atlantean II 69n, 774
 deluge of, not univ deluge II 4
 feared coming catastrophe II 534
 female, or Nuah, Ashtōreth II 462-3
 flood of, not Central Asian II 141
 flood of, zodiacal allegory II 353
 Hanokh gave astronomy to II 532
 heir to Enoch's wisdom II 532n
 Jah- II 595-6
 a just man II 392
 Kabir or Titan II 390
 Melchizedek or II 391
 name contains story of II 335
 new man of new race I 444
 offspring of, saviors & magicians II 222
 one w Saturn II 142n
 pithecoïd, of science & 3 sons II 655
 prayed before Adam's body II 467
 Root- & Seed-Manu II 597
 śishta, the human seed II 596
 sons of, & population II 453
 spirit falling into matter II 145
 story explained I 444n; II 468
 symbol of fifth race II 532, 597n
 theogonic key to II 595
 three sons &, are quaternary II 597n
 three sons of, last 3 races II 397
 took creatures by sevens II 35
 Vaivasvata, Xisuthrus as II 222, 265, 306-7,
 309, 314, 597, 610
 version of Samothracian mystery II 360n
 war of gods, giants & II 222
 -Xisuthrus is 3rd race separated II 397
 Yima same as II 610
- Nobeletb' Hokhmab* [*Novelēth Hokhmāb*] (Heb)
 worlds created by delight II 126
- Nod [Nōdh] (Heb) Land of (*Gen* 416)
 Cain goes to, & marries I 324n; II 286, 394
- Node(s)
 aspects & I 320
 dragon, serpent symbol of I 403
 Moon's, in Hindu astronomy I 7, 661-3; II 76
 term used now in botany I 320
- Noῦτος (Noētos, Gk)
 intelligible (deity) I 365, 461
- Nofir-Hotpu (Egy)
 or Khonsoo, Lord of Thebes II 464
- Nome, Egy city [district], gods of I 675
- Nominalist(s)
 arguments re motion & God I 3n
 medieval, & occult philosophy I 274
- Non-Being
 Absolute Being & I 16, 53, 54n, 88, 193
 dark mystery of I 2
 eternal, & the One Being I 45
 pure spirit lost in Absolute I 481
 state of universe when asleep I 54-5 &n
 “The Non-Defined Forces.” *See* Rochas
 d'Aiglon
 “None has ever lifted my veil”
 Isis inscription at Saïs I 393
- Nonentity
 bond connecting entity w II 176, 579
- Nonnus (Gk poet), *Diomyssiaca*
 Phlegyae (Atlantis), sinking of II 144
 Semelē carried to heaven I 400

Nonseparateness

- of all things, active, passive I 68
- of divine & human II 568n
- of everything fr Absolute All II 384n
- of higher self fr One Self I 276
- of man's ego fr universal ego I 130-1
- Noo. *See* Nu
- Noor Illahee, light of the elohim II 514n
- Noot. *See* Nüt
- "Nor Aught nor Nought . . ." *See* *Rig-Veda*
- Norberg, M. *See* *Codex Nazaraeus*
- Nordenskiöld, Nils Adolf Erik
 - on islands w fossil sheep II 773 &n
- Nork, F. N. [pseud of Selig Korn]
 - Ararat for Arath [erets] Earth II 597
- Norns, Norse goddesses II 520
- ravens of Odin whisper to II 100
- Norse. *See also* Scandinavia
 - cosmogony I 427
 - giants, dwarfs in, myths II 754
 - gods of the II 283n, 754
 - legends II 97, 100, 283n
 - mundane tree I 211
 - mythology on axial changes II 535
 - mythology on man II 97, 754
 - prophecy about 7th root-race II 100
 - three, goddesses II 100
- North (direction)
 - ankh cross & II 547
 - evil comes fr, & West I 123
 - gods, myths fr II 774n
 - Kuvera (Kubera) guards the I 128
 - Sabean worship & II 362
 - Toum is, wind & spirit of West I 673
 - we curse the, wind (Ambrose) I 123
 - yellow corn depicts, (Zuñis) II 629
- North America
 - colossal ruins in II 337-8
 - egg symbol in I 366
 - mystery language of I 308
 - rocking stones in II 342n
- North Pole. *See also* Aurora Borealis
 - cap of, will never perish II 372n, 401, 403
 - Capricorn once at II 431
 - ever green continent at II 12
 - fohatic forces at I 204-5
 - fountain of life at II 400n
 - heaven, mountain or II 357
 - heaven of Lemurians' progenitors II 274
 - Hyperborean continent & II 7, 274
 - legends re, continent II 138n, 398-9, 400n, 401
 - passing of, to South Pole II 360
 - pole of ecliptic & II 431
- region of, & Meru II 326-9, 357, 403, 785
- separated fr continents II 138n
- serpent in *Vendidad* II 356
- source of good influences II 400n
- Sun dies for 6 months at II 769n
- upper station of gods II 404
- Norway, Norwegians
 - ancient records of, (runes) II 346n
 - discovered America I 297; II 424n
 - & Greeks on Hyperborean continent II 11-12
 - has risen 200-600 ft II 787n
 - lemmings of II 782
 - part of early northern continent II 423-4
 - part of Lemuria, Atlantis II 402, 775
 - severed part of Arctic land II 399n
 - sinking of Lemuria began in II 332-3
 - "Norwegian Lemming . . ." *See* Crotch, W.
- Norwich, Mackey adept of II 362n
- Notes, 7 of the scale I 534; II 492, 602. *See also* Keynotes
- Notes and Observations . . .* *See* Gregorie, J.
- "Notes on Aristotle's Psychology . . ." *See* Rigg
- Notes on the Bhagavad Gītā.* *See* Subba Row
- No-Thing
 - Ain-Sôph or Absolute, endless I 214
 - Dābār & I 350
 - God is I 352
 - symbol of circle & II 553
- "Nothing can come from nothing." *See* Lucretius
- "Nothing is created, only transformed" I 570
- Nothingness, Abyss of, is divine Plenum I 148
- "Notice on Buddhist Symbols." *See* Hodgson
- "Not Ready," expl II 161, 167, 168, 171
- Notre Dame de Paris
 - dragon on portal of II 207 &n
 - planets, elements, zodiac & I 395
- Nott, J. C., & Gliddon, G. R.
 - *Types of Mankind*
 - Agassiz' Intro re polygenism II 610-11
- Nought (zero). *See also* Circle, Zero
 - or circle, plane above number II 574
 - no-thing or infinite & all II 553
- Noum. *See* Khnoom
- Noumenon(a, oi, al)
 - ākāśa the, of ether I 255
 - consciousness is pure, of thought I 14-15
 - of electricity I 531
 - of the elements I 218n, 522; II 273
 - of every force intelligent I 493
 - First world realm of I 119
 - Fohat as, of cosmic substance I 148
 - of the four elements II 592

- of hydrogen II 105, 112
invisible powers as II 517-18
known to initiates I 535n
of matter, atoms I 57
mūlaprakriti, of prakriti II 65
nature's imponderable forces II 273
phenomenon & I 38, 45
Self, of personal ego I 129
spiritual fire & II 113
substance the, of matter I 329
tanmātras, of elements I 572n
of the "Three in One" II 113
unmanifested or II 24
- Noun (Egy). *See* Nūt
- Nous (Gk, Gnos) spiritual mind
angle of Gnostic square II 573
in close affinity w Good II 25
created by Abraxas I 350
dominates after 3½ races II 110
enters matter & agitates it I 451 &n
higher, divine wisdom I 197n
matter-moving, pervades all I 51-2
mundane intelligence (Anaxagoras) I 50, 451
Plato on II 554
Propator & I 349
Psyche & I 197n; II 134n, 377
Pymander as I 74
quaternary & II 599
- Nouter, Nouti [Nutar, Neter] (Egy) a god
generic name never personal I 675
Nouvelle Recherches . . . *See* Lartet, É.
- Novalis [pseud for F. von Hardenberg]
on man's body as a temple I 212
- Novaya Zemlya, & glacial sea II 398
- Nu (Egy) I 353, 437. *See also* Nūt
- Nuuh
Chaldean Noah II 145
female Noah or Ashtōreth II 462-3
- Nubia, Aryans reached Egypt thru II 746
- Nucleole(s)
part of Absolute II 33
of superior world I 213
- Nucleus, Nuclei
astral form &, of cell II 117
central, of snow crystals II 594
of cosmic matter in space I 203-4, 609
of future man II 188
periodical & finite II 33
spheroidal, & 3rd race egg II 166
Sun, of Mother Substance I 290, 540
- Nuctemerom*. *See* Apollonius of Tyana
Nuctemerom of the Hebrews, 12 hours in I 450
- Numa*. *See* Plutarch, *Lives*
- Numa Pompilius (2nd Roman king)
circular religious prostration & II 552
- Number(s). *See also* Decad, Duad, Four, One,
Sacred Numbers, Seven, Three
- Arab, fr Hindustan I 361
basis of Pythagoreanism I 433-4
celestial, of China II 35
of creation II 39
five II 575-6
four a sacred number I 88-9 &n
432 & 4320 disc I 655-6; II 73-4, 624
geometrical symbols of II 36
geometric relations & I 639
God is a, endowed w motion I 67
harmony of, in nature II 622
of the hierarchies I 119, 213, 221
how circle becomes a I 99
identical, in Egypt, America, etc I 323
IO first decimal II 463
is an entity (Balzac) I 66-7
Jevons explains thru I 430n
Jewish Deity II 539, 543
Kabbala & II 39-41, 539, 560
key to esoteric system I 164
language older than Egyptian I 322
limited, of monads I 171
mystical, & Masonry I 113n
no, a circle II 574
odd & even, discussed II 574-6, 602
One, & No-Number I 86, 87-8, 94, 98
1065 explained I 89-90
phallic w Jews II 463, 467-8
Proclus & self-moving II 552
Pythagorean, symbolic I 361, 433-4, 460
relation betw gods & II 575
reveal intelligent plan in cosmos II 73-4
sacred, in scriptures I 66-7, 89-91; II 551-3,
580
secrecy re I 170
seven a compound of II 582-4, 598
significance of II 574-6
the 10, in double triangle II 592
31415 discussed I 88-92
unequal, please gods (Virgil) II 602
universe built on I 88-92, 98-9
- Word, Logos begets I 67n
- Number of Creation, in Book of Al-Chazari
II 40. *See also* Ha-Levi
- Numbers* (Bible)
Anakim (giants) II 336
brazen, fiery serpents I 364 &n, 414;
II 206n, 387n
crucifying against the Sun II 558
seventy elders or planets I 576

Numerals. *See also* Numbers

Chinese cosmogony & occult I 440-1

Hebrew I 320

origin of decimal I 361, 427

science of I 89-92

two kinds of I 66

Numerical

ancient, mysteries II 564

Book of Dzyan, values in I 434

cosmogony &, facts I 170, 206

Hebrew, system fr Phoenicia II 560

interpretation of *Genesis* I 264

Patriarchs as, symbols II 391

sexual separation &, values I 114n

system of universe I 119

values of biblical names II 536

values of var beings I 89-91, 90n, 114, 131, 213

Nun (Chaldee)

Joshua son of, or Fish I 264

'nun-ah Sabah or I 394

Nuntis [Nuntium] (Lat), or Mercury II 28

Nuraghi[e], prehistoric Sardinian buildings of

Atlantean origin II 352

Nursery

of conscious, spiritual souls I 218, 573

for future human adepts I 207

Nursling of Nirmānakāyas (Boehme) I 494

Nūt, Noot, Noun, Nout, Nu (Egy)

celestial river, Deep, chaos I 312

defunct crosses, to Tiaou I 228

expanse of heaven I 229

Nu &, cosmic duad I 353, 437

Tum or Fohat born of I 673 &n

Nutation (oscillation of axis)

climate &, (Croll) II 314

Nutrition, of foetus II 131

Nux. *See* Nyx

Nyam-Nyam (African pigmies)

once a mighty race II 445

side by side w "giants" II 754

Nyāya (Śkt) school of philosophy

atoms of the I 335

nimitta & upādāna defined in I 55, 370n

Nying-po (Tib), Alaya or I 48

Nympaea Lutea (yellow water-lily) II 440

Nymphs II 175, 519, 614. *See also* Apsarasas

Nyx (Gk, Nox in Lat)

Erebos &, give birth to light I 110

O

- Oannes (Chald) biblical Dāgōn II 139n
 described by Sayce II 226
 Ea (wisdom) prototype of II 503
 leaves waters to teach wisdom II 495n
 man-fish I 264, 345, 394, 654; II 54, 139n
 taught Babylonian writing II 226
 taught early man I 345; II 190
 Triton much like II 578
 world created out of water I 345
- Oannes-Dāgōn (Chald)
 Demiurge II 5
 seven divine dynasties & II 366
- Oasis I xxxii
 Gobi, remnant of inland sea II 220, 502-3
- Ob (Heb), evil fluid of sorcerers I 76n
- Ob, or Aub (Heb), serpent or circle I 364n
- Obelisk(s)
 in America II 430
 Christians destroyed I xli
 Herodotus on, at Saïs II 395-6
 symbolize 4 cardinal pts I 125
- Object, subject, sense, etc I 329-30
- Objectivization of Forms I 282
- Obliquity, of ecliptic II 408, 726
- [O'Brien, H.], *The Round Towers of Ireland*
 "Budh" signifies male organ I 472
- Obscuration II 703. *See also* Pralaya
 absolute, or ātyantika pralaya II 309-10n
 described I 172n; II 660n
 Mars, Mercury & I 165
 one hemisphere awoke fr II 309
 pralaya also applies to II 307n
 betw rounds I 159, 161; II 47, 704-5, 713n
 of spirit in evolutionary cycles II 732
 temporary II 705n
 betw 3rd & 4th rounds I 182
- Observations of Bel, The* (Chald astron work)
 dates Babylonia 4700 BC II 693
- Observatory, The*
 star changing into a nebula I 596
- Occult. *See also* Esoteric
 anthropology & human eye II 295
 arts & sorcery I xl
 chemistry approaching the I 544
 cosmogenesis, number symbol of I 321
 doctrine based on 7 sciences II 335
 doctrine on races guarded II 693
 doctrine synthesis of 6 Indian schools I 269
 forces in nature I 672
 inertia greatest, force I 511
 interpretation II 112n
 Keely's, ideas on color & sound I 564-5
 knowledge & lunar mysteries I 228n
 law concerning silence I 95
 law of dynamics I 644
 laws & phenomena I 488n
 metaphysics II 116
 mysteries seldom divulged I 558; II 124
 mysticism II 33
 philosophy & modern science I 586
 powers in nature II 74
 scientific imagination approaching II 137n
 symbolism II 335
 teachings confirmed by science I 624
 theories key to embryology I 223
 training & spiritual perception II 288
 treatises on 7 manus II 308
 version of *Vishnu Purāna* II 58-9
 virtues of number seven II 312n
- Occult Ages, 30 crores or three 300 million-
 year cycles II 52n
- Occult Catechism. *See* Catechism
- Occult Fraternity. *See also* Adepts, Brother-
 hood (The), Esoteric School, Initiates,
 Masters, Occultism, Teachers
 secret libraries of I xxxiv
- Occultism II 68n, 77, 117, 119. *See also* Esoteric,
 Esotericism, Secret Doctrine
 on ākāśa I 487, 536-7
 all matter is living I 280-1
 astral shadows teaching of II 46
 atoms called vibrations in I 633
 atoms not uniform I 512-13
 attraction, repulsion & I 497, 504, 604
 believes in divine dynasties II 194
 Cis-Himalayan II 48, 602
 condemns phallicism II 85
 contains all 7 keys I 318
 Darwinist theories not held by I 186
 differs fr materialism & theology II 449
 discerns life in every atom I 225n, 248-9,
 258, 260-1

- divulged every century I xxxvii-viii n
 does not accept "inorganic" I 248-9
 does not deny mech orig of univ I 594
 Eastern II 85
 Eastern student of II 47
 egg symbol in I 65
 electricity an entity in Eastern I 76
 on evolution I 186; II 259, 261-3, 657
 Father-Mother one w ākāśa in I 75-6
 force & motion I 512-13
 infinite divisibility of atoms I 519-20, 605
 on invisible worlds & beings I 604-8
 jars nerves of some people II 650
 Jews knew little about divine I 230
 many substances, names in I 510
 matter in I 487, 489, 514
 mechanicians behind elements I 594
 more logical than science I 154
 motion law of I 97
 Nārada deva-rishi of II 48, 82-3
 natural selection not enough II 696
 never separates force & matter I 512, 633-4
 no above or below in I 605, 671-2
 nothing is created I 570
 nothing is outside nature II 194
 on the one element I 549
 origin of life-essence in Sun I 540-1
 orthodoxy views, as work of devil II 795
 our, is of Central Asia II 565
 pantheistic I 317, 569
 persecuted by Roman Church I xlv
 practical, & geometric figures I 430
 practical, & phenomena I 82 & n
 pre-Christian mystics practiced I xl
 public views, as superstition II 795
 repudiates special creation II 157
Rig-Veda corroborates II 606
 science &, discussed I 477-81
 science drawn into maelstrom of I 124
 science must compromise w I 496
SD written for students of I 23
 secret books of II 51
 self-defense of II 649
 senses develop fr within outward II 295
 seven is scale of nature I 656n
 sorcery, Christianity & I xl
 soul of science I 634
 space oldest dogma of I 9-10n
 spontaneous generation II 718-19
 substantial nature of light I 483-4 & n
 on the Sun I 530-2, 540-1
 supported by universal tradition II 194
 three "First-born" & hydrogen, oxygen,
 nitrogen I 623
- three kinds of light in II 37-8
 three standpoints of II 335
 time will vindicate II 718
 unity of ultimate essence I 120
 universal unity 1st dogma of I 58
 why secrets of, are guarded I 558
 Occultist(s) II 11, 38, 46, 92
 accused of devil worship II 370n
 agree w Vedāntins on pantheism I 8
 arraigned by public opinion I 298
 astral light & II 409
 author of nature is nature I 489n
 believe in cosmic entities I 106
 Bible wisdom grasped by I 316
 Brahman & II 72
 Christian theology & II 70
 deals w cosmic soul, spirit I 589
 defend ancient gods fr slander II 354
 disregard scorn of science II 725
 duggaship & II 221n
 Eastern, & kabbalists I 230, 234n, 243-5, 374
 Eastern, objective idealist I 615
 endow creation w mental life I 627
 on esoteric philosophy II 3
 in every age I 484
 on evolution & involution II 294
 expound ancient traditions I 287
 feel & see spirits II 370
 force resides in the atom I 511-13
 God no-being, no-thing I 352
 have no quarrel w facts of science I 636-7
 have right to present views I 600
 Indo-Aryan II 8
 inorganic strange word to I 340; II 672
 intelligent law pointed to by I 139
 Keely an unconscious I 557
 light of spirit & matter to I 481
 magic feats of II 179
 matter of I 515
 medieval I xliii n
 myths have meaning for II 138-9
 opposes dead-letter interpretation II 202
 Paracelsus an I 263
 perceive "creators" II 158
 physical nature illusory to II 475
 properties of Moon known to I 156
 prophecies of I 646-7
 recap of embryo known to II 187
 reject gravity of science I 604
 revelation is fr finite beings I 9-10
 scientists & I 483
 sees in every force its noumenon I 493
 seven modes of interpretation I 374
 spirit & ātman I 226n

- study septenate of matter II 592
 Sun vehicle of a god I 479
 take nothing on trust I 669
 theologians vs, re fallen angels II 228
 trace cycles merging into cycles II 189
 trace man thru vegetable II 187n
 on transcendental reality I 281-2
 two European, & AIR I 260
 unity of life basic law of I 120
 Vedāntins differ fr I 17n, 62
 verified causes & effects I 509
 war in *Mahābhārata* real to I 397
 will be thought ignoramus I 479
 Occult Philosophy. *See also* Esoteric Philosophy
 could learn fr science I 586
 divulges but few mysteries I 558
 noumenal essences more real in I 274
 science & I 586
 & word creation I 446
 Occult Science(s) II 322n, 335
 adepts masters of II 280n
 blending of, w modern science I 520-1
 brought fr higher planes I 516
 claim less, give more II 9
 consistent, logical II 348
 forgotten, perverted II 124
 key to world problems I 341
 knows true nature of matter I 516
 monads & I 632
 ridiculed at present I 298
 source of all religion & philos II 794-5
 Occult Solvent, union of 3 elements II 113
Occult World. *See* Sinnett, A. P.
 Ocean(s). *See also* Chaos
 aether the celestial I 75
 of carbonic acid I 253n
 cede place to continents II 703
 chaos in its masculine aspect I 345n
 churning of, & amrita I 348; II 381
 condensation of, in Laurentian II 159
 displacement of, & pole change II 360
 floors, breaking asunder of II 314
 gaped wide to swallow Atlantis II 494
 giants buried under II 277
 gods fashion chaos into seven II 704n
 of the infinite I 436
 of life I 66-8
 of matter I 84, 97, 178
 periodic shifting of II 325-6
 primitive, or chaos I 348
 seven, or samudras I 348
 of space & Nārāyana I 458n
 of space & pralaya I 371-3
 spirit in chaos or, as SPACE II 65
 universal, geology records II 715n
 violently displaced II 703
 washed base of Himalayas once II 572
 Wisdom-, Dalai Lama's name II 502n
 Oceanic Tribes
 some, "were not ready" II 162
 "Ocean of Milk,"
 churning of, in satya-yuga I 67-8; II 403
 Oceanus(os)
 daughters of II 413
 father of the gods II 65
 one of seven Arkite Titans II 143
 [Ochorowicz, Julian]
 — *De la Suggestion mentale* . . .
 G. Richet on science I 640 &n
 Octaves, in music, color, elements II 628
 Od(ic)
 aspect of all-pervading Archæus I 338n
 light, brightness (Tib) I 76n
 magnetic or, chord I 555
 of Reichenbach I 338n
 vital fluid I 76n
 Odd Eye II 299, 301. *See also* Pineal Gland,
 Third Eye
 Odd Numbers, divine (Pythagoras) II 574
 Odin, Woden (Norse)
 before Homer, Veda (Müller) I xxix-xxx
 black ravens of I 443; II 100
 endows man w life, soul II 97
 father of gods, Ases I 427
 Loki brother of II 283n
 one of the 35 buddhas II 423-4
 pledged eye to Mimir for knowledge I 402
 spirit or, son of Bestla I 427
 Odor I 565, 566n
 sound &, real substance I 564
Odyssey. *See* Homer
 Oeaoohoo I 71-2
 equated w Gnostic Ophis I 73n
 Hebrew 9th letter teth or I 76
 Oi-Ha-Hou permutation of I 93
 pictured as serpent (Fohat) I 76
 septenary root of all things I 68
 Oedipus, legend & Christian God II 540
Oedipus Aegyptiacus. *See* Kircher, A.
 Oelicius (Lat)
 Elicius or Jupiter Fulgur I 467
Oeloin, *Les*. *See* Lacour, P.
 Oeon. *See* Aeon
 Oersted [Ørsted], Hans Christian
 believed in spiritual world I 589
 force "Spirit in Nature" I 484
 Og, King, biblical giant II 336

- Ogdoad II 580
 eight sons of Aditi are I 72n
 Gnostic Sophia mother of I 72n
 seven (stars) later became II 358n
 Śukra's car drawn by, of horses II 31
- Ogdoas (Gnos), mother of Iaō I 448
- Ogygia, Calypso's Isle, Atlantis II 769n
- Ohio, serpent mound in II 752-3
- Oi-Ha-Hou (whirlwind)
 force behind eternal motion I 93 &n
- Oitzoé. *See* Atizoë
- Oken, L., urschleim of II 158
- Okhee Math, cave near I xxx
- Olām, Oulom (Heb), Ulom (Phoen)
 born fr ether, air I 461
 born fr mundane egg I 365
 highest Aeon or time II 490
 meaning of term I 336n, 354 &n
 visible, material universe I 365, 461
- Olaus Magnus. *See* Magnus, Olaus
- Olcott, Henry Steel
 held electricity is matter I 111n
 taught by 3 teachers I xix
 transl *Posthumous Humanity* II 149n
 — *A Buddhist Catechism*
 on personal God I 635-6
- Old Testament. *See also* Bible, *Exodus*,
Genesis, New Testament
 abyss betw New & I 382n
 allegory in II 426
 borrowed fr Chaldeans I xxxi
 chronology of, altered (Whiston) II 395n
 connects each event w birth II 544
 contradictions in I 414
 crucifixion in II 561
 dates fr Babylonian captivity II 473
 eternity not infinite in I 336n
 full of references to zodiacal signs I 649
 God creates light in II 37
 Ieve (Ya-Va) in II 129
 names of God in II 129
 not borrowed fr Hindus I xxxi
 numerous changes in II 473
 old Chaldean & Hindu records & I xxxi
 Pentateuch of II 544
 phallicism in, & NT I 318
 Satan of I 416, 442n
 teaches plurality of worlds I 607n
- Old World
 New World man senior to II 446
- Oliphant, Laurence
 on churchianity I 479
 — *Scientific Religion*
 q by Moore on future I 560-1
- Olive Branch (Noah's) I 444
- Oliver, Professor
 — "The Atlantis Hypothesis . . ." *q*
 by Prof Pengelly II 322n, 727
 — Lecture at the Royal Institution
 q by Lyell II 783
- Oliver, Reverend George
 — *The Pythagorean Triangle*
 anthropomorphic 4-letter gods II 601-2
 diapason II 601
 heptad regarded as virgin II 602
 hierogram I 613-14
 monochord, tetrachord II 600
 Pythagorean numbers, geometry I 616-17;
 II 599-602
 q Greek poet II 603
 seven principles of man II 640-1
 tetrad II 599, 601
 T.G.A.O.T.U. I 613
 three, 5, 7 in Masonry I 113n
- Olla (Indian, palm leaf for writing) I 305
- Olympus
 Castor, Pollux share in II 123
 Eden & II 203
 gods of, septiform II 765-72
 Hindu II 45n
 Mt Meru, Kaph or II 362, 404
- Om, Am, deity in many languages II 43
- Om, Am
 fourth world (race) lost II 408
 pranava or, mystic term in yoga I 432n
- Omar, Kaliph, general of, destroyed Alexandrian Library II 692
- Omens, & "mirror of futurity" II 49 &n
- O-mi-to-fo [A-mi-ta-fo, Amita Fo] (Chin)
 name of Amitābha II 179
- "Omnis enim . . ." I 7n. *See also* Lucretius
- Omoie [Tetsunotszuke or Capt Pfoundes]
 — ["Cultus of the Far East" in *Theos.*]
 Shinto cosmogony I 214, 216-17, 241
- Omorka, Omoroca (Chald)
 Moon-goddess II 115, 135
- ON, Tò ON (Gk) the One II 105, 113
- On Amos.* *See* Ambrose
- On Rosenkranz.* *See* Fludd, Robert
- On the Cherubim.* *See* Philo Judaeus
- "On the Conservation of Solar Energy." *See*
 Siemens, C. W.
- "On the Naulette Jaw." *See* Blake, Dr C. C.
- "On the Philosophy of Mythology." *See*
 Müller, F. M., *Chips* . . .
- "On the Physical Basis of Life." *See* Huxley,
 T. H.

- “On the Transformation of Gravity.” See
 Croll, J.
- “On Yeast.” See Huxley, T. H.
- One, the. See also All, Boundless, Space, That
 the All or I 20, 21
 becomes the many (elohim) I 113
 becomes 2, then three I 109, 206, 231
 “circle of Heaven” I 426
 does not create I 425
 eka, saka, or I 73
 endless, boundless circle I 239
 everything originates in I 568
 first differentiation of I 277
 Great Breath or II 23
 Greek Τὸ ὄν or II 105, 113
 higher than the Four II 282
 man’s divine ray & I 222
 the many & I 113, 129, 349, 429; II 732
 mistakenly applied to Jehovah I 129-30
 not eternal save in essence I 94
 not spirit or matter I 258; II 598
 occult catechism on I 11
 one-, 3- & 7-voweled terms for I 20
 Parabrahman-mūlaprakriti I 18, 69
 point in circle, triangle I 426
 reflection of, differentiates I 277
 sexless I 18
 triangle the 1st, cube the 2nd I 131
 unbroken circle or I 11
 Unity or Universal Life II 672
 unknowable causality I 139
 various authors on I 425-6
 various equivalents of I 129
- One (number)
 aleph, bull, ox or II 574
 becomes 2, 3, 4 II 621
 born fr spirit I 90n
 circle becomes II 621
 first manifested principle II 599
 monad or, (Pythagoras) I 440-1
 nine &, discussed I 98 &n
 Spirit of Life I 94
 triad, Tetraktys, decad fr I 440-1
- Onech (Heb) Phoenix
 fr Phenoch or Enoch II 617
- Oneness, One
 Ain-sōph becomes I 113
 alhim-ness or II 40
 alone is Good (Pythagoras) II 575
 sense of, of early races I 210
- Onkalos [Onkelos]. See *Targum of Onkelos*
- Ono-koro [Onogoro]
 Shinto island world I 217
- Ontogeny, development of embryo II 659
- Ontology(ical)
 metaphysics & modern physics I 544
 science & speculative I 150
- Oolite, Oolitic
 Araucaria of, almost unchanged II 257
 Australian plants & Eng, fossils II 196
 variety of, fossils II 258
- Operations . . . at the Pyramids . . . See Vyse
Op et D (Works & Days). See Hesiod
- Ophanim [Ophanīm] (Heb)
 assist Creator I 440
 forces, dhyāni-chohans I 337
 informing souls of spheres I 117
 wheels or world spheres I 92
- Ophidia (order of snakes) II 205
- Ophio-Christos (Gnos)
 Alexandrian wisdom-serpent I 364
 so named before Fall I 413
- Ophiomorphos (Gnos)
 created by Jehovah II 389
 Demiurge’s reflection created II 243
 Ialdabaōth & II 244, 481
 Michael identified w I 459; II 481
 Ophis & I 413-14, 459
 rebellious opposing spirit I 459
 Satan or, (King) II 244
 serpent, Satan, evil II 389
 waters of the Flood or I 460
- Ophiomorphos Chrēstos (Gnos)
 so named after Fall I 413
- Ophis (Gnos)
 divine wisdom or Christos I 459
 Ennoia &, are Logos II 214
 forbidden fruit & II 215
 Ophiomorphos & I 413-14, 459
 serpent as, taught mankind II 215
 shadow of the light II 214
 Tree of Knowledge II 215
 triple symbolism of I 73n
 waters of the Flood or I 460
- Ophite(s) (Gnos sect)
 Adamas, primeval man II 458
 Agathodaemon, Ophis, logoi of II 214
 angels, planets, elements II 115n
 called serpent Creator II 209
 cherubim & Hindu serpents I 127
 Chnoupis serpent of II 210
 Christian &, four faces I 127n
 Christ, serpent, resurrection w I 472
 dual Logos, serpent of I 410
 honored serpent I 404
 IAO on gems of II 541
 Jehovah son of Saturn w I 577
 Michael Ophiomorphos of I 459; II 481

- precursors of Roman Church I 459
 religion, Bel & dragon in II 379
 revered serpent as wisdom II 386-7
 rites fr Hermes Trismegistus II 379
 several kinds of genii of I 403-4
 true & perfect serpent of I 410
- Ophites (serpent stones), described II 341-2
- Opifex (Lat), Maker I 465
- Opificio Mundi, De.* See Philo Judaeus
- Opticks.* See Newton, Isaac
- Optic Thalami, developed in mammalian
 brain II 297-8, 301
- Or, Aior, Aour, Aur (Heb) light I 76 & n, 214,
 354
- Oracle(s)
 Chaldean I 235, 462
 at Delphi I 466
 of Mercury II 542
 Sibylline II 454
 Simorgh & Persian II 617-18
 stone II 342n, 346-7
 terāphim & I 394
- Oracles of Zoroaster.* See *Chaldean Oracles*
- Orai. See Horaeus
- Orang-outang, Orangutan
 “creation” of II 678
 evolved fr lower anthropoids II 193
 fr 4th race man & extinct mammal II 683
 has human spark II 193, 260, 263, 666n
- Orbit(s)
 eccentricity of Earth’s, caused deluge
 II 144-5
 planetary I 498, 503, 593, 602
 retrograde, of satellites I 149n
- Orcus (Lat) Pluto or nether worlds
 Bahak-Zivo & I 194
 living fire of, & elements I 543
 souls evoked fr, by Mercury II 28
- Orders. See also Hierarchies
 of angelic hierarchy I 129
 degrees or, of spiritual beings I 233-5
 four, gods, demons, pitris, men I 457-8n
 seven, of celestial beings I 213-22
- Ordinances of Manu.* See *Laws of Manu*
- Orestes.* See Euripides
- Organ (instrument)
 blind forces never built II 348
- Organ(s)
 atrophied II 119
 cells blindly form, (Haeckel) II 648
 rudimentary human II 681, 683
 sense-, originate fr elements I 284-5
- Organ, Mrs Margaret Stephenson
 every force & subst correlated I 566 & n
- Organic
 all matter is, or alive I 280-1
 inorganic & I 249n, 626n
- Organisms
 adapt to reigning elements I 257
 Herschel saw, on Sun I 530
 multiply beyond subsistence II 648
- Örgelmir (Norse)
 giant Ymir or, fr 1st creation I 427
 primordial matter fr chaos I 427
- Orgueil (town in S France)
 meteorite w turf & water II 706
- Oriental(s), effects of isolation upon II 425
- Oriental Collection*
 bird-steed Simorgh-Anke II 397-8
 Simorgh & Earth cycles II 617
- Orientalist(s)
 Aryan wisdom dead letter to II 449
 believe Yima was 1st man in *Vendidad* II 270n
 call invocations superstition I 521
 call the Brotherhood “mythical” II 636-7
 caught in theological groove II 60
 Christian, & Vedantic atheism I 6-7 & n
 complete Veda text of, doubtful I xxxi
 confused II 320-1, 451, 528, 570, 577
 cycles in Purānas unknown to II 70
 deny what does not dovetail I xxxii
 differ on Vedas I xxx
 disfigure Purānas I 115n
 disfigure mystic sense of Skt tx I 453n
 dwarf Hindu dates II 76n
 Hindu chronology fiction to II 73, 551
 Hindu chronology vs II 225
 Hindu zodiac fr Greece I 647; II 332
 ignorant of esotericism I xxi-ii; II 225
 ignorant of Indian origin of Gnos II 570
 re immorality of ancient pantheons II 764
 lack of intuition among II 565n
 like white ants I 676
 misinterpret allegories I 310
 misinterpret *Avesta* II 757-9
 misinterpret pāsa or ankh-tie II 548
 misled re anupadaka [aupapāduka] I 52n
 mistake cycles for persons II 570
 misunderstood *Anugītā* passage II 638
 no Hindu cycle ever unriddled by I 370
 not one, sees beyond contradictions II 147
 no, understand genealogies II 248
 prejudice great in hearts of I 420, 647
 Purānas Brahmanical fancy to II 585
 Purānic creations confuse I 55, 453n
 Purānic story, Bible & I xxxi & n, 80
 on Purānic symbols II 322
 read sex into ancient rel I xxii; II 588

- reject what they cannot verify I xxxvii
 sevenfold divisions led, astray II 608
 take everything literally II 322
 think they know more II 569
 translation of, untrustworthy I 162, 457-8
 &nn
 Vedic world divisions & II 622
 why, misunderstood Purānas II 320, 585
- Origen
 ex-initiate I xlvii; II 559
 held *Book of Enoch* in high esteem II 535
 knew Moon was Jehovah's symbol I 387
 understood cruciform couches II 559
- *Contra Celsum*
 Gnostic chart I 448, 577
 septenary theogony of Celsus I 445-6
 seven rectors (*Gnos*) I 577; II 538 &n
- *De principiis*
 Bible & Kabbala veiled, secret II 536
- Original Sanskrit Texts.* See Muir, J.
- Original Sin. See also Sin
 Adam, Eve, serpent & II 699
 animals & II 513-14
 Congreve re II 304
 Fall left no, on humanity II 261
 God tempts, curses man w I 383; II 387
 idolatry fr, (Bossuet) II 279
 origin of dogma of II 215-16
 problematical consolation of II 484
 there never was an II 413
- Orig. & Sig. of Gt. Pyramid.* See Wake, C. S.
- Origines des cultes.* See Dupuis, C. F.
- Origines de la terre, . . .* See Fabre, Abbé
- Origines gentium antiq.* See Cumberland, R.
- Origin of Nations.* See Rawlinson, G.
- Origin of Species, On the.* See Darwin, C.
- Origin of the Stars.* See Ennis, J.
- Origins of Christianity.* See Renan, J. E.
- Orion (Gk) hunter slain by Artemis
 Atlas or, supports world II 277
 Briareus & II 70
 giant, son of Ephialtes II 278
- Orion (constellation)
 mentioned in *Job* I 647-8
 nebula in, resolvable I 598n
- Orissa, Nila Mt range in II 403n
- Örlog (Norse) karma or fate
 Norms make known decrees of II 520
- Ormazd, or Ahura Mazda (*Zor*). See also Ahura
 Mazda, Zoroastrian
 Ahriman destroys bull created by II 93
 Ahriman twin of evil I 412; II 283n, 420
 birth of II 488
 commands Yima to build ark II 291
- Desatir* on II 268
 father of our Earth II 385
 firstborn Logos I 113n, 429
 head of 7 Amesha Spentas I 127-8; II 608
 instructs Yima to make man II 291
 issues fr circle of time I 113-14
 Logos, "King of Life" II 488
 mystical tree of II 385, 517
 Osiris as chief Amshaspend I 436-7
 as Sun-god II 44
 synthesis of Amshaspend II 358, 365n
 synthesis of builders I 436-7
 uncreated & created lights II 291
- Ormazd et Abriman.* See Darmesteter, J.
- Ornithology
 realm of, & septenary cycle II 623n
- Ornithorhynchus of Australia II 206n
- Ornithoscelidae, betw reptile & bird II 183
- Orpheus II 777n
 aether & chaos of I 426
 born fr Wondrous Being I 207
 chaos of I 426
 generic name II 267-8n, 364
 Grecian Enoch II 529
 never lived (critics) I 648
 Noah linked by Faber, etc w II 364
 seven-stringed lyre of II 529
 sources of wisdom of II 530-1
 on talking stones II 341-2
 taught man zoömancy I 362-3
 theogony of I 19, 343, 359, 395, 426, 452n,
 582-3; II 70, 143, 658
- Orphic(s)
 Druid &, priests II 756
 Egg described by Aristophanes I 359-60
 poems & zodiacal signs I 648
 Protologos II 107
 theogony Hindu in spirit I 336n; II 658
 Titan Ephialtes II 70
 triad & Creation I 452n, 582-3
 Trimorphos of I 395
- Orphic Hymns* II 143
 Arkite Titans in II 143
 authenticity of II 506
 destruction, renovation of Earth II 784-5
 Dionysos as creator (Gk τχ) I 335
 Eros-Phanēs & divine egg I 365, 461
 esotericism in II 785
 Saturnine Sea II 777n
 Zeus male, female II 134-5
 zodiacal signs in I 648
- Orsi, four-letter Magian god II 602
- Orthodoxie Maçonnique.* See Ragon, J. B. M.
- Osch. See Ush

- Osericta, "island of divine kings" II 773
- Oshoi [Oshaiah or Hoshiah] Rabbah, thaumaturgist I xlii in
- Osirified, Osirification
of the defunct I 228, 365
defunct, in *Bk of Dead* I 219-20
Khem & I 220-1
soul becomes, after 3,000 cycles I 135
- Osiris (Egy)
Aanru domain of I 674n
as aether I 340; II 130
fr aish, asr, fire-enchanter II 114
born fr an egg I 366
cat termed "eye" of II 552n
confers justice in Amenti I 312
cosmic war betw Typhon & I 202
degraded by sexual mysteries II 471
Dionysos, Krishna, Buddha or II 420
double crocodile II 580n
elder son of Sib [Keb] I 437
Fohat corresponds to I 673
Garuda pictured as II 565
god of life, reproduction I 228
god "whose name is unknown" I 75n
hawk symbol of I 362
head of 7 Egyptian builders I 127
heptad sacred to II 602
Horus born fr Isis & II 472
Horus brother, son of I 348
Horus is I 430
inhabits the Moon I 228
interchangeable w Isis I 72n
Isis daughter, mother of I 430
Isis daughter, wife & sister of I 137
Isis-Latona wife of I 340-1
judgment before, after death I 228
lotus symbol w Horus & I 379n
Michael counselor of II 481
Moon eye of Horus & I 388
not Menes II 374n
reappears as Thoth-Hermes II 359
Set or Typhon murders II 385-6
seven rays, solar boat, ark & II 141
son, father, husband I 396
soul accused before, & Lipika I 104-5
Sun as eye of II 25
as Sun-god I 387, 390; II 44
Sun personifies, in trinity II 462
symb fire, solar year, Nile I 390; II 583
synthesis of builders I 436-7
Taurus connected w I 656
Thoth &, initiate candidate II 558-9
Typhon & II 379-80
Typhon brother of II 283n
- Typhon cuts, into pieces II 93
various names of I 105, 110, 429, 436-7;
II 379, 704n
- Osiris-Isis, Tetragrammaton II 601
- Osiris-Lunus
occult potencies of Moon I 396
various refs describing I 228
- Osiris-Ptah, creates own limbs I 231
- Osiris-Sun, hawk dual symbol of I 365
- Osiris-Sut, man in the Moon I 393
- Osiris-Typhon, twins of good & evil I 412
- Osraios. *See* Horaiois
- Ossa, Mt (in Greece), giants & II 754
- Os sacrum (Lat), holy bone II 329
- Ostervald, Jean Frédéric
misleading Bible transl II 537
- Otizoé. *See* Atizoe
- Otz. *See* Êtz
- Oulom. *See* Olām
- Ouranos, Uranos. *See also* Uranus (planet)
creative powers of chaos II 269
fell into generation II 268-9 &n
first king of Atlanteans II 762
Kronos & II 270
mutilation of I 418; II 268, 283n, 766
ruled over 2nd Race II 765
Sun used as symbol of I 99-100n
symbology of II 268-71
taught astronomy II 765-6
Varuna or II 65, 268n
- D'Ourches, Count
persecuted by de Mirville II 476n
- Outlines of Cosmic Philosophy.* *See* Fiske, J.
- Oversoul
brooding over the Earth I 375
Emerson's, not world soul I 140
Emerson's, or Alaya I 48
identity of all souls w I 17
universal 6th principle I 17
- Ovid, *Fasti*
Castor & Pollux II 122 &n
Mars born of mother alone II 550
- *Metamorphoses*
"creature of a more exalted kind" I 211
Deucalion, Pyrrha escape deluge II 270
Diana escapes Typhon I 387-8
Niobe granddaughter of Atlas II 772
Prometheus, Athena & new race II 519
- Oviparous (egg-laying) II 735
corrobations of, races II 132-3
humanity was II 131, 181, 659
third race was II 132, 165-6
- Ovoviviparous, hatch eggs in body II 166
- Ovule, of women is an egg II 166

- Ovum
 analogy of, & 2nd race II 117
 assumes carrot, onion shape II 188
 epitomizes evolution II 684-5
 future man in II 188
 mystery of II 131-2
 respect for the life in I 366
 septenary law in II 622n
 six-foot man fr I 222
- Owen, Professor Richard II 646
 Egypt civilized before Menes II 334
 fallacies of, re man & ape II 681
 hooped mammal in Secondary II 713
 man's ear muscles formerly used II 681n
 tendency to perfectibility II 649n
 — “Our Origin as a Species” (*Longman's Magazine*)
 exposes Allen's exaggerations II 687n
- Ox, Oxen II 574. *See also* Bull
 driven out of temple I 442n
 fossil II 287
 one of Holy Four (Christian) I 441-2
 Ophite, or Christian Uriel I 127n
- Oxfordshire, stone-field slates II 196
- Oxus River I 462
 Arabs along banks of II 200
 flows fr Lake of Dragons II 204
- Oxygen
 corresponds w prāna or life II 593
 Crookes on I 546, 551, 584
 elixir of life allotropized fr I 144n
 Huxley on, in protoplasm I 637n
 hydrogen &, as water, non-being I 54-5
 hydrogen, nitrogen & I 623
 instills fire into the “Mother” I 626
 lack of, & fermenting, decay I 262-3 &nn
 noumenon of II 592
 Pasteur on, & vital potency I 249n
 Winchell on I 608n
- Oxyhydrogenic, dhyāni- & chohans I 82
- Ozimandyas, decad found in catacombs I 321
- Ozone
 elixir of life I 144n
 missing link in chemistry I 82n
 sound can produce an I 555
 two European occultists & I 260
- Ozonic (or nitr-ozonic)
 dhyāni- & chohans I 82

P

- P, signifies paternity II 574
- Pa, men-serpents of China II 209
- Paccham, 15 solar day cycle II 620
- Pachacamac, Temple of (Peru)
cyclopean in style II 317, 337
- Pacific Ocean
Atlantis in portions of N & S II 405
evidence of, continent II 788-9
huge Lemurian islands in II 327
Lemuria disappeared beneath II 7
Lemuria extended far into II 324, 333
Wallace on, continent II 789
- Pacificus
Blake's term for Pacific Lemuria II 783n
- Padma (Skt) lotus. *See also* Lotus, Mātripadma
golden, & wisdom II 578
Lakshmī, Śrī or I 380
prakṛiti &, creations I 427
Primary Creation II 53 &n
symbol of I 57-8
- Padma Kalpa (Skt) lotus age
Brahmā awakes fr I 454, 457
last kalpa was I 368; II 179
Matsya avatāra in I 369
- Padmapāni (Skt). *See also* Bodhisattva
Avalokiteśvara or II 178, 637
fourth race & II 173, 178
- Padma Purāna*
description of White Island II 319
Pañchaśikha worships Vishnu (*Bhagavata Purāna* in tx) I 236
Piśāchā mother of piśāchas I 415
770 million descendants of Diti II 571
sons of Marīchi II 89
spirit (male) entered prakṛiti I 451-2n
- Padmayoni (Skt)
Abjayoni or lotus-born I 372
- Pagan(s), Paganism
Christians &, re superstitions I 466-70
Christians borrow fr I 198, 312-13, 399-403, 410
Christians claimed, demoniacal II 60
converted, not morally advanced I 468
Devil forced, to imitate Jews II 472n
Egy symbols &, dogmas in Synoptics I 384
giant skeletons mentioned by II 336
good & evil twin brothers among I 412
idol worship, Catholic & II 341
Pentateuch &, birth stories II 544-5
philosophers sought causes II 589
plagiarized II 481-2
taught dual evolution I 464
wisdom repudiated by West I 642
- Paganini du Néant, le [The Paganini of Nothingness], Lemaître called Renan II 455
- Pagoda of Mathurā, built in form of cross (Massey) II 588
- Pain, value of suffering & II 475
- Palace(s)
of Śankhāsura II 405
of seven creative angels II 4
seven, of Sun II 31
seventh, in *Zobar* I 356
of Solomon II 396n
sun window in solar I 541
- Palaemonius, the Tyrian Hercules II 345n
- Palenque II 430, 751
cross I 321, 390
decad in ruins of I 321
initiation scene bas-reliefs II 557
Nachan or II 35
- Paleolithic Man. *See also* Cro-Magnon
Africo-Atlantean stock II 740
age of II 206
Atlantean karma & II 741
Atlantean offshoot, remnant II 721
canon of proportion & I 208-9n
civilized man lived beside II 522, 717
Cro-Magnon was II 791
disappeared II 741
European, Atlantean II 790
moved to Europe II 740-1 &n
Neolithic & II 722-3
non-cannibal II 715, 716n, 723
not fr "missing link" II 717
not small-brained II 686n
in Palestine before nephilim II 775
period betw, & Neolithic man II 715n
remains of, at Kent's cavern II 724
remarkable artist II 715-21
savage & civilized II 317
skeleton of, superior II 257-8

- Paleontologist(s)
 think 3rd eye once functioned II 297
- Paleontology II 205, 736
 & pre-physical types II 684
 on stature of animals II 733
 on 3rd eye in Cenozoic animals II 299n
- Paleotheriidae, roots of explained II 736
- Paleozoic Age
 animals bisexual near II 594n
 fishes of II 170
 high tides of, [G. H. Darwin] II 64
 rocks of II 251
 today's foraminifera & II 257
- Palestine I 656; II 472n
 dolmens found in II 752
 Nebo adored throughout II 456
- Paleolithic man in II 775
 Seth primitive god of II 82n
 symbol of nirvāna I 568
- Palgrave, William Gifford
 — *Narrative of a Year's Journey* . . .
 Sabeans and pyramids II 361-2
- Palingenesis II 659
- Pāli Shepherds (India)
 origin of Jews & I 313n
- Pallas (Gk) or Athena
 Moon-goddess of Athenians I 400
 sparks on helm of I 338n
- Palmyra, giant race of, (Blake) II 755
- Palus Maeotis, Cimmerians at II 773
- Pamir (mts, Central Asia)
 Garden of Wisdom on plateau of II 204
- Pamphos (Gk)
 first called Artemis Kallistē I 395
- Pan (Gk) nature god
 flame on altar of, & Archaeus I 338n
 had goat's feet II 579
 Jupiter-Aerios or I 463
 later became merely a rural god II 581
 linked w water birds, geese I 358
 nature is the god II 389n
 presides at physical generation II 510
 symbology of pipes of II 581
- Pān, Tò Pān (Tò Pan, Gk) the All I 353-4
- Panadores. *See* Panodorus
- Παν βασιλεία (pan basileia, Gk)
 Semele, Queen of the World I 400
- Panca [Pañcha] Kṛishṭayah (Skt)
 five races in *Rig-Veda* II 606
- Panca Pradica [Pañcha pradiśāḥ] (Skt). *See also*
 Continents
 five regions in *Rig-Veda* II 606
 three submerged, 1 & 5 existing II 606n
- Pañchadaśa (Skt) fifteen
 became Gnostics' "Five Words" II 580
 five words became the, (Vedas) II 579
 Greeks had their II 580
- Pañchakaram (Skt) five-sided
 Makara or pentagon II 576
- Pañchama (Skt) the 5th (note) I 534
- Pañchānana (Skt) five-faced
 Śiva called II 502n, 578n
- Pañcha Pāṇḍava (Skt) five Pāṇḍus
 stone circles & II 347
- Pañchaśikha (Skt) five-crested
 one of 7 kumāras I 236, 457n
 visited Śveta-dvīpa II 319
- Pañchāsyaṃ (Skt) five-headed
 five Brahmās or dhyāni-buddhas I 213
- Panchen Lama. *See* Tashi Lama
- Pāṇḍavas (Skt)
 gift of Mayāsura to II 426
 Kuntī mother of II 527
 stone circles & II 347
- Pandora (Gk)
 Egyptian story of II 270n
 & "fatal gift" to Epimetheus II 270
 Hephaestus molded II 519
 saviors blamed for gift of II 411-12
- Pāṇḍu (Skt). *See* Pāṇḍavas
- Pāṇini (Skt grammarian)
 grammar of II 253, 439-40
 writing in time of II 225, 439
- Panjhora, Afghan tribe in II 200n
- Panodorus, on divine dynasties II 366, 368-9
- Panorama des Mondes* . . . *See* Le Couturier
- Panoramic Visions, of the soul I 266
- Pansophia (Gk) universal wisdom
 initiates perfect knowledge of II 133
- Panspermic, occult teachings are II 133
- Pantheism, Pantheist(s) I 533-4
 ancient I 382-3
 animating spirit-soul is I 51-2
 Atlantean, described II 273-6
 atomists were spiritual I 569
 cross in circle is pure I 5
 of German school I 51, 79n, 124
 Hindu, q *VP* I 545
 Hindu, reveals profound knowledge II 107n
 hylozoism highest aspect of II 158
 of India I xviii
 Jewish, became monotheism I 112
 karma of abandoning I 412
 Leibniz on objective I 629
 may be physically rediscovered I 533
 polymorphic, of Gnostics II 509n
 righteous Atlanteans were II 273
 SD corrects ideas of I 6, 349, 412

- Spinoza a subjective I 629
 true I 6-8, 533
 of Vedānta & Judaism II 472-3
 venerated sarcophagus II 459
 Western I 16, 641; II 24
- Pantheon(s)**
 four Adams (races) & II 503
 heathen, distorted II 475-6
 of human fancy will vanish II 420
 origin of II 769
 universal, nationalized I 655
- Pantheon Aegyptiorum*. See Jablonski, P. E.
Panthéon égyptien. See Champollion, J. F.
- Pantomorphos** (Gk) having all forms
 prince of fixed stars I 672
- Papantla**, Pyramid of
 described by von Humboldt I 322
- Papua(n)**
 brain larger than French II 168n, 522
 descends fr ape-man (Haeckel) II 193n
 dying out II 780
 mixed Atlanto-Lemurian stock II 779
 Pacific continent &, (Haeckel) II 328
- Papyrus Magique Harris* [F. J. Chabas]
 ram-headed Ammon in II 213n
- Para** (Skt) beyond, supreme
 highest form of Vāch I 434
 latent light & sound I 432
 Parabrahman is, form of Vāch I 138 &n
- Parable(s)** II 94, 335
 a spoken symbol I 307
 of the *Testaments* unveiled I 315
- Parabrahm**, Parabrahman (Skt) I 15. *See also*
 Ain-Sōph, All, Boundless, Sat, That
 alone above māyā I 54n
 can have no attributes I 7, 130n
 cannot will or create I 451
 central point turned inward I 340
 chimmātra in Vedānta II 597n
 circle, naught or II 553
 creative gods illusive aspect of I 451
 ever unmanifested principle II 233
 First Cause not II 108
 hidden nameless deity I 6
 ideal & Ísvara the real I 55-6, 130n
 ideal plan held within I 281
 indivisible, unknown II 99
 known only thru point I 432
 Logos, Ísvara cannot see I 351n
 Mahat first aspect of II 58
 manifestation of II 24-5
 mūlaprakriti & I 46, 69, 273, 337n, 340
 -mūlaprakriti & avyaktānugrahena I 521-2
 mūlaprakriti vehicle, veil of I 10n, 130n, 179
- Nārāyana personification of I 64
 as nirguna I 62
 not God, not a god I 6
 Oeaoohoo or I 68
 One Life, Great Breath or I 226n
 one-, 3-, 7-voweled terms & I 20
 para aspect of Vāch I 138
 passive because absolute I 7
 pradhāna & I 256
 purusha & I 582
 Śabda Brahman latent in I 428
 spirit & nature merge into II 36
 spirit moving on waters II 128
 Subba Row on II 310n, 598
 Tree of Life springs fr I 536
 ultimate unconsciousness II 598
 Unconscious of pantheists & I 51
 unknowable, Ain-sōph II 128, 553
 unknown darkness or I 134n
 unspeakable mystery I 330
 various names for I 15, 113; II 553
 Viśishtādvaita on I 59n
- Paracelsus** I 611
 Archaeus of I 51-2, 532 &n, 538-9
 called a quack I 297
 criminal hand ended life of I 263
 dhyanis called Flagae by I 222n
 discovered nitrogen I 297
 European most versed in magic I 263
 father of modern chemistry II 656
 on force behind all phenomena I 281-2
 Haeckel vs II 656
 homunculi of I 345; II 120-1, 349
 limbus major & minor of I 283-4
 mysterium magnum of I 61, 584; II 511
 phenomena, noumena of I 492
 potency of matter I 283
 vibrations, sound, color & I 514
 wanted to agree w Bible I 294n
 Yliaster of I 283
- *De fundamento sapientiae*
 animal elements in man I 294n
- *De generatione hominis*
 on liquor vitae I 532 &n, 538
- *De viribus membrorum*
 Archaeus or liquor vitae I 532
- *Paragranum*
 vital force of I 532n, 538-9
- *Philosophia ad Atheniensis*
 everything fr the elements I 284
 everything is living I 281
- Paracelsus, Life of*. See Hartmann, F.
- Paradeśa** (Skt) remote country

- highland of 1st Skt-speaking race II 204
- Paradigms of Plato II 268
- Paradise(s)
garden of II 559
lokas are the various II 321
of man's heart II 587
theosophic school in II 284
- Paradise Lost*. See Milton, John
- Paragranum*. See Paracelsus
- Parahydrogenic
ākāśic or, & dhyāni-chohans I 82
- Parama (Skt) remotest, highest
supreme, guhya, or sarvātma I 90
- Paramapada (Skt) final beatitude
jīva goes to, via sun-spot I 132
- Paramapadātmatvat (Skt) supreme essence
I 420
- Paramarshi (Skt) great rishi I 420
- Paramārtha (Skt) highest or whole truth
Alaya & I 48-50
illusion, time & I 44 &n
Mādhymikas vs Yogāchāras re I 48
parinishpanna without I 53-4
- Paramārthasatya (Skt) the real truth I 48 &n
- Paramārthika (Skt)
one true existence, Brahman I 6, 356
- Paramātman (Skt) supreme self II 108
ātman one w I 265
jīvātma, Logos issue fr II 33
nara, Nārāyana & II 495n
- Paranirvāṇa. See Parinirvāṇa
- Paraoxygenic
“ethereal” or, & dhyāni-chohans I 82
- Parārdha (Skt) half life of Brahmā I 368
- Parāśakti (Skt) supreme force I 292
- Parāśara (Skt) Vedic rishi. See also *VP*
account by, of great pralaya II 757
Aryan Hermes I 286
date of I 456n
describes the Earth II 322-3, 401n
on elemental dissolution I 372-3
instructs Maitreya I 286, 456n
in *Matsya Purāna* II 550
placed gods betw dawn & twilight II 163
rākshasa devoured father of I 415
on rebellious, fallen gods II 232 &n
received *VP* fr Pulastya I 456n
on rudras having 100 names II 182
on seven creations I 445
on Śri & the Moon II 76n
titled Nārada a divine rishi II 47-8
on various pralayas II 309-10n
Vāśishtha advises I 415-16
in *Viṣṇu Purāna* II 76n, 163, 309-10n, 321,
326, 401n, 611n
on War in Heaven I 419
- Paraśu-Rāma (Skt) Rāma w an ax
& race of Bhārgavas II 32n
- Paratantra (Skt), defined I 48-9
- Parāvāra (Skt) supreme & not supreme I 6
- Paravey, De, on extinct animals II 206n
- Parcha, Rabbi* [*Parḥa Rabba*]
on Malachim, Ischin II 375
wheel of II 397n
- Parent, Eternal, or Space I 35
- Parent Doctrine, evidence of, remains I xliv
- Parent Planet, triads born under I 574
- Parent Star II 33. See also Stars
- Parent Sun, inner man drawn into I 638-9
- “Pāreshu guhyeshu vrateshu” (Skt, *Rig-Veda*)
Vishnu's 3 strides II 622n
- Parguphim [Partzūphīn] (Aram) I 375-6
- Parikalpita (Skt) contrived I 48
- Parināmin (Skt), purusha-pradhāna & I 582
- Parinirvāṇa (Skt). See also Parinishpanna
absolute existence I 266
becoming one w I 48
begins, ends, not eternal I 42-3, 266
“Day of Be-With-U” or I 134n, 265
duration of I 134n
how monad attains I 135
Kalki avatāra, 2nd Advent & I 268
past, present, future blend in I 265-6
same monads will emerge fr I 266
squaring the circle & II 450
- Parinishpanna (Skt) utter consummation
paramārtha & I 48, 53-4
paranirvāṇa [parinirvāṇa] or I 53
perfection at end of mahā-manvantara I 42
- Parker, John A.
— *Quadrature of the Circle*
geometrical key to Kabbala II 544
propositions of I 315-16
ratio of π (π) I 313, 315-16
- Parkhurst, John, *Greek & English Lexicon* . . .
ark, arkē discussed II 313, 460
— *Hebrew & English Lexicon* . . .
defines *eue* or *Eva*, etc II 129-30
- Parmenides*. See Plato
- Parnassus, Greek holy mountain II 494
- Paropamisan (Hindu-Kush)
Central Asian mountain range II 338
- Pārsī(s)
Atash-Behram of, & Gk Archaeus I 338n
ceremony of, described II 517
fire worshipers I 121
flight to Gujerāt (India) II 323
Jews, Armenians &, Caucasians II 471n

- Kabiri & ancient II 363n
 Māgas forefathers of II 323
 numbers honored by I 113n
 Peris remote ancestors of II 398
 scriptures, do not grasp own II 607, 757
 Sun-worshippers I 388, 479
 Parthenogenesis II 177. *See also* Sweat-Born
 origin of species & II 657, 659
- Particle(s)
 act fr internal principle I 630
 distance between I 507-8n
 each, is a life I 261
 noumenon of every I 218n
 occult phenomena & I 489
 world germ is spiritual I 200
 “Part of a part” (amśāmsāvātāra, Skt)
 explained re rebirth of teachers II 359
 Parturient Energy, & ansated cross II 31n
 Parturition (birth time)
 nine calendar months or I 389
 periods worldwide I 390
- Pāśa (Skt) noose, snare, cord II 548-9
 Hindu equiv of Egy ankh-tie II 548
- Pascal, Blaise, *Pensées*
 on God & nature I 412
 God is a circle . . . I 65; II 545
- Pasht or Basht. *See* Bast
- Pashut (Heb) literal interpretation I 374
- Pasigraphie*. *See* Maimieux, J. de
- Passion(s)
 candidate’s war in heaven w II 380
 every evil, will be subdued II 420
 hot, & South Pole elementals II 274
 human, & Sagara II 571
 lower, chain higher aspirations II 422
 maruts represent II 615
 senses &, obstacles I 459
 titanic, insatiable, in man II 412
 “Pass Not” I 90, 129-35
- Past
 Earth forces same as now I 639-40
 future &, alive in present I 105
 helps realize present I xlvi
 is present unfolded I 639
 mystery of the, in symbols II 588
 present, future & I 37, 43-4; II 446
 present helps to appreciate the I xlvi
- Pasteur, Louis
 best friend of “destroyers” I 262-3 &n
 organic cells without oxygen I 249n
 spontaneous generation & II 150
- Pastrana Species
 breeding “anthropoid ape” fr II 717n
- Paśus (Skt) sacrificial animal
 Brahmā creates in 1st kalpa II 625n
- Paśyantī (Skt) she looks on
 latent light, ideation I 432
 Logos is, form of Vāch I 138, 432
- Pātāla(s) (Skt) nether regions
 America, Antipodes II 132, 182, 214 &n, 446,
 628
 Arjuna visited, 5,000 yrs ago II 214 &n, 628
 Atala one of 7 regions II 402-3
 fifth region of II 382n
 Hindu naraka (Hell) II 98
 infernal & antipodal regions II 407n
 Meru &, described II 357
 Nārada visits II 49
 race of nāgas for peopling II 132
 Śiva hurled Mahāsura down to II 237n
 South Pole associated w II 357
 spiritual ego descends into II 558
 wither up at pralaya I 372
- Patañjali, [Yoga] School of
 adepts of, & Tāraka division I 158
- Pater Aether, Pater Omnipotens Aether (Lat)
 ākāśa or I 488n
 deified by Greeks & Latins I 331
 unknown cause of Greek, Roman I 9-10n
- Pater Deus, Pater Zeus
 no phallic meaning (Ragon) II 574
- Paternoster (Lord’s Prayer)
 occult verse of, (Lévi) II 562
- Path, Paths
 Atlantis & right-, left- I 192n; II 495
 beams of light or II 191n
 Bible re right-, left- II 211
 four, to nirvāna I 206
 initiates of right- & left- II 494
 left-, followed by many II 331
 one of the seven II 191
 prophets of left- & right- II 503-5
 thirty-two in Kabbala II 625
 two, eternal I 86
 two, lie before man I 639
- Path, The* (magazine), Bjerregaard in, on
 monads I 623, 630-1, 632n
- Patience, or Dhṛiti II 528
- Patriarch(s)
 borrowed fr Bab, Egy I 655
 Chaldeo-Judaic gods I 349
 convertible w rishis II 129
 Enoch the seventh II 529
 higher gods made into I 390-1
 Homeric songs & II 391
 Jehovah came to, as Shaddai II 509
 -names key to Bible II 536

- Noah explained by Faber II 360n
 prajāpatis & I 355
 ruled Egypt after Watchers I 266
 Seth, made one of 7, w Arabs II 366
 signs of zodiac & I 651
 symbols of solar & lunar yrs II 391n
 years of, are periods, cycles II 426
- Paul, St
 Adams of II 81-2, 513
 Church colored esoteric hints of II 515
 compared to Mercury II 481
 “elements” of I 373n
 fathoms mystery of cross II 556
 initiate I 240; II 268, 504, 513n, 704
 on man of Earth & of Heaven II 82
 “Master Builder” II 704
 on observing the 7th day II 76
 Prince of the Air of II 485, 515
 Principalities & Powers of I 632n
 on sabbath or eternal rest I 240
 Saul or II 504
 on soul & spirit bodies II 513 &n
 “stars” known as “worlds” to II 704
 taught of cosmic gods I 235, 464-5
 unknown God of I 327
 “we shall judge angels” II 111-12
 world the “mirror of pure truth” II 268
- Pausanias, *Description of Greece*
 Aeschylus II 419n
 altar to Mercury, Jupiter II 28
 Castor’s tomb in Sparta II 122n
 Euxine a lake II 5 &n
 giants Asterius & Geryon II 278
 Hyperboreans now mythical II 769n
 Kabirim had a sanctuary II 363
 Pamphos & Artemis-Kallistē I 395
 Phlegyae & Atlantis destroyed II 144
 Phoroneus II 519
 prayers stopped a hail-storm I 469
 slime formed into new race II 519
 worshiping stones II 341
 Zeus Cataibates I 338n
- Pāvaka (Skt) fire, god of fire
 creative spark, germ II 247
 electric or Vaidyuta fire I 521; II 57n
 fire of pitris II 57n, 247
 Śuchi &, made animal man II 102
- Pavamāna (Skt)
 father of Saharaksha I 521
 fire of Asuras & II 57n, 247
 son of Abhimānin I 521
 union of buddhi & manas II 247
- Pavana (Skt), Hanuman son of I 190
- Peacock II 514n
 bird of wisdom II 619
 Hindu phoenix II 619
- Pedigree of Man*. See Haeckel, E.
- Pègues, Abbé, *The Volcanoes of Greece*
 giant skeletons found on Thera II 278-9
- Peiru-un, Chinese Noah II 365, 774
- Peking [Beijing] Imperial Library II 206
- Pelagus (Gk), great sea II 774
- Pelasges et Cyclopes*. See Creuzer, G. F.
- Pelasgian(s)
 Atlantean structures of II 745-6
 came fr East II 3
 colonized Samothrace II 3
 Cyclopes initiated, in Masonry II 345n
 descend fr Atlantean subrace II 774
 dolmen builders were II 753
 Peruvian works like those of II 745
- Pelenque Cross. See Palenque
- Pelican
 air-water symbol I 358
 fiery soul of, or Ain-sōph I 80
 Moses forbade eating swans & I 80n
 Rosicrucian symbol I 19-20
- Pelion, Mt, Persian fleet & I 467
- Pember, G. H., *Earth’s Earliest Ages*
 Satan & theosophists II 229 &n
- Penates, related to Kabiri (Faber) II 360
- Penetralia, wife’s dwelling-place I 382
- Pengelly, Professor William
 Asia, America once joined II 322n
 on geologic ages I 567n; II 66, 72
 submerged Atlantis possible II 778
 — “Extinct Lake of Bovey Tracey”
 possibility of Atlantis II 726-7
 — “The Ice-Age Climate & Time”
 geological time II 695-6
- Pentacle I 114, 131. See also Five-pointed Star
 circle, point & I 320-1
 curtain hid 5 pillars of I 125
 line, triangle & I 91
 symbology of, described, explained I 125
 triangle, cube, & pi (π) I 131
- Pentaglott*. See Schindler, V.
- Pentagon
 fifth order of celestial beings I 219
 Makara, pañchakara or II 576 &n
 represents microcosm I 224
 symbolism of, explained I 384; II 576-7
 triangle becomes, on Earth II 79n
- Pentagram I 78, 219
- Pentateuch. See also Mosaic Books, Moses
 collection of allegories I 10
 compiled fr “very old book” I xliii

- crudest origin of birth in II 544-5
 Ezra remodeled, disfigured I 319, 335-6;
 II 143, 658
 four elements & I 462
 Gladstone, Homer & II 383
 mechanical construction, not theogony in
 II 537
 NT &, symbols fr same source I 115n
 no revelation II 3n
 numerous changes in II 473
 spurned by Sadducees I 320-1n
 "thou shalt not revile the gods" II 477
 time fr Eden to Flood missing in I 397n
 wisdom in Purānas & I 336
Zohar & II 461n, 487
 Pentecost, Jewish liturgy for I 618
 Pentecostal Fire-tongues
 aspects of Archaeus I 121, 338n
 Πέρας (peras, Gk) finite, & apeiron I 426
 Peratae Gnostics
 Chozzar (Neptune) & II 356
 five androgyne ministers of II 577-8
 Perception(s) II 597n
 apperception & I 175, 179, 630
 mental, physical, & light II 41
 nature a bundle of deceptive II 475
 seven aspects of I 139; II 599
 thralldom of sensuous II 587
 Perdition, effect of dogma of II 484
 Peregrinations, Scarabaeus symb & II 552
 Pereisc [Peiresc, N. C. F. de]
 gave Enochian MSS II 531
 Perfection, Perfected
 absolute, & unknown deity II 413
 born out of imperfection II 95
 can never make imperfection II 555
 human, described I 275
 no ultimate I 42-3
 striving towards II 736
Perfect Way, The. See Kingsford, A.
 Περὶ ἀρχῶν (Peri archōn, Gk). See Damascius,
 De principiis rerum
 "Perigenesis of the Plastidule." See Haeckel
 Périgord, giant skeletons of II 749n
 Period(s) (geological). See also Eocene, Glacial,
 Miocene, Tertiary
 diagram of esoteric II 710
 every, a mystery in its duration II 698
 possible to calculate approximately II 709
 Period(s). See also Cycles
 longest astronomical, observed I 667
 primary & secondary, of evolution I 455
 various, of Hindu astronomy I 666
 years of Patriarchs are II 426
- Periodicity
 law of, 2nd Fundamental Prop I 16-17
 in laws of nature II 621
 septenary law of II 627-8
 in universal manifestation I 268, 552
 in vital phenomena II 622-3 &n
 "Periodicity of Vital Phenomena." See Lay-
 cock, Dr T.
 Periodic Table
 of elements I 547, 553, 583-6
 illustrates occult law I 585
 Peripatetics
 materialists in their way I 343
 monas of I 177-8
 "nature abhors a vacuum" I 64, 343
 pantheistical, & monas I 619
 Peris (Pers) or Izods, "angels"
 Aryan race symbolized by II 394
 derivation of word II 394n
 devs &, in the North II 398
 devs (giants) made raids on II 397
 postdiluvians of Bible II 394
 reigns of, (Bailly) II 368
 war w devs later confused II 776
 Périspit, fluidic, or astral soul I 196
 Permeability
 next characteristic of matter I 251
 sixth sense &, this round I 258
 Peronne [Perrone], Father Giovanni
 — *Praelectiones theologicae* . . .
 b'ne-aleim or sons of God II 375
 Perpetual or Eternal Motion. See also Breath,
 Motion
 all motion is, (Grove) I 497
 coexistent w space I 55
 ever-becoming of II 545
 of Great Breath I 2-4, 55-6, 93n, 97, 147-8,
 282-3, 455, 599n
 Keely on I 556
 laya-centers & I 147
 never ceases in nature I 97
 of Sat & Asat II 450
 sound & I 525n
 unmanifested is I 97n
 Perry, Charles, *A View of The Levant*
 S Pole in constellation Harp II 360n
 Persea, Basin of II 545
 Persephone. See also Proserpine
 Axiokersa or II 362
 Persepolis (or Esikekar)
 built by Giamshid II 398
 Perseus, an Assyrian (Herodotus) II 345n
 Persia. See also Iran
 Atlantean traditions in II 393-9

- conquered Egypt I 311
 fleet of I 467
 folklore of II 393-401
 Greece, Egypt ever at war w II 393
 legendary history of II 398-9
 legendary kings of II 368, 394, 396
 magi of II 608-10, 756 &n
 magi of, used veiled language II 395
 scriptures of II 607-8
 War in Heaven fr India thru I 198
- Persian(s). *See also* Iranians
 ancestors of ancient II 328
 astronomy of I 658-9, 663
 egg symbol among I 359
 Kabiri of II 363n
 legends & Greek comp II 393-401
 Meshia & Meshiane among II 134
 phoenix or Simorgh II 397, 617
 planetary genii, prophets I 649, 652
 seven earths, races II 617-18
 stone oracles of II 346
 treatment of fire among II 114
 two extinct nations of II 396
- Persian Gulf, man-fish rose out of II 139n
 "Personal and Impersonal God." *See* Subba
 Row, T.
- Personal God(s)
 Christians degraded God into I 426-7
 of Church I 492n, 499n, 635-6; II 475, 555-6
 discussion of I 2n, 6n, 139, 193; II 475, 544,
 598
 gods vs, discussed I 492-3n
 not Blavatsky's idea I 579n
 not Buddhist belief I 635
 occultists reject I 492n, 545
 Plato could not believe in II 554-5
 salvation, damnation & I 613
 Satan & I 412, 612
 source of idea of I 332
 third-rate emanation, Logos I 437-8, 614
 unphilosophical I 2n, 6n, 139, 193, 280n;
 II 475, 544, 598
- Personality(ies)
 of advanced beings II 276
 almost interminable series of II 306
 aroma of, hangs fr flame I 238
 astrological star of I 572
 body of egotistical desires II 241
 earthly characteristic I 275
 essence of, not lost I 266
 false II 254, 306
 human, & Logos II 478
 individuality & I 572-3; II 306
 lethal virus of II 110
- Logos is no II 318n
 manas & kâma-rûpa duality of II 241
 merging of, w âtma-buddhi I 52
 monad & I 174-5n, 238, 245
 moonbeams dancing on water I 237
 no immortality for I 440n
 none till end of 3rd race II 610
 personal will part of II 241
 portion of, remains I 238
 reality devoid of I 629
 real man concealed under false I 220
 selfishness of II 110
- Personal Self
 monad &, urge evolution II 109-10
- Personating Spirits
 demions (dimyon, Heb; daimons, Gk) or
 II 508-9
- Perspiration. *See also* Sweat-Born
 primeval mode of procreation II 174-7
- Perturbations, of planets by Sun I 503
- Peru, Peruvian(s)
 Acosta on, buildings I 209n
 built like Pelasgians II 745
 Egyptian &, myths same I 266-7 &n
 European skulls like II 739, 740, 790
 giant tombs in II 752
 Manco Capac &, races II 365
 marvelous civilizations of II 793
 structures of, Atlantean II 745-6
 swastika found among II 586
 Tiahuanaco II 317, 337
 traditions of, re flood, ark II 141
- Pesh-Hun (messenger)
 Nârada called II 48
 regulates cycles II 48-9
- Pessimism
 & doctrine of karma II 304n
 Schopenhauer's & von Hartmann's II 156n,
 304n, 648
- Peter, St
 Church of Rome built on II 341n
 Church trustee of II 377
 Kronos (Saturn) will swallow II 341n
 personified by pope II 466n
 — *Peter, 1st Epistle of*
 Christ cornerstone, etc II 627
 circumambulating of Earth II 485, 515
 lion compared w Satan I 442n
 — *Peter, 2nd Epistle of*
 destruction of 5th race II 757, 762n
- Petermann, J. H., published Latin transl of
Pistis Sophia II 566n
Peter's Lexicon II 605n. *See also* Roth, R. von
 Peter the Hermit, led crusade I 357

- Petrarch, killed a dragon II 207 &n
 Petrie, Sir W. M. Flinders
 Eridu used Egyptian measures II 226
 — *The Academy* (letter in)
 pyramid figures I 314
 — *Pyramids & Temples* . . .
 differs fr Smyth's figures I 315
 — *Stonehenge*
 stones of, fr afar II 344
 Petronius Arbitr (*Petronii Satyrice* in tx)
 — *The Satyricon*
 degradation of goose symbol I 358
Peuple Primitif. See Rougemont, F. de
 Peuret [Peuvret], on cube unfolded II 601
 Peyrère, theory of II 725
 Pfaff, Dr F., *Alter und der Ursprung* . . .
 brain size of human, ape II 193n, 661
 fossil skulls w larger capacity II 523
 gibbon & man since Tertiary II 681-2n
 gulf between man & ape II 87n, 687n
 skull capacity of various races II 522-3
 Pfüger, Dr Edward
 opposed Darwinian heredity II 711n
 Pfoundes, Captain C. See Omoie
Phaedo. See Plato
Phaedrus. See Plato
 Phaeton [Phaethon] (Gk)
 made Sun deviate fr its course II 535
 myth of, explained II 770n
 Phallic(ism)
 ancient theology & I 312
 anthropomorphism led to I 451-2n
 Ark of Covenant became II 459
 body-worship, 4th race II 279, 285
 of brazen serpent I 364 &n
 Christianity honeycombed w I 451-2n
 develops w loss of keys I 264n; II 471
 fatal turning away fr truth I 264n
 Greek rites became II 362
 Holy of Holies degraded to II 459-60
Isis Unveiled on II 85
 Jewish I 438n, 444; II 85, 125, 459
 later Kabbala suffocated by II 457-8
 man in image of, god II 472
 no divine II 544
 no, Jehovah for 1,000 yrs II 469
 none in earlier nations II 44
 number 10 later became II 463
 in old religions II 657-8
 of Pramantha story II 101 &n, 524-5
 Prometheus myth & II 521, 524-5, 561-2
 ram's head & II 182
 sacr', sacred, etc are I 5n; II 465 &n, 467
 Semites introduced II 54
 starts w King David II 469
 swastika degraded into II 101n
 symbols I 318-21; II 30n, 62, 104, 182, 471-3,
 542-3, 583, 588
Phallicism . . . See Jennings, H.
 Phallus(i). See also Liṅga
 batylos, lingam, lithos II 85, 467
 carrier of the germ II 467n
 Christian architecture & II 85
 dragon symbol of II 104
 Egyptians added, to cross II 542
 oil-anointed in Bible II 473
 Phanerogamous Plants, lotus I 57
 Phanēs (Gk) or Eros
 part of Orphic triad I 451-2n, 582-3
 Phantom(s)
 Earth's early protoplasmic I 191
 lunar pitris & II 89, 91 &n, 102 &n
 vortex-atom a metaphysical I 489
 Pharaoh
 Atlantis legend & Bible story of II 426-8,
 494 &n
 daughter & Moses story I 319 &n, 385 &n
 "fairest tree of Eden" (*Ezekiel*) II 494
 God tempts & then plagues I 383n
 seven souls of, in Egyptian texts II 632
 Sinaitic peninsula ruled by II 226
 tempted by Sarah I 422; II 174
 Pharisees
 fanaticism of, cursed Jesus II 378
 Jehovah, Saturn father of I 578
 Jesus & the I 653
 tenets of, fr Babylonia II 61
 Phenoch. See Enoch
 Phenomenal Universe
 shadow of the pre-existing ego I 278
 Phenomenon(a). See also Keely, Noumenon
 all potencies have their I 470
 causes of nature's I 2-3
 creation of perceiving ego I 329
 Dhruva & cosmic II 612 &n
 geological & sidereal II 314
 invisible powers noumena of II 517-18
 kriyāśakti & I 293; II 173
 manifested, illusory I 18
 noumenon & I 38, 481, 522, 535n
 occult I 82 &n, 489
 produced by elementals & matter I 146
 will, thought & II 173, 652
 Pherecydes (Gk)
 God is a circle II 552
 good & evil, light & darkness I 196 &n
 on Hyperboreans [Pherenicus?] II 775
 Phidias (Gk sculptor) II 660n

- Philae (Egy temple)
 egg of incense hatched at I 363-4
 Horus shown raising dead at II 557
 initiation scene at II 558-9
 Khnoum adored at I 367
- Philalethes, E. *See* Vaughan, Thomas
 Φιλάνθρωπος (philanthrōpos, Gk)
 Prometheus was II 526
- Philebus*. *See* Plato
- Philip the Apostle
 authored *Pistis Sophia* II 566n
- Philistines
 David brought name Jehovah fr II 541
- Phillips, Sir R
 axial changes & glaciations II 726
- Philo Judaeus
 forbade cursing Satan II 477
 on hating the heathen II 471
 — *De cherubim* . . .
 Adam as Mind II 490 &n
 — [De fuga et inventione]
 twelve signs of the zodiac I 649
 wisdom II 489
 — *De gigantibus*
 souls descend to bodies II 111
 — *De migratione Abrahami*
 kosmos is God w Chaldeans I 344
 — *De mundi opificio*
 man a divine idea I 71
 numbers 6 & 7 I 407
 seven (heptagon) II 602
 — *De somniis*
 souls descend to bodies II 111
 — [Allegories of the Sacred Laws]
 Adam Kadmon as Mind II 490
 — [On the Life of Moses]
 Heb law transl into Greek II 200n
 — *Quaestiones* . . .
 Logos next to God I 350, 352
- Philology, Philologist(s)
 claim writing unknown to Homer II 439
 give out conclusions as facts I xxix
 scientific, questioned I xxix-xxx
- Philo of Byblus (Herennius Bibylius)
 animated stones of II 342
 Sanchoniathon on Javo II 129, 465
 Sanchoniathon on univ birth I 340 &n
- Philosopher(s)
 can look beneath coarse myths II 764-5
 defined by Plato II 554-5
 modern, content w effects II 589
 pagan, sought causes II 589
- Philosophia ad Athenienses*. *See* Paracelsus
Philosophiae Naturalie . . . *See* Newton, I.
- Philosophical Magazine* . . .
 article by Dr Babbage I 104, 124
 article by James Croll I 511
 article by Sir I. Newton I 13
 articles by Kroenig, Clausius, Maxwell I 513
 articles by Sir Wm. Thomson I 117, 513-14
- Philosophical Transactions*
 arctic magnolias (Heer) II 726
 botany suggests Atlantis (Heer) II 739
 intellect & skull size (Davis) II 522, 790n
 self-luminous matter (Halley) I 590
 stars of Milky Way (Herschel) I 590
- Philosophie naturelle*. *See* Francoeur, L. B.
Philosophie religieuse. *See* Reynaud, J.
Philosoph. Plant. II 526. *See* Plutarch (*De placitus*)
- Philosophy(ies)
 Advaita & Buddhist, identical I 636
 analogy is key in occult I 150-1
 of blind faith vs knowledge I 612
 Bright Space in esoteric I 71-2 &n
 common belief of ancient I 341
 Egyptian same as cis-Himalayan II 374n
 esoteric, reconciles many systems I 55, 77
 an essential truth of occult I 77
 immortality & Vedic I 36n
 incorporeal entities in I 218n
 Indian, six schools of I 269; II 42
 occult, in Spinoza & Leibniz I 629
 our, compared w ancient I 507
- Philosophy Historical and Critical*. *See* Lefèvre
Philosophy of History. *See* Hegel, G. W. F.
Philosophy of the Inductive Sciences. *See*
 Whewell
- Philosophy of the Unconscious*. *See* Hartmann
- Philostratus, *De vita Apollonii*
 feeding on serpents I 404
 — *Heroica*
 giant skeletons II 278, 336
- Philo-Theo-Sophia, pantheism & I 533
- Phineata[e], Hermes worshipped at II 367
- Phlegyae, Phlegyan (Gk) Atlantis isle
 destruction of II 144, 265, 365
- Phlogiston. *See also* Caloric
 substance of force I 511
- Phobos (inner moon of Mars)
 not a satellite I 165
- Phoece [Phōcis] (Gk), Prometheus fashioned
 man fr slime at II 519
- Phoebe (Gk)
 Moon transformed into I 386
 wife of Castor as the dawn II 122
- Phoebe & Hilaeira (Gk) Dawn & Twilight
 wives of Castor & Pollux II 122

Phoebus (Gk)

- Apollo, delight of senses II 383 &n Apollo or II 770
- light of wisdom II 235

Phoenicia(ns)

- ancestors of II 328
- astronomy fr, (Orientalists) II 551
- Baal sun god of II 540
- circumnavigated globe II 430
- claimed descent fr Saturn II 768
- colonized Samothrace II 3
- cosmogony of I 110, 451-28n
- did not invent writing II 439
- earlier navigators than II 406
- Elon or Elion highest god of II 380
- fire (Kabiri) worship in II 363
- Hebrew numbers fr II 560
- Hindu Aryans older than II 406-7
- Iaō (Iaō) supreme god of II 541
- invented writing (Grote, etc) II 440
- Jews &, (Herodotus) I 313n
- Kabiri of Egyptians & II 274
- moving or animated stone of II 342 &n origin of, Atlanto-Aryan II 743
- origin of gods of II 769n
- sailors pray to Astarte I 468
- Sanchoniathon wrote in II 440n
- secretive re navigation II 764
- seven Earths of II 617
- Venus sign & Ram on coin of II 546

Phoenix

- Bennoo, bird of resurrection or I 312
- Garuda the Hindu II 564
- peacock as Hindu II 619
- self-consumed & reborn 7x7 times II 617
- Simorgh the Persian II 397-8, 617-18
- solar cycle 600 yrs II 617n

Phonetic Laws I xxxi-ii

Phönizier, Die. See Movers, F. K.

