Theosophical University Press Online Edition

Secret Doctrine References

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Since its publication in 1888, H. P. Blavatsky's *The Secret Doctrine* has generated a continuing interest in the sources that are quoted or referenced. Building on research that started over a century ago, this compilation follows the pagination of the original 1888 edition. Excerpts from *The Secret Doctrine* are in **bold** type and are followed by references citing author, title, and date.

P/Q: introduces a reference to a source that is paraphrased or quoted. All others are introduced by **SEE:**.

Curly brackets { } denote excerpts from footnotes in the referenced material.

Square brackets [ ] are used for translations and editorial insertions.

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Secret Doctrine References — An Introduction

By Ina Belderis

The Secret Doctrine is considered H. P. Blavatsky's masterpiece, and ever since its publication in 1888 it has been the subject of both admiration and criticism. She herself said that the work was meant to demonstrate the existence of a core of ideas which she referred to as the Ancient Wisdom. The purpose of the book was to show the universal character of this Wisdom Tradition, and where the serious seeker can find it.

In *The Secret Doctrine* hundreds of different books and articles are quoted. Where did all of this material come from? She did not have a library that contained all these books. Archibald Keightley, who with his uncle Bertram, assisted her in organizing and rearranging the manuscript, remarked: "What struck me most in the part I was able to read during my short stay was the enormous number of quotations of various authors. I knew there was no library to consult and I could see that HPB's own books did not amount to thirty in all, of which several were dictionaries and several works counted two or more volumes." (Wachtmeister, p. 84) Blavatsky herself explains that "Master is collecting material for me." (op.cit. p. 14) W. Q. Judge mentions that HPB conversed with him about the book she was working on, and that "a serious series of consultations was held among them (HPB and her Teachers) as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths . . . It was also said, from the same source, that this age, being a transition one, in all respects, that full revelations were not for this generation." (op.cit. p. 90)

In her article "My Books" HPB mentions that "every word of information found in this work (*Isis*) or in any later writings, comes from the teachings of our Eastern Masters, and that many a passage in these works has been written by me *under their dictation*." (*Lucifer*, v. 8, p. 243)

Countess Wachtmeister asked HPB once why she sometimes seemed to be doing the same passage over and over again. HPB explained that she had tried twelve times to write a certain page correctly, and each time her Teacher said it was wrong. After Wachtmeister asked her why she made mistakes, she said "if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexation I have undergone . . . I could not concentrate properly, and each time I tried I got the quotation all wrong. Master says it is right now . . ." (Wachtmeister, pp. 24-5)

So *The Secret Doctrine* is the result of the cooperation between H.P. Blavatsky and her Teachers. She wrote it down, but the material was provided by them. And this material did not come in such a way that it was immediately ready for publication. Bertram Keightley remarks, "Before I had read much, it became plain that *The Secret Doctrine* was destined to be by far the most important contribution of this century to the literature of occultism; though even then the inchoate and fragmentary nature of much of the work led me to think that careful revision and much rearrangement would be needed before the manuscript would be fit for publication." (op.cit., p. 77) Both the Keightleys and Countess Wachtmeister assisted HPB in rearranging and reorganizing the manuscript. Her sources were also checked as much as possible, and the

manuscript was pasted, cut, and repasted several times before it was finally published in 1888. (op.cit. p. 85).

Because of the large number of quotations and references, HPB has been accused of plagiarism. But what exactly is plagiarism? Plagiarism is generally defined as the unauthorized use or close imitation of the language and thoughts of another author and the representation of them as one's own original work. A quick look at the end of the Introductory section to *The Secret Doctrine* leads us to the following text, quoted by H. P. Blavatsky, "I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, 'I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.' " (*SD* 1:xlvi) So she very clearly does not represent the language and thoughts of others as her own.

Very often the contents of the books and articles by H. P. Blavatsky are described as "the teachings of H. P. Blavatsky," — or contrasted with the teachings of other people. But calling them "her teachings" is a misnomer, because she herself clearly indicated that they are not hers. She said that the material for *The Secret Doctrine* was provided by her two teachers, but even they do not claim the teachings as their own. What HPB's teachers provided is the wisdom of the ages, and the main point is that one can find it, more or less veiled, in the various religious and philosophical writings of the world, whether ancient or modern, Eastern or Western. Basically the ancient wisdom belongs to everyone, but no one person can claim to be the source.

But again, where does all this information come from? Knowing that it was provided by Blavatsky's teachers does not really answer this question. Many people have searched for these sources over the years, and a number of researchers have published their findings, most notably Boris de Zirkoff in his *General Index and Bibliography to The Secret Doctrine*, and John Van Mater, the compiler of *The Secret Doctrine Index*. With the advent of the Internet and the ability to search through thousands of books by computer, a systematic approach to finding the sources that are quoted or referenced was begun.

Quotations in *The Secret Doctrine References* can be divided into four categories, those for:

1. References from books and articles that HPB quotes from literally, where she mentions the author or the title, on the page in the *SD* where the quote appears, or on an earlier page.
2. Passages that are paraphrased, where she again mentions the author or title.
3. Information that has no author or title citations, on subjects which many authors in her time discussed.
4. References that explain difficult terms and concepts, taken from publications available in her time.

Then there is a small category of references where, as far as can be checked, no material was available or published in her time, but which was covered by later authors. Finally, there are also passages which appear to have been quoted or paraphrased, but the source has not yet been discovered — these are left for future researchers to uncover (there is no category "untraceable"). The general goal was to provide references that readers can find themselves in published material, either available in books that are still in print, or which can be found online. In the case of references where the citation is "Unpublished Manuscript," an attempt has been made to find the same material by the same author in a source that was published.

Sometimes identical passages can be found in more than one of the sources which she regularly quotes. For example, some texts that appear in Cory's *Ancient Fragments*, can also be found in Smith's *Chaldean*

Account of Genesis, Myer's *Qabbalah*, and Higgins' *Anacalypsis*. These and many other authors specialized in comparing ideas from different religions and mythologies, and sometimes different fields of science. They compare hundreds of quotations from religious texts and commentaries, and large collections of authors and titles are given in their footnotes.

When quoting from these works on comparative religion and mythology, HPB often incorporates their footnotes into the quotation. And since many authors have their own distinctive style of abbreviating when giving footnote references, one can often infer which "comparative" work is being quoted by the way the footnotes are abbreviated. For example, Decharme in his *Mythologie de la Grèce Antique* refers to hundreds of classical Greek sources, and so does Bailly in his *Traité de l'Astronomie Indienne et Orientale*. When quoting passages from these books, Blavatsky adds the classical authors and titles that appear in Decharme's and Bailly's footnotes. From the way the names, chapters, and page numbers are abbreviated, one can tell from which source this information comes.

Another problem in tracing a quotation is spelling errors, or errors in punctuation. *The Secret Doctrine* has such errors because a number of people worked on the text, checking, rearranging, cutting and pasting, typing and retyping, and finally typesetting. For example (*SD* 1:349):

> "there was a perfect AION who existed before Bythos"

This does not make any sense because "Bythos" is a Gnostic term for the "Great Deep," the very first *Æ*on, the primordial Chaos that existed before anything had formed. This quotation actually comes from Dunlap's gnostic treatise, *Sōd, The Son of the Man* (p. 32 fn.) :

> "there was a perfect Aiōn who existed before, called Buthon [Bythos]"

With the comma in the proper place, the meaning is: There was a perfect *Æ*on that existed before [anything else], and it was called Bythos.

Another difficulty in tracing sources is Blavatsky's use of translations and commentaries in languages other than English. French was HPB's second language after Russian. As French was the cultural language in Europe at the time, she makes ample use of a large number of French books. She translates French passages into English throughout *The Secret Doctrine*, and her translations are generally good. But in the early years of writing the *SD*, she sometimes "anglicized" a French word when translating into English. Sometimes these words have the same meaning in both languages, but often the meaning of the word in French is slightly different and would not be regarded as "proper" English. Archibald Keightley noticed this as he read through her manuscript, and he also remarked that these literal translations happened less and less after HPB moved to England. (Wachtmeister, p. 85)

Blavatsky specifically chose those translators and commentators who gave the reader a better insight into the ancient wisdom, and whose comments showed that the perennial philosophy can indeed be found in different religions and philosophies. For example, the *SD* has scores of quotations from the Egyptian *Book of the Dead*, but many of them are very different from the most well-known English translations. The reason is that Blavatsky used the French translation by Paul Pierret, *Le Livre des Morts*, which has notes at the end of each chapter, and a comprehensive "Index Analitique" at the end of the book. HPB made extensive use of Pierret's text and notes, translating his French into English.

Sometimes Blavatsky quoted Russian authors, and many of these were not translated into English in her

time. On p. xxxiii of the Introduction, there is a description of the explorer Prjevalski finding the ruins of cities, close to the oasis of Tchertchen (Takla Makan desert, Central Asia). He describes mummies, human remains of very tall people, who also looked very different from the people who now live in and around this area. The mummies he was describing are now called the Urumqi mummies in Xinjiang, China, named after the city where the mummies are kept in a museum. Prjevalski's book about his travels was written in Russian, and no English translation was available. But there was a translation into Swedish, made by the explorer Sven Hedin. Then in 1939 Folke Bergman translated parts of Sven Hedin's Swedish book into English for his publication *Archaeological Researches in Sinkiang*. It is especially interesting that the one long passage that he chose to translate is exactly that passage chosen by HPB — the narrative about the Mummies of Tchertchen.

The Secret Doctrine has hundreds of quotations from the "Kabbalah," but most of these come from well-known commentators and translators. When HBP writes "the Zohar says" or "the Sepher Jezirah mentions," and includes chapter and page numbers, she is actually quoting from works by Myer, Ginsburg, Franck, Lévi, MacGregor Mathers, Skinner, and Mackenzie. Many of the passages translated by these authors are nearly identical, so many of these *SD* quotations can be found in a number of different books.