Phonograph, called ventriloquism II 784n

Phorcys (Gk), Arkite Titan II 143

Phoreg, one of Hesiod's 7 Titans I 418

Phorminx (Gk), 7-stringed lyre II 529

Phoroneus (Gk), first man II 519-21

Phorōnidae (Gk), poem on Phoroneus II 519

Phosphorus I 553

Satan "Lord of" II 513

"without, no thought" II 244

Photius, [*Bibliotheca* or *Myriobiblion*]

Ophites, talking stones II 342

on Prometheus II 519

Photograph(s, y)

ākāśic or astral, & pralaya I 18n

astrological influences & I 105

mystery of I 508-9

Photosphere, R. Hunt on I 530-1

"Phreno-Kosmo-Biology." See Lewins, Dr

Phrygia

fire (Kabiri) worship in II 363

priests of, described Atlantis II 371

Phta. See Ptah

Phylogen(esis, y) (Haeckel's term)

development of race, species II 659

laughed at by some scientists II 656

will never be exact science II 663

Physica. See Aristotle

Physical I 176n

astral before, body II 1

astral merges into II 257

bodies belong to Earth II 199

body built by Spirit of Earth II 241

body, death of, & adepts II 531

body shaped by lowest lives I 224

Earth's astral &, now grosser II 157n

every, form has astral prototype II 660n

form fr protoplasmic model II 150

improvement at expense of spiritual I 225

links between many classes II 257

man apart fr divine & spiritual II 254

man became, thru reabsorption II 170

man, birthplace of II 416n

man 18 million yrs old II 157, 251, 310

moral, political &, blended II 369-70

nature, diagram of II 593

no, iniquity II 302

part of triple evolution I 181

plane has no contact w astral II 157

power of psychic over II 192

psychic man uses, body II 302

racés 1st & 2nd not II 289

spiritual &, evolution II 348

"Physical Basis of Life." See Huxley, T. H.

Physical Eclogues. See *Florilegium* of Stobaeus

Physicalization

of root-types II 649, 736

same as spirit materialization II 737

Physician's Hymn of *Rig-Veda* [X, 97]

plants came 3 ages before gods II 52n

Physics, *Physicists.* See *Also Science*

analogy key to cosmic I 150

Aryans learned, fr Atlanteans II 426

borrowed ancient atomic theory I 567-8

deals w lowest forces I 554

fifth element & II 135

has returned to Anaxagoras I 586

Hindu knowledge of II 107n

initiates' knowledge of I 516

occult I 97, 200-1, 262

- scorn of modern, for ancient I 495
 space-force-matter in I 615
 unity in the sphere of II 24
- Physiological(ly)
 Adam's sleep not II 181
 age of, mankind II 156
 Aryan religion higher than II 526
 Atlantean mammals not perfect II 286
 civilization &, transformation II 317
 conjectures on foetus vague II 131
 cross-breeding &, law II 196
 differentiations II 120
 Fall after Eden II 279
 key to Moon symbol I 390, 398
 key to symbolism I 363
 man evolved fr astral II 737
 psychic element develops the II 176
 purity of 3rd race II 172
 refusal to incarnate was II 171
 selection II 738
 separation of sexes II 275
 symbol & Prometheus II 100-1
 Titans a, fact II 154
 transformation of sexes II 147-8
 transformations symbolized II 178-9
 "Physiological Selection." *See* Romanes
- Physiology
 denies a vital principle I 603
 ignorant of Moon's influence I 264
 magician of the future I 261
 of man & animals II 187-90
 occult facts of II 295-8
 of organisms II 116-17
 psychic knowledge would widen II 370n
 septenate in II 623 &n
- Physiology, Text Book of.* *See* Foster, M.
Physique, Éléments de. *See* Ganot, A.
- Pi (π)
 Angel of Face, synthesis or I 434 &n
 kabbalistic II 38-40, 465-6, 544, 560
 number of circle, swastika I 90-1
 numerical value of I 90-1, 114, 131, 230, 313
 Ring "Pass-Not" of lipikas & I 131
- Picardy II 738, 750n
- Pickering, on diversity of Malays II 332
- Pictet, Raoul
 derided by Laplace re aerolites II 784n
- Picture Writing II 130. *See also* Glyphs, Symbols
- Pierius
 on Numa's circular religious posture II 552
- Pierres Branlantes (Fr) rocking stones
 of Huelgoat, Brittany II 342n
- Pierret, Paul, *Études égyptologiques*
 Osiris-Lunus I 228
 — *Le Livre des Morts*
 "Day come to us" (Egy) I 134 &n
 Pierron, P. A., transl of $\epsilon\chi\epsilon\iota$ (echei) II 763
 Pigeon I 81n; II 595
 Pigmies. *See* Pygmy(ies)
 Pikerimi, fossil monkeys near II 723n
- Pilgrim(s)
 comets or I 250
 eternal, masterpiece of evolution II 728
 monad during its embodiments or I 16n
 suffers thru every form of life I 268
- Pilgrimage
 obligatory, for each soul I 17, 40, 570
- Pillaloo-codi [Pillālu-Kodi] (Tamil)
 Pleiades, Hindus observed rising of I 663-4
- Pillar(s)
 Abraham's, of unhewn stones II 472n
 in ancient temples I 125-6, 462
 Ases (Scand) or, of world II 97
 of fire I 338n, 341, 437
 four, of Tyre I 125-6
 of Jacob, oil-anointed phallus II 473
 Mercury, Seth, Josephus & II 530
 pyramids became, at Tyre I 347n
 of salt & Lot's wife II 674
 seven I 356, 408
 world- I 235
 of Zarathustra I 464
- Pillars of Hercules
 Atlantis beyond II 147, 323-4n, 394
 Greeks did not sail beyond II 223
- Pimandre See* Foix, F. de
- Pindar
 held pantheons to be immoral II 764
 — *Hymn to Jupiter*
 Kabir Adamas first man II 3
 — *Hymn to Minerva*
 Minerva on Jupiter's right hand I 401
 — *Nemean Odes*
 Castor & Pollux II 122, 123
 Gods & men of common origin II 270
 — *Olympian Odes*
 Pherecydes [Pherenicus?] on Hyperboreans
 II 775
 — *Pythian Odes*
 Aetna a celestial pillar II 763
- Pine(s), oldest after ferns II 594
- Pineal Gland. *See also* Third Eye
 atrophied II 119, 294n, 296n, 298
 discussed II 294-301
 highest development of II 299
 once physiological organ II 295
 witness of third eye II 294-5

Pino, Don Bautista

— [*Three New Mexico Chronicles*]
secret meetings of Pueblos II 181n

Pipe(s) of Pan, symbology of II 581

Pippala (*Ficus Religiosa*)

fruit of Tree of Life II 97-8

Pirōmis, Pontiffs-, of Egypt II 369

Pisāchā (daughter of Daksha)

mother of the Pisāchas I 415

Pisāchas (Skt) I 415, 571

Pisces II 656. *See also* Fish, Mīna

constellation of Messiah I 385, 654

does not refer to Christ alone I 653

Night of Brahmā & I 376; II 579n

planets conjunct in, at Jesus' birth I 654

runs throughout 2 *Testaments* I 264

southern, & beg of kali-yuga I 663

Zabulon [*Zebulun*], son of Jacob, or I 651

Pisciculi (Lat) little fishes

Christians called themselves II 313n

Pistis Sophia

Barbelo invisible god II 570 &n

discovery & publishing of II 566n

earlier work than *Revelation* I 410

echoes archaic belief I 577

Ieov in I 449

King's transl conforms to Church II 569n

oldest Gnostic gospel II 604

original, probably pre-Christian II 566n

quotes *Book of Enoch* II 535

read in light of *Gītā, Anugītā* II 569

rescue fr Chaos by Christos I 132n

seven elements of man II 604-5

seven great gods, triads II 462, 512

sevens, forty-nine II 618

seven vowels, 49 powers I 410-11; II 564

sound, speech, voices II 563

vowels, lights, powers II 569-70

Pisūna (Skt) spy, Nārada called II 48

Pit. *See also* South Pole

in *Ezekiel* II 492

South Pole, Hell or II 274, 357, 785

Virgo or Astraea descends into II 786

Pitar, Pitara [Pitaras] (Skt) fathers. *See also*

Pitri(s)

Brahmā (esoterically) II 60

-devatās created lower man II 94-5

divine, of 1st race II 394n

divine sacrificers, pitris or II 605

first race evolved fr II 329

Peris of Persia fr II 394n

progenitors of 5th race II 394n

progenitors of man II 88

Zeus, primeval progenitors of II 421

Pitar-devatās (Skt). *See also* Pitris

first gods before "no-gods" II 248

modes of procreation & II 148

progenitors of physical man II 94-5, 171

solar month is one day of II 620

Pithecanthropos alalus

caveman was not II 741n

fossils of, absent in Eocene II 679

man never was, (July) II 661

speechless savage of Haeckel II 677n

Pithecooid(s). *See also* Anthropoids, Apes

accidental, unnatural creation II 261

ancestors in Tertiary I 190

breeding of, explained I 190; II 286

fr 4th race man & extinct mammal II 683

Haeckel's theoretical, man II 667

Huxley tries to prove II 687

-man a fiction II 669

modern, & lemur compared II 717

-Noah & his 3 sons II 655

skull not under Atlantic II 727

stocks & Eocene II 676

third round, -like ancestor of man I 234

Pitri(s), Lunar I 179-91. *See also* Barhishads

ancestors of man, become man I 180-1;

II 102

astral shadows of first Adams II 45-6 &n,
91n, 137

Brahmā as II 60

cannot progress alone I 181-2

ethereal doubles of II 5

ethereal humans of 3rd round I 182

evolve primordial man II 269

evolve shadows of 4th round man I 174, 180,
248

first root-race progeny of I 160

formed physical, animal man I 248

four lower, corporeal, create man II 91-2

have to become men I 180-1

Lords of the Moon I 448; II 75

lunar beings I 264; II 88

mankind offspring of I 224

most developed monads I 174

Pitar Devatās or II 171

progenitors of men II 45, 88, 91, 110

progenitors of physical man I 86-7; II 171

reach human stage in 1st round I 174

shadows of, dominate 3½ races II 110

shadowy, in Agrippa MSS II 487

various names for I 227n

Pitri(s), Solar. *See also* Agnishvāttas, Asuras,

Kumāras, Self-conscious

adepts of past manvantara II 94

discussed II 88-94

- doomed to rebirth by karma II 93-4
 endowed man w mind II 89
 fashioned the inner man I 87
 higher, no physical creation II 80
 incarnated in 3rd race II 89, 92-3, 247-8
 informing intelligences II 34
 our race sprang fr rishis or II 365
 prajāpatis &, are seed manus II 164
 pranidhāna & II 88
 Prometheus was II 95
 three higher classes (arūpa) II 91-4
 various names for II 92
- Pitṛis (Skt) fathers. *See also* Ancestors, Asuras,
 Creators, Dhyanis, Fathers, Kumāras,
 Lhas, Pitar, Progenitors
 endowed man w mind I 539n
 forefathers of man I 445; II 683
 Kabiri same as II 393
 kumāras confounded w II 106
 lunar & solar, described I 86-7
 material classes of, create man II 91
 men &, on Earth & God, demons I 457-8n
 not ancestors of present man II 91n
 one third of, arūpa pitris II 93
 our progenitors I 606
 regents of worlds, gods or I 99
 seven classes of I 179; II 77, 89, 91-2, 97
 take charge of planets I 442
 twilight, issue fr sons of II 120-1, 163
 two types of II 77, 89, 91
- Pitris of the Demons, barhishads are II 89
- Pivot, manas or II 241
- Piyadasi [Piyadassi] (Pāli). *See* Aśoka
- Placenta, Placental
 earliest mammals have no II 166
 Haeckel's views on II 649-50, 668
 -mammal I 190n
 umbilicus connected thru II 461
 various types of II 713-14 &n
- Placitus philosophorum*. *See* Plutarch, *Moralia*
- Plagiarism(ized) II 472n, 481-2
 by anticipation I 401-2; II 476
 fr *Book of Enoch* II 229, 482-3, 484-5
 by Brahmins fr Bible I xxxi
 de Mirville on, by ancients I 400-3
 Sepp, Wilford on, Hindus I 654-5; II 619
- Plaksha (Skt) fig tree II 404n
 dvīpa, globe II 320-1
- Plane(s) (cosmic)
 diagram of I 200 &n
 each atom has seven I 150
 each, real to its denizens I 40, 296
 energy on spiritual & physical I 644
 everything conscious on its own I 274
- Fall of Angels on every II 268
 Fohat operates on all seven I 110-12, 328
 fourth globe on lowest I 192
 how to communicate w higher I 605
 immortal ego acts on seven II 632-3
 laya-centers & passage between I 148
 light on our, darkness on higher I 450
 manas irrational w/o ātma-buddhi I 242n
 man related to, of his upādhi II 157
 mental, almost endless gradations I 175
 midway halt betw astral & physical II 736
 our consciousness limited to one I 20
 principles correlated to I xxxv, 633
 seven, & man's consciousness I 199
 seven angelic, 7 suns II 240-1
 seven, called Seven Heavens II 273
 seven globes on 4 lower I 152, 166; II 608
 seven, of ideality II 335
 subjective, objective I 176n, 189, 570, 603n
 thickening of veil betw two II 281
 three higher I 152
 three higher, explained to initiates I 199
 three higher, inaccessible to man I 200n
 two poles on every I 41
 visibility of globes & I 166
Zohar on I 239-40
- Planet(s) I 21. *See also* Earth, Planetary
 Chains, Sacred Planets, Spheres
 active, living (Aristotle) I 493
 Agni-Vishnu-Sūrya source of II 608
 Aletae were the seven II 361
 all, comets or suns in origin I 103
 all, septenary I 152-70
 ancient knowledge re I 574 &n, 576
 angels or regents of II 83, 89n
 are born, grow, change, die I 609
 aspects, nodes I 320
 astral rulers of, create monads I 577
 battles fought by growing I 101-2
 biographies of, in Tārakāmaya II 45
 chariots & steeds of II 31
 conjunctions of I 656, 662; II 63, 76
 creative powers, zodiac & I 213
 day same on 4 inner II 707
 death of, discussed I 147
 Dev chained to each II 538
 development of, around Sun I 595
 did not evolve fr Sun's mass I 101, 588-9
 distance fr Sun & status of I 602
 each race under a II 24
 elements differ among I 142-3 &n
 ethereality of inhabitants of, (Kant) I 602
 every, can evolve life (Litttré) I 502n
 every, has 6 fellow globes I 158-9

- evolution of life on II 153-4
 evolved fr primal matter I 625
 fire common element of I 101
 Flammarion believed, inhabited II 45, 699, 707
 fourth, only seen I 163 &n
 genii or stellar spirits of I 198
 Gnostic geniuses of I 577; II 538 &n
 Heavenly Snails I 103
 how could astral Earth affect II 251
 human stocks on I 166
 incipient rotation of I 505
 informing spirits of I 128
 inhabited I 133; II 701, 706-7
 initiates knew of more II 488n
 intact during minor pralayas I 18n
 Lares regents of II 361
 life germs fr other II 158
 life on other worlds? II 33 &n
 limbs & pulses of solar system I 541
 man's faculties fr I 604
 many more, in Secret Books I 152n
 Mars & Mercury mystery I 163-4
 Mars or 6-faced II 382
 matter differs among II 136-7n
 Mazdean diagram of II 759
 Moon &, cause catastrophes II 699
 movements, positions of II 76
 Music of the Spheres & I 433; II 601
 never-erring time measurers II 621
 nine, in *Vishnu Purāna* II 488-9n
 older & younger II 251
 orbital perturbations of I 503
 origin of I 101, 103, 500-6, 601
 other, better adapted for life II 706-7
 polar compression of I 593
 pralayas of I 12n, 18n, 149, 172n; II 660n
 Purānas on rotation of I 442
 rational intelligences (Kepler) I 493
 rectors move, (Plato, Kepler) I 479, 493
 regents of I 152, 576-7; II 22-3, 83
 Sabeian dance & motion of II 460
 secret relation of, to Earth I 163-4
 self-moving, queried I 670
 seven II 22, 293
 seven, & 7 races I 573 &n
 seven, & terrestrial things II 361n
 seven, & 12 zodiacal signs I 79, 573 &n
 seven mystery gods & II 22
 seven, or 7 circles II 488
 seven sacred I 99-101 &nn, 152, 167, 573 &n,
 574n, 575; II 602n
 seven sons of Aditi I 448
 seventy, explained I 576, 654 &n
 small size of, near Sun I 500n
 stars & II 83
 Sun giver of life to I 386
 Sun, Moon substitutes for I 575 &n
 Sun's brothers, not sons I 449, 588-9
 temples of gods I 578
 theoi (θεοι) or gods, called I 2n
 three sacred, unnamed I 575 &n
 twelve gods or, 7 seen I 100
 undiscovered I 102n, 576
 uninhabited (science) II 699
 upper globes of, invisible I 163
 vary in orbits, axes, size I 593
 wheel symbolizes I 40n
 will be absorbed by Sun I 596
 world bibles refer to II 703
 Planet (Earth). *See also* Earth, Globe
 ball of fire-mist once II 153
 Fetahil creates I 195
 Kabbala on birth of II 240
 Planetary
 almost all, worlds inhabited II 701
 attraction &, motion I 529
 conjunctions, importance of I 656
 dissolution or pralaya I 159
 gods, Agni-Vishnu-Sūrya head of II 608
 gods gravitate to Sun II 361
 life-impulses & evolution II 697
 motion & spirits (Kepler) I 499
 orbits puzzled Newton I 498
 powers, 2 aspects of I 633
 round & globe round defined I 160
 seven, creators Gnostic symbols I 73
 Planetary Chain(s) I 158-70. *See also* Earth
 Chain, Planets
 age of I 205-6
 architects of I 128, 442
 ātyantika pralaya & II 309-10n
 common belief in II 606-7
 Days & Nights of I 154-5
 death & energy transfer of I 155-6
 destruction of, symbol for II 505
 emerge fr cosmic monad II 311
 evolution of I 231-2, 250 &n
 failures fr previous II 233n
 Fohat force that built I 139n
 fourteen manus preside over II 321
 in *Isis Unveiled* I 231-2n
 karshvares 7 globes of II 384n
 major manvantara one round of II 309
 man-bearing globes of II 77
 many, in our solar system I 654n
 Mars, Mercury each a I 152-3, 164
 new sun rises in each new I 655-6

- nirvāna for monads betw two I 172-3
 other, in our system I 575; II 699-709
 our, described in world bibles II 703
 principles of man & globes of I 153-4
 second class of builders & I 128
 septenary, all are I 152-70
 seven dvīpas or II 320, 758-9
 seven globes on 4 lower planes I 152
 seven, in our solar system II 311
 Seven Sons creators of I 60
 “seven wheels” refer to I 144
 starts as nebula I 22
 three-, 6-fold II 616
 upper globes of, invisible I 163
 Uranus, Neptune guard other I 575
 why teaching of, kept secret I xxxv
Zend Avesta on II 384-5, 606-7, 757-8
- Planetary Spirits
 Buddhists believe in I 635
 each nation its own I 10, 576
 highest, know our solar system II 700n
 principles in man fr II 29
 regents of planets or I 104; II 22
 represented as circles II 552
 rule destinies of men I 128
 seven, of Christian mystics II 97
 seven, or rishis II 318n
 souls of heavenly orbs I 602; II 552
 of stars, planets I 128
- Planetoids, man’s influence on II 700
 Planet-tower of Nebo II 456
- Planisphere(s). *See also* Dendera Zodiac
 Carnac & West Hoadley are II 343
- Plant(s) (kingdom). *See also* Botany, Vegetable
 animals &, interdependent II 290n
 bisexuality in I 320; II 133, 659
 born fr bosom of the stone II 594
 created before there was Earth I 254
 dwarfed by climate in 3rd race II 329
 force which informs & seed described
 I 291
 growth of, & Moon I 180
 hard, that softened II 15
 human embryo a I 184
 intermediate hermaphroditism & II 167
 Kabiri taught use of II 364
 link Europe, America, SE Asia II 781
 majority are hermaphrodite II 659
 Moon (Soma) god of II 384n
 nerves of I 49
 New & Old World, similar II 792
 not physical before animals II 290n
 occult powers of, (Lévi) II 74
 orders, classes of, in Purānas II 259n
 seed must die to live as I 459n
 seventh emanation of Mother & I 291
- Plasm. *See also* Cells
 immortal part of our bodies I 223n
 spiritual, key to embryology I 219, 224
- Plastidular Souls
 Haeckel’s, discussed II 650, 670-1 &n
 spurious speculation II 663n
- Plato
 Atlantis account of, compressed II 760-1
 Atlantis of II 147, 221, 263, 314, 322, 323-4n,
 395, 408, 429
 Atlantis of, Indian legend II 223, 407
 best of Pythagoreans (Syrianus) II 599
 bound by oath of secrecy II 763
 chaos became soul of world I 338, 343
 circular motion, on I 201
 could not believe in personal God II 554
 deductive method of II 153
 defines genuine philosophers II 554-5
 Deity cannot create, taught II 159
 divine dynasties in II 367, 370-1
 divine Idea moves the aether I 365
 divine thought of, & lipikas I 104
 elements, stoicheia of I 123, 338n, 461
 embraced ideas of Pythagoras I 348
 in error *before* initiation I 588
 fifth rounder, explained I 161-2
 God geometrizes II 39, 41
 Hesiod’s *Theogony* history to II 765
 hints Pelasgians Atlanteans II 774
 initiate-philosopher-adept I 2n; II 88, 266,
 395, 554
 innate eternal ideas of I 281
 island of II 8, 141, 250n, 322, 352, 395, 407,
 693
 Logos of I 15n
 Mayas coeval w Atlantis of II 34-5n
 Mysteries, discipline, virtue I xxxv
 Poseidonis or Atlantis II 265, 314, 407-9
 &n, 765, 767-8
 Poseidon of, substitute name II 323-4n
 principles & elements in I 491-2
 science regards, as lunatic II 589
 Secret Doctrine known to I xxxv
 Solon’s story of Atlantis II 221, 371, 395, 436,
 781, 786
 soul’s faculties fr planets II 604
 source of wisdom of II 530-1
 spoke cautiously II 268
 Sweden Atlantis of, (Rudbeck) II 402
 taught all pledges would allow II 765
 tetrad animal of, (Taylor) II 599
 universal method of II 573, 584

- *Banquet* or *Symposium*
androgynous race II 96, 132-4, 177
early races II 133, 264
- *Cratylus*
Anaxagoras on nous I 451
Golden Age II 264, 372, 373
Koros as pure intellect I 353
theos, derivation of I 2n; II 545
Zeus not highest god I 425-6
- *Critias*
Atlantis larger than Lybia II 761
island fragment only II 8, 324n
island of II 221, 266
Neptune divides Atlantis II 765
Plain of Atlantis described II 767-8
power of names II 767
sinking of Atlantis II 314, 394
source of Atlantis story II 743n
war of nations II 394, 743
- *Laws* (*De Legibus*)
origin of wheat, wine, fire II 373
planets moved by rectors I 493
Saturn's Golden Age II 264, 372-3
- *Parmenides*
One, reflection of Deity II 555
Taylor's Intro on chaos I 425-6 &n
- *Phaedo*
mind cause of all things (Anaxagoras) I 451
- *Phaedrus*
rectors of planets I 493
winged races II 55n, 96, 264
- *Philebus*
infinite & finite I 426 &n
- *Protagoras*
Prometheus gave man wisdom II 412
- *Republic*
immortality of pantheons II 764 &n
- *Statesman* (*Politicus*)
fertile & barren periods II 74
rulers & the ruled II 373
- *Timaeus*
Atlantis described II 743n, 761 &n, 767-8
cross in space I 321n; II 561, 589
definition of soul II 88
destruction of Atlantis II 314, 395
Divine Thought, matter, kosmos I 348
elements or irrational daemons I 567n
on four elements I 460
God lighted the Sun I 579-80 &n
island a fragment II 8, 147, 266, 768
Jupiter or Father-Aether I 465
"man must not be like one of us" II 94-5
mundane macrocosmic tree II 97 &n
Phoroneus father of mortals II 519
secretion of elements I 568 &n
shapeless infants of early races II 132 &n
sinking of Plato's island II 250n
Solon on Greek history II 743
universe a dodecahedron I 340 &n, 344
world conflagrations, deluges II 784
- Platonist, Alexandrian
compiled *Pymanter* II 267n
- Platonist, The*, T. M. Johnson, editor
q Thomas Taylor on Jews I 426 &n
- Platyrhine (anthropoid)
apes & man II 171
fr late Atlantean times II 193
- Pleiades II 549-50. *See also* Kṛittikās
Alycone of, & age of Gt Pyramid II 432
Atlantides have become II 768
central point of universe II 551
connected w renovation of Earth II 785
connected w sound I 648n
cycle based on, & Virgo II 435
Hindus observed rising of I 663-4
Kārttikeya (Mars) & II 551, 619
mentioned in *Job* I 647-8
Niobe daughter of II 772
poussinière (Fr), Pillālu-kodi (Tamil) or
I 663
seven & I 648n; II 618-19
seven daughters of Atlas II 618, 768, 785
six of, then seven II 551
summer 'colure' passed thru II 407
Sun orbits Alycone of I 501
"sweet influence of," (*Job*) I 648
Virgo inseparable fr II 785
when pyramids were built I 435
wives of 7 rishis II 549, 551
- Plenum, the (Lat)
absolute container of All I 8
all matter connected in I 615
of Descartes I 623
fullness of the universe I 671
gods, genii within I 569
nothingness of science is I 148
science, vacuity, ether & I 495
- Pleroma (Gk) fullness, completeness
astral light &, of Church I 196
downfall of I 416
fifth & 3rd states of II 79
Gnostic ogdoad & I 448
Logos reflected in II 25
planes of I 406
Satan's lair? II 506-18
scholiasts turn, into Satan II 511
- Plesiosaurus(i) II 258
extinct w 3rd race II 206-7

- law of dwarfing & II 733
 man contemporary w II 206-7, 676, 713
 paintings of, in China, Babylon II 205-6
 Plexus(es), Nervous, 7, radiate 7 rays II 92
 Pliny, *Natural History*
 Chaldean astron observations II 620
 circular meditation posture II 552
 Druid priests called magi II 756
 Earth kind nurse & mother I 154
 Earth's sphericity defended I 117n
 Egypt covered by sea II 368
 Egyptian year of 30 days II 620
 the Euxine II 5 &n
 giant Orion II 278
 giants II 336
 moving rock at Harpasa II 346-7
 Persians consulted the Oitzoé II 346
 rocking stones in Asia II 342 &n
 Saros cycle I 655n
 Saturnian Sea II 777n
 six-month polar day, night II 773
 stone which "ran away" II 342, 345
 Pliocene II 254, 675-6, 690, 710, 714
 apes & men in II 676
 European man of, Atlantean II 790
 man existed in II 688n
 man immigrated to Europe in II 740n
 man's origin in, (Haeckel) II 680
 man's origin in, (Huxley) II 288
 portions of Atlantis sank in II 314n, 395
 scientists disagree on II 698
 temperate climate in II 738n
 Plongeon, A. Le. *See* Le Plongeon, A.
Pluralité des mondes. See Flammarion, C.
Plurality of Worlds. See Maxwell, A.
Plurality of Worlds. See Whewell, Wm.
 Plutarch II 336
 — *Lives (Vitae)*
 Caius Marius
 Cimmerians' long night II 773
 Numa
 Egyptian year of 30 days II 620
 May, Maia, Vesta I 396n
 Sertorius, tomb of giant Antaeus II 278
 Sylla, on the Great Year I 650; II 784, 785
 — *Moralia*
 De animae procreatione
 the double quaternary II 599
 De E apud Delphos
 stood for number five II 580
 [*De fraterno amore*], Castor & Pollux II 123
 De Iside et Osiride
 the elements I 125n
 father, mother, son in Plato I 348
 "ingress of Osiris into Moon" I 228
 De placitus philosophorum
 dual, mother, evil I 614
 Ecphantus on Earth's rotation [I 117
 &n]
 giving form to matter I 622
 Magnus Annus II 785
 Stoics on thunder II 526
 tetrad root of all things II 601
 Quaestiones Romanae et Graecae
 Castor's tomb in Sparta II 122n
 May, Maia, Vesta I 396n
 [*Quaestionum convivalium or Table Talk*]
 Pindar's *Hymn to Minerva* I 401
 Pluto (Gk). *See also* Hades
 -Aidoneus or Aerial Jove I 464
 Atlantean islands sacred to II 408
 Axiokersos, Hades or II 362
 Dodonean Jupiter & I 463
 Earth, Yama or I 462-3
 fire-flame of helm of I 338n
 healer, enlightener II 26n
 in Pit, carries off Eurydice II 785
 Pneuma (Gk) breath, spirit
 human soul or mind II 113
 spirit, soul or gas (Grove) I 465
 symbolized by wind or air I 226n, 342; II 113
 synthesis of 7 senses I 96
 Πνεύματα (pneumata, Gk)
 spirits of the elements I 395-6
 Pneumatics, kabbalists & esoteric I 242-5
Pneumatologie. See Mirville, J. E. de
 Poccocke, Edward, *India in Greece*
 myths are truths, not fables I 339
Poetica Astronomica. See Hyginus, G. J.
 Poets, initiate-, preserve the wisdom I xlv
Poimandres. See *Divine Pymander*
 Point(s). *See also* Sefirah
 Aristotle omitted I 615
 atoms of Leibniz mathematical I 628
 Avalokiteśvara, Verbum or I 429
 central I 635; II 612
 central, in crucifix II 556
 in circle I 1, 4, 11, 19, 91, 327, 426, 429, 613-16
 circle & "Golden Egg" II 553
 circle, triangle, etc & I 320-1; II 36
 emanates noumenal triangle I 614
 in En soph [Ain-sōph] II 111
 every, in infinity animated II 513
 fructifies the line I 91
 genesis of gods & men fr II 24
 germ or, in mundane egg I 57
 indivisible, limitless I 346
 knows only mālaprakriti I 432

- monad or I 426
 mūlaprakriti conceals I 346
 one, becomes triangle, cube II 612
 one, is everywhere, nowhere I 11
 the One or Logos I 426, 429
 primordial, or Sephīrah I 354
 retires into the circle I 614
 fr, to solid figures I 616
 ten, & Pythagorean triangle I 612, 616
 visible to eye of adept I 489
 world fr the indivisible I 355
 zero, or laya-centers I 551
 Poitou (France), enormous stones at II 752
 Polar, Polar Lands, Regions. *See also* Antarctic,
 Arctic, Hyperborean Continent
 compression of planets I 593
 continent prevails during round II 400n
 first of 7 cradles of humanity II 324
 magnolia blossomed in II 326
 north of Meru II 326
 occult commentaries on II 400-1 &n
 opposite, forces II 84
 periodically rise & sink II 325n, 360
 Phaethon legend & II 770n
 “pigmy” of II 331
 semi-tropical climate at II 329, 356, 423
 seven, circles of ancients I 204
 shape of II 326
 spoken of in *Avesta* II 291-2
 Sun, Central Sun & ātma II 241
 three, remain fr beginning II 776
 tomb of Lemurian mankind II 324
 Polar Dragon I 407; II 274, 770n, 771n, 786
 Polaris. *See* Pole Star
 Polarity
 of cells II 117
 death a change in I 526n
 evil is, of matter & spirit I 416
 of Fohat I 145
 gravity caused by I 513
 monadic principle fr passive to active II 669
 opposite forces aspect of I 604
 of spirit & matter II 84, 527
 Pole(s). *See also* Hyperborean, North, South
 Pole
 ancient names of, given II 274
 beneficent & lethal influence of II 400n
 celestial, as Meru II 785
 changes of II 785-6
 in constellation of Harp (Egy) II 360n
 continents at North II 6-7, 12, 400n, 401, 785
 dwarfed races of II 331
 Earth's, &, of ecliptic II 332, 356-8, 431
 Egyptians on ecliptic & II 332, 357
 Fohatic forces at both I 205
 “heavenly measure” II 363
 imperishable Sacred Land & II 6
 inverted 3 times II 353, 360, 368, 432-3, 436
 moved for 4th time (Atlantis) II 350
 negative, positive, of nature I 257
 North, & first cataclysm II 138 &n
 North, as Meru I 204
 North, represents ātma II 403
 North, symbolized as serpent II 356 &n
 once pointed to Ursa Minor II 768
 Seneca's prophecy re II 757
 serpent w hawk's head II 357, 360n
 South, abode of elementals II 274
 South, as the Pit II 274, 357, 785-6
 storehouse of vitality I 205
 Sun dies for 6 months at II 769n
 terrestrial, or Jupiter-Bacchus II 362
 Pole of the Heavens
 angle of, causes seasons II 356
 hawk-headed serpent in Egypt II 356 &n
 N Pole of Earth inverted to S II 360
 Pole Star II 785. *See also* Alpha Draconis,
 Dhruva
 Alpha Draconis, pyramid & II 432
 Dhruva, Dhruvatārā or II 401n, 489n, 612n
 Draco once was II 32n
 founders of races linked w II 768
 Meru metaphorically II 785
 planets attached to II 488-9n
 serpent symbol of, & seasons II 356
 seven winds connected w II 612
 in tail of Ursa Minor II 612n, 768
 watches over Sacred Land II 6
 when pyramids built I 435; II 432
 Polier, Marie E. de, *Mythologie des Indous*
 birth of Brahmā I 345
 Pollux (& Castor)
 born fr Leda's egg I 366
 Dioscuri or II 122, 361n, 362
 immortal man, demigod II 123
 Polo, Marco, travels of, laughed at II 441
 Polygenetic, Polygenesis(ism)
 esoteric philosophy a modified II 249
 fewer scientific problems w II 610
 origin of races II 77, 168-9, 249-50
 Polyhistor. *See* Alexander Polyhistor
 Polynesia
 Jacolliot on common myths of II 222-4
 remains of Pacific continent II 222, 223
 Polynesian(s)
 dying out II 780
 islands II 327
 legends of sunken continent II 788-9 &n

- Pacific continent &, (Haeckel) II 328
 skulls of, larger than French II 168n, 522
 taller than average II 332
- Polynesian Researches*. See Ellis, Wm.
- Polyphemus (Gk)
 Titan, one-eyed Cyclops II 766
 Ulysses put out eye of II 769
- Polyps, reproduce by budding II 177
 present fr primordial times II 712
- Polytheism(ists)
 belief in powers of nature not II 592
 Greeks & nature forces I 466
 Hindu, reveals profound knowledge
 II 107n
 more philosophical I 575
 occultists are not II 194
- Pompeii II 793
 declared fiction, myth II 236, 441
- Πονηρού (ponērou, Gk) evil
 good (agathou) &, (de Mirville) II 515
- Pontiffs-piromis
 statues of, shown to Herodotus II 369
- Pope(s)
 Gregory & figure on cross II 587
 heliocentric theory banned by I 441
 infallibility of II 237-8, 316n
 literature banned by I 387
 named Lucifer II 33
 personates Peter & Jesus II 466n
 some early, were initiates I 311
- [Pope, Alexander, *Essay on Man*] q II 189
- Popol Vuh*
 four men, 4th creation II 213
 man created of mud or clay I 345
 Noah in II 222
 race that saw any distance II 55n, 96, 221
 second & 3rd races II 160
 sevens II 35
 tzitē tree & 3rd race II 97 &n, 181n
 Votan in snake's hole II 379
- Popular Astronomy*. See Newcomb, S.
- Popular Science Monthly*, confirmed Audubon's
 yellow water-lily II 440
- Popular Science Review*
 Hunt on Sun I 530-1, 538n
 Pengelly on "Ice Age Climate" II 695-6
 Richardson on "Nervous Ether" I 508,
 530-1, 537-9, 603; II 298n, 654
 Richardson on "Sun Force, . . ." I 508,
 524-7
 Seeman, Crotch on Atlantis II 781-2
 Seeman on Australia, Eocene II 779
 Seeman on Australia, Europe II 333
 Slack on the sciences I 588, 600
- Woodward on axial changes II 726
- Population, Moon's influence on I 228-9n
- Popul Vub*. See *Popol Vuh*
- Pores
 form oozing out of, & mediums II 86
 men born fr, of parents II 68
 Raumas born fr Virabhadra's II 68, 182-3
- Porphyriōn (Gk)
 scarlet or red Titan II 383n
- Porphyry (Neoplatonist)
 — [Concerning Images]
 "Egg is the World" I 360
 Hermes as Creative Word II 542
 — *Peri apochēs empsuchōn* [De abstinentia]
 do not address the One w words I 425
 — *De vita Pythagorae*
 Pythagorean monad, duad I 426, 618
 Pythagorean numbers I 361
- Porphyry (stone) II 530
- Porpoise (Śiśumāra, Skt) constellation II 612n
- Porta Pia, Gnostic sarcophagus of I 410
- Port-au-Prince, Voodooos of II 209
- Poseidon (Gk). See also Neptune
 dolphin vehicle of, -Neptune II 577
 dragon II 356
 five ministers of II 578
 god of the horse, (Homer) II 399n
 Neptune, Idaspati, Vishnu or II 765n
 -Neptune ruled over sea I 464
 sensual, vindictive (Gladstone) II 766
 spirit of 4th race II 766, 775
 took many forms to seduce II 775
 trident of II 390
- Poseidonis (Gk). See also Atlantis
 Atlantean island II 265
 descendants of, built pyramids II 429
 existed in Purānic times II 407
 island of, not continent II 767-8
 not real name of Atlantis II 323-4n
 Plato's island or II 8-9, 265, 314, 324n, 395,
 407-8, 751n, 761
 Proclus on II 408-9
 sank 12,000 years ago II 124, 765
 Śankha-dvīpa & II 408 &n
 third step of Idaspati II 765 &n
- Positive, awakens negative in minerals I 291
- Positivism I 9n, 479
- Positivists, Svābhāvikas called I 4
- Post-diluvian II 356, 394, 406, 609
- Postel, Guillaume
 saw *Genesis of Enoch* II 267-8n
- Posthumous Humanity*. See d'Assier, A.
- Post-mortem States I 411; II 496

- Postulant. *See also* Candidate
symbolized Sun, resurrection II 462
- Potency(ies)
of all beings in Brahma I 450-1
spiritual, guiding embryo I 219
“Potency of the Pythagorean Triangle”
II 592n. *See also* Ragon, J. B. M.
- Potential & Kinetic Energy
sleeping atoms, life-atoms & II 672, 673n
- Πόθος (Pothos, Gk) yearning
desire or, principle of creation I 110
union of spirit & chaos I 340
- Potter, clay man fashioned on wheel of,
I 366; II 213n, 291
- Pottery, among primitive men II 716, 722, 724
- Pouillet, estimates Sun’s heat I 484n
- Poussinière, French name for Pleiades I 663
- Power(s). *See also* Śaktis
celibacy, chastity & occult II 295
creating, in animal man II 98
an entity heads each yogi- I 293
five & 7, of initiate II 580
generative, symb by certain gods II 43n
incarnating II 88-90
intellectual, psychic, spiritual II 319
magic II 427
man’s creative, gift of wisdom II 410
messengers & 7, of Logos II 359
misuse of, & 3rd eye II 302
of plants, animals, & minerals II 74
senses impediment to II 296
seven, & the elements II 359
seven vowels & the forty-nine II 564
sidereal, awakened by man I 124
superhuman, of siddhas II 636n
used for selfish purposes II 319
- Powers (cosmic). *See also* Cosmogony, Gods,
Theogony
assist Christian creator I 440
astral light abode of I 196
awakened by sound I 307
belief in, personified II 592
cosmo-psychic I 86
creative, & unborn Space II 487
creative, not the One Principle I 425
divine & terrestrial, struggle II 495
divine, born in mind of Logos II 318n
divine, shape universe I 22
forty-nine, & 7 vowels I 411
given divine honors I 424
hierarchy of creative I 213-15
intelligent active, & blind inertia I 520
intelligent, rule univ I 287, 499n, 554;
II 502
- invisible, or noumena II 517-18
labeled unscientific I 424
lower, make Earth ready II 242
fr providence or divine light I 350
seven elemental, & Great Bear II 631
seven, of nature & noumena II 273
subordinate, worshiped I 44
fr Sun meet every 11th year I 290
twelve subordinate, & Sun II 23
- Prabhavāpyaya (Skt)
manifested deity I 46; II 107-8
- Prachetas (Skt) observant or wise
name of Varuṇa II 578
- Prāchetasas (Skt)
fathered Dakṣha by Mārishā II 176-7
five ministers of Gnostics II 578
rishis of Aryan race II 495
solar portion of manas II 496
ten (exoteric), 5 (esoteric) II 578
- Practical Lessons on the Occult*
re the Unknown I 581n
- Pradhāna (Skt) primordial matter. *See also*
Aether, Ether, Protyle
Alaya & I 49-50, 50n
Brahma-Pums &, in the beginning I 445
Brahmā superior to I 370n
efficient, material causes & I 55
first form of prakṛiti I 582
Mahat 1st production of I 216n
matter is, or eternal I 545
mūlaprakṛiti & akāśa I 256
presided over by kshetrañña I 284-5
puruṣa-, kāla & creation I 451-2n
some schools call, illusion I 62
Universal Mind 1st product of II 58
unmodified matter I 176, 582
- Prādhānika Brahma Spirit [Pums] (Skt)
Mūlaprakṛiti-Parabrahman I 256, 445
- Praelectiones Theologicae*. *See* Peronne, G.
- Praeparatio evangelica*. *See* Eusebius
- Prajna. *See* Prajñā
- Prahlāda (Skt), son of Hiranyakaśipu I 420n
- Prajāpati(s) (Skt). *See also* Lords of Being,
Rishis
advanced spirits fr lower planet II 611
ātivāhikas or, aid jīva I 132
Bhṛigu one of II 76n
Brahmā creates the II 176n
Brahmā is, collectively I 81, 94-5; II 60
create on Earth, not Brahmā II 163
creators in *Rig-Veda* I 346, 426
Dakṣha chief of II 82, 247n
dhyāni-buddhas, mānasaputras or I 571
dhyāni-chohans or I 375

- fathers of various beings II 259n
 first male & mother's husband I 91
 flames or, incarnate in 3rd race II 247-8
 forefathers of man I 445
 informing intelligences II 34
 Jyotis one of II 766 &n
 led on by Adam Kadmon II 129
 located along tail of tortoise II 549
 lower, fathers of man's body I 457
 Manu Svāyambhuva synthesis of II 704n
 mind-born sons of II 140n
 Nārada one of the II 82
 Osiris as chief I 437
 pitris &, seed-manus II 164
 pole star & the seven II 768
 pre-human period, belong to II 284
 produce 7 other manus I 449
 rishis become 7, 10 of I 442
 rishis or I 346, 349
 sephirōth or, 7 of I 89-90, 355
 seven builders or I 436
 seven, 14, 21 of, explained I 235n; II 259n
 seven, of this round II 614n
 seven, origin of I 433; II 253-4
 seven, progenitors, races I 248; II 611
 śishtas &, throw seed of life II 150
 speech & mind consult, (*Anugītā*) I 94-6
 spiritual self in man fr I 457
 ten & seven I 355; II 176n, 365, 573-4
 ten, produced I 449; II 308n
 ten semidivine I 349
 ten, 6, 5 of I 90
 twenty-one I 90; II 40
 Vāch &, in creation I 137, 431
 Vāśishtha-Daksha's sons are II 78
Zobar on II 624-5 &n
- Prajñā (Skt) intelligence, wisdom. *See also*
 Consciousness
 chinmātra is potentiality of II 597n
 seven aspects of I 139; II 597n
 seven states of II 29n, 636, 641
- Prākṛita [Prākṛitika] Creation I 427
 first 3 creations called I 446, 453
 Tairyagyonya creation & I 455 &n
- Prakṛiti(s) (Skt) nature, primary substance
 ākāśa, ether confused w I 255
 ākāśa noumenon of I 508
 alone is senseless I 247
 astral light on low plane of I 255
 bore Brahmā in its womb II 527
 Brahmā & I 19, 542
 Brahman is spirit & I 421
 discrete & indiscrete I 373
 illusion (Advaitī philosophy) II 598
 irrational without purusha II 42
 Kantian soul & I 602
 in laya or sūkshma state I 522
 localized matter II 65
 mineral kingdom aspect of I 178
 mūlaprakṛiti root of I 62; II 65
 not the immortal spirit I 255
 Padma &, creations I 427
 positive aether I 508
 pradhāna 1st form of I 545, 582
 at pralaya I 255, 257, 373
 purusha &, 2nd Logos I 16
 purusha blind without I 247; II 123n
 -purusha produce all things I 284
 Sāṅkhya philosophy re I 256n, 335; II 42
 seven, or protyles I 328
 seven principles of I 257 &n
 seven, purushas & principles I 335, 373 &n
 three-faced prism of II 635
 web of universe & I 83
- Prākṛitika (elemental) Pralaya
 described I 370-1; II 69n
 at end of Brahma's life I 371-2
 universal pralaya II 309n
- Pralaya(s) (Skt) dissolution. *See also* Manvan-
 tara, Nitya, Obscuration
 absolute & minor I 12n
 beginning of, & 7 suns I 290
 Berosus figured, by zodiac I 649-50
 builders latent during I 88, 104
 cosmic deluge or II 69n
 cosmic ideation ceases in I 328-9; II 598
 cyclic, are but obscurations II 660n
 described I 172n, 368-78; II 307n
 Deus implicitus or I 281n
 duration equal to a manvantara I 240
 fate of various beings during I 571-2
 First Logos sleeps during I 429
 follow manvantaras like nights & days
 I 373-4
 after 14 manvantaras I 245, 370
 gnatha [jñata] latent during I 428
 great & minor I 18 &n
 hinted at in *Revelation* II 565 &n
 kalpa interval between minor II 307
 matter undifferentiated in I 328
 monad loses name in I 570
 motion during I 497n
 Night of Brahmā or I 240; II 307n
 Noah's raven & I 443
 after 1,000 periods of 4 ages I 370
 Parabrahman the one ego in I 428-9
 Parāśara's purānic account II 757
 partial, after Day of Brahmā I 552

- planetary dissolution or I 159, 172 &n
 primeval matter during I 69
 reduces bodies, egos I 265
 Seneca quoted on II 757
 seven sabbaths are seven II 747
 seven terrestrial II 329-30
Siphrah Dzeniouta on II 504
 solar I 172n, 371-2
 Stanza I describes I 21
 by submersion II 324-5
 universal or mahā- I 172n, 371-3, 552
 various I 53, 172n, 370-3; II 69n, 309-10n
- Pralina** (Skt) reabsorbed, withdrawn I 372
- Pramantha** (Skt)
 Agni born to Arani & II 101, 526-7
 celestial fire &, Baudry on II 526
 friction of, degraded II 101
 Prometheus & II 413n, 520, 524-5
 tool for kindling fire II 413n, 524
- Pramatha** (Skt), signifies theft II 413n
- Pram-gimas** [Pramžimas] (Lithuanian)
 advised couple saved fr Deluge II 270
- Pramlochā** (Skt) a nymph
 Hindu Lilith II 175
 Kāmadeva & II 175-6
 perspiration fr pores of II 171n, 175
 story of Kandu & II 174-7
 symbol of nascent physical man II 411
- Praṇa(s)** (Skt) breath II 242
 apāna, etc, life winds II 566-8
 atoms of, never lost II 671-2
 breath of life (Massey) II 632
 corresponds to globe five I 153
 expirational breath I 95
 inert without matter I 526n
 life, corresponds to oxygen II 593
 life essence II 596
 life principle I 157-8
 lowest subdivision of I 262n
 not jīvātman I 226n
 pervades body of man I 526n
 rudras, 10 vital breaths or II 548
 second principle, male, active I 525n
 second principle of dhyānis I 224
 speech, apāna & I 95
- Praṇamaya Kośa** (Skt) I 157. *See also* Astral
 Body
- Praṇava** (Skt) sacred syllable Om
 called Vāch I 138
 mystic term like Om I 432 &n
- Praṇāyāma** (Skt) breath control
 acquiring of II 568
 dangers of, in yoga I 95-6
 regulation of vital winds I 96
- Praṇidhāna** (Skt) persevering devotion
 yogi's 5th observance II 88
- Prasaṅga Mādhyamika** (Skt)
 teachings of, on time I 43
- Praśraya** or **Vinaya** (Skt) modesty
 mother of affection II 528
- Pratisamchara** (Skt). *See also* Pralaya
 incidental dissolution I 372
- Pratisarga** (Skt), secondary creation II 106
- Pratt**, Henry
 kabbalist-positivist I 226n
 — *New Aspects of Life & Religion*
 Central Sun II 240
 elemental spirits, matter I 234n
 fallen angels I 194n
 Jehovah Spirit of Earth II 508-9
 kingdom of spirits, souls II 242
 space & First Cause I 9-10n, 342, 615
 spirit called "deprived" II 246n
 triangles & pyramids I 616-17
 units I 617
- Pratyagātma** (Skt), Jīvātman as Logos II 33
- Pratyāhāra** (Skt) withdrawal
 elemental pralaya I 257, [373]
 restraint, regulation of senses I 96
- Pratyayasarga** Creation (Sāṅkhya) I 456
- Pravaha** (Skt) wind
 regulates course of stars II 612
- Prayag** (Allāhābād)
 built on subterranean cities II 221
 lunar kings reigned at I 392
- Prayer(s)**
 Christians & pagans both use I 466-7
 Council of Constantinople & II 279n
 for destruction is black magic I 416, 467-9
 of Earth Spirit II 28
 to Father in secret I 280n
 of gods to Devaki II 527-8
 of gods to Vishnu I 419
 Jewish liturgy of Pentecost I 618
 Mazdean & Lord's II 517
 Nemesis not propitiated by I 643
 of Rabbi Ben Gebirol I 439n
 Sabeian II 361-2
 to Virgin of the Sea I 468
- Pre-Adamic** (-Adamite) Races II 172, 252,
 289n, 747
 Bible skips II 252
 Chwolsohn on II 452-7
 earth & alkahest I 345
 Figinière on II 289n
 implied in Genesis II 394
 kings II 83-4
 Kings of Edom I 375; II 705

- period of divine man II 284, 285n
 [of Reverend Gall] I 324-5
 seven manus were, men II 311
 Simorgh fr last, deluge II 397
 third race men II 172
Preadamites. See Winchell, A.
 Pre-animal Races, were "angels" II 650
 Preceptors. See Divine Kings
Precepts for Yōga, on life & tree of life I 58
 Precession of the Equinoxes. See also Equinoxes, Sidereal Year
 Aldebaran & II 785
 Babylonian dates fixed by II 693
 beginning of kali-yuga & I 663
 Bentley on II 550
 climate changes &, (Croll) II 314
 cyclic, sidereal years or I 439n
 Egyptian records of I 650
 great tropical year or II 505
 Herodotus & data on, (Egy) I 435
 movement of apsis, equinox & II 330n
 recession of tropics & II 331
 Precious Things, 14, & 4th initiation I 67 &n
Précis élémentaire de physiologie. See Magendie
 Pre-Cosmic
 ideation & substance I 15, 58, 452
 theogony II 94n, 144-5, 147
 Predestination
 Calvinist II 304 &n
 in history of globe, races I 641, 645
 Preexistence
 of every creature II 618
 of universal consciousness II 490n
 of universe I 278
 Pre-Existing, evolves fr Ever-existing I 278
 Pre-Glacial man II 71-4, 715-30
 Prehistoric Ages
 calculated by seers II 67
 myths contain realities of I 304n
 Prehistoric Congress (Brussels, 1872)
 doubted Bourgeois' findings II 751-2
Prehistoric Europe. See Geikie, J.
Prehistoric Man. See Wilson, D.
 "Prehistoric Man." See Lubbock, Sir John
Prehistorique antiquité. See Mortillet, G. de
 Pre-Homeric Greeks II 11-12
 Pre-human Period II 165n
 first race up to 4th race II 315
 genealogies embrace II 322
 monsters II 115, 634
 Pre-Matter, or protyle I 328n, 598 &n. See also Crookes, Wm. A.
 Presence I 618
 the All- I 46
 ever incognizable I 1, 2, 239, 280, 629
 kāraṇa or I 280
 Present. See also Duration, Time
 cross section in time, space I 37
 eternal, Divine Thought & I 61
 generations & occult truths I 298
 past & future alive in I 105
 past, future & I 37, 43-4; II 446
 past helps us grasp I xlvi
 "Present Position of Evolution." See Haeckel
 Preserver(s)
 divine fire is II 114
 rākshasas in allegory II 165n
 Vishnu as I 286, 459n, 526n; II 313
 were builders, fashioners, rulers II 514
 President (US), Indian petition to II 439
 Presidential Address. See Crookes, Wm. A., "Elements & Meta-Elements"
 Prevision, & cyclic events I 646
 Priam (King of Troy)
 son of Laomedon II 796
 Priapic Deities I 358
 Priapus(ian, ic) (Gk) I 6n
 celestial, or Agathodaemon II 458
 Jewish God euhemerized II 543
 Pride II 237, 271, 274, 514n
 Priest(s)
 ancient, moved stones by will II 342n
 -architects I 208-9n
 assume names of gods II 379-80
 Atlantean, addressed gods I 464
 grihasta, of exoteric ritual II 499
 high, & revelation II 455
 initiated, could read Dracontia II 346
 -initiates II 494, 517, 529, 542
 kept reincarnation secret II 552
 lost teaching of rounds, races II 618
 man's good actions the only I 280
 responsible for materialism I 578
 six Zuñi, & 1 priestess II 628-9
 Priestess
 -Mother, speckled corn & II 629
 six Zuñi priests & one II 628-9
 Priestley, J., "discoverer" of oxygen I 623
Prima materia. See Primordial Matter
 Primary Age (geology) II 160, 710. See also Primordial-, Secondary-, Tertiary-, & Quaternary Age
 compared w theosophy II 712 &n
 rocks of, 42,000 ft thick II 709
 two & ½ races in II 712
 Primary Creation I 454-5. See also Creation
 creation of light or spirit I 450
 darkness to profane II 59

- elemental kingdoms dominant II 312n
 evolution of worlds fr atoms II 731
 forces self-evolving in I 446
 found in *Genesis* I 450
 gods & rudiments of senses in I 446-7
 Hindu I 450-2
 precedes all cosmogonies II 59
 Secondary Creation & II 53n, 107, 113, 312n
 of self-born gods, *elohim* I 450
 Primeval Age, divine men in II 712
Primeval Man Unveiled . . . See Gall, Rev J.
 "Primeval Race Double-Sexed." See Wilder
 Primordial Age (geology). See also Primary-,
 Secondary-, Tertiary-, & Quaternary Age
 compared w theosophy II 712 &nn
 marine fossils of, 3rd round II 712
 rocks 70,000 ft thick II 709
 Primordial Matter. See also *Daivīprakṛiti*,
Pradhāna, *Prakṛitis*, *Protyle*
 direct emanation of universal mind I 602
 homogeneous I 601
 Kant's, & *ākāśa* I 601-2
 mind ordered, (Anaxagoras) I 595
 Mother or *Prima materia* I 291-2
 motion in I 97-8n
 not hot or cold I 82
 nucleus of, & the Sun I 540-1
 sixth principle or I 594
 sons of I 82
 soul of, is aether I 341-2
 upādhi of 7th principle I 594
 various names for I 283
Ymir (*Örgelmir*) or I 427
 Primordial Seven I 88, 106, 108
 Primordial Substance. See *Substance*
 Principle of the Air
 an everlasting principle II 515
 St Paul's, explained by Lévi II 485
 Principle of Waters
 St Michael called, in *Talmud* II 505
 Principalities (of Christian hierarchy)
 copy of archaic prototypes I 92
 Powers of St Paul & I 632n
 fr providence or divine light I 350
 Principles, genii of Nazarenes I 195-6
Principia. See Newton, Isaac
Principia Rerum Naturalium. See Swedenborg
 Principle(s) (cosmic)
ākāśa 5th universal I 13n
 animating, of stars I 117
 astral light 6th & 7th, of space II 511-12
daivīprakṛiti or unmanifested Logos I 216
 divided variously I 110
 elements & I 334-5
 fifth, or mother & *dhyāni-chohans* I 293
 fourth, animal soul of nature I 111-12
 of globes transferred I 172
 God the Father or 7th I 74n
 & human principles II 596
 indiscrete, Wilson, etc on I 521-2
 informing, enter *laya-center* I 147
Kwan-shi-yin form of 7th I 471
 lower, *māyāvic* I 17-18
 Plato on elements & I 491-2
 primordial light is 7th I 216
 septenary in *Purānas* II 616
 seven, & 7-headed serpent I 407
 seven creations, *rishis*, etc II 612
 seven, in Bible II 747-8
 seven, *purushas* & *prakṛitis* I 335
 seventh & 6th, in cosmogony I 594
 seventh, in man, *cosmos* I 74n; II 593, 596
 seventh, of mother substance I 289-90
 seven, variously given I 335, 342; II 58n, 108
 six, all come fr 7th I 17
 sixth, or *Brahmā* I 17-18
 solar system has seven I 110
 spirit, soul-mind & life I 624 &n
 three, & *mūlaprakṛiti* I 620
 three, & 3 strides I 113 &n, 122
 vital, of Sun I 591; II 105
 world-stuff or 5th & 6th cosmic I 101
 Principle(s) (human). See also *Kāma*, *Manas*,
 etc
 analogy of, & root-races II 254n
 in animals II 196n, 255, 267
 body & two lower, die II 235
 Brahmanic & theosophic II 640-1
 buddhi is 6th, passive II 231n
 buddhi-manas is higher self II 230-1
 cannot be separated I 158
 & cosmic principles II 596
 derivation of 5 middle I 222
 development of, in races II 254 &n
 development of, in rounds I 259-60; II 167
 divided variously I 110
 each, fr hierarchy of spirits I 133; II 273
 elements & II 593
 emanate fr prism of *prakṛiti* II 635
 esoteric & kabbalistic I 243-4
 fifth, hypostasized II 275
 four lower I 122n
 four lower, 4 flames II 57n
 four sacred animals symbolize I 363
 globes, upādhis & I 153-4 &n
 Gnostic II 604-5
 of the gods I 633
 God the Father 7th, in man, *cosmos* I 74n

- how man obtained his 5th I 247
 indiscrete, & buddhi I 453
 Lévi's, & theosophists' I 242-5
 man's lower, re-used next life I 173
 Massey, Boehme on II 630-5
 middle, most gross I 260
 physical, not grossest I 260
 saptaparna or I 236
 seven II 635-41
 seven, & gods, men I 226-7
 seven, & 7-headed serpent I 407
 seven, called 7 souls (Massey) II 631n
 seven, developed in 7th round II 167
 seven, fr *Kabbalah*, *Bk of Dead* II 633-5
 seven Hindu & Egyptian, given II 632
 seven, in Bible II 747-8
 seven, in esoteric schools I 122; II 603-4
 seven, in *Pyramider* II 491-2
 seven letters used for II 57n
 seven, not in *IU* I 197, 231n
 seven, or 7-eyed stone II 627
 seven rishis symbolize II 139, 313
 seventh, loaned to man I 224
 seven, under 7 planets II 29 &n
 six, given lay chelas I 122
 source of II 241
 three, & their garments II 315
 three, & 3 strides I 113 &n, 122
 three higher, 3 fires II 57n
 three middle, more material I 225
 two connecting, & agnishvattas II 79
 union of 5th & 6th II 247
 wheat symbolizes II 374 &n
- Principle(s)** (primordial or philosophic)
 Absolute I 6; II 167
 Boundless I 14
 Brahmā as fructifying I 333
 female generative, & ark II 139
 First, of Plato II 554
 fundamental, of Secret Doctrine II 536
 Infinite, cannot create I 7
 of life may kill I 539
 moyst, of Poimandrēs II 236, 591n
 never-resting, & cosmic monad II 311
 Unknown, present everywhere I 481
 unseen, in nature, humanity II 555-6
Principles of Biology. See Spencer, H.
Principles of Geology. See Lyell, C.
Principles of Human Knowledge. See Berkeley
Principles of Psychology. See Spencer, H.
Principles of Science. See Jevons, W. S.
Principles of Zoology. See Agassiz, J. L. R.
 Prithēe [Prithī, Prithu] (Skt)
 milks Earth of grains II 259n
 pursues the Earth I 398n
 Wilford believed, was Noah I 654
 Prithivī (Skt) I 237
 divided into 7 principles II 616
 as Earth greets Vishnu I 18
 six worlds above II 385n, 608
 Privation(s)
 germ concealed in I 219
 prototypes (Aristotle) I 59; II 489
 Priyavrata, King
 divides 7 dvīpas II 320, 326, 369n
 seven, 10 sons of II 320, 369n, 406n
 Prjevalsky (or Przhevalsky), General N.
 — *From Kiakhba to the Sources* . . .
 Tchertchen ruins I xxxiii-iv
 Probabilities, Law of I xlvi-vii
Proceedings of Royal Society (London), Reade, T.
 M., on sedimentary strata II 11
Proceedings of the Royal Institute
 Crookes on genesis of elements I 581, 621-6;
 II 105 &n
 Huxley on persistent forms II 256-7
 Proclus, *Commentaries on Euclid's Elements*
 visible & invisible circles II 552
 — *Commentaries on the Timaeus*
 Arkite Titans II 143
 Iamblichus on Assyrians I 409, 650
 Marcellus on Atlantis II 408-9
 Rhea is monad, duad, heptad I 446
 Tetraktys II 603
 — *On the Theology of Plato*
 highest principle I 426
 Tetrad II 599
 Procreation. See also Oviparous
 ancients venerated I 209-10
 animal, painless II 262
 change in, described II 415
 desecrating, caused curse II 410-11 &n
 by egg, vapor, vegetation, pores, womb
 II 183
 five evolutionary stages of II 166-7
 necessary pangs of incessant II 475
 occult evolution of II 657-60
 seasons of animal II 412n
 sexual, will disappear next root-race I 406
 variety of modes of II 168, 172-8, 183
 by will I 192; II 183, 766
 yod (Heb) or ten & II 574
 Proctor, Richard A.
 "coincidences" of I 314-15, 324
 on Great Pyramid & pole star II 432
 — *Knowledge* (periodical)
 date of Egyptian zodiac II 435
 date of Great Pyramid II 431

- Dragon constellation at pole II 352-3
 refutes Smyth pyramid figures I 314
 — *Myths and Marvels of Astronomy*
 accurate astronomy 2400 BC I 650; II 435
 “Proem to Genesis.” See Gladstone, W. E.
Profugis, De. See Philo Judaeus
 Progenitor(s). See also Pitris, Prajāpatis
 androgynous II 130
 are ourselves (1st personalities) II 88
 became gods before becoming men II 349
 created 7 races II 77
 creators of our bodies II 88, 110
 details about, contradictory II 138
 divine builder of men II 194
 highest, gave man mind II 92
 men in Mazdean ark are II 291
 merged w own astral bodies II 138
 mindless, & primeval man II 80
 monad used astral body of II 660 &n
 pitris, pitar I 456n; II 58-9, 88, 110
 projected shadowy men II 95, 138, 164
 prototypes of 1st root-race I 456n
 seven, & 7 races II 611
 seven degrees of II 712 &n
 seven, or pillars II 293
 seven, or prajāpatis II 611
 shadows of, dominate 3½ races II 110
Progress of Religious Ideas. See Childs, L.
Progymnasmata. See Brahe, *Astronomiae*
 Προμανθάνειν (Promanthanein, Gk) to learn
 beforehand, name Prometheus fr II 521
 Pro-Mater, divine fire II 114
 Promati [probably Pramati] (Skt)
 son of Fohat II 413-14n
Promenades au Musée . . . See Mortillet, de
 Prometheus (Gk) II 411-22, 519-28. See also
 Lucifer, Pitris (Solar)
 agnishvāttas became II 79, 411
 allegory of, explained II 103
 Athena &, create new race II 519
 Azāzēl is the Hebrew II 376
 boons of, to mankind II 523
 chained on Mt Caucasus II 414
 champion of mankind II 411-12n
 crucified on Mt Kajbee II 44
 crucified Titan explained II 413, 561
 derivation of name II 413-14n, 420n, 521
 divine soul II 419
 evil fire, lightning, etc II 526
 Fetahil [Pthahil] of Nazarenes I 195n
 fire of, inner not physical II 523-4
 forty-nine fires & II 521
 found in every theogony II 420-1
 gift of, became curse II 420
 Jupiter is II 269
 Loki same as II 283n
 Lucifer another version of II 237n
 molded & enlightened man II 519
 myth fr Āryāvarta II 524
 myth misunderstood II 525-7
 myth older than Greeks II 413
 Norse prophecy & II 100
 phallic slant given to II 526
 pitris or I 195n
 prophecy of, & mysteries II 419
 son of Asia, brother of Atlas II 768-9
 son of Titan Iapetos II 525
 spiritual man & II 95
 steals divine fire II 244, 525
 Sun-god, hero II 44
 symbol of, degraded II 100-1
 taught man civilization II 526
 thunderbolt &, myth II 522
 Titan-, rebelled against Zeus II 280n
 Titans-Kabirim symbolized by II 363
 transforms perfect animal II 244
 Zeus cursed, sent to Hades II 244, 412
Prometheus Bound, Prometheus Vincitus. See
 Aeschylus
 Promised Land, nirvāna or I 568 &n
 Proof(s)
 history & tradition are II 336
 20th-century disciple may give I xxxviii
 “Proofs of Evolution.” See Haeckel, E.
 Propagation. See also Procreation, Reproduc-
 tive
 by will before the Fall I 192
 Propator (Gk) Forefather. See also Bythos,
 Depth
 existed before Bythos I 349
 periodical I 214
 ray fr Ain-sōph I 349
 unmanifest Logos I 214
 Prophecy(ies)
 adepts taught Balaam II 409
 alleged, about savior I 653
 based on cycles & math I 646; II 621
 re chemistry as new alchemy I 622-3
 re deathblow to materialism I 612
 disciple may be sent I xxxviii
 door wider each century I xxxviii n
 Dracontia used for II 347
 re European nations I 644, 646; II 266, 435
 Figanière, re man’s future II 289n
 Frankenstein, homunculi are II 349
 re future subraces II 444-6
 re kali-yuga I 377-8, 644-5
 re Kalki avatāra II 483

- re modern nations II 330-1
 re Moru [Maru] & solar dynasty I 378
 Norse, of 7th race II 100
 re priority of man II 690
 prognostication is not I 646
 re Prometheus & Sabasian Mysteria II 419
 recording, beforehand explained II 621
 re vindication of Asiatic philosophy II 334
 volumes I & II of, described I xliv
 zodiac & I 649, 653
- Prophet(s) II 469
 Adam, of Moon II 468
 adepts of right-hand path II 211
 Hecate & jealous God of I 395
 initiates or II 492
 of Israel & Bath-Kol II 107
 leaping, of Baal II 460
 persecution of right-path, by left II 503
 secret colleges of II 533
- Proportion
 laws of, taught at initiations I 208n
 lost canon of I 208-9n
- Propositions I 272-82
 Three Fundamental I 14-18
 three new, re mankind II 1
- Προσεληῖνοι (proselēnoi, Gk) prior to moon
 Arcadians called themselves II 352
- Proserpine(a) (Lat). *See also* Persephone
 lunar goddess I 396
 seven Atlantis islands sacred to II 408
- Prosimiae
 critique of Haeckel's II 649-50, 668-9
- Protagoras*. *See* Plato
- Protamoeba, primitive protoplasm II 164n
- Protein, protoplasm &, (Huxley) I 637n
- Protesilaus, on skeleton at Sigeus II 278
- Protestant(s) I 226
 faith of I 612
 link brazen serpent w Christ I 364 &n
 lost sight of Michael II 479
 slander Dragon of Wisdom II 377
- Proteus
 Hindu, of 1,008 names I 349
 hypothetical, of science I 326
 light the great I 579
 primordial substance I 330
 superior wisdom of II 762
 'Toum [Tum] the Egyptian I 673 &n
- Protista(ic) (unicellular organism)
 germ of apperception in I 455
 Haeckel traces consciousness to II 650
 moneron passes fr, to animal II 153 &n
 not an animal II 594n
- Protogenes, primitive protoplasm II 164n
- Prōtogenos(oi) (Gk) firstborn
 called *dis* by Damascius I 70, 343 &n
 firstborn form & idea II 25
 firstborn gods II 43, 490n, 703n
 firstborn light I 70, 343
 manifested Logos II 592
 not yet mirrored in chaos II 704 &n
 produced fr spirit & chaos I 70
 "unknown Light" reflected in II 703n
- Protologos(oi) (Orphic) II 107
 Brahmā same as all I 335
 spirit of nature II 108
 totality of prajāpatis I 356
- Proto-organisms
 animals & man once ethereal II 184
 of Naudin II 120
- Protoplasm II 730
 defined by Haeckel II 164n
 homogeneous I 46
 laya-center & I 204
 man's body began as II 255
 origin of II 158-60, 164-5n
 potentialities of, discussed II 653-4
 protein &, Huxley on I 637n
 sarcode or II 153 &n
 speck of, (moneron) II 151, 189
- Prototype(s). *See also* Adam-Kadmon,
 Chhāyās
 astral, become physical II 68n, 660n, 712,
 736, 737, 738
 astral, of 3rd round II 186, 256-7, 712
 Christian angelology fr archaic I 92
 each human has spiritual I 235n
 mammalia fr, 4th round man shed II 684
 of mankind I 224
 monad requires a spiritual I 247
 present in ideal form I 63
 "privations" of Aristotle I 59; II 489
 reincarnation & celestial I 639
 senses fr astral II 295
 Silent Watcher or divine I 265
 spiritual beings objectivize I 282
 spiritual, in the ether I 282 &n, 332
 spiritual, of all things exists I 58
 Vaivasvata, of Noah II 306
 Venus is Earth's spiritual II 31
- Protyle(s) (primordial substance). *See also*
 Elements, Ether, Ilus, Pradhāna
 atoms & I 582
 atoms evolve fr laya to I 522
 basic line of Pythagorean triangle I 617
 cooling of I 625
 corresponds to planes of matter II 737
 differentiates into elements I 130

- elements become, again I 240
ether of science I 339
hydrogen nearly allied to II 105
invisible, of science I 58
is our layam II 105
mediate phase I 328 & n, 598n
next neighbor to mūlaprakṛiti I 582
original primal matter I 581
science returns to I 553
seven, or prakṛitis I 328
six, basis of objective universe II 737
Subba Row on Crookes' I 620-1
Sun & planets evolved fr I 625
undifferentiated matter I 60, 240
yliaster ancestor of Crookes' I 283
- Proverbs* [or *Proverbs of Solomon*]
wisdom & understanding II 134n
wisdom's house w 7 pillars I 356; II 641
- Providence
analogy of ant, sin, & I 133
astral light material of active I 421
chief cause of "ways of" I 643
cruel, degradation of Deity II 305-6n
karma cannot be called I 634
preceded fr the Word I 350
punishes evil to 7th rebirth expl I 643
- Pruner-Bey, Franz
fallacies re man & ape II 681
- Prytanea [Prytaneum]
& self-moving stones II 345
- Psalms* [or *Psalms of David*]
androgynous mankind II 134n
angels made spirits, etc I 92n
breaking heads of dragons II 505
evils come fr north & west I 123
God's ministers, a flaming fire I 107
"He placed his Throne in the Sun" I 493
"I know not Thy numbers" I 115n
Jehovah a god among other gods II 508
Kadush I 463
Kadushu (priests) II 460
Söd II 212n
verses 25:14, 89:7 retranslated II 212n
- Psammites*. See Archimedes
- Psellus, M. C. See *Chaldean Oracles*
- Pseudo Berosus. See Berosus, *Antiquitates*
- Pseudographs
palmed off on credulous II 442
- Psyche, Psuchē (Gk)
butterfly Greek emblem of I 74
lower anima mundi I 194, 197n
manas or human soul II 275n
nous & II 134n, 377
in quaternary II 599
- Psychic
astral light & the I 196
ātman warms inner man on, plane II 110
chief factor in, phenomena II 59n
civilization & the II 319
connects matter & spirit I 197n
craze described II 349
dhyānic group &, man I 559
evolution physical & II 62, 87, 109, 294, 365
faculties & 49 fires I 521
force as a weapon II 56n
force (Sergeant Cox) & Archaeus I 338n
form of primitive man II 154
guided by the animal is sin II 413
hallucination, delirium & II 370-1n
higher pitris our, & spiritual parents II 171
influence of Moon on, phenomena I 180
key to symbolism I 363
nature of man, origin of II 275
nature of Moon secret I 156
passions, powers & misuse II 302
power of, over physical II 192
prognostication is not I 646
prototype of, function II 92
struggle between spiritual & II 272
struggle on, plane II 64
"Psychic Force and Etheric Force." See
Bloomfield-Moore, C. J.
- Psychism, is not psychology II 156n
- Psychode of Thury I 338n
- Psychologist(s)
Hume regarded as a II 156n
modern, are materialists I 620n
modern, ignores buddhi II 81
- Psychology II 107n
Aryan & Egyptian, not understood I 226
deals only w false personality II 254
Eastern I 54
esoteric, septenary II 632-3
fifth element & II 135
"laws of association" I 292
in lunar worship I 398
monism, materialism & negative I 124 & nn
sees man as evolved animal I 636
shifted to crass materialism II 156n
spiritual vs materialistic I 620n
- Psychometry
aspect of jñānaśakti I 292
physicists & I 201n
- Psychopaths, & "spirits" II 370n
- Ptaḥ, Phta, Phtah (Egy). See also Asklēpios
Ammon & I 675
carries mundane egg I 365
deity concealed by II 553

- Egyptian creative intellect I 353
 Khonsoo confused w II 464
 original god of death like Śiva I 367n
 Osiris-, creates his limbs I 231
 proceeds fr world egg I 367
 -Rā aspect of Archæus I 338n
 seventh Kabir II 365n
 various names for I 353
 Pthahil, Pthahil. *See* Fetahil
 Pterodactyl(i)
 extinct w 3rd race II 206-7
 flying dragons & II 387
 flying saurian II 205-6
 genesis of II 151
 man contemporary w II 206, 218-19, 676
 paintings of China, Babylon II 205-6
 Ptolemy [Claudius Ptolemaeus]
 Asuramaya &, Weber on II 49-50, 326
 calendars of I 663
 calls Arabs noble tribe II 200 &n
 Champollion vindicated II 367
 geocentric system of II 150n
 Hindu epoch & I 658-9
 observations of, & Hermes I 664
 Ptolemy Philadelphus
 had Jewish laws transl into Greek II 200n
 Ptomaine(s) I 261-2, 262n
 Pueblos, secret meetings of II 181n
 Pūjā (Skt) worship
 to Jesus in woman's clothes I 72n
 Pulaha (Skt), mind-born son II 78
 Pulastya (Skt)
 father of serpents, nāgas II 181
 mind-born son II 78
 missionaries link, w Cain I 415
 Parāśara & I 456n
 prajāpati II 232n
 progenitor of rākshasas I 415; II 232n
 Rāvana, Dattoli & II 232n
 Pulomā (Skt) mother of Dānavas II 381-2
 Pulse
 solar I 541
 Stratton on cycles of II 623n
 universal I 84, 216
 Puma, & lion II 792
 Puṃs (Skt) spirit I 256
 Brahma, pradhāna & I 445
 eternal all-pervading I 373
 Punarjanman (Skt) rebirth I 293
 Puṇḍarikāksha (Skt) lotus-eyed II 108
 Punjab, finest men physically in II 411n
 Punjaure. *See* Panjōra
 Purāna(s) II 36-7, 58, 121, 137, 181. *See also*
 Viṣṇu Purāna
 Āgneyāstra II 629
 allegorical & historical II 323
 anticipated modern discoveries I 623
 astronomy of, conceals II 253
 Asuramaya in II 50
 authors of, knew forces of science I 521
 bhūtas in II 102n
 Bible & I xxxi, 316; II 126, 251-2
 bipeds before quadrupeds II 163, 183
 Brahmā as a boar II 75
 Budha, wisdom, Mercury II 498
 chronology of I 316; II 225
 commentary on, re Vishnu, Śesha II 505
 compiled fr "very old book" I xliii
 confirm old teachings I 307
 continents, islands II 263-4, 402-9
 days & nights of Brahmā I 368-78
 dead letter of, a fairy tale II 320
 deal w causes II 252
 decad, dual system in II 573
 deluge (Atlantean) II 140
 details of, contradictory II 138
 disfigured by translation I 115n
 dual creation II 81
 dualistic, not evolutionary I 256n
 esoteric keys in, for searcher II 585 &n
 esoteric works at one time I 423
 ether produced sound I 587
 exaggerations in II 67, 252, 585
 exoteric II 378
 exoteric symbols used in II 455
 expressed 5,000 years ago II 527
 fallen gods II 232, 283
 four vidyās in I 168-9
 geometrical figures, numbers I 66
 giants, Titans, Cyclopes in I 415; II 293
 hide esoteric meaning II 148, 175n
 history of our monads II 284
 incongruities in I 420-1
 Indra in, & *Rig-Veda* II 378
 initiates knew meaning of I 423, 520; II 320
 Kapilas, several in II 572
 kings, rishis II 94
 lunar, solar year, day II 621
 Mahat inner boundary of universe I 257
 Mahat-prakriti I 602
 man 7th Creation I 217
 many meanings in II 402-3
 maruts sons of Diti II 613
 material pole of Vedas II 527
 more mythical than Stanzas II 23
 must not be taken literally I 369; II 585
 names allegorical, geographical II 403n
 Nārada in II 47-9

- north polar region II 326
 occult secrets in II 571-2
 older than Phoenicians II 406
 older than Plato's island II 407
 orders, classes, animals, plants II 259n
 personnel of, pre-human II 284
 physical, metaphysical worlds II 402-3
 pitris described II 91, 121
 pradhāna aspect of Parabrahman I 256
 pralaya, Parāśara's account of II 757
 primeval perfect cube I 344
 primordial voice, light in II 107
 rishi-yogis II 78-9n
 rotation, revolution of planets I 442
 scientific when read esoterically II 251-3
 sea that never freezes II 12
 serpent oracles II 381
 Śeṣha I 407; II 505
 seven creations I 21
 seven human, cosmic principles II 616
 seven manus II 3
 sevens in II 35, 611, 616
 son of Moon legend II 45
 spiritual man independent of body II 254
 Śveta-Dvīpa II 6
 Tārakā War in all II 497-8
 treat the pre-cosmic, pre-genetic II 252
 twice-born II 70
 two or more creations II 53
 undying race II 275 &n
 universal myths II 97
 universal truths in II 409-10
 universe as an egg I 360
 Vaivasvata as Noah II 290-1
 Vaivasvata Manu, one only in II 251
 on various races II 173-7
 Venus story II 30
 Vishnu 1st, Brahmā 2nd Logos I 381n
 war of asuras II 63
 wars in heaven I 202, 418-19
 weapons in II 629-30
 wisdom in I 336
 written emblems I 306-7
- "The *Purānas* on the Dynasties of the
 Moryas . . ." See Rao, D. B. R. R.
 Purgatory, Kabbalistic I 568n
 Purohita (Skt) "appointed," chief priest
 Brahmanaspati is, to the gods II 45n
 Gauramukha, to King of Mathurā II 323
 Purūravas (Skt), legend of I 523
 Purusha (Skt) man, cosmic or ideal Man
 atom inseparable fr I 582
 blind without prakriti I 247-8; II 123n
 born fr Eternal Cause or non-being I 344
 Brahmā & I 81, 542
 divine spirit I 461
 Heavenly Man II 703-4 &n
 immutable, unconsumable I 582
 male astral light I 196
 manifested deity II 108
 Nārāyana or I 231
 only reality II 598
 -pradhāna-kāla & creation I 451-2n
 prakriti & I 16, 81, 284, 542, 582; II 42, 598
 prakriti &, aspects of One I 51, 552
 on prakriti's shoulders I 248
 pure, created waters pure I 458n
 sacrificed for production of universe II 606
 seven logs, 21 layers of fuel & II 606
 seven, principles, prakritis I 335
 seventh principle II 574
 Subba Row on I 428
 Supreme Spirit absorbs I 373
 various names for II 704n
 Virāj born fr, or heavenly man II 606
 web of universe & I 83
 world soul born of, & matter I 365
- Purushasūkta (Skt)
 hymn of *Rig-Vēda* II 606-7
 Purushottama (Skt) Supreme Spirit
 Achyuta or I 542
 infinite spirit, Kapila or II 570
 Pūrvaja (Skt) firstborn, pregenetic
 name given Vishnu II 107
 spirit of nature, protologos II 108
 Pūrvāshādhā (Skt) a constellation
 kali-yuga & II 550
 Pushkara (Skt) blue lotus flower
 America, North & South II 403, 407
 described II 404
 globe, loka, etc II 320-1
 Pātāla or antipodes of India II 407n
 seventh dvīpa II 319, 403
 yet to come II 404-5
- Pushkara Māhātmya* (of the *Harivamśa*)
 Daksha converts to female II 275-6
 Putah (Egy), buddhi corresponds w II 632
 P'u-to, Chinese island, temple I 72, 471
 Putra (Skt) son, child II 163
 ascetic son of Priyavrata II 369n
 Daksha creates II 183
 Pu-tsi-k'iun-ling [P'u-chi-ch'un-ling]
 Kwan-shi-yin or I 471
 Pygmalion(s)
 fails to animate his statue II 150
 first creators were, of man II 102
 Pygmy(ies)
 dwarf races of Poles II 331

- glacial epoch or age of II 715n
 good & bad giants & II 70
 hippopotamus, elephant II 219
 modern men are II 194
- Pymander*. See *Divine Pymander*
- Pyramid(s). See also Great Pyramid
 adepts dwelt under II 351-2
 Alpha Draconis & I 407
 antedates Bible I 115n
 Atlantean descendants built II 429
 Aztec, discussed (Humboldt) I 322
 became pillars at Tyre I 347n
 of Cheops, initiation in II 462, 558
 Cholula, built by giants II 276n
 constellations, deluges & II 352
 cube &, or matter & form II 599-600
 decad found in I 321
 derived fr shape of fire II 594
 described II 352, 575
 each consecrated to a star II 362
 embody sacred name I 439
 four sides of, 4 cardinal pts I 125-6, 347n
 gallery of, & golden cow II 469
 "I am that I am" & II 468
 indestructible cement of II 430
 Kephren builder of 2nd II 226
 menhirs & nuraghi copies of II 352
 not exclusively Egyptian II 352
 perfection of, (Kenealy) I 208-9n
 quaternary is, (Ragon) II 575
 Seth, Enoch & II 361-2
 subterranean passages in II 429
 symbol of Mysteries, initiation I 314-15
 tabernacle of Moses based on I 347n
 third, 4th race initiates & II 353
 triangles & I 616-17
 units of measurement & II 226
- Pyramidalists, figures of, "biased" I 315
- Pyramid of Cheops. See Great Pyramid
- Pyramids & Temples of Egypt*. See Petrie, F.
- Pyramis (Gk), Reuchlin on II 599-600, 601
- Pyrolithic Age (Laurentian)
 oceans condensed in II 159
- Pyrrha (Gk), escapes deluge in ark II 270
- Pythag*. See Stanley, T.
- Pythagoras. See also Pythagoreans
 adept I xxxv; II 530
 Aristotle dwarfed ideas of I 615
 brought decad fr India II 573, 582
 brought symbols fr East I 612, 616
 called Venus "Sol alter" II 31
 circle of, & golden egg II 553
 circular meditation posture II 552
 contemporary of Confucius I 440
 corpuscular theory of I 484, 507
 decimal notation & I 361
 duad of I 426, 618-19; II 575
 focus of secret wisdom I xlv, 611-13
 forces are spiritual entities I 492, 495
 "fragments of;" (Oliver) II 640-1
 harmonic doctrine based on seven II 601
 knew secret wisdom II 534
 kosmos of II 599
 monad & duad of, & Plato I 426
 Monad of I 64, 426-7, 433, 440-1, 619; II 575
 music of the spheres I 432; II 601-3
 Mysteries, discipline, virtue I xxxv
 oath of II 603
 Plato embraced ideas of I 348
 point, line, triangle . . . I 612; II 24
 Porphyry on Plato & I 426-7
 proceeded fr universals downward II 153
 school of I 433-4, 616
 seven of II 35, 582
 sources of wisdom of II 530-1
 studied in India I 433
 Sun guardian of Jupiter I 493
 taught heliocentric theory I 117 & n
 ten perfect number w II 463
 Tetrads sacred to II 599
 Tetraktys, triad, decad of I 440-1
 triad, triangle of I 344
 Venus of II 31, 592
 vouched for ancient legends II 217
 Zeus not highest god I 425-6
 zodiac & dodecahedron I 649
- Pythagorean(s). See also Tetraktys
 abacus I 361
 all globes rational intelligences I 493
 chaos or soul of world I 338, 343
 corpuscular theory I 507
 decad I 321, 616-18; II 553, 573
 decad or all human knowledge I 36
 full numbers known to I 361
 hated the binary II 574
 initiates & deductive method II 153
 key to 365-day year II 583
 metempsychoses & human embryo II 188
 monad in darkness I 63-4, 427
 monad, Logos, or point I 614
 musical notation II 600
 numbered hierarchies of gods I 433
 number 4 called key-keeper by II 600-1
 number symbology I 361; II 573-6, 580-1,
 599, 601-3
 Plato best of, (Syrianus) II 599
 six & 1 among II 582
 Tetraktis, Logos becomes II 24

triangle symbolizes sephirōth II 111 &n
triangle, 10, 7 points of I 612-13, 616
zero & 1 among I 361
Pythagorean Triangle. See Oliver, G.
Pythian Odes. See Pindar
Pythius, name of Apollo II 106
Python

attacks Apollo's mother II 383 &n, 771n
dragon serpent oracle II 381
equivalents of II 379, 516
falling demon of Greece II 486, 516
North Pole or, chasing Lemurians II 771n
red dragon of *Rev* II 383 &n, 771n
Sun conqueror of II 208

Q

- Qabbalah*. See Myer, I.
- Qādēsh Qedēshīm (Heb), holy ones, Holy of Holies II 212n, 460, 463
- Qādōsh (Heb), Sun, Adonāi, El-El or I 463
- Qādōshō (Heb), holy place (*Ps* 24:3) II 460
- Qai-yin II 315. See also Cain
- Qaniratha. See Hvaniratha
- Qedēshōth (Kadeshuth in tx)
female, same as Nautchnis II 460, 463
- Qedoshīm, Qedōshīm (Heb, Kadeshim in tx)
far fr holy II 212n
galli or, lived by the temple II 460
- Quadrature (of circle)
four-faced Brahmā is I 344
Parker on I 315-16
- Quadrigenina, Corpora. See Corpora Quadrigenina
- Quadrumana (four-handed). See also Anthroids
descent of man fr, fiction II 193
extinct before 7th race II 263
man fr, (science) II 255, 258, 348, 661
- Quadrupeds, Daksha made II 163, 183
- Quaestiones et Solutiones*. See Philo Judaeus
- Quaestiones Graecae*. See Plutarch
- Quaestiones Naturales*. See Seneca
- Quaestiones Romanes*. See Plutarch
- Quain, Jones, *Elements of Anatomy*
on the pineal gland II 297
- Quarterly Journal of Microscopical Science*
Haeckel on monera II 153n
- Quarterly Journal of Science*
Ward on temperature of Sun I 484n
- Quartiles (astronomy) I 320
- Quaternary I 221, 242n, 436
Brahmā & I 213
emanates lower triad II 595
energizing light of Logos makes up I 428
father, mother, son & I 614
fire root of II 114
first solid figure (Ragon) II 575
has to be terrestrial or celestial II 604
Heavenly Man symbolized by II 595
Jehovah & I 618
manifested, fr Mother alone I 88
Marcus on I 351
- Noah, 3 sons & II 597n
noumenal root of all numbers II 582
pyramid or II 575
Pythagorean double II 599
symbol of immortality II 575
Tetragrammaton & I 73n, 438n; II 625
triangle, trinity & II 35, 591, 612
unity & I 59
- Quaternary Age (geology) II 710. See also Primordial-, Primary-, Secondary-, & Tertiary Age
antiquity of man & II 288
balmy spring of II 738n
compared w theosophic periods II 715-17
Europe in, described II 740
man before the II 206
man's origins placed in, (science) II 157, 686
no human skeletons found before II 723
rocks of, 500 feet thick II 709
savages of II 749
- Quatrefages de Bréau, Jean L. A. de
an agnostic II 645
gave blow to Darwinism II 56n, 681
man-ape likeness exaggerated II 87n
monogenesis of, criticized II 195-6
reservations of, about Darwinism II 662
right in his own way II 426
scientific fallacies I 487
theosophists respect II 651
unbiased, honest, earnest II 645
upsets Darwinism II 654, 711
- *Les crânes des races humaines* . . .
Canstadt & Engis men human II 744
- *Histoire générale des races* . . .
apes likely descend fr man II 287-8
fallacy of evolutionists II 681
man helpless without mind II 56n
man lived before mammals II 155
- *The Human Species*
apes fr man II 682, 687n
Cro-Magnon & Guanches II 678n, 740, 790n
descent of Aryans, Semites II 426
disposes of Haeckel's man-ape II 745n
on Haeckel's prosimiae II 649-50, 668-9
life rules inanimate forces I 540, 603
man in Miocene & earlier II 746

- man in Secondary Age II 10, 157, 219, 288,
686, 687n, 714n
milieux or environment II 736
new races come fr crossings II 444
Quaternary man intelligent II 749
q Naudin on 1st man II 119-20
race extinction II 780
rapid & gradual evolutionists II 646 &n
why man not fr apes II 646 &n, 666-7
Quatremère, Étienne M.
Nabatbean Agriculture a copy II 453
Queen of Heaven I 400-3
Mary, Moon or I 403
Mout (Mut) called the II 464
Quetzalcoatl (Quetzo-Cohuatl in tx)
de Bourbourg on II 380
Quiché (Maya). *See also Popol Vuh*
Egyptians & I 267n; II 34
Quiché MSS II 96. *See also Popol Vuh*
Qui circumambulat terram (Lat) [Cf. 1 *Peter*
5:8], human egos & II 485, 515
Quiescence, preceding creation II 488-90
Quinames (Quinametzin, legendary giants)
built Cholula pyramid II 276n
Quinary (fivefold)
found in double triangle II 592
man a, when bad II 575
Quinquepartite (fivefold)
division of man (Vedānta) I 226
explains relations of gods, man I 226
Quintessence I 508; II 114-15
universal, or fluid of life II 576
Quinto Libro, Euclid. *See Proclus, Commen-*
taries on Euclid . . .
Quintus Curtius, [*History of Alexander*]
speaks of 15-day month II 620
Quis ut Deus (Lat) who is as God
St Michael II 479
Qū-tāmy (Babylonian adept scribe) II 453
doctrines of, & early 5th race II 457
a fraud (Renan) II 454
instructed by Moon idol I 394-5
madonna & idol of Moon I 401

R

- “R,” signifies moving man II 574 &n
 Rā (Egy) Sun-god. *See also* Amen, Amen-Rā
 Apophis enemy of II 588n
 contemporary w Haroiri I 366n
 defunct as Horus assimilated to I 228
 divine Universal Soul I 231
 father of Osiris I 437
 the generator I 367
 gestates in universal egg I 359-60
 issued fr the Deep I 231
 is the egg of Seb I 364-5
 as the “One God” I 675
 Osiris-Ptah or, creates limbs I 231
 Shoo personification of II 545
 Tum, Fohat & I 674
- Rabbi(s), Rabbin(s). *See also* Jews
 angel, companion, adept II 626n
 blinds created purposely by II 388, 536-7
 in Book of Al-Chazari II 40
 Brahmans &, re lingam symbol II 471-2
 concealed meaning of Ain-sōph II 386
 enormous bird of, fr Simorgh II 618
 God-name of, despoiled II 388
 hated Christianity II 537
 Hecate predecessor of God of I 395
 initiated, purposely confused II 252n
 knew esoteric meanings II 127
 later, made Jehovah Adonai II 465
 later, not sincere II 126-7, 459n, 461
 numbers 10, 6, 5 sacred to I 90n
 phallicism of II 85
 revenge of, against Christians I 11
 secrecy of II 126
 seven souls of II 632
 sleight of hand of I 462
 taught 7 renewals of globe II 397n, 565, 618
 two accounts of *Genesis* II 252n
 two tetragrammatons II 626
 wisdom of, materialistic II 247
- Rabmag (Chald), chief of magi II 213
- Raca [Rēgā] (Heb), fool I 578
- Race(s). *See also* Humanity, Man, Mankind,
 Root-Races, Subraces
 Adamic, our II 6
 androgynous II 96, 134
 astral, & environment II 157
 astral doubles, were II 115
- Bamian statues record II 339-40
 black, brown, older (Winchell) II 695
 w bones & Adamic rib II 193
 born fr gods, universal concept I 323
 born, grow, die II 443-4
 cataclysms &, transition II 500n, 703
 complexions of II 178, 227 &n, 249-50, 282
 condensation of II 151
 creation of II 86-108
 cycles & I 642; II 330-1, 780
 destroyed by fire, water II 725-6
 differences betw II 103, 249-50, 607n
 divine, our, sprang fr II 365
 dying out of II 779-80
 each, has its deva II 538
 each, under a planet II 23-4
 earliest, needed no elements II 160
 early, boneless, ethereal II 149
 early, had no egos II 610
 early Lemurian, roots of mammals II 736
 early, sinless, karmaless II 610
 early, understood Moon I 386
 effects of isolation on II 425
 elect, & highest dhyānis II 276
 ethereal, incorporeal II 194
 ethereal to material & back again II 697
 every, adapted to surroundings II 46
 every, exalts its deity II 507
 evolution of, & embryo II 187-9, 659
 evolution of, performed in Mysteries II 419n
 extinct, near Tchertchen I xxxiii-iv
 fifth, humanity & *Mahābhārata* II 139
 first, & Manu II 307, 311
 first & 2nd, not physical II 108
 first, had 3 elements II 107, 113
 first, origin of II 86-7
 first, or “self-born” II 164, 198
 first, sexless II 134
 first speaking, or Ad-i II 452
 first 3, & 3 orders of mammals II 713-14
 first 2, disappeared in progeny II 609n
 first 2, knew no death II 609
 first 2, many-shaped II 635
 first, were created, destroyed II 704
 first, without fire II 107, 113
 five, & 4 Adams II 457, 503-4

- five [in *Vishnu Purāna*] II 322
 four, of Hesiod II 271
 fourth developed speech II 198-200
 garments of, (*Zohar*) II 315
 giant II 754-6
 of half-human monsters II 192
 hermaphrodite (separating) II 134
 human, can breed together II 195
 hybrid, left by 3rd II 714
 Indo-European, height of II 749
 inferior, explained II 162, 249n, 425
 inferior, not always older II 721
 initiates know history of II 133
 initiates veil info re early II 715n
 inner senses atrophied in early II 294
 intellect dormant in early I 210
 intermediate, evolved II 275
 Kings of Edom or II 2, 704
 Lemuria's accursed, lived in jungles II 319
 many, disappear without trace II 437
 Massey misunderstood II 634-5
 Mediterranean, Winchell re II 695
 mindless, some early, remained II 161-2
 mixture of, makes new races II 444
 more ancient than mammals II 56n
 once an organism without organs II 154
 our, has reached 5th subrace II 471n
 overlap each other II 433n
 oviparous even now II 131
 phoenix stands for, -cycle II 617
 Plato's winged II 55n, 96, 264
 polygenetic origin of II 168, 249
 pralaya of a II 404
 pre-Adamic, & sinning angels I 324
 predestination in history of I 641
 primeval, huge, filamentoid II 151
 primitive, may be old, relapsed II 721-2
 primitive, was boneless I 583n
 procreation of 1st, described II 116-17
 red & blue, destroyed II 192
 relics of distant, will be found I 609
 rise & fall of, & writing II 442
 Rudra-Śiva patron of II 502n
 savage & civilized, in all ages II 716
 self-, sweat-, & egg-born II 30, 68, 116-17,
 172-3
 Seth-Enos of 4th II 134
 seven, & 7 rays II 191n
 seven, born simultaneously II 1-12, 77, 329,
 611
 seven, in Bible II 747-8
 seven, in *Revelation* II 565, 748
 seven, in various religions II 617-18
 seven, kept secret I xxxv
 seven kings or seven I 241; II 748
 seven, on Babylonian Tree II 104
 seven rishis are II 139
 seven zones & II 77, 91, 249, 607n
 sterility of, explained II 195-6, 780
 superior & inferior, a fallacy II 425
 Talmudists lost sense of forty-nine II 618
 that never dies II 67
 three ethereal II 669
 three-eyed men of 3rd & 4th II 669
 three great, only remain II 471n, 780
 Rachel, mandrakes, magic & II 27n
 Radiant Matter
 Crookes', & 4th son of Fohat I 562
 substance of occultist & I 514n, 545
 true nature of light & I 621n
 Radiation(s)
 formless arūpa, & bodies I 632-3
 Radicals
 comets or I 503
 forms of cosmic magnetism I 145
 six, of Simon Magus II 569n
 Radiometer of Crookes I 514
 Radius, of circle, triangle I 315-16
 Raghunāthāchārya, Chintāmani
 — *Tirukkanda Pañchāṅga*
 calendar of kali-yuga II 50-1 & n, 67, 68-9
 Ragon de Bettignies, Jean-B.-M.
 European initiate I xxxvi
 — *Le cours philosophique . . .*
 number 3 & triangle discussed II 575
 — *Orthodoxie Maçonnique suivie de la*
Maçonnerie occulte . . .
 believed in univ mystery language I 310
 Greek aspirated vowels II 576
 Greek "Z" a double seven II 582
 Hiram Abif a solar myth I 314
 keys to symbols, dogmas I 363
 meaning of Masonry II 795-6
 ogdoad II 580
 Pater Zeus, etc II 574
 St Germain re solar year II 583
 senary (6-fold) & physical man II 591
 six sacred to Venus II 592 & n
 Sun or Uranus w ancients I 99-100n
 tau, terminus (end) II 581
 triangle symbol explained II 575-6
 triple ternary II 580-1
 two spirits II 580
 Rahasya (Skt) secret doctrine
 Upanishads or, & Gautama I 271
 Ra'hmin [Raḥamin] (Aram) compassion
 corresponds to Seth II 315
 Rāhu (Skt), story & symbol of II 381

- Rain
no herbs until coming of I 345
Rudra breathes I 370
- Raivata (Skt)
manvantara II 89
root-manu, 3rd round II 309
- Rāja (Skt), impenetrable or adbhutam II 621
- Rājagṛiha, initiation cave in I xx
- Rajāṃsi (Skt) worlds
six, above Earth (globes) II 384-5n, 608
three, discussed II 621-2, 622n
- Rajarishi [Rājarshi] (Skt) II 225n
class of royal rishis II 502
- Rajas (Skt) activity, passion
active aspect of ego I 335n
one of the trigunas I 348
sattva, tamas, &, in *Anugītā* I 535
- Rājasas (Skt)
incarnating dhyāni-chohans II 90
kumāras, asuras, etc II 89
- Rāja-Yoga (Skt) kingly union
hatha-yoga alone cannot lead to I 95
Tāraka, re man's principles I 157-8; II 603
- Rāja-Yogin (Skt)
every adept has to become I 158
- Rākshasas (Skt)
“adversaries” of gods II 164
Atlantean giants II 70, 227n, 232n, 276
become saviors (*VP*) II 163
created by svabhāva I 571
early Atlanteans later became II 323
giants of Ceylon II 336
gibborim of Bible or I 415; II 273-4
identified w asuras II 163
incarnated in man II 164
of Lankā & Rāma II 276, 752
missionaries link, w Cainites I 415
not demons II 232n
preservers II 165 &n
of *Rāmāyana* or devs (Pers) II 394
regarded as demons II 165n, 288
fr the 7th climate II 319-20
Sinhalese & II 407-8
tempters, devourers of man I 415
tombs of, at Malabar II 347, 752
war w Bharateans II 776
- Rākshasī Bhāshā (Skt)
Atlantean language II 199
- Ram
head & horns a symbol II 182
-headed god makes man (clay) II 291
horns on Moses II 213n
on Phoenician coin II 546
- Rāma (Skt). *See also Rāmāyana*
conquered rākshasas of Lankā II 276
first Aryan divine dynasty & II 495
Hanuman advisor of I 388
Rāvana &, historical II 224n
slew Rāvana II 225n
- Rāmānujāchārya [or Rāmānuja] (Skt)
founded Viśishtādvaita Vedānta I 522
- Rāmāyana* (Skt)
battle between good & evil II 495-6
Figanière & monkeys of II 289n
Garuda, Anśumat, cycles II 570
Hanuman, monkey god in II 680
Kapila's eye destroys I 563; II 570
Lakshmi in I 379-80 &n
male & female manus in II 143
maruts, sons of Diti in II 613 &n
must be read esoterically II 496
Pulastya & Rāvana II 232n
rākshasas II 163, 394
seven aspects of II 496
weapons or sons of Kriśāśva II 629
- Ramses or Rameses (Egy)
Bait-Oxly tomb in reign of II 559
heroical traditions of II 368
many crosses on throne of II 559
- Rao, Devān B. R. Ragoonāth
— “The Purānas on the Dynasties of the
Moryas . . .”
Katāpa (Kalāpa) in Tibet I 378n
- Rao, T. S. *See* Subba Row
- Rao, T. V. K., calendar of kali-yuga II 50-1 &n
- Raoul-Rochette, D.
Moon goddess of Athenians I 400
Palaemonius Tyrian Hercules II 345n
— “De la Croix ansée”
Phoenician Venus sign II 546
- Rapa-Nui. *See also* Easter Island
Lemuria extended beyond II 324
- Rapes, prior to 5th race II 276
- Raphael (archangel)
denounced fallen angels II 382n
dragon, the (Ophite) I 127n; II 115n
speaks to Adam (Milton) I 622
- Rash, B'rash [Rē'sh, Berē'shith] (Heb). *See also*
Berēshith
numerical 1st words in *Genesis* I 443-4
- Ra-shoo [Rā-shu] (Egy) solar fire I 311
- Rāsi (Skt), Virgo or 6th I 292-3
- Rāsi-Chakra (Skt), zodiac I 376
- Rasit [Rē'shith] (Heb) wisdom, oldest, chief
Greek Ἀρχή (Archē) (Parkhurst)
II 313, 460
- Rāta (Zend), sacrificial offering II 517
- Rational Refutation. See* Gore, N.

- Rātri (Skt) night II 58
 Rauchya (Skt) II 309. *See also* Manus
 Raumyas, Raumas (Skt) demigods
 born fr pores of Vīrabhadra II 182-3
 strife between gods & II 182
 sweat-born race II 68
- Rāvaṇa. *See also Rāmāyaṇa*
 carries off Sītā II 570
 giant King of Lankā II 224, 232n
 Hiranyakaśipu reborn as II 225n
 Pulastya grandfather of II 232n
 slain by Rāma II 225n
 symbol of Atlantean race II 495
- Raven II 2
 number values of I 443-4; II 466
 Odin's I 443; II 100
 returned not to the ark I 444
- Rawlinson, George
 Aryan (Vedic) influence on Babylon II 130
 — *The Antiquity of Man . . .*
 primeval savage II 722
 — *History of Herodotus*
 Egy civ before Menes II 432
 — *The Origin of Nations*
 mythology of early man II 722
- Rawlinson, Sir Henry
 Hea or Hoa (Chald) II 26n
 on two races at Fall II 5
 vedic influence in Babylon I xxxi
- Ray(s)
 atom becomes seven I 635
 buddhi vehicle of solar I 216
 chaos ceases thru the I 231
 differentiates Waters of Space I 231
 divine, falls into generation II 231n
 divine, fr the One I 222
 divine, or Father I 70
 dropped into cosmic depths I 71
 of enlightenment II 231
 Father- II 592
 first manifest, of unknown ALL I 106
 flashes into the germ I 57
 Hansa-Vāhana is the I 80
 impregnates chaos I 64
 Logos emanates seven I 130
 Logos or, contains seven I 80, 572n, 573-4
 monad spark fr uncreated I 571
 omnipresent spiritual I 69
 penetrates mundane egg I 80-1
 Primordial Seven I 88, 106-9
 seven I 80, 571-4 &nn
 seven, & ether of science I 515n
 seven, & 7 principles II 635
 seven, & 7 races II 191n
- seven, & sushumna or solar I 523n
 seven, form 7 new suns I 290
 seven mystic I 515 &n
 seven, of Chaldean heptakis I 227n
 seven, of Osiris II 141
 seven, of 7 plexuses II 92
 seven, of solar lion's crown II 564
 seven, of the Sun I 290, 370, 515 &n, 524n,
 525n, 574; II 25, 69n, 605, 608, 611-13,
 772n
 seven, of time & THAT II 612
 seven, or dhyāni-chohans I 130, 573
 seven worlds of being hang fr seven I 120
 solar, & ascent of Jiva I 132
 triple, & unmanifested kosmos II 24
 unites w the soul I 119
 white, & 7 colors II 492
- Reade, T. Mellard
 — “Limestone as an Index . . .” II 11
 sedimentary strata II 694
- Real, the Real
 is at the 7th depth I 628
 nothing on Earth is I 287
 as opposed to ideal I 55-6
 universe is invisible I 278
 universe is, to beings in it I 274
- Reality I 273, 328, 619n
 ātman or the One I 181
 dual nature of I 327n
 eye of seer beholds I 617
 illusion & I 295-6
 mājā & I 39-40, 145-6
 mūlaprakriti & I 629
 “not on Earth” I 287
 one absolute I 14-17, 54n, 295, 629
 ONE, or Nameless Deity I 119
 Purusha the only, (Advaitis) II 598
 Pythagoras, Plato on I 281, 617
 realities & I 59n
 transcendental, of occultists I 281-2
 unity of units (Leibniz) I 629-30
- Reason
 “creation of,” (Bacon) I 481
 governs world history (Hegel) I 641
 language & II 199n
 3rd race endowed w II 248, 363
- Rebekah, 2 nations in womb of II 705
- Rebel(s). *See also* Adversary, Asuras, Elohim,
 Lucifer, Pitris (Solar)
 adepts, yogis fr past II 94
 against Kronos or immovable Duration
 I 418
 arūpa pitris II 94
 chose curse of incarnation II 246

- Codex Nazaraeus* re I 194-6
 doomed to be reborn II 585
 ferouers (Pers), 7 hosts or II 489
 Fire Angels called II 243, 246
 hurled into space [Rev] I 202
 Lords of Spheres made into I 577
 sacrifice of II 246-8
 saviors of mankind II 103
 some incarnated, some quickened II 103
 would not create will-less men II 243
- Rebellion. *See also* War in Heaven
 of angels II 94, 489-92
 of oldest & highest angels II 103
- Rebirth(s). *See also* Reincarnation
 after 3,000 years (Egy) I 386n
 Druids' belief in II 760
 endless series of cosmic II 80
 initiation meant spiritual II 470
 karma & I 643; II 302-6
 karmic, cyclic II 232, 234
 kundalini-śakti & I 293
 man may escape devachan & I 39
 providence punishes to 7th I 643
 of same individuality II 303, 306
 symbols of I 365, 385-6 & II 543, 617
 of the world II 757
- Recapitulation of Embryo. *See also* Embryo,
 Foetus
 Aesculapius & Hippocrates knew of II 259
 dog & man (6 weeks) II 258-9
Isis Unveiled on II 187-9
 kabbalists knew of II 259
 man passes thru kingdoms II 258-9
 man preceding mammals & II 255-63
 mirrors history of race II 187-9, 659
 relates to shell of man II 255
 seven rounds & 7 months of II 257
 "Recent Researches on Minute Life." *See*
 Slack, H. J.
- Recherches expérimentales*. *See* Hirn, G. A.
Recherches pour servir . . . *See* Milne-Edwards
- Recollection(s) II 311
 collective, in divine soul II 424
 lost, of monad's divine origin I 267
- Record(s) I 271n, 409, 610-12; II 23, 335
 accessible to initiates only II 437
 astral I 105
 astronomical, beginning w 4th race II 353
 Atlantean II 436, 692
 Babylonian, esoteric II 691-2
Book of Enoch resumé of history II 535
 of buddhas on palm leaves II 423-5
 cup marks, of oldest races II 346n
 destruction of II 692, 763n
 kabbalists tampered w II 457, 473, 560
 oral, of 4th race preserved II 530
 of past & future in zodiac I 646-7; II 332,
 353, 368, 431-2 &n
 of prehistoric past II 67, 251, 314
 primitive, copied & concealed II 530
 recorders of karmic I 104, 128-9, 132; II 529
Rig-Veda oldest known II 606
 of serpents of wisdom preserved II 352-3
- Rector(s). *See also* Regents
 become Samael, Schemal I 417
 cosmocrates & I 124, 440
 Fall of I 417
 Kepler's I 498
 magi must know wisdom of I 409
 mahārājah or I 124
 planetary, & humanity's monads I 575
 planets moved by, (Plato) I 493
 progenitors, sephirōth or II 293
 St Michael "most powerful" II 479
 seven, in *Pymander* II 97
 seven, or pillars II 293
- Rectores Mundi (Lat). *See also* Creator
 assist Christian Creator I 440
 host of, creative Logos II 237
- Red. *See also* Dragon, Indian (American)
 -Adam, Semites, Jews fr II 426
 blue &, races destroyed II 192
 -brown face on column II 178
 color of "1st man" II 43n
 dragon II 93-4n, 379, 513, 771n
 earth or Adami II 454
 -hair-covered monsters II 184
 Śiva reborn as 4, youths II 282
 some, men remained (Stanzas) II 351
 third race was, (Stanzas) II 227
 Topinard on black, yellow & II 249n
 -yellow, Atlanteans became II 250
- Redeem(er)
 celestial yogis sacrifice & II 246
 Egyptian prophecy & I 399n
 mankind its own II 420-1
 mind is our II 513n, 515
- Redemption
 of man fr his "coats of skin" I 642
 of the pilgrim man I 268
 Satan cornerstone of II 515
 sin &, (Prometheus) II 420-1
- Red Sea I 410
Exodus story of, Atlantean II 426-9, 494n
- Redskins. *See* Indians (American)
- Rees, Abraham, *New Encyclopaedia* II 392
- Reformers II 358-9

- Regeneration. *See also* Initiation
 crucifixion & II 561
 initiation is II 470
 no, without destruction I 413
 occult teachings bring I 299
 serpent symbol of I 65, 73
 Śiva is, & destruction II 182
 winged globe & man's spiritual I 365
 Regent(s), Ruling Intelligences I 152, 394, 448.
See also Planetary Spirits, Rectors
 every world has its I 99
 four cardinal points & I 122-3, 126
 Lares as planetary II 361
 of Moon pulling on Earth II 325
 planetary, & humanity's monads I 575
 seven, & national, tribal gods I 421
 seven, of planets II 22, 23, 210n, 488
 seven, of *Pyramider* II 488
 seventy planets blind for I 576
 supervise creation of Earth II 23
 various names for I 99
 of Venus incarnated as Uśanas II 32-3
 of zodiacal signs minor gods II 358
 Regnard, Jean-François
 — *Voyage de Laponie*
 Laplanders call corpses *manee* II 774n
Règne des dieux. *See* Boulanger, N.
 Regulus. *See* Cor Leonis
 Reichenbach, Baron Charles von
 — *Physico-Physiological Researches*
 Od or vital fluid of I 76n, 338n
 Reincarnating Ego(s)
 ātman imparts immortality to II 110
 principle in Egyptian religion I 220
 race sterility & II 780
 Reincarnation(s) II 459. *See also* Incarnation,
 Rebirths
 of animals II 196n
 of avatāras II 358-9
 Buddhas, Christs do not escape I 639
 centuries between II 303
 Confucius on I 440 & n
 among Druids II 760
 ego wins way thru many I 17
 Egyptians kept, secret I 227; II 552
 Essenes, Jesus believed in II 111n
 of fallen gods or nirmānakāyas II 232, 255n
 is to be dreaded (Hīnayāna) I 39
 karma &, discussed II 302-6
 Krishna, Buddha on II 359
 man's divine soul remembers II 424
 necessity for I 171, 182-3
 racial II 146n
 same monad throughout I 175, 265
 scarabaeus symbol of II 552
 tenet of, fr Atlanteans II 760
 voluntary, are nirmānakāyas I 132n
 Reindeer II 741
 hunters of Périgord II 749n
 Paleolithic portrait of II 717-18, 720-3
Religio Laici. *See* Dryden, John
 Religion(s). *See also* Church, Esoteric, Exo-
 teric, Mysteries, Worship
 allegory & metaphor in every II 98
 all, fed fr wisdom-source I xliv-v
 all fr one center (Faber) II 760n
 ancient concept of II 106
 Babylonian II 691
 based on force called God I 397
 Carlyle on 2 kinds of II 470
 conflict of science w I 668-9
 cyclic rise & fall of II 723
 degraded by sexual mysteries II 471
 dhyanic original priests II 605n
 dogmatic, & sexual element I 381-2
 dogmatic, will die out II 415
 every, but a chapter I 318
 exoteric, & left-hand path II 503
 exoteric, anthropomorphic, phallic II 654-8
 exoteric, described II 281
 exoteric, gradual spread of II 527
 heliolatrous II 378-9
 Lemurians & II 271-6
 mystery language in I 310-11
 of nature vs human-born II 797
 oldest, are Indian, Mazdean, Egy I 10
 once a universal I 229, 341; II 760n, 774n
 one ennobling, described I 381n
 origin of modern II 272-4
 pagan, dreaded by Christians I xl
 primitive, nature of I 463
 reverence, piety, oneness in II 272-3
 science &, on Earth's age II 796
 sexual, & astronomy II 274
 students of ancient, dogmatize I xxviii
 superstitions of dogmatic II 104
 there is no new I xxxvi
 universal truth in all I xiii; II 489, 514, 516,
 610
 Vedic seed of old II 483
 wisdom-, in Central Asia I 376
Religions of India. *See* Barth, A.
Religio Persarum. *See* Hyde, Thomas
 Rémusat, J. P. Abel, *Tao-teh-king*
 I Hi Wei means Jehovah I 472
 Renan, J. Ernest
 on cradle of humanity II 204
 Egy civ had no infancy II 334

- ignores annals of divine kings II 367
 — *La Chaire d'Hébreu* . . .
 the supernatural II 194
 — *The Life of Jesus* I xlvi, 454
 — *History of the Origins of Christianity*
 treats Adam-Adami w contempt II 457
 — “Sur les débris . . .” in *Revue Germanique*
 derides *Nabathean Agriculture* II 452, 454-6
 “Render unto Caesar . . .” [Luke 20:25] I 296
 Renouf, Peter Le Page
 — *Religion of Ancient Egypt*
 mythology a primitive disease I 303, 398
 no Greek, Hebrew ideas fr Egypt I 402
 Nouter [Neter], “god,” generic not personal
 I 675
 Rephāim (Heb)
 first 2 astral races II 279
 giants in *Job (IU)* I 345; II 496
 Reproductive Process. *See also* Conception,
 Generation
 age of present, unknown II 118
 arani & pramantha more than symbol of
 human II 101 & n
 bisexual II 133
 budding II 116-17, 132, 166
 fourth Adam had power of II 457
 modes of, unknown today I 190 & n
 oviparous II 132, 166, 181, 659, 735
 ovoviviparous II 166
 of polyps II 177-8
 primitive human hermaphrodites II 118-19
 progressive order of II 166-7
 sexual & asexual II 116, 132, 658
 stages in man II 659
 third race II 171, 183-4
 variety of modes of II 168, 658-9, 735
 by will, sight, touch, yoga II 183
 Winchell on I 607-8n
 Reptile(s) II 55, 153, 656. *See also* Dragons,
 Serpents
 fr amphibians II 256-7
 amphibious, age of II 201
 atrophied 3rd eye in II 296
 birds descended fr II 183, 254, 734
 bisexual before mammalian age II 594n
 foetus assumes shape of II 188
 forms of, fr 3rd round II 684, 712
 giant, described II 218-19
 giant man lived w giant II 219
 giant, now dwarfed II 733
 Kaśyapa father of II 253-4, 259n
 man lived in age of II 157
 man preceded II 274
 Mesozoic age of II 204
 most, preceded man in 4th round II 594n
 ovoviviparous II 166
 preceded bird & mammal I 404
 third eye covered in present II 299n
 use man’s 3rd & 4th round relics II 290
 Republic. *See* Plato
 Repulsion
 Archaeus of Paracelsus & I 538
 attraction, heat & I 103
 force of attraction & I 102, 293, 497, 604
 gravity vs attraction & I 497, 529, 604
 Kepler & Empedocles on I 497-8
 Sun fluids are attraction & I 529-30
 Rēqā’ (Heb), fool I 578
Rerum Natura, De. *See* Lucretius
Researches on Light. *See* Hunt, Robert
 Resha Trivrah [Rē’shā’ Hivvārā’] (Aram)
 White Head in *Zobar* I 339; II 84
 Responsibility, & free will II 255n, 412, 421
 Rest, activity & I 62, 116, 134n, 240, 374, 377;
 II 240, 281, 310-11, 545, 705n, 726, 747.
See also Motion
 “Restes de l’ancienne . . .” *See* Rougemont
 Resurrection, Resurrected
 Apollo, every 19 years II 770
 Egyptian I 312, 386n
 frog symbol & idea of I 385-6 & n
 Holy of Holies & II 459-62
 initiation & II 462
 of Jesus II 542
 Norse version of II 100
 origin of Christian I 310
 phoenix & II 617
 sarcophagus symbolized II 459, 462
 serpent emblem of I 472
 sound &, of man I 555
 various gods of I 472-3
 Retardation II 64. *See also* Retrogression
 Australia affected by law of II 197
 hermaphroditism & law of II 172n
 law of II 260n
 progressive development & II 260 & n
 Retribution
 dhyāni-chohans & I 188
 exacting divinity or karma II 555n
 karma unerring law of I 634
 law of, vs blind faith II 304-5
 lipikas & I 103-4
 Retrogression of Form (Figanière) II 289n.
See also Retardation
 Retzius, Anders
 — [“Present State of Ethnology . . .”] in
Smithsonian Report
 linked American Indian w Guanches II 740

- peoples of America, Africa linked II 792
 Reuben (Jacob's son), man or Aquarius I 651
 Reuchlin, Johannes, *De arte cabbalistica*
 q on heptad, etc II 599-601
 Revealer(s)
 in every round, race I 42
 Logos of man is, of God II 589
 nature & character of I 317
 of truths faces moral death I 299
 Revelation(s)
 Christian, discussed II 708
 fr divine yet finite beings I 10
 Jewish scriptures not divine I xxvii
 of language explained I 309, 317
 mankind inspired by same I 341
 Marcus, re deity I 351
 mythology & I 304 & n
Nabathean Agriculture a II 455
 no religion a special II 797
 Pentateuch not a II 3n
 primeval I xxx, 52, 356
SD not a I vii
 seven, explained I 42
 Upanishads & I 269-70
 various sources of, listed I 10
Revelation. See Marcus
Revelation (St John's) I 452n; II 208-9
 Apollo's mother & red dragon of II 383 & n
 Babylon, mother of harlots II 748
 ch 12 fr Babylonian legends II 383-4
 Christ as the Morning Star II 540
 cubical city descending II 75
 divine, mortal years & II 619
 dragon of, Atlantean II 355-6
 fallen angels & 7th seal II 516
 Fall verses fr *Bk of Enoch* II 484
 four animals of II 533
 Latona legend in II 771n
 Logos w female breasts I 72n
 marriage of the lamb II 231
 Michael fights dragon II 382n
Pistis Sophia older than I 410
 plagiarizes *Bk of Enoch* II 229, 482-3, 497,
 506
 red dragon & arūpa pitris II 93 & n
 Secret Doctrine key to II 536
 seven-headed dragon II 484
 seven kings, 5 have gone II 565n, 748
 seven rounds, races II 565, 618
 seven stars II 355, 633
 seven thunders II 563
 stamping the forehead II 557
 virgin & dragon I 657
 War in Heaven I 68, 194, 202; II 103
 white horse & fire I 87
 woman w child II 384n, 771n
 Revel [Reuel]-Jethro
 Midian priest-initiator II 465n
 Reversion to Type
 giants, monsters & II 56, 293n
 not puzzling to theosophists II 685
 "Review of Kölliker's Criticisms." *See Huxley*
 Revolution(s)
 critique of theories re I 501-2
 Earth's, calculated by ancients I 117
 inverse, of satellites I 575
 of meteor swarms I 672-3
 perfect accord of mutual I 594
 physical, spiritual I 641
Révolutions du globe . . . *See Cuvier, G.*
Revue archéologique
 Central Asian changes (d'Eckstein) II 356
 day of "come to us" (de Rouge) I 134n
 rocking stones (Henry) II 344-5
 strife betw good & evil (Maury) II 497
Revue de Deux Mondes
 Littré on de Perthes' Memoir II 738-9
 Littré on matter I 502n
 Littré on skulls of Europeans, etc II 790
 Thierry on legends & real history I 675-6;
 II 182
Revue Germanique
 Baudry on fire by friction II 524
 Baudry on lightning II 526
 Humboldt on Solar System I 497n
 Renan on Chwolsohn II 454
 Reynaud, Jean
 — *Philosophie religieuse: Terre et Ciel*
 changes in planetary orbits I 503
 incipient rotation I 505
 Reynolds, Professor James Emerson
 classification of elements I 585 & n
 zigzag curve of, (Crookes) I 550
 Rhea (Gk) goddess of Earth, matter
 monad, duad, heptad (Proclus) I 446
 Titans sons of, & Kronos II 142, 143, 269
 Rhine River
 skulls found by, like skulls of Caribs II 739
 Rhinoceros II 735
 fossils II 751, 773n
 Paleolithic man lived w woolly II 721
 Rhizomata, roots of all mixed bodies II 599
 Rhodes (Isle of)
 Colossus of II 338
 sank & reemerged II 391
 Telchines iron workers of II 391
 "Rh Ya." *See Erb ya*
 Rhys Davids, T. W.

- criticizes *Esoteric Buddhism* I 539n
 great Pāli & Buddhist scholar I 539n
 — *Buddhism* . . .
 on Avalokiteśvara I 471
 Buddha's celestial counterpart I 108-9
 Ribhu(s) (Skt) skilled artist II 55n
 Kumāra in *Sāṅkhyā Kāvīkā* I 457n
 Riccioli, G., [*Almagestum novum* . . .]
 mean motion tables of I 667n
 Riccius, Augustinus
 Lyra, Hydra, etc, & Ptolemy I 664
 Richardson, Dr Benjamin Ward
 favors solar magnetism I 498
 intuition of I 508-9
 original & liberal thinker I 526
 — “Sun Force & Earth Force”
 describes Metcalf's “caloric” I 524-7
 — “Theory of a Nervous Ether” I 634
 Archaeus or “Nerve-Force” II 654
 described I 531-3, 537-9
 nerve aura of occultism II 298n
 vital principle substantial I 603
 Richardson & Barth. *See* Barth & Richardson
 Richet, Charles
 Charcot &, vindicate Mesmer II 156
 “Do not deny a priori” I 640n
 [Rigg, James M.]
 — “Notes on Aristotle's Psychology . . .”
 history, ancient, modern II 286
 Right-hand Path
 adepts of, or prophets II 211, 503
 left &, began in Atlantis I 192n; II 494
 persecution of, by left II 503
 Rigor mortis
 liquor vitae or vital principle & I 538
Rig-Veda (Skt)
 Aditi I 99
 Aja is Logos in II 578
 Apsarasas II 585
 asuras divine in II 59, 500
 begins w Hiranyagarbha I 426
 Brahmanaspati I 120n; II 45n
 Brahmā not in I 346, 426, 445
 Brihaspati I 120n
 Budha & II 498
 compiled by initiates II 451, 606 &n
 corroborates occult teaching II 605-11
 Daksha & Aditi II 247n
 “Deluge” not in I 67-8
 “desire first arose in It . . .” II 176
 Gandharvas of fire of Sun II 585
 globe chain referred to by II 384-5n
 Idā, Ilā II 138
 Indra, in, & Purānas II 378, 614
 kāma & II 176, 578-9
 Lord arose in Hiranyagarbha I 89
 maruts II 613
 mirror of eternal wisdom II 484
 “Nor aught nor nought . . .” I 26
 not understood today I xxvii
 occult ages in II 52n
 occult volume of Aryanism II 378
 older than Hesiod II 450
 oldest known record I xxvii; II 606
 poetry of, (Barth, Müller) II 450-1
 rishis credited w I 442
 seven paths or rays II 191 &n
 seven rivers, rishis, races II 605-6
 six worlds, 3 planes II 608
 Sūrya's 7 rays & 7 globes II 605
 10,580 verses, 1,028 hymns I xxvii
 three Earths in II 758
 three strides (rajāmsi) I 112; II 38, 622n
 two deluges in II 270
 universe divided into 7 regions II 611n
 Unknowable II 128
 Vāch I 427n; II 418n
 Vaiśvānara (Agni) II 381
 Viśvakarman II 101n
 world divisions of II 622
Rig-Vidhāna (Skt)
 efficacy of Vedic mantras I 436
 Rikshās (Skt) Pleiades, 7 Rishis I 227n, 453;
 II 631. *See also* Constellations, Great Bear
 Rimmon (Heb), god of storms II 353
 Ring(s). *See also* Planetary Chains, Rounds
 dvīpas form concentric II 758
 lokas or seven I 204
 luminous around moon I 590
 symbol of One I 11
 Ring “Pass-Not” I 90, 129-35 &n
 Riphæus, Mt, Hyperborean land II 7
 Rishabha (Skt) bull, musical note
 quality of sound I 534
 Taurus II 408
 Rishi(s) (Skt) seer. *See also* Dhyāni-Chohans,
 Prajāpatis
 Agnihotri descendants of II 499
 arūpa pitris appear as II 93-4
 Bhrigu one of the II 76n
 birth of the seven II 624
 Brahmā creates, spiritually II 44
 canons of proportion fr I 208-9n
 classes of I 436; II 501-2
 classes of, appear by sevens II 611
 creators I 442
 elohim, cherubs, etc II 85
 fathers of various beings II 259n

- flames or, incarnate in 3rd race II 247-8
 forty-nine agnis (fires) or II 85
 gods & men II 211
 of Great Bear I 213n, 227n, 357n, 453; II 489,
 549-50, 631, 768
 highest dhyanis I 207, 208n
 horses of Agni II 605
 incarnated in man II 373n
 informing intelligences II 34
 initiates who recorded Vedas II 606n
 initiation caves of II 381
 invisible deity or I 114
 Kaśyapa 1 of seven II 382n
 kings & sages doubles of I 442
 mānasaputras, dhyanī-buddhas I 571
 manus & II 310, 359, 614-15n
 mark time & periods of kali-yuga II 550
 men in prior cycles I 107
 milk the Earth I 398
 named in various scriptures I 436
 Nārada a I 413; II 47, 82-3, 275n, 502, 585
 -Nārāyana, Krishṇa & II 359
 nirmānakāyas II 93-4
 no longer appear in India II 178
 our races sprang fr pitris or II 365
 patriarchs or II 129
 planetary angels I 198
 prajāpatis, manus, or I 346, 349, 355, 442
 prehuman period, belong to II 284
 fr previous manvantara I 207
 rebellious & fallen gods II 232
 reborn as mortals II 775n
 reborn on Earth in various races II 318n
 regents of worlds, gods I 99
 saptarshi or seven II 318n
 seven, Brahmā's mānasaputras II 625
 seven, creations, zones, etc II 612
 seven divine I 349
 seven, 14, twenty-one I 235n, 433, 442
 seven, in each root-race II 614n
 seven, mark time of events II 549-50
 seven, marry Krittikās II 551
 seven principles II 313, 715n
 seven races or II 139, 140
 seven, saved fr deluge II 35, 139, 715n
 seven swans or, & Great Bear I 357n
 seven, 12 hierarchies of I 436
 sons of, & progenitors of man II 614-15n
 stellar, lunar spirits I 198
 symbolized cycles I 641
 ten or 7, sired man II 365-6
 Titans, Kabiri same as II 142
 Vāch entered into the I 430; II 107
 Vaivasvata Manu & seven II 69n, 425
- various equivalents of I 92, 442
 Vedas arranged by II 146n
 word, "to lead or move" (Kunte) I 346
 worshiped as planetary regents II 361
 Year of the Seven II 307n
- Rishi-Prajāpati(s) (Skt)
 Bhrigu the great II 32n
 born again & again I 571-2
 builders or primeval I 127
 every race has 7 & ten II 365
 first mind-born entities I 127
 sources of man's revelation I 10
 ten semi-divine I 349
- Rishi-Yogis (Skt)
 more powerful than gods II 78-9n
- Rishoun [Rishōn] (Heb), Adam or II 315
- Ritu (Skt, Roodoo in tx)
 two solar months make a II 620
- Ritual(ism)
 Apollo & church II 383n
 Brahmans concerned w II 567
 Buddhistic & Catholic I 539n
 Egyptian I 312, 359
 husks of, & smoke II 566
 inaugurated by left-path adepts II 503
 now harmless farce II 748
 origin of exoteric II 273
 self-worship, phallicism & II 273
 yogis oppose I 415
- River Gods, ancestors of Hellenes I 345n
- Rivers, 7, of Heaven & Earth II 605-6
Rivers of Life. See Forlong, J. G. R.
- Rivett-Carnac, John Henry
 — *Archaeological Notes* . . .
 cup-like markings on stones II 346n
- RO, Cypriote & Coptic II 547
- Road, "winds uphill" [Rossetti] I 268
- Robes, Invisible, mystic root of matter I 35
- Roc (Pers), or Simorgh symb cycles II 617
- Rochas d'Aiglun, A. de
 — *Les Forces* . . .
 Bouilland & Edison's phonograph II 784n
 spirits that move matter I 645-6n
- Rochester Cathedral II 85
- Rock(s), balanced, in Harpasa (Pliny) II 346-7
- Rock-cut Temples (Hindustan)
 decad found in I 321
 many vihāras in II 338
- Rocking or Logan Stones
 called "Stones of Truth" II 346
 discussed II 344-5
 found in Old, New Worlds II 342n
 largest, Atlantean II 347
 of natural origin (geologists) II 343

- Rocks of Destiny
 oracle rocks read by priests II 346
- Rohanee [Rūhānī] spirit-knowledge
 Sufi I 199
- Rohiṇī (Skt)
 embryo of Krishna conveyed to II 527
- Rohit (Skt) hind, Vāch took form of I 431
- Rolleston, Professor George
 — “On the Brain of Man . . .”
 man’s intellect, morals II 728
- Romaka-pura (Skt) “in the West”
 Asuramaya lived in II 67-8
 last part of Atlantis II 50
- Romakūpas (Skt) hairpores II 68
 Raumas or Raumyas created fr II 183
- Roman(s)
 allegories of, convey truths II 410
 ancient, fr Atlanto-Aryans II 436
 astronomy fr Hindus I 658
 Atlantis civilization higher than II 429-30
 chronology of, fr India II 620
Five Years of Theosophy on II 743n
 foot & Parker ratio I 313
 initiated, view of Moon I 396
 institutions fr Miocene (Donnelly) II 746n
 punished by crucifying II 560, 586n
 sevens in thought of II 612
 succession of worlds taught by II 756-7
 used 5 vowels symbolically II 458
- Roman Catholic(s). *See also* Church, Roman
 Church
 associate Satan w Venus II 31-2n
 astrolatry of I 402
 Balaam &, scholiasts II 409
 Christ, angels in II 237
 demonologists, Satan reality to II 510
 disfigured serpent story II 230
 disfiguring of old concepts II 38
 equate Satan w Ahura Mazda II 476
 faith as old as world I 402
 faith of, blind I 612
 idol worship & II 341
 link Prometheus & Christ II 413
 misunderstood the Fall II 93-4n
 phallicism among II 85
 prophecy of Christ & Jacob’s dream I 649
 religion of sensualism II 85
 term lower double evil I 235-6
 theology, Satan, Behemoth II 486
 use duality as a tool II 479
- Romance of Natural History*. *See* Gosse, P. H.
- Roman Church. *See also* Church, Roman
 Catholic
 anathematizes all other gods II 479
- angels linked w planets II 89n
 Anna, Virgin Mary in I 91
 believes in 2 types of Titans I 417-18
 borrowed earlier symbols II 481-2
 Cain & Ham linked w sorcery by II 391
 calls Jehovah creator I 440
 canonized Confucius I 441n
 carnalized virgin birth I 399
 continues pagan teaching I 401
 cross is phallic w II 562
 devil or Satan reality for II 510
 discussed II 377
 dogma of hell lever of II 247
 exoteric Northern Buddhism & I 539n
 filioque dogma, Greek Church & II 635
 finds Satan in other religions II 475-6
 Greek &, idolatrous II 279
 haughty, unscrupulous II 209
kyriel (litany) of working forces in I 440
 legends of sorcerers, magicians in II 272
 Lévi subservient to II 510-11
 marriage ceremony in I 614-15n
 Mercury, Aesculapius devils II 208
 de Mirville defender of II 481-2
 Mother of God idolatrous I 382n
 Neptune, Uranus lead Hosts I 101-2
 pagans plagiarized by “anticipation” II 476
 persecuted occultism, Masonry I xlv
 plagiarized II 472n, 481-2
 slanders dragon of wisdom II 377
 speaks of 70 planets I 576
 teaches 2 immaculate conceptions I 382n
- Romanes, George John
 difficulties proving Darwinism II 681
 — “Physiological Selection”
 vs natural selection II 426, 647
- Ronororaka [Rano Raraku] crater
 Easter Island statue quarry II 337
- Roodoo. *See* Ritu
- Root(s)
 daivīprakṛiti as, of nature I 136
 immaculate, fructified by ray I 65
 -life as germ of solar system II 148
 plane of circle or, is cool I 12
 primary circle & II 113
 pure knowledge or sattva I 68
 rootless, of All or Oeaoohoo I 68
 undifferentiated cosmic substance I 75
 undying I 237
 Unknown, & Oversoul I 17
- Root-base. *See also* Wondrous Being
 arhats of 7th rung one remove fr I 207
- Rootless Root. *See also* Be-ness, Boundless,
 That, Unknowable

- of all that is, was, or will be I 14
 causeless One Cause I 15n
 Oeaoohoo is the I 68
 Tree of Life has roots in I 406
- Root-Manu(s) (Skt)
 become 14, twenty-one I 235n
 dhyāni-chohan or II 308
 each round starts w II 308
 prime cause or I 235n
 progenitor of our 5th race II 309
 seed-manus & Noah II 597
 table of II 309
 Vaivasvata, globe A, 1st round II 146-7
- Root Matter
 first differentiation of I 246
 spirit or, & the elements I 543
- Root-Race(s) II 443-6. *See also* Arc, Races,
 Rounds, Subraces
 age of 1st 2½ II 148-9, 250-1
 arhatship in 6th & 7th I 206-7
 Bamian statues record II 339-40
 bodhisattvas sent to every I 42
Book of Enoch résumé of II 535
 cataclysm ends every II 307n, 309, 325
 column depicting four II 178-9
 complexion of II 249-50
 develop w the 4 elements II 135
 dhyānis watch over I 42
 diagrams symbolizing II 300, 533
 distinct & different II 443
 each, adds to senses of prior II 107-8
 early, not affected by climate II 135
 early, sexless, shapeless II 132
 Esau a race between 4th & 5th II 705
 every, has its revealers I 42
 figures for 1st 2½, guarded II 693
 first 3, described II 610
 first 3, followed failure II 312
 first 3, in *Genesis* II 124, 181
 first 2½, in Primary Age II 712
 first 2½ mindless II 261
 five, & 4 Adams II 457
 five, nearly completed II 443
 forms change w every round & I 183-4
 forty-nine, in each round II 309
 four ages of every II 198
 geological changes & II 47, 150
 geological strata & II 249
 intellect dormant in early I 210
 length of 1st 2½, secret II 312
 mankind same in each II 146n
 Manu for each II 140n, 309
 millions of years between II 128
 new forms every II 262
- new, will form in Americas II 444-6
 pentacle symbolizes the five I 125
 physical origin of II 165n
 Roman, Gnostic, Greek, symbols II 458
 science can't ignore 3rd, 4th, 5th II 685-6
 seven, among rabbins II 397n
 seven, & 7 rays II 191n
 seven, called globe round I 160
 seven-headed snake, dragon I 407
 seven, in *Genesis* II 252n
 seven, on Babylonian tree II 104
 seven subraces in every II 434
 sexless, hermaphrodite, bi- & 2-sexed
 II 132, 134
 sin of mindless II 191
 size of, decreased II 728
 start in the North II 768-9
 survivors of II 445-6
 teaching of, fr Mysteries II 435
 three divisions of II 249-50
 three earliest, sexless II 104
 Vaivasvata seed for every II 146-7, 309
- Root-Race-1st ("Self-born")
 Adam of *Genesis* 2 is II 46n
 age of II 46, 156
 astral shadows I 183; II 110, 121, 138, 164, 705
 ātma-buddhi (passive) II 254n
 barhishads & bodies of II 94-5
 born on 7 zones II 1-4, 29, 35n, 77, 329, 400,
 732
 born under influence of Sun II 24
 chhāyā birth (sexless) II 174
 chhāyās or shadows I 181; II 173
 colossal form of II 249
 continent never destroyed II 371-2 & n
 created 2nd race by budding II 132
 disappeared in 2nd race II 84, 121
 early Secondary or Primary Age II 156-7
 equator covered w water during II 400
 evolved fr pitar II 329
 evolved 2nd race unconsciously II 116
 first Adam or II 457-8
 had neither type nor color II 249
 had no history II 264
 Kandu symbol of II 175
 Kings of Edom symb I 375; II 705
 largest Bamian statue records II 339-40
 fr lunar ancestors or pitris I 160
 manus create creators of II 311
 mindless I 183; II 46n, 84, 164, 198
 monads entered shells of II 303
 needed no elements II 160
 never died II 121, 138
 no fire in II 107, 113

- no kāma-rūpa in II 116
 not affected by climate II 135, 150, 157
 only Earth of, was at arctic pole II 329
 progenitors prototypes of I 456n
 Rephaim or II 279
 reproduced by fission II 166
 second &, moon-colored II 351
 self-born II 164, 198
 sexless II 116, 125
 fr shadows of dhyāni-chohans I 183; II 242
 Sons of Yoga, astral II 198
 speechless II 198
 spiritual & ethereal II 46, 298-9n, 685
 too ethereal to be physical II 289
 vegetation appeared before II 290n
 Root-Race—2nd (“Sweat-born”) II 109-24
 asexual II 116, 125
 astral progenitors of marsupials & II 684
 ātma-buddhi (passive) II 254n
 Bamian statue & sweat-born II 340
 belongs to Primary Age II 712
 bisexual potentially II 2-3
 born under Jupiter II 29
 continent of II 401-2
 did not die II 609n
 emanation fr 1st II 164
 endowed w germ of intelligence II 165
 equator covered w water at time of II 400
 fathers of sweat-born II 116-17
 first race disappeared in II 84, 121
 gigantic semi-human monsters II 138
 had no history II 264
 inactive androgynes II 134
 intellectually inactive I 207
 intermediate hermaphroditism & II 167
 Lords, progenitors merged w II 103, 138
 lower principles of, fr 1st race II 121
 mammalia thrown off during II 684-5
 Mārishā symbol of II 175-7
 moon-colored II 351
 Northern Asia as old as II 401
 not affected by climate II 135, 150, 157
 in *Popol Vuh* II 160
 product of budding II 116-17
 psychospiritual II 298-9n
 Rephaim or II 279
 reproduced by budding II 166
 second Adam, androgyne or II 457-8
 semi-astral II 685
 seven groups of bodies in II 303
 seven stages of reproduction & evolution of
 II 117-18
 shadows of the shadows II 109, 112
 “sound language,” vowels alone II 198
 submergence of continent of II 313
 sweat-born II 68, 131, 138, 148, 164-5, 173,
 340
 too ethereal to be physical II 289
 Uranus ruled over II 765
 yellow like gold II 227
 Root-Race—3rd. *See also* Lemurians, Ovip-
 arous
 adepts dwelt under pyramids II 351-2
 Ādi-Varsha (Eden) of II 203
 agnishvāttas incarnated in II 91
 analogy of principles & II 254n
 androgyne II 165, 172, 177, 197
 animalistic, last portion of II 254n
 animal man descended fr I 650
 animals 2-sexed during II 184
 ape-like, but thinking & speaking I 191
 ape’s ancestor fr man in I 190 &n; II 184-5
 &n;n, 187, 262, 729n
 architecture fr rishis of I 208-9n
 arūpa pitris incarnate in II 93-4
 asuras, rudras incarnated in II 164
 Atlantean conflicts w II 227n
 Atlantean giants fr, females II 275
 Australians descended fr II 199n, 328
 awakening of mind in, karmic II 198
 babes walked when born II 197
 Bamian statues & II 340
 began in northern regions II 329
 begat its progeny II 267
 bisexual II 135, 197
 w bones II 172, 183, 193
 bright shadow of gods II 268
 built boats before houses II 399n
 civilization drowned II 426
 civ higher than Gk, Rom, & Egy II 429-30
 climate semitropical II 329
 colored light yellow II 250
 continent II 7, 8, 328
 cross in circle or I 5
 cyclopean structures of II 317
 Daksha & II 183
 deluge not a curse II 410
 deluge story applied to II 140 &n
 demigods of II 319
 description of, at zenith II 171-2
 destroyed twice I 439n
 deva-man of, & 3rd eye II 302
 dhyānis incarnated in I 188; II 47n, 165, 228
 disappeared at end of Secondary Age II 714
 divine instructors & kings of II 194, 198,
 201, 318, 359
 divine ones of, & kriyāśakti II 636-7
 Dragons of Wisdom adepts of II 210

- Earth's waist, navel appeared for II 400
 Easter Island statues & II 340
 Eastern Africa submerged in II 327
 egg-born (oviparous) II 116, 123, 165-6, 173,
 177, 181, 197
 endowed w mind II 47n, 89, 248
 "eternal spring" ended w separation II 201
 Eva (Heb) & II 129-30
 fallen "Serpent" (wisdom) descends on II
 230
 fell in North & Central Asia II 763n
 fell into generation II 609
 fell into pride II 271-2
 first intellectual race II 211
 first lands frozen over at time of II 201
 first physical race II 46, 156-7, 789
 first really human race II 329
 fought giant monsters II 9
 generation of bronze (Hesiod) II 97
Genesis 3 & II 46n, 410
 geological deluge ended II 313
 giant, ape-like, astral II 688n
 giants, monsters produced in II 192-3
 gods of, male & female II 135
 hermaphrodite (separating) II 30, 134, 167
 hybrid races left by II 714
 Idā legend refers to II 147-8
 intermediate race produced by II 275
 Jared symbol of elect of II 597n
 Jurassic, appeared in II 156
 Kabiri, etc, incarnated in elect of II 360
 knew death only toward close II 609
 kriyāśakti used by II 173-4, 181
 last remnant of II 220
 last semi-spiritual race II 134
 late, fell into sin II 319
 lunar pitris build bodies of II 110
 male, female born fr shells II 197
 male Moon sacred to I 397
 mammals fr man in II 186
 man an animal intellectually until II 161
 mānasa pitris awakened I 180-1, 539n;
 II 525n
 man's spiritual origins in II 165-6n
 mānuṣhyas created woman II 140
 mid-, 18 million years ago II 156-7
 mind awakened in mid- I 180-1; II 254-5
 mind-born & will-born II 156
 mind-born sons of II 204
 mindless at separation I 190; II 267
 mindless, bred w animals II 184-5, 191-3, 201
 Mysteries revealed to II 281
 nephilim or II 279
 nirmānakāyas & II 94, 201
 nomads, savages of II 318
 oral records of 4th race fr II 530
 origin of culture II 782n
 perished before Eocene II 313
Popol Vuh re II 160
 pre-tertiary giants II 9
 produced unconsciously I 207
 psychospiritual mentally II 298-9n
 religion of II 272-3
 reproduction, 3 methods of II 132, 197
 Secondary Age & II 713
 secrets of nature public in II 319
 semihuman during 1st half of II 685-6
 Senzar fr 2nd race devas I xliii
 separation ended satya-yuga II 201
 Seth, Adam's 3rd son symbol of II 469
 sexes separated before mind I 207; II 191,
 198, 228
 sex fr hermaphrodites II 177-8
 sexual in later II 3, 125, 132, 167, 182, 609
 sight at beginning of II 299
 Sin of Mindless among II 184-5, 191-2, 683
 solid after midpoint & Fall II 250
 Sons of Will & Yoga among I 207; II 163,
 173, 181, 199, 220
 speech developed w mind II 198
 sweat-born & II 67-8, 131-3, 148, 172, 177,
 198
 tau symbol of, up to Fall I 5
 third Adam, man of "dust" or II 457-8
 third eye of II 288-302, 306
 third round & I 188-9, 190
 thought transference II 199
 three aspects of II 254n
 transformation of sexes during II 147
 two sexes during 5th subrace of II 715n
 Vaivasvata Manu & II 148-9
 Vāsishtha-Dakṣha's sons in II 78
 vehicle of Lords of Wisdom II 172
 Venus under influence of II 24
 Wondrous Being descended in I 207
 Zeus divides, man (Plato) II 177
 Root-Race—4th. *See also* Atlantis(ean),
 Cyclopes
 acme of materiality II 534
 adepts of II 210, 351-2
 agglutinative language of some of II 199
 anthropoids fr late II 193, 195
 arrogant & full of pride II 271-2, 760
 astronomy imparted to, by divine king II 29
 Atlas' daughters 7 subraces of II 768
 Atlas symbolizes II 493
 black w sin, became II 227, 250, 319
 born in Secondary Age II 714

- brown & yellow giants II 227n
 catastrophe thinned II 309, 724
 causes of destruction of, (*Enoch*) II 534
 children of Padmapāni (Chenresi) II 173
 civilization of, greater than ours II 429-30
 conflicts of, w 3rd race II 227n
 continent of, belonged to Eocene II 693
 cosmic gods & 4 elements I 464
 cross out of circle symbol of I 5
 cyclopean civilization gave way to II 769
 daityas, giants of II 31, 151, 183, 276
 deified men of 3rd race II 172
 deluge destroyed II 140, 144
 deluge not a curse II 350, 410
 descending arc ends at middle of II 180
 destroyed in its kali-yuga II 147n
 developed fr 3rd race men II 334
 developed speech II 198-200
 door into human kingdom closed in I 182
 duration of II 10
 early, worshiped spirit alone I 327
 Easter Island statues II 224-5, 316n, 326-7,
 331
 eleven buddhas only belong to II 423n
 ethereal prototypes of II 9
 Eye of Śiva in II 302
 first “truly human” race II 715n
 fled to high mountains II 724
 fourth Adam “fallen” II 457-8
 fourth continent of II 8
Genesis 3 refers to early II 410
 gibborīm or II 279
 golden-yellow race II 319
 Hanokh (*Enoch*) gave wisdom of, to Noah
 II 532
 height of, early Eocene II 433n, 710
 inherited wisdom fr 3rd race II 530
 initiates made Bamian statues II 339
 instructors of II 359
 intelligence of, earthy & impure II 134
 Kabiri incarnated in elect of II 360
 karma gradually changed II 411
 language is perfected in I 189
 last of, invade Europe II 743-4
 lion symbolizes II 533
 magicians of, called dragons II 280n
Mahābhārata re end of II 146
 male heroes of, we worship II 135
 mankind mostly fr 7th subrace of II 178
 mated w lower beings II 284-5
 middle of, man & globe grosser II 250-1
 Neptune symb titanic strength of II 766
 Nereus rules II 766
 Noah symbol of II 597n
 oral records of II 530
 physical origin of later races in early II 165n
 pioneers of, not Atlanteans II 323
 pyramids & adepts of II 351-2
 Rakshasī Bhāshā language of II 199
 records since beginning of I 646
 red-yellow II 250
 resorted to body-worship II 279
 semi-demons of II 319
 Seth-Enos II 134
 seventh subrace of, mixed w Aryans II 743
 shadows of pitris dominate to midpoint of
 II 110
 siddhas of, & 5th race sages II 636
 Sons of Wisdom & II 228
 sorcery & androgyne Moon I 397
 spirits of giant tabernacles of I 225
 third eye & II 294, 302, 306
 third subrace of, & records II 353
 three-eyed in early II 294
 transmitted 4 elements to 5th race I 342
 two eyes perfected at beginning of II 769
 two sexes in II 125, 173
 Ulysses hero of II 769
 unique I 182
 Vaivasvata & II 140, 309, 313
 Venus story in Purānas & II 30
 war between, & 5th race initiates I 419
 white & black magic began in I 192n; II 211
 wisdom only thru initiation in II 134
 Zeus reigns but Poseidon rules II 766
 Root-Race—5th. *See also* Aryan Race
 adepts of II 210, 351-2, 384
 adepts vs Atlantean sorcerers II 384
 age of II 10
 animal propensities in I 610
 anthropoids will die out in I 184
 arhatship at end of I 206-7
 Aryan incorrect name II 434
 in Asia II 280n
 Atlantean deluge & II 144
 Atlantean karma of II 302
 Atlantis sank in infancy of I 650-1; II 147n,
 350, 714
 Bamian statue records II 340
 bull symbolizes II 533
 China one of oldest, nations II 364
 colors of II 249-50, 351
 continent of II 8-9
 cradleland of II 204
 decrease in stature of I 609; II 279
 deified man of 3rd race II 172
 deluges in II 353
 deluges of barbarians in II 742n

- destruction of, (*2 Peter*) II 757
 divine kings of II 351, 353, 359, 436
 early, greeted Venus-Lucifer II 759
 earthly spirit of 4th strong in I 224-5
 earthquakes & eruptions in II 307n
 Epimetheus & II 422
 family races of 4th subrace of II 433
 fifth element (ether) & II 135
 fifth subrace I 319, 471n
 first appearance of II 395
 first deluge of, cosmical II 353
 first glacial period & II 144
 first, 2nd races & II 300
 first symmetrical race II 294
 fourth subrace of I 319; II 433
 hearing limited at beginning of I 535n
 history mostly of I 406; II 351, 444
 idolatry, anthropomorphism in II 503
 inflectional language of II 200
 initiates wrote *Rig-Veda* II 606
 intellectual replaced spiritual I 225; II 300
 knowledge of writing & II 442
 led away by preconceptions I 298
 lunar-solar worship divided I 397
 magicians called dragons II 280n
Mahābhārata prologue to II 139
 mānasa period of races II 300
 man helpless, scrofulous II 411
 midpoint of *subrace* I xliii, 185, 610
 mode of procreation will be altered I 406
 Mysteries reestablished by II 124
 not entirely Aryan II 429
 now in kali-yuga II 147n
 reincarnation tenets fr 4th race II 760
 rescued fr last cataclysm I 273
 Roman, Gnostic, Greek symbols of II 458
 sages of, & 4th race siddhas II 636
 Sanskrit & I 23; II 200
 serpents redescended & taught II 355
 skeletons 9-12 ft explained II 293
 some of, have reached adeptship I 206
 sorcery in II 503
 Tau cross & I 5
 third race spirituality coming to I 225
 tribes of, fought Atlanteans II 225
 twenty-four buddhas in II 423 &n
 Vaivasvata saved II 140, 309, 310, 313-14
 Vaivasvata seed of, man II 146-7, 249-50
 volcanic conflagrations will end II 307n
 war between, & 4th race sorcerers I 419
 we are now in II 140n, 434
 White Head or, (Kabbala) II 705-6
 will gradually change II 445-6
 will overlap 6th race II 444-6
- will transmit ether to 6th race I 342
 wisdom dictated to, in Senzar I xliii
- Root-Race-6th
 abnormal forerunners of II 445
 anthropoids' fate in I 184; II 262-3
Book of Numbers on I 241
 dawning of I 558
 dhyāni-buddha will come in I 108
 esoteric philosophy acceptance I 298
 faculties to be developed in I 206-7
 fifth race will transmit ether to I 342
 fossil man like ape to I 184n
 fossils of quadrumana in II 263
 new continent of, (*2 Peter*) II 757
 no sexual procreation in I 406
 parallels 2nd race I 537
Pistis Sophia on II 618
 preparation for II 445-6
 sixth cosmic element in I 12
 three racial stocks by dawn of II 780
 Vishnu will appear in II 483
 will appear silently II 445-6
 will grow out of matter, flesh II 446
- Root-Race-7th II 49
 adepts will multiply in II 275, 531
 dhyāni-buddha will come in I 108
 fate of anthropoids in I 184
 Kwan-shi-yin will appear in I 470
 man perfected in 7th round II 167
 mind-born sons in II 275
 monad matter-free in, & 7th round II 180
 Norse prophecy about II 100
 race of buddhas II 483
 seven cosmic elements & I 12
 Simorgh & hidden continent II 399
 will revert to astral II 263
- Root-types
 bar man-animal union II 688-9, 736
 differentiation fr astral II 737
 physicalization of animal II 649, 730
 seven physico-astral II 736
 "Rope of the Angels"
 separates phenomenal, noumenal I 90
- Rosary
 of Mary II 38
 on statue of Padmapāni II 178-9
- Roscellin [or Rousselin, Rucelinus]
 materialist views of I 3n
- Rosenroth. *See* Knorr von
- Rosetta Stone
 god name IOH & II 464
 Trismegistus of I 675
- Rosetti, estimates Sun's heat I 484n
- Rosicrucian(s)