This also happens when she cites Greek and Latin sources. For example (*SD* 2:600):

> ". . . according to Theon, the Pythagoreans who gave the name of Harmony to the Tetraktis, 'because it is a diatessaron in sesquitertia' — were of the opinion . . ."

This seems to come straight from Theon, but in fact it comes from Oliver's *The Pythagorean Triangle* (p. 114):

> "The name of Harmony was given to the tetrad, because it is a diatessaron in sesquitertia. The Pythagoreans, however, were of opinion, according to Theon . . ."

Many of the *SD*'s classical references come from French commentators, such as De Mirville (*Des Esprits*), Decharme (*Mythologie de la Grèce Antique*), and Bailly (*Traité de l'Astronomie Indienne et Orientale*). For instance (*SD* 2:620):

> "Moreover, Diodorus Siculus (Lib. I. § 26, p. 30) calls '*thirty days* an Egyptian year,' or that period during which the moon performs a complete revolution. Pliny and Plutarch both speak of it (*Hist. Nat.* Lib. VII., c. 48, Vol. III., p. 185, and *Life of Numa*, § 16) . . ."

These classical references — (Lib. I. § 26, p. 30), (*Hist. Nat.* Lib. VII., c. 48, Vol. III., p. 185, and *Life of Numa*, § 16) — duplicate references that appear in Bailly's book (p. lxxxxvi) with Bailly's footnotes in curly brackets:

> "La révolution entière de la lune est cette espèce d'année dont parle Diodore de Sicile; cette année de 30 jours, connue en Egypte {Diod. *Lib*. *I*, §. 26, p. 30}, également attestée par Pline {Pline *Hist*. *nat*. *Lib*. *VII*, *c*. 48, Tom. 3, p. 185}, & par Plutarque {Vie de Numa, §. 16}"

In translation:

> "The entire revolution of the moon is that part of the year of which Diodorus of Sicily speaks; that year of 30 days, known in Egypt, and also mentioned by Pliny and Plutarch."

The footnotes in Bailly's Preface show the abbreviated titles of books by Diodorus, Pliny and Plutarch.

Here is a clear instance of the benefit of comparing an *SD* passage with the original source (*SD* 2:54):

> "The Cosmogonical tablets prove that this our actual creation was preceded by others (See 'Hibbert Lectures,' p. 390); and as shown by the author of 'The Qabbalah,' in the Zohar, Siphrah Dzeniouta, in Jovah Rabbah, 128a, etc., etc. The Kabala states the same."

What does "The Kabala states the same" mean? All of this information comes directly from Myer's *Qabbalah*, p. 246 & footnotes. The last footnote on that page reads: "Franck's *La Kabbale*, p. 205 *sq*." *La Kabbale* is the title of a well-known kabbalistic treatise in French, by Adolphe Franck. "The Kabala says the same" means the same interpretation can be found in Franck's *La Kabbale*.

Another example of how the original source can explain an obscure *SD* passage can be found in *SD* 2:222:

> "All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh*, or the sacred book of the Guatamaleans, which also tells of his escaping in a large boat like the Hindu Noah — Vaivasvata."

The Thlinkithians or Thlinkit Indians live in Alaska, Yukon, and British Columbia, while the *Popol-Vuh* is the sacred book of the Quiché Maya in Guatemala. So how does this fit together? We can find this in Max Müller's *Chips from a German Workshop* (1:338), in his chapter called "The Popol-Vuh":

> "The Thlinkithians are one of the four principal races inhabiting Russian America. . . . These Thlinkithians believe in a general flood or deluge, and that men saved themselves in a large floating building."

So in Max Müller's chapter on the "Popol-Vuh," he finds strong similarities in comparing the creation stories of the Thlinkit Indians and the Mayans.

Tracing the references in *The Secret Doctrine* back to their sources can give the reader a great deal of insight into what HPB is trying to say. Moreover, many of these sources have more information about the subject matter. But even if we had access to the many hundreds of books and articles that are quoted in the *SD*, we would still have only a fraction of the real "Secret Doctrine." As Blavatsky writes (*SD* 1:xxii), she could outline only a few truths, "because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees."

In addressing the question as to whether she would ever publish more volumes of *The Secret Doctrine*, she said that it would entirely depend on how Volumes I and II were received. But there is certainly enough material in HPB's writings "to compel the earnest student to dig out many profound truths" on their own. In "The Babel of Modern Thought" (*Lucifer*, v. 7, p. 442), Blavatsky summed up what was important about *The Secret Doctrine*:

> ". . . the *Secret Doctrine* merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times — actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works."

In other words, she set out to show that the esoteric philosophy exists and that it can be found all over the world, in its sacred writings, and in the commentaries of those writers who had a sense of the Wisdom Tradition. *The Secret Doctrine* accomplishes that goal for all those who will take the trouble to make themselves acquainted with it.

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SEE: "Introductory": "THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH" — "SATYĀT [Satyān] NĀSTI PARO DHARMAH" — the motto of the Maharajah of Benares, adopted by the Theosophical Society." — *SD* 1:xli

SEE: *Mahabharata*, "Çanti Parva" [tr. K. M. Ganguli], 1890: "There is no duty [dharma] which is higher than Truth . . ." — p. 526 (§ clxii)

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the history of occultism

SEE: A. E. Waite, *The Mysteries of Magic: A Digest of the Writings of Éliphas Lévi*, 1886: "Occult philosophy seems to have been the nurse and godmother of all intellectual forces, the key to all divine obscurities . . . It reigned in Persia with the Magi . . . it endowed India with the most wonderful traditions . . . it civilised Greece . . ." — p. 1

the Aryan Race

SEE: H. P. Blavatsky, *The Secret Doctrine*, 1888: "The occult doctrine admits of no such divisions as the Aryan and the Semite . . . The Semites, especially the Arabs, are later Aryans . . . To these belong all the Jews and the Arabs." "The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock . . ." — 2:200, 249

The third volume is entirely ready . . .

SEE: Boris de Zirkoff, "The Secret Doctrine — Volume III, as Published in 1897: A Survey of its Contents and Authenticity," *H. P. Blavatsky Collected Writings*, v. 14, pp. xxv-xliv.

[Volumes III and IV of *The Secret Doctrine* were never published by H. P. Blavatsky, and completed manuscripts of them were never found. After HPB's death, a "Third Volume" was compiled in part from unused portions of the early drafts of *The Secret Doctrine* and other leftover material. Most of this material is now available in volumes 12 and 14 of *H. P. Blavatsky Collected Writings*.]

"Isis Unveiled"

SEE: H. P. Blavatsky, *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, 1877.

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this book is not the Secret Doctrine in its entirety

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "How can any one consider these striking circumstances and not see that almost all ancient history and epic poetry are mythological, — the secret doctrines of the priests, disguised in parables, in a thousand forms?" — 1:366

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the ancient Secret Learning were teachings as to the Deity, Its essence and Nature . . . It also contained secret doctrines, as to the creation and governance of the world by the Deity and the spiritual energies . . . These doctrines were kept secret to prevent any misconceptions and misuse of them, by the unlearned and unmetaphysical minds . . ." — p. 222

Dzyan

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The word *Ch'an* (in old Chinese, *jan* and *dan*), originally signifying 'resign,' had not the meaning to 'contemplate' (now its commonest sense), before the Buddhists adopted it to represent the Sanscrit term *Dhyana*. The word in Chinese books is spelt in full *jan-na*, and is explained, 'to reform one's self by contemplation or quiet thought.' " "We are told that when the use of books was carried to excess, and the true nature of humanity veiled from view, Bodhidharma arrived with a tradition of his own teaching, that men by becoming conscious of their own nature would attain the state of Buddha. He became the chief founder of the esoteric schools . . . The common word for the esoteric schools is *dan*, Sanscrit *Dhyana*, now called in the modern sound given to the character, *ch'an*." — pp. 129 fn., 155-6

De minimis non curat lex

SEE: B. V. Abbott, *Dictionary of Terms Used in Jurisprudence*, 1879: "De minimis non curat lex. The law does not concern itself about trifles." — 1:345

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"Gently to hear, kindly to judge"

P/Q: William Shakespeare, *Henry V*: "Piece out our imperfections with your thoughts . . . Gently to hear, kindly to judge . . ." — Prologue, lines 23, 34

"neither esotericism nor Buddhism"

P/Q: T. W. Rhys Davids, "Theosophy and Buddhism," July 24, 1886: "It also calls its doctrines Esoteric Buddhism. But, however interesting, two things may be said of them without fear of mistake, and these are that they are not esoteric, and that they are not Buddhism." — p. 989 (*The Spectator*, v. 59)

Mr. Sinnett's work

SEE: A. P. Sinnett, *Esoteric Buddhism*, 5th edition, "Annotated and Enlarged by the Author," 1885.

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the difference between "Buddhism" . . . and *Budha* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . Verily, thou art wise.' And, hence, his name was Budha {'He who knows.' Much erroneous speculation has originated in confounding this Budha, the son of Soma, and regent of the planet Mercury, — 'he who knows,' 'the intelligent,' — with Buddha, any deified mortal, or 'he by whom truth is known'; or, as individually applicable, Gautama or Śākya . . . The two characters have nothing in common}." — 4:4, 4-5 fn. (iv.6)

we did our best to correct the mistake. (See *Theosophist*, June, 1883 [1884]**.)**

SEE: *The Theosophist*, Vol. V, No. 9, June, 1884: ". . . the name of *Esoteric Buddhism* was given to Mr. Sinnett's latest publication, not because the doctrine propounded therein is meant to be specially identified with any particular form of Faith, but because *Buddhism* means the doctrine of the *Buddhas*, the Wise, i.e., *the* WISDOM-RELIGION. — D. K. M. [Damodar K. Mavalankar]" — p. 225 note

"We are in a position to state that Mr. Sinnett never intended to maintain that Buddhism, as popularly conceived, is the nearest approach ever made to the ancient Wisdom-Religion. . . . — T. S. [T.