- creation due to War in Heaven II 237
 cube unfolded of II 601
 defined fire correctly I 121
 Jehovah w Christian- I 438
 light, darkness identical I 70
 mystic fire of, fr Persian magi I 81n, 121
 Paracelsus a great I 283n
 pelican symbol of I 19-20, 80 & n
 philosophy I 6-7
 pregenetic symbol of I 19
 St Germain's cypher, MS II 202
 sidereal light of I 338n
 Western heirs to I 611
- Rosicrucian MS, Count de St Germain
 describes Babylon II 202
- Rosicrucians* . . . See Jennings, H.
- Ross, W. S. (pseudonym Saladin)
 — *God & His Book*
 ascension of Christ II 708n
 [Rossetti, Christina G., *Uphill*] q I 268
- Rossi, Giovanni Battista de
 swastika used by early Christians II 586
- Rossmässler, E. A.
 mistaken assumptions of I 640
- Ro-stan [Re-stau, Egy] the otherworld
 mysteries of I 237
- Rosy Cross, Rosecroix. See Rosicrucians
- Rotae (Lat) wheels
 assist Christian Creator I 440
 moving wheels of celestial orbs I 117
- Rotary Motion, Rotation. See also Motion
 ancient views of, (atomic) I 568-9
 critique of scientific theories of I 501-2
 heat fr collision produced I 250
 intelligences & I 601
 Master & Laplace q on I 592-4
 origin of I 505-6, 529-30
 origin of nebular I 97-8n, 500, 505-6
 pantheists taught Earth's I 569
 planetary I 593
 reverse I 150n, 575, 593
 of Solar System I 499-506
 39 contradictory hypotheses I 504-6
- Rotation (of Earth)
 in *Book of Enoch* II 145, 314
 changes in axis of II 314, 534
 effects of slowing, described II 324-5
 taught by ancients I 117n
 Thor's Hammer symbolizes II 99
 in *Vendidad* II 292
 in *Visṅnu Purāna* II 155
- Roth, Professor R. von
 — *St. Petersburg Dict.* [*Wörterbuch*]
 ādityas II 489
- āngirasas II 605n
- Rouchya. See Rauchya
- Rouge, Vicomte O. C. Emmanuel de
 Ammon-Rā & immaculate conception
 I 398-9
- Egyptians prophesied Jehovah I 399n
 — “Études sur le rituel funéraire . . .”
 day of “come to us” I 134n
 — “Examen de l'ouvrage . . .” in *Annuaire de
 philosophie* . . .
 reign of gods & heroes II 367-8
- Rougemont, Frédéric de
 — *Fragments d'une histoire de la terre* . . .
 Negro giants in Austria, Liège II 278
 — *Le Peuple primitif* . . .
 Chinese Holy Island II 372
 warring Atlanteans II 371
 — “Restes de l'Ancienne Lit. . .” in *Ann. de
 philosophie* . . .
 opposes Chwolsohn II 454
- Round(s). See also Cycles, Kalpa, Manvantara
 analogy of races & II 615n
 ape image of 3rd- & 4th-, man II 728-9
 Atlantean deluge after 3½ II 534
 blind wanderings of 1st three I 184
 bodhisattvas sent to each I 42
 development of Earth in I 158-60, 259-60
 development of elements in I 250-2
 development of kingdoms in I 175-6, 246-7;
 II 185-7
 development of monads in I 173
 dhyanis watch over each I 42
 each, has its own architects I 233
 each, has its revealers I 42
 Earth convulsed each new II 730
 Earth destroyed after each I 241
 elements not now as in prior I 253
 every, a rebirth II 46-7
 every descending, more concrete I 232
 evolution of principles in II 167
 first 3½, in *Genesis* II 181
 first 3, semi-ethereal II 149
 forms of each, cast off II 290
 forms of, improved in next I 187; II 730
 forty-nine root-races in each II 309
 genealogies embrace 3½ II 322
 geological convulsions in every II 46-7
 Great Day (*Jude*) at end of 7th II 491
 intellect & spirituality in II 167-8
Isis Unveiled on I xliii
 Kings of Edom & II 704 & n
 length of kabbalist, a blind II 564
 life evolves thru seven I 159

- life-forms fr man in 3rd & 4th II 683
 man during 1st three I 188-9; II 185-7, 254, 260, 659-60
 man passed thru all forms in early I 159; II 254, 260, 659-60
 manus, root- & seed- II 308-9
 maruts born in every II 613
 materiality of past & present II 68n
 monads thru all forms in every II 256-7
 new forms every II 262
 number of monads in, limited I 171
 obscurity betw I 159, 161; II 47, 704-5, 713n
 older wheels or past I 199
 passage fr globes A to Z I 167-8, 232
 phoenix symbol of seven II 617
 planetary, & globe, defined I 160
 Sacred Land lasts throughout II 6
 seven among rabbins II 397n
 seven, & 7 month embryo II 257
 seven, in *Genesis* II 252n
 seven, in *Leviticus* II 618, 747-8
 seven, in *Revelation* II 565
 seven, is manvantara II 180, 307-8, 434
 seven, of Talmudists II 618
 seven, or 7 worlds of māyā I 238
 Stanza VI on early I 22
 teachings of, fr Mysteries II 435
 two more periods after seven II 257
 wheels or I 40n, 232
Zohar II 704 & n
- Round, First**
 ākāṣic element developed in I 259
 animal & man in 4th round & I 455
 animal creation precedes man in I 455
 building of globe in I 259
 commentary on II 46-7
 developed one element (fire) I 250
 Earth a foetus during I 260
 first human races of II 307
 first monads reach humanhood in I 173
 globe fiery, cool, radiant I 252n
 highest pitris human in I 174, 182
 human monad & mineral kingdom in II 185
 Kings of Edom & I 375
 man ethereal lunar dhyaṇi in I 188
 man passes thru lower kingdoms in I 159-60; II 635
 man prototype in, globe A I 175n
 "one dimensional" space in I 250
 Root- & Seed-manus of II 309
 Vaivasvata & Root-Manu of globe A in II 146-7, 307-10 & n
- Round, Second**
 developed 2 elements I 251, 260
 Earth in I 260
 evolution different in I 159-60
 fire, earth, & air in I 251-2
 globe luminous, more dense in I 252n
 human monad & vegetable kingdom in II 185
 lunar gods' activities in I 174
 man gigantic, ethereal I 188
 manifests 2nd element (air) I 260
 man passes thru human shapes in I 159
 manus of II 309
 second monadic class human in I 173
 some pitris human in I 182
 two-dimensional species in I 251
- Round, Third**
 animals fr man in II 186-7, 684-5
 ape image of, man I 180, 190; II 728-9
 ape-man of, & anthropoid II 730
 astral relics of, used in 4th round II 730
 developed fire, earth, water I 251-2 & n
 developed 3rd element (water) I 252
 fossils fr II 68n, 684, 712
 globe watery in I 252n
 human monad & animal kingdom in II 185
 insects & birds created in II 290
 latest human arrivals fr II 168
 lunar fathers human at end of II 115
 lunar gods lead humans in I 174
 man huge & apelike I 188-90; II 57n, 185, 261-2, 688n
 man passed animal stage in II 299
 man's changes in, parallel 4th II 257
 man's stature decreases I 188
 manus of II 309
 perception of water in I 252
 relics of, objectivized II 731
 shadowy man of, & 4th I 233
 some pitris human in I 182
 third race repeats, man I 188-9
 types formed 4th round types II 257
 Vasishtha-Daksha's sons in II 78
- Round, Fourth**
 animals of, consolidated fr 3rd round II 186-7, 730
 anthropoids' monads will pass into astral human forms I 184
 apes reached human stage before II 262
 appearance of vegetation in II 290n
 astral man in beginning of II 170
 buddhas appointed to govern in I 108-9
 cataclysms most intense II 149
 crustacea, fishes, reptiles preceded physical man in II 594n

- developed fire, air, water, earth I 251-2
 diagram of root-races in II 300
 door to humankind closes I 173, 182, 184-5
 Earth settles, hardens I 159
 Earth's existence prior to I 252-3 &n
 equilibrium betw spirit & matter I 106, 192;
 II 300-1
 ether visible toward close of I 12, 140
 fifth & 6th round men in I 161-2; II 167
 first speaking race of II 452
 forms of, fr 3rd round II 257, 684
 four lower principles developed in II 167
 four only of 7 truths given in I 42
 humanity as 2 sexes 18 million yrs old I 150n
 humanity develops in I 159
 intellect develops in I 189
 latest arriving monads in II 168
 mammals fr man in I 455; II 168-9, 186-7,
 635, 683-4
 man an animal up to mid- II 161
 man 1st mammalian in II 1, 155, 187; II 288
 man on Earth fr beginning of II 254
 man physical in II 310
 man ready for mind in mid- II 161-2
 man's frame ready at beginning of II 660
 man storehouse of seeds for II 289-90
 manus in II 309, 321
 materialization in II 68n
 Matsya avatāra & Vaivasvata in I 369
 matter spiritualizes at mid- I 185-6, 232
 mid-, ends descending arc I 232; II 180
 mind link betw spirit & matter in I 182
 minerals receive final opacity in II 730
 minerals, vegetables before man I 159
 Noah story & beginning of I 444n
 pitris evolve shadows on globe A I 174
 pitris ooze apelike forms I 180
 polar continent lasts entire II 400n
 pre-septenary manvantara II 308n
 primordial vegetable life II 712
 produced hard material sphere I 260
 SD volume 2 deals w I 22; II 68n
 sedimentation 320 million yrs ago II 715n
 seven pralayas in I 172 &n; II 329
 seventh stage of materiality II 308n
 shadowy man in, as in 3rd I 233
 sixth sense & permeability I 258
 those who refused to create in I 191
 turning point I 182, 185-6
 Vaivasvata Seed-Manu on globe D II 146-7
 vegetation of, & soft minerals II 730
 veiled record of, in Purānas II 253
 we are now in I 232; II 47, 301, 307, 434
 Round, Fifth. *See also* Fifth Rounders
 anthropoids & men in I 184; II 261-2
 ether familiar as air in I 12, 140, 257-8
 field of resurrection (Norse) II 100
 higher senses will grow in I 258
 manus for II 309
 men have been incarnating I 161
 mind fully developed in II 162, 167, 301
 permeability of matter in I 258
 Rounds, Sixth & Seventh. *See also* Sixth
 Rounders
 dying out of globes I 155
 Earth after I 240, 260
 globes, monads in I 171-3
 Great Day after, (*Jude*) II 491
 higher elements appear in I 12
 hinted at in *Revelation* II 704n
 laggard pitris (human) in I 182
 mankind in I 159
 man perfect septenary II 167
 manus of II 309
 men will inform laya-centers I 181
 monad free fr matter in II 180-1
 One Unknown Space known in I 344
Revelation on II 565
 Round Table, & Morgana II 398 &n
 Round Tower of Bhargulpore II 85
Round Towers of Ireland. See O'Brien, H.
 Routers, rocking stones called II 345
 Row, R. B. P. Sreenivas
 chronology of II 69-70
 Row, T. Subba. *See* Subba Row, T.
*Royal Institution. See Proceedings of the
 Royal Masonic Cyclopaedia. See* MacKenzie, K.
 Ru (Egy) II 547-9
 third eye symbol II 548
 Ruach [Rūah] (Heb) spirit
 buddhi or I 242; II 633n
 correlated w Ab Haty (Lambert) II 633
 divine spirit I 225
 garment of II 315
 Gnostics get, fr yetzirāh II 604
 fr Hoa II 83
 Michael, Samael proceed fr II 378
 must unite w nephesh (soul) I 193
 spiritual, not animal soul I 243-5
 wind or I 226n
 Ruach-Hajan [Rūah-Ḥayyāh] (Heb)
 west wind I 466
 Rudbeck, Olof
 Baily disproved theories of II 402
 — [Atlands eller Manbeims]
 Delos called Osericta II 773
 Sweden was Plato's Atlantis II 402
 Rudimental Kingdoms. *See* Elementals

- Rudimentary Organs, human, expl II 683
- Rudra(s) (Skt) howler, destroyer. *See also*
 Rudra-Śiva, Śiva
 “adversaries” of gods II 164 & n
 both qualities & quantities II 585
 Brahmā-, & kumāras I 458
 chose course of incarnation II 246, 255n
 classes of II 182
 creates kumāras I 457
 as creator I 455-8
 destroys universe II 69n
 developed intellectuality II 585
 eleven, of Vedic Tridaśa I 71n
 Fohat &, fr Brahmā I 145
 four preceding manus & II 318n
 half gentle, half ferocious II 548
 highest dhyāni-chohans II 585
 identical w elohīm, cherubs II 85
 identified w fire god II 280n
 incarnated in man II 164
 incarnations of Śiva II 249
 Kārttikeya son of II 382n
 -kumāras & nirmānakāya II 255n
 kumāras or Kabiri II 106, 249, 318n, 613n
 Nīlahohita, kumāras & [VP] II 106, 192n
 Nīlahohita (Śiva) or II 106
 not direct creators of man I 445
 our paternal grandfathers II 164n, 248n
 production of 1st principle I 455n
 pure comp w other Hindu gods II 174
 rebellious or fallen gods II 232, 246, 613n
 sacrifice of II 246
 -Śankara (Wār in Heaven) II 498
 septenary character of I 460
 as Śiva I 459n, 526n; II 282, 382n, 502n, 548,
 550, 615
 sons of, in *Rig-Veda* II 613 & n, 615n
 tempting demons II 174-5
 Vishnu as I 370; II 69n
 wept 7 times, given 7 names II 615n
- Rudra Sāvārṇi (Skt, Savarna in text), Seed-
 Manu, planet G, 6th Round II 309
- Rudra-Śiva (Skt). *See also* Rudra, Śiva
 destroyer I 526n; II 164n
 forefather of all adepts II 502n
 grand yogi II 164n
 healer & destroyer II 548
 Kārttikeya son of II 550
- Rūhānī. *See* Rohanee
- Ruins of Empires. See* Volney, C. F.
- Rulers. *See* Divine Kings, Regents
- Rules of Initiation* [Agruchada-Parikshai. *See* IU
 II 40], on secrecy I 299
- Runes (Norse)
 cup-like writing & II 346n
 Sigurd became learned in I 404
- Rūpa(s) (Skt) form(s) II 52-3, 57, 65. *See also*
 Pitṛis
 blending of, & arūpa I 118
 body (Massey) II 632
 destroyed II 65
 dhyāni-chohans both, & arūpa I 197
 divine kings, material or, spirits II 222
 Earth’s I 259; II 52
 evolved fr pitris I 183; II 102
 highest of, 4th order of beings I 218-19 & n
 physical body is a I 242
 seven, classes of dhyān-chohans II 318n
 spirit without, nāman & jāti I 373
 spurned by some gods I 192
 Vishnu, of whole universe I 420
- Rūpa & Arūpa (Skt) I 53, 118, 122, 129, 197,
 219n, 373, 420
- Ruppel, Wilhelm P. E. S.
 found *Book of Enoch* II 531
- Rush-light I 604
 flame of, could light universe I 85n
- Russia(n)
 giant tombs in II 752
 mystics went to Tibet I xxxvi
 rocking stones in II 342n
 stones in, brought fr vast distances II 343
 tall people in II 277
 teems w legends of giants II 754-5
 will not eat pigeon I 80-1n
- Ruta (Skt) Atlantean island-continent
 Egyptian zodiac fr II 436n
 giant magicians of II 428
 part of Atlantean continent I 650
 peoples of, called Rutas II 222
 sank 850,000 yrs ago II 141, 147, 314n, 433
 sank in later Pliocene II 314n, 710
 Solon’s island &, [Plato] II 436
 still remained in Miocene II 740
- Rutilius, Claudius N., [*De redivit suo*]
 q on Jewish race II 358
- Rütimeyer, Ludwig
 Schmidt’s charts based on II 735
 on sunken Southern continent II 789
 on Swiss cattle II 287

S

- Sa, or Hea, Babylonian god II 5
- Sabaeon(s)
 Bedouins worship fire, light II 514n
 beliefs of II 361-2
 critics thought Nabatheans were II 452-3
 Henoah (Enoch) of, origin of II 366
 invoke Host of Heaven II 514n
 Seth & Edris gave language to II 366
 symbolic dance II 460-1
- Sabaeonism
 disfigured Chaldean remnant I 10, 320;
 II 453-6
 Roman Catholicism & I 402
 Schemal or Samael in I 417
- Sabaeorum Foetum (Lat) Sabean rubbish
 Maimonides termed Nabathean lit II 455
- Śabalāśvas (Skt) Sons of Daksha
 dissuaded fr procreating II 275n
- Sabao(th). *See* Tsebā'ōth
- Sabasian [Sabazian] Mysteries
 Epaphos or Dionysos in II 415
 festival II 419
 Serpent of Wisdom in II 416
- Sabasius [Sabazios] (Gk)
 Bacchus, Dionysos or II 415, 419
- Sabbath(s) I 407
 eternal, or light of spirit I 481
 generative Jehovah, moon or I 392
 of *Genesis* & *Purānas* II 624
 goat of Witches' II 510
 Hesiod on II 603
 Jewish, & lunar month I 387
 means rest or nirvāna I 240
 not a day but equals 7 days I 240
 St Michael, Saturn & I 459
 "Secret of Satan" on II 235
 seven, & rounds, races (*Lev*) II 565 &n
 seventh, end of 7th round I 240; II 491
 various meanings of I 447; II 395, 747-8
- Sabbatical Week & Year, cycles II 395
- Śabda-Brahman (Skt) Sound-Brahman (Un-
 manifested Logos)
 Avalokiteśvara or Word I 428
 Īśvara called Verbum or I 137-8
- Sabhā, Mayasabhā (Skt) assembly hall
 knowledge fr Atlanteans & the II 426
- Sabines, rapes before the II 276
- Sacea. *See* Śakas
- Sacerdotal(ism). *See also* Senzar
 castes & left-hand adepts II 503
 Chaldean I 655n
 Christian, lost key to cross II 560-1
 college, Java-Aleim of II 215, 220
 colleges & Sacred Island II 220
 Egyptian II 432
 hierarchy of Zuñi Indians II 628-9
 Theban, class I 311
- Sacr. *See* Zākhār (Heb)
- Sacrament(s, al) I 614-15n; II 467n
 dogma of the 7, origin of I 310-11
 loaf & serpent II 214
 fr *sacr*, phallic symbol I 5n; II 467n
- Sacra Scrittura*. *See* Lanci, M. A.
- Sacred. *See also* Mysteries
 agnīshvātas *not* devoid of, fire II 77-8
 fire & the swastika II 101 &n
 fire of later 3rd race II 171
 fires or Kabiri, kumāras II 106
 number seven II 35
 phallic orig of word I 5n; II 465 &n, 467
 records of the East II 314
 science, ancient origin in II 794
 seven, islands (*dvīpas*) II 326
 spark given man II 95
 tree on Babylonian cylinder II 104
- Sacred Animals I 362
 associated w Jehovah I 441-2n
 of Christians I 363, 440-2 &n
 emanated fr Divine Man I 89, 353
 of *Genesis* 1 zodiacal signs II 112n
 of Hebrews I 355
 meaning of I 442
 Mexican & Egyptian II 399n
 plants change into I 238
 refer to primordial forms I 442
 of Zodiac I 92, 446n; II 23, 181n, 625n
- Sacred Four
 remain to serve mankind II 281-2
 swastika emblem of II 587
 Tetraktis or I 88, 99; II 621
- Sacred Island(s) I 471; II 3, 637, 760-77. *See also*
 Gobi, Shamo Desert

- Central Asian oasis today II 220, 503
 instructors went to inhabit II 350
Isis Unveiled on I 209; II 220-2
 Śambhala II 319
 seven II 326, 349-50
 “Sons of God” & II 209, 220-6
 “war” betw initiates of, & sorcerers I 419
 Sacred Land. *See also* North Pole
 Imperishable II 6
 Sacred Mysteries. *See* Mysteries
Sacred Mysteries . . . See Le Plongeon
 Sacred Name II 126
 biblical II 536
 Hebrew I 385
 Sanskrit & Hebrew I 78
 seven letters of I 438-9
 Sacred Numbers, Figures, Signs I 60, 66, 89,
 114, 168, 384, 649; II 34-5, 57n, 410, 553,
 580, 598-604, 622. *See also* Numbers
 Sacred Planets
 connected w Earth I 573n, 575; II 602n
 four exoteric, 3 esoteric I 575
 ruled by regents, gods I 152
 seven, all septenary I 167
 seven, only I 99-101, 152, 573n
 Sun & Moon substitutes I 575 &n
 why seven II 602 &n
 Sacrifice(s, er, ial) I 276, 416, 422
 animals or zodiacal signs II 625n
 Atlanteans, to god of matter II 273
 butter purified by II 101n
 of Daksha II 68, 182-3
 to elements by pagans, Jews, & Xtians I 466
 of fiery angels II 246
 of four virgin men II 281-2
 great, of self & Self I 268
 great, of Wondrous Being I 208
 for help like black magic I 415-16
 “himself to himself” I 268; II 559
 man a, animal to the gods I 446n
 myths & divine ancient II 450
 Nārada on II 566-7
 to Nemesis I 643
 Parāśara’s, sorcery II 232n
 pitris collectively the One II 605
 Purusha’s, for the universe II 606
 to Queen of Heaven II 462
 fr *sacr*, phallic symbol II 467n
 self-, of *nirmānakāyas* II 94
 self-, of rebels II 243
 triform II 527
 Vedic ceremonial I 422-4
 Yima his own II 609
 Sacy, de. *See* Silvestre de Sacy
 Sadaikarūpa (Skt) essence, immutable nature
 II 46, 108
Saddharmālamkāra (Skt), canon of Southern
 Buddhist Church I xxvii
 Sadducees
 angels rejected by II 61
 guardians of laws I 320-1n; II 61, 472-3
 high priests of Judea I 320-1n
 most refined Israelite sect II 472-3
 present generation of I xxii
 spurned Pentateuch, *Talmud* I 320-1n
 Zadokites or, fr Zadok II 541
 Sādhu(s) (Skt) sage, saint
 rākshasas are II 165n
 third age, fr higher regions II 320
 Sādhyas (Skt)
 divine sacrificers, pitris II 605
 one of 12 gods II 90
 Sadic. *See* Tsaddiq
 Sadu [Sedu], Chaldean spirits II 248n
 Safeh (Egy), speaks to Seti I as Lunus I 228
 Saga (Norse goddess)
 ravens whisper past & future to I 443
 sacred scrolls of II 283n
 Sāgara (Skt)
 name of ocean, Bay of Bengal II 572
 Sagara, King
 given Āgneyāstra weapon II 629
 60,000 sons of II 570
 sons of, personify passions II 571
 Sagardagan. *See* Sakridāgāmin
 Sagdiani [Sogdiana in *Vendidad*]
 Aryan magi emigrated to II 356
 Sage(s). *See also* Adepts, Initiates
 actualities visible to I xxxvi
 fifth race, inherit fr 4th II 636
 great, disappear II 639
 kriyāśakti of II 181
 Purānas & I 415-16, 423, 457
 searching w their intellect II 176
 seven primordial II 267n
 silent on higher teachings II 589
 Sons of Wisdom became II 167
 spiritual dhyanis were II 167, 181-2, 267n
 taught 5th race II 359
 teachers, philosophers II 133
 of 3rd race I xliii
 words of a, on past & present II 446
 Saggitarius [Sagittarius], Joseph & I 651
 Saḥ (Skt) “he.” A-ham-sa or “I-am-he” I 78;
 II 465. *See also* Haṃsa
 Sahagun, Bernardino de
 on 7 families that accompanied Votan II 35
 Sahara. *See also* Gobi

- Atlantis fr, to Caribbean II 424
 former sea of II 8-9n
 Northwest Africa & II 793
 ocean, continent, ocean, desert II 405
 Quaternary sea washed basin of II 740
 sea in Miocene (Crotch) II 405, 781-2, 787n
 trilithic raised stones of II 346n
- Saharaksha (Skt), fire of the asuras I 521
- Saint. *See* given name (e.g., Paul, St)
- Sainte-Claire Deville, Henri-Étienne
 on chemical combinations I 544n
 estimates sun's heat I 484n
- St Elmo's Fire (Elmes in tx)
 aspect of all-pervading Archaeus I 338n
- Saint-Germain, Count de I 611
 Babylonia described by II 202
 classed a charlatan II 156
 had copy of Kabbala, Vatican MS II 239
 MS left by II 202, 582, 583
 on number seven II 582
 on number 365 II 583
- Saint-Hilaire. *See* Geoffroy Saint-Hilaire
- St Marc, de, & changes in *Pymander* II 491-2
- Saint-Martin, Louis Claude, Marquis de,
 astral light of Martinists I 348; II 409, 511,
 513
- St Petersburg
 Russian mystics, Tibet & I xxxv-vi
- St Prest, human & extinct animal remains of
 II 751
- Saints, Rome filled w blood of II 231
- St Vincent, Australians & Gulf of II 196n
- St Yves d'Alveydre, *Mission des Juifs*
 terms kali-yuga golden age I 470-1; II 549n
- Saïs (Egypt)
 famous inscription at I 393
 goddess Neith of I 399
 Mysteries at, (Herodotus) II 395-6
 priests of, describe Atlantis II 371, 743
- Saitic Epoch (Egy)
 Khnoum & lotus symbol in I 385
 statue of Isis suckling Horus II 464
- Śaiva Purāṇas
 kumāras as yogins in I 458; II 576
- Śaivas I 405, 456n, 458; II 576
 vs Vaishṇavas I 675
- Saka (Skt), the One I 73
- Śāka-dvīpa (Skt)
 "beyond the saltwater" II 323
 early Atlantis II 322
 globe, locality, etc II 320-1, 404 &n
 Lemurians, Atlanteans & II 584
 Magas of, forefathers of Parsis II 323
 yet to come II 404-5 &n
- Śakas (Skt), Yudhishtira king of I 369
- Śakkarah, Sothiac cycle inscriptions at I 435
- Śakra (Skt) Indra I 376
- Sakridāgāmin (Skt, Sagardagan in tx)
 grade of initiation I 206
- Śakti(s) (Skt) generative power
 Aditi, Eve & I 356
 cow, woman or I 390 &n
 daivīprakṛiti represents all six I 293
 energy or, essence of trinity I 136
 hierarchies of dhyāni-chohans & I 293
 Lakshmi (Venus) white side of II 579
 Logos & I 473
 science & 6, of nature I 293
 Shekhinah (fem) or I 618
 six, described I 292-3
- Śaktidhara (Skt) spear holder
 Indra, Kārttikeya II 382 &n, 619
- Śākyamuni II 423. *See also* Buddha, Gautama
- Śākya Thub-pa (Tib). *See* Buddha, Gautama
- Sal, Mater, Sanguis II 113
- "Saladin" [Stuart Ross]
 on Christ ascending & Sirius II 708n
- Śālagrāma (Skt), a holy place II 321
- Salamander(s) (reptiles)
 giant II 352
 man's saliva & venom of I 262n
- Salamanders (fire elementals). *See also*
 Undines
 derided today I 606
- Salisbury Plain, hinging stones of II 343
- Saliva, of man & cobra I 262n
- Sālmali-Dvīpa (Skt) silk-cotton tree island
 II 320-1, 404 &n
- Salt, crystals of, cones & pyramids II 594
- Saltations (evolutionary jumps)
 scientists' & occultists' views on II 696-7
- Salts, spirits of the II 114
- Salvation
 egg symbol of I 367-8
 personal god, damnation & I 613
 Son of Righteousness & I 656
 of spiritual humanity II 79, 281
 story of Kwan-yin as I 471
 Virgin as star of II 527-8
 Vishnu & II 313
- Salverte, Eusebe, *Sciences occultes*
 winged serpents II 205
- Samādhi (Skt) concentration, oneness
 bodhi or I xix
 Buddha in posture of II 339
 jayas lost in II 90
 man loses self in I 570
 man quits body during II 569 &n

- turiya, state or nirvāna I 570
- Samael (Heb). *See also* Satan
- Angel of Death (*Talmud*) II 111, 385, 388
- Cain generated by II 389
- chief of demons in *Talmud* I 417; II 409
- concealed wisdom or II 378
- dark aspect of Logos II 216n
- fall of, draws down Titans I 417
- fell & caused man's fall II 112
- god-name of one of the elohim I 417
- Kin son of Eve by II 388
- Lilith, apes descend fr II 262
- Lucifer-Venus abode of II 31
- Satan or II 235, 378, 385, 388-9
- seat of passion I 242
- serpent of, kind of flying camel II 205
- Simoom, Vritra or II 385
- Uranides & I 417-18
- will be dethroned II 420
- Samāna (Skt) same, equal, middle
- discussed II 567-8
- "at the navel" I 95
- Samaria, giant race at II 755
- Samaritan(s)
- alphabet of II 129, 581
- disciples not to go to II 231n
- pronounced Jehovah Jahé II 465
- Sāmba (Skt) reputed Son of Krishna
- builds temple to Sun II 323
- Śambhala (Skt, Shambhalah in tx)
- heart of Earth beats under II 400
- refuge of Lemurian elect II 319
- Sambhūti (Skt), daughter of Daksha II 89
- Samkhyā. *See* Sānkhyā
- Samṇati (Skt), daughter of Daksha II 528
- Samoans
- stature of II 332
- sunken lands & II 222-4, 788
- Samothrace(ian)
- colonization of II 3
- Electria or II 3
- flood legends II 391
- Hermes in Mysteries of II 362
- Kabiri, Titan story taught in II 390
- Mysteries II 3-4, 360n, 362
- Noah story II 4-5
- overflowed by Euxine II 4-5
- rites on British island (Strabo) II 760
- secret of fires in II 106
- seven & 49 fires worshiped in II 362
- volcanic origin of, (Decharme) II 391
- Samuel, *Books of* (Bible)
- David danced "uncovered" II 459-61
- David lived w Tyrians II 541
- David moved to number Israel II 387n
- God hurled thunderbolts I 467
- God riding wings of the wind I 466
- Goliath 6 cubits tall II 336
- Jehovah tempts King of Israel I 414
- Samuel, Rabbi
- on Adam, 2 faces, 1 person II 134n
- Samvarta (Skt) a minor kalpa I 368; II 307n
- Samvṛiti (Skt) false conception I 44 &n, 48 &n
- Samvṛitisatya (Skt) relative truth
- only on this plane I 48 &n
- Samyama (Skt), defined II 309-10n
- Sana (Skt)
- esoteric name of a kumāra I 457
- every kumāra has, or sanat prefix I 459
- Śanaishchara (Skt) slow moving
- planet Saturn (Śani) I 459
- Sanaka (Skt) I 457n; II 319
- Axiokersos & II 106
- exoteric name for a kumāra I 457
- one of 4 chief kumāras I 89, 372 &n
- prototype of St Michael I 372 &n
- refused to create I 372 &n; II 140n
- visited Śveta-dvīpa II 319, 584
- Sanakādikas (Skt)
- seven kumāras visited White Island II 584
- Sananda (Skt)
- Axiokersa II 106
- exoteric name for a kumāra I 457
- one of 4 chief kumāras I 89
- refused to create II 584
- visited Śveta-dvīpa II 319, 584
- Sanandana (Skt) I 457n
- becomes kumāra II 579
- forced to incarnate in men II 176n
- mind-born son II 140n, 579
- one of the Vedhas II 78, 173, 176n
- refused to create II 140n, 173, 176n
- Sanat (Skt)
- Adi-, primeval ancient I 98
- "Ancient," title of Brahmā I 459; II 625
- every kumāra has, or sana prefix I 459
- Sanātana (Skt) eternal, primeval
- Camillus II 106
- exoteric name of a kumāra I 457
- a kumāra I 457n; II 319
- Sanat-kumāra (Skt) eternal youth
- Aschieros II 106
- exoteric name of a kumāra I 457
- mind-born son of Prajāpati II 140n
- one of 4 chief kumāras I 89
- refused to create I 457-8n; II 140n, 584
- visited Śveta-dvīpa II 319, 584

- Sanat-sujāta (Skt)
 called Ambhāmsī I 460
 chief of the kumāras I 459-60
 esoteric name of a kumāra I 457
 mind-born son of Prajāpati II 140n
 prototype of Mikael (Michael) I 459
- Sanatsujātīya* (Skt)
 sattva is antahkarana, buddhi I 68-9n
- Sancha-Dvīpa. *See* Śaṅkha-Dvīpa
- Sanchoniathon (Phoenician historian)
 — *Cosmogony*
 Aletae or Titans II 141-2, 142n, 361
 animated stones of II 342
 Atlanteans II 761
 birth of universe by I 340
 copied older documents II 440n
 disfigured by Eusebius II 692-3
 Javo, Jevo II 129, 465
 Kabiri sons of Sydic II 392-3
 Lemuria, Atlantis confused in II 768
 Phoenician El Elion II 380
 pothos, desire to create I 110
 record of Phoenician religion II 692-3
 “time the oldest Aeon” II 490n
- Sanctuary. *See also* Adytum, Sanctum
 “Anointed” entrusted w key of II 234
 arts & sciences preserved in II 572
 Egyptian II 432
 Hellenic II 7
 Holy of Holies II 234
 Plato & veiled language of II 395
 unbroken traditions & records of II 443
 womb of nature II 234
- Sanctum Sanctorum. *See also* Holy of Holies
 curtain of, & elements I 462
 discussed II 459-74
 Holy of Holies, Adytum or II 459, 460
 stooping at entrance to II 470
 Williams approaches, of occult I 585
 womb & I 382
- Sand, figures of, on vibrating plate I 112n
- Sandhi(s) [Samdhi] (Skt) junction. *See also*
 Sandhyā, Sandhyāmsa
 intervals between manus II 70
- Sandhyā [Samdhyā] (Skt) dawn or evening,
 twilight. *See also* Sandhi, Sandhyāmsa
 boker (Heb) II 252n
 Brahmā’s body became II 60
 Brahmā’s twilight I 206, 431, 530
 described II 58, 308n
 during, central sun passive II 239
 interval preceding any yuga II 308n
 laws of motion designed in I 529-30
 one-tenth of age it precedes II 308n
 period of, symb in swastika II 587
 Vāch or, Brahmā’s daughter I 431
- Sandhyāmsa [Samdhyāmsa] (Skt)
 interval following any yuga II 308n
- Sands, the spirit of I 217
- Sandwich Islands II 223-4, 788
- Sangbai-dag-po (Tib) concealed lord
 one merged w Absolute I 52
- Sanguis, Sal, Mater (chart) II 113
- Sangye Khado (Buddha Dākinī in Skt)
 chief of Liliths II 285
- Sanbedrin*. *See also* *Talmud*
 two thaumaturgists I xliii n
- Śani (Skt) Saturn I 459
 fourth race, globe under II 29
- Sanjānā, D. D. P.
 ignores Zor incongruities II 758
 transl Geiger’s *Civilization* II 758n
- Sañjñā, Saṃjñā (Skt)
 example of chhāyā-birth II 174
 leaves chhāyā w husband II 101, 174
- Śaṅkara, Śaṅkara (Skt) blessed
 a name of Śiva I 286; II 498
 one of 3 hypostases I 18, 286
- Śaṅkarāchārya, Śaṅkarāchārya, Śaṅkara,
 Śaṅkara (Skt) Hindu avatāra
 abandoning illusive body I 570
 Buddha &, closely connected II 637
 Buddha’s successor I xliv
 Buddhism & I 47 &n
 fire-deity presides over time I 86
 greatest historical initiate I 86, 271
 Īśvara & ātma in I 573-4
 on knowledge of Absolute Spirit I 6
 Moon, Sun, mind II 639n
 one of the greatest minds I 522
 paraguru of I 457n
 sattva I 68n
 secret wisdom taught by I 539n
 on the sheaths I 570 &n
 some treatises of, kept secret I 271
 spirit & non-spirit I 573
 termed a 6th rounder I 162
 “THIS” explained by I 7
 — *Viveka-cūḍāmani* (“Crest-Jewel of Wis-
 dom”) I 569-70, 573-4
- Śaṅkha-Dvīpa (Skt, Sancha Dwīpa in tx)
 existed in Purānic times II 407
 Hindu version Plato’s Atlantis II 405-8
- Śaṅkhāsura (Skt) Indian king
 described II 405, 407, 408
- Sāṅkhyā, or Sāṅkhyā (Skt) school of philos
 beings born fr elements I 284

- on intellectual creation I 456
 Kapila founder of I 284; II 42, 571-2
 man is spirit, matter II 42
 a most perfect philos system II 253
 pradhāna as a cause I 55
 pradhāna in I 256 & n, 370n
 purusha impotent I 247
 seven prakritis in I 256n, 335
 written down by last Kapila II 572
- Sāṅkhyā-Kārikā* (Skt)
 kumāras (Vaidhātṛa) I 457n
 Pratyayasarga Creation I 456
 seven prakritis I 256n, 335
- Sāṅkhyā-Sāra* (Skt)
 Mahat first appears as Vishnu I 75
 Sannaddha [Samnaddha] (Skt)
 one of 7 mystic solar rays I 515n
- Sanskrit [Saṃskṛita] (language)
 Ahura (Pers) is Asura in II 608
 Babylonia seat of, learning I xxxi
 decimal notation fr I 360-1
 disappearance of, works I xxxiv
 every letter has cause, effect I 94
 first lang of 5th race I 23; II 200, 204
 influence on Hebrew II 130
 invented by Brahmans (Stewart) II 442
 language of the gods I 269
 monads of Leibniz found in I 623
 mother of Greek II 200
 MS on astronomy II 551
 Mystery tongue II 200
 names used, not Senzar I 23
 not spoken by Atlanteans I 23
 once called Greek dialect I xxxviii
 origin of, & Hebrew I 73
 origin of, (Jacolliot) II 222
 primordial creation in I 450-1, 454
 D. Sarasvatī authority on I xxx; II 214n
 Semitic languages fr II 200
 words have concealed meaning I 78; II 576-7
 works, Atlantis & Lemuria in II 326
- Sanskrit Dictionary*. See Goldstücker, T.
- Sanskritists
 criticized I 456n, 647; II 50, 225, 450, 567,
 585, 629
 ignorant of inner meanings I xxi-ii; II 451
 Sarasvatī greatest, of his day I xxx; II 214
- Sanskrit Literature, Hist. of*. See Müller, F. M.
- Santhathi [Santati] (Skt) progeny, lineage
 each race the, of a manu II 140n
- Saoshyant (Zor, Soshiosh in tx)
 Pers version of Kalki avatāra I 87; II 420
- Sap. [Liber sapientiae]*. See *Book of [the] Wisdom of Solomon*
- Saphar (Heb). See Sephār
- Sapta (Skt) seven
 four take on 3 becomes (Stanzas) I 71
- Saptaloka (Skt) seven worlds
 Earth globes, Hades to Hindu II 234
- Saptaparna (Skt) 7-leaved
 born fr soil of mystery II 574
 cave & Buddhist initiations I xx
 man-plant I 200, 236; II 574, 590-1
 seven principles or I 236
- Saptarshi(s) (Skt) Seven Rishis
 angels, spirits & I 198
 constellation II 89n
 described I 436-7; II 318n, 549-50
 given various names I 436
 kali-yuga & I 407; II 549, 631
 seven Aeons & I 442
- Sapta-Samudras (Skt) seven oceans
 minor gods fashion chaos into II 704n
 symbolize 7 guṇas I 348
- Saptasūrya* (Skt), & kab 7 Suns of Life II 239
- Saqqarab Bronzes, Saitic Epoch* I 367n
- Sar (Bab), or circle I 114
- Sarah, Sarai (Heb) Abraham's wife
 Moon cycle & II 76-7
 parallel story in Purānas II 174-6
 tempted Pharaoh I 422; II 174
 womb, Eve or II 472
- Saramā, Sārameyas (Skt)
 related to Gk Hermes-Sārameyas II 28
- Sārāph, Serāphim (Heb)
 angels, archons, etc I 363, 604
 architects or I 16 & n
 brazen, fiery serpents I 364n
 cherubim same esoterically II 501
 Christian sacred animal I 363
 copy of ancient prototype I 92
 defined II 63, 501
 fiery serpents I 126, 364n, 442; II 212n, 387n
 Hindu sarpa or II 501
 knew well, loved more II 243
 "know most" (Jennings) II 238n
 Lucifer, Satan or II 243
 -Mehopheph II 206n
 Moses builds brazen II 387 & n
 one of the Holy Four I 92
 rule over 9th world (Syrian) I 435
 St Michael called II 479-80
 six wings of II 387n
 three in *Sepber Jezirab* I 92
 winged wheels, avengers I 126
- Sarasvatī (Skt)
 dwelt between prāna & apāna I 95

- goddess of hidden wisdom II 199n
 goddess of speech I 95
 universal soul I 352-3
 wife of Brahmā II 76n, 77
- Saraswati, Dayanand. *See* Dayānanda
- Sarcode (protoplasm)
 of Haeckel's monera I 542
 name given by Beaumetz II 153n
- Sarcophagus
 baptismal font, not corn bin I 317n
 of giants at Carthage II 278
 Gnostic, of Porta Pia I 410
 initiation II 462, 558
 meant regeneration II 470
 symbolic of female principle II 462
 symbol of resurrection II 459-60
 unit of measure (Smyth) I 317n
- Sardinia(n), tombs, nuraghi in II 352, 752
- Sargon, King
 conquered Babylon II 691
 Moses' story fr I 319 &n; II 428, 691
- Śarīra (Skt)
 attribute I 59n
 body or form I 334-5, 522
- Sarīṣṛīpa (Skt) any creeping animal
 insects & small lives II 52
 moneron of Haeckel & II 185
- Sarku (Bab), light race II 5
- Saros(es) (Chald) cycle
 Berosus on I 655n
 circle symbol & I 114
 each, equals 6 naroses I 655n
 smaller cycles within I 641
- Sarpa (Skt) serpent
 derivation of word II 181-2n
 differ fr nāgas II 182n, 501 &n
 flying II 183
 produced fr Brahmā's hair II 181-2
- Sarpa-Rājñī (Skt) queen of serpents
 Earth or I 74; II 47
- Sarvaga (Skt) all-permeant
 soul-substance of world I 582
 supreme soul is I 451
- Sarva-maṇḍala (Skt)
 Egg of Brahmā or I 257, 373
- Sarva-mēdha (Skt) sacrifice
 Viśvakarman performed II 605
- Sarvātma (Skt) all self
 Seven Lords lie hidden in I 90
- Sarvāvasu (Skt) sunbeam
 one of 7 mystic solar rays I 515n
- Sarveśa (Skt) lord of all
 devoid of name, species, body I 373
- Śastra (Skt) edged weapon
 not Astra or fiery II 629n
- Śastra-devatās (Skt)
 gods of divine weapons II 629
- Sat (Skt). *See also* All, Boundless, That
 absolute Non-Entity I 143n
 asat &, key to Aryan wisdom II 449-50
 Be-ness, Reality or I 14-17; II 310
 immutable eternal root II 449
 manifested things cannot be I 119-20
 One ever-hidden or I 542
 Parabrahman the esoteric II 58
 threshold to world of truth I 119
 unconditioned reality I 69
 Universal Soul or II 58
 universe, Divine Thought I 61
 unknowable absoluteness of I 556
 unmanifested I 289
- Sat or Thoth, Seth, the later Sat-an II 530
- Śata(s) (Skt) hundred(s)
 Vedas into, of branches II 483
- Satan (sātān, Heb) adversary II 231-9, 337-90.
See also Adversary, Angels, Asuras, Devils,
 Fallen Angels, Lucifer
 adversary to Jehovah II 243
 agent of karma II 478
 Angel of Death same as II 385
 angel of God II 477
 anointed identified w II 234
 anthropomorphized I 412; II 507
 Atlanteans prototypes of II 272
 Baissac on II 245-6, 509
 became a fallen angel I 194-5; II 506
 became a savior I 193
 Cain generated by II 389
 Celestial Pole as II 358
 Christ & Antichrist I 612
 creator of Divine Man I 193
 derivation of word II 387
 Deus inversus I 411-24
 door keeper II 233
 as dragon crushed by Virgin I 403
 dragon of wisdom Mischall II 94n, 234
 Ea disfigured into Thallath or II 61
 esoteric view of II 233-6
 Fallen Angel II 60, 229n, 475-505, 489, 515
 father of spiritual mankind II 243
 fell as lightning fr heaven II 231 &n
 fifth class of demons II 389n
 a Frankenstein monster II 508
 God forbids cursing II 477
 God in *Talmud* II 478
 God in the manifested world II 235
 god of wisdom II 237, 530

- Hermes or II 380
 highest divine spirit II 377
 horns, cloven foot, claws of II 230, 507
 Jehovah &, one II 387n
 Jehovah upside down II 510
 killed by Michael, St George II 385
 King of Darkness II 509n
 kumāras degraded into I 458
 Lévi on II 238n, 506-7
 Logos firstborn brother of II 162
 Lucifer &, is our mind II 513
 Lucifer or II 30-1, 111, 230-1, 243, 283n
 made grotesque by theology II 476, 508
 made terrestrial man divine I 198
 magistrate of karma II 234
 Manichaeans on II 509n
 manifested, bound, fallen II 235
 Merodach or II 53
 Milton on II 484
 "Monkey of God" II 476
 no reality to II 209
 Ophiomorphos or II 244, 389
 origin of pagan saviors II 482
 personification of abstract evil II 478
 plagiarist by anticipation II 476
 Pleroma & II 506-18
 prince of pre-Adamic world I 324
 pure spirit originally I 413
 reality to Roman Catholics II 510
 rebellious angel I 193-4, 196
 refused to create I 193-4
 scapegoat for God's blunders I 412
 scholiasts impose belief in II 776-7
 secret of II 235
 seducing serpent II 111
 serpent (*Genesis*) not II 388
 shadow of God II 510
 Shamael [Samael] the supposed II 205
 slandered by theologians I 415
 Son of God [*Job*] I 412, 414, 422n; II 376, 378, 477, 489
 stood up against Israel II 387n
 tempter & redeemer II 513
 tempts David to number people I 414
 thou shalt not revile II 477-8
 Venus-Lucifer or II 30-1, 45n
 "War in Heaven" II 62-3
 wisest of gods, archangels II 60
 Satanians, sect of, degraded II 389
 Satanic I 222, 325; II 228, 341, 390n, 482, 641
 Satanism
 hypnotism will soon become II 641
 of idols (de Mirville) II 341
Satan ou le diable. See Baissac, J.
- Satapatha Brāhmana* (Skt)
 Brahmā created thru daughter I 431
 Brahman radiated gods, rests I 447
 fourteen precious things I 67n
 Idā (Ilā) II 138, 140, 147-8
 Kaśyapa, account of II 253
 no life after Flood II 146
 Sarva-medha ceremony II 605
 Seven Rishis in I 436
 Śatarūpā (Skt) hundred-formed daughter, wife of Brahmā I 431
 Vāch is named I 94; II 128
 Satellite(s). See also Moon(s)
 Jupiter's, denser than planet I 593; II 137n
 Mars has no right to its I 165
 Mercury, Venus have no I 155n; II 32
 Moon, of Earth physically I 180
 of Neptune, Uranus, retrograde I 149-50n, 575, 593
 planes of Neptune, Uranus, tilted I 101
 theories of origin of I 596-7
 Sati (Egy), triadic goddess I 367n
Satires. See Horace
 Sattā (Skt) sole existence
 Supreme Spirit is, in pralaya I 373
 Sattapanni (Pali) Cave (in *Mahāvamsā*)
 Buddhist initiations at I xx
 Sattva (Skt) purity, truth
 dual monad or I 69n
 one of the triguna I 348
 quietude I 335n
 rajās & tamās I 348, 535
 understanding or antahkarana I 68n
 Saturday, Saturn's day I 652
 Saturn (god). See also Kronos, Saturn-Kronos
 Agruerus, Kronos are II 142n, 341n
 ate his progeny I 674n
 Dāgōn, Kronos [Vallencey] I 642n
 fr duration became limited I 418
 Egypt, Greece, Phoenicia fr II 768
 father of the gods I 418, 449n
 god of time II 390n
 Golden Age of II 372-3, 421, 777
 Jewish Moon-god II 63
 Kronos, & Noah II 391-2
 Kronos or, governed Lemurians II 765
 Kronos-Sadic & II 360n
 Lemuria or kingdom of II 765, 768, 777
 Plato's Golden Age under II 264
 Sabaoth, Israel & I 576
 Samothracian mysteries & II 360n, 391
 serpent swallowing tail not I 253n
 swallows Jupiter lapis II 341 &n
 Saturn (planet)

- building of Earth & II 23
 conditions on II 137n
 conjunction of planets & I 656, 662; II 63
 evil-eyed, the dark II 29
 fourth human group under II 29
 Ialdabaoth-Jehovah genius of I 577n; II 538
 &n
 Jehovah &, glyphically same I 417, 578
 Jews evolved under II 127
 Mars, Jupiter, conjunction w, rare I 656
 Moon, Jupiter &, high triad II 462
 Moon, Qū-tāmy & II 453, 455
 nations born under I 577
 polar compression of Mercury & I 593
 psychic relation to Earth I 575
 rings of II 235
 "ruler" of I 435, 459
 Śanaīśchara is I 459
 Satan astronomically II 235
 septenary chain I 153
 Uranus more dense than I 593
 Saturn (7th world of Syrians)
 thrones rule over I 435
 Saturnine. *See also* Hyperborean
 cradle of race became II 777
 great sea north of Asia called II 777n
 Saturn-Kronos. *See also* Kronos, Saturn
 Rudra-Śiva is II 502n
 Samael, Schemal symbolic of I 417
 Third Race Titans & II 766
 Titans as, mutilated Uranos II 766
 Satya (Skt)
 absolute being or *esse* I 48n
 unconditioned reality I 69
 Satya-loka (Skt), one of seven II 321
 "Satyān nāsti paro dharmah" (Skt) "There is
 no religion higher than truth"
 motto of The Theosophical Society I xli;
 II 798
 Satyas (Skt), one of 12 gods II 90
 Satya-Yuga, or Krita-Yuga (Skt) II 308n. *See*
also Golden Age
 always the 1st age I 377
 astronomical signs for beginning of I 378
 Eden or II 493
 fifth race in, when Atlantis sank II 147n
 first flood at end of II 146
 Kapila of, a generic name II 572
 length of II 69
 manus & I 235n
 occurs in Bhārata (Varsha) II 322
 Ocean of Milk & I 67-8
 separation ended, of 3rd race II 201
 sixth race will be in II 147n
 third root-race & II 520n
 Vishnu as Kapila gives wisdom in II 483
 "Watchers" & I 266
 Satyr(s)
 Church Fathers "saw" II 755
 described (Commentaries) II 287
 extinct race animal-men II 262
 nephilim later made into II 755, 775
 symbol of Atlantean bestiality II 775
 Saul
 armies of, scattered I 467
 divination by II 455
 Sauria(ns)
 flying II 219, 258
 genesis of II 151, 205
 ibis saves Egypt fr I 362
 third eye developed in II 299n
 Savage(s)
 abject, explained II 744
 ancestors are serpents, belief of I 404
 anthropoid fr, (Haeckel) II 171
 Aryans & II 421n
 civilized &, races side by side II 317-18, 522,
 716-17, 722-3
 complicated mythology, customs of II 721
 do not imitate apes II 676n
 Ice Age immigration of II 738n
 of India II 676
 inferiority of II 249n, 421n
 latest human monads II 168
 may be old, relapsed races II 721-2
 moral discernment of I 423
 Paleolithic, & civ man II 317, 686n, 716
 primeval, never existed II 722
 some of 3rd race were II 318
 sterility in crossings w II 195
 superior & inferior, discussed II 425
 there have been, in all ages II 715
 Savagery, isolation brings on II 426
 Savahi (Pers), globe F, Earth chain II 759
 Savarnā (Skt)
 mother of the Prāchetases II 578
 Sāvārṇa, Sāvārṇi (Skt)
 Seed-Manu, glode G, 4th round II 309
 Savior(s) II 222
 Agathodaemon, the Gnostic II 458
 Chenresi called II 179
 Christian, & Taurus I 656
 cyclic II 415
 holy seed-grain of future II 173
 last, will be fr Sacred Island II 350
 man his own I 644
 mind is our II 513
 no new, in Black Age I 470

- periodical births of world I 657
 personified in Prometheus II 411
 Pisces symbol of I 653
 rākshasas future, of humanity II 163
 rebels are our II 103
 Satan a I 193; II 243
 satanic origin of pagan, (Sepp) II 482
 spiritual Sun sends forth I 638
 Vaivasvata, of our race II 140-1
 Sāvitrī (Skt), Vāch or, mother of gods II 128
 Saxon (races)
 God of, fr Heb yōdh or jōd I 347
 Sāyana (Skt) commentator on *Rig-Veda*
 makes Ilā goddess of Earth II 138
 makes Mania goddess of Earth II 143
 Sayce, Archibald Henry
 — *Hibbert Lectures* . . .
 Babylonian astronomers II 693
 Babylonian religion II 691
 beneficent, maleficent gods II 477
 on Chaldean chronology I 320n
 Danti [Tamtu] the sea II 463
 Eridu foreign city II 203
 Eridu, Tel'loh II 226, 693
 evil servant of good II 477
 gods of Chaldea II 248n
 library at Nineveh II 692
 Moon created monsters II 115
 Nebo, god of wisdom II 456
 “Observations of Bel” II 693
 Sargon, Akkad, library II 691
 Seven Kings II 2
 statues at Tel'loh II 692-3
 two creations II 54
 Scandinavia(n). *See also* Eddas, Norse, Wägn-
 ner, W.
 America settled by I 297
 Ases, oracles, runes of II 97, 346 & n
 cosmogony before Vedas (Müller) I 367
 dragon, swastika in II 486, 557
 legends begin w time & life I 427
 Loki, falling god of II 486
 mythology of II 754, 774
 Odin of, one of 35 buddhas II 423
 skull size of II 523
 wars in heaven among I 202
 Scapegoat
 Azāzēl, of Israel II 387, 389n, 409
 Jewish, for the Fall II 510
 Satan as the I 412
 Scarab(aeus)
 symbol II 552
 winged, symb of devachan I 365
 Schamo. *See* Shamo
 Schelling, Friedrich W. J. von II 461
 Absolute of, & Vedānta I 50
 accepted periodical avatāras I 52n
 believed many worlds inhabited II 706
 derivation of word Osiris II 114
 nature divinities of ancients I 463-4
 serpent is evil II 209
 — *Ideen zu einer Philosophie der Natur*
 illusion of matter I 510
 Schemel. *See* Shemal
 Scheo (Egy). *See* Shoo
 Scherer, C., saw a dragon II 207n
 Schesoo-Hor [Shesu-Heru] (Egy) “Sons of
 Horus,” settled & built Egypt II 432
 Schibb. *See* Ragon
 Schuller, Johann Cristoph Friedrich
 skull of II 523
 — “The Veiled Image at Sais”
 poem re veil of Isis II 654-5
 Schilling. *See* Schelling, F. W. J. von
 Schindler, V.
 — *Lexicon Pentaglotton*
 defines Sōd as Mysteries II 212n
 Schlagintweit, Emil
 — *Buddhism in Tibet*
 commentators justify dogmas I xxvii
 Nāgas II 26-7n
 Schlegel, Dr Gustaf
 — *Uranographie Chinoise*
 Chinese astronomy 18,000 yrs old I 658
 Schliemann, Dr Heinrich
 proved Troy existed II 236
 — *Ilios*
 found prehistoric idols II 723
 inscriptions in unknown languages II 440
 swastika discs at Troy II 101, 586
 Schmidt, Edward Oskar
 — *The Doctrine of Descent & Darwinism* . . .
 American & African fauna alike II 792
 ape grown more bestial II 646
 Darwin & our human ancestors II 667n
 difficulties of Darwinism II 734n
 Gerland on Australians II 779 & n
 hermaphrodite man II 172n, 184
 language & Darwinism II 662
 on Lemurian continent II 789 & n
 man grows more human II 646
 man's kinship w apes II 666n
 North Africa peninsula of Spain II 8-9n
 Paleolithic man not Pithecoïd II 716n
 root of ungulates unknown II 735-6
 various types of reproduction II 166
 Schmidt, J. F. J.
 discovered star in Cygnus I 596

- Scholion in Apollonium Rhodium*
on Kabiri II 362
- Scholion in Aristotelem. See* Simplicius
- Scholion in Euripides* "Orestes" (Dindorf). *See* Euripides
- Scholion Vaticanum ad Euripides Troades. See* Euripides
- School(s)
Buddhist: Mahāyāna, Hīnayāna I 39, 47-9
&n
catechism of inner II 281-2
esoteric I xxn, xxiii, xlv, 94, 306
secret Buddhist, trans-Himalayan I xxn, xxi, xxiii
six Indian I 47n, 269, 278
war between initiates of two II 497-8
- Schopenhauer, Arthur I 96n
agnostic I 19n
echoes *Zohar* II 528
pessimism of II 156n, 304n
- Schöpfungsgeschichte. See* Haeckel, *History of Creation*
- Schott, Wilhelm
— *Entwurf einer Beschreibung* . . .
Confucius a transmitter I xxxvii &n
- Schöttgen, Christian, *Horae Hebraicae* . . .
Adam not living soul II 162
- Schwartz, Moritz Gotthilf
discovered & transl *Pistis Sophia* II 566n
- Schwegler, Albert, *A History of Philosophy*
self-consciousness & Absolute I 51 &n
- Schweinfurth, G. A., *In the Heart of Africa*
African giants, dwarfs II 754
chasm between man & beast II 655n
- Science(s). *See also* Chemistry, Physics, Scientific, Scientists
adepts solved problems of II 451
aether, ākāśa, cannot analyze I 487
ancient, anticipated modern II 253
ancient nations pursued II 334
antagonism betw metaphysics & I 485n
approaches occult I 124, 548-9, 551-4, 600, 625-8
Atlantean II 49
Bible, Purānas & II 251-63
in Brahmanical chronology II 66-70, 73
calls Atlantis Lemuria II 314-15
can't answer what a man is I 636
compelled to accept ether I 485
conceit of our age I 133
contradictions in I 482-3
corroborates physical only I 164
could profit fr ancients I 586-7
denies violent axial changes, Atlantis II 314
dicta not necessarily proven I 279
dogmatic assertions of II 349
Donnelly put aside by II 334
esoteric & orthodox, on life II 711-15
esoteric figures & II 156
esoteric, profane, & astral body II 149
ever becoming like universe I 516
evolution thru blind force I 139
exoteric II 124
faithful to its ape ancestor II 329
fallibility of theories II 316n
fears to make man ancient II 347-8
force-matter unknown god of I 509-10
forces of, effects of elements I 342
foundation of, Grecian, Indian I 579
Genesis &, (Gladstone) II 252n
geology & evolution not exact II 656
Grove demanded reform of I 495
honeycombed w metaphysics I 485, 544
inductive I 298
inertia in I 511
infallibility of I 520
Kabiri taught man II 364
on Keely's work I 555-6
laws of, self-guiding I 506-7
laya zero point of I 148-9
Lemuro-Atlantean II 285
life an aspect of matter in I 602-3
ludicrous mistakes of II 439
on man as 1st mammal II 155
man's size & II 277
materialism of, & divine spirits I 276
materialism often miscalled I 279
mathematical abstraction basis of I 670
may ignore first 2½ races II 685-6
men of true, defined I 514
metaphysics &, (Slack) I 588
modern, fr ancient I 507, 579
must study causes II 592
mystery is the fatality of I 670
mystified by fire I 121
mythology man's most ancient I 304
nature purposive & I 640-1
needs the spiritual & psychic I 588
new, hidden in old gods II 130
nothingness of, is a plenum I 148
occult & modern II 322n, 348, 449
occult, changeless traditions of I 516
occultism & I 477-81, 496, 636-7
occult, key to world problems I 341
occult teachings & I 506-7
one name for all substance I 510
"organized common sense" I 477
real, not materialistic I 518-19

- recognizes only physical man II 315
 rejects special creation II 731
 relation betw mind & matter in I 124 &n
 religion &, on Earth's age II 796
 ridicules intelligent universe I 287
 secure only in solar system I 601
 seven liberal, & 7 accursed II 641
 sophisms of I 279
 space, force, matter I 615
 Stonehenge "explained" by II 344
 studies effects, not causes I 296, 464-5
 studies 4 elements only II 592
 takes nothing on trust I 669
 taught to man by gods II 366
 theories of rotation I 500-6
 theosophist realizes value of I 296
 traces proximate causes I 515
 true, described II 663-4
 truth should be sole aim of I 509
 turned fr theology to matter II 689
 universal life & I 49
 uses many things it does not know II 655
 Vishnu as Kapila taught man II 572
 walls of modern Jericho I 298-9
 "Science and the Emotions." See Clodd, E.
Science occulte. See Salverte, E.
Science of Lang., Lectures on. See Müller
Science of Language, The. See Hovelacque, A.
Science of Rel., Intro. to. See Müller, F. M.
 Science of Serpents (Upanishads)
 science of occult knowledge II 26n
Science of Thought. See Müller, F. M.
 Scientific. See also Science, Scientists
 conclusions fallible II 316n
 confirmation of Lemuria II 324-34
 data taken on faith II 438
 discoveries & occult teaching I 546, 623
 fictions on life on other worlds II 701
 hypotheses unverifiable phantoms I 617
 imagination of Tyndall I 483
 must follow Hermetists I 625
 teachings & occult compared II 348
Scientific American
 USS Dolphin's findings II 793
Scientific Arena
 A. W. Hall on force & energy I 146n
Scientific Letters. See Butlerof, A. M.
Scientific Religion. See Oliphant, L.
 Scientist(s). See also Science, Scientific
 anticlerical enthusiasm of II 645
 attack spiritual beliefs II 664
 blind force, mechanical nature of II 298
 blind theories of, "miraculous" II 664
 confirm periodic submergences II 325-6
 deride metaphysics II 664
 do not believe in Atlantis II 429
 do not know Earth's ages II 66
 failure of, due to materialism I 600
 fallacies of I 487-8
 future, will discover marvels I 297
 know matter only skin deep I 147
 modes of motion confuse I 491
 mysterious help given a few I 612
 often as bigoted as clergy I 509
 restate ancient ideas I 117-18
 see only what they wish II 752
 75% evolutionists II 645
 some great, referred to I 517-20
 unable to understand Svābhāvikas I 3-4
 will be driven out of materialism I 620
 will not become anti-Cartesian I 627
 worship force-matter I 509-10
 Scinde. See Sind
 Scintillas. See also Sparks
 souls of gods, monads, atoms I 619
 sparks, worlds or I 98-9
 of 3 upper & 4 lower worlds I 618
 worlds that came & died II 704
 Selater, Philip Lutley
 invented name Lemuria II 7, 171
 opposed by Wallace II 8n
 Scorpio
 Aries, Mars &, (Skinner) II 392
 desert rains &, (*Job*) I 648
 heart of, & beginning of kali-yuga I 663
 reproductive organs, sign of II 129
 Virgo becomes II 129
 Virgo-, or Dan I 651
 Virgo-, separated II 502n
 Scorpion, ref in *Egy Bk of Dead* II 588n
 Scotland
 cup-like markings on stones in II 346n
 sinking II 787n
 Scribe(s)
 lipika means I 103-4, 128-9n
 That is sacred, of Amenti I 385
 Scripture(s)
 all allegorical II 77, 409-10
 astronomy, cosmology & II 77
 Chaldean, mutilated by Eusebius I xxvi &n
 chanted, rationale of I 94
 double origin of Hebrew II 202-3
 every, has 7 aspects II 496
 exoteric I 165, 278, 306-7
 great, convey truth II 409-10
 impudence of modern translators II 537
 man once luminous, incorporeal in II 112
 man's parent-gods in every II 358

- national, for exoteric use I 229
 no, contains the whole I 318
 numbers, figures in every I 320-1
 old, constantly altered II 657-8
 prove antiquity of teachings II 449
 seven primeval races in all I 248
 sevens in biblical II 747-8
 tree, sacred knowledge, or I 128n
- Scrolls of Wisdom (Norse) II 100
- Scythia(ns) II 7
 of Herodotus II 416
 Hyperborea beyond II 11
 one-eyed race of II 769n
- Scyths
 descend fr Atlantean subrace II 774
 Mongolians should be called II 203
- Sea(s). *See also* Ocean, Space
 chalk deposits on, bottom II 325
 dragon of, (Tiamat) I 357; II 503
 of fire or noumenal light I 75
 glacial, gloomy in tradition II 398
 inland, of Gobi II 5, 220, 502-3, 637
 of milk & Lakshmī I 380
 N Asian, called Saturnine II 777n
 Polar II 12
 of sorrow or Earth life II 505
 of Space, Akkadians, Babylonians II 477
 Thalath, Thalassa & II 65n
 Venus-Aphrodite personifies I 458n
 of wine, butter, curds II 321
Zohar on serpent of II 504
- Sea Anemone, reproduces by budding II 166
- Seang of Wai [Hsiang of Wei] (Chin)
Bamboo Books & II 302
 "Sea of Knowledge"
 once on Gobi Desert II 502-3
- Sea Serpent II 207, 477
- Seasons
 angle of pole causes II 356
 Arab year of six II 621
 eternal spring in 3rd race II 201, 356
 on Jupiter & Venus II 706-7
 Kabiri & the I 642n
 no changes greater than I 441
 procreation & II 412nn
 Titan-Kabirim regulate II 363
- Seb (Egy). *See* Keb
- Sebakh or Sevek (Egy) seventh
 defunct man, crocodile, dragon I 219-20
 Kronos or I 408
- Sebti (Egy), Kep, Kepti & I 408
- Secchi, Father Pietro Angelo, *Le soleil*
 estimates Sun's heat I 484n
 on sunspot activity I 541 &n
- Second Adam, septenary, 7 races II 1-2n
- Secondary Age (geology). *See also* Primordial-,
 Primary-, Tertiary-, & Quaternary Age
 age of reptiles II 713
 animals bisexual at end of II 594n
 cataclysms destroyed 3rd race in II 714
 civilization back to II 266n
 mammalia of II 684
 man in II 10, 157, 219, 288, 687n, 714n, 734
 reptiles preponderated in II 254
 rocks of, 15,000 ft thick II 709
 science denies man in II 713
 strata of, twice the Tertiary II 715n
 table II 710
 third race appeared in II 713
 third race Titan of II 9
 Wealden river bed Lemurian II 333
- Secondary Creation
 atoms issue fr laya-center in I 453
 begins I 449-50
 cataclysms of II 312 &n
 of darkness, matter I 450
 dhyāni-chohans, rishis in I 453
 Earth grew opaque in II 312 &n
 every cosmogony begins w II 59
 first elemental differentiation I 452
 Hindu I 452-3
 manifested universe emanates I 446
 mineral, vegetable in II 312
 Primary & II 53n, 107, 113, 312n, 446, 447
 second hierarchy of manus in I 453
- Second Birth (Skt). *See also* Dvija
 janna signifies I xxn
- Second Continent. *See also* Hyperborean
 Continent
 destruction of II 138
 eternal spring of, became Hades II 138
- Second Logos. *See also* Adam-Kadmon
 Ampsiu-Ouraan (Gnos) or II 569n
 androgyne dual force I 437
 creative subordinate powers II 544
 demiurge II 22, 478
 First &, or Avalokiteśvara I 72n
 first begotten ogdoad I 448
 First Cause manifests thru I 214
 manifested Logos I 448; II 25
 Microprosopus I 240
 purusha-prakriti I 16
 role of II 478
 Sephirōth, Adam Kadmon II 544
 spirit-matter I 16
 Sun, Märttānda, 8th son of Aditi I 448
 Tetraktys of Greeks II 599
 Vajrasattva I 571

- Second Race. *See* Root-Race—2nd
 Second Round. *See* Round—2nd
 Secrecy. *See also* Secret
 about life & death II 451
 re certain symbols I 306, 363
 Egyptian priests pledged to II 763
 esoteric catechism on I 299
 except to pledged chelas I 164
 fear of desecration II 124
 of initiates II 586
 millenniums of, re Secret Doctrine I xxii
 re mysteries of nature II 518
 Neoplatonists bound by oaths of II 763
 Plato pledged to II 266, 763
 reasons for I xxxiii-v; II 451
 reticence in giving truth I 167; II 571
 rules on, strict I 163-4, 168, 170
Sepher-Jezirah I 299
 since Plato's Atlantis sank II 124
- Secret(s)
 Asuramaya confirmed in, records II 50
 Atlantean, cycles II 49
 books about man II 444
 books in temple libraries II 529
 catechism of Druses II 27
 complete, record of Lemurians II 334-5
 data fr generations of adepts II 700
 description of, Lemurian records II 334-5
 documents hidden, knowledge not I xxxv
 dual power of, wisdom II 364
 figures kept I 163-4, 168, 170; II 251
 Kabbala's secret of II 282n
 knowledge confined to temples II 532-3
 "Mirror of Futurity" one of, records II 49
 of nature II 319
 records & 7 keys to man's genesis I 323
 sciences, history of II 503
 teachings, portion only given I 480
 works & esoteric cycles II 70
 works unknown in Europe II 439
- Secret Doctrine. *See also* Esoteric, Occultism
 accumulated wisdom of ages I xxii, 272-3
 avoids miraculous, materialistic II 153
 basis & source of all things I 46
 Buddhism, Upanishads rest on I 47
 choice betw, & Darwinism, Bible II 157
 Church Fathers tried to destroy I xl
 common property of mankind II 794
 on cosmogenesis (*IU*) I 4
 dates incompatible w science II 794
 defined & described I 272-3
 difficulties in describing II 794-8
 of the East II 127
 esoteric Zoroastrianism same as II 356
 found in 1,000s of Skt MSS I xxiii
 generations of seers checked I 272
 Hermetic fragments part of I 287
 Hindu philosophy older than Egy I 387
 intelligent powers rule universe I 287
 interprets archaic symbols II 96-7
 key to theogonies & sciences II 767
 looked upon as hoax II 441-2
 loses caste II 275
 manus, races, etc II 307
 millions of beings around, in us I 604-5
 more given each century I xxxvii-viii n
Nabathean Agriculture & II 455
 New World, before Buddhism II 424n
 preserved in Vatican I xliv
 proofs of its diffusion I xxxiv, 307
 Rosicrucian pelican symbol fr I 19-20
 state the, & bear consequences I 323
 synonyms of Hindu gods in I 92
 teaches no atheism I 279
 teaches progressive development I 43
 teaches reliable history I 267
 three fundamental propositions I 14-18
 three fund prop re evolution II 1, 274-5
 univ diffused rel of mankind I xxxiv
 Word: one number fr no number I 94
- Secret Doctrine, The*. *See* Blavatsky, H. P.
 Secretion(s)
 fr divine bodies & atoms I 568
 spiritual, of alchemists I 509
 "Secret of Satan." *See* Kingsford, *The Perfect Way*
- Secret Science. *See also* Gupta-Vidyā
 dual power of II 364
 known to initiates, adepts I 611-12
 new teacher of, in 20th cent I xxxviii
 not a fairy tale II 795
 portions of, concealed I xxxv
 works on, destroyed I xxiii-iv
- Secret Work (of Chiram or King Hiram)
 perfect man culmination of II 113
- Sedimentation(ary)
 animal evolution & II 325n
 carbonic acid & II 157
 first, 320 million yrs ago II 710, 715n
 preparation for, 4th round II 715n
 var scientists on beginning of II 694
- Sedu (Sadu in tx)
 Chald class of spirits II 248n
- Seed(s)
 becomes a golden egg I 333, 350
 brought by 1st "Seven" II 590
 design of future evolution in II 653-4

- every, a potential god I 201
 force which informs I 291
 ideal prototype within I 63
 Incomprehensible drops a I 350
 latent potentialities of II 653
 lotus, symbol of II 472
 man storehouse of all II 289-90 &n
 must die to live as a plant I 459n
Mysteria Specialia, of anything I 283n
 preserved in an ark II 307n
 racial II 444
 self-existent Lord cast a I 333
 serpent's, & woman II 411
 of undying wisdom II 282
 world germ or I 200-1 &n
 Seed-Manu(s)
 divine śishta II 164, 308
 each round closes w II 308
 Noah symbol of root- & II 597
 table of II 309
 twenty-one manus explained I 235n
 Vaivasvata, root-manus & II 321
 Seeman, Prof B., "Australia & Europe . . ."
- Australian race & Eocene man II 779
 confirms horseshoe continent II 333
 floral evidence of Atlantis II 781
 relegated man to Eocene II 288
 Seer(s). *See also* Adepts, Initiates
 Apollo god of II 770
 can commune w higher beings II 281n
 catastrophe predicted by I 646
 cosmic forces seen by I 633-4
 Dangma or I 46n
 data fr generations of II 700
 eye of, sees pregenetic protyle I 46n, 617-18
 flashing eye of I 272
 generations of, checked SD I 272
 generic names of II 361-75, 529-35
 life on other stars & II 703
 observe interstellar shoals I 633-4
 of the open eye, Enoichion or II 530
 perceive mysteries of motion I 116n
 physiological purity of II 295
 recorded the soul of things I 272
 Śiva eye of II 284
 spiritual eagle eye of I 605; II 67
 sushumna ray & trance of I 515
 trace sound beyond matter I 633
 vision limited to solar system II 700n
 visions of, checked I 273
 Seer of Patmos. *See also* John, St.
 sought to improve *Bk of Enoch* II 510
 Sefekh Abu (Egy) I 408
 Seiffarth. *See* Seyffarth, G.
- Seket (Egy, Sokhit in tx)
 cat sacred to II 552n
 Sekhem (Egy)
 devachan or I 220-1, 237
 mysterious face concealed in I 220
 Seldenus [John Selden], *De Diis Syriis*
 divination by the terāphim I 394
Select Specimens of the Hindu Theater. See
 Wilson, H. H.
 Selenic, Selenognosis, Selenography I 305,
 396
 Seleucus of Seleucia
 taught heliocentric theory I 117 &n
 Self. *See also* Ātman, Egos, Higher Self
 divine, perceived by human I 471
 divine, wisdom of II 569
 -guidance longed for II 484
 higher I 266, 445, 610n, 638-9; II 95, 103,
 109-10
 higher, & dreamless sleep I 266
 higher, crucified by man II 36
 higher, goaded by personal II 109
 humanizing the II 246
 memory generates notion of I 292
 merging the, w the II 639 &n
 must emancipate, fr 7 senses I 87, 534
 paralyzing the lower I 276
 parent-source of ego I 129
 passions of terrestrial II 268
 sacrifice of II 94n, 243
 seat abiding in the, (*Anugītā*) II 495
 voice of, within II 640
 which is & is not I 333-4
 -worship leads to phallicism II 273
 yoga inhalation & higher I 96
 Self-born I 203, 450
 beings born thru will II 120-1
 chhāyās II 120, 138, 164, 198
 first race called II 198
 Kaśyapa the I 366; II 382n
 Logos I 363; II 355
 materialists reject II 151
 Sons of Wisdom rejected, (boneless) II 171
 Svāyambhuva or II 311
 Self-conscious(ness). *See also* Agnishvātas,
 Asuras, Kumāras, Lucifer, Man, Pro-
 metheus, Root-Race—3rd
 absolute, not the Unconscious I 50-1
 ahamkāra or I 335 &n
 animals lack I 234
 atoms are potentially I 107
 becomes egoism, selfishness II 639n
 buddhi plus, is Christos II 231n

- development of, in mindless II 79-81, 103, 167
- dhyanī-chohans endow man w II 233n
- efforts toward divinity II 93
- evolution I 416
- Fallen Angels key to II 274
- instinct & I 210, 234
- lunar men had to become II 45
- Mahat, manas & I 75
- Mahat root of II 58-9
- makes human evolution different I 175
- manas springs fr I 334
- man is a brute without II 163
- no, in early races I 210, 539n
- no, in pure spirit II 80
- organizing principle or ego II 654
- paramārtha or I 48n
- spirit becomes, explained I 192-3
- tortures of, (Prometheus) II 421
- unconscious becomes, (Hegel) I 106
- voice of self within II 640
- won thru experience I 106
- Self-existent. *See also* Svāyambhuva
- absolute divine essence I 56
- angelic spiritual essence II 242 &n
- Ātma-bhū or the II 176, 578
- eternal in essence only I 88
- Heavenly Man & II 128
- Ibn Gebirol on the I 439n
- Lord I 52, 85, 333
- not the universal One I 88
- One, Reality I 2, 18
- projected their shadows II 242-3
- Svāyambhuva or I 80-1
- Selfishness
- intellect &, dangerous II 163
- moves lower man II 422
- of personality II 110
- pride chief prompter of II 237
- Semelē (Gk)
- ascends to heaven I 400
- had Bacchus by Jupiter II 362-3
- Semite(s), Semitic. *See also* Arabs, Jews
- Adam of, fr Aryans II 452
- age of, empire II 691
- ancient, language II 755
- Aryan &, cosmogony II 241
- Aryan &, on initiation II 470-4
- belong to 5th race II 266
- borrowed their theology II 203
- branchlet of 4th & 5th subraces I 319
- chasm betw Aryan &, religion I 383
- common religion before separation I xxix
- creation not emanation II 54
- creation story sinful II 53
- descend fr red Adam II 426
- exalt God over all others II 507-8
- family race II 147n
- Hebrews 8,000 yrs old II 470-1
- introduced phallicism II 54
- invented temptation of flesh I 383
- Kabbala &, on God & man I 444-5
- language fr Sanskrit II 200
- later Aryans II 200
- Moon once masc & Sun fem w I 397
- obsessed w procreation II 543
- orig unity of, & Aryans (Bunsen) I 115n
- paradox of the, mind I 383
- Seth primitive god of II 82n
- sin, esoteric & exoteric view of I 383
- triadic deities of II 54
- womb Holy of Holies w II 457n
- Senā (Skt) spear, army
- fem/male aspect of Kārtikeya II 619
- Senary (six) II 580
- discussed II 582-3
- hieroglyphical (Ragon) II 591
- Seneca, *Epistles*
- Earth shall return to chaos II 757
- *Hercules Oetaeus*
- dissolution, birth of worlds II 757
- *Quaestiones Naturales*
- Berosus on cataclysms I 649-50
- dissolution of worlds II 757
- Senectute, De (On Old Age)*. *See* Cicero
- “*Senior occultatus est . . .*” I 214-15
- Sensation
- animal lives life of II 525n
- every atom has, (Haeckel) II 673
- mind ultimately rests upon I 2n
- nerve molecules & 134n
- space & I 555n
- Sense(s). *See also* Hearing, Sight, Smell, Taste, Touch
- Aindri personified evolution of II 614
- barrier to spiritual development II 296
- beings w more or less I 608n
- buddhi is 7th II 639
- came in 3rd creation I 453
- characteristics of matter & I 251
- developed w physical man II 298
- die before the body I 459n
- evolution of outer II 294
- evolved fr astral prototypes II 295
- fire (self) burns lower 5, away II 639
- five, & illusion I 329-30
- five, born fr elements II 106-7
- five, 6, 7, explained I 535n

- freedom fr thralldom of I 329-30
 inner, atrophied in early races II 294
 jñānaśakti & I 292
 knowledge fr 5, & 4 elements I 462
 laborious knowledge of I 279
 loss of physical II 370n
 organs of, originate fr elements I 284-5
 pentacle symbol of five I 125
 physical, of a lower creation II 106
 rudimentary, produced 1st I 447
 Self beyond perception of II 568
 seven, & causes of action I 535 &n
 seven, & 7 priests I 87, 96; II 630
 seven, in older Upanishads I 268 &n
 seven spiritual & physical I 534
 sixth, & permeability I 251, 258
 Vedic Aryans & double set of I 534
- Sensitives, hallucinations & II 370n
- Senzar (secret sacerdotal language)
 catechism on Space I 9
 early, hieroglyphic cipher II 439
 origin & universality of I xliii
 used betw master & chelas I 23
- Separation of Sexes. *See also* Root-Race—3rd,
 Sexes
- animals separated first II 184
 began in egg stage II 197
 in Bronze Age (of myth) II 520n
 circle w vertical line or I 5
 Daksha allegorized II 275
 diagram II 688
 early mankind & II 2-3
 gradual II 84, 132, 197, 201
 history begins w II 312
 in mammals before man II 736 &n
 man astral before II 736
 man generated sexually after II 173
 monosyllabic speech after II 198
 Naudin on II 119-20, 181
 Noah story & I 444n
 part of natural evolution II 217, 275
 “polar cells” & II 117
Pymander on II 96
 rib of Adam legend & II 193
 Schmidt on II 172n, 184
 Tahitian myth of II 193-4
 in 3rd root-race II 132, 135, 147, 177, 248,
 715n
 third round Indra & II 615n
 Virgo-Scorpio separated w II 502n
- Sephār (Heb, Saphar, S’phor in tx). *See also*
 Sēphārim
 one of 3 seraphim [sephārim] I 92
- Sēphārim (Heb, sephrim in tx)
 ciphers, numbers, letters I 361n; II 39-40,
 234
- Sēpher (Heb). *See also* Sēphārim
 implies numeration II 39
 one of 3 seraphim [sephārim] I 92
- Sēpher *Fezirab*. *See Sēpher Yetsirāh*
- Sēpher *M’bo Sha-arim* [Sēpher *M’ro She’arim*]
 Superior emanates into inferior II 116
- Sēpher *Yetsirāh* (Heb, *Fezirab* or *Jetzirab* in tx)
 air, water, fire I 447
 alhim, sephrim II 39-40
 compiled fr “very old book” I xliii
 cosmic elements I 338 &n
 cosmogenesis I 337
 Divine is eternal Boundless I 447
 dual light II 36-7
 incomplete now II 536-7
 miracles performed w I xliiii
 occult work (Lévi) II 536
 q by Rabbi [Halevi] in *Al-Chazari* II 234
 rules of secrecy in I 299
 sacred animals, Holy Four I 92 &n
 spirit of the elohim I 130n
 Word of I 94
- Sēphirā[h] (Heb, sing). *See also* Sēphirōth
 Adam Kadmon & I 98, 137, 215-16n, 337,
 430-2
 Ādi-Sanat, Brahmā I 98 &n
 Aditi I 53n, 357; II 43
 becomes androgyne I 246n, 354-5
 Chaldean I 357
 emergence of I 354-5
 -Eve or Aditi-Vāch I 355-6
 first, the Crown I 215n; II 39
 Hindu Vāch anticipated I 137
 Hokhmāh, Bināh & I 98n
 Kether or I 215n
 light or I 337
 mother in all religions I 215-16 &n
 mother of sephirōth I 53n, 355
 Point or II 111
 sephirōth & I 89-90
 sephirōth later II 111
 Shekināh or I 53n, 355, 430
 shown as a woman I 352
 Tiamat, Aditi or I 357
 universal soul I 352-3
 Vāch, Kwan Yin, etc I 431n
 wife, daughter, mother I 430
- Sēphirah Djenioutba*. *See Siphra di-Tseni’utbā’*
- Sēphirōth. *See also* Sēphirāh
 Adam Kadmon synthesis of I 427, 432; II 2n,
 544, 704n
 Alhim created six I 342

- architect generic name for I 579n
 become creators, patriarchs I 355
 builders of physical universe I 375
 circle w diameter is ten I 391
 creative secondary powers II 544
 dbrim [debārīm] or the ten I 432
 deity manifests thru ten I 239
 dhyāni-chohans or I 339, 579n
 elements stand for I 339
 elohim or I 230; II 388
 fourth in descent I 614
 heavenly man synthesis of I 337; II 704n
 host of, first Adam II 46n
 Jehovah one of lower I 197-8, 438
 Jehovah 3rd of, or Bināh I 6n
 Kabbala rests on II 37
 later than Sephirāh II 111
 led on by Adam Kadmon II 129
 man created by II 44
 metaphysical, not Jehovah I 438-9
 not abstractions I 632n
 Osiris as chief I 437
 prajāpatis or I 355
 Pythagorean Tetraktys symb II 111
 relation of, to man (Kabbala) I 230
 second & 3rd of, or Microprosopus II 626
Sēpher Yetsirāh on II 39-40
 sephrim [sephārīm] & I 361n; II 39-40, 234
 seven & upper triad I 98n, 128, 130; II 97
 seven centers of energy II 604n
 seven, channels of intelligence I 239
 seven creative hosts I 72
 seven limbs or I 239, 352
 seven lower, or 2nd Adam II 1-2n, 595
 seven, or builders I 128
 seven, or pillars II 293
 seven, or prajāpati I 89-90
 seven splendors or II 603
 six, of construction (builders) I 375
 ten, & kingdoms I 176
 ten & 7 classes of I 90, 215, 239, 352, 355,
 361n, 391, 432; II 111
 ten, limbs of heavenly man I 215, 239
 Tetragrammaton head of 7 lower I 344
 three II 39-40
 three attributes of II 234
 three orders of I 438
 various names for I 375
Zohar on I 241
 Sephirōthal Tree II 25
 Adam Kadmon is I 352; II 4, 293, 625n
 Brahmā or universe I 352
 four unities, 3 binaries of I 237n
 seven, 10 & 12 parts II 36
 Tetragrammaton, IHVH or II 625n
 Tree of Life I 619; II 97
 two triads & quaternary form II 595
 universe sprang fr II 625n
 Sephirōthal Triad, Triangle I 619
 emanates quaternary II 595
 Fiery Breaths same as upper I 213
 first II 269n
 Sephirāh, Hokhmāh, Bināh or I 98n
Sepbra Dzenioutba. See *Siphrā di-Tseni'ūtba'*
 Sephrim. See Sephārīm
 Sepulture dei Giganti
 prehistoric Sardinian tombs II 752
 Sepp, Dr J. N., *Vie de Notre-Seigneur* . . .
 dwarfing of Hindu yugas I 655; II 619-20
 Hindus borrowed fr Christians I 655
 Messiah born in lunar year 4320 I 654
 plagiarized Wilford I 655
 satanic origin of pagan saviors II 482
 Saptarshis. See Saptarshis
 Septempartite, Earth is, explained II 758
 Septenary. See also Hebdomad, Septenate(s),
 Seven(s)
 anima mundi is a II 562
 arrangement infallible I 586n
 cosmic & human principle II 616
 cycle a law of nature II 623
 diagram of kosmos I 200
 discussed II 582-3, 622-30
 division of solar forces I 290
 division of stars, men, once esoteric I 168
 division preceded fourfold I 408 &n
 Earth must become II 312n
 evolution I 267-8
 highest triad, quaternary & II 595
 Jah-Noah lowest II 596
 law governs sound II 628
 law of periodicity II 627
 man clue to, powers I xxxv
 man's principles II 79, 592-3, 604, 627
 matter, in esotericism I 10n
 meaning of dragon II 208
 nature of life, disease II 622-3 &n
 Oeahoo six in one I 68
 pre-, manvantara II 308n
 principle universal I 241; II 628-30
 refers to our world only I 333
 system best for occultism II 592-3n
 teaching ancient II 604, 640
 teaching in Egypt I 236n; II 632-3
 "Septenary Division in Different Indian Sys-
 tems." See *Subba Row*

- “Septenary Principle in Esotericism.” See Blavatsky, H. P.
- Septenate(s). See also Septenary, Seven(s)
 abstract nature a II 595-6
 Bartlett on, in nature II 595
 every man a II 29, 603-4
 Second Adam as a II 2n
 sidereal II 551
 stands for physical realm II 603
 the universal II 598-9
 various II 616-18
 in Vedas II 605-6
- Sept leçons de physique générale.* See Cauchy
- Septuagint (Gk version Old Testament)
 disagrees w Protestant Bible I 576
 Jewish law in Greek II 200n
 rendering of *Joshua* (8:29) II 558
- “Sépulture des Tartares.” See Tooke, Wm.
- Serapeum, Temple of Serapis
 Khnoum enshrined in lotus at I 385
- Seraph, Seraphim. See Śārāph
- Serapis (Gk-Egy)
 healer, enlightener II 26n
 serpent or sarpa II 501
 temple of II 396
- Sermon 160.* See Augustine, St
- “Sermon on the Holy Virgin.” See Bernard, St
- Serpent(s). See also Ananta, Dragons, Kāla, Nāgas
 adored & cursed II 209-10
 Apap, Aker are II 213
 associated w darkness II 32n
 on Babylonian cylinders II 104
 Balaam learned fr II 409
 “Be ye wise as,” *Matthew* I 74
 brazen I 253n, 364 &n, 414, 472-3; II 206n, 208, 364, 387, 473
 w camel’s neck II 205
 Chenresi holds a II 178-9
 Christians borrowed I 410, 442n
 Christians made devil of I 442n
 Church made, into devil I 344; II 98
 coiled within Tiphereth II 214
 cosmic, born of Kaśyapa-Āditya II 382n
 cosmic, 370 leaps of II 505
 cosmological interpretation of II 386
 described II 132, 204-19, 377-90
 divine symbol not evil II 505
 dragons &, North & South poles II 274
 of Eden same as Lord God I 414
 egg &, univ symbol I 65, 364n; II 756
 emblem of logoi I 363
 of eternity, macrocosmic I 344, 411; II 98, 377-8
 of evil II 25-6, 213
 falling fr on high II 230
 fiery I 364, 442; II 206, 212
 first light fr the abyss I 407
 flying I 364; II 183, 206n
 Fohat as a hissing I 76
 of *Genesis* II 234-6, 243, 377-8, 388
 giants &, demons (Clement) II 280
 glyph of immortal being I 406
 Gnostic I 73, 410; II 386-7
 Gnostic Logos or I 364
 good & evil I 73-4, 404
 good & perfect, Messiah II 356
 hatched fr egg of incense I 363-4
 hawk-headed, explained II 357
 Hercules killed, at his birth I 403
 hierophant, initiate I 404; II 213
 Hindu, & Ophite cherubim I 127
 -holes, Adepts came fr II 748
 hypnotizes birds I 409
 the initiator II 355
 of Jesus II 364, 386
 kabbalists’ spiritual sun II 214
 Kaśyapa father of II 253-4, 382n
 lion standing on, (Dendera) II 433
 magicians called dragons & II 280n
 of man, microcosmic, manas II 98
 mystery of II 504-5
 Nāhāsh symbolized as a II 246n
 North Pole in *Vendidad* II 356
 not evil or of the devil II 214
 Ophio-Christos or I 364
 Ophiomorphos, Jehovah II 243-4, 389
 Pulastya father of II 181
 redescended, taught 5th race II 355
 sarpa & nāga, 2 kinds of II 181-2n
 as savior II 214-15
 scapegoat for Jehovah II 387
 sea-, may exist II 207
 seduces woman & man II 104, 364
 septenary meaning II 208
 Śesha thousand-headed II 49, 98
 seven-headed, & races I 407
 seven-headed, of space I 342
 seven-voled, of Gnos I 410-11; II 280n
 souls of ancestors are I 404
 swallowing tail I 253n, 291; II 504-5, 552
 symbol of, & Jod of Kabbala II 246n
 symbol of eternity, regeneration I 65, 73
 symbol of evil (Christian) II 208
 symbol of time (kāla) I 404; II 756
 symb of wisdom I 65, 73, 363; II 26n, 364, 386
 tail of, & Rāhu II 381

- two, nodes of Moon I 403
various symbols of I 65, 73 & n, 407-11; II 356
Vishnu &, -race I 420
Vishnu rests on I 379; II 98, 505
voice of reason in man II 98
winged, killed by Ibis I 362
woman & matter are II 202
worshippers or Naaseniens II 355
Zeus a II 419-20
- Serpent(s) of Wisdom. *See also* Adepts, Initiates, Nāgas
Amshaspendis, dhyaṇi-chohans or II 328
connected w the Sun II 210n
Dānavas, giants or II 381
dragons or II 215
Great Dragon (deluge) respects II 351, 355
Kapila an initiate or II 572
records of, preserved II 352
- Serpents of Darkness
reflection of univ Logos I 411
seven heads of, 7 logoi I 411
- Sertorius, Life of. See* Plutarch
- Śeṣha, Śeṣha-Ananta (Skt). *See also* Dragon, Serpent
Ananta-, form of Vishnu II 505
Ananta is II 49n, 98
contains germs of universe I 73n
infinite time I 73 & n, 371; II 49 & n
Lord sleeps on, at pralaya I 371
manvantaric cycle II 98
seven pātālas, Nārada & II 49
thousand-headed, & Vishnu I 407; II 381
vehicle of Krishna I 73
- Sesostris, greatest king of Egypt I xxixn
Sesquialtera (ratio 1½ to 1, or ½) II 600
Sesquitertia (ratio 1⅓ to 1, or ⅔) II 600
- Set, Seth (Egy). *See also* Seth
biblical patriarch (Bailly) I 648
called 7th son II 213
degradation of, (Bunsen) II 36n
Edris &, taught astronomy II 366
founder of Sabeanism (Soyuti) II 360-1
god of time II 390n
Hermes or II 380
later became Typhon II 32n, 213, 366, 380, 385
murders Osiris II 385
mutilated by Horus II 283n
once great god, later debased II 32n
planetary god (Sabeen) II 361-2
Sat-an or II 530
various names of II 530
- Seth (Heb). *See also* Set
Adam begat, in his likeness II 125
Adam's 3rd son or 3rd race II 469
borrowed & disfigured by Jews I 361
Cain, Chium, Saturn & II 390n
Enos &, new race fr II 127
-Enos, 4th race II 134
Enos son of, 1st sexual race II 715n
genealogies of Cain & II 391n
Hermes son of, (Sabeans) II 361
Jewish travesty of Hermes II 380
Ka-yin, Habel &, 3 races II 397
mankind hermaphrodite before II 125
Mercury or, pillars of II 530
Ra'h-mim- II 315
represents later 3rd race II 125-6
Sabeen language established by II 366
semi-divine ancestor of Semites II 82n
serpent &, (Wake) II 26n
Set (Egy) & II 366, 380, 530
son of Adam exoterically II 127
son of Cain & Abel II 127, 134
two-sexed race II 125
Typhon & II 32n, 82n, 231, 366, 380
- Seti I (Egy)
renewed as Lunus when a babe I 228
- Set-Typhon (Egy)
Apophis or II 380, 385
as 7th son II 213
- Sevekt [Sevekh] (Egy), Kronos, 7 or I 408
- Seven(s). *See also* Hebdomad, Septenary, Seventh
adopted on this plane II 312n
ages of man II 117, 312n
in *Anugītā* II 637-8
Apollo patron of II 772n
astral phenomena & II 627
became 8 (ogdoad) II 358n
Bible, prominent in I 387; II 4
in *Book of the Dead* (Egy) I 674
born fr upper triangle II 574
bright Sravah or Amshaspendis II 516
chemical elements governed by II 627-8
in Christian dogmas I 310-11
churches, Sodalian Mysteries II 633
circles II 80
classes of pitris II 77, 89, 91-2
colors fr I ray II 492
columns, *rectores* around tree II 293
creations I 21, 217, 445-60; II 53n, 612, 624
cross, circle & oldest symbols II 582
crucifixion, esoteric meanings of II 560-1
dialects of Mystery language I 310
dvīpas & planetary chain II 320
earths, heavens, seas I 447-8
elements, cosmic I 137, 140, 347, 460

- elements of man (Gnos) II 604-5, 632
 every scripture has, aspects II 496
 eyes of the Lord II 22, 626
 feminine number of generation II 581-2
 -fold division secret I xxxv
 forces, powers, planets II 602 & n
 forms, colors, sounds, taste & II 622
 forty-nine &, fires II 363
 forty-nine &, in Skt texts II 611
 found in all religions II 34-7
 four lower, 3 higher II 92, 581-2, 598
 generative number w Hebrews I 114
 Gnostic vowels of St John II 565
 governors of dhyāni-chohans I 601
 Greek, fr Hindus II 408
 -headed serpent of space I 342
 heart, skin plexuses & II 92
 heavens, dhyānis of II 273
 heavens, vowels (Gnos) II 563
 Hebrew word for week II 624n
 hosts build world II 489
 initiators linked w II 529
 keys I 310, 318, 325; II 291n, 335, 471, 538, 632-3
 keys to meaning of swastika II 99
 keys to symbol language II 471, 538, 584, 765
 kings, rishis I 376
 Laycock on cycles of II 622-3 & n
 letters of Jehovah's name I 335
 Logos, -voweled sign I 79
 magic number II 629-30
 manifested universe II 626
 master of the Moon II 601
 modes of interpretation I 374
 not confined to any nation II 603
 number of divine mysteries I 36
 number of present manvantara II 590
 occult virtues of, (Hippocrates) II 312n
 pass fr India to Christians II 612
 Philo on I 407
 planes, keys, sciences II 335
 planetary spirits II 318n
 point, triangle, quaternary became II 612
 powers of, & cycles I 36
 powers of nature, angels of II 273
 powers of the Logos II 359
 primeval gods II 514
 principles, states of matter II 29, 92, 491, 631-2
 properties of nature (Boehme) II 595
 in Purānas, *Esoteric Buddhism* I 348
Qabbalah (Myer) re various I 347-8
 races, continents II 1-12, 77, 91
 real scale of natures I 656n
 regents of Pymander of elohim II 488
 root nature-number present cycle I 460; II 621
 sacred in every nation I 114
 sacred islands II 326
 senses & 7 hotris (*Anugītā*) I 87, 96
 sins, virtues, sacraments I 310-11
 -skinned, space called I 9
 son of 7th son II 213
 sons of Priyavrata II 320
 sound, color & II 627-9
 spheres of action II 621n
 Spirits of the Presence I 312
 spring, summer & II 583
 states of consciousness I 96
 triad, 4, 10 & II 564
 triad emanates the I 427
 truths, 4 only given in 4th round I 42
 various, -fold symbols II 529-30, 612-18, 637-41, 771-2n
 virgin men (kumāra) II 281
 vowels & 49 powers I 410-11; II 564
Seven Against Thebes. See Aeschylus
 Seven Angels of the Face I 352n
 Seven Angels of the Presence I 104, 312, 335; II 237
 seven manus or II 573-4
 Seven Capital Sins (Christian, Gnos)
 born fr astral soul I 195
 Christian scheme of, & Gnos II 641
 Seven Circles of Fire
 higher angels break thru II 80, 275n
 Seven Cities, Antilles, Heroes, Caves
 stand for zones, races II 35n
 Seven Eternities
 length of I 144n
 periods of manvantara I 36, 53, 62
 Sevenfold
 classification of kosmos II 29n, 92, 574
 division of anima mundi II 562
 occult forces I xxxv
 Sevensing I 408
 Seven Precious Things (Japan) I 67n
 Seven Primeval Gods
 builders, rulers of the world II 514
 kings, instructors of men II 514
 Seven Principles. See also Principles
 diagrams of I 153, 157
 in nearly every school I 335
 Seven Rishis & II 139, 313, 715n
 teaching in all religions I 238-9, 241; II 491
 three-tongued flame & 4 wicks I 237 & n
 three upādhis & I 158
 Seven Rays. See Rays

- Seven Rishis. *See also* Saptarshis
 consorts of Krittikā (Pleiades) II 551
 dhyāni-chohans (*Grīā*) II 318n
 of Great Bear II 318n, 488-9, 549, 550
 kali-yuga when, in Maghā II 550
 on line w Agni II 550
 mark time, events II 549
 mysterious constellation of II 549
 primal races & II 35, 97, 139, 365
 saved in ark II 139, 142, 290-1
 seven principles & II 313, 715n
 Vaivasvata Manu & II 146, 290-1, 313
- Seven Rivers II 603, 605-6, 616
- Seven Senses. *See* Senses
- Seven Sons (Hermetic Logoi)
 creators of planetary chain I 60
 seven laya-centers & I 138
- Seven Sons of Fohat
 preside over 7 cold, hot lokas I 204
- Seven Sons of Light I 575
- Seven Sons of Sophia
 Light of Logos or I 430 &n
- “Seven Souls of Man . . .” *See* Massey, G.
- Seventh. *See also* Seven(s)
 Creation I 217, 376, 445-6, 456; II 162-3,
 233, 516
 day as 1st day of Creation II 488
 eternity, paradox of I 62-3
 fourth &, in series important I 586n
 sabbath or pralaya, nirvāna II 491
 son of 7th son II 213
 “thousand” various meanings of I 376
- Seventy Planets, a blind I 576
- Seven Vowels, & Gnostic Ophis I 73n
- Sex(es), Sexed. *See also* Separation of Sexes
 ancient veneration for I 209-10, 358
 androgyne separated into II 147
 a bacterium can be both II 116
 Chaldean account of II 104
 evolved fr androgyne stock II 119, 132-5,
 165-7
 first race without II 2
 Hebrew & Gnostic views of II 457-8
 involution of II 289n
 neutralized in animals II 412n
 passing phase I 415-16
 procreation by, not sudden II 182
 separated before mind awakened II 191, 198
 separated 18,618,727 yrs ago I 150n
 separated gradually II 84, 132, 192, 197, 201
 separation of, & man’s curse II 516
 vast problem of, & procreation II 415
- Sexless, or Asexual
 fr, to bisexual to sexual II 197
- race becomes sexual II 2-3, 132, 165 &n
 Sextile(s), quartiles &, in astronomy I 320
- Sexual, Sexuality
 abyss betw Old & New Testament I 382n
 action & the spinal cord II 296
 Daksha started, intercourse II 182, 375, 658
 element in lotus symbol I 381-2
 exoteric religion, fr beginning II 657
 function as basis for symbol I 210, 381-3
 generation & occult knowledge I 228n
 intercourse betw man & animal II 192,
 200-1, 688-9
 man &, procreation II 262, 458
 man 18 million years old II 157
 procreation disappears 6th root-race I 406
 relations & Moon phases I 228-9 &n
 separation 1st in animals II 184, 262, 736n
 in symbol spoils moral beauty I 381
 true, union (3rd race) II 167
- Sexual Selection
 factor in variation II 738
 secondary cause only II 648-9
- Seyffarth, Gustav
 — *Beiträge zur Kenntniss . . .*
 ancient zodiacal signs II 502n
 Cedrenus q on Mars II 143-4n
 Moon as cycle of time II 464
- Seyn [Sein] & Daseyn [Dasein] (Ger)
 Fichte on I 281n
- Shaddai. *See* El Shaddai
- Shadga [Shadža] (Skt) quality of sound
 I 534
- Shadow(s). *See also* Astral Body, Chhāyās
 amānasa (mindless) called II 91
 annihilated after death I 227
 astral bodies or II 46, 86, 105
 astral, or early races II 105, 110, 138, 164
 bodhisattvas of dhyāni-buddhas I 572
 chhāyās or II 90, 101-2, 487, 503
 deity’s, passive II 25
 devas cast no II 112
 each w own color II 97
 everything is, of eternal light II 268, 512
 form oozing fr medium II 86-7
 four Adams & II 503
 lords “threw off,” for man II 86, 109, 112
 not evil but necessary I 413; II 214, 510
 of past & future events II 424
 of progenitors, 1st root-race II 138, 167
 real universe, on a screen I 278
 Satan or devil, of God I 413; II 510
 seven primeval men were, of 1st hebdomad
 I 449
 of the Silent Watcher I 265

- son or body II 241
spirits of Earth clothe I 225; II 110
third race a bright II 268
- Shaitan [Shaitān] (Arab)
genii, djin or I 295
- Shakespeare, William II 674
Aeschylus & II 419
Moon favorite theme of I 386
some hold name *nom de plume* II 761
— [As You Like It]
seven ages of man II 117, 312n
— [Henry IV]
counterfeit of a man I 191
thought father to the wish I 413
— [Henry V]
gently to hear, kindly to judge I xvii
— [Measure for Measure]
the ignorant are most assured II 655
— [Romeo and Juliet]
shrieking mandrakes II 27n
- Shākya Thub-pa. See Buddha, Gautama
- Shamael. See Samael
- Shamballah. See Śambhala
- Shamo (Gobi Desert) II 405. See also Desert,
Gobi, Sacred Islands
ancient India extended into II 327
oasis in, Sacred Island relic II 502-3
part of Arghya-Varsha II 416n
sea in Lemurian times II 324
“Sea of Knowledge” in II 502-3
- Shānāh (Heb) lunar year
connected w name Jehovah II 561
- Shan-Hai-King (Chuang Tzu)
Chuang q fr II 219
information about II 302
men w 1 head & 2 faces II 302
monsters described II 54n
- Shatana [Šatān] (Heb) adversary
origin of name Satan II 387
- Shaw, on pyramid sarcophagus I 317n
- She. See Haggard, H. Rider
- Sheaths (kośas, Skt)
in man I 570-1n
principles & I 157-8
- Shebā [Shebū’āh] (Heb), oath in II 603
- Sheba Hachaloth [Sheba’ Hēikhālōth] (Heb)
seven zones of our globe II 111
- Shekināh, Shekhināh (Heb). See also Mūla-
prakṛiti
Adam Kadmon knows only I 432
Ain-sōph emanates I 433n
Ancient of Days, Ain-sōph & 109
chaos, great deep or I 109; II 527
Devamātri, Aditi & I 53 &n
divine voice, light II 107
divine wisdom or grace II 293
female Arānī, Aditi, or II 527
first Sēphirāh or I 355, 430
four forms of I 433n
Hokhmāh, Bināh & I 618
metatron &, become tree II 215-16n
mūlaprakṛiti or I 629
śakti (fem) or I 618
same as Sēphirāh I 53n
sexless in Chaldean Kabbala I 618
Tiphereth issues fr II 214
veil of Ain-sōph II 215n
way to Tree of Life II 216
- Shell(s) (astral body)
of early 3rd race II 165
emanated by pitris II 303
empty, devoid of manas II 80
inhabit 7 zones of globe II 111
kāma-loka abode of I 244
kāma-rūpa II 111n
man’s body a II 255
monads entered, of 1st race II 303
our Moon as a II 115
prenatal, of 3rd race II 197
senseless, & pitris I 181
- Shell(s) (Crustacea)
gelatinous, of mid-Atlantis II 250
- Shelley, Percy Bysshe
— [Adonais]
radiance of eternity I 238
— [Epipsychidion]
describes Moon I 386
- Shelley, Mrs (Mary Wollstonecraft)
Frankenstein of II 349
- Shem (Heb) Noah’s son
Arkite Titan (Faber) or myth II 343n
children of, & Kabiri II 393
Sydcy &, (Cumberland) II 393
- Shemal, Sabaeen alter ego of Samael I 417
- Shemesh (Heb) (of Moabites)
same as Sun-Jehovah, Baal I 397n
- Shemite(s). See Semite(s)
- Shepherd(s)
Mercury patron of II 541-2
parable of the good, & *Enoch* II 482
- Shepherd Kings. See Hyksos
- Shetland, dolmens found in II 752
- Shewbread, 12 cakes of I 649
- Shibboleth in Masonry II 575
- Shield, of Achilles & Gian-ben-Gian II 394
- Shih Huang Ti, Emperor
destroyed countless books II 692
- Shiloh, dance of daughters of II 460

- Shimon, Rabbi, *Nuctemeron* [*Nuchthëmeron*] according to the Hebrews
 man shaped in 2nd hour I 450
- Shimon ben-Yohai
 angels in *Zohar* II 487
 Midrash before Kabbala of II 704
 mystery of serpent II 504
 teachings of, not in Rosenroth I 391
 Tetragrammaton II 626
- Shinto (Japanese religion) I 241
 anthropo- before cosmogenesis I 213-19
- Shistas. See *Sishtas*
- Shittim Wood
 horns of, & Jewish temples II 418n
- Shiva. See *Śiva*
- Shlomo del Medigo, Rabbi
 — *Novelōth Hokbmāh*
 Ain-sōph's delight in creating II 126
- Shoo, Scheo [Shu] (Egy)
 appears as great cat II 545
 dragon of darkness I 364
 god of creation I 75n
 Haroiri contemporary w I 366n
 personification of Rā II 545
 solar force I 312, 360, 364
 Tefnut, Keb, devachan & II 374n
- Shuckford, Dr, on Kabiri II 264
- Shu-king* [*Ching*], *Book of* I 366n
 compiled fr "very old book" I xliii
 Earth cut off fr heaven II 280-1
 Miaotse (giants) in II 337
 religion of Confucius founded on I xxvn
- Siam (Thailand) II 327
 Buddhism declined in I xxi
- Siamek (Pers), son of Kaimurath-Adam
 murdered by giant brother II 396
- Siamese
 distort their ears II 339
 egg symbol among I 366
 lunar tables predate European I 666-7
- Sib. See *Keb*
- Sibac (Quiché) reed or egg II 181n
- Siberia
 East & West, & 2nd continent II 402
 East, West, & Atlantis II 402
 giants' tombs in II 752
 stones in, fr vast distance II 343
 Śveta-dvīpa & II 327
- Sibyl (Gk)
 fire that gives eloquence to I 339
- Sibylline Books
 death penalty for revealing II 396
 inspired Virgil I 658
Sibylline Oracles II 454
- Sicanus, deified Aretia (Lat q) II 144
- Sicily
 fire (Kabiri) worship in II 363
 joined to Africa once II 751
- Siddha(s) (Skt) perfected
 astronomical meaning of II 401n
 great, of 4th race II 636
 of janarloka I 372
 nirmānakāyas or II 636n
 sleeping Brahmā glorified by I 372
 Vidyāharas & I 539n
 yogis in heaven, sages on Earth II 549
- Siddhānta-Śiromani* (Skt astron work)
Golābhyāya of II 321
- Siddhapura (Skt), "White Island" II 408n
- Siddha-Sena (Skt)
 leader of siddhas II 382 &n, 549
- Siddhis (Skt) powers
 arhats & laws governing I 97n
- Sidereal
 birth of, bodies I 147, 158-9, 203-5, 590, 602
 bodies, animals of *Genesis* II 112n
 bodies fr cosmic substance I 569
 bodies, septenary constitution of I 168
 flood, & cosmic II 146
 geological &, phenomena II 314
 jelly speck II 160
 kalpa II 307n
 motions regulate events on Earth I 645
 phenomena model for Earth II 502
 science & proof of giants II 278
 sun king of, orbs II 123
 world, powers of I 124
- Sidereal Light of Paracelsus I 255
- Sidereal Virgin
 astral light w alchemists II 511
- Sidereal Year (precessional cycle)
 Berosus, cataclysms & I 649-50
 circle of, called serpent II 356
 cyclic year or precession I 439n
 Earth's climates alter during II 770
 ends in 16,000 years II 331
 Great Pyramid & I 314-15; II 432-3, 435
 human history & II 330-1
 initiations & I 314
 length of I 314, 439n; II 330, 770
 Plutarch on I 650
 zodiac & II 332, 357
- Siderites, star stones II 341
- Si-Dzang [Hsi-Tsang or Tibet] (Chin)
 mentioned in MSS at Fo-Kien I 271n
- Siemens, Dr Charles William
 — "On the Conservation of Solar . . ." gas absorption & Sun's heat I 102n

- Sien-Tchan(g). *See* Hsien-Chan
- Sigilions (images of Harpocrates)
fingers to lips (secrecy) II 396
- Sigē (Gk) Silence
angle of Gnostic square II 573
unknown universal soul II 574
- Sigeus (Sigeum, now Yenisehir)
giant skeleton at II 278
- Sighru [Śighra] (Skt)
Moru [Maru] son of I 378 & n
- Sight
double set of I 533-4
inner II 294n
man's spiritual, blinded II 74
procreation by, will & yoga II 176
related to fire II 107
third eye & II 298-9
in third race II 299
unlimited in some of 4th race II 221
- Sigillae, magical symbol of I 306
- Sign(s). *See also* Ideographs, Symbols, Zodiac
(signs of)
divine instructors taught in II 391, 439
esoteric cosmogony described in I 272
occult virtue of thing & its I 93-4
- Signatura rerum*. *See* Boehme, J.
- Signs of Zodiac. *See* Zodiac, Signs of
- Signum Thau (Lat) mark of Tau
Ezekiel stamped foreheads w II 557
- Sigurd, ate dragon's heart I 404
- Silence
Gnostics on II 569n, 573-4
neither sound nor I 54
reasons for II 451
of sages re higher themes II 589
on secret invisible things I 95
worship in I 280
- Silent Watcher I 207-8. *See also* Watchers
& his shadow I 264-5
- Silenus, Midas &, on Atlantis II 760
- Silik-Muludag, Akkadian highest God II 477
- Silliman's Journal*. *See Amer. Journal of Sci.*,
Hunt (E.B.)
- Siloam, sleep of II 558
- Silo River, flows fr Lake of Dragons II 204
- Silurian Age II 71-2 & n
astral fossils physicalized w II 712
chronological placement of II 710-11
corals like today's millepores II 257
living matter of, less gross II 256
man in, unknown by geology II 71n
oceans of II 160
pre-, & natural selection II 259-60
races 1 & 2 & II 150
- seas of II 685
- Silver Age. *See also* Tretā-Yuga
every race & subrace has its II 198
Golden &, 1st & 2nd races II 270-1
of third race II 520n
- Silvestre de Sacy, A. I.
astronomy of *Book of Enoch* II 533
- Siméon (Son of Jacob) II 211
Levi &, or Gemini I 651
- Simeon, Rabbi, expl "Fiat Lux" I 215-16n, 356n
- Simeon, Rabbi. *See* Shimon, Rabbi
- Simeon ben Iochai. *See* Shimon ben-Yohai
- Simḥa (Skt) lion
man-lion, Garuda or II 564-5
Persian Simorgh & II 618
Sinhalese descended fr II 407-8
tail of, & inverted poles II 432-3
- Simian(s). *See also* Apes, Monkeys
characteristics in man II 315n
- Simon de Sienne (Simone Martini)
painted Petrarch's dragon II 207n
- Simon Magus
six radicals of, & aeons II 569n
- Simoom (hot desert wind)
Samael, Vritra, devil & II 385
- Simorgh, Simurgh (Pers)
numerical mysteries of II 564
symbol of 7 Earths, races II 617-18
various names of II 617-18
- Simorgh-Anke (Persian Phoenix)
cycles, symbol of II 397, 617
manvantaric cycle II 399
polyglot steed of Tāhmurath II 397-9
- Simplicius, *Scholia in Aristotelem*
antiquity of Egyptian astronomy I 650
- Simpson, Sir J.
copied symbol of 4 quarters II 546
cup-like markings on stones II 346n
- Sin (Bab) I 238
Chaldean Moon I 248n, 263, 264
Chaldean worship of I 388
fish, & Soma (Moon) I 238, 263-4
linked w Anu, Jehovah II 62
lunar god (Chaldean) II 23, 139n
male Moon I 395
occult relation to Moon I 248, 396
Sinai, mt of Moon or II 76-7
Soma &, parents of Earth II 23
son of Mulil II 139n
- Sin(s). *See also* Original Sin
Atlantis called land of II 322
black w II 227n, 319, 408 & n
comes in w manas (Gullveig) II 520
creative powers not gift of II 410

- eating the fruit a II 215
 fall of spirit into matter I 264
 of 1st parent & the ant I 133
 of ignorance & Satan I 198
 of the mindless II 180, 185, 191-2, 683, 688-9
 physical body does not II 302
 redemption of, (Prometheus) II 420-1
 Scorpio emblem of, & matter II 129
 seven capital I 195, 310-11; II 641
- Sinai. *See* Mt Sinai
 Sinaïtic Peninsula
 influence of Eridu II 226
- Sind, Scinde
 East Ethiopians, Nile River & II 417
 Jews sought refuge in II 200
- Sindhu (Hindu) Muslim
 known in Chaldea II 226
- Sinful Intentions
 only sacrificial victims I 280
- Singh, Singha. *See* Simha
- Singhalese, Singalese. *See* Sinhalese
- Singing Stones II 341-2
- Sinhalese
 heirs to giants of Lankā II 407-8
 regard Veddhās as animals II 286-7
- Sinless, of Śāka-dvīpa were early Atlanteans
 II 323
- Sînnett, Alfred Percy. *See also* Mahatma Letters
 HPB had copies of letters to I 163n
 HPB's estimate of I 160-1
 Masters not always allowed to answer I 168
- *Esoteric Buddhism* I 122, 155, 168, 185,
 306; II 8, 325, 598, 672, 756
- Alps, elevation of II 751n
- Aryan race II 714
 astral prototypes II 186 &n
 Atlantis I 439 &n; II 156 &n, 433n, 717
 Australians Lemurian remnant II 328, 779
 Buddhism, not Buddhism I xvii-xviii, 539n
 Chinese civilization II 280n
 cosmology not systematic I 168
 critic of, & *Isis Unveiled* II 496
- Day of Judgment II 617
 dhyāni-buddhas I 108 &n
 Egyptians Atlanto-Aryans II 750
 on eighth sphere I 156
 fifth principle not developed II 318n
 figures remain secret II 251
 first attempt I 231-2
 Greeks, Romans, Atlanto-Aryans II 436
 Haggard seems to summarize II 317n
 “invented” by HPB I xlv
 Lemuria II 313 &n
- Lemuria not Atlantis II 334, 779
 Lemurian relics II 196n
 life-impulses & globes I 176, 177
 life-waves on globe A, 1st round I 175-6
 majority of men 7th subrace II 178
 man & animal separate kingdoms I 186
 man not fr ape I 186-7, 191
 re Mars-Mercury I 163-70
 Massey's criticism re 7 races II 634-5
 mistakes in I 151 &n, 152, 153, 163-70,
 189-90; II 640
 monads on the globes I 170
 neither esoteric nor Buddhism I xvii
 no European knew secret science I xviii
 Nordenskiöld's fossil finds II 773n
 perplexity re monads I 169
 Poseidonis II 265
 reluctance re cosmogony I 170
 revealed merely esoteric lining I 165
 Rhys Davids criticizes I 539n
 root-races II 434
 rounds defined, explained I 231-2
 seven principles II 633
 sevens I 348
 sinking of Atlantis I 439 &n; II 778
 sinking, rising continents II 332-3, 433n
 śishtas II 308n
 third race drowned II 426
 third root-race II 156 &n
 traditional methods of teaching I 162, 164
- *The Occult World*
 communication in color, sound I 514n
 giant human & animal bones II 293n
 on thought & matter I 124
- Sin of the Mindless (in 3rd root-race)
 defined II 184-5, 191-2
 involved 1 race II 191
 produced semihuman monster II 683
 sexes separated before II 191
- Siphra' di-Tseni'ūthā' (Dzeniouta in tx)
 (Heb) “Book of Concealed Mystery”
 Adam Kadmon & II 4
 Alhim created 6 sephirōth I 342
 biblical *Genesis* & II 624
 Book of Numbers key to II 626n
 compiled fr “very old book” I xliii
 destruction, evolution, serpent II 504
 disfigured II 624
 elohim formed worlds 6 by six I 239
 first race imperfect, destroyed II 2
 kings of ancient days dead I 676; II 705
 Kings of Edom I 375-6
 Microprosopus I 214-15
 Myer quotes fr I 374-5

- number 7, Sephirōthal Tree II 4
 oldest Hebrew document I xlii
 on opening lines of *Genesis* I 374-5
 serpent of 370 leaps I 339; II 505
 sparks fr flint are worlds II 83, 99
 spirit breathes over chaos II 505
 tree w birds, nests II 292
 two creations II 54
- Sippara
 Akkad near, on Euphrates River I 319n
 Zipporah or, Moses' wife I 319n, 385n
- Sippor, Sipur [Sippūr] (Heb) II 41
 one of 3 seraphim [sephārīm] I 92
- Sire, Pers anthropomorphic god II 602
- Sirius (Dog Star)
 dwarfs our Sun II 708
 Mercury, Budha, instructor II 374
- Śiṣṭa(s) (Skt) remains
 divine, is Seed-Manu II 164
 in *Esoteric Buddhism* II 308n
 incarnate in man I 248
 "King," in Purānas II 307n
 Noah was a human II 596
 prajāpati &, seed Earth w life II 150
 preserved in the ark II 307n
 a sacred land II 6
 seed humanity I 182
 Sons of Light, 7th race adepts or II 531
 "surviving fittest" II 308
- Sister(s)
 every world has its, planet II 33
 seven, or Pleiades II 619
 six, of Bhūmi (our Earth) I 250
- Sistrum(a) (musical instrument)
 Isis holds, w cat on top I 387
 used in religious dancing II 461
- Śiśumāra (Skt) porpoise [constellation]. *See*
also Kūrma, Tortoise
 avatāra of Vishnu, II 549
 potent stars in tail of, (Ursa Minor) II 612n
- Śiśupāla (Skt), Rāvana reborn as II 225n
- Sītā (Skt) (Rāma's wife)
 Rāvana carries off II 570
- Śiva (Skt). *See also* Logos, Rudra, Śaṅkara,
 Trimūrti
 Angiras guru of Śaṅkara II 498
 Baal, Bel, Saturn & I 459
 Brahmā, Vishnu & I 437n; II 115
 bull of, or man I 390 &n
 burned Brahmā's fifth head II 578n
 destroying, regenerating deity I 358, 459n,
 538; II 182, 249, 313, 548
 Devi-Durgā & I 91
 fire principle of II 591
 Gaurī (Śrī) bride of II 76n
 god of war born of sweat of II 43n, 124n
 hurled asuras to Earth II 246
 hurled Brahmā into abyss II 515
 hurled Mahāsura down to Pātāla II 237n
 Ilā & II 147-8
 Īśvara or II 114
 kumāras progeny of I 458-9
 Mahat & I 75
 maruts children of II 613
 Meru personated I 341
 patron of yogis, adepts II 282
 Ptah & I 367n
 reborn each kalpa (race) II 282
 Rudra becomes II 282, 548-9
 -Rudra creates Virabhadra II 182-3
 Rudra or I 370; II 502n, 576, 613
 Śaṅkara or I 286; II 498
 savior of spiritual man I 459n
 seed of, generated Mars II 619
 Śukra & II 32
 supports Brihaspati in war II 498
 as Śvetalohita II 249
 unknown name in Vedas II 548, 613
 as Vāmadeva II 249
 -worship, lingam & yoni of II 588
- Śiva-Eye, Eye of Śiva. *See also* Third Eye
 atrophy of, explained II 302
 on brow of Chenresi II 179
 burned Brahmā's fifth head II 578n
 opened eye or I 46 &n
 seers w, perceive Purānic history II 284
 tri-bochana [triloचना] or II 295
- Śiva-Gharmaja[la] (Skt) perspiration
 Kārttikeya, Earth & II 43n, 124-5n
- Śiva-Kumāra (Skt)
 represents human races I 324
- Śiva-Rudra (Skt) I 370
 creates Virabhadra II 182
 forefather of adepts II 502n
 maruts sons of II 615
 regenerator I 459n
- Sivatherium (of Himalayas) II 218-19
- Siwalik (mt range, India & Nepal)
 pass of Hardwar near II 571
- Six (senary) II 580, 582
 derived fr a seventh II 628
 directions of space I 118
 emblem of physical nature II 591
 naros cycle & II 619
 no stability in, alone II 628
 principles in man II 616
 sacred to Venus II 592
 666 & Beast I 655n; II 619

- symbolizes animating principle II 583
 symbolizes Earth II 581
 symbolizes swastika II 587
 world created according to I 407
- Six-pointed Star. *See also* Double Triangle
 dual nature of man, symbol of II 533
 first emanated Logos I 215
 Fohat center of I 216
 six powers, planes, etc I 215
 snow crystals & II 594
- Six Schools of Indian Philosophy
 all teach 6 principles fr 7th I 278
 occult doctrine & I 269
- Sixth Round. *See* Round, Sixth
- Sixth Rounder, Buddha a I 161-2
- Skanda (Skt) (or Kārttikeya)
 described II 382
 refused to create I 457-8n
- Skanda-Purāna*
 no longer procurable I 367n
- Skeletons (human)
 American, 9-12 ft fr 5th race II 293
 Atlantean, may be discovered II 674
 in Cro-Magnon cave II 678
 57,000 years old (Dowler) II 352
 giant, at Carthage II 278
 giant, found by ancients II 753
 of Haute Garonne ancient II 739
 man's, unchanged II 720, 725, 734
 no, before Quaternary II 723
 older, larger II 278
 pagans spoke of giants' II 336
 Paleolithic, superior to present II 257-8
 why no giant, in dolmens II 753-4
- Skepticism I 479-80, 676; II 74, 443
- Skin
 Earth's, cast off each round II 47
 seven layers of II 92
- Skinner, James Ralston
 acute scholar, mystic II 388
 discovered 2 of the keys I 315
 esoteric measurements of II 465
 great services of I 308
- "The Cabbalah"
 Ain-sōph & great circle I 429
 Alhim & sephirōth II 39-40
 Alhim, Jehovah, light I 91; II 37-8
 Cassell & kabbalistic trinity II 38
 our perceptions of light II 41
 sephirōth, dbrim [debārīm], etc II 37
 seventh day, conjunctions, etc II 76-7
- "Hebrew Metrology"
 elohīm, dhyāni-chohans same number
 I 90 &n
 — *Key to the Hebrew-Egyptian Mystery in the
 Source of Measures*
 ansated cross, etc II 36
 Ararat & Arath II 597n
 candlestick & cross II 581n
 confirms *Isis Unveiled* I 318n
 creation basis of Jewish religion II 543
 on crucifixion II 36, 542, 558-61, 600
 cube unfolded, man I 321
 Easter Island, Aztecs, etc I 322
 Hermes as a cube II 542
 Hindu knowledge concealed II 499n
 "I have gotten a man" (*Gen* 41) II 127
 immaculate conception I 59-60
 Jehovah derivation II 125
 Jehovah male, female II 125, 467
 Jehovah's measure II 38
 Jod (Yod) & Havah-Eve II 467
 King's Chamber, Holy of Holies I 264
 language based in number II 560
 Mars & conception II 43-4n
 Mars, Melchizedek II 392-3
 men call themselves Jehovah II 388n
 Moses, Jehovah, "I am" II 468
 nails of cross II 561
 numerical analysis of "raven" I 443-4
 origin of measures I 313
 pagan basis of Jewish religion II 465
 Parker ratio I 313
 Parker's key to Kabbala II 544
 π (Pi) & alhim same numbers I 90-1
 sacr, sacrament, sacrifice I 5n; II 467n
 tau cross II 543
 Tree of Knowledge & cross II 215-16
 Tree of Life & ansated cross II 216-17
 Vulcain II 392-3n
- MSS (unpublished)
 ancient symbolic language I 308-9
 androgynous goddess I 392
 bull, cow, Moon etc I 390
 cube unfolded I 321
 Holy of Holies I 383, 391
 IOH, Moon, Jehovah II 464
 Jewish & Aryan esotericism I 115n
 lotus as symbol of generation I 381-2
 Moses & Lord's Glory (*Exodus*) II 539
 Nile River, Isis, etc II 583
 Old Testament number values I 444
 Parker ratio I 313-14
 secret of ancient symbol I 389
 solar year & Moon cycles I 392
 symbology of the womb I 382

- Skrymir (Norse) giant. *See also* Ymir
 sons of gods fought against II 754
- Skull(s). *See also* Neanderthal Man
 comparison of II 523, 677-8, 687, 792
 enormous, found on Thera II 278-9
 judging intellect by, capacity II 168n, 193,
 522-3, 686n, 721
 old, of Europe like Caribs II 738-9, 790
 old, of Negro type II 278
 old, of very tall men II 278
 prehistoric & modern, compared II 522-3
 variety of European, (Littre) II 738-9
- Sky, Egyptians divided, into 7 parts II 631
- Slack, Henry James
 — “Recent Researches in Minute Life”
 metaphysics & science I 588, 600
- Slaughter, Reverend Wm. B.
 — *The Modern Genesis*
 rationale of nebular rotation I 97n
- Slavonia(ic, ian)
 chiton (coat) became, word II 202
 deluge in, mythology II 270
 God of, fr Gk Bacchus I 347
 legends of giants in II 754-5
 Leibniz of, descent I 628n
 red Easter egg of I 368
 Russian &, “R” is Latin “P” II 547n
- Sleep(ing)
 Atlanteans did not dream in II 761
 dreamless I 47, 266
 dreamless, of 1st 2 races (Adam) II 181
 ideation ceases in deep I 38
 laya or, center I 147
 matter during universal I 69
 mental, of early man II 194
 profound, too deep for dreams II 701
 sushumna ray during I 537
- Sleep of Siloam
 initiated adept plunged into II 558
- Sloth II 733
- Smaragdine Tablet (of Hermes)
 as above, so below . . . II 113
 disfigured by Christian hands II 113
 Isarim, an initiate, said to have found II 556
 seven keys to meaning of II 109
 swastica in II 99
- Smārta, Smārtava Brahmins
 founded by Śankarāchārya I 271
 head of, sometimes a real initiate I 272
- Smell I 251
Anugītā on I 535 &n
 Earth rudiment of I 372
 evolution of II 106-8
- Smith, George, *Assyrian Discoveries*
 evil gods II 61-2
 evil principles emblems of chaos II 386
 Hea-bani raised to heaven II 531
 King Sargon’s date II 691
 story of Moses fr Babylonia I 319n
 War in Heaven II 386
 — *Chaldean Account of Genesis*
 Adam (mankind) II 4
 Chaldean gods, genii II 248n, 383-4
 corroborates teachings II 5
 cosmogenesis described in I 357
 creations, 2 or more II 53, 54
 Curse & the Fall II 282
 dragon of Chaldea II 354
 evil gods II 61
 monsters II 52
 proves forgeries of Eusebius I xxviii
 Sargon’s story I 319n
 seven races (kings) II 2
 Sun & Moon II 145
 tablets written before Moses II 3n
 war between gods, dragons II 383-4
 War in Heaven & Fall II 104
 Zu & Umsimi II 283-4n
 — *Transactions of Society of Biblical . . .*
 Sargon-Moses story I 319n
- Smithsonian Contributions to Knowledge*
 Alexander on nebular theory I 588
 Stockwell on glaciations II 141, 144
- Smithsonian Reports
 Retzius on Guanches, Caribs II 792
- Smoke
 baptism by, Holy Ghost II 566-9
 clouds of, are Montanist heresies II 485
 stood for exoteric religion II 566-7
- Smyth, Charles Piazzi
 Astronomer Royal of Scotland I 317n
 Hebrew language divine I 316-17
 height of Grand Gallery II 466
 King’s Chamber & sarcophagus I 317n
 Mosaic origin of measures I 313
 pyramid figures I 314, 315
 Solomon’s temple I 115n
- Snails II 659
 intermediate hermaphroditism & II 167
 Sons of Light or Heavenly I 103
- Snake(s). *See also* Dragons, Nāgas, Serpents
 blind, atrophied eyes II 296n
 cosmic, -gods born of Kaśyapa II 382n
 great, of the Pueblos II 181n
 hole or initiation passages II 379-80
 initiate called I 408
 king-, or nāgas II 381
 Kneph, emblem I 353

- Nagpur city of II 346n
 Ophites revered a living II 386
 tortuous, of the Jews II 230
 Sochoniston. *See* Sanchoniathon
 Society of Antiquaries [*Archaeologia*] II 380
 Socrates
 believed in higher beings I 611
 daimon of II 419
 would not argue about Being I 4
 Socrates [Scholasticus]
 calls Eusebius forger I xxvi
 Sod, Sodalian (Heb)
 arcanum, mystery(ies) I 463; II 212n, 626
 calculations of II 395
 Mysteries of Baal, Adonis, Bacchus II 212
 mysteries of the 7 stars II 633
 Sodales
 members of priest colleges II 212n
 Moses chief of II 212
 of right-, left-hand paths II 211
 Söd-Ihoh, Mysteries of Ihoh II 212n
 Söd, *the Mysteries of Adonis*. *See* Dunlap, S. F.
 Söd, *The Son of the Man*. *See* Dunlap, S. F.
 Sogdiana (Sagdiani in text)
 Aryan Magi emigrate into II 356
 Soham (Skt), "he (is) I" I 78; II 465. *See also*
 A-hamsa, Hamsa-vāhana, Kalahaṅsa
Soirées de St. Petersbourg. *See* Maistre, J. de
 Sokhit. *See* Seket
 Sol (Lat) II 575. *See also* Sun
 Sol alter
 Śukra-Venus called II 31
 Solar. *See also* Solar System, Sun
 body & 7 rays I 525n
 dynasty, Moru [Maru] will restore I 378
 extinctions of, fires I 84, 552
 fire & the gandharvas I 523 &n
 life part of universal life I 591
 lunar &, beliefs of Christians I 388, 395
 lunar &, cycles II 620-1
 lunar &, deities I 362, 397; II 427
 lunar &, influences & "Wind" II 105
 mythos I 303-4
 vortex of Kepler I 623
 year interpreted by St Germain II 583
 Solar Boat
 Osiris & 7 rays enter II 141
 soul coeval & disappears w I 227
 Thoth, solar discus & II 529
 Solar Devas. *See also* Pitris (Solar)
 brought mind to humans I 181
 Solar Lhas (spirits) II 105, 109-10. *See also* Lhas
 Solar System(s) II 148. *See also* Manvantara,
 Pralaya
 anima mundi of II 672n
 becomes ocean at pralaya I 371
 birth of I 110-11, 289
 central & other suns in I 13; II 240
 cosmic evolution refers to II 68 &n
 cosmic monads progenitors of II 311
 critique of evolution of I 501-2
 dhyān-chohans limited to I 13; II 700-1 &n
 elements differ in planets of I 142-3
 enormous age of, (Laing) II 72
 fabricated by Kosmocraotes II 23
 failures born into new II 232-3n
 fire septenary in I 87
 formation out of nebular rings I 149-50n
 heart, brain, circulations of I 541
 Humboldt on other, like ours I 497n
 intelligences regulate laws of I 530-1
 invisible worlds of I 605-6
 is a monad I 21
 knowledge of previous I 369
 kosmos may refer to our I 199n
 lifetime of II 68 &n
 many planets in I 654n
 matter different outside I 601
 nebular theory of I 595-9
 other intellectual beings in I 133, 164
 pralaya of I 53
 rotations, revolutions in I 501
 science secure only within I 601
 Secret Doctrine deals mostly w our I 60
 seven conditions of matter in I 139; II 597n
 Sinnett's mistakes re I 163-5
 starts as nebula I 22
 sūkshma form of I 138
 Sun-fluids impart motion to I 529
 Sun heart of I 540-2
 vital principle of I 530-1; II 311n
 young, old, dead planets in II 251
Soleil, Le. *See* Secchi, Father P. A.
 Solids, liquids, gases & I 526; II 136-7n
 "Solids, Liquids, and Gases." *See* Williams,
 M. M.
 Soliman's Ring. *See also* Suliman
 brings one to fountain of life II 398
 Solinus, Gaius Julius ("Polyhistor")
 — [*Collectanea rerum memorabilium*]
 Hyperboreans sow, reap in one day II 773
 Solomon, King. *See also* Temple of Solomon
 biblical, fr Persia II 396n
 on circuits of the spirit II 553
 did not recognize Moses or Law II 541
 left pillar in temple of II 461

- never really existed II 314
 Seal of I 118; II 591
 seventy-two of, (Herbelot) II 396
- Solon**
 Atlantis story & II 221, 371, 395, 436, 743
 &n, 781, 786
 Egyptian dynasties related to I 266
 giant intellect II 217
 knew power of names II 767
 one of Grecian 7 sages II 743n
- Solstice(s) I 363, 639; II 533, 546, 576. See also**
 Equinox
 Northern & Southern in *Gītā* passage I 86
 symbols of living verity I 639
- Solus (Lat). See also Sun**
 later became Sol, the Sun II 575
- Solvent**
 hydrogen & occult II 112-13
 motion, the alchemical I 258
 universal I 260
- Soma (Skt) Moon. See also Deus Lunus, Moon,**
 Soma Juice
 born fr churning of the Ocean I 398
 Brihaspati, Tāra, Budha & I 228n; II 45 &n,
 138, 456, 498-500
 as Earth's calf or Moon I 398
 embodies Trimūrti power I 398
 fish, sin, & I 238
 fourth race & globe under II 29, 44-5
 fruit of Tree of Knowledge II 499n
 gandharva force of I 523n
 generative, creative god II 466
 illegitimate father of Budha I 288n
 Indra & his, drinking II 378
 King, masculine Moon I 386, 395
 lunar god I 392, 396-8; II 23, 29, 139n, 386,
 495
 makes alliance in solar portion II 496
 moon-plant I 210, 523n; II 45n, 101n, 378,
 384n, 498-9, 590
 occult potency of Moon I 396
 our globe under II 29
 parent of esoteric wisdom II 500
 rays of, mature Mārishā II 175
 regent of visible Moon II 45
 second race & II 175-6
 sidereal Don Juan I 228n
 Sin &, parents of Earth II 23
 sons of, not immortal II 44
 War in Heaven story & II 45
- Soma Juice**
 Akta anointed w II 101n
 fr *Asclepias acida* II 498-9
 experiences of drinker of II 499n
 of Moon-plant I 210
 real, & the reborn initiate II 499
Rig-Veda, Purānas on II 378
 sacred II 45n
- Soma-Loka (Skt) region of the Moon II 44**
- Somapa Pitris (Skt)**
 worshipped by Trisuparna Brahmans II 590
 "Some few whose lamps . . ." See Dryden, J.
 "Some Things the Aryans Knew." See
 Brahmachāri Bawa
- Somniis, De. See Philo Judaeus**
- Son**
 above is kosmos, below is mankind I 60
 becomes own father & mother I 398
 Father &, equivalents of II 492
 Father &, meaning of II 231n
 fatherless, & immaculate Mother I 256
 Father, Mother, & I 40
 Heavenly Man is Logos or II 236n
 kosmos is, w Plato I 348
 Logos or, various names of II 703-4n
 of Mahat II 103
 mother's husband I 614
 one w the Father II 113
 only begotten, is Brahmā I 349
 right side of triangle I 614
 seventh, of a seventh II 213
 by whom God made worlds II 703
- Sonata of Beethoven**
 cannot play itself II 348
- Son of Kriyāśakti. See also Sons of Will & Yoga**
 Mundane Tree compared w I 211
- Son of Righteousness I 656**
- Son of the Morning. See Lucifer**
- Son(s) of the Serpent, Dragon**
 hierophants of Egy & Bab II 378-80, 530
 sheds old skin, has new body II 380
- Son(s) of Wisdom II 52**
 Atlantean survivors led by II 428
 became Sons of Darkness II 272
 becoming a, described II 380
 Chinese teachers, adepts I 271n
 deferred incarnation II 161, 228, 286
 dragon mystic name for II 280n
 entered those who were ready II 167, 185,
 286
 failed karmic duty II 185
 first mind-born sons II 204
 give rise to adepts II 167
 incarnated in Aryan ancestors II 318
 incarnated in early buddhas II 423
 incarnated in Sons of Will II 199
 legendary names for II 269-70
 mānasa or II 171

- produced Sons of Ad I 207
 seed of iniquity carried by some II 228
 serpent of *Genesis* & II 236
 sin of mindless & II 185, 191, 228
 some, refuse to create II 191
 Sons of Night II 161
 warned re forbidden fruit II 267
 will enlighten humanity II 167-8
 Son of Yered (Jared) or Enoch II 532
 Sons of Ad. *See also* Sons of the Fire Mist
 produced by kriyāsakti I 207
 Sons of Atri, barhishads reborn as II 89
 Sons of Brahmā I 88-9, 116, 236, 413, 436,
 457n, 521, 571; II 44, 78, 82, 89, 91-3, 121,
 132, 161, 173, 176 &n, 249, 253, 284, 374,
 382n, 548, 613n, 624-5 &n, 775n. *See also*
 Asuras, Dhyānis
 kumāras or, refused to create I 236
 were sons of Vāśishtha II 146n
 Sons of Cycles, Cyclopes I 208n
 Sons of Darkness
 asuras called II 487-8
 human failures became II 272
 Sons of Dark Wisdom
 archangels or II 248
 Atlantean adept sorcerers II 495
 “fallen,” pure, divine II 248
 Sons of God. *See also* Asuras, Bnēi Elohim,
 Elohim
 Aryan adepts II 495
 assist Christian creator I 440
 Bamian statues depict II 224
 became fallen angels I 412
 brahmaputras or I 209
 could live in water, fire, air II 220
 destroyed sorcerers II 772
 as dragons, serpents II 274
 fallen angels in *Genesis* II 61, 229, 284
 founded civilizations I 208 &n
 four, of Egyptians II 213
 hierophants of King’s Chamber II 470
 history begins w, marrying II 284
 immaculate virgin legends fr I 61
 initiated Brahmans descend fr I 209
 instructed hierophants II 221
 lower, had sexual connection II 375
 not punished in *Genesis* II 491
 prototype of Enoch’s angels I 523n
 of Sacred Island II 221, 495
 Satan as one of II 378, 489
 seventh race will be II 483
 Sons of Light are II 489
 taught arts, sciences I 208 &n; II 572
 Titans progeny of II 501
 various, described II 374-6
 Vedas on II 605
 War of, & Sons of Darkness II 495, 500
 Wondrous Being guided I 208
 Sons of Jacob
 allegory of black & white II 211-12
 story of, & 5th race II 428-9
 Sons of Joseph, Afghan tribe called II 200n
 Sons of Kriśāśva
 gods of legendary weapons II 629
 Sons of Kriyāsakti I 211
 Sons of Light. *See also* Ahriman, Asuras,
 Elohim
 are Sons of Darkness II 489
 battled Sons of Night II 772
 described I 481
 formless fathers of dhyānis I 572
 root of spiritual man I 106
 self-generated in infinite ocean I 481
 seven, & sacred planets I 575
 seven, born fr conscious life I 572
 śishtas of 7th root-race II 531
 those who conquered joined II 272
 Sons of Manasseh, Afghan tribe II 200n
 Sons of Marīchi
 agnishvātas reborn as II 89
 Sons of Necessity, universes I 43
 Sons of Night II 161, 772
 Sons of Passive Yoga
 Daksha’s will-born progeny II 275
 early 3rd root-race I 207; II 165, 275
 Sons of Rebellion (Egypt)
 dragons, serpents were II 386
 Sons of the Dragon
 hierophants II 379, 380, 530
 Sons of the Fire, Fire-Mist I 86-7
 Chinese teachers, adepts I 271n
 did not fall into sin II 319
 first to evolve fr fire I 87
 not fiery serpents II 212
 Sons of Ad or I 207
 Sons of the Flame of Wisdom
 saviors, agnishvātas II 411
 Sons of the Shadow. *See also* Black Magic
 war w Sons of God II 500
 “Sons of the Sorceress” (*Isaiab*)
 phallic practices of II 588
 Sons of the Sun, war w Sons of Night II 772
 Sons of Twilight
 pitris II 91, 120-1, 138, 163
 Sons of Will & Yoga II 163, 771
 adepts &, 7th race II 275
 ancestors of arhats, mahātmās II 173
 body gnawed at by time I 211

- born before separation of sexes II 181
 created by kriyāśakti II 172, 181, 228
 did not fall into sin II 319
 divided into sexes I 209
 early 3rd root-race II 181
 first to have mind II 199
 four sacrificed themselves II 281-2 & n
 pitar were called II 394n
 remained apart fr mankind I 207
 remnants of, & inland sea II 220
 roots of, & Mundane Tree I 211
 seed of future saviors II 173
 Sons of Wisdom incarnated in II 199
 third race created II 173
 warred w Atlanteans II 227n
- Sons of Yoga** II 109
 first race called II 198
 forms created by fathers II 115
 seven stages of evolution of II 117
 zodiacal calculations fr II 436n
- Sōpatros (Sopater of Apamea)**
 unchained the winds I 469
- Sophia (Gnos) Wisdom**
 ākāśa or I 197
 Mother, Holy Ghost I 72n, 197, 618; II 512
 serpent symbol of II 386
 Seven Sons of I 434; II 210n
 universal soul or I 353
 Venus & II 512, 540
- Sophia-Achamoth (Gnos)**
 Aditi is II 43
 daughter of Sophia, wisdom I 197, 449
 Divine Mother (King) II 570n
 lower astral light or ether I 197
 mother of Ialdabaoth (demiurge) I 197 & n,
 449; II 243
 rescued fr chaos by Christos I 132n
 spiritual principle of 1st couple fr II 215
- Sophocles** II 674
- Sorcerer(s, y).** *See also* Black Magic, Dugpa
 African, & Irish stones II 343-4
 astrology & II 179
 Asuramaya a II 67, 70
 Atlantean II 93n, 224, 272n, 286, 371, 762
 Atlantean, destroyed II 93-4n, 147, 350, 493,
 495, 636, 772
 Atlantean, memory of, lingers II 503
 Cain, Ham &, (Roman Church) II 391
 died after passing the Word I 404
 Easter Island statues of II 224
 followed beginning of Christianity I xl
 giant races of II 285
 holy, survived II 350
Institutes of Justinian & I 469
- Jews acquainted w I 230
 Lords of the Dark Face or II 427
 Moon friend of I 156
 Mysteries deteriorate into II 281
 reverse 5-pointed star symbol of I 5
 reverse side of Magic II 179
 Roman Catholic legends of II 272
 serpent or II 26
 seventh son of 7th son is II 213
 sex during some lunar phases is I 228-9n
 Sons of God victorious over II 224n
 war betw initiates & I 419; II 384, 492-5
- Soret**, estimates Sun's heat I 484n
- Soshiosh.** *See* Saoshyant
- Sothiac Cycles (Egy)**
 five, observed in Egypt I 435
- Soul(s).** *See also* Animal, Human Soul
 animates every atom I 51, 567
 ascends fr lowest to highest I 17
 atom, genius, angel or I 569
 blending w spirit II 639n
 butterfly symbol of, (Gk) I 74
 cell, evolves into human, (Haeckel) II 670
 Christian view of I 106, 182-3, 570; II 302-3
 cosmic, or astral light II 113
 could die while body lives I 234 & n
 descends first as astral mold II 728
 descent of spirit into I 113n, 226n
 distinct fr spirit I 568-9
 divine, or buddhi I 216
 divine, Prometheus aspires to II 419
 divine, remembers all past II 424
 divine, symb by water, Moon II 113
 "Doctrine" of Buddha I xxi
 each, born fr boundless light I 577
 evolution of, (Stobaeus) II 137-8
 faculties fr planets (Plato) II 604
 human, & earth, water II 43n
 human, symb by wind, air II 113
 identity of all, w oversoul I 17
 influence on evolution II 728
 intracosmic, no beginning or end I 3
 is number four II 575
 journey of, & moksha I 132
 Kantian, & prakriti I 602
 latent in monad II 150
 Luciferian, Lucianist views on II 239n
 mahātma a purified, I 46n
 matter, spirit, life, & I 49
 māyavic vehicle of, -mind I 624n
 monads are atomic I 619, 629
 Odin gives man, & life II 97
 Paul on man's (Adam's) II 513
 physical intellect & I 225

- pineal gland seat of, (Descartes) II 298
 Plato's definition of II 88
 psyche or I 194
 purified in Amenti, reborn I 365
 scintillas & I 619
 separation of, fr body I 234-5 & n
 spirit &, or Father & Son II 231n
 spiritual, or anima mundi II 573
 struggle betw spirit & II 377
 thread-, or sūtrātman I 17n, 610n
 -voice II 424
 whirling, or atoms I 568
 will pass into new bodies II 760
 of the World (Plato) I 338, 343
 Soulless Men I 234-5 & n
 Soul of the World. *See also* World Soul
 ākāśa, divine astral light or I 140
 Alaya or I 48, 49
 born of purusha & matter I 365, 461
 female, or "Great Deep" I 353
 primordial substance, chaos, & I 338, 343
 various names for I 365
Soul of Things, The. See Denton, Prof & Mrs
 Sound(s). *See also* Communication, Lan-
 guages, Logos, Voice, Word
 ākāśa & Ether cause of I 296n
 ākāśa & touch, color & I 205, 372
 ākāśa the Mother-Father of II 400n
Anugītā on I 534-6
 apex of ladder of life I 539
 atoms called, in occultism I 633
 bell-, in space I 557
 bhūtādi devours, in pralaya I 372
 collective Demiurgos or I 372
 commanding forces by, & color I 514n
 described, explained I 554-5
 disturbs atomic equilibrium I 565
 effect of equal, waves meeting II 489
 ether produced, [VP] I 587
 Fohat & I 139, 145
 Gandharva & causes of I 523n
 Keely's occult ideas on I 564-5
 language of 2nd race II 198
 noumenal & phenomenal I 145-6
 occult power of I 93-5, 464, 534-7, 555,
 564-5
 odor &, real substance I 564
 opens door betw mortals & immortals I 464
 related to elements & senses I 307; II 107
 rhythm &, related to elements I 307
 Second Logos or II 563
 septenary law governs II 613, 622, 627, 628
 seven II 613
 speech &, ether of space II 107
 subjective or sensational I 633
 Tyndall has traced physical I 633
 ultimate causes of I 514-17
 Vāch magic potency of I 137
 in *Vishnu Purāna* I 521
 "Source of Heat in the Sun." *See* Hunt, R.
Source of Measures. See Skinner, J. Ralston
 South (direction)
 red corn depicts, (Zuñi) II 629
 Yama guards the I 128
 South Africa
 arrowheads of Bushman of II 522
 mere fragment of Lemuria II 333
 Southall, Dr J. P., *Epoch of the Mammoth . . .*
 Paleolithic man came to Europe II 740n
 South America(n)
 beaches rose 100-1,300 ft II 787n
 bird-eating spider of II 440
 esoteric schools in I xxiii
 fossils linked w Europe, Africa II 791
 India &, connected once II 327
 man on cross carvings in I 322
 Southern Cross
 Alpha Draconis of Pyramid I 407
 three & 4 shown in I 321
 Southern Fish, & kali-yuga I 663
 South Pole
 abode of cosmic elementals II 274
 fohatic forces, ākāśa & I 204-5
 lethal influences fr II 400n
 nether pole, demons, hells II 404, 785
 passing of North Pole to II 360
 Pātāla associated w II 357
 Pit, Hell or II 274, 357, 785
 South Sea Islander(s) II 168, 421n
 Soyuti, on Seth, Enoch, pyramids II 361-2
 Sozura
 entirely unknown to science II 669, 745n
 Haeckel's mythical amphibian II 652, 656,
 745n
 Space. *See also* Duration, Motion
 abode of Ea, wisdom II 53
 Absolute transcends time & I 1-2n; II 158
 abstract, generator, female II 43
 all born in, & time must die II 549
 always part of larger increment I 87-8
 aspect of Be-ness I 14-15
 aspect of the Absolute I 43
 astral light (ākāśa) is II 511-12
 Bain on, & time I 251n
 body of limitless extent I 342
 boundless, infinite I 99, 113
 boundless, of divine Plenum I 148
 boundless void (science) I 587, 615

- Brahmā-Vishnu is infinite I 8n
 bright, son of dark I 71-2
 chaos is, (Aristotle) I 336n
 chaos or unmanifested Deity II 269
 chaos-theos-kosmos aspects of I 344
 chaos, void, Ain-sōph or I 109
 cosmic, or devamātri I 53 &n
 Crookes on I 550-1, 581n
 dimensionless in every sense I 55
 duration, matter, motion & I 55
 of East not understood in West I 496n
 eternal substance, boundless II 239n
 every point in, animated II 513
 female or chaos I 431; II 84
 filled w atoms (Leucippus) I 2, 64, 117
 first Mother, then Father-Mother I 18
 Fohat divides I 674
 force, matter &, (Pratt) I 615
 fullness & void I 8, 35
 good & evil progeny of, & time II 96
 gravity as force pervading I 511
 Hari as Brahmā sleeps in I 371-2
 incomprehensible deity I 35, 336n
 Kronos beyond, & time I 418
 Māqōm stands for II 612
 measurability of, absurd I 251
 Parabrahman infinite cosmic I 6
 perpetual motion & limitless I 2
 potential & abstract I 4
 Pratt on, & First Cause I 9n
 realm of divine knowledge II 502
 ruling intelligent powers in II 502
 six directions of I 116, 118
 spirit 1st differentiation in I 258
 there is no empty I 289, 527 &n
 thick w molecules I 150
 time &, forms of Deity II 382n
 unborn & undecaying II 487
 unknowable living entity I 615
 unknown container of all I 342
 vacuum betw celestial bodies (Newton) I 491
 whole finite kosmos called I 277
- Spagyrisation (alchemy) of matter II 592
- Spain, Spaniards
 dolmen of Antequera in II 752
 joined to Barbary once (Joly) II 751
 met savage chiefs II 744
 NW Africa once extension of II 8n, 740,
 751-2, 793
 rocking stones in II 342n, 793
- Spark(s)
 animate all kingdoms I 103, 246
 extinguished by bestiality II 318
 hangs fr the Flame I 238
- identical w devas, rishis II 85
 immortal, reflecting divine flame I 275
 individualities in lower spheres I 275
 monad a homogeneous I 571
 sacred, in man II 421n
 some sons projected a II 161, 286
 term for atoms I 108
 universes called, of eternity I 16
 will rebecome the Flame I 265
 worlds like I 99, 199, 246n; II 99, 704
- Sparśa (Skt) touch, in pralaya I 372
- Sparta, Castor's tomb shown at II 122n
- Speaking
 Ad-i name of 1st, race II 452
 animal, beast (automata) II 427-8
 stones II 341-2 &n
- Spear-holder. *See* Śaktidhara
- Specialization, Specialized
 gradual human, missing II 716
 man & lower genera exceptions to II 256
 man's skeleton not II 720-3
- Species
 all, change w every root-race II 697
 all, once hermaphrodite II 299
 continuance of, (Kabbala) II 457
 crop of, after physicalization II 736
 designers, builders & growth of II 732
 differentiation of II 737
 different rates of evolution for II 256
 gradual transformation of II 347-8
 growth & decline of II 733-4
 human, can breed together II 195
 interbreeding of II 184-5, 191, 201, 267, 287
 law of retardation on II 260 &n
 now stereotyped II 697
 progressive development of II 260
 relapse to ancestral types II 697
- Species Immateria
 Kepler's planetary forces I 479
- Specimens of the Hindu Theatre. See* Wilson, H.
- Spectroscope(ic)
 analysis of nebulae I 595-9
 Crookes q Maxwell on I 143n
 findings of, limited I 142, 543-4n
 no use beyond visible matter I 543n
 seven colors & II 627-8
 shows Sun's outer robes only I 528
- Spectrum, of the stars I 595-6, 598
- Speech I 464; II 563. *See also* Sound
 development of II 198-201
 Ilā goddess of, (Dowson) II 148
 inflectional in Atlantis II 199
 Logos both reason & II 199n
 māntrika śakti & I 293

- Mercury symbol of II 542
 noiseless, superior to noisy I 95
 not evolved fr animal sounds II 661-2
 origin of, & occult properties I 93-4
 Sarasvatī goddess of I 95
 third race, monosyllabic II 198-9
 Vāch goddess of I 137
- Spencer, Herbert II 671
 agnostic I 19n
 on environment & unity of types II 736-7
 evolution of chemical atoms I 622
 internal & external relations I 293
 John Fiske's master II 787
 monism & I 124-5n
 more dangerous than Büchner I 528n
 pale copyist I 96n
 positivist II 156n
 will-o-the-wisps of II 451
- *First Principles*
 First Cause I 14-15 &n
 matter affected by motion I 12n
 motion I 496
 unknowable of I 19n, 54n, 281, 327 &n, 675
- “Nebular Hypothesis”
 implies a First Cause I 600 &n
- *Principles of Biology*
 evolution fr a preexisting being II 348-9
 worthlessness of Darwinism II 730
- *Principles of Psychology*
 evolution as a dream II 490n
 ideas vs absolute thought II 490
- Spencer, Johann (Joannes)
 — *De Legibus Hebraeorum*
 Abarbinel on Nabatheans II 455-6
 Azaz(y)el sent to Mt Hermon II 409
 derives Azazel fr *Ajal*, *El* II 376
- Spenta Armaiti (Zor) Spirit of Earth
 Ahura Mazdā father of II 385
 helped Yima enlarge Earth II 609-10
- Speucippus, followed in Plato's steps II 555
- Sphere(s). *See also* Globes, Planets, Stars
 “above, higher,” & invisible I 605
 Ain-sōph a boundless I 429
 astral rulers of, create monads I 577
 of being numberless II 33
 beings of other, live in & thru us I 605
 builders, watchers of the seven I 53
 chain of, beyond Earth II 701
 Earth contains 6 other II 111
 egg symbol of our I 65, 89, 359
 eighth I 156, 163, 227n
 emblem of infinity & eternity I 65
 every, called dragon's head II 505
 of expectation II 57 &n
- gyratory movement of, & atoms I 117
 human prototype in, spiritual I 235n
 Lords of, now rebellious angels I 577
 music of the I 167, 432-3, 445-6; II 601-2
 seven, in Hindu scriptures I 112
 even, of action II 621n
 “Wheels” gradually become I 116-17
- Sphericity
 of Earth among ancients I 40n, 117 &n, 441
 primordial form of everything I 65
- Spheroidal Form
 drop assumes, I 97-8n
- Sphinx(es) I 643
 Aeschylus, Shakespeare were II 419
 narthex must be wrenched fr II 518
 recalls androgynous race II 124
 riddle of the II 403, 516-17, 540
 Simorgh or II 618
- Sphinx* (magazine)
 Lambert diagram, 7 principles fr II 633
- Sphinxiad*. *See* Mackey, S. A.
- Spider, bird-eating, disbelieved II 440
- Spiller, Philipp, *Der Welthaether* . . .
 incorporeal matter of I 493n, 508
- Spinal Cord
 sexual action connected w II 296
- Spinoza, Baruch
 Leibniz & I 628-30
 opposed Descartes' ideas I 629
 subjective pantheist I 629
- *Chief Works of: Letters*
 face of universe ever the same II 1
- Spiral
 lines traced by Fohat I 118-19
 motion, cycles, ogdoad & II 580
- Spirit. *See also* Body, Purusha, Soul
 ākāśa is ideation or I 326
 all things originate in II 190
 astral is vehicle of I 624n
 Bacchus or II 458
 blind without matter II 123n
 breath of life confused w I 225-6
 chief, of 7 planetary genii II 22-3
 cosmic ideation or I 16; II 24
 directs the elements in ether I 343
 disembodied, or future man I 277
 divine, & divine substance one I 337n
 divine, symb by Sun, fire II 113
 divorced fr matter is chaos I 640
 evolution of, into matter I 550-1
 evolves forms out of aether I 332
 fecundates germ in space II 84
 female, evil w Nazarenes I 194n
 fire, male or, & water I 341

- first differentiation fr THAT I 35, 258
 first human principle, not seventh I 153n
 force, matter & I 341
 higher, or male astral light I 196
 history realization of, (Hegel) I 640-1
 is & is not (*Manu*) I 447
 latent in matter II 42
 lipika separate pure, fr matter I 130
 Logos is II 25
 of love (Ragon) II 576
 manas link betw matter & II 98
 man's, sole mediator I 280
 matter & I 327-8
 matter &, aspects of Parabrahman I 15, 51
 matter &, inseparable, interdependent
 I 247, 416
 matter &, latent in chaos I 64
 matter &, māyā I 633
 matter &, psyche & nous II 134n
 matter &, reconciled I 623
 matter &, struggle of II 64
 matter &, 2 poles same subst I 247, 542
 matter is, & vice versa I 179, 633
 nature &, illusory universe II 36
 Noah is, vivifying matter II 145
 no name, species or body I 373
 one w paramātman I 265
 permeates every atom I 338, 449, 567-9
 plunges into matter, redeemed II 88
 the, Principle I 5
 pure, lost in absolute Non-Being I 481
 root-matter or I 543
 Śankara on not-spirit & I 573
 soul &, or Son & Father II 231n
 soul distinct fr I 568-9
 soul united w, is monad I 119
 struggle w soul & II 377
 supreme, alone remains I 373
 swan & good symbols of I 357-8
 swastika, matter & II 99
 three hypostases of I 18-19
 unconscious purposiveness of I 328
Viṣṇu Purāna on I 284
 wind, air &, synonymous I 342
 worshiped by 4th race I 327
 Spirit-Guardian, of our globe II 22
Spirit History of Man. See Dunlap, S. F.
Spiritism, Der. See Hartmann, K. R. E. von
 Spiritistic Revelations
 about Moon, stars, planets II 701
 Spirit-Kings, ruled Atlantis II 222
 Spirit-Matter
 evolution of, or cosmogony I 277
 infinite depth of I 628
 Second Logos, life, or I 16
 symb as white pt in darkness I 327-8
 Spirit of God
 aetherial winds are, (Müller) I 365
 Ain-sōph, Parabrahm II 128
 breathes over chaos II 505
 lived in sea of space (Bab) II 477
 spiratus or, (Ragon) II 576
 Spirit of the Sands (Jap) I 217
 "Spirit of the Supreme Spirit"
 Prithivī greets Vishnu as I 18
 Spirits (angels, elementals, etc)
 animated man of clay II 273
 broke thru circles of fire II 275n
 degradation of II 275n
 described II 370n
 drawing down powers of II 455n
 Egregores or, of energy & action I 259n
 elementals guided by high planetary I 278
 elementaries or nirmānankāyas I 233n
 elementary I 234n, 620; II 632
 of elements & divinations I 395
 of elements of primary creation I 218n
 evil, at war w gods II 232
 Fall of the I 192-8
 Gobi desert protected by II 372
 of heaven & then of Earth II 248
 hosts of, surround man II 370 &n
 incorporeal beings II 87
 of light & darkness II 162, 512
 materialization of II 737
 of mediums not higher principles I 233n
 must attain self-consciousness I 193
 nature, or elementals I 221, 461; II 102
 personating, or demions (dimyōn, Heb)
 II 508-9
 planetary I 128, 278, 602; II 22-3, 29, 318n
 science, spiritualism on I 276
 seven divine & 6 lower orders of I 133
 seven invisible II 488
 seven planetary, (rishis) II 318n
 three, explained (Ragon) II 576
 were or will be men I 277; II 370n
 Spirits of the Earth II 23, 109-10
 clothed the shadows I 224-5; II 110
 lowest dhyanis were I 224
 Spirits of Heaven then became II 248
 Spirits of the Elements. See Yazatas
 Spirits of the Face
 seven, all in Jehovah's image I 197-8
 seven, or builders I 128
 Spirits of the Presence (Christian)
 Egyptian counterparts of I 312