Subba Row]" — p. 225 note

"two years ago . . . neither I *nor any other European living . . .*"

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 5th ed., 1885: "Two years ago, neither I, nor any other European living, knew the alphabet of the science here for the first time put into a scientific shape . . . the science of Spiritual Causes and their Effects . . ." — p. xxiii ("Preface to the Original Edition")

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***Adhi* Budha . . . an appellation given by the earliest Aryans to the Unknown deity**

SEE: Franz Hartmann, *Magic White and Black*, 1886: ". . . without beginning and without an end, penetrating and pervading all, from the endless and unimaginable periphery to the invisible and incomprehensible center (in Man) is *Parabrahm* (Adi-Budha or God) . . . Its highest manifestation is *Supreme Wisdom* . . ." — p. v

used by Aryâsanga in his Secret treatises

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Āryāsanga . . . who founded the Yogāchārya school {Āryāsanga is said to have been taught his doctrine by the future Buddha Maitreya . . . from whom he received back the five short treatises in verse known in Tibet as 'the five books of Maitreya'} . . ." — p. 32

the word "Brahmâ" not being found in the Vedas and the early works

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The name Brahmā is not found in the Vedas and Brāhmaṇas, in which the active creator is known as Hiraṇya-garbha, Prajāpati, &c. . . ." — p. 57

"the primeval uncreated cause of all"

P/Q: *Vishṇu Purāṇa*, tr. H. H. Wilson, ed. Fitzedward Hall, 1864-77: "Before (the evolution of) the mundane egg, existed Brahmā, who was Hiraṇyagarbha, the form of (that supreme) Brahma which consists of Vishṇu as identical with Rig-, Yajur-, and Sāma-(Vedas); the primeval, uncreated cause {Ādibhūta} of all worlds." — 3:230 & fn. (iv.1)

the "Buddha of Wisdom unmoved"

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: ". . . after passing worlds equal in number to the dust of ten of these kingdoms, there is one termed the golden-coloured world. The Buddha of 'wisdom unmoved' presides there." — p. 231

***Buddhi* is the faculty of cognizing . . . the discernment of good and evil**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Buddhi is that which communicates to soul the knowledge of good and evil." — 1:32 fn.

"When *Buddhi* absorbs our EGO-tism (destroys it) . . ."

SEE: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, July 1886: "*Manas* being the organ of doubt or the production of multiplicity of concepts in relations to the one and the same objective reality . . . if the *manas* attains tranquillity, the world of illusions is destroyed. For then the *buddhi* having no hypothetical concepts with regard to the one objective reality to deal with, reflects that reality and the *ahankara* [egoity] is destroyed by the destructions of its limitations, and becomes merged in the absolute self." — p. 663 fn. (*The Theosophist*, v. 7)

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Saptaparna cave . . . the *Cheta* cave of Fa-hian

SEE: Fā-Hien, *A Record of Buddhistic Kingdoms*, tr. James Legge, 1886: "Going on still to the west

. . . they found the cavern called Śrataparṇa, the place where, after the nirvāṇa of Buddha, 500 Arhats collected the Sūtras." — p. 85

— Footnotes

the word *Janna* is defined as "to reform one's self by meditation and knowledge"

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "The word in Chinese books is spelt in full *jan-na*, and is explained, 'to reform one's self by contemplation or quiet thought.' " — p. 129 fn.

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His Secret Doctrine . . . differed in no wise from that of the initiated Brahmins

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "On most points of doctrinal speculation, Buddhism is still but one aspect of the older Brahmanism. . . . Buddhism is perfectly intelligible as one outcome of that play of thought on high spiritual topics, which in its other . . . manifestations, we see in the Upanishads and the Gītā." — p. 25 (Introduction)

The Buddha was . . . a disciple of the "twice-born" (the initiated Brahmins)

SEE: Ernest Eitel, *Hand-book of Chinese Buddhism*, 1888: "Kāśyapa Buddha . . . The 3rd of the 5 Buddhas of the Bhadra Kalpa . . . a Brahman, born at Benares. . . . Śākyamuni was formerly (as Prabhāpāla) his disciple . . ." — p. 73

SEE: Gerald Massey, *The Natural Genesis*, 1883: "The full Initiates in the mysteries the re-generated among men were denominated the *twice-born* . . . The Brahman as the 'Twice-born' is assimilated to the divinity on this ground." — 1:550

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Dzyan (or "Dzan")

SEE: A. Bastian, *Der Buddhismus*, 1882: "Lastly, he completed the meditation which is devoid of all pleasure and pain, and is absolute knowledge. {The dzan or meditation . . . Djnana (durch Dhyana erlangt) schliesst Mokscha ein} [Wisdom (attained through abstract meditation) invests one with freedom from the bonds of material life]." — p. 264 & fn.

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the destruction of the Alexandrian Library

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "At the time of the contest for the throne, in 51 B.C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls, all bound in wood and *fire-proof* parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Caesar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls." — 2:27

— Footnotes

no bribes or threats of Akbar could extort from the Brahmans . . .

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Yet, how small was the collection of sacred books that even an Emperor of India could command not more than 300 years ago, compared to what may now be found in the library of any poor scholar! We have the original text of the Veda,

which neither the bribes nor the threats of Akbar could extort from the Brahmans." — p. 23 (First Lecture)

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Badáonì . . . had an *undisguised horror* for Akbar's mania for idolatrous religions

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: ". . . the following extracts from the Ain i Akbari, the Muntakhab at Tawarikh, and the Dabistān, may be of interest . . . They are taken from Dr. Blochmann's new translation of the Ain i Akbari . . . Abulfazl, the author of the Ain i Akbari, writes as the professed friend of Akbar, whose Vizier he was; Badāonī writes as the declared enemy of Abulfazl, and with an undisguised horror at Akbar's religious views." — p. 68

— Footnotes

"His majesty relished inquiries into the sects . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: " '. . . His Majesty relished enquiries into the sects of these infidels (who cannot be counted, so numerous they are, and who have no end of revealed books . . .).' " — p. 92

SEE: Abul Fazl 'Allami, *The Ain i Akbari*, Vol. I, tr. H. Blochmann, 1873, p. 180

"As they . . . surpass other learned men in their treatises on morals . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: " 'Moreover, Sumanīs and Brahmins managed to get frequent private interviews with His Majesty. As they surpass other learned men in their treatises on morals, and on physical and religious sciences, and reach a high degree in their knowledge of the future, in spiritual power and human perfection, they brought proofs, based on reason and testimony . . . and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in His Majesty, even if mountains were to crumble to dust, or the heavens were to tear asunder.' " — p. 90

SEE: Abul Fazl 'Allami, *The Ain i Akbari*, Vol. I, tr. H. Blochmann, 1873, pp. 179-80

This work "was kept secret . . . till the reign of Jahângir."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: ". . . Badāonī . . . His work, the Muntakhab at Tawarikh, was kept secret, and was not published till the reign of Jahāngīr." — pp. 68-9

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He is said to have written 930 books on Ethics . . . and *seventy* on magic

SEE: Max Müller, *Introduction to the Science of Religion*, 1873: "Lao-tse . . . is reported to have written a large number of books: no less than 930 on different questions of faith, morality and worship, and 70 on magic." — pp. 114-15

SEE: *Le Livre de la Voie et de la Vertu . . . par le philosophe Lao-Tseu*, tr. Stanislas Julien, 1842: "Il composa neuf cent trente livres pour enseigner à vivre dans le siècle [He composed nine hundred and thirty books to teach how to live in that age]." — p. xxvii

His great work . . . has in it . . . only "about 5,000 words"

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "His principal work, however, the Tao-te-king . . . consists only of about 5,000 words . . ." — p. 115

SEE: *Le Livre de la Voie et de la Vertu . . . par le philosophe Lao-Tseu*, tr. Stanislas Julien, 1842: "*In-hi* le pria . . . de lui enseigner sa doctrine, et alors *Lao-tseu* la lui exposa en cinq mille mots [*In-hi* begged him . . . to teach him his doctrine, and then *Lao-tzu* disclosed it to him in five thousand words]." — p.

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". . . *Sse-ma-thsien* rapporte, dans ses Mémoires historiques, que le livre de *Lao-tseu* renfermait un peu plus de cinq mille mots [*Sse-ma-thsien* reports, in his historical Memoires, that the book of *Lao-tzu* contained a little more than five thousand words] . . ." — p. xxxv

"the text is unintelligible without commentaries . . ."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: ". . . the text is unintelligible without copious commentaries, so that M. Julien had to consult more than sixty commentators for the purpose of his translation, the earliest going back as far as the year 163 B.C." — p. 115

SEE: *Le Livre de la Voie et de la Vertu . . . par le philosophe Lao-Tseu*, tr. Stanislas Julien, 1842: "NOMBRE ET CARACTÈRE DES ÉDITIONS ET COMMENTAIRES DE *LAO-TSEU*. *Tsiao-hong* rapporte les titres de soixante-quatre éditions de *Lao-tseu* [NUMBER AND CHARACTER OF THE EDITIONS AND COMMENTARIES OF *LAO-TZU*. *Tsiao-hong* reports the titles of sixty-four editions of *Lao-tseu* . . ." — p. xxxvi

"*Édition A*. — Cette édition renferme le commentaire composé, sous la dynastie des *Han*, par *Lo-tchin-kong* . . . On rapporte que, l'an 163 av. J. C. il présenta son commentaire à l'empereur *Hiao-wen-ti* [*Edition A*. — This edition contains the commentary, put together during the Han dynasty, by *Lo-tchin-kong* . . . It is reported that he presented his commentary to emperor *Hiao-wen-ti* in the year 163 B.C.] . . ." — p. xxxix