- Spirits of the Stars (Christian)
suspiciously like gods I 123n
- Spiritual
civilization & the II 319
fire of agnishvātas II 79
higher pitris man's, parents II 171
iniquity & loss of, 3rd eye II 302
intellectual has replaced II 300
intelligences must pass thru human stage
I 106
involution & evolution II 348
key to symbolism highest I 363
lives are a māyā (Buddhism) I 635
man in Purānas II 254
oldest subraces at, apex II 301
rock that followed Israel II 341
senses barrier to, development II 296
sight, pineal organ of II 299
- Spiritual Ego(s). *See also* Egos, Higher Self, Self
drawn to rebirth by lower selves II 109
experiences of, in initiation II 558
higher self II 230
man's, dwells in unseen worlds I 234n
one w Viśvakarma II 559
reemerge w mother-source I 237
- Spiritual Fire
hydrogen is, in alchemy II 105-6
makes man divine, perfect II 105
man's higher self II 109
noumenon of "Three in One" II 113
- Spiritualist(s, ism)
believe in spirits of dead I 287
Butlerof defended I 520
facts of, & man's origin II 86-7
ignorant of matter I 276
limitations of I 288
materializations of II 86, 87
Pember on II 229n
phenomena will be recognized II 156n
possessing entities of I 233 &n
regard kriyāśakti as phenomenal II 652
Wallace, Crookes, Zöllner & I 520
- Spirituality
ascending arc & II 110
cycles of I 175-7, 620; II 300-1, 446
intellect &, discussed II 167
- Spiritual Monad
of early man II 154
needs 4th & 5th principles II 79, 242
- Spiritual Soul
buddhi (in man) I 157 &n; II 596
universal ideation (cosmic) II 596
- Spiritus (Lat) breath, wind I 226n
begets 7 evil spirits I 195-6, 217, 248
elementorum, spirit of elements I 395
female astral light I 196
flamma, sulphur & II 113
ventus (Lat, wind) &, synonymous I 342
- Spiritus Vitae, Spiritus Mundi (Lat)
former originates in the latter I 532
- Spitzbergen II 398, 677
continent fr, to Dover II 324, 326
Nova[ya] Zemlya & II 398
part of pre-Lemurian continent II 775
second race continent & II 401-2
- Spleen, little understood II 296
- Spoëren, estimates Sun's heat I 484n
- Spontaneous Generation II 189, 718-19
esoteric philosophy teaches II 150-1, 157-8,
286, 719
existed in nature II 116
Haeckel on II 164n
- Spores, reproduction by II 167, 171n, 659
- Sport, creation of world a II 53, 126
[Sprenger, Jacob, *Malleus Maleficarum*]
on Hoppe & Stadlein I 469
- Spring
equinox & origin of zodiac II 435
eternal II 135, 201, 356, 400, 738 &n
eternal, of 3rd race II 135, 201, 356, 777 &n
seven symbol of, & summer II 583
- Spring, Professor
q by Littré on human bones II 739
- Square(ing) II 573-5
within circle I 99
circle & initiation II 450
formless I 98-9
four is Tetraktys or Sacred I 89n
four sacred powers or I 134n
Gnostic gnosis rested on II 573
Hindus know how to, circle II 544
Macroprosopus is perfect II 626
Parker's premises on I 315-16
second figure in nature II 594
triangle & II 24, 36, 596
- Śraddhā (Skt) faith
Kāma son of Dharmā & II 176
- Śramaṇa (Skt) religious ascetic
Akbar & the I xxivn
- Sravah (Pers)
seven bright, or Amshaspends II 516
spirits of manifested powers II 385
- Śrī (Skt)
is Lakshmi, Sarasvati II 76n
Moon, water & II 77
rising fr waters (Williams) I 380

- wife of Nārāyana, Śiva II 76n
- Srī Antara (yantra) (Skt)
double triangle or I 118-19
- Śrīdhara (Skt) commentator
on hiranyagarbha I 406
Ulūpī daughter of Nāga king II 214 &n
- Śrīnga-giri (Skt)
monastery of Smārta-Brahmans I 272
- Sṛip (Skt) to creep
sarpa or serpent fr II 182n
- Śrī-Yantra (Skt), double triangle or I 118
- Srotāpanna, Srotāpatti (Skt)
degree of initiation I 206
- Śruti (Skt), revealed knowledge I 269
- Ssabier und der Ssabismus, Die. See*
Chwolsohn, D. A.
- St. *See* Saint
- Stadlein, magic arts of Hopppo & I 469
- Stained Glass, tints of II 430
- Stallo, John B., *Concepts & Theories* . . .
actio in distans I 487-8
antagonism betw sci & metaphysics I 485n
contradictions in science I 482-3, 485, 487-9
critique of vortical theory I 488-9
defines Avogadro's Law I 512n
disagrees w Spiller I 493n, 507-8
errors of ontology I 544
ether discussed I 486-7, 488n
force & mass I 510-11
force an independent entity I 512
gravitation & ether I 490-1
on idealism I 556n
Kepler on the Sun I 493
mistaken re matter & force I 510
physics & metaphysics I 544
- Stanley, Thomas, *History of Philosophy* [ch IX,
Pythagoras]
quaternary is female & infernal II 600-1
- Stanzas (of Dzyan). See also Book of Dzyan*
- VOLUME I:
First I 20-1, 27, 35-52
Second I 21, 28, 53-61
Third I 21, 28-30, 62-85
Fourth I 21-2, 30-1, 86-105
Fifth I 22, 31-2, 106-35
Sixth I 22, 32-3, 136-52, 191-212
Seventh I 22, 33-4, 213-68
- VOLUME II:
First II 15, 23-51
Second II 15-16, 52-74
Third II 16, 75-85
Fourth II 17, 86-108
Fifth II 17-18, 109-30
Sixth II 18, 131-60
- Seventh II 18-19, 161-79
Eighth II 19, 180-90
Ninth II 20, 191-226
Tenth II 20, 227-315
Eleventh II 20-1, 316-50
Twelfth II 21, 351-436
- anthropogenesis II 15-21
cannot be verified by scholars I xxii, xxxvii
conflict w modern science I 478
cosmic evolution I 27-34
cosmogony only of our planetary system I 13
described I 13, 20-4; II 1, 22n, 23
elucidation requires proofs II 354
Fohat & world germs (VI) I 672
gap betw 7th & 51st I 478
less mythical than Purāns II 23
portions only given I 23; II 15n
sequence of, & Commentaries II 12
speak for themselves II 56
- Star(s). *See also* Five-, Six-pointed Star; Great
Bear; Pleiades
abodes of archangels II 455n
acting & living bodies (Aristotle) I 493
become suns, planets I 206
of Bethlehem II 619
Church made devils of I 331
condensation of a nebula I 595-6
distances betw, incalculable II 708
dragon's head, called II 505
each man has his I 572-3
each pyramid consecrated to a II 362
each world has a parent II 33
elements of, may not be Earth's I 583, 589
evolve fr ethereal substance I 590
five-pointed I 5, 219; II 464, 576 &n
Flammurian believed, inhabited II 45
genii of I 294
goddess of the seven II 547
history written in the II 438
humanity &, bound together II 352
influence on man I 532
informing spirits of I 128
inhabited II 701-3
intelligences rule the II 352
Kant's view of I 601-2
of Magi in Pisces I 654
manifesting incessantly I 16
materials of, differ I 589
motionless, in motion, self-moving I 500,
670
nebulous (Hindu astronomy) II 253
NT Epistles, not known as worlds in II 704
occult influence of I 647
our destiny written in the I 639

- Pantomorphos prince of I 672
of salvation I 471
seven, of Great Bear (Rishis) I 407; II 318n
seven, of *Revelation* II 355, 633
Seven Sons of Light called I 572
six-pointed I 215, 224, 375; II 533, 594
-stuff or curds I 69, 673; II 321
that have disappeared II 486n
triple force in, (Brahe) I 493
- Star, Ely (pseudonym of Eugène Jacob)
— *Mystères de l'horoscope*
influence of planets, signs I 79
rationale of horoscopy I 105
- Star Angels I 574n
- Starkad, Starkadr (Norse)
depicted carrying runes II 346n
- Star of Bethlehem
“confirmed” by Dr Sepp II 619
- Star-Yazatas (Zoroastrian)
angels of stars are II 358
- Statesmen (Politicus)*. See Plato
- Statius, P. Papinius, *Silvae*
harp & trident II 390n
- Statue(s). See also Bamian, Easter Island
Babylonian, of green diorite II 692
black & white stone, (Egy) II 360
four-armed, 3-eyed II 294-5 & n
Lemuro-Atlanteans built huge II 316
Mahadeva destroying Tripurāsura II 591
of Sulimans (Pers) II 396
340+, of Egyptian kings II 369, 750
200 ft Buddha in S India II 224 & n
- Statue of Liberty
compared w Bamian Statues II 338 & n
- Stauridium (a polyp)
sex evolved fr hermaphrodite II 177-8
- Stauros Cross & Gnostic Christ II 587
- Steenstrup, Johann, on flints II 752n
- Stella del Mare (Lat)
Venus, “Star of the Sea” I 392
- Stella Matutina (Lat) morning star
Hathor called I 400
- Stella nova* . . . , *De*. See Kepler, J.
- Stellars, 7 (planets) I 195
- Stellar Spirits I 449
genii of 7 planets, globes I 198
- Stellar Systems, run down? [entropy] I 149
- Sterile, Sterility
between animals & men imposed II 192
differentiation &, (Romanes) II 647
karma, cyclic law & II 196, 780
lunar phases & I 229n
nature makes certain unions II 195-6
among women of old races II 779-80
- Sterling, J. H. See Stirling
- Steropē (Gk, Asterope in tx)
daughter of Atlas II 768
- Stevenson, Robert Louis
Dr. Jekyll and Mr. Hyde I 416; II 317n
- Stewart, Prof B. & Tait, P. G.
theosophists respect II 651
— *The Unseen Universe*
fr ether have come all things I 462
matter is passive I 485n
- Stewart, Dugald, denied Skt as a lang II 442
- Sthāvāra (Skt) standing still
contrasted w jangama, moving I 454
- Sthūla (Skt) gross, material
differentiated condition I 522
- Sthūla-Śarīra (Skt) physical body II 242
of ākāśa II 615
of ākāśa, manas & I 619
charts w I 153n, 157, 242; II 596
corresponds w globe 4, Earth I 153
corresponds w Mt Ararat & Earth II 596
external body I 222
molded over linga-śarīra II 593
not grossest principle I 260
visible kosmos is the I 598
- Sthūlopādhi (Skt), basis of principle I 157
- Stirling, J. H., *As Regards Protoplasm*
believed in vital principle I 634
points up Huxley's admissions I 637n
- Stobaeus, *Eclogae*
evolution of souls II 137-8
τίμιον (timion) honored one II 555
— *Florilegium*
idea of God I 286
- Stockwell, John N. & Croll, Dr James
— “Secular Variations . . .” in
Smithsonian Reports
deluges, glacial periods II 141, 144
- Stoic(s) I 76-7
catastrophes of 2 kinds II 784
knew 3 phases of Hecate I 395
- Στοιχεῖα (stoicheia, Gk) elements
Aristotle's principles I 123
elements of Plato, Aristotle I 461
terāphīm positioned by I 394
- Στοιχειοματιχοί (stoicheiōmatikoi, Gk)
diviners (astrologers) I 394
- Stone(s). See also Baetyl, Dolmen, Rocking
Argonaut, described II 345
in ark phallic JHVH II 473
becomes plant I 107, 197, 246; II 186, 188,
258, 590
betyles (baetyl) II 342
circle at Malabar II 347

- circle of Galilee II 755
 consciousness in I 274
 cup-like markings on II 346n
 Dracontia as rocking II 346-7
 equipoise of ancient II 343-4
 hinging, of Salisbury Plain II 343
 huge, universally distributed II 752-4
 incandescent celestial I 440
 Irish circular, fr Africa II 343
 Lemurian cities of, & lava II 317
 life energy dormant in II 673n
 magic, moving, speaking II 341-2, 342n
 men are lively, (*1 Peter*) II 627
 Mona, described II 345
 moved by will II 342n
 particles of, constantly moving I 507-8n
 plants born fr bosom of II 594
 in profound lethargy I 626n
 rocking, Atlantean relics II 343, 347
 science of, fr Atlantis II 426
 w sculptured symbols II 790
 w 7 eyes explained II 626-7
 soft, that hardened II 52, 593-4
 twelve, "mysteries of the elements" I 395
 twelve precious I 649
 virtues of precious II 426
- Stone Age Man
 larger brain capacity than modern II 168n
 Miocene civilization upsets II 786n
 no, in Egypt II 786n
 writing unknown to, (Evans) II 442
- Stonehenge II 70, 752
 called dance of the giants II 342
 form of Dendera planisphere II 344
 giants & II 341
 gods of, like Delphi, Babylon II 379
 pre-Druidic symbolic record II 754
 relic of last Atlanteans II 343
 stones of, fr Ireland II 344
 traveling initiates built II 750, 754
- Stonehenge*. See Petrie, Flinders
- Stone of the Ordeal II 342n
- Storm(s)
 genii & I 294
 -gods or maruts II 498, 613
 -Hammer or Mjölfnir II 99
- Stotra (Skt) prayers I 421
- Strabo, *Geography* II 390n, 781
 Egypt covered by sea II 368
 Euxine overflowed Samothrace II 4-5 &n
 Samothrace rites on Brittannia II 760
- Strachoff, N. N., *Fundamental Conceptions*
 spirit clothes itself in matter II 654
- Straits of Dover
 continent fr, to Spitzbergen II 324, 326
 Stratification, in 4th round II 715n
 Stratton, Dr, cycles in human pulse II 623n
 Straws, divining, of Confucius I 356, 441
 Strides, Steps
 Fohat takes 5, explained I 122
 Vishnu, Fohat take three I 112-13 &n, 122;
 II 38, 622n
- Strobic Circles II 589
- Stromata*. See Clement of Alexandria
- Struggle
 betw inner man & man of flesh II 269n, 272
 betw Sons of God & Darkness II 495
 there is no merit without II 95
- Struggle for Life, Existence I 154
 birds in, turned on reptiles II 254
 in cosmic evolution I 201-3
 natural selection & II 299n, 648
 de Quatrefages accepted II 662
- Sub-astral Sphere of Action II 117, 621n
- Subba Row, Tallapragada
 — "Brahmanism on the Sevenfold . . ."
 dual meaning of Vedas I 270n
 primary prakriti is ākāṣa I 256
 — "Constitution of the Microcosm"
 sevenfold man & logos II 635-6
 — "Idyll of the White Lotus" (review)
 seven classes of adepts I 574
 — *Notes on the Bhagavad Gita* I 15n
 Crookes's birth of elements I 620-1
 daiviprakriti, light, Logos I 136 &n
 energy behind Fohat I 139
 equates ātman w Logos I 110 &n
 Fohat instrument of Logos I 137n
 force & mūlaprakriti II 25 &n
 four aspects of Vāch I 432
 gods & devas II 90
 infinite number of logoi I 134n
 Íśvara & Śabda-Brahman I 137-8 &n, 428
 Íśvara or Logos I 351n
 Logos as 1st center of activity I 130n
 manus & root-races II 140n
 mūlaprakriti I 10n, 349n
 on the nature of Krishna II 318n
 One Logos & mūlaprakriti I 273-4
 Parabrahman, Logos I 428; II 310n
 purely metaphysical esotericism I 431
 — "Personal & Impersonal God" (*Five Years of Theosophy*)
 on the One I 598
 Parabrahman & Unconsciousness II 598
 seven aspects of prajñā I 139; II 597n
 — "Septenary Division of Different Indian Systems" (*Five Yrs. . .*) I 157-8

— “Twelve Signs of the Zodiac”

- history of creation I 269
- kriyāsakti II 173
- Makara (Capricorn) II 576-80
- six primary nature forces I 292-3
- Sub-elements
 - numberless I 12-13, 460, 621, 624, 673
- Subhāva (Skt)
 - svabhavat, yeu (Chin) or I 61
- Sublunary World (or Earth, Syrian)
 - watched over by angels I 435
- Submersion(s), Submerge(d). *See also* Atlantis,
 - Axis (Earth’s), Continents, Lemuria, Up-heavals
 - of Atlantis II 124, 140, 141, 250, 265-6, 313-14, 493-5
 - of Boeotia & Eleusis II 270n
 - British Isles, 4 times II 746n
 - Easter Isles &, continent II 316n, 328
 - eclipse of spiritual sun & II 250n
 - fifth continent & II 445-6
 - Garden of Eden locality now II 494
 - geologists &, continents II 316
 - influence of tides upon II 325
 - Lemuria not, but was sunk II 266
 - men on, continents II 316-17
 - north polar lands II 328, 360
 - periodical II 325n
 - of Plato’s island II 8, 141, 250n, 314
 - pralayas by II 324-5
 - successive, of continents I 650
 - third eye &, of Atlantis II 306
- Subrace(s)
 - Atlantean, & their descendants II 743, 774
 - Atlantis destroyed during 4th II 147n
 - born, mature, die II 443-4
 - cycling upward, downwards II 301
 - each, has a manu II 614
 - each root-race has seven II 198n
 - Europeans fr early Aryan II 743
 - every, has 7 branches II 434
 - every, repeats root-race cycles II 301
 - fifth, or European II 445
 - first, of 5th race II 351-2
 - follow footsteps of mother races II 768
 - fourth, of Atlantis & beauty II 319
 - fourth, of 5th race II 433
 - lives 210,000 years II 435
 - man’s size less after Aryan 3rd II 753
 - most men are of 7th, of 4th root-race II 178
 - nascent simplicity of first II 784
 - oldest, at spiritual apex II 301
 - our history is of 5th, only II 351
 - our own special I 417

- our race has reached its 5th II 471n
- of 2nd race II 117
- seed-manus of II 308-9, 321, 597, 614
- seven daughters of Atlas were II 493, 768
- seven, in every root-race II 434
- seventh, after 25,000 years II 445
- seventh, of Atlanteans Aryanized II 743
- sixth, & America II 444-5
- subject to cleansing process II 330
- third Atlantean, & records II 353
- third Atlantean, & 3rd eye II 306
- third of 5th root-race & divine dynasties II 436
- tropical year & II 446
- we are at midpoint of our I 610
- “Subsistence and Elevation . . .” *See* Gardner, J. S.
- Substance(s). *See also* Matter, Prakriti, Protyle
 - abstract potential in pralaya I 328-9
 - ākāśa is the primordial I 326
 - all, endowed w force I 627
 - astral light or ether is cosmic I 326
 - becomes gods, monads, atoms I 624
 - cause of light, heat I 514-15
 - correlation of forces or I 566n
 - cosmic, & Fohat I 16, 328
 - cosmic, eternally homogeneous I 569
 - creation out of preexisting II 239n
 - divine, one w divine spirit I 337n
 - entirely unknown to us I 607n
 - eternal boundless space, is II 239n
 - ether a principle of primal I 326, 339
 - imponderable, fills space I 587
 - infinite divisibility of I 519
 - informed by divine breath I 520
 - laya as noumenon of cosmic I 148
 - on many planes I 510
 - matter &, defined I 329
 - mūlaprakriti is primordial II 24
 - not inorganic I 280-1, 626n; II 672
 - no matter in metaphysics I 508
 - noumenon of matter is primal I 601
 - of occultist most refined I 514n
 - Parabrahman w Vedāntists I 59n
 - perpetual motion of I 525-6 & n
 - pradhāna as undifferentiated I 62
 - precosmic, or mūlaprakriti I 15
 - primordial, & our senses I 330
 - primordial, evolution of I 58-9
 - primordial, is divine I 594
 - same each manvantara I 145
 - science has but one name for I 510
 - sevenfold I 289, 624
 - sixth principle upādhi of I 594

- supersensuous but atomic I 82
 triune 1st differentiated I 614
 undifferentiated, normal condition I 567
 various names of primordial I 330, 510
- Substance-Principle I 273
- Substantialists(ism) I 194n
- American, use wrong terms I 146
 views of, on force, substance I 566n
- Suchi (Skt) solar fire
 called "drinker of waters" I 521 &n
 fire of passion, animal instincts II 105
 fire of the gods & II 57n
 one of 3 fires II 247
 Pāvaka &, made animal man II 102
- Sudden Leaps. *See also* Sallation
 evolution by, (Naudin) II 120
- Śuddhasattva (Skt) pure sattva
 bodies of gods made of I 522
 essence of Īsvara's body I 132
- Sudyumna (Skt)
 becomes Idā II 143, 148
 is also goddess Ilā II 135
- Suffering
 needed to reach nirvāna II 81
 pain &, value of II 475
- Sūfi(s)
 ancient zodiac owned by a II 431
 initiates preserve Chaldean works I 288
 mystics II 244
 rohanees [rūhāni] of, & Ātma-vidyā I 199
- Suggestion mentale* *See* Ochorowicz, J.
- Suhhab, Babylonian god II 5
- Suidas, *Greek Lexicon*
 on animate stones II 342
 cited by Dr Sepp I 655n; II 619-20
 Hermetic fragment q by I 286
 Orpheus taught man zoomancy I 362-3
 universe created in 12,000 yrs I 340 &n
- Śukra (Skt). *See also* Venus
 is Earth's primary II 31
 male deity, son of Bhrigu II 30, 32n
 mother of, killed by Vishnu II 33
 third race under II 29, 30
 Uśanas-, is Lucifer, Satan II 45 &n
- Sūkshma (Skt) subtle, intangible
 latent undifferentiated state I 522
 solar system exists in, form I 138
- Sūkshma-Śarīra (Skt) subtle body
 clothes inferior dhyānis I 132 &n
- Sūkshmopādhi (Skt)
 mind-desire body I 157
- Suliman [Sulayman] (Pers)
 ring of II 398
 seventy-two wise kings II 396
- Sulla, Lucius C. (Sylla in tx)
 augurs in the day of II 518
- Sulla*. *See* Plutarch
- Sulphur, in alchemy II 113-14
- Sumati (Skt) son of Bharata II 321
- Sumatra
 legends of II 788
 once part of Lemuria II 324
 remnant of sunken continent II 222
- Summer
 7 symbol of Earth in Spring & II 583
- Sun(s). *See also* Central Sun, Solar, Solar Systems, Sūrya
 Adonai or, (Gnostic) I 577; II 538n
 all Earth's elements in I 583
 Apollo, Phoebus or II 770
 born, grows, changes, dies I 609
 bright god of light I 479
 Brothers of the I 271n
 central mass of, gaseous I 530 &n
 chief of 12 constellations II 23
 -Christ lives in thee (Bernard) I 401
 combustion, not in I 149, 541, 591
 Commentary on I 289-92
 conjunction of, Moon, & Earth II 76, 435
 connection w cross II 559
 contains many unknown elements I 583
 contraction & expansion of I 541-2
 creation of, (Chald) II 145
 creation of life by I 294
 creation of 7 new I 290
 crocodile & II 577
 deviated fr course, (Phaethon) II 535
 divine spirit symb by fire or II 113
 dragon symbol of II 380
 eclipses of, & allegories II 380
 eleven year cycle of I 541 &n
 evolution of I 101-2
 evolved fr primal matter I 625
 explosion of, & planets I 500
 eye of Odin or I 402
 "eye of Osiris" II 25
 Father II 462, 540
 father of man II 105, 109
 father of pneuma, human soul II 113
 Father of the 7 fathers I 575n
 fed on "Mother's refuse & sweat" I 102
 feminine to Semites once I 397
 fire, air, &, 3 occult degrees of fire II 114
 first race under II 29
 -fluids awaken life, motion I 529
 focus, lens of primordial light I 580
 formation of, & stars I 595n, 602
 generation, Moon & I 229

- gives life to planets I 386; II 23
 glowing, not burning I 149, 541, 591
 gods called Archagetos II 463n
 guardian of Jupiter I 493
 has no nucleus (Williams) II 136n
 has no polar compression I 593
 heart of solar world I 540-2
 heat of I 102, 149, 484n, 528, 591
 highest god II 361, 538
 incandescent, a fallacy I 149, 591
 initiation of II 381
 inner man drawn to Parent- I 639
 jīva (soul) goes to I 132
 Joshua stopped II 535
 kāma-rūpa of ākāṣa I 527n
 Kant's theories on I 602
 larger than Earth (1300 times) II 708
 legend of Rāhu & II 381
 legend of Sanjñā & II 174
 as the Logos I 134n, 428
 luminosity of, (science) I 528n
 as a magnet I 497-9, 501
 manas, kāma-rūpa fr II 241
 Mercury & II 28
 Mercury Messiah of II 541
 Messiah, Christos II 23
 Metcalf's caloric flows fr I 524 &n
 millions of I 576n
 Mithra, Iaō & II 474
 Moon &, affect man's body I 229
 Moon &, cycles discussed II 620-1
 Moon &, Son & Father I 229
 Moon as eye of I 304-5
 neither rises nor sets I 290n; II 155
 not a planet but fixed star I 448
 not cause of light, heat I 580
 noumenon of electricity I 531
 occult influence on 7 planets I 575n
 path of, called serpent II 356
 perturbing influence on planets I 503
 planets &, time measurers II 621
 planets brothers not sons I 101, 449, 588-9
 planets did not evolve fr I 101, 588-9
 at pralaya I 370, 376; II 69n, 611
 rebirth of northern, & Ankh II 547
 reflect concealed primaries I 289
 regulates manifested life II 595
 revolves round Alcyon (Mädler) I 501
 rises & sets once a year, (*Avesta*) II 291
 rising, setting of, (*VP*) II 155
 rose in the south II 535
 rotates w the planets I 100 &n
 Sabasius, called II 419
 self-moving, queried I 670
 seven I 179
 sevenfold I 290 &n
 seven(fold) ray(s) I 290, 515 &n; II 25, 69n
 seventh planet, ancients called I 99-100n
 as 7th principle I 527n
 in ship on back of crocodile I 409-10
 solidity of, repudiated I 591
 source of vital force I 531
 spectroscope shows outer, only I 528
 spectrum of I 143n, 528, 595-6
 spheres of action of II 621 &n
 spirit of fire resides in, (Kepler) I 493
 spirit of light, life giver I 481
 spirits oversee, (Kepler) I 499
 spiritual, & avatāras, saviors I 638
 spiritual, enlivens kosmos II 23
 spirit under the, (*Zohar*) II 553
 substance of all I 289
 substance of, immaterial I 499
 substitute for sacred planet I 575 &n
 surface described I 530, 531
 swallow comets I 204
 symbol became phallic II 584
 symbolizes resurrection II 459
 in Taurus (Druids, Magi) II 759
 Thomson on age of I 501; II 10n, 258n
 threatened younger brothers I 102
 understanding II 639n
 unknown rays in spectrum of I 143n
 Uranus, Neptune, & I 575
 various names for I 463; II 540
 vehicle of a god I 479
 Venus "the other" II 24, 31
 Vishnu becomes II 38
 visible, a māyā or reflection I 179
 vital electricity of, & man II 105
 warmed sweat-born egg II 131
 zodiacs & II 431
 Sun (Fourth World of Syrians)
 mightiest gods in I 435
 Sun-Abrasax, central spiritual sun II 214
 Sunda Island II 327
 sank w 80,000 Malays II 787n
 Sun-day
 should be Uranus-day (Ragon) I 99-100n
 Sunday School, & astrology I 228-9n
 Sun Fluids, or emanations I 529
 "Sun Force and Earth Force." See Richardson
 Sung-Ming-Shu (Chin)
 Tree of Knowledge, Life II 215
 Sun-God(s). See also Avatāras, Christ, Saviors
 allegories of, agree II 381-3
 connected w Taurus I 656
 creative powers of II 386

- Dragon of Wisdom & II 507
 in Egy mysteries I 353, 366n, 379n, 385;
 II 462-4, 466, 633
 Horus-Apollo the I 367
 Krishna, the bright I xliii
 male gods first become II 43-4
 many names of II 379
 Phta later classed as I 353
 supreme deity everywhere II 139n
 turned into Satan II 507
 -worship fr India to Pharaohs II 379
- Sung Period (China)
 sages of, used circle symbols II 554
- Sun-Initiate, crucified II 543
- Sunlight, tiny beings visible in I 608
 "Sun like blood . . ." [Byron's *Childe Harold*]
 I xli
- Suns of Life II 239-41
- Suns of Righteousness
 Sun-gods become II 43
- Sun-Sons I 100, 103
- Sunspots
 ascent of jīva after death & I 132
 contraction of solar heart I 541-2
 cycle of 11 years I 541 & n
- Sun-Wolf, or Mercury II 28
- Śūnya (Skt) empty, void
 nought & Arabic ciphron (cipher) I 361n
- Suoyatar [Syöjättären] (Finn)
 Serpent of Evil born fr II 26
- Superhuman Intelligences II 194
- Supernatural(ism)
 adepts living in astral not II 531
 Christian theology & II 41
 vs dead letter of Bible II 3
 early humanity & II 319
 rejected by wise men II 631n
 term a misnomer I 555n
- Superstition(s, ous) I 479
 Christian & alleged pagan I 466-70
 emotionalism & II 41
 many, based on ideas now lost I 466
 Upas trees of II 797
 used to sway men's minds II 517
- "Suppressio veri" (suppression of truth)
 II 663
- Surabhi (Skt)
 cow of plenty I 67
 parent of cows, buffaloes II 181
- Surādhipa (Skt), one of Indra's names II 614
- Surārāni (Skt), Aditi called II 527
- Suras (Skt) gods. *See also* Asuras
 became asuras I 412, 418; II 57n, 59, 86, 93,
 227n, 237, 500, 516
- Surārāni matrix of II 527
 various equivalents of I 92
- Surasā (Skt), mother of dragons II 381
- Surgal. *See* Suryal
- "Sur [De] la distinction des forces." *See*
 Jaumes, A.
 ["Sur l'origine des monuments . . ."] *See* Henry
- Surtur [Surtur] (Norse), fire giant II 99
- Survival of the Fittest II 648
 blind force, chance & II 475
 in cosmic evolution I 202-3
 among nations II 330
 shows nature is conscious I 277-8
 strongest often not fittest II 475
 takes place after variations II 299n
 taught by ancients I 203; II 254
- Sūrya (Skt). *See also* Solar System, Sun
 Asuramaya pupil of II 67
 cures Sāmba of leprosy II 323
 Fohat connected w, & Vishnu I 112
 Manu as son of II 141
 one of Vedic Trimūrti I 90, 100-1
 reflection of spiritual sun I 100
 Sanjñā wife of II 101
 seven rays of II 605
 Vedic god II 114
 visible expression of 1st principle I 289
 Viśvakarman & II 559
- Suryal (archangel)
 denounces fallen angels II 382n
- Sūryamaṇḍala (Skt), region of the Sun I 132
- Sūrya-Siddhānta (Skt) I 667
 Atlantis & Lemuria in II 326
 Meru described II 404
 oldest astronomical work II 326
 place of no latitude II 401-2n
 real names of Atlantis, Lemuria II 323-4n
- Sūryavaṅśa (Skt) solar dynasty
 Chandravamśa I 397
 war of, w Indovanśas I 397
- Sushumna (Skt)
 adept under, sees higher states I 515
 affects sleeping man I 537
 connects heart w Brahmarandhra I 132
 furnishes Moon w light I 515n, 516, 537
 highest of 7 rays I 523n
 mystic ray of Sun I 515 & n
 vegetation largely affected by I 537
- Sushupti (Skt) deep sleep
 human ego latent in I 429
- Sūtrātman (Skt) thread self
 discussed I 236
 life-thread I 222
 personalities of higher ego on II 79-80, 513

- thread linking all principles I 610 &n
 thread of immortal monad I 16-17n; II 513
- Svabhāva (Skt) self-becoming
 prakṛiti or plastic nature I 571
- Svabhavat (Skt) self-existent
 active condition of essence I 3-4
 Buddhistic mūlaprakṛiti I 61
 Devamātri & I 53
 dual root of all things I 46
 emanates noumenon of matter I 84
 Father-Mother I 60, 83, 98n
 gods generated by I 571; II 115
 manifested work of, is karma I 634-5
 noumenon of ether I 671
 plastic essence of all things I 61, 98 &n
 puruṣa-prakṛiti I 83
 secondary stage I 46
 sends Fohat to harden atoms I 85
 Svayambhū & I 52
 various names for I 98 &n
- Svābhāvika (Skt) Buddhist school
 called atheists I 3-4
- Svāhā (Skt)
 mother by Brahmā of Abhīmānin II 247
 one of Dakṣha's daughters I 521; II 52
- Svapada (Skt) one's own abode II 52
- Svara (Skt), intonation of Vedas & light I 270n
- Svarāj (Skt), 1 of 7 solar rays I 515n
- Svarga (Skt) heaven
 Indra's, & Eden II 203
 war in II 498
- Svar-loka (Skt)
 described II 404
 inhabitants of, at mahā-pralaya I 371
 Meru is II 404
 one of 7 dvīpas II 321
 in sacred utterance (vyāhṛiti) I 432n
- Svarochi or Svārochisha (Skt)
 second manu II 765-6
 Seed-Manu, Planet G, 1st round II 309
- Svasamvedana (Skt)
 paramārtha or I 44n, 48n, 53-4
- Svastika. *See* Swastika
- Svayambhū (Skt) self-produced
 Nārāyaṇa or, penetrates egg I 80-1
 universal spirit, svabhavat or I 52
- Svayambhū-Nārāyaṇa (Skt)
 Manu Svāyambhuva sprang fr II 128
- Svāyambhuva. *See also* Manus
 Adam Kadmon II 128
 cosmic monad II 311
 dhyāni energies or I 452
 Earth's calf I 398n
 father of Priyavrata II 326
 first manu is II 310-11, 321
 as 14th manu I 375
 Manu I 398n
 manus create humanities I 248; II 311
 Manu, son of II 307
 manvantara of II 322
 Nārāyaṇa or I 80
 planetary chain energies fr II 311
 pre-nebular cosmogony I 452
 root-manu, Planet A, 1st round II 309
 synthesis of the prajāpatis II 704n
 ten sons of II 369n
 union w Vāch-Śatarūpā II 148
 universal spirit, highest svabhavat I 52
- Śveta-Dvīpa (Skt)
 denizens became black w sin II 408 &n
 described II 327
 divine instructors fr II 366 &n
 early Lemuria II 264, 327, 408
 of Mt Meru II 6, 366n
 Pañchaśikha visits I 236
 replaced by Śambhala II 319
 seven kumāras visit Vishnu at II 584
 sons of, became corrupted II 319
 Tāradaitya, demons & II 404
 White Island or II 319, 322, 402n, 404, 408
 Wilford mistaken re II 402n, 404
- Śvetalohita (Skt) white-red
 Śiva as, root kumāra II 249
- Śvetāśvatara Upaniṣad
 on Mūlaprakṛiti I 10n
 siddhas, nirmānakāyas II 636n
- Swabhava. *See* Svabhāva
- Swan(s). *See also* Duck, Goose, Kalahaṅsa
 air-water symbol I 358
 caduceus & wings of I 549
 dark, or goose I 20, 79, 80
 divine, & Zeus II 122
 Egyptian sacred bird I 353
 Kalahaṅsa or I 77, 359; II 122 &n
 Leda as, bears an egg II 122
 of Leda, Jennings on I 358
 magical properties of I 362
 man-, of later 3rd race II 131
 of Myorica II 772n
 Seven, Rishis & Great Bear I 357n
 symbol explained I 357-8
- Swanwick, Mrs Anna, *The Dramas of Aeschylus*
 Arrian & Virgil on Alexander II 417
 character of Zeus II 419
 Io's wanderings inconsistent II 416n
 Kuhn on word Prometheus II 413n
 man's lower passions II 412-13
 role of Prometheus II 411-18

- Swastika [or Svastika] II 29
 born among early Aryans II 99-101
 on brow of Kārttikeya II 619
 circle & I 433
 cross & II 29, 30n, 31, 558
 crucifixion, cross I 321n
 described II 99-101, 586-7
 Eastern symb univ known II 585-6
 emblem of Fohat II 587
 figure 6 symbolizes II 587
 found at Troy II 101
 four-footed cross II 546
 initiation & II 558
 kindles the sacred fire II 413n
 Mackenzie on II 556n
 macrocosmic motion II 99
 Masonry & II 98, 100
 meant "10,000 truths" II 585
 π (pi) number of circle & I 90-1
 placed on hearts of initiates II 586
 Pramantha, Arani & II 101
 seven, on crowns of serpent I 411
 tau, Jaina cross & I 657
 Thor's hammer or mjölnir II 99
 Wan of Buddhist Mongols II 556
 within circle I 5
- Sweat-Born. *See also* Root-Races-2nd & 3rd
Commentary II 121, 164-6, 170, 180
 corroboration fr Purānas II 174-5
 evolution of II 131-4
 hermaphrodites of 3rd race fr II 30
 mānasa spurned the II 171
 men born fr pores of parents II 68
 most, animals destroyed in 4th race II 349
 produced egg-born II 172, 197, 198
 in Purānas, *Mahābhārata* II 182-3
 second Bamian statue & II 340
 second race as II 146, 148, 164, 173
 second race fathers of II 116-17
 third race was II 67-8, 131, 177, 198, 329
 tilting of Earth's axis & II 329
 transition fr, to oviparous II 177, 197
 Ūrdhvasrotas were evolvers of I 456
- Sweden
 ancient records (runes) of II 346n
 dolmens (gånggrifter) of II 752
 has risen 200-600 ft II 78n
 part of Lemuria, Atlantis II 402, 775
 Plato's Atlantis (Rudbeck) II 402
- Swedenborg, Emanuel
 Adam a church II 42n
 first races of men II 33n
 great seer of past century II 797
 human beings on other planets II 701-2
 intuition re ancient ideas I 118 &n
 truths of I 622
 — *Principia rerum* . . .
 vortical theory of I 117, 118n, 623
- Swiss Cattle
 descended fr fossil oxen II 287
- Switzerland
 Neolithic lake-dwellers of II 716
 reindeer portrait in grotto in II 717-18
- Sword, Flaming, symbol of animal passions
 II 62
- Sybil. *See* Sibyl
- Sydyk. *See* Tsaddiq
- Syene, walls of, reflected Sun at summer
 solstice I 209n
- Sylla. *See* Sulla, Lucius C.
- Sylphs (air elementals)
 salamanders, etc, derided today I 606
- Symbol(s). *See also* Myths, Symbology
 ancient, adopted by Christians I 402-3
 ancient use of I 466
 Church Fathers disfigured II 98, 481-2
 Confucian, & esoteric I 440-1
 cosmic, astrological, religious I 229, 241
 of cosmogenesis I 4-5
 cruciform, of *Dii Termini* II 542
 emblems &, compared I 305-6
 esoteric meanings of I 443-5
 exoteric, & creeds II 194
 Fohat key to many I 673
 heirloom fr Atlantis II 431
 Hindu & Chaldean II 383
 history contained in II 437
 initiates' knowledge of II 439
 Jews killed spirituality of II 459n
 levels of I 407
 many-faceted diamond I 305
 many meanings to every II 359
 Massey on importance of I 303-5
 most, archaic I 320-1
 occult II 335
 Ophidian II 355
 origin of, older than Egypt II 630 &n
 phallicism reigns supreme in II 273
 Pythagorean I 618-19
 rationale of II 81
 religion & esoteric hist in I 272-3, 307
 Renan ignorant of pagan II 457
 revelation of the godlike, (Carlyle) I 303
 serpent a divine, not evil II 505
 seven meanings to every I 363; II 22n, 335,
 357, 538, 547, 584, 765
 sources of error in I 119
 of symbols II 547n

- Talmudic Jews profaned II 471
 of 3rd, 4th races II 30
 universal language II 469
 years of Patriarchs are II 426
- Symbolik* See Creuzer, G. Fr.
- Symbology, Symbolism. See also Symbols
 Bible, Indian, Chald, Egy I 320-5
 Christian fr Heb, Heb fr Chald II 354
 discussed I 303-9
 fourth stage of, & generation I 36
 Hebrew-Egyptian I 308-9, 364n
 Hindu I 667
 history of world found in II 438
 interpretation of II 335
 kabbalistic II 457
 of marriage ceremony I 614-15n
 of Meru & Pātāla II 357
 Mosaic, became crude under Ezra I 319
 Mystery language or I 309; II 124
 & origin of evil II 274
 of Pentateuch & New Testament I 115n
 power of occult I 272
 representing abstractions I 615
 seven departments of I 305
 seven keys to universal I xxxviii, 310-11, 363;
 II 335
 spirit & value of II 469
- of temple curtain I 125
- Symposium*. See Plato (*Banquet*)
- Synagogue, influence in modern Zobar II 462
- Syncellus, Georgius
 calls Eusebius a forger I xxvi
- Synchronistic Tables
 of Abydos II 367
 of Manetho & Eusebius I xxvi; II 368, 392,
 692-3
- Synesius, initiated into Mysteries I xlv
- Synodical Month, Saroses I 655n
- Synoptics (1st 3 Gospels)
 Egyptian & pagan symbols in I 384
- Synya. See Sūnya
- Syria(ns)
 acquainted w Indian figures I 361
 egg symbol among I 359
 esoteric school in I xxiii
 gods of I 435; II 42n, 43
 initiates of II 558
 Nabatheans came to, fr Basra II 455
 seven lower & 7 higher worlds of I 435-6
- Syrianus, on Plato (q Thomas Taylor) II 599
- Système nouveau*. See Leibniz, G. W.
- System of Logic*. See Mill, J. S.
- Systolic & Diastolic, property of universe II 43

T

- Taaroa (Tahitian Creator) II 194
- Tabernacle
 curtain hiding, explained I 125
 of man designed for a god II 302, 420
 of Moses identical w Egy I 125, 347n, 391
 priests of, & revelation II 455
 Solomon's Temple based on I 314-15
 square form & Cardinal pts I 125, 347n
 symbol based on Great Pyramid I 314-15
- Tables. *See* Diagrams
- Tables of Stone of Moses II 530
- Tablets. *See* Babylonian, Chaldean
- Tabor. *See* Faber, G. S.
- Tabula Smaragdina* II 109. *See* *Divine Py-
 mander*, Smaragdine Tablet
- Tad (Skt) That. *See* Tat
- Tadpole, foetus assumes shape of II 188
- T'Agathon. *See* Agathon
- Tahiti(an)
 creation of man fr dust II 193-4 &n
 legends of Pacific continent II 223-4, 788
 taller than average II 332
- Tahmurath [Teimūraz] (Pers)
 legend of II 397-9
- Taht [Taht]-Esmun (Egy) Moon-god
 eighth sphere or I 227n
 seven souls of I 227n; II 633
- al-Taifāshī, Ahmad ibn Yūsuf
 — *Book of the Various Names of the Nile . . .*
 on the nature of Seth II 366
- Tail(s)
 in caduceus I 549
 of comet I 203, 504, 606
 dragon's, or moon's nodes I 403
 Great Dragon's II 351, 484-5
 in human foetus II 685
 peacock's, or sidereal heavens II 619
 rudimentary, of man II 681
 serpent swallowing I 65, 74, 253n, 291, 642;
 II 504-5
- Taimuraz. *See* Tahmurath
- Taine, H. A., *History of English Literature*
 antiquity of civilization II 334
- Tairyagyonya or Tiryaksrotas (Skt) Animal
 Creation
 archebiosis begins in I 455
- both primary & secondary I 455n
 creation of animals & monsters II 162
 fifth or sacred animal creation I 446, 455-6
- Tait, P. G. *See* Stewart &; *also* Thomson &
Taittirīya Brāhmaṇa. *See also* *Aitareya Brāh-
 maṇa*
 asuras fr Brahmā-Prajāpati (*Aitarēya* in tx)
 II 500
 Kāma son of dharma II 176
- Taittirīya Upanishad*
 intelligence, ether, air, elements I 330
- Taka-mi-musubi-no-kami (Jap)
 offspring of Heaven & Earth I 214
- Talbot, M. G.
 Bamian statues pre-Buddhist II 339
- Tales of Derbent*
 Simorgh & the good Khalif II 397
- Taley [Dalai] (Tib) II 502n. *See* Dalai Lama
- Taliesin (Cymric Bard), serpent, Druid II 380
- Talisman(s)
 porcelain, (Mackey) II 436
 preparation of, (Nabatheans) II 455n
 primitive cross II 557, 588
 serpent I 410
- Tallies (Nallies in tx)
 show writing among early men II 729
- Talmud*
 age of II 454
 Angel of Death is Satan II 385
 axiom fr II 118
 degraded Jewish symbols II 459n, 618
 describes Lilith as charming II 262
 dragon Prince of Waters in II 505
 forbids cursing Adversary II 477-8
 highest deity not a creator I 439 &n
 Lord rebuking Satan II 478 &n
 Macro-, Microprosopus I 350
 Mikael, Prince of Water I 459; II 505
 Paul (Saul) "little one" II 504
 St Michael called God II 478
 Samael, serpent, demon I 417
 Satan, Samael, evil spirit II 388
 spurned by Sadducees I 320-1n
 thaumaturgists mentioned I xlii n
- Talmudic Jews, Talmudists
 altered Jewish faith I 320

- lost rounds, races teaching II 618
 Midrašīm &, differ fr Enoch II 532
 non-initiated II 618
 profaned nature's symbols II 471
- Tam (Tamil), same as Thomas, Athamas II 135
- Tamas, Tāmasa (Skt) darkness, inertia
 dullness, insensibility I 330
 Hindus called elements I 332
 one of the trigunas I 348
 sattva, rajas & I 535
 spiritual darkness I 373
 stagnant I 335n
- Tāmasa (Skt, Thamasa in tx), a Manu II 309
- Tamaz [or Athamaz]
 same as Adam Kadmon II 44
- Tamial [Tamiel]
 taught astronomy (*Enoch*) II 376
- Tamil
 edition of *Bagavadam* [*Bhāgavata Purāna*]
 II 620
 works on Atlantis, Lemuria II 326
- Tamil Calendar, *Tirukkandā Pañcāṅga* II 51n,
 67-70
- Tāmṛā (Skt), wife of Kaśyapa II 181
- Tamtu (Assyr, Damti in tx) the sea
 Belita, Eve or II 463
- Tanais River [now the Don] II 773
- Tañhā (Pāli) thirst for life
 of lower, personal selves II 109-10
- Tanjur* (Tib Buddhist canon)
 225 volumes of I xxvii
- Tanmātras (Skt) rudimentary elements
 five, Mahat & ahankāra I 256n, 335; II 639
 noumenoi of elements I 536n, 572n
 rays of the Logos I 572n
 rejected by Hopkins I 334
 release from, leads to highest goal I 572
 in Sāṅkhya I 335
 Second Creation & I 452, 454
- Tannaim (Heb), initiated teachers I 202; II 469
- Tantalus (Gk)
 revealed secrets, punished II 396
- Tantrik[c] (Skt), five makaras II 579
- Tāntrika(s) (Skt)
 of Bengal & Moon I 156
 mahāvīdyā now degenerated into I 169
- Tao (Gnostic). *See* Iāo
- Taoists
 seven jewels of I 173
 used circles as symbols II 554
- Tao-sse. *See also* Lao-tzū
 sacred scriptures of I xxv
- Tao-teb-ching*. *See* Lao-tzū
- Tapas (Skt) heat, devout exercises
 Sañjñā practiced II 174
- Taphos (Gk) tomb, placed in adytum II 459
- Tapirs, prehistoric bones of, in France II 277
- Tapo-Loka [Taparloka] (Skt)
 1 of 7 dvīpas II 321
- Tārā, or Tārakā (Skt)
 Budha son of II 45, 138, 456, 498
 "Helen of Hindus," causes war II 498-9
 initiation of, by Soma II 499
 prefers esoteric truths II 45n
 War explained II 497-500
 wife of Brihaspati II 45, 138
- Tāradaitya (Skt)
 demon II 404
 lived on 7th stage II 407n
 white devil of Purānas II 403
- Tāraka (Skt)
 demon & his austerities II 382 &n
 slain by Kārttikeya II 382-3, 549n, 619
- Tāraka-Jit (Skt) title of Kārttikeya
 vanquisher of Tāraka II 382, 619
- Tārakāmaya (Skt)
 War in Heaven I 418; II 45, 63, 384n
- Tāraka Rāja-Yoga (Skt)
 division of man's principles I 157-8
 three upādhis enough for II 592-3n, 603
- Tārāmaya. *See* Tārakāmaya
- Tārana (Skt), Hindu year 1887 II 68
 [Tardy, Joseph], *Cosmographie* . . .
 could the Earth fall I 502
- Targum of Jonathan*
 King of Ai crucified II 558
- Targum of Onkelos*
 crucified against the Sun II 558
- Tarija (Ecuador)
 giants of, warred w gods & men II 754
- Tarim (Turkestan desert)
 once many cities in I xxivn, xxxii
 subterranean libraries in I xxivn
- Tartars [or Tatars], astron tables of I 658-9
- Tartarus (Gk) lowest hell. *See also* Hades
 Atlas legend & II 762
 imprisoned giants in II 776
 Prometheus hurled into II 525
- Tashi (Panchen) Lama (Tib, Teschu in tx)
 Chenresi incarnates in II 178
 incarnation of Amitābha I 471
- Tasmania(ns)
 became sterile II 196
 descend fr Lemuro-Atlanteans II 195,
 195-6n
 lost continent fr India to II 221, 324
 now extinct II 332

- race apart (Broca, Virey) II 725
 Taste I 96, 251, 535-6. *See also* Senses related to senses & elements II 107
 Tat, Tad (Skt) That. *See also* Boundless, Kalahaṅsa, Parabrahman, That all that is, was, or will be I 545 unrevealed abstract Deity I 77
 Tat (Egy). *See also* Thoth
 Apophis bound on, or tau II 588n
 emblem of stability II 557
 Seth, Thoth (Hermes), or II 380, 530
 Tathāgata (Skt) "thus gone," epithet of Buddha
 Lord, & Bamian statues II 339
 Tatoo [Tattu] (Egy), erection of Tat in II 588n
 Tattva(s) (Skt) principles of matter five, 6, 7 elements II 574
 Mahat-, creation I 446, 450-2
 Tau, Tau Cross (Egy)
 borrowed by Christians I xli
 called γαιήιος (Gaiēios), son of Earth II 591n
 closed Jewish alphabet II 581
 couch in form of II 558-9, 573
 cube unfolded becomes I 321; II 542, 600n
 desc & explained I 5; II 546-8, 557, 581
 Egyptian II 30, 36, 542, 557
 formed fr figure "7" II 590-1
 found at Palenque II 557
 initiation connected w II 543, 558
 Inman & Knight degrade I 405
 Jaina, Christian &, same I 657
 mahāyogi w Ru on II 548
 phallic symbol II 214, 542
 stands for androgynous man II 30
 stands for generation I 365
 supports Egyptian egg I 364n
 or Tat II 588n
 three & 4 in I 321
 Tau-ists. *See* Taoists
 Tauris [in Crimea]
 human sacrifice to Artemis in I 395
 Taurus (constellation)
 Aldebaran looks down fr eye of II 785
 Aleph of, & Christ I 656-7
 Eridu & Sun in II 693
 eye of, & beg of kali-yuga I 663, 665
 in Issachar I 651
 Pleiades in neck of II 551
 sacred in every cosmogony I 657
 Sun-gods connected I 656
 Sun in, understood by Druids II 759
 symbol of II 551
 when vertical to Atlantis II 407-8
Taurus Draconem . . . II 133
 Taut. *See* Thoth
 Taygetē (Gk) a Pleiad, daughter of Atlas II 768
 Taylor, Thomas. *See also* Plato
 knew less Greek but more Plato I 453n
 most intuitional Gk translator I 425
 —"Introduction" to *The Parmenides*
 "Chaos was generated" (Hesiod) I 425n
 the One never creates I 425-6
 — *The Mystical Hymns of Orpheus*
 on nature of Dionysos I 335
 —"On 'The First Principle'"
 Jew's concept of artificer of univ I 426n
 — *On the Theology of Plato* [by Proclus]
 ref to, by Oliver on Tetrad II 599
 Tchandalas. *See* Chaṇḍālas
 Tchan-gy. *See* Chan-chi
 Tchengis-Khan. *See* Genghis Khan
 Tcheou. *See* Chou
 Tchertchen. *See* Cherchen
 Tchoon-Tsieoo. *See* Ch'un Ch'iu
 Tchy-yeoo. *See* Kih Yu
 Teachers I 159-60. *See also* Adepts, Initiates, Mahatma Letters, Masters
 HPB had Sinnett's letters fr I 187
 on cometary matter I 597
 forbidden to speak on some subjects I 163-5
 inhabit Snowy Range I 271
 Mahāguru guides I 208
 various names for I 271n
 Teachings. *See also* Occultism
 qualifications for secret I 164
 Rig-Veda corroborates occult II 606
 SD, old as the world II 449
 Teakwood, Babylonians used, fr India II 226
 Teapy[i]. *See* Easter Island
 Tectum (Lat) roof, Ragon on tau & II 581
 Tefnut [Tefnut] (Egy)
 inhabits devachan II 374n
 Tehung & Lhy [Li] (Chin)
 two lower dhyāni-chohans II 280-1
 Teimūraz. *See* Tahmurath
 Telang, Kashināth Trimbak
 on *Anugītā* II 566n
 Buddhism not taught in *Gītā* I 419n
 on fire symbol in Vedas II 567
 Gītā passage puzzles I 86
 on life-winds II 567-8
 meanings of sattva I 68-9 &n
 transl *Anugītā* II 496n
 Telchines, Kabiri, Titans, Atlanteans II 391
 Telepathic Impacts
 science now considers II 156

- Telescopes
cannot see outside matter world I 166-7
- Telesphoros (Gk) bringing to fulfillment
name for heptagon II 602
- Tell, Wm., some say, never existed II 761
- Tel-loh
monuments at, 4000 BC II 226, 691-2
- Temperature
differs on other planets I 142
theories of solar I 484n
- Templars, serpent symbol of Christ w I 472
- Temple(s). *See also* Initiations, Pyramids, Temple of Solomon
body of man is a I 212, 327, 574n; II 470, 651
bulls in old Hindu II 418n
curtains in ancient I 125, 462; II 459
Dracontian, grandeur of II 380
gods are, of God I 578
-libraries II 529
planetary, in Babylon II 456
rock-cut, of India I 126
sacred to Sun, dragon II 378-9
in universe & in us II 651
Vitruvius gives rules for Greek I 209n
- Temple, Bishop Frederick
— *The Relations between Rel. & Sci.*
“primal impress” of Logos II 24, 645
supported Darwinism II 645
- Temple de Jerusalem.* *See* Villalpand, J.-B.
- Temple of Pachacamac (Peru) II 317
- Temple of Solomon II 233. *See also* Solomon
based on pyramid symbolism I 115n, 314-15
Holy of Holies of I 391
left pillar of, or Boaz II 461
like that of Hiram II 541
Masonry &, (Ragon) II 795
measurements of, universal II 465, 543
never had any real existence I 314
planets, elements, zodiac I 395
- Temptation
of flesh in Eden I 383
two kinds of, defined I 414
- Tempter. *See also* Jehovah, Nahāsh, Rākshasas, Satan
in Garden of Eden I 383, 422; II 387
mind is redeemer & II 513
Zeus as the II 419
- Temurah, T'murah [Temūrāh] (Heb)
interchange of Hebrew letters, I 78, 90n; II 40
- Ten. *See also* Decad
born fr matter, chaos, female I 90n
described & explained I 94-6, 392; II 581
double womb I 391-2
- dual, 1 & circle I 94, 391, 398
esoteric in India I 360
esoteric rendering of I 433
five &, sign of Makara I 221
four, 7 & II 603
full number of Sephirōthal Tree II 595
Jehovah, androgyne or II 416n
Jod is, male & female I 347; II 126n, 574
mother of the soul (Hermes) I 90n
number of all human knowledge I 36
one & 9 or I 98 & n
part of sacerdotal language I 362
perfect number I 98n; II 564, 573
phallic number I 391; II 463
Pythagorean decad I 36; II 553, 573, 603
seven proceeds fr II 573
three plus 7 or I 98n, 427
three plus 3 & 4 or II 564, 603
twelve & II 36
universal only w Ain-sōph II 596
universe contained within I 94, 360-1, 427; II 573
- Ten-brel chug-nyi (Tib) I 38n. *See* Nidānas
- Tenerife (Mt)
Asburj & II 408
Atlantis & II 727, 791
once 3 times higher II 763
relic of 2 lost continents II 763
Sun sets at foot of II 407
- Tennyson, Alfred, *The Idylls of the King*
temptation of Merlin II 175n
- Ten-shoko-daijin* [or Ten-Sho-Dai-Jiu] (Jap)
1st of 5 gods (races) of Earth I 241
- Tephireth. *See* Tiphereth
- Terāphīm (Heb) nourisher, oracle
mode of divination II 455
Seldenus describes I 394
- Tereti, power of Chald gods II 283-4n
- Termini (Lat) II 542
- Terminus & Tectum (Lat)
Ragon on tau & II 581
- Ternary
animals are, only II 575
divine creation & II 128
spiritual & physical man are II 575
symbol of 3rd life I 384
three spirits or II 576
triangle & I 616
- Terra (Lat), Gaia (Gk) Earth-goddess
Cyclopes sons of, by Coelus II 769
- Terra del Fuego. *See* Tierra del Fuego
- Terrestrial. *See also* Cataclysms, Earth, Substance
cosmic &, forces I 205, 291, 554, 594, 604

- laws begin w physicalization II 736
 life no gauge for stellar life II 703, 707
 Tertiary Age II 688n. *See also* Mesozoic, Primary Age, Secondary Age, Quaternary Age
 age & size of animals II 733
 Atlantean apex & destruction II 710
 axis change began early in II 314
 beginning of II 751
 brilliant civilization in II 679
 Croll's figures re II 10 &n, 685, 715n
 endured 5-10 million years (Laing) II 676
 flora in II 727, 790
 Lemuria perished before II 313, 433n
 mammals appear in II 258
 man & ape date back to I 190; II 87n
 man existed before II 206, 288, 751
 man fr ape in late, (Haeckel) II 680
 man lived in II 56n, 155, 751
 NE Asia, America united in II 322n
 pre-, giant man in II 9
 rocks of, 5,000 ft thick II 709
 science on man in II 288, 713-15 &nn
 term Age of Mammals misleading II 713n
 uncertainty as to periods of II 10-11, 693-5
- Tertullian
 Devil "Monkey of God" II 476
 existence of, some doubt II 278 &n
 — *On Baptism*
 great fish saves many fishes II 313n
 — *On the Resurrection . . .*
 giant skeletons in Carthage II 278
 — *The Prescription against Heretics*
 Basilidean teachings I 350
 World Holders, Dominations I 331
- Teshu, Teschu Lama. *See* Tashi Lama
- Teth. *See* Set, Thoth
- Teth (9th letter of Hebrew alphabet) I 76
- Tethys (Gk) wife of Oceanus
 is & is not Gaia or Earth II 65
 magi &, [should be Thetis] I 467
- Tetrachord
 in ancient musical notation II 600
- Tetractis. *See* Tetraktys
- Tetrad. *See also* Four, Tetraktys
 animal of Plato, (Thomas Taylor) II 599
 four elements & I 448
 Microprosopus is, male-female II 626
 root of all things (Plutarch) II 601
 Supreme, appears to Marcus I 351-2
 unfolded makes hebdomad II 599
- Tetragram
 interpreted II 128-9
Isis Unveiled on II 557
- Tetragrammaton (YHVH)
 Adam Kadmon or I 99n; II 596
 Ancient of Days becomes I 60
 androgynous I 72 &n
 cherubs (2) on sides of II 361n
 equivalents in other faiths II 601, 625
 esoteric interpretation II 601, 625-6
 firstborn I 344; II 25
 four letters of I 438n; II 57n, 312n, 625n
 head of 7 lower sephirōth I 344, 438n
 "Heavenly Man" or II 25, 625n
 host of builders I 344
 invented to mislead profane I 438
 is Jehovah I 618; II 601
 Jah-Noah was II 596
 Logos in Kabbala I 99n
 Malkuth bride of I 240
 manifested kosmos II 24
 Microprosopus or I 240
 Ophis & I 73n
 Protogonos or II 25
 secondary perfection II 582
 Second Logos II 599
 Sefirōthal Tree II 625n
 seven, essence of II 626, 628
 six-pointed star & I 215
 Tetraktys & II 312n, 463 &n, 599, 621
 triangle, Tetraktys & II 312n
 two of, discussed II 626
 universe emanates fr II 625n
 YHVH or I 438n, 618
- Tetraktys (Pythagorean) I 616
 dhyanī-chohans & I 197
 eternal in essence only I 88
 four or sacred square I 89n, 134n
 heptagon & II 598-602
 lower, root of illusion II 599
 Macroprosopus in circle II 626
 musical notations & II 600
 mystery of I 344
 oath on the II 603
 Reuchlin on unfolding of II 601
 Second Logos II 599
 self-existent one or I 88
 symbolizes the sephirōth II 111 &n
 symbol of man II 36
 Tetragrammaton II 312n, 463 &n, 599, 621
 three becomes II 621
 triad becomes I 60, 99
 triangle in square II 24
 triangle, quaternary & I 614; II 582
- Teut, Egyptian 4-letter god II 602
- Teutobochus (Teutonic chief)
 spurious bones of, found II 277

- Teutonic Peoples, & giants II 754
Text-book of Physiology. See Foster, M.
 T.G.A.O.T.U. (Masonic) The Great Architect of the Universe I 613
 Thābit ibn Qurrah (Thebith in tx)
 oscillatory theory of I 664
 Thackeray, Wm. M., soul part eternal II 424
 Thaingen Grotto (Switzerland)
 reindeer portrait in II 717-18, 720
 Thalamencephalon (interbrain)
 in Quain's *Anatomy* II 297
 Thalami, Optic. See also Third Eye
 pineal gland & II 297-8, 301
 Thalassa (Gk). See also Thalath
 deep sea, Moon II 115
 Greek goddess II 65n
 Thalath (Chald). See also Thalassa
 Bīnāh, Elohīm, Tiamāt or I 394
 Chaldean feminine element I 394; II 54, 115
 gave birth to sea monsters II 65n
 sea dragon, Satan II 61
 signifies beginning of creation II 135
 Thales (Gk philosopher) I 330
 universe evolved fr water I 77, 345 &n, 385
 on water element I 385; II 591n
Thalia. See Herodotus
 Thamasa. See Tāmasa
 Thammuz [Akkadian Tammuz, Sumerian Dumuzi]
 son, father, husband I 396
 Thartharath, mule, Uriel & II 115n
 That I 373-4. See also Ain Sōph, All, Boundless, Parabrahm, Sat
 the Absolute All II 158
 abstract Deity or I 77
 alone was I 445
 Be-ness, not a being II 310
 can never be at rest II 80
 cause of spirit & matter I 35
 First Cause & I 391n, 426
 golden womb & I 89
 illusory dual aspect of I 545
 is Non-being to finite beings I 7
 is the One Life I 258
 neither asleep nor awake II 310
 "One Prādhānika Brahma Spirit" I 256
 Parabrahman or I 7
 precedes manifestation I 450-1
 Rabbi Barahiel on I 618
 space & time as incognizable II 612
 "Thou art," or Brahmā I 572
 unfathomable darkness I 77, 373-4
 of which all things are made I 371
 Thaumaturgists
 two mentioned by Franck I xliiii
 Thavath. See Thalath
 Thayngin Grotto. See Thaingen Grotto
 Thebes, Theban (Egy)
 Ammon at I 367, 675
 catacombs of, described II 379
 heroes who fell at II 271
 now dated 7,000 years old II 750
 sacerdotal class conceptions I 311
 temple of Kabirim at II 363
 triad discussed II 464
 Thebith. See Thābit
 Θεῖν (thein, Gk) to run
 theos, theoi derived fr (Plato) I 2n, 346; II 545
 Theists I 147, 414, 421, 634
 Themis (Gk)
 kept man within nature's limits II 305n
 Thenay, Miocene flints of II 740n, 748 &n
 Theocritus, *Idylls*
 Castor & Pollux, dual man II 122 &n
 Theodolinda, crucifix of II 587
 Theodoret, *Quaest. xv in Exodum*
 Jehovah or Yahva (Samaritans) II 129, 465
 Theodosius I 312
 Bossuet on II 485
 Theogony(ies) II 147. See also Hesiod
 all, have divine rebels II 79, 94n
 beginning of I 231
 connected w zodiac I 652
 of creative gods a key I 424-45
 future, concealed in divine thought I 1
 Gk & Lat appropriated fr India II 143-4
 key of, re Moon not phallic I 390
 key to all II 23, 767
 key to symbols I 363
 manifest, begins w Brahmā-Vāch I 434
 metaphysics of, & elements II 359 &n
 old primitive II 248
Theogony. See Damascius
Theogony. See Hesiod
Theogony. See Mochus
 Theoi (Gk). See Theos
 Theologian(s)
 compress Hindu chronology I 654
 craft & deceit of I 423
 dated man 6,000 years old II 675
 degraded kumāras into Satan I 458
 distorted ancient ideas II 475-6
 Hindu genealogies & II 248
 slander Satan I 415
 symbols confused by II 476
 take everything on blind faith I 669
 took God, angels, Satan fr pagans II 475-6

- Theological
 historical facts become, dogmas II 776
 religions stand for dead letter II 377
- Theology
 absurd fictions of materialistic II 149
 anthropomorphism of I 3n
 antiquity of man & I 323; II 194-5
 astronomy &, linked I 320
 biblical II 9, 194-5
 Christian, enforces belief I 287
 cruel & pernicious dogma II 231
 dead-letter sense of II 94n, 95n
 disfigures truth II 451
 distortions of Christian I 414-15, 417, 458;
 II 475-6, 485
 dogmas of, based in fact II 776
 dogmatic assertions of II 349
 every, sprang fr Mystery language I 310
 followed twisted paganism II 507
 materialism & I 323
 materialistic II 149
 occultism differs fr II 449
 rejected doctrine of emanations II 41
 sees every occultist as evil II 70
 western, holds copyright to Satan II 231-2
- Theon (of Smyrna)
 — *Mathematics Useful for . . . Plato*
 Pythagorean musical canon II 600
- Theophanē (Gk)
 Poseidon as a ram deceived II 775
- Theophania (Gk)
 & astrological magic I 652
- Theophilus, & cruciform couches II 559
- Theophrastus II 760. *See also* Theopompus
 — *De Ventis* (Weather Signs)
 Moon a feebler Sun II 124n
- Theopompus of Chios, *Meropis*
 on Atlantis [q by Aelianus] II 371, 760, 764
 “Theorie der Materie, Die.” *See* Wundt
Théorie du monde. See Huygens, C.
Théorie mécanique . . . See Hirn
- Theory(ies)
 anthropology & geology II 71-2
 can never excommunicate fact II 715n
 given out as facts II 662-3
 short-lived, one-sided I 637
 speculation, not law II 665
 “Theory of a Nervous Ether.” *See* Richardson
- Theos, Theoi (Gk) God, gods I 288n
 chaos-, -kosmos I 342-9
 derivation of, (Plato) I 2n, 346; II 545
 evolves out of chaos I 344
 four-letter god II 602
 messengers of the law I 346
 planets are I 2n
 Plato’s conception of II 554
- Theosophical Publication Society [*Theosophical Siftings*]
 Moore on Keely’s work I 560-1
- Theosophical Society
 first rule of I 296
 interlaced triangles & II 591-2
 motto of I xli; II 798
 mysteries of spiritual procreation & II 415
- Theosophist(s)
 arraigned by public opinion I 298
 Brahman 7-fold classification & II 641
 God no-being, no-thing to I 352
 Massey vs II 630-1 & nn
 no true, claims infallibility II 640
 q on avenging angel I 644
 reception of SD volumes (I & II) II 798
 recognize value of science I 296
 some, transl karma as nemesis II 305n
 take nothing on trust I 669
 taxed w insanity I 676
- Theosophist, The* I 306, 570n
 HPB on higher states of matter I 560
 HPB on manus II 307-10
 HPB on Pacific Lemuria II 788-9
 on *Esoteric Buddhism* I xviii
 Figanière article II 289n, 290
 Mitford on War in Heaven II 244-5 & n
 Row, B. P. S. on yugas II 69-70
 Row, T. S., *Notes on Gita* I 10n, 428; II 25n,
 90, 140n, 318n
 Row, T. S. on cosmic vital principle II 311n
 Row, T. S. on evolution of elements I 620-1
 Row, T. S. on forces of nature I 292-3
 Row, T. S. on history of creation I 269
 Row, T. S. on mūlaprakriti I 10n
 Row, T. S. on 7-fold man I 157-8
 Row, T. S. on 7-fold nature II 635-6
 Śankara on Ísvara, ātma I 573-4
 Wilder on bisexuality II 133-4
- Theosophy. *See also* Esoteric, Occult, Secret
 Doctrine
 essence of Buddhist, (King) I 668
 not limited to Buddhism I xvii
 Pember on II 229n
- Thera (Isle of), giant remains on II 278-9
- Theraphim. *See* Terāphim
- Thermochemie* [Grundriss der]. *See* Naumann
- Thermuthis (Egy)
 crown formed of an asp II 26n
- Thesmothoriazusae. See* Aristophanes
 2 *Thessalonians*
 Lord (Christos) as flaming fire I 87

Thessaly

- deluge of, confused w Atlantis II 776
 sorcerers of, called down Moon II 762
 witches of, & Moon I 156
- Thetis (Gk, Tethys in tx), sea deity
 Xerxes' Magi sacrificed to I 467
- Theurgist(s). *See also* Alchemy, Neoplatonists, Paracelsus
 Emperor Julian on II 35
 Fire & the Magi I 81n
 "living fire" of I 311, 338, 344
- Thevetat, evil Atlantean king II 222
- Thierry, Augustin, *Revue des deux mondes*
 legends as history I 675-6; II 182
 "Thieves, all . . . before me are" [*John* 10:8]
 II 482
- Third Creation. *See* Indriya Creation
- Third Eye. *See also* Dangma, Pineal Gland, Siva-Eye
 acted no longer II 227, 271, 288
 active into Atlantean times II 306
 ascetic must acquire II 615
 ascribed to early man I 46n
 atrophied II 294-5 & n, 302, 306
 atrophy of, & Ulysses-Polyphemus II 769
 connected w karma II 302
 embraces eternity II 298-9n
 expands during visions II 294
 Eye of Siva I 46n; II 284, 295
 holy Atlantean sorcerers & II 350
 laid aside for future use II 299
 location of II 294 & n
 loss of, evolution not Fall II 302
 many animals have atrophied II 296
 odd, primeval, or Cyclopean eye II 299
 originally seeing organ II 299 & n
 origin of II 295-302
 pineal gland relic of II 295
 retreated within II 294-5
 simple gland after Fall II 301
 Siva's, is Egy Ru on Tau-cross II 548
 Siva's, spiritual insight II 179
 spiritual intuition I 46n; II 299
 window, mirror of soul II 298
- "Third Letter to Bentley." *See* Newton, I.
- Third Logos. *See also* Amshaspendis, Brahmā,
 First Logos, Jehovah, Logos, Prajāpatī,
 Second Logos
 Man regarded as II 25
- Third Manvantara
 can mean 3rd root-race II 94
- Third Race. *See* Root-Race-3rd
- Third Round. *See* Round, Third
- Third Stage of Cosmic Manifestation
 all personal gods belong to I 437
 ray separates into 7 Forces I 437-8
- Third World (Yetsirāh, *Zobar*)
 sephirōth inhabit II 111
- Thirteen, & 13 forms I 374-6
- This, or manifested universe I 7
- Thinkithians, in *Popol Vuh* II 222
- Thomas, or Adam, Athamas, Tam II 135
- Thomas, Prof
 man has no connection w monkeys II 729
- Thomas Aquinas I 582n
 prototypes of Michael were devils II 478
- Thompson, Charles Wyville
 — "Geographical Distribution . . ."
 Old, New World fauna, flora II 792
- Thompson, Prof S. P., strobic circles II 589
- Thomson, Sir William
 age of vegetable kingdom II 154, 694
 ether continuous I 482
 incrustated age of world II 149n, 694
 life came via meteorites I 366n, 488; II 158,
 719
 man product of matter II 719
 nebular matter dark, cold I 505
 predicts death of universe I 552
 primitive fluid & chaos I 579
 tidal action of II 64
 — "On the Dynamical Theory of Heat"
 life span of Sun I 501; II 149n, 258n
 — "On Geological Time"
 age of Earth 400 million yrs II 258
 — "On Vortex Atoms"
 vortical atoms I 117, 488, 492, 579
 — *Philosophical Magazine* (article in)
 perfect elasticity of atoms I 513-14
- Thomson, Sir Wm. & P. G. Tait
 — *Treatise on Natural Philosophy*
 age of Earth & Sun II 10n
 cooling of Earth I 501 & n; II 694
 matter resists outside influence I 485n
- Thor (Norse)
 four-footed cross weapon of II 546, 588
 swastika, mjölnir, hammer, & I 5; II 99, 588
- Thorah. *See* Torah
- Thor's Hammer. *See also* Mjölner
 fylfot II 546
 genesis of II 99, 588
 sparks fr, become worlds II 99
 swastika in circle I 5
- Thoth[h] (Egy) Hermes. *See also* Hermes, Mercury, Set, Thoth-Hermes
 authenticity of *Book of* II 506
 biblical Patriarch, (Bailly) I 648
 caduceus & II 364

- chief of 7 planets (Gnostic) II 538n
 divine instructor II 365
 in earliest trinity II 462, 464
 Edris became II 529
 escaped fr Typhon I 362
 explained II 267-8n
 generic name of initiates II 210n, 267n
 god of wisdom II 558
 has retreat in Moon I 403
 Horus, Set & II 283n
 Ibis-headed god II 558
 Ibis sacred to Mercury or I 362
 invented Egyptian alphabet I 307; II 581
 Khonsoo confused w II 464
 Osiris &, initiate candidate II 558
 scribe of Amenti I 385
 Seth a Jewish travesty of II 380, 530
 seven-rayed solar discus of II 529
 sitting on lotus I 385
 symbol of Virgin Mother I 403
 Taut or, serpent symbol II 26n
 various names of II 380, 529-30
 Wednesday sacred to II 366-7
 Thoth-Hāpi (Egy), Lord of Horizon I 674
 Thoth-Hermes (Egy) I 353, 675; II 359, 540
 Budha, Mercury or I xxxiii
 chief of the rectors I 577
 generic name II 210n, 211, 267n
 hides in Moon I 403
 Osiris reappears as II 359
 represents secret wisdom I 403
 sacred volumes of I xliiii
 secretary to King Saturn I 459
 Thoth-Lunus (Egy)
 Budha-Soma, Mercury-Moon I 396n
 Konsoo becomes II 464
 occult potencies of Moon I 396
 septenary god of 7-day week II 529-30
 Thotmes, Pharaoh
 shown worshiping Hathor I 400
 Thot-Sabaoth, bear in alchemy II 115n
 Thought(s). *See also* Divine Thought,
 Ideations, Mind
 Descartes on I 629
 divine I 1 &n, 3, 16, 39, 44, 61, 64, 74, 325-41,
 348; II 158, 488-9, 536-7, 649n
 divine, becomes kosmos I 43
 divine, or boundless darkness I 327
 divine, or Logos I 58
 exists eternally I 570
 Fohat & I 108, 137n; II 649n
 freedom of, in Upanishads I 270
 ideas vs absolute II 490
 impressed on astral I 93, 104; II 199n
 infinite gradations of I 627
 karma & I 644
 kriyāśakti power of I 293; II 173
 language & II 199n
 nerve molecules & I 134n
 passions stimulated by II 244
 without phosphorus no II 244
 product of molecular change I 124 &n
 reflection of univ mind I 38, 280, 617
 seven modes of II 335, 569n
 subjective side of nervous motion I 124-5n
 unrelated to intellection I 1n
 Voltaire on what produces II 88-9
 “Thought father to the wish” (Shak) I 413
 Thought Transference
 once common to mankind I 537; II 199
 Thrace
 fire (Kabiri) worship in II 363
 Orphic priests of, & Druids II 756
 Thraētaona (Pers)
 war betw, & Azhi-dahaka II 390
 Thread
 analogy the Ariadne’s, to mysteries II 153
 of immortal monadship II 513
 of life I 222
 of radiance II 80
 betw Silent Watcher & shadow I 264
 -soul or sūtrātman I 16-17n, 222, 236, 610
 &n; II 79-80, 513
 Three
 becomes the Sacred Four II 621
 -eyed man II 744
 Father, Mother, Son I 58
 first came, or triangle II 594
 five, 7 &, in Masonry I 113n
 four &, female & male I 321
 four, 7 &, explained II 582-3
 gamma or Gaia (Earth) II 583
 higher grades of initiation I 206
 male, spirit or I 36; II 592
 seven & divine, or ten II 564
 -tongued flame I 237
 transformed into four I 58
 Three Fires II 57n, 247
 Three Fundamental Propositions I 14-20
 Three in One
 ātma-buddhi-manas II 113
 higher triad II 595-6, 597n, 599
 spirit, soul & mind II 113
 Three New Propositions II 1-12
 Three Strides (of Vishnu) II 38, 622n
 body, soul & spirit or I 113 &n, 122
 Thribbujam. *See* Tribhuja

- Throne(s)
 abode of pure spirits II 111
 of the Almighty II 63
 b'ne-aleim 10th subdivision of II 376
 copy of ancient prototype I 92
 Dominions & I 92, 435
 firstborn, 1st to fall II 80
 monad as the, (Masonic) I 613
 Saturn governed by I 435
- Thummim. *See* Urim & Thummim
- Thunder(s)
 Jove, Agni, fire & I 462
 seven of *Revelation* I 410; II 563, 565
- Thursday, Jupiter's Day I 652
- Thury, psychod & ectenic force of I 338n
- Thyan-Kam (Tib)
 power guiding cosmic energy I 635
 was not, Stanza One I 23
- Ti, China's demon who fell II 486
- Tiahuanaco, ruins of II 317, 337
- Tiamāt (Bab) sea dragon
 Bināh, Elohim, Thalath I 394
 chaos, sea, mother I 357
 Ea disfigured into II 53, 61, 477, 503
 female power I 394
 female, womb II 104
 slain by Merodach II 53, 503
 spirit of chaos, Abyss II 104, 384
 struggle of Bel w II 477
 war betw gods & II 384
- Tiaou (Egy) infernal region
 conception, Osiris, Moon & I 227-8
- Tibet, Tibetan(s). *See also* Dalai Lamas, Tashi Lamas
 ancient civilizations in I xxxii
 Buddhism declined in I xxi
 Chenresi protector of II 178
 dorjesempa, mahātma, etc I 52 & n
 esoteric schools I xxiii
 high tablelands once submerged II 608-9
 Kwan-yin patron deity of I 72, 471
 Lhassa, derivation of II 63
 Little, or Baltistan II 204, 416n
 meaning of Dalai Lama II 502n
 Od of von Reichenbach a, word I 76n
 Russian mystics traveled to I xxxvi
 sea in Lemurian times II 324
 seat of occult learning I 271n
 seventh subrace, 4th root-race II 178
 square form of tabernacle & I 125
 swastikas on hearts of, buddhas II 586
 tradition of White Island II 408n
 Zampun, mystical tree of II 97
- Tidal Waves, due to Moon, planets II 699
- Tides(al)
 axial changes & II 52, 64, 325
 effect on Earth life II 595
 influence on continents II 325
 Moon & the I 180; II 669, 699
 physical cause of I 292n
- T'ien (Chin) sky
 dropped egg (man) into waters I 366
 first teacher of astronomy II 766
 heaven or I 356
- T'ien-hoang [huang] (Chin)
 kings of Heaven II 368
 twelve hierarchies of dhyānis II 26-7
- Tien-Sin [T'ien-hsin] (Chin)
 "Heaven of Mind" I 139
- Tierra del Fuego
 portion of sunken continent II 789
- Ti-hoang [huang] (Chin)
 kings on Earth II 368
- Tikkoun, Tikkun [Tīqqūn] (Aram)
 firstborn, Protogonos, idea II 25
 not yet mirrored in chaos II 704n
- Timaeus*. *See* Plato
- Timaeus*, *Commentary on*. *See* Proclus
- Timaeus the Locrian, on Arka II 463n
- Timaus, alleged cradle of humanity II 204
- Time. *See also* Chronos, Duration, Kāla, Kronos
 Absolute above space & I 1-2n; II 158
 abstraction of deity (Coleridge) I 645
 always part of larger increment I 87-8
 aspect of Ain-sōph I 350
 aspect of Brahmā I 19
 Bain on, & space I 251n
 based on number seven I 408
 beginning of, in *Book of Concealed Mystery*
 I 239
 best test of truth (Laing) II 662
 boundless circle of I 113-14; II 233, 488, 549
 Chium (Egy) god of II 390n
 described I 36-7, 43-4
 duration & I 37, 43-4, 62
 eats up works of man (Haggard) II 317n
 eternity brought forth II 233
 eternity is, whose ends are not known I 354n
 evolution of I 407
 fire deity presides over I 86
 form of Vishnu II 307n
 genesis: coming out of eternal into II 24n
 Goethe on I 83
 good & evil progeny of, & space II 96
 Great Bear mother of, (Egy) I 227n; II 631
 infinite, or Kāla I 407
 Kronos beyond divided, & space I 418

- Kronos or II 142 &nn, 341n, 420
 limitless, in eternity & circle I 113
 man is the "Eternal Pilgrim" in space &
 II 728
 a Master's words on I 44
 measures of, were secret II 396
 Moon as cycle of II 464
 nature, man &, (Cicero) II 451
 never-erring measures of II 621
 no, without consciousness I 37, 43-4
 Old, of Greeks w scythe I 459
 origin of, -periods w ancients I 389 &n
 Ormazd firstborn in boundless II 488
 perception of, is one of first occupations
 I 389-90
 pitiless devourer of events II 743
 praktiti, spirit & I 545
 rishis mark, of kali yuga II 550
 Rudra-Śiva god of II 502n
 St Michael a son of, or Kronos I 459
 Saturn or II 341n
 secondary creation born in & out of I 427
 septenary cycles of I 392
 serpent symbolizes II 756
 Śesha or infinite II 49
 seven rishis mark II 549
 space &, are one II 612
 space &, forms of incognizable Deity
 II 382n
 space &, forms of THAT II 158
 space &, infinite, eternal II 154
 succession of conscious states I 37, 44
 swastika & cycles of II 99
 truth the daughter of II 571
 Vishnu enters circle of II 549
 "was not . . ." I 27, 36-7
 will cease at end of 7th round II 565
- Times, The* (London)
 Max Müller on myth in, (Massey) I 303
 review of Laing's *Modern Science* I 669
- Τίμιον (timion, Gk)
 reflection of Deity (Plato) II 555
- Timoor [Timur or Tamerlane]
 hordes of II 338
- Tiphereth (Heb)
 one of the sephirōth I 200
 symbol of grand cycle II 214
- Tiresias, Greek soothsayer II 381
- Tirthankaras (Skt) Jain adepts
 buddhas identical w II 423n
- Tirukkāṇḍa Pañcāṅga*, Tamil calendar for kali-
 yuga II 50-1 &n, 67-9, 551
- Tirvalour [Tiravalur]
 Brahmins of, & Hindu epoch I 661-2, 666
- Tiryaksrotas (Skt)
 monsters slain by Lords I 446; II 162
- Tiryans (Greece)
 cyclopean structure at II 345n
- Tisalat, Ea disfigured into II 61
- Tishya (Skt), lunar asterism I 378
- Tismat. *See* Tiamāt
- Tit. *See also* Tityus
 the Deluge (Faber) II 361
- Titaea, Titea, Tythea (Gk)
 bosom of Earth II 269
 mother of Titans (Diodorus) II 143
- Tit-ain, Titan possibly derived fr II 142
- Titan(s)
 Aletae, Kabiri or II 141-2 &n
 anthropological fact II 154
 Atlantes called II 360-1
 belong to 4th race II 293
 biblical giants I 416-18; II 70, 154, 236, 265,
 273-4, 390-1, 755, 775
 crucified, is Prometheus II 413
 daityas or II 501
 Dānavas or II 183, 501
 derived possibly fr Tit-Ain II 142
 divine, or Prometheus II 363, 411, 422
 dragons of wisdom & II 381
 fallen angels, not demons II 516
 fell into physical procreation II 766
 giants, mentally & physically I 416
 giants of ancient days II 154, 236, 775-7
 giants of *Genesis* II 236
 giants of Greece II 336
 gibborim became II 273-4
 Hesiod's I 202, 418; II 63, 269-71 &n, 293,
 525, 777n
 Kabiri & II 142-3, 360, 363-4, 390
 man will rebecome the free II 422
 Michael a divine, (de Mirville) I 418
 Mt Atlas last form of divine II 493
 mutilated Uranos II 766
 Noah an Atlantean II 265, 390
 one of 3 dynasties II 369
 Orphic, Ephialtes II 70
 π (pi), circle & I 114
 Porphyry the red II 383n
 -Prometheus rebelled against Zeus II 280n
 Purānic, called devils I 415
 real men, not mere symbols II 755
 rebelled against the gods II 525
 rebelled against Zeus II 776
 rebellious, were fallen angels II 525n
 Rhea mother of II 144, 269
 seven divine, or Kabirim II 141
 sons of Kronos II 142n

- spiritual creators or II 422
 Telchines or II 391
 theologians link, w devil II 354
 third race II 9
 Titea mother of, (Diodorus) II 143-4
 two types of, in Latin Church I 417-18
 various names of I 114
 Venus-Lucifer & II 31
 War of the I 202; II 63, 269n, 493, 498, 500-1
 Titanic Age, close of 1st, described II 411
 Titanidae. *See also* Titans
 heptad, sevenfold (Proclus) I 446
 Tit-an-Kabiri, or Manes II 144
 Titanosaurus Montanus II 218
 Tityos, Tityus (Gk), son of Earth II 591n
 or Tit-theus, divine deluge II 142
 T'murah. *See* Temüräh
 Toad, man's saliva & venom of I 262n
 Tod, Colonel James
 — [Annals . . . of *Rajast'han*]
 re name Morya I 378n
 Todd, Prof James Edward
 oscillatory movements on earth II 325
 Tohū-Bohū (Heb) without form & void
 the Deep of *Genesis* II 477
 Toledōth (Heb), generation II 134
 "To live is to die, to die is to live" I 459n
 Tolla. *See* Olla
 Tollner. *See* Zöllner, Prof J. K. F.
 Toltecs, Senzar known to forefathers of I xliii
 Tomb(s). *See also* Dolmens
 contained ashes of giants II 753
 giant, of Sardinia II 352
 placed in adytum II 459
 Stonehenge & Carnac not II 754
 Tones, 7, in music of spheres II 601
 Tonga Island, relic of Lemuria II 223, 332
Tongsbaktchi Sangye Songa (Tib MS)
 described II 423
 quoted II 424, 427-8
 Tooke, William, "Some Account . . ." [*Sépulture des Tartares*]
 rocks not native II 343
 To On (Gk) the One II 105, 113. *See also* On, Plato
 Tò πᾶν (to pan, Gk) the All I 353-4
 Topinard, Paul, *Anthropology*
 color of the races II 249n
 Torah [Töräh] (Heb, Thorah in tx) law. *See also*
 Pentateuch
 allegory of heavy load I 393-4
 Zohar &, dogmatic II 462
 Torpor, mental, of 1st two races II 181
 Torquay, Kent's cavern in II 724
 Torquemada, Tomás de II 70
 Torricelli, Evangelista, vortices of I 623
 Tors (West England)
 natural origin (geol) II 343
 Tortoise. *See also* Kūrma, Śisumāra
 Brahmā as II 75
 Kaśyapa means II 253
 mystery of I 441-2 &n
 sacred, of Confucianists I 441
 Vishnu as, -avatāra II 549
 Totmes III (Egy), fragment fr hall of II 559
 Touch I 96, 535. *See also* Senses
 ākāśa, sound, light, color & I 205
 procreation by II 176
 related to senses, elements II 107
 sparśa or, in pralaya (*VP*) I 372
 Toun. *See* Tum
 Tower of Babel. *See* Babel, Tower of
 Tower of Bhanguipore. *See* Bhanguipore
 Toyāmbudhi (Skt) (Sea of)
 England identified w, (Wilford) II 402n
 northern parts of II 319
 T.P.S. *See* Theosophical Publication Society
Traces de Bouddhisme en Norvège. See Holmboe
Tractates de Anima . . . See Cordovero
 Tradadhafshu. *See* Fradadhafshu
 Tradition(s)
 ancient, convey truths II 224, 235, 410
 based on soul's memory II 424
 corroborated by esotericism I 646
 history &, are proofs II 336
 living II 351
 more reliable than history I 676; II 136-7,
 349, 424
 myths are I 425; II 235
 proofs afforded by, rejected I 317
 prove prehistoric civ (Baillly) II 742-3
 unbroken, of sanctuaries II 443
 universal, safest guide II 349
 universal, scientific weight of II 136-7, 217,
 340
 universal, supports occultism II 194
 Tragos (Gk) goat, Azazel, *Genesis* & II 387
Traité de l'Astronomie indienne . . . See Bailly
 Trance
 on cruciform couch II 558-9
 initiate & 3 days' II 580
 samādhi or mystic II 569n
 seer & sushumna ray during I 515
 third eye active in II 294
Trans. of the Geol. Soc. of Glasgow. See Thomson,
 Sir Wm.
Trans. of the Royal Soc. of Edinburgh. See Thom-
 son, Sir Wm.