— Footnotes

"If we turn to China . . ."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "If lastly we turn to China, we find that the religion of Confucius is founded on the Five King and the Four Shu — books in themselves of considerable extent, and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom the depth of their sacred canon." — p. 114

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Written in Greek by Berosus, a priest of the temple of Belus . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "We have no reason to doubt the accuracy of Berosus in describing the religion of the Babylonians . . . He was a Babylonian by birth, a priest of the temple of Belus, a contemporary of Alexander the Great. He wrote the History of the Chaldeans, in Greek, evidently intending it to be read by the Greek conquerors . . ." — pp. 48-9

from the astronomical and chronological records . . . covering a period of 200,000 years

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: ". . . and he states in his first book that he composed it from the registers, astronomical and chronological, which were preserved at Babylon, and which comprised a period of 200,000 years . . ." — p. 49

Alexander Polyhistor made a series of extracts from it . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "The history of Berosus is lost. Extracts from it had been made by Alexander Polyhistor, in the first century before our era; but his work too is lost." — p. 49

Eusebius used these extracts in writing his *Chronicon* . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "[Berosus' History] still existed, however, at the time when Eusebius (270-340) wrote his Chronicon, and was used by him in describing the ancient history of Babylon." — p. 49

Bunsen charges him with mutilating history

SEE: Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1848-67: "The first author . . . was

Eusebius, the celebrated historian, Bishop of Caesarea in Palestine, in the time of Constantine. He had undertaken a comprehensive scheme of adjustment between the Scripture dates and those of all the other ancient nations. He is, therefore, the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history . . .” — 1:206

— Footnotes

George Smith (*vide* his “Chaldean account of Genesis”)

SEE: George Smith, *The Chaldean Account of Genesis*, “containing the description of the Creation, The Fall of Man, the Deluge, the Tower of Babel, the Times of the Patriarchs, and Nimrod; Babylonian Fables, and Legends of the Gods; from the Cuneiform Inscriptions” (1876).

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A few facts that were contained in the Berosian History are given in Part II of Vol. II

SEE: “The Gods of Light Proceed from the Gods of Darkness,” *SD* 2:483-92.

the Rig-Veda contains only “about 10,580 verses, or 1,028 hymns”

SEE: Max Müller, *Introduction to the Science of Religion*, 1873: “The hymns of the Rig-veda . . . are only 1,028 in number, consisting of about 10,580 verses.” — pp. 107-8

each volume . . . “weighing from four to five pounds”

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: “The Tibetan edition of the Buddhist canon, consisting of two collections, the Kanjur and Tanjur, numbers about 325 volumes folio, each weighing in the Pekin edition from four to five pounds.” — p. 113

the sacred canon of the Southern Church is said to contain 29,368,000 letters . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: “The text and commentaries of the Buddhist canon contain, according to a statement in the Saddharma-alaṇkāra {Spence Hardy, The Legends and Theories of the Buddhists, p. 66}, 29,368,000 letters.” — p. 113 & fn.

“five or six times the amount of the matter contained in the Bible” . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: “But if we consider that the English Bible is said to contain about three millions and a half of letters {3,567,180} . . . five or six times that amount would hardly seem enough as a rough estimate of the bulk of the Buddhist scriptures.” — p. 113 & fn.

(*in reality* there are 333, *Kanjur* comprising 108, and *Tanjur* 225 volumes)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “The Kanjur consists of one hundred and eight large volumes . . . The Tanjur comprises 225 volumes . . .” — p. 78

“the translators . . . have interwoven them *with their own commentaries* . . .”

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “But it is to be regretted that the translators, instead of supplying us with correct versions, have interwoven them with their own commentaries, for the purpose of justifying the dogmas of their several schools.” — pp. 76-7

“according to a tradition . . . 84,000 tracts . . .”

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: “According to a tradition preserved by the Buddhist schools of the South and of the North, the sacred canon comprised originally 80,000 or 84,000 tracts, but most of them were lost, so that there remained but 6,000.” — p. 114

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Buddhist Arhats began . . . propagating the new faith . . . as early as the year 300 before our era

SEE: Keith Johnston, *A Physical, Historical, and Descriptive Geography*, 1881: “In about 300 B.C. the

faith was carried by zealous missionaries over all parts of eastern Asia . . . About 65 A.D. it was acknowledged by the Chinese Emperor as a third religion, and from the fourth century A.D. onward during six centuries a stream of Buddhist pilgrims continued to flow from China to India." — p. 275

in the year 61 A.D. when Kashyapa, at the invitation of the Emperor Ming-ti . . .

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "It was the year A.D. 61, that the Chinese emperor Ming-ti . . . sent messengers to India to ask for . . . Buddhist books and teachers. A native of Central India named Kashiapmadanga, with others, accompanied them back." — pp. 87-8

— Footnotes

Lassen . . . shows a Buddhist monastery erected in the Kailas range in 137 B.C.

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . the monastery . . . is reported to have been erected in the year 137 B.C. on the slopes of the Kailās range {Lassen, 'Ind. Altertumskunde,' Vol. II., p. 1072} . . ." — p. 63 & fn.

SEE: Christian Lassen, *Indische Alterthumskunde*, 1866-74: "Auch in der Richtung jenseits des grossen Schneegebirges, wo am Kailāsa ein Buddhistisches Kloster vor dem Jahre 137 vor Chr. G. bestand [Also in the direction beyond the great snowy mountains, where there was a Buddhist monastery at Kailasa before the year 137 B.C.] . . ." — 2:1091

and General Cunningham, earlier than that

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "According to Cunningham, Buddhism was introduced into *Ladak* about the year 240 B.C. . . ." — p. 71

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". . . we see still standing the Pyramids . . ."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "Along the shores of the ancient Nile we see still standing the Pyramids, and the ruins of temples and labyrinths, their walls covered with hieroglyphic inscriptions, and with the strange pictures of gods and goddesses. . . . Yet though much has been deciphered in the ancient records of that mysterious race, the main spring of the religion of Egypt and the original intention of its ceremonial worship are far from being fully disclosed to us." — p. 118

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"there is a natural connection between language and religion" . . .

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "We found, first of all, that there is a natural connexion between language and religion . . . We found, secondly, that there was a common Aryan religion before the separation of the Aryan race; a common Semitic religion before the separation of the Semitic race; and a common Turanic religion before the separation of the Chinese and the other tribes belonging to the Turanian class." — pp. 215-16

"three ancient centres of religion" and "three centres of language"

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "We found, in fact, three ancient centres of religion as we had before three ancient centres of language, and we have thus gained, I believe, a truly historical basis for a scientific treatment of the principal religions of the world." — p. 216

Odin "was worshipped . . . *anterior to the age of the Veda* and of Homer."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "Odin . . . was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer." — p. 318 ("On False Analogies in Comparative Theology")

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"fragments of a primeval revelation . . ."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: ". . . that some fragments of a primeval revelation, granted to the ancestors of the whole race of mankind, had been preserved in the temples of Greece and Italy." — p. 283

the theory "that *there was a primeval preternatural revelation . . .*"

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "The theory again, that there was a primeval preternatural revelation granted to the fathers of the human race . . . would find but few supporters at present . . ." — pp. 40-1

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Missionaries . . . were silly enough to maintain that "the Hindus were even now almost Christians . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: " '. . . one or two missionaries have been absurd enough . . . to urge, "that the *Hindus* were even now almost *Christians*, because their *Brahmā*, *Vishnu*, and *Mahēsa*, were no other than the *Christian* Trinity". . .' " — pp. 288-9

SEE: William Jones, "On the Gods of Greece, Italy, and India," 1798, p. 272 (*Asiatick Researches*, v. 1)

facts cited by the Oxford Professor . . . concerning the now famous interpolations

SEE: Max Müller, *Introduction to the Science of Religion*, 1873: ". . . for several years essay after essay appeared in the Asiatic Researches, with extracts from Sanskrit MSS., containing not only the names of Deukalion, Prometheus, and other heroes and deities of Greece, but likewise the names of Adam and Eve, of Abraham and Sarah, and all the rest." "At last, however, the coincidences became too great. The MSS. were again carefully examined; and then it was found that a clever forgery had been committed . . ." — pp. 296, 299 ("On False Analogies in Comparative Theology")

Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon

SEE: George Rawlinson, *The Five Great Monarchies of the Ancient Eastern World*, 1881: "Such, in outline, is the earliest phase of Arian religion, and it is common to both branches of the stock, and anterior to the rise of the Iranic, Median, or Persian system." — 2:323-4

Babylonia was . . . the seat of Sanskrit and Brahman learning

SEE: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: "In composing my former work . . . it naturally occurred to me that the argument which I maintained in it would have been greatly corroborated, could I have at the same time evinced that the original seat of the mythology which prevails in India at the present day was Babylonia . . ." — p. iii (Preface)

— Footnotes

the clever forgery . . . of all that the Pundits of Col. Wilford had heard from him . . .

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Convinced that the Brahmans possessed in their ancient literature the originals, not only of Greek and Roman mythology, but likewise of the Old Testament history . . . [Wilford] held out the hopes of ample rewards for any extracts from their sacred literature . . . the Pandits yielded . . . and for several years essay after essay appeared in the Asiatic Researches . . ." "At last, however, the coincidences became too great. The MSS. were again carefully examined; and then it was found that a clever forgery had been committed . . ." — pp. 295-6, 299

the Mother of Mercury . . . was Maïa, the mother of Buddha (Gautama), also Mâyâ . . .

SEE: Max Müller, *Introduction to the Science of Religion*, 1873: ". . . the fact that the mother of Mercury was called Maia, and the mother of Buddha Māyā, could therefore, have had no bearing whatever on the name assigned to the Indian Wednesday [*Budhavāra*]." — p. 314.

SEE: "The Zodiac and Its Antiquity": "Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others being related to the days of the week in the same order and with the same names in India as in Northern Europe." — *SD* 1:652

since Bopp has "laid down his code of phonetic laws"

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "These principles and these cautions were hardly thought of in the days of Sir William Jones and Colonel Wilford, but they ought to be thought of at present. Thus, before Bopp had laid down his code of phonetic laws . . . one cannot be very much surprised that Buddha should have been identified with Minos . . ." — pp. 304-5

Hurricanes may "tear up the sands . . ."

P/Q: Joseph Addison, *Cato; A Tragedy in Five Acts*, 1816:

". . . hurricanes descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away." — p. 47 (Act Two)

"Not a pool, not a bush, not a house is seen . . ."

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged screen
Round the parch'd flats, spread as a lake between. — Methuen." — p. 158

The Russian traveller . . . Prjevalsky, found . . . the ruins of two enormous cities

SEE: N. M. Prjevalsky, *From Kiakhta to the Sources of the Yellow River* [Russian text], 1888. [A long excerpt from this book, translated into English, appears in the following work:]

Folke Bergman, *Archaeological Researches in Sinkiang*, 1939: " 'At Charchan there are, in the middle of the desert . . . traces of an old culture — ruins of towers and houses and old canals. According to local tradition two cities existed here at different epochs.' " — p. 205

"The natives often find copper and gold coins, melted silver ingots . . ."

SEE: Folke Bergman, *Archaeological Researches in Sinkiang*, 1939: " 'Here they find coins of copper and gold, silver bars, gold ornaments, jewellery, iron objects and copper vessels, and, oddly enough sherds of glass . . .' " — p. 205 (Prjevalsky, *From Kiakhta to the Sources of the Yellow River*)

"Coffins . . . within which beautifully preserved embalmed bodies are found . . ."

SEE: Folke Bergman, *Archaeological Researches in Sinkiang*, 1939: " 'They also excavate tombs containing wooden coffins. In these the corpses are very well preserved, thanks to the extreme dryness of the ground and the air.' " — p. 205 (Prjevalsky, *From Kiakhta to the Sources of the Yellow River*)

"The male mummies are all extremely tall . . ."

SEE: Folke Bergman, *Archaeological Researches in Sinkiang*, 1939: " 'The men are of very high stature and have long hair . . . Once a tomb was discovered with twelve male corpses in a sitting position.' " — p. 205 (Prjevalsky, *From Kiakhta to the Sources of the Yellow River*)

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"Another time . . . a young girl was discovered . . . Her eyes were closed with golden discs . . ."

SEE: Folke Bergman, *Archaeological Researches in Sinkiang*, 1939: " 'Another time a young girl was discovered in her coffin. Her eyes were covered with leaves of gold, and her head was wound round with a gold ribbon from chin to crown. She had been dressed in a long garment, now totally decayed, but on the breast were some thin stars of gold; her feet were bare.' " — p. 205 (Prjevalsky, *From Kiakhta to the Sources of the Yellow River*)

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The Secret Doctrine was the universally diffused religion . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "There is an invisible universe within the visible one, a world of causes within the world of effects. . . . There is a world of soul within a world of matter, and the two are one, and caused by the world of spirit. . . . this ancient science, which the moderns ignore, is perhaps as old as the world. It was known to the ancient prophets, to the Arhats and Rishis of the East, to initiated Brahmins, Egyptians, and Greeks. Its fundamental doctrines are found in the Vedas as well as in the Bible. Upon these doctrines rest the fundaments of the religions of the world." — pp. x-xi

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such secrets as the Vril

SEE: Edward Lord Lytton, *The Coming Race*, 1886: "These people consider that in vril they have arrived at the unity in natural energetic agencies, which has been conjectured by many philosophers . . . These subterranean philosophers assert that, by one operation of vril, which Faraday would perhaps call 'atmospheric magnetism,' they can influence the variations of temperature — in plain words, the weather; that by other operations . . . they can exercise influence over minds, and bodies . . ." — pp. 53-4

or the rock-destroying force, discovered by J. W. Keely

SEE: Mrs. [Clara] Bloomfield-Moore, *Keely and His Discoveries*, 1893: "Keely shows us . . . what magnetism is. By neutralizing or overcoming gravity, he proves to us that he understands its nature . . . and, in the disintegration of quartz, he demonstrates that cohesive force, like gravity, is an ever-existing force, holding together all molecular masses by the infinite velocity of its vibrations; which, were these vibrations to cease for one instant, would fall apart . . ." — p. 149

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the days when Freemasonry . . . flourished unimpeded in Russia

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the earliest notice of regular lodges we possess points to the Lodge of Silence in the capital, and the North Star Lodge at Riga, about 1750. In 1763, the Empress Catherine II. declared herself patroness of the order." — 2:639

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Therefore is Confucius . . . "emphatically a *transmitter*, not a maker"

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "But Confucius, though he is called the founder of a new religion, was really but the new preacher of an old religion. He was emphatically a transmitter, not a maker. He says himself, 'I only hand on; I cannot create new things. I believe in the ancients, and therefore I love them' {Lün-yü (§ 1.a); Schott, Chinesische Literatur, p. 7}." — pp. 156-7 & fn.

SEE: James Legge, *The Life and Teachings of Confucius*, 1867: " 'A transmitter and not a maker,

believing in and loving the ancients . . .' " — p. 153 (vii.1)

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the sacred books . . . "were all but unknown . . ."

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "The study of Sanskrit brought to light the original documents of three religions, the Sacred Books of the Brahmans, the Sacred Books of the Magians, the followers of Zoroaster, and the Sacred Books of the Buddhists. Fifty years ago, these three collections of sacred writings were all but unknown, their very existence was doubted, and there was not a single scholar who could have translated a line of the Veda, a line of the Zend-Avesta, or a line of the Buddhist Tripiṭaka." — 1:24 ("Lecture on the Vedas")

work of the highest antiquity whose 'preservation amounts almost to a marvel'

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: ". . . in the Aryan world, the Veda is certainly the oldest book, and its preservation amounts almost to a marvel." — 1:5 ("Lecture on the Vedas")

"The said key must be turned *seven* times . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!" — 2:461

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the ancient Mysteries . . . the arcane doctrines were allegorically enacted . . .

SEE: Samuel Evans, "The Ancient Charges," Dec. 1864: "All the ancient religions were embodied in the 'mysteries' which to the mass of mankind were enacted allegories, the symbolical sense of which was only fully revealed to the initiated." — p. 77 (*Masonic Monthly*, 2:2)

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Volume III of this work

SEE: Boris de Zirkoff, "The Secret Doctrine — Volume III, as Published in 1897: A Survey of its Contents and Authenticity," *H. P. Blavatsky Collected Writings*, v. 14, pp. xxv-xliv.

[Volumes III and IV of *The Secret Doctrine* were never published by H. P. Blavatsky, and completed manuscripts of them were never found. After HPB's death, a "Third Volume" was compiled in part from unused portions of the early drafts of *The Secret Doctrine* and other leftover material.]

bulwarks against . . . religions of the Past . . . the "New Dispensation"

SEE: Albert Barnes, *Notes on the Gospels*, 1847: ". . . a rite of *baptism*, or *washing* . . . was done to signify that they renounced the errors and worship of the Pagans . . . John [the Baptist] found this custom in use; and as he was calling on the Jews to a *new dispensation*, to a change in their form of religion, he administered this rite of *baptism* . . ." — 1:41

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" . . . the sun like blood, the earth a tomb . . ."

P/Q: George Gordon Byron (Lord Byron), *Childe Harold's Pilgrimage*, 1818:

"Or, it may be, with demons, who impair
The strength of better thoughts . . .
Making the sun like blood, the earth a tomb,
The tomb a hell, and hell itself a murkier gloom." — p. 20 (4:xxxiv)

"witness to the wonderful speeches of a free-thinker who belongs to a thousand sects"

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Take Faizi's Dīwān [poems of Faizi] to bear witness to the wonderful speeches of a free-thinker who belongs to a thousand sects. . . . 'In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka'bah will be forgiven for the sake of the dust of Christian churches.' " — pp. 256-7

"The sins of Islam are . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "The sins of Islam are as worthless as the dust of Christianity. On the day of resurrection, both Muhammadans and Christians will see the vanity of their religious doctrines. Men fight about religion on earth; in heaven they shall find out that there is only one true religion, the worship of God's spirit." — p. 257 fn.

"THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH"

SEE: *Mahabharata*, "Çanti Parva" [tr. K. M. Ganguli], 1890: "There is no duty [dharma] which is higher than Truth . . ." — p. 526 (§ clxii)

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races that preceded . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the theory of a prior creation and destruction of worlds is amply illustrated in Kabbalistic philosophy. The Zohar says: 'There were old worlds, which perished . . . the primordial worlds which could not continue . . . Because the Man, represented by the ten Sephiroth, was not as yet.' " — 2:407-8

our "Adamic" Humanity

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "So is the Holy Aged an absolute light . . . concealed and incomprehensible. We can only comprehend Him through those luminous emanations . . . In their totality and unity, the ten Sephiroth represent the Archetypal Man, Adam Kadmon . . ." — 2:406

Volume I of "Isis" begins with a reference to "an old book"

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "There exists somewhere in this wide world an old Book . . ." — 1:1

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the many volumes of *Kiu-ti*

SEE: Francesco Orazio Della Penna, "Del Regno del Thibet (1730)," Nov. 1834: "Questi volumi dividonsi in due specie di leggi, l'una della quali contiene settanta libri, che chiamano leggi del *Dotè* {*Dho dhè* . . . les Soûtras}, e l'altra che consiste in trent'otto volumi li chiamano *Khiutè* {*Ghiou dhè* . . . les Tantras} [These volumes are divided into two kinds of ordinances, one of which contains seventy books, which they call the Laws of *Dotè* {*Dho dhè* . . . the Sûtras}, and the other which consists of thirty-eight volumes called *Kiu-tè* {*Ghiou dhè* . . . the Tantras}]." — pp. 420-1 & fns. (*Nouveau Journal Asiatique*, v. 14)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The principal rites and formulæ of [Tibetan] mysticism . . . are laid down in two series of works, which are known under the collective titles of Dhāranīs (in Tibetan Zung), and Tantras (in Tibetan Gyut)." "Phonetic Transcription: Gyut . . . Transliteration: *r*Gyud." — pp. 48, 379

***Sepher Jezirah*, the work attributed by the Hebrew Kabalists to their Patriarch Abraham**

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "*The Book of Creation* or *Jetzira*. This marvellous and famous document pretends to be a monologue of the patriarch Abraham . . ." — p. 65

the Chaldean *Book of Numbers*

SEE: H. P. Blavatsky, *The Secret Doctrine*, 1888: "It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the 'Chaldean Book of Numbers' . . ." ". . . the genuine 'Chaldean Book of Numbers,' which is not extant." — 2:461 fn., 626 fn.