- Trans. of the Soc. of Biblical Archaeology.* See Smith, George
- Transcendentalists, Hegel & German I 50
- Trans-Himalayan. See also Cis-Himalayan arhat esoteric school I 157
- esoteric doctrine & 7 principles II 636
- esotericism & Stanzas II 22n
- Transmigration. See also Reincarnation doctrine of I 261, 293, 440
- gilgoulem [gilgūlim] or I 568
- of life-atoms II 671-2n
- of souls & kundalinī-śakti I 293
- “Transmigration of the Life Atoms.” See Blavatsky, H. P.
- Träume eines Geistersehers.* See Kant, I.
- Treatise concerning The Principles of Human Knowledge.* See Berkeley, G.
- Treatise on Colour.* See Newton, *Opticks*
- Treatise on Electricity* See Maxwell, J. C.
- Treatise on Optics.* See Brewster, D.
- Tree(s). See also Aśvattha, Sephīrōthal Tree, Yggdrasil
- of Ahura Mazdā II 97
- armies of Assyria called II 496
- of Bodhi II 589
- of evolution II 259n
- ferns larger than California giant II 733
- w golden fruit given Jupiter I 128-9n
- have souls (Hinduism) I 454
- initiates, sorcerers or II 494-6, 560
- Jesus called, of Life II 496
- Jewish, & cross-worship phallic II 588
- meaning of, symb II 587-9
- on Mt Meru, serpent guards I 128-9n
- mundane I 211; II 259n
- savage tribes live in II 676
- serpent, crocodile &, worship I 403-11
- seven, or senses, mind II 637-8
- symbolize secret knowledge I 128n
- withering, or left-path adepts II 496
- “Tree is known by its fruit” (*Matt* 12:33) I 421
- Tree of Being (Universe), triple seed of II 589
- Tree of Eden I 114; II 97
- initiates or II 494
- Tree of Knowledge
- Adam Kadmon II 4, 293
- Adam tasted of, received intellect II 175
- becomes Tree of Life II 587
- dragons guard I 128-9n
- esoteric or Secret Doctrine II 202
- Eve, Juno, & fruit of I 128-9n
- fourth race had tasted of II 134
- fruits of, give life eternal II 588
- of good & evil I 247; II 4, 124, 214-15, 293, 626n
- fr India II 215
- Metatron-Shekīnāh become II 215-16 &n
- Ophis represents II 214-15
- serpent, apple &, interpreted II 354-5
- soma is fruit of II 499n
- suffering generated under II 124
- various II 215-16
- Tree of Life. See also Aśvattha, Yggdrasil
- Adam driven fr, expl II 216
- Babylonian II 104
- Christians borrowed I 410
- described I 405-6; II 216-17
- Ennoia represents II 214-15
- glyph of immortal being I 406
- on Gnostic gems II 458
- initiate crucified on II 560
- kabbalistic I 614
- life known only by I 58-9
- microcosmic in macrocosmic II 97
- Persian, & androgynes II 134
- roots of, in heaven I 406
- serpent connected w I 405
- symbol fr India II 215
- Tree of Knowledge becomes II 587
- various II 97
- Venus sign & II 30-1
- Tree of the Hesperides
- golden apples of I 128-9n
- Tree of Wisdom (Eden), eating fruit of II 272
- Trees of Righteousness
- initiates called, in Asia Minor II 494
- Trent, Council of II 209
- Tretā, Tretāgni (Skt)
- sacred triad of fire I 523
- Tretā-Yuga (Skt) II 308n. See also Dvāpara-Yuga, Kali-Yuga, Satya-Yuga, Yugas
- Brahmā sacrifices to open II 625n
- length of II 69
- occurs in Bhārata (Varsha) II 322
- of 3rd race II 520n
- Vishnu as Chakravartin in II 483
- Triad(s). See also Pyramids, Sephīrōthal Triad, Triangle
- Agni, Vāyu, Sūrya (Vedic) I 90
- Akkadian II 54
- Aristotle’s, misinterpretation I 615-18
- arūpa I 213-14
- becomes the Tetraktys I 60, 99
- Chaldean II 26n
- crocodile symb of human I 220 &n
- diagram of I 242
- emanates 7 other numbers I 427

- Father, Mother, Son I 18
 female II 463
 first II 80
 firstborn, or O₂, N₂, H₂ I 623
 Gnostic I 351
 higher, emanates quaternary II 595
 higher, lower, & planets II 462
 immortal, spiritual I 237
 initial, manifested, creative I 278
 intelligible & intellectual II 599
 kabbalistic I 352, 354-5, 384
 lower, emanated by quaternary II 595
 monad evolves, & retires I 427, 573-4
 planetary I 574 & n
 Pythagorean I 440-1; II 599-600
 root of manifestation I 15, 18
 Theban, explained II 464
 three in one I 278
 Trimūrti or II 591
 upper Sēphīrōth I 130
 which disappears at death I 122n
- Triangle(s)
 becomes Tetraktis I 60
 in a circle I 613-14
 circle, point & I 320-1
 cube, circle & I 612
 Deity is abstract, (occultism) I 19
 double, & races (*IU*) II 533
 double interlaced I 118; II 36, 533, 591-2
 equilateral, Parker on I 316
 Father-Mother-Son II 582
 fire in possession of II 79
 first came 3 or the II 594
 first of the geometric figures II 575
 first One or I 131
 Gnostic I 351
 kabbalistic I 354-5
 cosmic, explained I 614-15
 lower line of II 80
 manifested, & hidden Tetraktys II 312n
 marriage ceremony & I 614-15n
 mysterious 7 born fr upper II 574
 point becomes, & quaternary II 612
 pyramids & I 616-17
 Pythagorean I 612; II 24, 111n
 quaternary &, septenary man II 591-3
 quaternary, Tetraktys & I 614
 side lines of II 57
 space, matter, spirit II 612
 in the square II 36, 626
 symbol of Deity I 113n
 symbology of, (Ragon) II 575
 ten dots & 7 points I 612; II 111n
 vehicle of Deity II 582
- Triassic Period
 marsupial fossils II 684
 third race & mammals in II 713
- Tribe(s), Tribal
 cycles within national I 642
 every, exalts its deity II 507
 or karmic cycles I 642
 savage, live in trees II 676
- Tribes of Israel
 disappeared during captivity II 130
 ten lost I 651; II 130
 two, Judah & Levi II 130
 zodiacal signs & I 400, 651; II 200n
- Tribhūja (Skt), triangle II 576
- Tri-bochana. *See* Trilochana
- Tricephalos (Gk), 3-headed Mercury II 542
- Tridaśa (Skt) thrice ten
 Vedic deities I 71n
- Τριδυνάμεις (tridunameis, Gk) 3 Powers
 lower triad in *Pistis Sophia* II 462, 512
- Trigonia, fossil shells II 196
- Trigonocephalus (of Portugal)
 man's saliva & venom of I 262n
- Trigram(s) (of Fo-He)
 ciphers known before II 554
- Trigunas (Skt) 3 qualities I 348. *See also* Rajas,
 Sattva, Tamas
- Trilithic Raised Stones
 in Asia, Europe, Etruria, etc II 346n
- Trilobites
 not result of gradual change II 697
 in oceans of Primary Age II 160
- Trilochana (Skt) 3-eyed
 Rudra-Siva called II 502n
 three-eyed II 295
- Τρίμορφος (trimorphos, Gk) 3-formed
 Diana-Hecate-Luna I 387 & n
 three moon-phases or I 395
 various equivalents of I 396
- Trimūrti (Skt) having 3 forms
 Brahmā, Śiva, Vishnu II 313
 hypostases of I 571
 Sēphīrah, Hokhmāh, Bīnāh is I 355
 Soma embodies triple power of I 398
 three kabbalistic heads or I 381
 triad or II 591
 Vedic, or Agni, Vāyu, Sūrya I 90
- Trinité Chrétienne dévoilée*. *See* Lizeray, H.
- Trinity(ies). *See also* Logos, Triad, Trimūrti
 Christian, purely astronomical II 358, 540
 Diana-Hecate-Luna I 387
 double mystery of I 58
 dragon, 2nd person of II 355
 Egyptian II 462

- esoteric & Christian I 18-19, 574n
 Greek, Chaos-Gaia-Eros I 109
 highest I 429-30
 Hindu, Christian, & Brahmin forgery
 I xxxi &n
 Kabbala on, (Skinner) II 38
 kabbalistic I 337, 343, 346, 384, 447
 kosmos emanated fr I 337
 Kwan-yin & I 136
 light, heat, moisture I 2-3
 matter-force-chance I 505
 Moon prototype of our I 387, 396
 origin of Christian I 113n
 perfect cube among Christians I 19
 personal, of Christians II 236n
 primordial cosmic II 107
 Reuchlin on II 601
 St Michael just below II 479
 spirit, soul, & matter I 49
 Sun, Mercury, Venus II 540
 in *Tao-teb-ching* (Amyot) I 472
 Theban II 464
 three aspects of universe I 278
 three steps of Vishnu & I 433n
 triangle symbol of (occult) I 19
 unified in supersensuous world I 614
 unity & quaternary I 58-9
 Voice-Spirit-Word or I 337
 Trinity College (Cambridge) II 132
 Trinosophists (Masonic order)
 founded by Ragon II 575
 Tripartite, Earth is II 758
Tripiṭaka (Buddhist "Three Baskets") I xxxviii
 Tripurāntaka Śiva (Skt)
 statue of, in India House II 591
 Tripurāsura (Skt)
 Kārttikeya slayer of II 549n
 statue of Mahādeva destroying II 591
Trismegistus. See Hermes Trismegistos
 Tristan da Cunha Island
 Atlantic ridge extends to II 333
 Triśūla (Skt) trident of Śiva II 548-9
 Trisuparna (Skt), Brahman whose forefathers
 drank Soma I 210; II 590
 Tritēye [Tritīya] (Skt)
 3 rājāmsi or worlds II 621-2
 Trithem, Johannes, or Trithemius
 on astral light II 512n
 — *Concerning the Seven Secondaries*
 seven spiritual intelligences I 453n
 Triton (Gk) son of Poseidon
 Man-Fish or Matsya avatāra II 578
 Triune
 man, limiting influence of I 225-6
 nature of differentiated substance I 614
 Triyuga(m) (Skt) 3 ages
 plants came in, before the gods II 52n
 Troad (region around Troy)
 fire (Kabiri) worship in II 363
 Troglodyte (cave dweller)
 gap betw man &, (Huxley) II 315n
 Trojan(s). See also Troy
 ancestors pure Āryans II 101
 origin of, religion II 796
 War closer to 6000 BC II 437n
 Tropical Year II 76. See also Sidereal Year
 circle of, called serpent II 356
 length of, & 370 "leaps" II 505
 subraces & II 446
 Tropic of Cancer
 Atala on same degree as II 403
 Tropics(ical)
 Fohat & I 204
 Poles once had, climate II 11-12, 726
 recede 4 deg fr poles each sidereal year II 331
 Troy
 end of, foretold by Ophite stone II 342
 founding of, interpreted II 796
 regarded as myth II 236, 440, 441
 Schliemann proved existence of II 236
 skeleton of giant killed at II 278
 swastika uncovered at II 101, 586
True Intellectual System. See Cudworth, R.
 Trumholdt, Prof. See Humboldt, F. H. A. von
 Truth(s). See also Paramārtha
 absolute I 48, 53
 always has its champions I 297
 ancient, disfigured II 515-16
 can never be killed I xl
 described as a woman I 352
 esoteric, never change I 312
 Four (Buddhist) I 45
 is the daughter of time II 571
 love it, aspire to it II 640
 Master unable to give whole I 168
 moral death to revealers of I 299
 no religion higher than I iii; II iii, 798
 not exclusive property of West I 279
 occult, tabooed I 297-8
 preserved thru initiation I xxxvi
 primeval, killed by dogma II 797
 relative I 48
 rests on facts II 711
 reticence concerning I 167
 satya age of II 146
 search for, endless II 640
 should be sole aim of science I 509
 spiritual, taught man I 267

- there is no new I xxxvi-vii
time best test of, (Laing) II 662
of today, yesterday's falsehoods II 442
tradition based on II 264, 777
universal in antiquity I 285
visible to eye of seer xxxvi
- Tsaba. *See* Tsebā'ah
- Tsaddiq (Heb, Sadic, Sydic, Zedek in tx)
Agruerus, Saturn are II 142 &n
Kabiri, Titans, sons of II 142, 392
Melchizedek, Father Sadik II 392
Noah was II 391-2
- Tsaidam, Western (China)
hidden libraries in I xxiv
- Tsan (Stanza) fraction I 140
- Tsanagi-Tsanami [Isanagi-Isanami] (Jap) I 217,
241
- Tsang (Tib), Alaya or I 48
T'an t'ung ch'i. *See* Wei Po-yang
- Tsāphōn (Heb, Tzaphon in tx)
north wind I 466
- Tsebā'ah (Heb, Tsaba, Saba in tx; sing) II 366,
501. *See* Tsebā'oth (pl)
- Tsebā'oth (Heb, Sabao, Sabaoth in tx) hosts.
See also Iaō
genius of Mars I 577; II 538n
Iaō-, the 10-lettered god II 603
Jehovah & I 438, 576
Saturn or I 459
stellar spirit I 449
thirty-two paths & II 39
Thoth-, or the Bear II 115n
- Tselem (Heb, Tsala, Tzelem in tx) image
Adam the, of the elohim II 137
four Adams & II 457, 503-4
reflects Michael & Samael II 378
several in Kabbala II 633
- Tsien-Tchan. *See* Hsien-Chan
- Tsin Dynasty. *See* Ch'in Dynasty
- Tsin She Hwang-ti. *See* Shih Huang Ti
- Tsi-tsai (Chin), self-existent or the Unknown
Darkness I 356
- T'sod Olaum. *See* Yesōd 'Olām
- Tsong Kha-pa
avatāra of Amitābha Buddha I 108 &n
— "Aphorisms of *Tson-ka-pa*"
workers received Thyan-kam I 635
- Tsu-no-gai-no-kami (Jap)
male being (Shinto) I 217
- Tsūrāh (Heb)
prototype of 2nd Adam II 457
- Tuan ying t'u* (Chinese classic)
describes Yellow Dragon II 365
- Tuaricks [Tuaregs], Berber nomads II 792
- Tubal-Cain (Heb) legendary craftsman
Kabir, metal arts instructor II 390
mineral kingdom symbolized by II 575
Vulcan, Viśvakarma or II 384n
- Tum (Egy)
creative force in nature I 312
divider of Earth or Fohat I 674
Fohat or I 673 &n
primordial creator II 580
- Tumuli (of Norway, Denmark) II 352
like mounds in USA II 424n, 752
- Turamaya
Indian "Ptolemaios" (Weber) II 50
- Turanian(s) I 113
Aryans & II 200, 203
borrowed Aryan terms II 452
common religion before separation I xxix
effects of isolation upon II 425
forefathers in Central Asia II 425
Mongolo- I 319
Negro-, & Canstadt Man II 744
races II 42In
religion not new I xxxvi
Shemites or Assyrians & II 203
typified as dwarfs II 754
- Turin Papyrus
vindicates Manetho, Ptolemy II 367
- Turiya (Skt) 4th state of consciousness
man loses self in I 570
samādhi, nirvāna or I 570
- Turkestan
lost cities in Tarim district of I xxivn
- Tuscan sages
on Great Year, Plutarch's *Sulla* I 650
- Tuscul. Quaest.* *See* Cicero
- Tushitas (Skt)
12 gods in 2nd kalpa II 90, 182
- Tvasṭri (Skt). *See also* Viśvakarman
divine artist & carpenter II 101
family of, among maruts, rudras II 615
father of gods, creative fire II 101
- Twan ying t'u*. *See* *Tuan* . . .
- Twelve. *See also* Dodecahedron, Zodiacs
classes of creators I 213; II 77
gods, apostles, tribes, zodiac signs I 400, 651
great gods created by Brahmā II 90
-legged horse of Huschenk II 397-9
nidānas I 39
relation of, to Zodiac I 649
transformations symb by day's "hours" I 450
"Twelve Signs of the Zodiac." *See* Subba Row
Twelve Tribes of Israel I 400, 651; II 130, 200n
- Twentieth Century
disciple may give final proofs I xxxviii

- Michelet on I 676
 nineteenth & I 378
 proof of man's priority to ape in II 690
 SD will be vindicated in I xxxvii; II 442
- Twice-Born. *See also* Dvija, Initiate
 Brahmins I xxi, 534, 542; II 111
 cycles known to II 70
 invasion of India by I 270
- Twilight(s). *See also* Sandhyā I 289
 Hilasira [Hilaeiro] or, & Phoebe (dawn)
 II 122
 pitris issue fr II 163
 of a planet II 660n
 seven, & 7 dawns II 308
 Sons of II 18, 91, 120-1, 138
 time betw I 144
- Twin Souls, esoteric meaning of I 574
- Two Brothers* (Egy tale) II 270n
- Two-Horned, term explained II 398
- Tycho. *See* Brahe, Tycho
- Tyndall, John I 528n
 atmospheric vibrations of sound I 633
 on atom & force I 510n
 atoms instinct w desire for life I 249
 called metaphysics "fiction" I 584n, 669
 can we grasp ultimate structure? I 670-1
 molecularist I 637n
 "scientific imagination" of I 483
 — *Faraday as a Discoverer*
 Faraday & Aristotle I 507
 — [*Fragments of Science*]
 chasm betw brain & consciousness II 673
 on spontaneous generation II 150-1, 719
- Tyndareus (Gk)
 father of Castor & Pollux II 121-2
- Tyndaridae (Gk)
 Castor & Pollux as day & night II 122
- Types
 basic, thrown off by man II 683
 cast off human, & lower beings II 263
 diversified in post-Atlantis II 425
 human repertory of all II 187n, 256-9,
 289-90, 659-60, 682, 685, 736n
 persistent, in evolution II 256, 257, 259
 tend to revert to original II 277
- three great human II 780
- Types of Mankind*. *See* Nott & Glidden
- Typhoeus (Gk). *See also* Typhon
 winds sons of, (Hesiod) I 466
- Typhon (Egy & Gk). *See also* Typhoeus
 becomes power of darkness II 93
 brother of Osiris II 283n, 380
 cosmic war betw Osiris & I 202
 cuts Osiris into pieces II 93, 385
 Diana escapes, as a cat in moon I 387-8
 Dragon of Eden (de Rougé) I 399n
 equivalents of II 379
 fallen angel II 283, 516
 falling god of Egypt II 486
 of Great Bear & ankh II 547
 Hermes or II 380
 once great god, later debased II 32n
 Osiris & II 379
 Pan, goat & II 579
 pictured bound to cross II 588
 Seth & II 32n, 82n, 231, 366, 380, 385
 Seven Rishis, Great Bear & II 549
 Thoth as Ibis escapes fr I 362
 will be dethroned II 420
- Tyre
 pillars at, & elements I 125-6, 347n
- Tyrian(s)
 David brought name Jehovah fr II 541
 Jews &, kin in Bible I 313n
 purple II 430
- Tyrrhenian Cosmogony (Suidas)
 Creation took 12,000 yrs I 340
- Tyrus, King of. *See* King of Tyrus
- Tythea (Gk). *See* Titaea
- Tza [Tsādēi] (Heb) fishing hook
 male Hebrew letter I 114n
- Tzabaoth. *See* Tsebā'ōth
- Tzaphon. *See* Tsāphōn
- Tzelem. *See* Tselem
- Tzité Tree (of Mayans)
 3rd race created fr II 97, 181n
- Tzon-kha-pa. *See* Tsong Kha-pa
- Tzure. *See* Tsūrah
- Tzyphon (Heb)
 genius of doubt (Lacour) II 215-16n

U

- Udāna (Skt) to breathe upwards
 physical organs of speech I 95
 principal life-wind II 567-8
- Ueber die Auflösung* . . . See Wiegand, J.
Ueber die Grenzen. See Du Bois-Reymond
- Ugrasena, King of Mathurā II 323
- Uhlemann, Rosetta Stone of II 464
- Ulom. See Ōlām
- Ultramontanes
 patriarchs & 12 signs of zodiac I 651
- Ulug-Beg [Ulugh-Beg] (Arab)
 tables of, (1437 AD) I 658
- Ulūpī (Skt), Arjuna married II 214 & n, 628
- Ulysses, story of, interpreted II 769
- Umā-Kanyā (Skt) light-virgin
 Anaitia, astral light & I 91-2
- Umbilicus, connected thru placenta II 461
- Umsimi (Chald)
 ideal creative organ II 283-4n
- Unconsciousness
 cannot know self-consciousness I 51
 consciousness &, discussed I 56
 esoteric school rejects idea of I 453
 of Hegel becomes self-conscious I 106
 of von Hartmann & Hegel I 1-2n, 50, 51,
 106; II 649, 662, 670
- Underground Region (Zuñi)
 black coin depicts II 629
- Underworld, various deities of I 463
- Undines (water elementals)
 sylphs &, derided today I 606
- Undulatory theory of light I 483, 486, 495,
 528, 579-80
- Unger, Professor Franz
 — *Die Versunkene Insel Atlantis*
 believed Atlantis theory II 783
- Ungulate(s) (hoofed mammals)
 diagrams of II 735
 root of II 736
- Unicorn, Gould on credibility of II 218
- Unicorn, The: A Mythological Investigation*.
 See Brown, R.
- United States
 artificial mounds in II 424n
 flora of East Asia & II 781
 germs of 6th subrace in II 444-5
- Miocene, Tertiary flora II 727, 790
- Unity. See also One
 absolute I 58-9; II 239, 545
 ALL & I 8
 of all nature I 120, 276
 boundless, infinite II 42-3, 553
 in diversity I 285; II 310
 divine, as a circle I 1; II 553
 divine, Egy idea of I 675
 of divine names II 39
 dual in manifestation II 24
 ever unknown I 347
 Fohat the binding I 111
 is no number (Pyth) I 433
 kosmos is a unity in all its parts I 480
 of mankind & exceptions II 195-6
 One, & manus II 322
 original status of all beings II 545
 plane of illusion & I 582
 pulsating great heart II 588
 reabsorption into I 266
 spirit & matter aspects I 16
 of structural plan II 737
 systolic, diastolic nature of II 43
 in thought & action I 644
 universal, during pralaya I 613
 universal, 1st occult dogma I 58
 zero &, symbol of Deity II 581
- Unity of Nature, The*. See Campbell, G. D.
- Universal
 agent or lapis philosophorum II 113
 belief in man's origins II 492
 Deity has naught to do w form I 492-3n
 element I 75
 events preconcerted II 500n
 history & Chinese moon-periods II 621
 tradition safest guide II 349
 tradition, testimony of ages II 194, 340
- Universal Mind. See also Ideation, Mahat,
 Mind (Cosmic)
 collective dhyanī-chohanic minds I 579n
 comes into action I 38
 Demiurgos or I 110; II 704n
 dhyanī-chohans reflect ideation of I 279-80
 directs divine thought into chaos II 704n
 earliest adepts & II 215

- Father & Son are II 492
 Fohat impresses ideas of I 85
 intellectual process not akin to man's I 1n
 is not a being I 285n
 lipikas objectivize plans of I 104
 Mahat or I 216n; II 58-9, 79
 matter is upādhi for I 280-1
 reflection of, or cosmic ideation I 110
 self-consciousness & I 51
 surrounds ahamkāra II 616
 various names of I 110
 was not (pralaya) I 38
- Universal Oversoul
 aspect of Unknown Root I 17
 identity of all souls w I 17
- Universal Soul
 ākāśa or II 511-12
 Alaya, anima mundi I 49-50
 astral light material aspect of I 421
 ether breath of I 102
 mahā-ātma, Brahmā I 365 &n
 Mahat, Mahābuddhi or I 420-1
 mind of the Demiurge I 352
 Mother, female I 352-3
 Plato's, & Ptaḥ I 353
 Rā, Nārāyaṇa or I 231
 upādhi or basis of I 101
 vehicle of spirit I 420
- Universal Spirit I 257n; II 596. *See also* Spirit
 ātma, anupadaka [aupapāduka] & I 52, 571
 Christos, Fravashi, or II 478
 Paramātman or I 265
 waking, sleeping of I 372
- Universe(s). *See also* Cosmos, Kosmos
 & all in it māyā I 274, 329-30
 anupadaka [aupapāduka], was I 52
 birth of I 110-11, 337
 birth of, as spider & web I 83
 blind forces could never build II 348
 bounded by pentagons II 576
 as Brahma & Brahmā I 17-18
 Brahmā expands to become I 83
 breathes as does man I 541
 casts off skin periodically I 74
 cause of its successor I 43
 condition of, during pralaya I 54-5, 69
 creation of, needed intelligence II 239
 disintegration of visible I 4
 divine thought & I 61
 dodecahedron, built as a I 340, 344; II 36
 dreamless sleep of I 47
 Earth born in, like foetus II 188-9
 effect of predecessor I 43
 egg in the beginning I 359-60
 elements & I 92n, 461
 Essence is life & light of I 6
 an eternal becoming II 449n
 eternity of, as boundless plane I 16
 everything in, is conscious I 274
 evil a necessity in manifested II 389
 evolution of, mere phallicism? II 544
 evolved fr sun, point, germ I 379
 evolved out of ideal plan I 281, 340
 expanding, contracting of I 83-4
 figures for birth of I 340
 fire or intelligence moves I 77
 Fohat in the unmanifest I 109
 guided fr within outwards I 274
 Hegel's I 51
 hierarchies explain mystery of I 89
 ideal, & manifested kosmos I 614
 incessantly appearing, dying I 16-17; II 43
 invisible, throughout space II 25
 in Japanese cosmogony I 217
 lipika spirits of I 128-9
 lives in & returns to Brahma I 8-9
 lotus symbol of I 379-86
 made of ether-matter-energy I 669
 manifested, is Secondary Creation II 59
 manifested, pervaded by duality I 15-16
 manifested, reflected in monads II 186
 manifests only what is there I 570
 mechanical origin of I 594-6
 mechanicians in, necessary I 594
 metaphysical abstractions become I 45
 mind-born Son of Virgin I 399
 mirrors the Logos II 25, 186
 monads the expression of I 629-30
 Moon & fire make up II 639n
 more than what is perceived I 421n
 Mundane Egg contains II 616
 not separate fr the All II 384n
 our, one of infinite number I 43
 periodical manifestation of I 273
 periodical, or Son I 41; II 492
 periodical renovations of I 637-8
 perpetual motion of I 2
 phenomenal, an illusion I 145-6, 329
 plenum or a fullness I 671
 point in mundane egg & I 1
 pralaya of I 41
 real to the beings in it I 274, 329-30
 reawakening of, in 3rd Stanza I 21
 represented in the monads I 632
 requires elastic atoms I 519
 rests on inter-etheric point I 556-7
 revolves around Pleiades II 551
 ruled by intelligent powers II 502

- Sephirōthal Tree is I 352
 septenary state of II 598
 seven & 4 principles of I 18; II 58n
 seven heads of Śeṣha support II 505
 "Son of Necessity" I 42
 Son or, springs fr point, Logos I 614
 three aspects of I 278
 Trithemius on actuating of I 453n
 fr unconscious to self-conscious I 106
 unfolding of, (*Manu*) I 333-5
 unknown absolute essence of I 273
 Vāch, Voice, calls, out of chaos I 137
 various modes of procreation in I 406
 visible, is sthūla-śarīra I 598
 whole, lit fr one rush-light I 85n
 will live 49,000 yrs (Pers) II 618
- L'Univers expliquē . . .* See Chaubard, L. A.
- Unknowable, Unnameable. *See also* First Cause, God, Reality, That absolute divine essence I 56
 Ain-sōph I 113; II 41, 128
 circle symbol of I 113
 Crookes on I 581 &n
 God, not God of Israel I 327
 ideas opposed to, (Spencer) II 490
 karma one w II 306
 materialization of 1st Principle II 503
 not the creator I 346
 Parabrahm II 128
 source & cause of all II 43
 of Spencer I 14 &n, 54n, 281, 327 &n, 496, 675
 spirit of God moving on waters II 128
 various names for I 113
- Unknown
 Aditi, chaos in 1st remove fr the II 527
 darkness & I 134n, 333, 356, 365, 425
 Hellenes had altar to, god I 327-8
 light reflected in Firstborn II 703n
 power & motion II 551-2
 Zeruana Akerne is Persian II 488
- Unmanifested
 the Absolute or I 88
 Heavenly Man is I 215
 motion eternal in I 97n
- Unpublished MS. *See* Skinner, J. R.
 Unpublished MSS. *See* Mathers, S. L. M.
Unseen Universe. See Stewart & Tait
- Upādāna (Skt), material cause I 55, 370n
 Upādhi(s) (Skt) base, vehicle
 ākāśa, of divine thought I 326, 515n
 ātma may work in each I 158
 basic human mold I 282
 can be separated by adepts I 158
- conductor of nervous ether I 538n
 consciousness must have I 15 &n
 cosmic ideation focused in I 329n, 330
 devas have affinity w human II 90
 first, of solar system I 289
 four, 3, of Brahmans II 592-3n
 globes, principles & I 153-4
 hydrogen, of air & water II 105
 inorganic, of mineral atom II 255
 manas the, of buddhi I 101
 man related to plane of his II 157
 matter, of universal mind I 280
 mind needs an II 670
 mūlaprakriti the, of all phenomena I 35
 one absolute II 34
 seven rays, of ether I 515n
 six sephirōth as I 375
 three fires & II 247
 three periodical I 181
 of Universal Soul I 101
- Upadvīpa(s) (Skt)
 dry lands in general II 404n
- Upanishads (Skt)
Anugītā's original one of oldest I 94n
 based on Secret Doctrine I 47
 correlation of senses & elements I 534-6
 described I 269-72
 esoteric glossaries of Vedas I 270; II 484
 explain the noumenon I 522
 full of secret wisdom II 590
 Gautama popularized I 271
 once 3 times size of Vedas I 271
 over 150 of, known I 270
 pantheists echo the I 7
 passed into Gnostic literature II 566
 seven senses in I 268n
 show scientific knowledge I 522, 534
 treatise on serpents in II 26n
 Vāch & I 138
- Upas Tree of Superstition II 797
- Upheaval(s). *See also* Submersions
 of Alps II 751n, 778, 787n
 of Americas II 407
 of Andes II 745
 caused by inverted poles II 360
 depend upon moon & planets II 699
- Upsala, Ancient (Sweden)
 capital of Atlantis (Rudbeck) II 402
- Upward cycle. *See* Arc, Ascending
- Ur (Mesopotamian city)
 Abraham came fr I 376; II 139n
 Moon-god worshiped at II 139n
 teakwood at II 226

- Uraeus (Gk) asp or snake symbol
 astral body destroyed by I 227
 defunct is devoured by I 674n
 emblem of cosmic fire I 437
 manas & ātma-buddhi or I 227
 serpent, naja, or I 437, 674n
- Ural (mts & river)
 Arismaspi inhabited, (Newman) II 416-18
Urania's Key to the Revelations. See Mackey
- Uranides (Gk) heaven dwellers
 theology reversed role of I 418
- Uranographie* . . . See Francoeur, L.-B.
Uranographie Chinoise. See Schlegel, G.
- Uranos. See Ouranos
- Uranus (planet)
 ancients knew of I 99 &n
 discovered in 18th cent I 99n, 103
 more dense than Saturn I 593
 not one of sacred planets I 575
 plane of satellites tilted I 101-2
 Ragon on, & Sun I 100n
 receives 390 times less light I 575
 satellites apparently retrograde I 101,
 149-50n, 575
- Urd, Fountain of (Norse)
 waters Yggdrasil II 520
- Ūrdhvasrotas (Skt)
 divinities created after man I 446 &n
 happy celestial beings II 162
 prototypes of 1st race I 456
 third, 6th creations I 446, 453, 456
- Urea
 analogous to venoms I 262n
 in blood during strangulation I 249n
- Uriel (Heb)
 denounces fallen angels II 382n
 Enoch & I 609; II 483n, 533
 mule, bull, & I 127n; II 115n
 Ophite bull, ox or I 127n
- Ūrim & Thummim (Heb)
 Kab &, or Kabirim (Mackey) II 362n
 twelve stones of I 651
- Ūrjā (Skt) strength, progeny of II 146n
- Ursa Major. See also Constellations, Great Bear
 Seven Rishis once linked w II 768
 Ursa Minor &, 2 cherubs symb II 361n
- Ursa Minor. See also Constellations, Śiśumāra
 four potent stars in tail of II 612n
 70,000 yrs ago pole pointed to II 768
 Ursa Major &, 2 cherubs II 361n
- Urschleim (Oken), origin of II 158-60
- Uśanas (Skt) Venus
 ally of Soma II 498
 degraded into an asura II 45
 gives laws to Earth II 32
 host of planet Venus II 501
 Satan, Lucifer of Catholics II 501
- Uśanas-Śukra (Skt) Venus
 associated w Lucifer, Satan II 45n
 Earth & II 31-3
 War in Heaven story of II 45
- Ush [Osch, Asch in tx] (Skt) to burn II 114
- Uttama [or Auttami] (Skt) most excellent
 second round manu II 309
- Uttara-Mīmāṃsā (Skt), & Buddhism I 46-7
- Uxmal (Cent Amer)
 ruins at, & Palenque II 430
- Uzza [‘Uzzā] (Heb)
 Azāēl &, twitted God II 491

V

- Vāch* (Skt) Voice. *See also* Aditi, Logos, Voice Aditi or I 431, 434; II 43, 107
 Bath-kol & II 107
 Brahṁā separates into Virāj & I xv, 9n, 89, 137; II 128, 143, 472
 calls universe out of chaos I 137
 daughter of Brahṁā I 431; II 128, 418n
 described & explained I 137-8, 430-3
 equivalent of Logos II 199n
 female Logos of Brahṁā I 9n; II 107
 four aspects of I 138, 432, 433n
 goddess I 95, 434
 hidden power of mantras I 354
 Idā (Ilā), Mania & I 523; II 143
 identical w Eve II 128, 147
 Kwan-yin & I 136n, 137, 431n
 Lahash similar to I 354
 light, sound, ether & I 431-2
 magic potency of sound I 137
 “melodious cow” (*Rig-Veda*) I 137, 427n, 734; II 418n
 mother of the gods I 430, 434
 mūlaprakṛiti & I 430
 mystic speech, occult knowledge I 430
 Sarasvatī (speech) form of I 95, 353
 Śatarūpa or I 94; II 128
 Universal Soul I 352-3
 various names of I 137, 430, 434; II 128
Vāchaspatya (Skt), on Katāpa (Kalāpa) I 378n
Vāch-Śatarūpa (Skt), Manu w II 128, 148
 Vacuum, Vacuity
 caloric & I 524
 does not exist anywhere I 527
 inter-etheric, & bell sounds I 557
 Keely motor & I 556-7, 565
 of Leucippus is latent Deity I 343
 plenum, ether & I 495
 betw sidereal bodies (Newton) I 491, 494-5
 Vadukku, Chaldean genii or spirits II 248n
 Vāhana (Skt) vehicle I 39, 73, 80, 153
 buddhi is II 241
 buddhi the, of ātman I 265
 Fohat as a I 108
 Garuda the, of Vishnu II 564
 of Lords of Wisdom II 172
 Makara the, of Varuna II 577
 matter, of spirit II 58n
 Merkābāh, chariot of Ain-sōph or I 214
 physical forces are, of elements I 470
 soul the, of spirit I 153
 spark, of the Flame I 265
 Sun, of ākāśa I 527n
 Vyāvahārika used as a I 356
 yāna or I 39
 Vaidhātṛa (Skt)
 patronymic name of kumāras I 89, 457n
 Vaidyuta (Skt), electric fire I 521
 Vaikhārī-Vāch (Skt)
 kosmos in its objective form I 138, 432
 lowest form of Vāch I 434
 that which is uttered I 138
 Vaikṛita (Skt) secondary
 origin of gods fr Brahṁā was I 455n
 Vaikuṅṭha-loka (Skt)
 heaven of Vishnu I 522
 Vaikuṅṭhas (Skt), 1 of 12 gods II 90
 Vairāja-loka (Skt, Virāja-loka in tx) II 89n
 Vairājas (Skt) sons of Virāj
 seven classes of pitris called II 89-90
 Vaishṇava(s) (Skt) followers of Viṣṇu
 Brahman interpolators II 550n
 God of the I 421
 haters of Nanda II 550 &n
 mahā-buddhi & I 451
 śaivas & I 675
 of the Vaiśiṣṭhā[Viśiṣṭhā]-dvaitya or I 55
 Wilson re system of I 456n
 Vaiśvānara, Vaiśvāna (Skt)
 blazes within the body II 496
 described II 311 &n, 381-2
 elements spring fr I 621 &n
 often denotes the self II 496n
 sevenfold fire II 568
 Vaivasvata (Skt) belonging to Vivasvat (Sun)
 manvantara & 18 million years II 310
 manvantara or round I xliii, 456
 Vaivasvata (Manu). *See also* Deucalion, Noah,
 Xisuthrus, Yima
 ark of II 290-1, 313, 610
 Brahṁā-Vishnu-Śiva preceded II 144
 connected w 5th race II 140-1
 date of II 250, 310

- Deluge & 4th race I 68, 369; II 69n, 146, 310
- Deva-Manu or II 715n
- four axial changes during II 330
- fourth human wave, manu of II 309
- generic character of II 145, 251, 306
- gods called Ādityas during, cycle II 90
- Hindu Noah I 444; II 35, 140, 222, 306-7, 309, 314, 774
- humanity II 251, 313, 693
- Idā, wife, daughter of I 523; II 138, 140
- Ilā, Sudyumna, progeny of II 135, 138
- Kaśyapa father of II 253, 382n
- lives even now II 250
- manvantara or round I xliii, 456; II 69 & n, 310
- Matsya avatāra & I 369; II 69n, 139, 307, 313
- more than one II 251
- name contains story II 335
- Noah repeats I 444; II 265, 306, 597
- progenitor of 5th race II 249-50, 309
- rishis, Titans saved by II 142, 715n
- root-manu, 4th round II 309, 321
- saved germs of humanity II 715n
- saved our race in Deluge II 146, 309-10
- seed of life connected w II 140-1
- seven rishis saved w II 35, 69n, 290-2
- seventh manu II 308n, 309, 321
- son of Sūrya, the Sun II 140-1, 211
- story records Atlantis deluge II 4
- three attributes of II 146-7
- Vāch, wife & daughter of I 523
- Vajradhāra (Skt) diamond holder
- First Logos, Supreme Buddha or I 571
- Vajrasattva (Skt) diamond-hearted
- full mahātmas or I 52
- Second Logos I 571
- Valentinus
- Bythos & Sigē primordial binary II 574-5
- on 1st Aion I 349
- good, evil, Logos, serpent of I 410
- Great Seven of I 446
- “Greek Kabala” of I 310
- light, heat, fire, particles I 568 & n
- pairs of Aeons of II 569n
- Pistis Sophia* & II 512, 566n
- sevenfold nature of Logos I 446
- table of Aeons in II 458
- *Esoteric Treatise on the Doctrine of Gilgul*
- I 568 & n
- Valhalla (Norse), hall of the heroes I 427
- Vallabhāchāryas (Hindu sect)
- distort Krishna symbols I 335
- phallic worship & II 588
- Vallancey, Charles, *Collectanea* . . .
- on the Kabiri I 641-2n; II 264
- Morning Star of Irish, Chald II 759n
- Vāmadeva (Skt)
- reborn white, red I 324
- Śiva as, became four I 324; II 249, 282
- symbolizes 4 racial types I 324; II 249
- Vāmadeva Modelyar [Modely]
- Night of Brahmā I 376-7
- Vānanin-Lamertade (Lamer in tx)
- androgynous Aeon (Gnostic) II 458
- Vapor(y), transformation of globes I 205-6n, 250, 439n
- Vāra (Skt), & avara II 163, 183
- Vāra, Argha (Pahlavi) enclosure, vehicle
- ark or, is man of 4th round II 291-2 & n
- built by Yima II 6n, 610
- Varāha (Skt). *See also* Avatāra, Boar
- boar avatāra I 368-9 & n; II 53, 321
- Buddha born in, kalpa I 368n
- kalpa I 368, 457; II 179, 321
- marks one-half life of Brahmā II 179
- Varia Historia*. *See* Aelianus
- Variations (evolution) II 738
- fortuitous, criticized (Mivart) II 697
- ideation reflected in matter II 299n
- reflects dhyān-chohanic wisdom II 649
- of species II 677 & n, 679, 696
- as transmitted by heredity II 738
- Varṇa (Skt) color, orders (class) I 419
- Varsha(s) (Skt) country
- Americas the, of Pushkara II 403, 407 & n
- Bhārata-, II 369
- dvīpas &, of kings expl II 320-2
- Meru north of all II 401n
- Purānic term II 264
- Varshayantī (Skt), one of the Pleiades II 551
- Varuṇa (Skt) ocean god
- an asura II 92, 500
- chief Āditya, Ouranos II 65
- chief of dhyānis, devas II 606
- five Prachetas(es) & II 578
- guards the West I 128
- imparts the Mysteries II 269n
- Laws of, or Vratāni II 606
- Makara vehicle of I 220; II 577
- reigns as Neptune II 65, 268n
- space or II 268n
- Uranos a modified II 268n
- Vaivasvata sacrifices to II 147-8
- water, Neptune or I 462
- Vase of Election. *See* Araṇī
- Vasishṭa-dvaita. *See* Viśiṣṭādvaita

- Vasishṭha (Skt) a rishi
 advises Parāśara I 415-16; II 232n
 curse of II 247
 sons of, 1st manvantara II 146n
 third round, 3rd race, sons in II 78
 Varuna imparted Mysteries to II 269n
- Vassariddhi, Rājah
 & huge human bones II 347
- Vastubhūta (Skt) substantial
 Vishnu not II 612n
- Vāsudeva (Skt)
 even mlechchhas may know II 48n
 the liberator I 286
 seed of all things I 420
- Vasu(s) (Skt) good, bountiful
 eight, of Vedic tridaśa I 71n
 our fathers were II 248n
- Vatican
 Lanci, librarian of, q II 376
 preserves some esoteric doctrine I xlv
 St Germain & MS of Kabbala in II 239
 secret work "Bnei Shamash" II 506
- Vau (Heb) letter V
 crook, hook, nail (YHVH) II 460
 letter for Hokhmāh I 438n
- Vaughan, Thomas [Eugenius Philalethes]
 correlations of sound, color I 514 &n
 no one has yet seen Earth I 260
- Vāyu (Skt)
 god of air I 190, 462, 468
 Indra or, in *Rig-Veda* II 378
 one of Vedic Trimūrti I 90
 Pavana or, father of Hanuman I 190
 Vedic god II 114
- Vāyu Purāṇa*
 beginning of mahā-pralaya I 371
 birth of Janaka II 524n
 boar, Varāha I 368-9n
 Brahmā forces Nārada into birth II 82
 Dānavas, giants, dragons II 381 &n
 Kapila son of Kaśyapa in II 572
 lower pitris born as fools II 91
 Mahat, names for I 256
 Moru [Maru] comes in 19th yuga I 378 &n
 Nara, Nārāyana I 457-8 &n; II 495n
 personified fires I 521
 pradhāna & prakṛiti I 50n
 rudras II 613n
 sacrifice of Daksha II 182-3
 Śankha-dvīpa II 405
 seven classes of pitris II 89
 seven rishis I 436
 seven times 7 maruts II 613
 sons of manus, rishis II 614n
- three creations I 454n
 three fires II 57n
 twelve great gods in II 90
- Veda(s, ic). See also *Atharva-Veda*, *Rig-Veda*,
 Vedic
 Aditi, ākāśa in II 42n
 Ambhāmsi synonym of gods in I 457-8n
 anticipated modern discoveries I 623
 barhishad, agnishvāta in II 77
 chanted, rationale of I 94-6
 chief gods of II 114
 date fr early Aryan history II 714
 divided in dvāpara age II 146n, 483
 dual meaning of I 270n
 Eternal Cause or That I 391n; II 80
 Europe has text of, (Müller) I xxxiii
 fire deities in I 101; II 567
 four, & 4 truths I 42
 greatest of all authorities II 616
 heavenly gandharvas taught man II 584
 of highest antiquity (Müller) I xxxviii
 influence on Babylon (Rawlinson) I xxxi
 initiates know meaning of I 520
 leaves of Hiranyagarbha I 406
 Mahādeva divine ego II 548
 maruts discussed II 613
 meaning of elements hidden in I 520
 "Mirror of Eternal wisdom" II 484
 Müller & Barth on II 450-1
 no idol worship in II 723
 not complete I 318
 once called modern forgery I xxxviii
 Orientalists differ on age of I xxx
 primary & secondary creations II 59
 Purānas human expression of II 527
 Scand cosmogony older (Müller) I 367
 secret commentary on I xxxiv
 Secret Doctrine antedates I xxxvii
 septenary element in II 605-11
 seven wise ones, 7 paths II 191n
 Śiva known as Rudra in II 548
 six earths born w our Earth II 616
 sole property of Brahmans I 271
 Sun called loka-chakshuh in I 100-1
 tens of thousands of yrs old II 527
 Tvashtri in II 101
 universal myths in II 97
 Upanishads esoteric glossaries of II 484
 Upanishads expound mysticism of I 270
 Vāch mother of I 430
 Vishnu divides, into four II 483
 Viśvakarma in II 269n
 went into every nation II 483
- Vedānta (school) I 52n, 59n

- Advaita, nearest esoteric I 55
 on bodies w negative qualities I 584n
 on cause I 55
 discord betw 3 sects of I 451
 division of man's principles I 157, 226
 doctrine in Hermetic philosophy I 281n
 esoteric teaching differs fr I 62
 gives but metaphysical cosmogony I 269
 Hegelian doctrine & II 449n
 last word of human knowledge I 269
 nimitta as an efficient cause I 370n
 not fr Buddhism I 46-7
 occultists & I 8
 One Life, Great Breath I 226n
 Parabrahm-mūlaprakriti I 46
 prajñā, chinmātra II 597n
 quinquartite division of man in I 226
 Spencer approaches I 14-15, 281
 sūtrātman (thread self) I 610 &n; II 513
 teachings of I 522, 569-70, 573, 610; II 597n,
 598
 Vedas are mirror of wisdom II 484
 Western philo echo, doctrines I 79n
 Western scholars perverted I 295
Vedāntasāra. See Jacob, G. A.
 Vedāntins I 8, 10n, 16, 17n, 51, 52n
 divided man into 5 kośas II 603
 idealists I 226n
 Íśvara highest consciousness I 573
 Mahat aspect of prakriti w I 62
 nirvāni of, can never return II 80
 not atheists I 7
 Veda-Vyāsa
 mentions Tchandalas [Chandāla] I 313n
 Vishnu as, in dvāpara age II 146n, 483
 Veddhas of Ceylon (Sri Lanka)
 culture cannot raise II 421n
 mixed Lemuro-Atlantean stock II 195-6n
 Sinhalese regard, as animals II 286-7
 weapons of, Paleolithic II 723
 Vedhas. See also Asuras, Sons of Brahmā, Suras
 agnishvāttas II 78-9
 eldest, refused to create I 88
 Sanandana & other II 78, 173, 176n
 Vedic
 calendar, Krittikā & II 551
 deities I 71n, 90, 112; II 268-9n
 hymns (Pañchadaśa), magic of II 579
 influence on Babylon I xxxi; II 130
 Nārada a, rishi II 47
 sage, Kaśyapa II 132
 treatment of women I 382
 Venus a, sage II 30
 Vēga (expedition)
 fossils on northern islands II 773 &n
 Vega, Garcilaso de la
 — *Comentarios Reales . . . de los Incas*
 on enormous human bones II 337-8
 q on cyclopean works II 345
 Vegetable (Kingdom). See also Plants, Vegeta-
 tion
 appeared before 1st race II 290n
 astral, & 3rd & 4th rounds II 730
 bisexuality of II 133
 early minerals &, luminous II 312
 energy centers for each, species II 732
 evolution of, in Mukhya Creation I 454
 evolves thru man I 159
 fruits & grains brought to man II 373
 human monad passed thru II 185-7, 254, 260
 individualization in I 178-9
 lower principles of animals & I 267
 lunar gods pass thru I 174
 man storehouse of seeds for II 289-90
 many in, reproduce by budding II 166
 monad & I 174, 176, 246, 619; II 42, 180, 185,
 635
 phase of foetus (Haeckel) II 685n
 Schibb (Shibboleth) symbol of II 575
 second side of triangle II 575
 size of, & giants II 276
 third round, astral prototypes II 186-7
 Thomson on earliest of II 154
 300 million years before man II 68n, 149,
 290n
 Vegetarians, Atlantes were, (Herodotus) II 761
 Vegetation. See also Plants, Vegetable
 all, endowed w life (Wilson) I 454
 belong to this (4th) round II 712
 born fr bosom of stone II 594
 changes w each root-race II 697
 consciousness of I 277n
 creatures born fr II 183
 ethereal before primordial II 713n
 has consciousness I 277n
 man &, before animals II 112n
 nervous ether in I 537
 physicalized in Secondary II 713n
 300 million yrs before man II 290n, 308n,
 712
 Veil of Isis. See Schiller, J. C. F.
 Vendidad. See also *Zend Avesta*
 Fravashi (or Ferouer) II 480
 karshvar of Earth II 607
 volcanism in Central Asia II 356
 Yima & 1st 3 races discussed II 609-10

- Venezuela, Canary Islands, Africa, &, once joined II 791
- Venice, Campanile of San Marco at II 85
- Venoms, living tissues produce I 262n
- Ventricles, 3rd eye & II 297
- Ventus (Lat) breath or wind
spiritus &, synonymous I 342
- Venus (goddess). *See also* Lucifer
Aditi identified w II 43, 458
Amphitrite early form of II 578
-Aphrodite, Argha & II 461
-Aphrodite personified sea I 458n
associated w Satan II 31-2n, 45n
-Astarte & Kadeshim II 460
Ashtōreth, Jehovah & II 462
bearded I 72n; II 30n, 135
born fr sea wave II 65
celestial Priapus born of II 458
w cow's horns II 31, 418n
described II 29-33
Durgā Kālī black side of II 579
Hiram built temple to II 541
Ishtar & II 62
Isis or II 30, 43
Jehovah-Bīnāh or I 392
Kāma son of II 176
Lakshmī or I 380n; II 76 &n, 77, 578-9
leader of Dānavas II 498
Lucifer-, war w Jupiter I 202
origin of mythology of II 30
passive generative power II 418n, 461
six sacred to, (Pyth) II 592
star of the sea I 392
Uśanas or, aid Soma in war II 498
Uśanas-Sukra is, & Lucifer II 45
Virgin took over, worship I 400-1
wife, mother, sister I 396
- Venus (planet)
adept's' knowledge of races on II 699
adopted Earth II 32-3
ansated cross symb of II 30, 31n
called little sun II 24
changes along w Earth II 32
described II 29-33, 707
Earth linked w II 30-1
Friday the day of I 652
hostile to human life II 707
inclination of axis of II 32
in last round I 165
less dense than Earth I 593
light-bearer to Earth II 33
looking glass sign of II 546
Lucifer or I 202; II 30, 31-2 &n, 45n, 501, 512, 540
- Mars, Mercury &, lower triad II 462
men of, more gross I 602
Mercury more occult than II 28
Moon, water & II 77
Morning Star II 540
no satellites I 155n, 165; II 32
one w Mercury & Sun II 542
Orai genius of I 577; II 538n
parent moon of, dissolved I 155-6n
planetary chain I 164
Principalities gods of I 435
rulers, regents of I 435, 575
Semele presides betw Mars & I 400
sign of, expl I 5; II 29-30
Sophia, Holy Ghost & II 512, 540
superior globes of, invisible I 153
third race under II 24, 29
- Venus (3rd world of Syrians)
Principalities rule over I 435
- Venus-Lucifer. *See also* Lucifer, Lucifer-Venus,
Morning Star, Venus
descends to pit II 785-6
Moon more influential than I 305
sister, alter ego of Earth I 305
- Verbum (Lat) II 542. *See also* Logos, Word
Avalokiteśvara I 428
Christ, Taurus or I 656
daivīprakṛiti, mother, daughter I 136
dhyaṇī-chohans form manifest I 278
divine Christos, Logos I 130n
dual aspect of II 515
esoteric meaning of II 25, 237
light, sound, ether & I 431-2
Logos or Word I 93-4, 136, 431, 537
Mercury, Logos, or II 25, 541-2
of Parabrahman I 130n, 136
of St John I 657
St Michael & II 479, 481
St Paul confused w II 481
sound of the I 256, 629
of Thought Divine I 72, 74
various names for I 130n, 137
vehicle of unmanifested Logos I 278
vibrates thru mūlaprakṛiti I 629
- Verbum Princeps
head of angels (Catholic) II 237
- Vermes (Lat) worms II 656
- Vernal Equinox. *See* Equinox
- Versunkene Insel Atlantis, Die.* *See* Unger, F.
- Vertebrate(s), Vertebrata. *See also* Animals
blind, early 3rd race man II 299
first, in Devonian II 254
higher II 684 &n
primitive germ of II 731

- rudimentary sex organs in II 118, 184
separated before mammals II 184
sevens among II 595
third eye in lower II 295-6, 299
- Vesica Piscis (Lat), in Catholic engraving II 38
- Vesta (Lat) Earth goddess
burning fire in temple of I 338n
Horchia title of II 144
- Vestal, serpent & II 209
- Vestiges of the Spirit History of Man.* See Dunlap
- Vi, Vili (Norse; We, Willi in tx) Odin & I 427
- Via Straminis (Lat) Milky Way
tenth world of Syrians I 435-6
- Vibhāvasu (Skt) fire
absorbed by air I 372-3
- Vibhūṭayah (Skt) potencies
manus & rishis, of Vishnu I 8n; II 611n
- Vibration(s)
atomic, in nature I 455, 633
awaken corresponding powers I 307
commanding forces by means of I 514n
eternal, of matter I 118n, 507-8n
imponderable substances cause I 587
Keely & I 561, 564
last, of 7th eternity I 62
of light & sound I 554
masters perceive causes of I 514
of molecules I 515
music, color, etc II 628
patterns of, in sand on plate I 112n
power of I 563
in Stanzas I 62-3
table of various I 562
- Vibratory Theory
correctness of, for Earth I 514, 524-5
Keely's I 556, 558-9, 564
- Vicaire, estimates Sun's heat I 484n
- Vicinus, M. See Ficino, M.
- Vidadhafshu Keshvar (Pers) II 759
- Víðbláinn (Norse)
globe F, Earth chain II 100
- Vidyā(s) (Skt) knowledge
ātma- I 199
budh & I xviii
esoteric, & Kabbala I 241
four of 7 in Purānas I 168-9
right- & left-hand paths of I 192n
sacred science & II 439
- Vidyādharas (Skt) lower pitris
exoterically demigods, siddhas I 539n
seven classes of pitris I 539n
sound, ladder of life & I 539
- Vie de Notre-Seigneur.* See Sepp, J. N.
- View of the Levant.* See Perry, E.
- Vignanamaya Kośa. See Vijñānamaya Kośa
- Vigrīd [Vigrīdr] (Norse)
Battle of Flames & I 202
- Vihāra(s) (Skt)
Buddhist caves, grottos II 338
Miaotse grottos turned into II 339
- Vijñāna (Skt), higher mind I 157
- Vijñānamaya Kośa (Skt)
higher mind I 157-8
jīva &, water, blood I 570n
- Vikāra(s) (Skt) deviation, perturbation
buddhi destroys egotism & its I xix
- Vikartana (Skt) Sun, Sūrya
Rāhu & initiation of II 381
Viśvakarman crucifies I 322n
- Vili. See Vi
- Villalpand, Jean-B., *Temple de Jérusalem*
zodiac & 12 sons of Jacob I 649
- Villars, Abbé Nicolas de Montfaucon de
— *Le Comte de Gabalis*
on sylphs, salamanders I 606
Villiers, on venoms, alkaloids I 262n
- Vimāna(s) (Skt) air vehicles II 427, 428
- Vimāna-Vidyā (Skt) aeronautics
Aryans learned, fr Atlanteans II 426
- Vina-svata
on origin of Jews I 313n
- Vinatā (Skt) daughter of Daksha
Garuda born fr egg of I 366
wife of Kaśyapa I 366
- Vinaya (Skt) decency, modesty
Devakī, mother of, & affection II 528
- Vine
I am the true, (*John* 15:1) I 195n
Isis & Osiris taught use of II 366
- Viper, hatched fr egg of incense I 363-4
- Vīrabhadra (Skt)
destroys Daksha's sacrifice II 182-3
Raumyas born fr pores of II 68, 183
thousand-headed monster II 182
- Virāj, Virāja (Skt) universal sovereignty
born fr Heavenly Man II 606
Brahmā & I 9n, 59, 81
Brahmā creates, spiritually II 44
Brahmā separates into Vāch & I 89, 137
created Manu II 308n, 311
is Brahmā II 90
male symbol fr Brahmā-Vāch II 472
Manu & I 449
mortal man born fr II 606
sons of, are all mānasa II 89
Vāch as female II 143, 472
Vāch becomes, to punish gandharvas
II 143

- Vaiśvānara or II 311
- Virāja[Vairāja]-Loka (Skt) II 89 &n
- Virasvāmin (Skt), father of Medhātithi I 333
- Virchow, Prof Rudolph
dolmens not built by giants II 753
on flints II 752n
links Basques w Guanches II 740, 792
on spontaneous generation II 719
takes Haeckel to task II 650, 651
witnessed Trojan discoveries II 440
- Virey, J. J., re today's lower races of men II 725
- Virgil [Vergil]
Sibylline books inspiration of I 658
— [*Aeneid*]
Eternal Mind diffused thru all II 594 &n
Mercury evoking souls II 28
mind agitating matter I 451n
— [*Eclogues*]
Moon Virgin Queen of Heaven I 401
unequal numbers please gods II 602
— [*Georgics*]
confused Nile w Indus II 417
Pater omnipotens Aether I 331
- Virgin(s). *See also* Immaculate Conception,
Virgo
Abel, blood & II 388
admitted to be the Moon I 401
-angels or divine rebels II 246
birth discussed I 399-400
celestial I 60, 215, 458n; II 208, 486, 512, 572
celestial, & mother or ākaśa I 332
Ceres-Venus worship I 400-1
Chinese had their celestial II 486
cold, or hyle I 82
dawn, morning star or II 527-8
divine, -mother or arka II 463n
egg I 64-5
Eve, Mary or I 91, 384, 392, 399, 458n; II 463
fifty, of Prometheus II 418
immaculate I 60-1
Kanyā the I 92
kumāras II 249, 281-2
of Light or Umā-Kanyā I 91-2
Lion &, (Virgo) II 431, 432-3
marriage of Heavenly Man w II 231
Mother I 65, 88, 400, 403, 460; II 43, 463n
Mout, mother or II 464
Nārada & II 140n
rosary of the blessed II 38
shown w child (Dendera) II 433
sidereal, or astral light II 511
son of celestial I 60
sons of god born of I 61
universe mind-born son of I 399
- Zeus the beautiful I 72n
- Virginal Reproduction
hermaphrodite or II 659
- Virgin Ascetic(s)
kumāras I 459
Nārada as II 140n
- Virgin Egg
micro-symbol of Virgin Mother I 64-5
- Virgin Mary. *See also* Madonna, Mary
Anna mother of I 91
Church disfigured II 38, 463
discussed I 400-3
Gabriel comes w lilies to I 379n
Magna Mater & I 392-3, 400
Mary or Mare, sea, water I 458n
pagan origin of II 463
seven children of II 527
various terms for II 527-8
water lily & I 384
- Virgin Mother
chaos or I 65, 460
gods born fr II 463n, 527
immaculate I 88, 399
keynote to I 91; II 43
overshadowed by univ mystery I 88
prayers to, stay the waves I 468
Thoth-Hermes & I 403
- Virgin of The World.* *See* Kingsford, A.
- Virgo(s)
Astraea is II 785
descent of, to pit II 785-6
Dinah or I 651
inverted II 785
kali-yuga & position of I 663-5
Kanyā, Kanyā-Durgā & I 92, 292, 657
linked w Leo, Pleiades, Hyades II 785
lion & II 431, 433
-Scorpio androgyne I 413
separated becomes Scorpio II 129, 502n
three, at Dendera II 368, 433, 435-6
- Viribus Membrorum, De.* *See* Paracelsus
- Virtue(s)
Confucianists love I 440
of God I 437-8
hidden, of stones II 426
Jesuitical use of deceit as I 423
personified attributes of God II 237
seven, of Christians I 310-11; II 641
seven, of Nazarenes I 196
- Virtues (angelic order)
angelic, & 4 Mahārājas I 123
angelic, & terāphim I 394
copy of ancient prototype I 92
rule over 5th world of Syrians I 435

Viś (Skt) to pervade

Vishnu derived fr I 8n, 112

Visha (Skt) poison, evil
latent in chaos I 348

Vishnu (Skt). *See also* Logos, Nārāyaṇa, Tri-
mūrti

abstract divine principle II 313

Achyuta (“not-fallen”) avatāra I 19

avatāra of I 18, 87, 263-4, 369, 394, 653;

II 139, 307, 408n, 483, 549

birth of, (universe) I 333-5

both Bhūteśa & Viśvarūpa I 452n

breath of, blows at pralaya I 371

calling forth the kosmos I 348

disk or chakra of I 114; II 546

double-sexed, Lakshmi & II 31

double triangle sign of I 118

emerges fr egg w lotus I 366

enters circle of boundless time II 549

Fohat connected w, I 112, 673

Garuda vehicle of I 366

god of moist principle II 591

gods’ supplication to I 420-1

of Hindu Trimūrti I 8n, 437n, 459; II 115,
144

ideal cause of potencies I 349, 381n

imparts wisdom in krita age II 483

is all that is II 612n

kāla (time) or I 427; II 564

as Kapila imparting wisdom II 572

legend of Rāhu, Sun, Moon II 381

lotus (Brahmā) fr navel of I 379; II 472

Mahat appears 1st as I 75

manifests the lotus I 381n

many forms of II 146n

Matsya avatāra of I 263-4, 394; II 139, 313

mover on waters I 345, 348

names of II 107

Neptune, Idaspati, Nārāyaṇa or II 765n

not a high god in *Rig-Veda* I 112

not direct creator of man I 445

orders ark built II 139

Pañchaśikha visits I 236

pervades manus, rishis II 611n

the preserver I 459n; II 313

races of men & II 32-3

Rajāmsi or 3 strides of II 621-2 &n

regenerates I 459n

rests on golden lotus (padma) II 578

rests on serpent (Śeṣha) during pralaya

I 344, 379, 381; II 98

role of, in 4 yugas II 483

as Rudra, the destroyer I 370; II 69n

six-pointed star & I 215

as the Sun I 290n; II 38

svar-loka abode of II 404

symbolized as serpent II 756

three steps of I 112, 113n, 433n; II 38, 622n

time only a form of II 307n

trickery, deceit of, & Jehovah I 421-2

triple hypostasis of I 18, 286-7

two aspects of I 421, 545

Vaikuntha-loka heaven of I 522

visited by 7 kumāras II 584

waters of space & navel of II 472

White Island, lived on II 584

Vishnu Purāna

referred to:

events purposely blended in II 310

heliocentrism in II 155

kumāras hardly hinted at in II 577

misunderstood II 320-1

oldest MS of II 174n

oldest of Purānas II 58

secret meanings in I 423

tampered w by Brahmans I 423

Wilson & I 255, 257n, 419n, 423n; II 73

quoted:

Ādi-bhūta I xix

ākāśa (ether), sound, color I 205

asexual & other reproduction II 658

asuras fr Brahmā’s body I 218-19n

beginning of cosmogony I 545

in the beginning there was One I 256

bhūtas described II 102n

Brahmā as cause of potencies I 55

Brahmā creates anew II 58-9

Brahmā, 3 aspects of I 19

Brahmā wrathful at Vedhas II 78

Budha born fr Tārā & Soma II 45 &n

Chiti (chitti) I 288n

creation of 4 kinds of beings II 625

Daksha creates progeny II 183, 275n

Daksha reborn every kalpa II 247n

divine dynasties II 369 &n

dvīpas listed, expl II 320-3, 404n

Eighth Creation I 448

elements, meaning of I 520-23

elements, properties, creation I 521

eternity, meaning of I 336n

ether material cause of sound I 255

forty-nine fires I 291 &n, 520-1

“fragrance affects the mind” I 451-2n

geography, geodesy, & ethnology

II 320-2

gods created & perish I 376

gods’ supplication to Vishnu I 419-22

Hari (Vishnu) described I 421

- immortality defined I 36n
 kali-yuga described I 377-8
 kalpas, yugas II 307n
 Kandu, Pramlochā (sweat-born) II 171n, 174-5
 Kapila's Eye destroys 60,000 I 563
 karma of created beings I 456n
 kumāras II 173
 legend of Purūras I 523
 Mahādeva springs fr Brahmā II 548
 mahāpralaya I 371
 Mahat & matter are boundaries I 257
 mānasa, rājasas II 89
 manus, manvantaras, rishis II 614-15n
 man was 7th Creation I 376
 many forms of Vishṇu & Brahmā II 146n
 mind-born sons II 625 &n
 Mt Meru described II 403-4
 mundane egg I 65-6, 360
 Nārada son of Kaśyapa II 47-8
 nine creations in I 450-7
 nine planets mentioned in II 488-9n
 Parāśara II 232, 326
 potency of every cause I 450
 prabhavāpyaya defined I 46
 pradhāna, prakṛiti I 50, 545
 pralaya & prakṛitis I 257
 pralayas (various) I 370-1; II 309-10n
 primeval creatures II 162-3
 primordial subst, all comes fr I 284-5
 Priyavrata & 7 dvīpas II 319-22, 326
 Pushkara II 403-4
 rākshasas II 165n
 rishis destroy trees (sorcerers) II 495
 rotation of Earth II 155
 Sāgara I 563; II 572
 sandhyā, sandhyāmsa in II 308n
 sarpa, Ahi fr Brahmā's hair II 181-2n
 seven creations I 445-6 &n
 seven rishis, 14 manus II 624
 sevens in I 348
 Seventh Creation (man) I 445
 size of Earth II 616-17n
 Śrī, various names of II 76n
 Sun neither rises nor sets I 290n; II 155
 Sun reflection of Vishṇu I 290n
 Surasā mother of dragons II 381
 undying race in II 275 &n
 universe one w divine knowledge I 421n
 Vishṇu creates at play II 126
 Vishṇu pervades all II 611-12 &nn
 Vishṇu, triple hypostasis of I 286-7
- Vision(s)
 adepts', confirmed by others I 273
- Enoch's II 229, 482-3, 533-5
 exuberance of nervous fluid II 370 &n
 Ezekiel's I 126-7; II 134n, 552-3
 inner, awakened (initiation) II 294 &n
 of insane persons I 295; II 370n
 panoramic, of the soul I 266
 St John's I 72n; II 93n, 497
 of seers I 633
 symbolic, pillars of Xtian theol II 497
 Viśiṣṭādvaita(ins) (Skt) qualified non-dualist
 (Vedānta school)
 describing moksha I 132
 logic higher than Christianity I 522
 Mahat divine mind in action I 451
 on Parabrahman I 59n, 233n, 522
 pradhāna called illusion in I 62
 Vaishnavas & I 55
Viśiṣṭādvaita Catechism I 132. *See Catechism of the Viśiṣṭādvaita*
- Viśvakarma(n) (Skt). *See also* Logos, Puruṣa, Tvashṭri
 architect of world II 269n, 559
 carpenter, builder II 101n, 345n, 542-3
 crucifies Sun-initiate I 322n; II 543
 highest, oldest of gods II 101n
 Kronos &, (Bréal) II 269n
 Logos I 470
 made "fiery weapon" II 559
 one of mystic rays I 515n
 patron of initiates II 615
 potencies of space I 9-10n
 represents mankind II 607
 sacrifices himself to himself I 268; II 559, 606
 Sanjñā daughter of II 174
 Tvashtri synonym of II 615
 universal sacrifice or sarvamedha of II 605
 Vulcan, Tubal-Kain or II 384n
- Viśvāmītra (Skt)
 Egypt settled in days of II 746
- Viśvānara (Skt)
 elements spring fr I 621 &n
 son of the Sun II 568n
- Viśvarūpa (Skt), title of Vishṇu I 452n
- Viśvatryarchas (Skt)
 1 of 7 principal solar rays I 515n
- Vis Viva (Lat) living force
 Ganot & Huxley on I 669-70
- Vita Apollonii*. *See* Philostratus
- Vital. *See also* Archæus, Caloric, Life Principle, Nervous Ether
 circulating of, solar fluid I 541
 fluid of cat curled up II 552n
 Fohat is, fluid, solar energy I 111-12