SEE: Gerald Massey, *A Book of the Beginnings*, 1881: "In the Chaldean Kabbala the gods are each designated by a number in a series that ranges from one to sixty. A tablet in the library of Nineveh gives a list of the chief gods, together with the mystical number of each." — 2:508

there was a time when its language . . . was known to Initiates of every nation

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "LANGUAGE, UNIVERSAL. — This consists in certain signs and tokens conveyed from one to another in silence, and is irrespective of country, race, or creed, and indeed can really constitute the only universal method of communication between diverse members of the human family." — 2:440

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "We can imagine a language in its first beginnings, in which every act and operation of the mind, every idea and relation, was expressed by a matter-image or symbol . . . its words only mental pictures . . ." "The early writing comprised more especially the essence, and fundamental *indicia* of knowledge, and its symbols were incomprehensible to the uninitiated." — pp. xi-xii, 175

— Footnotes

Rabbi Jehoshua Ben Chananea . . . openly declared that he had performed "miracles"

SEE: Adolphe Franck, *La Kabbale*, 1843: "Selon le Thalmud de Jérusalem, un docteur bien plus ancien, R. Jehoschoua ben Chanania, se vantait lui-même d'opérer, à l'aide du Livre de la création, des miracles à peu près semblables [According to the Jerusalem Talmud, a very old scholar, Rabbi Jehoshua ben Chananea, boasted that he himself could perform more or less similar miracles with the aid of the *Book of Creation*]." — p. 76

Franck . . . names two other thaumaturgists . . .

SEE: Adolphe Franck, *La Kabbale*, 1843: " 'Pendant chaque veille du sabbat, dit le Thalmud de Babylone, rabi Chanina et rabi Oschaia s'asseyaient pour méditer sur le Livre de la création, et ils produisaient une génisse de trois ans qui leur servait ensuite de nourriture [During every evening before the Sabbath, says the Babylonian Talmud, Rabbi Chanina and Rabbi Oschaia tried to meditate on the *Book of Creation*, and they produced a three-year-old heifer which they then used as nourishment].' " — pp. 75-6

the late modern *Magus*, Eliphas Lévi, publicly asserts it in print

SEE: Eliphas Levi, *The Paradoxes of the Highest Science*, 1883: "The Science of Magism is contained in the books of the Kabala, in the Symbols of Egypt and of India, in the books of Hermes Trismagistus, in the oracles of Zoroaster, and in the writings of some great men of the Middle Ages . . . The works of Magic are divination or prescience, Thaumaturgy or the use of exceptional powers, and Theurgy or rule over visions and spirits." — pp. 68-9 (*Theosophical Miscellanies*, no. 2)

Origen, Synesius, and even Clemens Alexandrinus, had themselves been initiated

SEE: F. W. Farrar, *Mercy and Judgment*, 1881: "Both Clemens and Origen avowed that they had certain esoteric doctrines . . . In the *Stromata*, St. Clemens says that there were some things which he was afraid to write . . . Origen speaks of 'hidden mysteries of God which must not be committed to paper . . . because they are known to the learned, and can never be known to the unlearned.' . . . Synesius,

when he accepted the bishopric of Ptolemais . . . held the Platonic distinction between exoteric and esoteric truth, and merely pledged himself not to teach in public any acknowledged heresy." — p. 297

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one fountain head, the ever-flowing perennial source

SEE: Emile Burnouf, *The Science of Religions*, 1888: "A closer attention paid to these great religions will discover that the fundamental theory upon which they all are built was drawn from a common source." ". . . all religions proceed from one common source . . . there is at the bottom of all orthodoxies an amount of common dogmas which represents the primitive religion . . ." — pp. 176, 230

— xlvi —

"I HAVE HERE MADE ONLY A NOSEGAY . . ."

P/Q: Michel de Montaigne, *Essays of Montaigne*, tr. Charles Cotton, 1877: "Truly, it is much more easy to speak like Aristotle, and to live like Caesar, than to speak and live as Socrates did . . . our faculties are not so trained up; we do not try, we do not know them; we invest ourselves with those of others, and let our own lie idle; as some one may say of me, that I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them." — 3:364 ("Of Physiognomy," ch. xii)

— xlvi-xlvii —

the famous law of probabilities . . . If two persons give their evidence to a fact . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . cette fameuse loi des probabilités . . . Si deux personnes rapportent un fait et lui donnent chacune en particulier 5/6 de certitude, le fait aura alors 35/36 de certitude, c'est-à-dire que sa probabilité sera à sa non-probabilité dans le rapport de 35 à 1. Si trois témoignages se réunissent, la certitude sera de 215/216. . . . [that famous law of probabilities . . . If two persons give their evidence to a fact, and thus impart to it each of them 5/6 of certitude, that fact will then have 35/36 of certitude, that is, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together, the certitude will become 215/216. . . ." — 2:52-3

Proem

— 1 —

(see Part II., "The Mundane Egg")

SEE: *SD* 1:359-68.

— Footnotes

The "Unconscious," according to von Hartmann . . . "superior to all consciousness"

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, tr. William C. Coupland, 1884: "Of this unconscious clairvoyant intelligence we have come to perceive that in its infallible purposive activity, embracing out of time all ends and means in one . . . it infinitely transcends the halting, stilted gait of the discursive reflection of consciousness, ever limited to a single point, dependent on sense-perception, memory, and inspirations of the Unconscious. We shall thus be compelled to designate this intelligence, which is superior to all consciousness, at once unconscious and *super*-conscious." — 2:247

— 2 —

one self-existing reality . . . "a chaos to the sense, a Kosmos to the reason"

SEE: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: "What, then, is that which is at once

single and multiple, identical and diversified — which we perceive as the combination of a thousand elements, yet as the expression of a single spirit — which is a chaos to the sense, a cosmos to the reason? What is it but harmony — proportion — the one governing the many, the many lost in the one?" — p. 303

"Deity is an arcane, living (or moving) FIRE . . ."

SEE: Tennemann & Morell, *Manual of the History of Philosophy*, 1870: "God is a living fire . . . he is named also *πνεῦμα* or *spirit*; he fashions, produces, and permeates all things . . ." ". . . the world was produced by the action of fire, when the four elements [fire, air, water, earth] . . . were separated from primeval matter . . ." — pp. 137, 138

— Footnotes

Plato . . . in Cratylus . . . *θεός* is derived . . .

SEE: Plato, *The Cratylus*, tr. Thomas Taylor, 1793: "It appears to me, that the most ancient of the Greeks . . . considered those only as gods, which are esteemed such at present by many of the Barbarians; I mean, the sun and the moon, the earth, the stars, and the heavens. As they therefore perceived all these *running* round in a perpetual course, from this nature of *running* they called them gods . . ." — p. 29

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . mais appliqué à tous les dieux en général . . . le mot θεός, comme nous l'apprend Platon, vient du verbe θεῖν, *courir*, le cercle signifiait le mouvement ou la course de ce dieu [but applied to all the gods in general . . . the word θεός, as Plato teaches us, comes from the verb θεῖν, *to run*, the circle meant the movement or the course of this god]." — 3:265

(See Book II., "Symbolism of the Cross and Circle.")

SEE: "The Symbolism of the Mystery-Names Iao and Jehovah, with their Relation to the Cross and Circle," *SD* 2:536-62.

— 3 —

"The esoteric doctrine teaches, like Buddhism and Brahminism . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the 'day' and the 'night' of Brahma. The latter is either 'awake' or 'asleep.' The Svābhāvikas, or philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate but upon the active condition of this 'Essence,' which they call Svabhāvāt, and deem it foolish to theorize upon the abstract and 'unknowable' power in its passive condition." — 2:264

— Footnotes

"it is impossible . . . to form the abstract idea of motion . . ."

P/Q: George Berkeley, *A Treatise Concerning the Principles of Human Knowledge*, 1887: "And it is equally impossible for me to form the abstract idea of motion distinct from the body moving . . . and the like may be said of all other abstract general ideas whatsoever." — p. 178 (Introduction, §10)

This will be answered . . . in the Addendum to this Book

SEE: "Occultism versus Materialism," *SD* 1:477-81; and "Is Gravitation a Law?" *SD* 1:490-9.

"Has science revealed anything . . ."

P/Q: Edward Clodd, *Science and the Emotions*, 1885: ". . . has science revealed anything that weakens

or opposes itself to the ancient words in which the essence of all religion, past, present, and to come, is given — 'to do justly, to love mercy, to walk humbly before thy God?' Provided we connote by the word God, not the crude anthropomorphisms which are still the backbone of our current theology, but the symbolic conception of that which is the life and motion of the universe, to know which in the physical order is to know time past, present, and to come, in the existence and successions of phenomena, to know which in the moral order is to know what has been, is, and will be, within the human consciousness." — p. 13 (*South Place Discourses*)

— 3-4 —

"Hence they are called atheists . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy." — 2:264

— 4 —

"The former will allow of no other God . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The former will allow of no other God than the personified *secondary* powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians — the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svābhāvikas as the 'positivists' of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable — hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction." — 2:264

"Upon inaugurating an active period . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of this Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness,' solitary and alone, broods once more over the face of the 'deep.' To use a metaphor which will convey the idea still more clearly, an outbreathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end*." — 2:264-5

"*The Days and Nights of Brahmâ*" *in Part II.*

SEE: *SD* 1:368-78.

"Aditi in THAT" (Rig Veda)

SEE: *Rig-Veda-Sanhita*, tr. F. Max Müller, 1869: "Aditi . . . is in reality the earliest name invented to express the Infinite . . . the visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky. That was called A-diti, the un-bound, the un-bounded [TAT, "that"] . . . the Infinite, as the mother of the principal gods [Deva-Matri] . . ." — p. 230 (Verse 12, note

4: “Aditi, the Infinite”)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . that — *i.e.*, *Brahma* — which is beyond reasoning, creation and the like . . .” — 1:44 fn.

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as a “Thor’s hammer,” the Jaina cross

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: “It is an emblem of activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which, in a mystical sense, constitute the fabric of the Earth. . . . it likewise refers to the Smaragdine Tablet of Hermes . . . The two hands, in their several positions, remind us that that which is above is as that which is below . . . It was the hammer of Thor, celebrated in the mythology of the Norse nations, and the tradition ran that when Thor threw this golden cross, it struck, and, like the boomerang, returned again to his hand.” — 1:352-3

or simply Svastica

SEE: Edward Balfour, *Cyclopædia of India*, 1885: “The Greeks adopted the Indian symbol of Swastika, as the pottery from the Kamiras and the prototype of Crete show. It is said to be the filfat of the Buddhists . . . It is conjectured that this symbol must have been brought to China, Japan, and Mongolia by Buddhist priests . . . The Swastika appears in ancient Teutonic and Scandinavian mythology under the name of Thor’s hammer . . . It has also been discovered on ancient coins of Indo-Germanic nations. From all this it is concluded that the Swastika was the common symbol and chief magic charm of the Aryan races before they separated.” — 3:789

— Footnotes

“sacr’,” from which “sacred,” “sacrament,” are derived

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “It is the phallus which is the vehicle of enunciation; and truly enough, as the *sacr*, or carrier of the germ, its use passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice* and *sacr-ment* of the English-speaking race.” — p. 236 (Appendix IV, § 92)

— 6 —

“It is that which is supreme, and not supreme . . .” . . . Mandukya [Muṇḍaka] **Upanishad**

SEE: *Muṇḍaka Upanishad*, tr. E. Röer, 1853: “The bond of the heart is broken; all doubts disappear, and his works cease (to bear fruit), when (the being) who is supreme and not supreme, is seen.” — p. 160 (ii.2.8, *Bibliotheca Indica*, v. 15)

IT is “Supreme” as CAUSE, not supreme as effect.

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. Major G. A. Jacob, 1881: “ ‘Supreme and not supreme.’ ‘Supreme’ as cause, ‘not supreme’ as effect . . .” — p. 120

a “Secondless Reality,” the all-inclusive Kosmos

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. Major G. A. Jacob, 1881: “It might be rendered, ‘The First and the Last,’ that is, the all-inclusive entity. . . . ‘*the secondless Reality*’ . . .” — p. 120

“the ONE true Existence, Paramarthika”

SEE: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. Major G. A. Jacob, 1881: “The Vedānta postulates three kinds of existence, which it terms true (*pāramārthika*), practical (*vyāvahārika*), and apparent (*prātibhāsika*). Brahma is the sole representative of the first. . . . to him who has true

knowledge, the first alone is real." — p. 3

Chit . . . cannot be a cognizer . . ."

SEE: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "*Intelligence* (*chit or chaitanya*). This is the most common synonym of Brahma, but he is also spoken of — as, for example, in the *Taittirīya Upanishad* (p. 56) — as 'cognition' or 'knowledge' (*jnāna*). It must, however, be clearly understood that *he is not a cognizer or intelligent.*" — p. 3

"for THAT can have no subject of cognition" . . .

SEE: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "In commenting on the passage of the Upanishad just referred to, Śankarāchārya says: — 'Knowledge is here an abstract, indicating cognition, not the cognitive subject, being predicated of the ultimate along with truth and infinity. Truth and infinity would be incompatible with it did it imply a subject of cognition. . . .' " — pp. 3-4

This Essence is "the LIFE and LIGHT of the Universe . . ."

SEE: George Berkeley, *Works*, 1871: ". . . there is an occult fire or spirit diffused throughout the universe . . . The Platonic philosophers do wonderfully refine upon light . . . from flame to light; from this visible light to the occult light of the celestial or mundane soul, which they supposed to pervade and agitate the substance of the universe . . ." — 2:441 (*Siris*, § 210)

"the visible fire and flame are destruction, death, and evil"

SEE: George Berkeley, *Works*, 1871: ". . . Plato teacheth that the figure and motion of the particles of fire dividing the parts of our bodies produce that painful sensation we call heat." "Change and division were esteemed defects or bad. Evil scatters, divides, destroys." — 2:488, 499 (*Siris*, §§ 316, 342)

"Fire and Flame destroy the body of an Arhat, their essence makes him immortal."

SEE: *Mémoires sur les Contrées Occidentales*, tr. Hiouen-Thsang & Stanislas Julien, 1858: "En ce moment, le grand *Kia-che-po* (Kâçyapa) . . . fit paraître un feu ardent qui consuma son corps, et il entra aussitôt dans le *Nirvāṇa*. . . . (obtinrent la dignité d'*Arhat*) [At that moment, the great *Kia-che-po* (Kāśyapa) . . . made a blazing fire appear, which destroyed his body, and he immediately entered Nirvana. . . . (obtaining the dignity of an *Arhat*)]." — 2:9

(*Bodhi-mur . . .*)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Tsongkhapa himself published systematic works of a most voluminous character; his principal works are the Bodhi-mur, the Tarnim-mur, the Altanerike, and the Lamrim . . . Many learned Tibetans also used the vernacular in composing their numerous commentaries on Buddhist dogmas and history; and in writing in Tibetan they were followed even by the Mongolians . . ." — p. 77

SEE: L. Austine Waddell, *Buddhism of Tibet*, 1895: "[There are] several volumes explanatory of the Madhyamikā philosophy (of Nāgārjuna) . . . Under this heading would also come the later commentaries, such as the Bodhi-patha (in Mongolian — Bodhi Mur)." — pp. 164-5

"The knowledge of the absolute Spirit . . ."

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: ". . . Śankarāchārya says . . . 'The knowledge of the absolute spirit, like the light of the sun, or like heat in fire, is nought else than the absolute essence itself.' " — pp. 3-4

IT — is "the Spirit of the Fire," not the fire itself

SEE: George Berkeley, *Works*, 1871: "This pure spirit or invisible fire is ever ready to exert and shew itself in its effects . . ." ". . . pure fire, or the spirit of the universe, which is perceived only by means of some other bodies, on which it operates . . ." — p. 421 (*Siris*, §§ 157, 159)

"the attributes . . . heat or flame, are not the attributes of the Spirit . . ."

SEE: George Berkeley, *Works*, 1871: "This pure fire, æther, or substance of light was accounted in itself invisible and imperceptible to all our senses, being perceived only by its effects, such as heat, flame . . ." "A notion of something Divine in fire, animating the whole world . . . the sovereign principle or cause of all things . . ." — pp. 425, 429 (§§ 169, 180)

— Footnotes

"the value of the Jehovah name . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "It will be shown that the, or one of the, values of the name *Jehovah*, was that of the diameter of a circle . . ." — p. 163

the ONE Principle whose "Unity admits not of multiplication . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: " 'Thou art One, but not as an element of numerations; for Thy Unity admits not of multiplication, change, or form.' " — 1:261 (*Kether-Malchut*)

— 7 —

"In the beginning THIS was the Self, one only (*Aitareya Upanishad*) . . ."

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: ". . . the opening words of the *Aitareya Upanishad* are, 'In the beginning this was the self, one only. . .' " — p. 8.

Sankaracharya explains that "THIS" referred to the Universe (Jagat) . . .

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "Śankarāchārya says that 'this' refers to 'the universe' (jagat), and that 'in the beginning' means 'before production' (*prāgutpatteh*)." — pp. 7-8

the Upanishads . . . do not deny a Creator, or rather a *collective aggregate* of creators

SEE: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "It should be very distinctly understood that God . . . is the collective aggregate of all animated things . . ." — p. 54

the Vedantin postulates attributes . . . "Iswara plus Maya," and Avidya

SEE: *Hand Book of Hindu Pantheism — The Panchadasi*, tr. Nandalal Dhole, 1886: "The material cause of phenomena with its three attributes *satwa*, *raja*, and *tama* is called *Prakriti* . . . *Prakriti* is respectively transformed into *Maya* and *Avidya*. Now the reflected shadow of intelligence of (Brahma) in Maya is Iswara . . ." — p. 139 fn.

(Agnosticism and Nescience rather than ignorance)

SEE: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "The '*real*' is Brahma . . . without a second. The '*unreal*' is the whole mass of unintelligent things, beginning with ignorance." " '*Ignorance*' . . . This is here synonymous with Nescience (*avidyā*) and Illusion . . ." — p. 41 (§ III) & note (p. 43)

Narayana moving on the (abstract) waters of Space

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Waters are called *nārāh*, for they are the offspring of Nara; and since they were his first abode (*ayana*), he thence is called Nārāyana." — p. 2 (i.10)

— Footnotes

See . . . "The Aphorisms of Śândilya," translated by Cowell, p. 42

SEE: *The Aphorisms of Śāṇḍilya*, tr. E. B. Cowell, 1878: "Matter . . . is subject to change; but not so Brahman . . . he throws a veil before himself in the form of his māyā-power or matter, [on which he

works]; and therefore he himself is not subject to change . . .” “. . . the Śruti proves the reality of the cause from the reality of the effect . . . we consider that the existence of this māyā-power as the one eternal concomitant [to the Deity] is established.” — pp. 39, 42

this Vedantic thought: — “Omnis enim per se divom natura necesse est . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Perfect being is void of all qualities . . .
Omnis enim per se divom natura necesse est
Immortali ævo summa cum pace fruatur.” — 1:44 fn.