- force in man & nature I 538-9 & n
 force, never-dying breath II 589
 force no objective reality I 296
 forces of globe fr Sun II 29
 no, principle (science) I 538, 602; II 720
 phenomena septenary II 622-3 & n
 principle discussed I 603-4
 principle not of *our* matter II 672
 principle of solar system I 591; II 311n
 principle, pro & con I 634
- Vital Electricity
 invisible, all-pervading life I 338 & n
 Sun's, feeds entire system I 541, 602
- Vital Fire(s) II 109
 in all, latent in some II 267
- Vita Pythagorae*. See Porphyry
- Vit. Pythag.* See Diogenes Laertius
- Vitatha (Skt), Kapila son of II 572
- Vithobā (Skt, Wittoba in tx)
 crucified in space I 321n; II 560-1
- Vitruvius Pollio, Marcus
 an initiate I 209n
 — [*De architectura*]
 laws of proportion esoteric I 208n
- Vivasvat (Skt)
 the Sun or Sūrya II 211
 Vaivasvata Manu son of II 211, 253
- Viveka-Chūdāmaṇi* [*Crest-Jewel of Wisdom*]
 on Īśvara, ātma I 573-4
 soul, spirit in I 569-70
- Vivien, tempting Merlin, parallel story of
 II 175n
- Viwān. See Vimāna
- Viwān Vidyā. See Vimāna-Vidyā
- Vixanghat [Vivanghat or Vivahant] (Pers)
 Yima son of II 609
- Voḍhu (Skt), a kumāra II 319
- Vogt, Karl C. II 646, 652
 ape theory of II 665, 679
 brain of apes & aborigines II 193n, 661, 682n
 derides vitalist "fallacy" I 540
 man fr New World apes II 171
 man orig in Asia & America II 679
 missing link betw reptile & bird II 183
 a molecularist I 637n
 opinions not respected by theos II 651
 Paleolithic & Neolithic man II 716n
 places man among primates II 667
 thought is molecular motion I 134n
- Vohu-Mano (Pers), good thoughts II 517
- Voice. See also Bāth-Kōl, Logos, Vāch, Verbum, Word
 Bāth-kōl & Hebrew divine I 431n; II 107
 calls universe out of chaos I 137
 described I 94-6
 divine, as Kwan-yin I 72, 136, 137, 431n
 gandharvas the, of nature I 523n
 inner, in man or chit I 288n
 of SELF WITHIN SELF II 640
 spirit & word, kab trinity I 337, 447
 still small, of consciousness I 280
 that speaks to initiate I 431n
 Vāch, Śatarūpa or I 94
 of the Will (*Zohar*) I 346
 Word or Logos I 99 & n
- Void, Voidness. See also Abyss
 Alaya & I 48
 chaos, space, Ain-sōph or I 109
 container & body of universe I 342-3
 darkness & non-ego I 42
 full of bodies (Hermes) I 671
 Ginnungagap or I 367
 no, space in universe I 289
 space is a, to science I 587 & n
- Volcanic
 action destroyed Lemuria II 141n
 conflagration & 5th race II 307n
 energies & Titan-Kabiri II 363
 eruptions in Central Asia II 356
- Volcanoes(ism)
 destroyed Easter Island II 326
 destroy evidence of past II 311
 earthquakes, & continents II 776n
 fifth continent & II 445-6
 Metcalfe's solar caloric & I 524
 Moon, planets cause II 699
 Plato's Atlantis & II 408
 submarine, or ecpyrosis II 784
 twice destroyed races II 725-6
- Volcanoes of Greece, The*. See Pègues, Abbé
- Völcker, K. H. W., *Mythische Geographie . . .*
 Hyperborean continent II 7
- Volga River
 Io crosses, in wanderings II 416
- Volger, on age of strata II 154
- Volney, Constantin François Chasseboeuf
 Comte de
 — *The Ruins . . . of Empires*
 age of Greek zodiac I 658; II 436n
- Voltaire [François-Marie Arouet] II 702
 attracted to Indian Brahmans II 742
 believed Hesiod factual II 777
 did not know Secret Doctrine II 742n
 "Ezour Veda" a precious gift II 442
 what produces our thoughts II 88-9
- Völuspá* (poem in Elder Edda)
 on mundane egg I 367
- Von Buch, Leopold. See Buch, L. von

- Von Hartmann. *See* Hartmann
- Von Schelling. *See* Schelling
- Voodoo(s), revered serpent II 209
- Vormius [Wormius] & Olaus Magnus
oracle rocks elected kings II 346
- Vortex-Atoms
Stallo on theory of I 488-9
Thomson on I 117, 492
Thomson's, & early atomists I 488, 579
- Vortical Movement, Theory
aether & I 487
Greek concepts of, traced I 117
in primordial matter I 117-18
Stallo on I 488-9
Swedenborg on I 118n
- Vortices
of Descartes, & stars I 206n, 492
elemental, & Universal Mind I 623
initiates taught of atomic I 569
systemic, of Kepler I 623
- Voru Barshti (Pers)
globe G, Earth chain or II 759
- Voru-Zarshti (Pers). *See also* Earth Chain
globe A, Earth chain or II 759
- Vossius [Gerrit Jansz Vos]
— *Theologia Gentili . . . Idolatriae*
Angelic Virtues oversee I 123n
Aristotle's view of planets I 493
Mercury, Sun are one II 28
Michael is Mercury II 480-1
- Votan (Mexican demigod)
Quetzalcoat, Ham, Canaan II 380
seven families & II 35
son of the snakes II 379
- Vowel(s)
"All-in-all" & ONE ALL I 20
five, AEIOV, & root-races II 458
five mystic, & creation II 579
-parent of monosyllabic languages II 199
potency of I 94
seven, & 49 powers I 410-11; II 564
seven, heavens, logoi II 563
- Voyage dans le Comté de Cornouailles . . . See*
Halliwell, J. O.
- Voyage de Laponie. See* Regnard, J.-F.
- Voyages dans la basse. See* Denon, D. V.
- Voyage to Siberia. See* Chappe d'Autroche
- Voyageurs anciens et modernes. See* Charton
- Vrata (Skt) law or power
Indra's, most powerful II 606
- Vratāni (Skt) active laws
Varuna's laws or II 606
- Vṛiddha-Garga*, on yugas II 624n
- Vril
of Bulwer-Lytton I 563
of Keely kept secret I xxxv, 563
- Vṛitra (Skt)
cosmic serpent II 378
demon of drought II 385
killed by Indra I 202; II 382, 384
- Vṛitra-Han (Skt) slayer of Vṛitra
title of Indra II 382, 384
- Vritri, or Ah-hi [Vṛitra or Ahi] serpents
I 202
- Vul (Assyr) atmospheric god
same as Hindu Indra II 386
- Vulcan, Vulcain (Lat)
Cain, Saturn, Jehovah & I 578
father of 4 Kabiri II 106
Kabir, instructor of metal arts II 390
Lemnos sacred to II 3
Mars, Cain, Vul-Cain or II 390n, 392-3n
power over fire I 464
Sepp in error re II 619-20
Viśvakarma, Tubal-Kain or II 384n
- Vulgate* (Latin version of Bible)
Protestant Bible disagrees w I 576
on Reuben I 651
- Vulture, Promethean II 413, 422
- Vyāhritis (Skt) declaration
bhūr, bhuvār, svar I 432n
- Vyakta (Skt) II 46
matter as, conditioned I 10n
- Vyāna (Skt), one of the "Life Winds" II 567
- Vyāsa(s) (Skt)
Vishnu is all 28, of Vedas II 146n
- Vyāvahārika (Skt), ray manifested in I 356
- Vyaya (Skt) perishable
Purusha-pradhāna & I 582
- Vyse, Colonel Howard
— . . . *The Pyramids of Gbizeh*
Arabs, Sabeans, Pyramids II 361-2
q var authors on Seth II 366

W

- Wagner, Prof, believed in 4th dimension I 251 & n
- Wagner, W., *Asgard and the Gods*
 battle of the Flames in I 202
 black ravens of Odin I 443
 common orig of rel concepts I 424
 first creation described I 427
 hammer, mjölnir II 99
 honey dew or astral light I 344-5
 Loki fr "liechan" [liuhan] II 283n
 Mundane Tree I 211
 Nidhögg gnaws World Tree I 407
 Niflheim or chaos in I 367
 Odin, Mimir in I 402
 pillars of the world or Ases II 97
 prophecy of 3 goddesses II 100
 Starkad described II 346n
 wars in heaven II 386
 Yggdrasil, Norns, story of II 520
- Waite, A. E.
 — "Biographical & Critical Essay" in Lévi's
The Mysteries of Magic
 in error re *Book of Enoch* II 506
 Lévi's ideas on astral light I 253-4n
- Wake, C. Staniland
 — *The Origin & Significance . . .*
 age of Egypt (Wilkinson) II 432
 age of Great Pyramid II 431-2
 astron knowledge in Great Pyramid I 314
 Bunsen on Seth II 82n
 Deluge & pyramids II 352
 Great Dragon (Dupuis) II 32n
 Hermes son of Seth II 362
 Proctor on Great Dragon II 352-3
 on Sabaeans II 361-2
 sacred Mysteries in Gt Pyramid I 317-18n
 serpents & wisdom II 26-7n
 Seth, Hermes II 362, 366
- Waking State, & spiritual sight I 289
- Walhalla. *See* Valhalla
- Wallace, Alfred Russel II 646
 believed in spiritualism I 520
 on evolution of plants I 585
 last glaciatio 70,000 yrs ago II 778n
 man's origins complicated II 729
 theosophists respect II 651
 — *Contributions to the Theory . . .*
- "higher intelligences" I 107, 339; II 677n
 man speechless ape-creature II 661
 natural selection not enough II 696
 — *Geographical Distribution . . .*
 Lemurian continent II 7-8, 8n, 193n
 — *Island Life*
 criticism of, by Gardner II 782-3
 Lemuria II 7-8, 8n
 — *The Malay Archipelago . . .*
 sunken Pacific continent II 789
- Wan, Buddhist Mongolian swastika II 556
- Wanderers. *See* Comets
- Wandering Jew
 man would be, without "Rebels" II 243
- War(s)
 adepts vs sorcerers II 384, 501, 503
 disease &, fr North & West winds I 123
 betw divine & terrestrial self II 268
 first, for man in 4th race II 276
 betw gods & dragon II 384, 503
 betw good & evil II 225
 planetary I 101
 Skanda, Kārtikeya, Mars & II 382
 among stars, planets, moon I 202
 struggles or, during evolution I 193
 betw Tiamat & Bel II 503
- War between Gods & Giants
 Atlas assisted giants in II 493
 described II 222-3
 solar eclipse 945 bc &, (Bentley) II 76
 submersion of Atlantis ended II 222
- Ward, Robert, ["On Heat and Light"] I 484n
- War(s) in Heaven. *See also* *Revelation*
 betw adepts of left & right II 501-2
 allegorized in *Rāmāyana* II 495
 Assyrian, (G. Smith) II 386
 astronomical phases of I 201-4
 Brahman ecclesiastics disfigured II 502
 Christian version of, transformed II 390
Codex Nazaraeus on, (IU) I 194-6
 creation due to, (Rosicrucian) II 237
 expl I 194-8, 201-3; II 103-4, 384-90,
 492-505
 first, discussed I 419-23
 of gods vs asuras II 390, 498
 human phase of II 501-2

- fr India via Persia, Chaldea I 198
of Michael & dragon I 202
origin of Christian I 68, 193; II 497
pagan in origin I 198, 418
repeated on every plane II 268
[*Revelation*] story of I 194
secret of, in initiation crypts II 379
betw sons of god & of shadow II 495, 500
betw spirit & matter II 268, 269n
struggles for candidate for adeptship II 380
Tārakāmaya or I 418; II 45, 63, 497-8
Theosophist article on, (Alee Beg) II 244-5
third, betw adepts & sorcerers I 419 &n
betw Thraētaona & Azhi-daksha II 390
three, in every cosmogony I 418
triple meanings in var religions I 202
“War in Heaven, The.” See Mitford, G.
War of the Titans (Hesiod) II 63, 500
Wassilief [V. P. Vasilyev], *Der Buddhismus* . . .
nidānas, etc I 39 &n
time I 43 &n
Watcher(s). See also Silent Watcher
Amshaspends are our II 358
descended to teach early man I 267
each globe, race has its I 233
each nation has its I 576
higher dhyāni-buddhas or I 267
lipikas are the four I 103-4 &n
same as builders I 53
watch over man until 3rd race I 266
Water (element). See also Cataclysm, Deluge
in alchemy, radical moist II 542
around Egg of Brahmā II 616
blood of Earth II 43n, 400 &n
combines hydrogen, oxygen I 121
connected w messiah, baptism I 385
“critical,” on Jupiter (Williams) II 137n
Demurge became, (Egy) I 311
earth &, female, passive II 130
fr earth, fire, heat & mist I 250
female element I 457-8n; II 65
female, passive, & fire I 341
fire &, or Father & Mother I 70
fire &, produced matter II 65
fire finds refuge in I 402
fluid animating Earth II 400n
great deep, chaos or I 460
fr heat, heat fr air I 330
hydrogen base of II 105
Jesus a fish in midst of II 313n
Kārttikeya born of, & fire II 550
letter “M” a glyph for I 384-5
liquid fire II 114
lotus product of, & fire I 57, 379n
man made of, & earth I 344-5
Metis as II 130
Mimir drew wisdom fr I 402
more complex on higher planes I 542
mother-substance regulates I 291-2
primordial form of I 254
principle of all things (Thales) I 345, 385
production of Nara II 495n
progeny of electricity I 81-2
progeny of Moon II 66
races twice destroyed by II 725-6
related to taste II 107
represents matter, female II 64
St Matthew, angel-man, & II 114
sign of II 179
swallowed by fire (pralaya) I 372-3
symb divine soul II 113
symb lower steps of initiation II 566n
symb matter, exotericism II 566 &n
universe fr air, fire, & I 92 &n
Varuna, Neptune as god of I 462
Water Lily I 385
air-water symbol I 358
Audubon’s yellow, doubted II 440
Gabriel holds, (Christian art) I 379n, 384
symbol of, & lotus I 379-80
Water Men
produced in early eras II 52-3, 634
fr remains of early rounds II 55
Waters. See also Flood, Space, Waters of Space
ākāśic ocean or I 457-8n
Apām-Napāt son of the II 400n
basis of material existence I 64
displacement of Earth’s II 138
Ea, Dāgōn, Oannes & II 495n
firmament created in midst of II 75
of the flood or deep, chaos II 145
of grace (Christian) I 458n
great flood of, in chaos II 144
important in all cosmogonies I 64
Rudra drinks up, of universe II 69n
scientists misunderstood word I 64
Sea of Space became, of Earth II 477
spirit moves on face of II 128, 145
turbid, dark II 57, 63
of wisdom II 495n
Waters of Space
chaos, great deep I 431
dry I 625
explained I 62-3, 64
fiery II 400n
primordial I 431, 437
ray differentiates the I 231
sea, ocean & II 477, 758

- symbols of I 365, 625-6
 Vishnu's navel & II 472
- Waterston, on Sun's heat I 484n
- Watery, nature of 1st dhyāni-chohans I 82
- Watery Abyss (or Space)
 abode of Ea, wisdom II 53
- Water-Yazatas (Pers)
 ether, not the water we know II 400n
- Watson, Dr John
 rocking stones & Celts II 344
- Watts, Isaac
 Earth footstool of God I 154
- Wave
 carrying man to 6th race I 558
 of sound & light II 489
- We. *See* Vi, Vili, & Odin
- Wealden
 bed of Lemurian river II 333
 iguanodon of II 348
- Weapon(s), 7 & principles II 629-30
- Weather, Moon, planets & II 699
- Web
 symbol I 60, 83-5, 639; II 614
 weaving of, expansion & contraction I 83-4
- Weber, Prof Albrecht
 blunders w oriental symbol of II 570
 misunderstood *Vishnu Purāna* II 320
 — *Akad. . . . Vorles (Hist. of Indian Lit.)*
 age of Indian zodiac II 50
 on Asuramaya II 49-50, 67, 326
 darśanas show Gk influence I 47n
 date of *Rig-Vidhāna* I 436
 in error re āngirasas II 605n
 Hindu arts fr Greece II 225
 Hindu zodiac fr Greece I 647
 Indo-Germanic before Vedic race II 166n
 purusha in *Katba Upanishad* I 461
 world soul fr spirit & matter I 365
- Webhāra (Mount Baibhār of Pāli MSS)
 Buddhist cave initiations near I xx
- Webster (dictionary of)
 definition of evolution II 653
 “empirical” II 664-5
 “fire” I 121
- Wednesday
 Mercury day I 652
 sacred to Hermes, Thoth II 366-7
- Week(s). *See also* Septenary, Sevens
 applied to life of embryo I 389
 of creation in Kabbala II 623-4
 days of, same in var nations I 652
 each lunar, has its influence I 409
 Hebrew word for, is “seven” II 624n
 man's life a, of decades II 623
- Sabbath equals I 240
 septenary cycles & II 624-5n
 Thoth-Lunis god of II 529-30
 used for various cycles II 395
- Weight. *See also* Atomic Weight
 caloric without I 525
 no, of bodies in space (Tardy) I 502
 pregenetic matter had no I 590
- Wei Po-yang, *Ts'an t'ung ch'i* II 554n
- Weismann, August
 ex-evolutionist I 223n; II 711
 — [*Studien zur Deszendenztheorie*]
 germ plasm theories of I 223n, 224
- Welcker, F. G., *Griechische Götterlehre*
 Kabeiron fr Gk “to burn” II 363
 Mars, derivation of II 392n
- Well of Knowledge, & Moses II 465n
- West (direction)
 blue corn depicts, (Zuñi) II 629
 evil, epidemics, wars fr North & I 123
 Varuna guards the I 128
- West(ern)
 consciousness by-product of matter I 327n
 Eastern &, metaphysics I 79n, 149, 169, 171,
 225-6, 295, 327 &n
 hearsay unacceptable to, scholars I xxxvii
 metaphysics & triune man I 225-6
 mind subject to conceit I 161
 mystics start w 3rd creation II 544
 repudiated pagan wisdom I 642
 scholars & Secret Doctrine II 449
 truth not exclusive property of I 279
- West Hoadley
 ruins of Atlantean monoliths in II 343
- West Indies(ian)
 West African &, fauna alike II 792
- Westminster, talking stone at II 342
- Westminster Review*
 Spencer on nebular hypothesis I 600
 Thompson & Atlantis II 792
- Westropp, Hodder M.
 no race of dolmen builders II 753
 “What is Matter & What is Force?” *See*
 Blavatsky
- Wheat
 brought fr other lokas II 373
 defunct given, (Egypt) I 221
 Dendera Virgo holds ear of II 433
 Kabiri revealed by producing II 364
 mysteries of II 374n
 sacred to Egyptians II 374
- Wheat Ear of Virgo [Spica] II 433
 kali-yuga & I 665; II 435
- Wheel(s). *See also* Chakra

- centers of force I 116-17, 144
 of Ezekiel's vision I 127; II 128, 134n, 552-3
 older, globes of previous rounds I 199
 Rabbi Parcha's II 397n
 small, or Earth chain I 205
 symb of world, globe, round I 40n, 199, 205,
 232, 440; II 27, 52
 winged, or seraphim I 122, 126
 of world or ophanīm I 440
- Wheva, bone (Maori) II 194n
- Whewell, Dr William
 — [*Philosophy of the Inductive Sciences*]
 sevens & color, sound, taste II 622
 — *Plurality of Worlds*
 disputes idea of other worlds I 607;
 II 149-50n
- Whirlwind I 77
 birth of heavenly bodies & I 103
 Deity becomes a I 117
 Fohat or fiery I 106, 108
 nebulas, 1st stage of I 22, 97-8n
 One Life, Great Breath or I 226n
- Whiston, William, *Old Testament*
 re human chronology II 395
- White
 brown-, race II 250
 children of, Mother (Stanzas) II 109
 Head, Resha Hiv'rah [Rēishā' Hivvārā'] or
 II 84
 race(s) II 249
 region, dhyāni fr (Stanzas) II 55
 Śiva reborn as 4, youths II 282
- Whitechapel Murderer (Jack the Ripper)
 II 507n
- White Devil
 Div-sefid of White Island II 403, 407 &n
 other names for II 403
 of Wilford II 147, 402-3
- White Head, 5th race or II 705-6
- White Island. *See also* Śveta-Dvīpa
 became black w sin II 67, 408 &n
 [Mackey] II 406-7
 not Atlantis or Śankha-dvīpa II 408n
 rākshasas, daityas of II 288
 Ruta, was II 147
 seven kumāras visited Vishnu at II 584
 seventh zone of Purānas II 402
 Śveta-dvīpa or II 319, 322, 402-4, 408 &n,
 584
 veiled its face II 319
 white devil (Div-sefid, Tāradaitya) of II
 403-4, 407 &n
 Wilford mistaken re II 402n, 404, 407
- White Magic
 lords of II 427
Rāmāyana struggle betw black & II 495
 White Swan. *See also* Haṃsa, Swan
 Leda as a II 122
 overshadowed egg II 131
White Yajurveda, & Mahādeva II 548
 Whydah, Africans of, revered serpent II 209
 Wicks, four, or 4 lower principles I 237
 Widblain. *See* Vidblāinn
- Wiegand, Julius, *Ueber die Auflösung . . .*
 ape evolved fr man I 185n
- Wigred. *See* Vigrīd
- Wildler, Dr Alexander
 dianōia & logos defined II 25
 Gan-duniyas name of Babylonians II 202
 genesis defined II 24n
 — “The Primeval Race Double-Sexed”
 Madagascan legend II 177
 man androgyne II 134 &n, 135
 vegetables, insects, bisexual II 133
- Wilford, Col F. (in *Asiatic Researches*)
 deceived by forged MSS I xxx-i
 Hindus borrowed fr Christians I 655n
 mistakes of, described I xxxi; II 402n
 misunderstood *Vishnu Purāna* II 320
 saw relation betw Hebrew & Hindu I 654
 — [“An Essay on the Sacred Isles . . .”]
 Atlas & Meru II 401n, 404
 confused Gades, Spain, Atlantis II 406n
 dwarfed Hindu chronology I 655
 kumāras II 319
 seven dvīpas II 409
 theories on England & dvīpas II 402-9
 White Devil II 147
 — “On Egypt & The Nile”
 Atala & the 7 dvīpas II 404
 I't & peace in Śankha-dvīpa II 406
 Śankhāsura II 405
 — “On the Chronology of the Hindus”
 Prajāpatis are manus, rishis II 142
 — “On the Kings of Magadha”
 the “Great War” I 369n
 Yudhishthira I 369-70
- Wilkins, Charles, & univ phil tongue I 310
- Wilkinson, J. G., Egy civ before Menes II 432
- Wilkinson, Rev Wm F., *Modern Materialism*
 Newton's use of “Subtle Spirit” I 490
- Will(s)
 absolute, & law II 164
 aggregate of cosmic, & atoms I 632-3
 animals have II 671n
 atoms have memory, sensation & II 672
 Deity 1st manifests as I 343
 faith without, is barren II 59n

- Fohat & I 111
 human forms born of I 211
 incarnating host preferred free II 421
 Itchasakti [ichchhāśakti] as, -power
 I 292-3; II 173
 it is the, of Deity that acts II 528
 procreation by I 192
 rebellious angels & free- I 193-4
 result of, on our actions I 639
 Sons of, & Yoga II 163
 voice of the, (*Zohar*) I 346
- Will-Born
 kumāras & jayas called II 584-5
 lords propelled by Fohat II 86
- Willi. *See* Vi, Vili, & Odin
- William of Salisbury
 saw Mona stone in 1554 II 345
- Williams, W. M., *The Fuel of the Sun*
 critical state of Sun II 136n
 Sun, ether, heat I 102, 585
 — “Solids, Liquids, and Gases”
 critical matter in Sun, Jupiter II 136-7n
- Willow Leaves (Nasmyth theory)
 colleagues derided Herschel re I 590-1
 Herschel on I 541, 591
 shapes on Sun desc by Nasmyth I 530
 source of solar vital energy I 541
- Wilson, Dr A., “The Evolution of Man”
 all living forms not fossilized II 674
 evolution a young subject II 152
 — “Letter” to *Knowledge*
 replies to queries by “G.M.” II 152
- Wilson, Daniel
 — [*Archaeology & Prehistoric Annals* . . .]
 on giant Scottish skeleton II 749
 — *Prehistoric Man*
 writing known to earliest man II 729
- Wilson, Horace Hayman
 birth of Rudra fr the Śaivas I 456n
 blundered re Hindu symbols II 570
 confused Brahma & Brahmā I 453n
 confused Buddhists & Chārvākas I 419n
 contradictions re 7 prakritis I 257n
 creation I 452n
 dating of *VP* ridiculous I 419n, 423n
 did not enjoy modern advantages I 453n
 did not understand “Waters” I 457-8n
 on egg symbol I 360
 on *Garuda Purāna* II 565n
 has Buddha teaching Daityas in *VP* I 419n
 Hindu chronology fiction II 73
 indiscrete principle of I 521-2
 lived w Brahmins, pandits I 420
 misunderstood Hindu chronology II 321
- sarpa (ahi) fr Brahmā’s hair II 181-2n
 spirit acts thru intermediaries I 451-2n
 — [*Essays . . . on Sanskrit Literature*]
 Buddhism in *Bhagavad-Gītā* I 419n
 — *Medical & Surgical Sciences* . . .
 all vegetable bodies alive I 454
 — *Select Specimens of the Theatre* . . .
 āgneyāstra (fire weapons) II 427n, 629-30
- Winchell, Alexander, “The Cycles of Matter”
 essay [in his *Sketches of Creation*] I 638 &n
 — *Pre-Adamites*
 Egypt civilized before Menes II 334
 — *World Life* . . .
 all elements fr 1 element I 542
 ancients on Earth’s rotation I 117n
 beginning of sedimentation II 715n
 beings w dif corporeality & senses I 608n
 Charles’s Law, ref to I 84
 Croll on geological eras II 9
 declared Kepler’s ideas fanciful I 499
 dissociation of matter I 543n
 ethereal medium I 528 &n
 generation of rotation I 500
 gravity & unexpl phenomena I 497-8
 heat of the Sun I 102 &n
 heat thru contraction I 84-5
 magnetism & gravity I 498
 mistakes of Laplace I 592n
 Moon cooled faster than Earth I 155n
 nebular theory I 505, 544
 periodical submergences II 325n
 q Faye I 496
 q Laplace I 498
 q Lecouturier I 494
 q Mädler I 501
 q Newcombe II 149n
 q Newton I 494-5
 q Whewell I 607
 science on age of life II 694
 scientific divination I 638
 sedimentary age of globe II 695
 sunken northern continent II 323-4 &n
 Swedenborg’s vortical theory I 118n
 Thomson on Earth’s cooling II 694
 unknown substances I 607n
 what nebular theory is not I 599-600
 years required for evolution II 72
- Wind(s). *See also* Four Winds
 aethereal, impregnate divine egg I 365, 461
 agent of transmission, nurse II 105
 air, spirit &, synonymous I 342
 Athenians invoke, (Boreas) I 467
 carries man in his bosom II 109
 evil, at South Pole II 400

- fed sweat-born egg II 131
fiery, incandescent cosmic dust I 107
four kinds of, explained I 123
of Hebrews I 466
Jesus rebukes the I 468
in *John* 3 should be spirit I 226
life, (prānas, *Anugītā*) II 566-9
man nursed by II 113
seed sprang fr, & chaos I 340
seven principal II 612
Sopatrus unchained the I 469
spirit or I 340, 461
symbol of human soul II 113
Toum [Tum] North & West (Egy) I 673
Typhoeus, Aeolus, Boreas & I 466
Vāyu god of I 190, 468-9
- Wind (the hot, destroying)
related to dragon story II 384-6
various religions on II 384-5
- Wine
god of, & terrestrial Poles II 363
origin of, (Plato) II 373
- Wing & Shadow II 121-4
- Winged Globes
became the scarabaeus II 552
form of egg symbol I 365
Four Mahārājahs or I 126
- Winged Races
in Plato & *Popol Vuh* II 55n, 96, 264
- Winter
eternal Lemurian II 777 &n
six symbol of, & Autumn II 583
Sun in Cancer in, (Egy) II 431
- Wisdom. *See also* Budha, Wisdom Religion
absolute, mirrored in ideation I 328
absolute, transcends time & space I 1-2n
Apollo god of oracular II 106
birds of I 443; II 292-3
black birds symbols of primeval I 443
buddhism or II 100
Chochmah [Hokhmāh] II 84-5, 134n
divine, & earthly, struggle II 377
dragons of I 657; II 26, 94n, 210, 379, 381,
384n, 507
dual aspect of II 364, 489
Ea god of II 53, 61, 115, 139n
early magic meant science of II 319
earthly, sensual, (*James* 315) II 134n, 275n
falling like lightning II 230-1
first emanation of Deity II 489
flows fr Deity (*Zohar*) I 239
follower of true Eastern II 588-9
intelligence &, described II 134 &n
knowledge & I 165
- light symbol of esoteric II 94n, 162
Mercury (Budha) Lord of II 27, 28, 44, 498
-Ocean, Dalai Lama symb name II 502n
Samael & Michael aspects of II 378
Sarasvatī goddess of I 95
secret, acquired by Self I 534
of self-consciousness II 113
serpent(s) of II 98, 386-7
serpent symbol of II 214, 351, 377, 386, 552
seven forms of divine I 574; II 29n
Soma parent of esoteric II 500
Sons of II 16, 18, 52
spiritual, is buddhi II 275n
Tārā, Budha & birth of II 499
thirty-two paths of II 39
understanding heart & II 134n
of universal tradition II 133
West repudiates pagan I 642
- Wisdom Eye. *See* Cyclops, Pineal Gland,
Third Eye
- Wisdom of Solomon. See* *Book of Wisdom*
- Wisdom Religion
in Central Asia I 376
Druids, Persians had II 756
Gautama & I xx
inheritance of all nations I xviii, xx, xliv
Jews once possessed II 469
seven main branches of II 636
- Wise, Thomas A., *History of Paganism* . . .
on giant bones (India) II 347
on Stonehenge II 343 &n
- Wiseman, Cardinal Nicholas P. Stephen
plural worlds in OT & NT I 607n
— [*Twelve Lectures* . . .]
other worlds alluded to II 704
- Wise Men. *See also* Adepts, Dragon(s), Initi-
ates, Mahātmas, Masters, Serpents
of 5th race verified the SD I 273
- Witches, Witchcraft
incantations & I 469
Sabbath of, goat & Pan II 510
Satan head of II 389n
of Thessaly & the Moon I 156
- Witness(es)
one & 3, John & Śankara I 570-1 &n
- Wittoba. *See* Viṭhobā
- Woden. *See* Odin
- Wogan, on divine Providence I 634
- Wolf
mates w dog II 287
“who comes out of Darkness” II 386
- Wolf, C. J. E., *Les Hypothèses Cosmogoniques*
endorses Kant’s esotericism I 601
every star is in motion I 500, 596

- how did chaos produce stars? I 599
 Kepler's moon rings I 590
 nebulae & nebular theory I 596-602
 Wolf, F. A., [*Prolegomena ad Homerum*]
 on Fate or Moira (Moirai) II 604n
 Woman(en)
 ark, navel, Moon & II 461
 w child (in *Revelation*) II 383, 384
 created fr Adam's rib II 129
 creation of, in *Genesis* II 387
 creation of, (Tahitian) II 193-4
 curse on man came w, (Kab) II 216
 early Aryan, free as men I 382-3
 a "fatal gift" (Pandora) II 270 &n
 formed subsequent to man II 135
 inferior to man in popular religions I 136n
 lunar influence on reproductive cycles I 264,
 389
 mānushyas created, by kriyāśakti II 140
 procreation painful to II 262
 sterility among, of old races II 779-80
 treatment of I 136n, 382
 Truth as a naked I 352
 when, knew no man II 415
 Womb
 ark symbolizes II 139, 461
 circle w diameter double I 391-2
 desecration of symbol of I 382-3
 effulgent, or golden egg I 89
 Eve, Sarah or II 472
 Holy of Holies w Semites I 264, 391; II 457n,
 466
 human, a reflection II 84
 lotus symbol of I 385
 Māqōm (Heb) or II 84, 457 &n
 of nature I 373n; II 234, 462, 466
 nether world, of life I 364n
 sarcophagus symbol & II 462
Wonders by Land and Sea. See Shan-Hai-King
 Wondrous Being. *See also* Watcher
 "ever-living-human-Banyan" I 207
 Great Sacrifice & I 208
 Woodward, Dr H.
 — "Evidences of the Age of Ice"
 axial changes & glacial ages II 726
 Word. *See also* Logos, Sounds, Vāch, Verbum,
 Voice
 Ahura Mazdā & II 358
 basic property of ākāśa I 372
 born fr mind I 350
 called image of God II 479-80
 of central sun I 231
 Fohat is, made flesh I 111
 of God I 87; II 107
 Logos, Spirit, Voice I 79, 99, 103, 337, 384,
 431-2, 447, 470, 472, 614; II 25, 36
 Māthra Spenta or II 480
 Mēmrah or I 346
 Mercury or II 541
 motion, number & I 67
 names in various religions II 704n
 "one number fr no number" I 94
 passing on, by initiates I 404; II 220
 syllables & letters of I 351-2
 Word(s)
 five, of Gnostics expl II 580
 last, cannot be given II 310
 ten, or *dbrim* of Kabbala II 37, 39-40
 unknown potency of spoken I 307
Word on Atlantis, A II 371. *See* de Mirville
 Wordsworth, Bishop Christopher
 King of Ai hung on tree II 558
 transl of *Genesis* 4:1 II 127
 Worker's Hammer (in *Book of Numbers*)
 swastika is II 99
 Working Powers. *See* Builders
 Workmen, 7, in *Pylander* II 97
Works and Days. See Hesiod
Works by the Late H. H. Wilson. See Wilson
Works of Sir Wm. Jones. See Jones, Wm.
World, The (NY), criticized HPB I 317n
 World(s). *See also* Earth, Globes, Planets, Uni-
 verses
 ākāśa soul of I 13n
 appearance & disappearance of I 16-17
 believers in plurality of II 706
 billions of, every manvantara I 143n
 born fr one another I 203-5
 communication betw other, & ours I 133
 consciousness key to knowing II 701
 creative, formative, & material I 98-9
 destroyed, renewed II 704-5
 destruction of, many meanings II 705-6
 deva of each portion of II 538
 dhyāni-chohans "created" II 510
 "dragon's head" symb name of every II 505
 elohim formed, 6 by six I 239
 every atom becomes a I 85
 every, has parent star & sister planet II 33
 evolved fr the One Element I 540-3
 Fohats as many as there are I 143n
 formation of, (Stanza 5) I 22
 formed of preexisting material II 84, 510
 fourfold destruction of II 311
 fourteen, of Syrians expl I 435-6
 Hermes on building of I 436; II 489
 higher & lower, blend w ours I 604-5
 higher by essence not location I 221n

- history in zodiacal signs II 431
 hostile conditions surround new I 203-4
 invisible, peopled I 583n, 606, 611; II 700, 702
 "Kings of Edom" does not mean II 705
 Kliphoth (Qelippōth) is our, (*Zobar*) II 111
 laya-centers & I 145
 like sparks fr a hammer II 704
 a living organism I 281
 Malkūth lowest I 239
 matter of various, differs I 143 &n, 589
 new, patterned on former I 144-5
 objective symb of One & many I 129
 often needs repair (Newton) I 503
 old, conquered by new I 202-3
 once "of one lip," knowledge I 229-30
 orientalist & Vedic divisions of II 622
 other inhabited II 699-709
 outbreathing & inbreathing of I 4
 plurality of I 607-9; II 699-709
 plurality of, implies many gods II 538
 progressive development of I 43
 rulers & regents of I 99
 scintillas, sparks or I 99
 Seven Agents contain material, (Egy) I 436
 seven times depopulated II 617
 seven, (globes) in Hindu lit I 112
 some primordial, died soon II 704 &n
 -Soul, or Deity (Plato) II 555
 Space is real, ours, artificial I 615
 stars not known as, to Epistles eds II 704
 succession of, widely taught II 756-7
 tenth, of Syrians our quaternary I 436
 three, or rajāmsi II 621-2
 within worlds I 133
 World Egg I 64-5. *See also* Egg
 World Germs
 primordial, & Fohat I 672
 spiritual particles I 200-1
World Life. See Winchell
 World of Action (Asiatic [‘Aśīyyāh] World),
 our Earth, our world II 111
 World of Emanations (Atzilatic [‘Atsilōth])
 gives birth to 3 worlds II 111
 World of Formation (Jetzira, Yetsirāh)
 habitat of the angels II 111
 World Soul. *See also* Anima Mundi
 connected w all phenomena I 10
 differentiated I 140
 homogeneous element I 203
 Mahat or Mahā-buddhi I 16
 plane of a circle & II 555
 World Staff
 Anaxagoras on I 595
 curds in cometary stage I 206
 eternally homogeneous I 569
 fifth, 6th cosmic principle I 101
 first ignition of I 84
 now called nebulae I 595
 pre-protyle I 598
 of science vs ancient chaos I 579
 Sun, planets evolved fr I 101
 World Teachers, Reformers. *See also* Avatāras,
 Initiates
 described II 358-9
 transmitters I xxxvi-vii
 truths of, not new I xxxvi-vii
 World Tree. *See also* Aśvattha, Tree of Life,
 Yggdrasil
 described I 406-7
 Worms, hermaphroditism & II 167
 Worsaae [J. J. A.], on flint remains II 752n
 Worship. *See also* Faith, Religion
 ceremonial, profitless II 93
 degeneration of II 273-4
 essential meaning of II 34 &n
 exoteric, a materialization II 498
 fourth race resorted to body- II 279
 idol- II 279, 723
 Lemurians had no outward II 272-3
 lunar & solar I 387, 397, 402; II 139n
 man should, in his soul I 280
 phallic I 264n; II 469-73
 sacrificial II 230
 sexual- & body- II 285
 of shells I 578
 silent, of nature I 381n
 tree, serpent & crocodile I 403-11
 Wraie or Wraith
 or will-o'-the-wisp II 206n
 Wren, Sir Christopher I 426
 Writing
 ancient methods of II 346n
 in China & India II 226
 discussed II 439-40, 529
 invented by Atlanteans II 439, 442
 known to earliest man (Dawson) II 729
 known to Phoenicians II 440
 Pānini & II 225, 439-40
 refused to some ancient nations I xxxii
 unknown in Stone Age II 442
 Wuliang-sheu [Wu-liang shu] (Chin)
 Boundless Age or I 356
 Wundt, Wilhelm M., *Die Theorie der Materie*
 on physical atomism I 513
 Wu Wang, Emperor of Chow Dynasty II 302

XYZ

- Xanthochroics
fr anthropoids (Huxley) II 315n
- Xanthocreatinine I 262n
- Xenocrates, followed Plato II 555
- Xenophanes
condemns Homer, Hesiod II 764n
“Sun turned toward another land” II 535
- Xenophon, *Cyropaedia*
Cyrus’ death & signs in heaven I 652
- Xerxes, winds destroyed fleet of I 466-7
- Xisuthrus (Chald)
Atlantean catastrophe & II 774
Babylonian, Vaivasvata, Noah II 309
Chaldean Noah II 4, 141, 222, 314, 397, 454
Dāgōn (*Matsya avatāra*) & II 139
Great Father (*Popol Vuh*) II 222
Israelites repeated story of II 265
Mulil, Flood & II 139n
name contains story II 335
saved & translated alive to heaven II 141
- Yāh. *See also* Jāh
Bināh & I 355, 394; II 85
feminine I 438n, 618
Kether-Bināh or, female I 438n
same as Jah (Lord) II 126
term not used before David II 541
- Yāh-Havvāh (Heb, Yāh-Hovāh in tx)
androgynous Jehovah, Adam I 18, 60, 113; II
125-8, 134, 388 &n, 469
Jehovah or, same as chaos I 394
male-female II 388 &n, 469, 601
as mankind II 388
mind-born son of Adam Kadmon II 126
one of the elohīm of Saturn group II 127
- Yāho, Yāho-Iah
Jāho-Jāh or Jāho is Jah II 129
mystery name II 541
pronunciations of II 129, 465
- Yāhudi [Yāhūdi]
Afghans resent being called II 200n
name given Jews II 127
- Yāhweh. *See also* Jehovah, YHVH
Jehovah or II 388, 464
male, female II 388
other deities & II 514n
- Yāhweh Elohīm (Heb, Java-Aleim in tx)
hierophant I 346; II 202
knew of sacred island II 220
taught men to be like themselves II 215
took Enoch II 532-3
- Yājñavalkhya-*smṛiti* (Skt) I 432n
- Yajña-Vidyā (Skt) I 168-9
- Yajur-*Veda*, White (Skt)
Śiva (Mahādeva) 1st appears in II 548
- Yakshas (Skt)
demigods (Purānas) II 90, 211, 369n
demons created by Brahmā II 165n, 182n
of Lankā II 70
- Yama (Skt) god of the dead. *See also* Yima
Earth, Pluto or I 462-3
god of death II 44
guards the South I 128
heart of defunct read before I 105
lord of underworld I 463
Pitri-pati, king of the pitris II 44
son of Vaivasvata Manu II 609
various equivalents of I 105
Yima or II 609
- Yamabooshis [Yamabushi] (Jap)
seven jewels, mysteries I 173
seven precious things I 67n
- Yamyad (*Zamyad Yasht* (of *Zend Avesta*)
Amesha-Spentas (Amshaspendas) II 358
- Yāna (Skt) vehicle (vāhan) or I 39. *See also*
Vāhana
- Yang (chin) & Yin I 471; II 554
- Yang Sun (of Ming Dynasty)
on *Shan-Hai-King* II 54n
- Yao (Chin)
ark of, contained human seed II 141
- Yard, derivation of term II 597n
- Yared, Jared (Heb)
British yard, literally II 597n
Hanokh (Enoch), son of II 366, 532, 597n
son of Mahalaleel II 391n
“source, descent” or, & Nile River II 583
third race, esoterically II 597n
- Yasna (Pers) [litanies of *Avesta*]

- Atlantean sorcerers drowned II 772
 Earth septempartite II 758
 "Mystery of the Law" II 517
 Yāthās (Pers) Gāthās or Mazdean hymns
 Brāhmanas, Purānas, same origin II 409-10
 Yati(s), Atlanteans 9, high II 331, 336
 Yātudhānas (Skt), as gods & men II 211
 Ya-va, Yave [Yāhweh] (Heb)
 Ieve pronounced as II 129
 Jehovah or II 464-5
 Yava Aleim. *See* Yāhweh Elohim
 Yazatas (Zend)
 Aryan forefathers met w II 356
 celestial spirits of elements II 356
 Fohat betw fire-, water- II 400n
 Star- II 358
 Year(s). *See also* Seasons, Sidereal Year
 ancient lunar, solar II 620-1
 calculating mean solar I 392
 divine I 419 &n; II 619-21
 each, a day of the gods II 620
 great tropical II 505
 lunar I 36, 654-6; II 38, 76, 391n, 464, 466,
 539, 561, 583, 619
 of Patriarchs are cycles II 426
 solar, interpreted by St Germain II 582
 Thoth, solar disc & II 529
 tropical II 76-7, 356, 446
 tropical, sidereal, & initiation I 314
 twelve thousand divine I 450
 used for various cycles II 395
 Year(s) of Brahmā. *See also* Brahmā
 creation of universe & I 340
 length of I 36; II 69-70
 one hundred I 206; II 70
 Year of Dhruva, kalpa of 9,090 yrs II 307n
 Year of the Seven Rishis
 kalpa of 3,030 mortal yrs II 307n
 Yeast, lives without air I 249n
 "Yeast." *See* Huxley, T. H.
 Yeḥidāh (Heb, Jeshida in tx)
 man's divine spirit II 633
 Ye-hou-vih (Heb)
 Gibbs suggests Jehovah is II 129
 Y(e)H(o)V(a)H. *See also* Jehovah, YHVH
 meaning of II 460
 Yellow
 Adams, Aryans fr II 426
 Caps (Tibet) I 108n
 children of, Father (Stanzas) II 109
 dragon (Chinese) II 365
 face of column II 178
 -gold, 2nd race (Stanzas) II 227
 -hued race forefathers II 425
 light, color of 1st solid race II 250
 race(s) II 199n, 249-50, 780
 second race II 178, 227
 Śiva reborn as 4, youths II 282
 third race was II 198
 wars betw black &, races II 223
 Yered. *See* Jared
 Yesöd, Yesödöth (pl, Heb) foundation(s)
 globe C, Earth chain (Kab) I 200, 240
 series of, (*Genesis* 2:4) I 346
 Yesöd 'Olām (Heb, T'sod Olauim in tx)
 Foundation of the World II 583
 Yetsirāh (Heb, Jezirah in tx)
 kabbalistic rūah fr, (King) II 604
 sephiröth inhabit II 111
 Yeu (Chin) being, subhāva, svabhavat or I 61
 Ye-yeva, Sabah [the elder]
 Rabbi on hokhmāh II 85
 Yezidis (Persian tribe)
 Nabatheans & II 455
 worship "Lord Peacock" II 514n
 Yezöd. *See* Yesöd
 Yggdrasil (Norse). *See also* Tree of Life, World
 Tree
 ash tree of Aryans II 520
 bees of, & honey dew I 344-5
 Nidhögg gnaws roots of I 211
 Norse Tree of Life II 97
 tree of time & life I 427
 YHV, Kether-Bināh-Hokhmāh are I 438n
 YHVH (Heb, also IHYH, JHVH in tx) II 39,
 76. *See also* Jehovah, Tetragrammaton,
 Yāhweh
 bisexual symbol II 460
 four letters expl I 438n; II 460, 473
 Israelites used Adonai for II 452
 Jehovah, Tetragrammaton I 393, 438n, 618
 not in use before King David II 541
 "Secret of Secrets" II 282n
 Sefiröthal Tree II 625n
 Yib-shu-lu-kia-lun [Yi chou lou kia louen]
 Chinese transl of *Ekaśloka Śāstra* I 61
 Yeu & svabhavat in I 61
 Yi King. *See* I-Ching
 Yima (Pers). *See also* Noah, Yama
 builds ark (vara), makes man II 6n, 291
 guardian of 1st 3 races II 609-10
 human races under rule of II 270 &n
 progenitor of 2nd race II 609-10
 uncreated, created lights & II 290-1
 Yin (Chin) binary, expl by É. Lévi II 554
 Yin, Chung Ku carries books to II 54n
 Yin-sin, Yih-sin (Chin) I 23, 635
 Y-King. *See* I-Ching

- Yliaster (of Paracelsus)
 ancestor of Crooke's protyle I 283-4
- Ymir (Norse). *See also* Giant, Skrymir
 Ases create world fr body of II 97, 99
 formed fr 1st creation I 427
 Heavenly Man or I 367
 Örgelmir or I 427
- Yo (Jap) male aethereal principle
 heavens or I 216-17, 241
- Yod, Yödh (Heb, Jod in tx) letter "i" I 60; II 40
 Adam symbolized as II 129, 468
 forefinger symbolizes II 126n
 God of Saxons fr I 347
 Heh &, make Binäh II 85
 -He, Jehovah personates as II 509
 holy, within ark II 518
 later than elohim symbols II 473-4
 letter of Kether is I 438n
 membrum virile II 125, 460, 467, 574
 perfect letter II 551, 603
 phallic hook I 347; II 574
 phallus II 473
 serpent preferable to II 246n
 ten or perfect number I 347, 392, 394; II 39,
 551, 574, 603
- Yodcheva [Yöd-havväh] (Heb)
 Jehovah or II 127-9
 leads prajāpatis, sephirōth II 129
 offspring of Adam Kadmon II 127
- Yoga (Skt) I 47n; II 176, 371n
 described II 115
 hatha, discouraged I 95
 -powers of Tāraka, story of II 382 &n
 powers, senses barrier to II 296
 propagation by II 183
 regulation of breath in I 95-6
 Sons of II 109, 198
 Sons of Passive I 207; II 165-6
 Sons of Will & II 172-3, 181, 199, 220, 275,
 281n, 319, 394n
 supreme wisdom of, freed soul I 132
- Yogāchārya (-chāra) School
 Ālaya personifies voidness in I 48
 Āryāsanga of II 637
 made paranirvāna esoteric I 42-3
 Mādhyamika vs, re paramārtha I 44n, 48
 "Vedantins in disguise" II 637
- Yoga Śāstra [Yoga-Śāstra] (Skt)
 yogis & pranidhāna in II 88
- Yoga-siddha (Skt), Viśvakarma son of II 559
- Yogel, Rabbi, 1065 explains kosmos I 90n
- Yogi(n, s) (Skt). *See also* Yoga
 arūpa pitris were formerly II 94
 beguiled by Indra II 614
- Brahman-, claim to see highest I 426n
 celestial, sacrifice for humanity II 246
 Fire Angels, rebels are called II 243
 great, fr Advaita School I 522
 Hindu demons were often I 415
 know subterranean passages II 221
 may merge soul w Ālaya I 48
 Moon deity of mind w I 516
 must control kundalinī-śakti I 293
 numerous powers of I 293
 oppose clergy, ritual I 415
 pranidhāna 5th observance of II 88
 rākshasas are II 165n
 resist temptations II 614
 Śiva patron of II 282
 some, die in personalities II 532
 traditional grihastha becomes II 411n
 uses ichchhāśakti & kriyāśakti I 292-3;
 II 173
- Yoginī (Skt) female yogin
 made into prostitute by Jennings I 472
- Yojana(s) (Skt) 4-9 miles
 Earth 50 crores of, in extent II 616n
- Yom [Yöm] (Heb) day
 series of foundations I 346
 six days of creation expl II 252n
- Yong-grub (Tib) parinishpanna
 absolute bliss or I 42
- Yoni(c) (Skt) womb II 465 &n, 548
 cherubs on "Ark" form a II 460
 degenerated symbol II 125, 588
 Hindu, comp w rabbinical II 469
 n'cabvah [neqēbāh] or II 467
 numerical value of II 125
 phallus & I 392
 stone in Ark, linga & II 473-4
 symbol of Holy of Holies I 264
- Young, on sunspots I 541n
- Young, Edward, *Night Thoughts*
 angels superior men I 276
 stars are religious houses I 578
- Yousoufzic [Yusafzai] sons of Joseph
 Afghan tribe II 200n
- Yttrium (rare earth)
 complex of 5 or more parts I 625
 fractionation of I 141n, 624
- Yu, Emperor
 initiate, mystic I 271n
 knowledge fr "snowy range" I 271n
 nine urns of II 54n
Shan-Hai-King & II 302
- Yudhishtira (Skt) I 369-70
- Yuga(s) (Skt) cycles II 198. *See also* Dvāpara-
 Yuga, Kali-Yuga, Satya-Yuga, Tretā-Yuga

- bearing on human life I 637
 Brahmā opens, by creating II 58
 doctrine of I 655-6
 double & triple meanings of II 147n, 307n, 308n
 dwarfed by Dr Sepp, Suidas II 619-20
 four, in Jambu-dvīpa II 322
 -kalpas descend by 4, 3, 2 II 307n
 length of various II 69-70, 147 &n
 no figures more meddled w II 73
 three, during 3rd race II 520n
 total of, is mahā-yuga II 308n
 various lengths of, (Colebrooke) II 624n
- Yurbo-adonāi (Jurbo in tx)
 Jehovah in *Codex Nazaraeus* I 463
 var names for I 463
- Yuyuje (Skt) yoga-like II 58
- Z (letter), double 7 (Ragon) II 582
- Zablistanee (Zebulon), Afghan tribe II 200n
- Zabulon [Zebulūn] (Heb)
 son of Jacob, Pisces I 651
- Zachar va Nakobeh [Zākhār ūNegēbāh] (Heb)
 male & female II 127, 467 &n
 phallus & yoni I 390
- Zadok [Tsādōq] (Heb) righteous
 made high priest by David II 541
- Zadokites, or Sadducees II 541
- Zākhār (Heb, sacr in tx)
 phallus, lingam I 5n; II 465n
 tau cross & I 5; II 467n
- Zalmat-Gaguadi, Babylonian dark race II 5
- ZAMA ZAMA ΩZZA ΠAXAMA ΩZAI
 (Gnos) II 580
- Zampun, Tibetan Tree of Life II 97
- Zamyād Yasht (Pers)
 re Amesha Spentas II 358
- Zanoni (Lytton character)
 faces his Augoeides I 573
- Zaō (Gk) "I live" II 582
- Zarathustra, Zaratushta (Pers). *See also* Zoro-
 aster
 Amshaspand called II 6n
 became ruler of 4th race II 610
 dialogue of, w Ahura Mazdā II 292
 first, fr Atlantean Magas II 322-3
 grotto of, & 4 cardinal pts I 464
 invokes his fravashi II 480
 invokes the Amesha Spenta II 384-5
 septenary chain taught by II 757
- Zarpanitu (Bab)
 Moon deity II 456
 Nebo son of Merodach & II 210n
- Zebulūn. *See* Zabulon
- Zechariah, Book of*
 seven eyes of Tetragrammaton II 626
- Zedec or Melchizedek. *See* Tsaddiq
- Zenana [Zanāna] (Hindi)
 women's quarters or penetralia I 382
- Zend Avesta* (Pers)
 Ahriman becomes devil II 93
 ahura fr Vedic *asura* in II 92, 500
 change of poles II 356
 confirms old teachings I 307
 on the elements I 125n
 the Fall described in II 516
 ferouer or fravashi in II 480
 fire giving knowledge of future I 339
 Fohat is Apām-Napāt in II 400n
 holy tree II 97
 Mazdean Noah in II 290-2
 sacred land in II 6
 St Michael story in II 384-5
 serpent w camel's neck II 205
 sevenfold chain in II 757-9
 sevens in II 35, 92
 three-thirds of Earth explained II 757-8
 Yima's rule II 270
- Zen-Do (Jap, Dzenodoo in tx)
 seven jewels I 173
- Zeno (Gk philosopher)
 nature a habit II 159
 universe fr fire, air, water I 76-7
- Zero
 boundless circle or I 99
 cipher of Arab origin I 360-1
 egg-shaped, or kosmos I 91
 laya state or I 545, 551
 number 1 & II 114
 unity within, symbol of deity II 587
- Zeroana Akerne [Zervān Akarana] (Pers)
 boundless time I 113; II 488
 circle, chakra of Vishnu I 114
 ever unmanifested principle II 233
 Ormazd issues fr I 113
 various equivalents of I 113
- Zero Point. *See also* Laya
 a condition or state I 145
- Zeus (Gk). *See also* Jupiter, Kronos
 Astraea allegory & II 785
 "beautiful virgin" I 72n
 bisexual I 72n; II 135
 born in & out of Kronos (Time) I 427
 changed Niobe into fountain II 772
 commands creation of new race II 519

- creates 3rd race of Ash tree II 181n
 cruelty towards Prometheus II 411-12n
 curses Prometheus II 244
 deity of the 4th race II 776
 desired to quench human race II 412
 dethrones father Kronos II 269-70, 421
 Deus among Boeotians II 582
 disrespectful god (Hesiod) II 269-70
 divides man in two II 134, 177
 dual nature of II 419-20
 "Father of all living" II 582
 father of Castor & Pollux II 122
 Greco-Olympian Don Juan II 420
 host of primeval progenitors II 421-2
 Kronos curses II 421
 not highest god I 425-6
 not perfection II 413
 Pater, not phallic II 574
 Prometheus rebelled against II 280n
 reigns over 4th race II 766
 reverences night (*Iliad*) I 425
 of secondary creation I 427
 as serpent, begat Dionysos II 415, 419-20
 son of Kronos-Saturn I 72n
 supreme being of heaven I 672
 wanted man animal-like II 414
- Zeus-Belos [Bel (or Marduk)] (Gk-Bab)
 II 210n
- Zeus-Kataibatēs (Gk) Zeus descending
 aspect of Archaeus (Pausanias) I 338n
- Zeus Triopios or Triopis
 3-eyed colossus II 294n
- Zeus-Zēn (aether)
 Chthonia & Metis wives of I 340-1
 double-sexed creator II 130
- Zi, Babylonian god II 5, 54
- Ziku, Babylonian god II 5
- Zipporah (Heb)
 Jethro's daughter II 465n
 & Sippara (shining) I 385n; II 465n
 town of Sippara (Bab) & I 319n
 wife of Moses I 319n, 385n
- Zodh (Cain), slew his female brother II 43-4n
- Zodiac(s). *See also* Dendera Zodiac, Zodiac
 (Signs of)
 ancient, discussed II 66, 431
 antiquity of, (Bailly) I 648-9
 Aryan initiates built II 750
 Bailly re Hindu II 332, 435
 Chinese, divided into 24 parts II 620-1
 clearly mentioned in 2 *Kings* I 649
 discussed I 647-8
 Egy & Hindu, immensely old I 650
 Egy, antiquity of II 332, 431-2, 435-6
- Egy, fr India II 435-6
 Greek, age of II 436 &n
 heirloom fr Atlantis II 431-3
 Hindu, fr Greeks (Müller) II 225, 332
 Hindu, older than Greeks I 657-8
 history contained in II 438
 Indian, fr Greeks (Weber) I 647; II 50
 Indian, not fr Greeks I 650; II 50
 lords of, now rebellious angels I 577
Old Testament ref I 649
 reddened w solar blaze II 357
 sidereal prophesies of I 653
 traces to Argonauts (Newton) I 652
 universality of I 648-9
 Volney re origin of I 658; II 436n
- Zodiac (Signs of)
 animals of *Genesis* are II 112n
 archaic nations knew I 320
 on body of Kārttikeya II 619
 descend, ascend (expl) I 658; II 357
 "Fiery Lions" & Leo I 213
 kumāras connected w II 576
 Makara (Capricorn) I 384; II 268n, 576-80
 man's past, future in II 431-3
 mentioned in Homer I 648
 Mother of God surrounded by I 400
 patriarchs connected w I 651
 reflected on Earth II 502-3
 regents of, minor gods II 358
 sacred animals of II 23, 181n
 seven planets & twelve I 79
 ten, 12, among ancients II 502 &n
 tribes of Israel & I 400, 651; II 200n
 twelve great orders & I 213
 twelve rulers, kings or I 651
 twelve, 7 planets & races I 573 &n
 twelve, cakes, stones (Philo) I 649
 two mystery II 502 &n
 when, vertical to pole II 357
 world builders II 23
 worshiped (2 *Kings*) I 649
- Zodiacal
 allegory is historical II 353
 Aryan, calculations II 436 &n
 records (Atlantean) cannot err II 49
 ring, relic in Gobi II 503
- Zohak, Persian usurper II 398
- Zobar (Heb) II 2, 215n
 Ain-sōph I 349; II 290
 allegory of man w heavy load I 393-4
 antiquity of II 461n
 astral 1st race II 137
 astral light, Magic Head I 424
 Balaam's birds were serpents II 409

- birth starts w a point I 337
 black fire in II 162
 b'ne-aleim, Ischin II 375-6
 book of Hanokh & II 532 &n
 Chaldean *Book of Numbers* & I 214, 230
 Christian Gnostics influenced II 461n
 circle w point found in I 19
 cosmogenesis in, described I 214-15
 creation of man II 490-1
 creations, several in II 53, 54
 creator delighted in creation II 126
 divine beings, descending order II 111
 Earth 7th globe I 241
 Eden called bird's nest II 292
 edited by Gnostics, Christians I 214, 352
 elements, forces form Word I 346
 elohim called Echod or one I 112
 everything shadow of divine II 268
 fall of the angels II 487
 first Adam II 503-4
 flying camels II 205
 fountain of life I 356
 garment of man II 315
 Iachin chained to mountain II 376
 indivisible point, world fr I 355
 key to, in the names II 536
 light II 39
 Lord rebukes Satan II 478 &n
 man emanated fr septenary group I 230
 modern views of, mistaken II 461
 more occult than Bks of Moses II 626n
 Moses de Leon, Ibn Gebirol & II 461n
 Moses de Leon re-edited I 214
 Nahash (the "deprived") rebels II 247
 occult work (Lévi) II 536
 phallic, cruder than Purānas II 625n
 quotes *Book of Enoch* II 535
 real man is soul, not body II 290
 repeats Purānic expressions II 126
 roots of human race II 315
 rotation of Earth II 28n
 St Michael called Jehovah in II 479
 Sephirāh, Shekhināh or Aditi in I 53n
 seven seas, mountains II 603
 Shekhināh II 293
 six-month night, day in II 773
 soul put on earthly garment II 112
 spirit & matter II 528
 Sun moves in circuits II 553
 on 10 sephirōth I 239
 three heads in II 25
 Tree of Life II 216
 Unknown Light I 356
 visible types, invisible prototypes II 120
 white hidden fire I 339
 will of the king expl in I 356
 Zöllner, Prof J. K. F., [*Transcendental Physics*]
 believed phenomena of spiritualism I 520
 on 4th dimensional space I 251 &n
 Zone(s)
 globe divided into seven II 403
 seven, of indestructible continent II 400 &n
 seven, rishis, creations II 612
 Zonoplacental Mammals II 668, 713n
 Zoömancy
 Orpheus taught, (Suidas) I 362-3
 Zoroaster. *See also Chaldean Oracles, Zaratustra*
 addressed as "Son of God" II 772
 forbade killing of birds I 362
 the last II 6n
 the original II 6
 twelve, 14 of II 359
 "When you doubt, abstain" II 442
 Zoroastrian(s), ism). *See also Ahura Mazda, Amshaspends, Mazdeans, Ormazd, Vendidad, Zend Avesta*
 Ahriman made devil in II 93
 antiquity of, scriptures II 356
 asura(s) & ahura II 59, 92-3, 500
 Catholic &, astrolatry I 402
 caves I 126
 Central Asian region of II 416n
 change of pole II 356
 did not believe evil eternal II 488
 dualism of I 196, 235, 239
 esotericism & SD II 356
 on ether I 331
 Hyde on Kabiri & II 363n
 "I am that I am" I 78
 living fire of I 338n
 made devils of Hindu devas I 73
 MSS on flying camel II 205
 Ormazd of II 358, 420
 septenary in II 607-10, 757-9
 seven Amshaspends I 127
 seven Devs I 577
 similar to Hindu tenets II 757-9
 star-yazatas of II 358
 Taurus sacred to I 657
 universal mind manifests as Ahura Mazda
 I 110
 ΖΩΤΙΚΩ ΖΩΤΙΚΗ (Zōtikō Zōtikē, Gk)
 life of life (Massey) II 586
 Zū, Babylonian god II 283-4n
 Zuñi Indians
 Cushing lived among II 629
 septenary principle among II 628-9

APPENDIX

Appendix

FOREIGN PHRASES

In this alphabetical listing of the foreign language quotations and phrases found in *The Secret Doctrine*, each entry is followed by the page(s) where it appears in the *SD* and a language designation in parentheses. An English translation is then given, followed when applicable by the source of the foreign phrase. Where the Greek or other foreign words in the *SD* are in obvious error, corrections have been made. Words and phrases not included in this appendix may be found either in the Index or in foreign language dictionaries.

Achath-Ruach-Elohim-Chiim [ʿAḥāth rūaḥ ’elohīm ḥayyīm] I 130n (Heb)

“One, the spirit of the living god(s)” (Westcott trans.) or “First, the spirit of the god(s) of the living” (Stenring trans.) — *Sēpher Yetzīrāh* I.9 & nn.

Actio in distans I 487, 488, 491, etc. (Lat) “Action over (at) a distance.”

Addit Cedrenus (Salem I.3): Stella Martis ab Egyptiis vocatur Ertosi

(plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiae et materiae naturam et vim ordinantem atque procreantem II 143-4n (Lat) “Cedrenus says (Salmasius I.c): The planet Mars was called by the Egyptians Ertosi (to plant, generate). This implies the creating and generating of everything, the creating and determining of the nature and powers of all substance and matter.”

ἀγαθαὶ καὶ κακαὶ δυνάμεις (agathai kai kakai dunameis) II 497, 515 (Gk)

“Good and evil forces.”

’Ahiye asher ahiyé [’Ehyeh ’asher ’ehyeh] II 539 (Heb) “I am that I am.”

An lumen sit corpus, nec non? I 483 (Lat) “Is light a body, or is it not?”

Ἀντίμιμον Πνεύματος (Antimimon Pneumatos) II 604, 604-5n (Gk)

“Modeled after the spirit.”

ἀοιδῶν οἶδε δύστηνοι λόγοι (aoidōn hoide dustēnoi logoi) II 764 (Gk)

“Those miserable stories of the poets.” — Euripides, *Hercules Mad* 1.1346

ἀπρεπὲς τῷ θεῷ [ἀπρεπὲς ἂν εἶη θεῷ] (aprepes an eiē theōi) II 159 (Gk)
 “Still less becoming for a god.” — Aristotle, *De Mundo* (On the Cosmos)
 6.398b.7

Au spectacle de tant de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se représente je ne sais quelle grande divinité qu'une divinité, plus grande et plus pressante encore, aurait comme brisée et mise en pièces en dispersant les débris dans tout l'Univers II 554-5n (Fr) “At the sight of such immensity on the one hand, and so much misery on the other, the spirit which undertakes to study this great whole envisions who knows what great divinity *that a still vaster and more exacting divinity* had shattered, broken to pieces, and scattered the fragments throughout the whole universe.”
 — de Montlosier, *Mystères de la vie humaine* 1.2.126, 1829 ed., Paris

αὐτοῦρνεῖν [αὐτοῦργεῖν] ἅπαντα (autournein [autourgein] hapanta) II 159 (Gk) “To execute everything himself.” — Aristotle, *De Mundo* 6.398b.5

B'raisheeth barah elohim ath hash ama yem v'ath haa'retz [B'rē'shīth bārā' 'elohīm 'ēth hash-shamayīm v'ēth hā'ārets] I 374 (Heb) “In the beginning God created the heaven and the earth.” (*Gen* 11, King James version); alternatively, “In a host the gods (elohīm) formed themselves into the heavens and the earth” (G. de Purucker, *Fundamentals of the Esoteric Philosophy*, 2nd ed., pp. 98-9).

Cadebat ut fulgar II 230 (Lat) “Fell like lightning.”

Casta fove [fave] Lucina: tuus iam regnat Apollo I 401 (Lat) “Pure Lucina, be gracious: thine own Apollo now is king.” — Virgil, *Eclogues* 4.10

Ce qui manque à tous les deux, c'est l'intuition du mystique I 496 (Fr)
 “What both lack is the intuition of the mystic.”

Certus sum, scio quod credidi II 451 (Lat) “I am certain, I know what I have believed.”

χρυσοφαῆς Ἑρμῆς (chrusophaēs Hermēs) II 28 (Gk) “Golden-colored Hermes.”

Cogito ergo sum II 242 (Lat) “I think, therefore I am.”
 — Descartes, *Principes* . . . 1.7

- Credat Judaeus Apella** II 451 (Lat) “Apella the Jew may believe that . . .” — Horace, *Satires* 1.5.100
- De minimis non curat lex** I viii (Lat) “The law does not concern itself with trifles.”
- Deliciae humani generis** I 604 (Lat) “Delightful human creations.”
- Demon est Deus inversus** I 411 (Lat) “The Devil is God inverted.”
- Deorsum fluens** II 230 (Lat) “Flowing downwards.”
- Deus enim et circulus est** II 552 (Lat) “And certainly Deity is circular.”
— Pherecydes’ hymn to Jupiter.
- Deus non fecit mortem** II 422 (Lat) “God did not make death.”
— *Wisdom of Solomon* or *Sapientiae* (Apocrypha) 113
- Dieu est devenu une hypothèse inutile** I 498 (Fr) “God has become a useless hypothesis.” — Laplace
- Diva triformis, tergemina, triceps** I 387 (Lat) “Goddess three-formed, threefold at birth, three-headed.”
- ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι (engus gar nuktos te kai ēmatos eisi keleuthoi) II 7 (Gk) “for the outgoing of the night and of the day are close together.” — Homer, *Odyssey* 10.86
- ΕΙΣ ΖΕΤΣ [ΖΕΥΣ] ΣΑΡΑΠΙ** (Eis Zets [Zeus] Sarapi) II 474 (Gk) “Sarapis is the one Zeus”; see King, *Gnostics & Their Remains*, pp. 326-7
- ἐν οὐρανίοις σημείοις (en ouraniois sēmeiois) I 652 (Gk) “In signs from heaven.” — Xenophon, *Cyropaedia* 8.7.3
- E pur se [si] muove!** II 451 (It) “But it does move!” — Galileo
- Ἐρμηνεὺν δὲ τὸ ὄν κόσμον [ἐρμηνεύειν δὲ τὸ ὄν τὸν κόσμον] (Hermēneuein de to ōion ton kosmon) I 360 (Gk) “And the egg represents (symbolizes, interprets) the cosmos.” — Porphyry

Ἦτοι μὲν πρῶτιστα χάος γένετ' (Ἐτοι μὲν πρῶτιστα chaos genet') I 425n (Gk) "Chaos of all things was the first generated." — Hesiod, *Theogony*, line 116

Ex connexione autem ejus spiritus prodidit [prodiit] Mot I 451 (Lat) "Out of the union with that spirit has proceeded Mot."

Ex oriente lux II 42 (Lat) "Out of the East, light."

Facies totius Universi, quamvis infinitis modis variet, manet tamen semper eadem II 1 (Lat) "The face of the whole universe, though it varies in infinite modes, yet remains always the same." — Spinoza, *Correspondence of Spinoza*, Letter 64

Genitum, non factum I 399 (Lat) "Born, not made."

Il est impossible de découvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont arbitrairement tracées, et de l'autre côté, le hasard est impossible I 652 (Fr) "It is impossible to find the least trace of similarity between the segments of sky and the figures astronomers have *arbitrarily* assigned to them, while, on the other hand, *chance is impossible*." — C. F. Dupuis, "Zodiaque," *Origine de tous les cultes*

Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manes l'hypothèse d'une permission de l'unique tout Puissant II 509 (Fr) "It was necessary to avoid seeming to sanction the dogma of a dual principle by making this creative Satan into an actual power and, in order to explain the origin of evil, the theory of a divine authorization given by the Almighty One was adduced in opposition to Mani." — Jules Baissac, *Satan ou le Diable* . . . , p. 9

Il manque quelque chose aux géologues pour faire la géologie de la Lune, c'est d'être astronomes. À la vérité il manque aussi quelque chose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues I 496 (Fr) "The geologists are lacking what is needed to study the geology of the moon, and that is: they are not astronomers. Truly what astronomers lack for a fruitful pursuit of this study is to be geologists." — Hervé E. Faye (in Winchell, *World Life*, p. 379)

Il n'est plus possible aujourd'hui, de soutenir comme Newton, que les corps célestes se mouvent au milieu du *vide* immense des espaces. . . . Parmi les conséquences de la *théorie du vide établie* par ce grand homme, il ne reste plus debout *que le mot 'attraction,'* et nous verrons le jour ou ce dernier mot disparaîtra du vocabulaire scientifique I 494n (Fr) "Today it is no longer possible to maintain, as Newton did, that the heavenly bodies move in EMPTY space. . . . Among the consequences of the *theory of vacuum established* by that great man, all that remains unrefuted is *the word 'attraction'* and we expect to see the day when that last word will disappear from the vocabulary of science." — C. H. Le Coururier, *Panorama des mondes* . . . , pp. 47, 53

In adversum flumen I 169 (Lat) "Against the current."

In pluribus unum I 461 (Lat) "In many, one" or "one in many."

ΙΩ Ιοη, Αἰgyptiis Lunam significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent praeter IO II 463 (Lat) "*IO, Iob*, to the Egyptians signifies the MOON. They don't have in their everyday language any other word with which to denote the Moon except IO." — P. E. Jablonsky, *Pantheon aegyptiorum*, 2.3.1.6, 1752 ed.

Judaea gens, radix stultorum II 358 (Lat) "The Jewish people, a root of foolishness." — Rutilius Namatianus, *De Reditu Suo*, bk. I, lines 383, 389

Καλλίστα πολὺ παρθενῶν (Kallista polu parthenōn) I 395 (Gk) "Loveliest by far of the maidens." — Euripides, *Hippolytos*, line 66

Κοῖον τε, Κροῖον τε μέλαν [μέγαν], Φορκύν τε κραταῖον, / Καὶ Κρόνον, Ὀκεανὸν δ', Ὑπερίοια [Ὑπερίον] τε, Ἰαπετόντε (Koion te, Kroion te melan [megan], Phorkun te krataion, / Kai Kronon, Okeanon d', Huperioia [Huperion] te, Iapetonte) II 143 (Gk) "Coeus, the great Croeus, the strong Phorcys, / Also Cronos [Saturn], Ocean, Hyperion, and Iapetus." — Cf. Proclus, *On the Timaeus of Plato*, 2.5.324 (Thomas Taylor trans.)

Lateras coctiles I 357 (Lat) "Burned tiles (tablets of clay)."

Le Jour de "Viens a nous" . . . c'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti I 134n (Fr) "The Day 'Be With Us' . . . that is the day when Osiris said to the Sun:

- Come! I see him meeting the Sun in Amenti.” — Paul Pierret, *Le livre des morts* (The Book of the Dead) 17.61
- Leontoid** ὁ ομορφος (ophiomorphos) II 481 (Lat & Gk) “The lion-like serpent.”
- Liquor Amnii** II 188 (Lat) “Amniotic fluid.”
- Malum in se** I 413 (Lat) “Evil in itself.”
- μεγάλοι δυνατοὶ** (megaloi dunatoi) II 363 (Gk) “Great and powerful.”
- Menses in quinos dies descriperunt [denos descriperunt] dies** II 620 (Lat) “They have divided the months into periods of fifteen days.” — Quintius Curtius, *History of Alexander* 8.9.35-6
- Monstra quaedam de genere giganteo.** II 375 (Lat) “Monsters that gave birth to giants.”
- Natura Elementorum obtinet revelationem Dei** I 125n (Lat) “The nature of the elements contained the revelation of God.” — Clement of Alexandria, *Stromata (Miscellanies)* 5.6, 2nd para.
- Natura naturans** I 412 (Lat) “nature begetting” (nature as a creative principle).
- Natura non facit saltum** II 287, 696 (Lat) “Nature makes no leaps.”
- Ni fallat fatum, Scoti quocumque locatum / Invenient lapidem, regnasse tenentur ibidem** II 342 (Lat) “Unless the oracle fails, wherever the Scots find / This stone placed, they will hold sway.” — J. de Cambry, *Monuments Celtiques*, p. 107 (1805 ed.)
- Νοῦς [ἐστίν] ὁ διακοσμῶντε καὶ πάντων αἴτιος** (Nous [estin] ho diakosmōnte kai pantōn aitios) I 451 (Gk) “An ordering and disposing mind, which was the cause of all things.” — Plato, *Phaedo* 97c
- Oh, ma pensée, que s’ensuit il? car je désire grandement ce propos. Pimandre dict, ceci est un mystère céle, jusques à ce jour d’hui. Car nature, soit mestant avec l’hôme, a product le miracle très mer-**

veilleux, aiant celluy qui ie t'ay dict, la nature de l'harmonie des sept du père, et de l'esprit. *Nature ne s'arresta pas là, mais incontinent a produit sept hômes, selon les natures des sept gouverneurs en puissance des deux sexes et esleuez. . . . La génération de ces sept s'est donnée en ceste manière . . .* II 491n (Fr) “Oh, my thought, what is it pursuing?

For I greatly desire to know. Pymander says, this is a sealed mystery until today. For nature, in man has produced a marvelous miracle, having that which I have told you, a nature in harmony with the seven of the father, and of spirit. *Nature did not stop there, but unsatisfied, produced and reared seven men, according to the natures of the seven governors with power of the two sexes. . . . The generation of these seven happened in this wise . . .* — *The Divine Pymander* 1.16; see also Walter Scott, *Hermetica* 1123

Οἱ δ' ἐν Αἰγύπτῳ [Ὅι δ' οὖν Αἰγύπτιοι] μυθολογοῦσι κατὰ τὴν Ἴσιδὸς ἡλικίαν γεγονέναι τίνας [τινάς] πολυσωμάτων (Οἱ δ' ἐν Αἰγυπτῶι [Ἅοι δ' οὖν Αἰγυπτῶι] muthologousi kata tēn Isidos hēlikian gegonenai tinas polusōmatous) II 344n (Gk) “Furthermore, the Egyptians relate in their myths that in the time of Isis there were certain creatures of many bodies [who are called by the Greeks giants].” — Diodorus Siculus, *Bibliotheka* 1.26.6

Omnis enim per se divom natura necesse est [necesses] / immortalī aevō summa cum pace fruatur I 7n (Lat) “For the very nature of divinity must necessarily / enjoy immortal life in the deepest peace.” — Lucretius, *De Rerum Natura* 2.646-7

Pareshu [yāh] guhyeshu, vrateshu II 622n (Skt) “remote and secret realms.” — *Rig-Veda* 10.114.2, 3.54.5

Pater (omnipotens) Æther I 10n, 331, 488n (Lat) “Omnipotent Father Aether.”

Περὶ ἀποχῆς ἐμψυχῶν (Peri apochēs empsuchōn) I 425 (Gk) “*On Abstinence from Animal Food*” (a work by Porphyry; in Latin, *De Abstinentia*).

Περὶ [τῶν πρῶτῶν] ἀρχῶν (Peri [tōn prōtōn] archōn) I 425 (Gk) “*On First Principles*” (a work by Damascius).

περὶ χυμείας ἀργύρου καὶ χρυσοῦ (Peri chumeias argyrou kai chrusou) II 763n (Gk) “Concerning the mingling of silver and gold.”

πνεύματα τῶν στοιχείων (pneumata tōn stoicheiōn) I 395 (Gk) “Spirit of the elements.”

Princeps aeris hujus [principem potestatis aeris hujus] II 485, 515 (Lat) “Prince [of the power] of the air” — *Ephesians* 2:2.

πρωτόγονον διφυῆ τρίγωνον Βακχεῖον Ἄνακτα / Ἄγριον ἀρρητὸν κρύφιον δίκηρωτα δίμορφον (prōtogenon diphuē trigonon Bakcheion Anakta / Agrion arrēton kruphion dikerōta dimorphon) I 335 (Gk) “O firstborn, dual in nature, thrice begotten, Bacchic king / Rural, ineffable, cryptic, two-horned, two-formed.” — “To Bacchus,” *Mystical Hymns of Orpheus*, Hymn 30

Qui circumambulat terram II 485, 515 (Lat) “who circles the earth.”

Qui fruges excantasset [excantasset] segetem pellicentes incantando I 469 (Lat) “Who draws away by incantations the fruits of one field to another.” — Servius Maurus Honoratus on Virgil’s *Eclogues* 8.99

Satis eloquentiae, sapientiae parvum I 349 (Lat) “Eloquence enough, too little wisdom.” — Sallust, *Cataline* V

Σμελῆν τρέμουσι δαίμονες (Semelēn tremousi daimones) I 400 (Gk) “Semle made the spirits tremble.”

Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus I 214–15 (Lat) “The Ancient One is hidden and concealed; the Microprosopus is manifested, and is not manifested.” — Rosenroth, *Kabbala Denudata, Liber Mysteriori* (Siphra’ di Tseniūthā, “Book of Concealed Mystery”); see Mathers, *Kabbalah Unveiled*, p. 91 (4.1)

Sicanus deificavit Aretiam, et nominavit eam linguâ Janigenâ Horchiam II 144 (Lat) “Sicanus deified Aretia and named her Horchia of the lineage of Janus.”

Solaris luminis particeps II 28 (Lat) “Participating in solar light.”

Spiritualia nequitiae [in] coelestibus I 331n (Lat) “Spiritual wickedness in heavenly regions.” — *Ephesians* 6:12

Spiritus intus alit, totamque infusa per artus, / Mens agitat molem, et magno se corpore miscet I 451n, II 594 (Lat) “A spirit within sustains, and mind, pervading its members, / Sways the whole mass and mingles with its mighty frame.” — Virgil, *Aeneid* 6.726-7

Taurus Draconem genuit, et Taurum Draco II 133 (Lat) “A bull has begotten a dragon, and a dragon a bull” (see A. Wilder, “The Primeval Race Double-Sexed,” *Theosophist* (4112–14, Feb 1883).

Tibi sunt Malchut [Malkūth] et Geburah [Gebūrāh] et Chessed [Ḥesedh] per Aeonas II 562 (Lat) “For thine is the Kingdom, the Justice, and the Mercy throughout the Aeons.”

Totum corpus circumagimur II 552 (Lat) “All bodies move in a circle.”

Tum virgam capit, hac animas ille evocat Orco [pallentis] II 28 (Lat) “Then he takes his wand; with this he calls pale ghosts from Orcus.” — Virgil, *Aeneid* 4.242

Tu vestis solem et te sol vestit I 393 (Lat) “You clothe the Sun and the Sun clothes you.”

Unum intra alterum, et alterum super alterum II 25 (Lat) “[Three Heads have been formed] one within the other, and the other above the other” — *The Lesser Holy Assembly (Idrā Zūtā Qadīshā)* 2.59 (Mathers, *Kabbalah Unveiled*, p. 265)

Verbum sat sapienti I 349 (Lat) “A word to the wise is sufficient.”

Vinculum substantiale I 631 (Lat) “Substantial bond.”

Virgo pariet I 399 (Lat) “Virgin brings forth.”

Vis viva I 670 (Lat) “Living force.”

Vox populi Vox Dei II 298 (Lat) “The voice of the people is the voice of God.”