P/Q: Lucretius, *De Rerum Natura*, tr. H. A. J. Munro, 1866: “. . . omnis enim per se divom natura necessest / immortali aevo summa cum pace fruatur [for the very nature of divinity must necessarily enjoy / immortal life in the deepest peace].” — p. 107 (II.646-7)

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if *Manu* has any authority in this matter . . . the death of Brahmâ . . . a periodical rest.

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: “But a thousand of (such) divine *yugas* in number is to be known to be a day of Brahmā, and a night also is the same (in length). . . . At the end of His day and night, He, being asleep, awakes, and awaking creates mind, which is and is not.” — p. 10 (i.72, 74)

the idea of the absolute ALL creating or even evolving the “Golden Egg” . . .

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: “Then the self-existent Lord became manifest . . . Wishing to produce different beings from his own body, he having desired, first created water alone; in that he cast seed. That became a golden egg, like in splendour to the thousand-rayed (sun); in that was born spontaneously Brahmā, the grand parent of all the worlds.” — p. 2 (i.6-9)

Locke’s idea that “. . . neither resistance nor Motion”

P/Q: John Locke, *An Essay Concerning Human Understanding*, 1828: “. . . our idea of solidity is distinguished both from pure space, which is capable neither of resistance nor motion; and from the ordinary idea of hardness.” — 1:107 (Bk. II, iv:3)

no difference in the Christian Apostle’s “In Him we live . . .”

P/Q: *The Interlinear Bible*, 1906: “. . . he is not far from each one of us: for in him we live, and move, and have our being . . .” — p. 183 (*Acts*, 17:27-8)

— Footnotes

from the word Brih . . . (see *Calcutta Review*)

SEE: John C. Nesfield, “The Functions of Modern Brahmans In Upper India,” No. I, Jan. 1887: “Now ‘Brahma’ (neuter) . . . is derived from the root *brih*, which signifies to grow, to expand. . . . the same word was used to signify the cosmic soul, the world-evolving spirit, the plastic power that causes all the changes and processes of nature, being itself causeless and unchangeable.” — p. 261 (*Calcutta Review*, v. 84)

Vishnu, from the root Vis

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Because this whole world has been pervaded by the energy of the deity, he is entitled Vishṇu, from the root Viś, ‘to enter,’ or ‘pervade’; for all the gods, the Manus . . . the Indras, the sovereigns of the gods, all are but the impersonated might {*Vibhūtayaḥ*, ‘potencies’} of Vishṇu.” — 3:19 (iii.1)

— 8-9 —

“The Universe lives in, proceeds from, and will return to, Brahma (Brahmâ)”

SEE: *Māṇḍukya Upanishad*, tr. E. Roer, 1853: "It is in this state, that Brahma becomes creator, that all things proceed from him, and are again absorbed in him." — p. 165 ("Introduction," *Bibliotheca Indica*, v. 15)

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for Brahma (neuter), the unmanifested, is that Universe *in abscondito*

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "This (All) was darkness, imperceptible, without definite qualities, undiscoverable, unknowable . . ." — pp. 1-2 (i.5)

and Brahmâ, the manifested, is the Logos, made male-female

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Then the self-existent Lord became manifest, making this undiscrete (All) discernible . . ." "That which is the undiscrete Cause, eternal, which Is and Is not, from It issued that male who is called in the world Brahmā." "Having divided his own body into two, he became a male by half, by half a female: on her that Lord begot Virāj." — pp. 2, 3, 6 (i.6, 11, 32)

— Footnotes

"This unknown something . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "This unknown something, thus recognized as and identified with the primary embodiment of simple unity, is invisible and impalpable; and, because invisible and impalpable, therefore incognizable. And this incognizability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be *either* self-existent, infinite and eternal; *or* to have had a first cause outside, behind and beyond itself." — p. 4

"And yet could such a cause be found and defined . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "And yet, could such a cause be found and defined, this would only lead to the tranferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step further back, without gaining additional light as to primary causation." — pp. 4-5

Space . . . a "Substantial Unity" — the "living Source of Life" . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886:

Space, a substantial Unity.
Space, the unknown First Cause.
Space, the living Source of Life.
Force and Matter, Potencies of Space.
Force and Matter, unknown Revealers of the Unknown.
Force and Matter, inseparable.

— pp. 3-9 (subheadings)

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— Footnotes

Matter is dual . . . As Mulaprakriti . . . as Vyakta . . .

SEE: *The Bhagavad-Gītā*, tr. J. Cockburn Thomson, 1855:

"1. Nature: the material essence . . . is called by the following names, Prakṛiti, or Mūlaprakṛiti . . . Avyakta (the undeveloped principle) . . . This principle has no cause, no origin, is not produced by anything; but eternal, universal, immutable . . . With these nine attributes, it produces

2. Matter: the developed principle, which emanates from it, is called Vyakta . . .” — p. lxi (Introduction)

Matter is dual . . . according to the *Svetasvatara Upanishad*, I. 8

SEE: *The Upanishads*, Part II, tr. F. Max Müller, 1884: “The Lord (īsa) supports all this together, the perishable and the imperishable, the developed and the undeveloped.” — p. 235 (*Svetāsvatara-Upanishad*, i.8)

the Four Lectures on the Bhagavad Gita

SEE: T. Subba Row, “Notes on the Bhagavad Gita,” *Theosophist*, v. 8: Feb., March , April, & July 1887.

“From its (the Logos’) objective standpoint . . . a sort of veil thrown over it.”

SEE: T. Subba Row, “Notes of the Bhagavad Gita — I,” Feb. 1887: “*Parabahman* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahman* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos.” — p. 304 (*Theosophist*, v. 8)

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(*See* Book III, *Gupta Vidya and the Zohar*)

SEE: *H. P. Blavatsky Collected Writings*, “The Eastern Gupta Vidyā and the Kabalah,” 14:167-91.

“*The Great Breath*”

SEE: Hugo Grotius, *The Truth of the Christian Religion*, tr. John Clarke, 1805: “ ‘The Theology of the *Phœnicians* supposes the Foundation of the Universe to have been . . . the Breath of a dark Air, and a dismal Chaos, covered with thick Darkness; that these were infinite, and had no Bounds for many Ages. But when this Spirit or Breath placed its Desire or Love on these first Principles . . . This was the Beginning of the Creation of all Things.’ ” — p. 27 (I, xvi)

“*The One is an unbroken Circle . . . with no circumference . . .*”

SEE: Rev. G. Oliver, *The Pythagorean Triangle*, 1875: “The universal symbol by which this great Being was designated, viz., *the point within a circle* . . . Hermes Trismegistus . . . describes the Maker of the universe as ‘an intelligible sphere whose centre is everywhere, and whose circumference cannot be defined,’ because the universe is boundless . . .” — p. 37

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— Footnotes

“motion as well as matter, being fixed in quantity . . .”

P/Q: Herbert Spencer, *First Principles*, 1880: “Motion as well as Matter being fixed in quantity, it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried, the indestructible Motion thereupon necessitates a reverse distribution. Apparently, the universally co-existent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes — produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating, cause universal diffusion — alternate eras of Evolution and Dissolution.” — pp. 536-7 (ch. 23, §183)

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"Nature is a perpetual circulatory worker . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: " 'Perhaps the whole frame of nature may be nothing but various contextures of some certain ethereal spirits or vapors . . . Thus, perhaps, may all things be originated from ether.' " " 'For nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed; subtile out of gross, and gross out of subtile . . .' " — pp. 51, 50

SEE: Isaac Newton, "An Hypothesis explaining the Properties of Light discoursed in my several Papers," Dec. 7, 1675, pp. 250, 251 ("Letter to Henry Oldenburg," *History of the Royal Society*, v. 3, 1757)

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in the words of the Mandukya, "unthinkable and unspeakable"

P/Q: A. E. Gough, *The Philosophy of the Upanishads*, 1882: " 'This Self is the lord of all, this the internal ruler, this the source of all things . . . invisible, intangible, characterless, unthinkable, unspeakable . . .' " — p. 71 (*Māndūkya*, 7)

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the esoteric and Vedantin tenet

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of almost everything in the cosmos. . . . which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge." — p. 303 (*The Theosophist*, v. 8)

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The ABSOLUTE . . . which is, as Hegel says, both Absolute Being and Non-Being.

SEE: G. W. F. Hegel, *Encyclopädie*, 1827: "Das Absolute ist die allgemeine und Eine Idee . . ." ". . . die Einheit des Ideellen und Reellen, des Endlichen und Unendlichen [The Absolute is the Universal and One Idea . . . the Unity of the ideal and the real, of the finite and the infinite] . . ." — p. 196 (§§ 213-14)

"Die wahrheit des Seyns so wie des Nichts ist daher die *Einheit* beider [The truth of Being and Non-Being is therefore the *Unity* of the two]." — p. 101 (§ 88)

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the Hindus say that the Universe is Brahma and Brahmâ

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Just as light is diffused from a fire which is confined to one spot, so is this whole universe the (diffused) energy of the supreme Brahma. And as light shows a difference . . . according to its nearness or distance from the fire, so there is a variation in the energy of Brahma. Brahmā, Vishṇu and Śiva are his chief energies." — 4:263 (*Vishṇu Purāṇa*, i.22, 28-40)

— Footnotes

The Vedantins call it Sutratma (Thread-Soul)

SEE: T. Subba Row, "Notes on the Bhagavad Gita — II," March 1887: "Birth after birth a new physical body comes into existence, and perishes when earthly life is over. . . . But *karana sarira* [*causal body*] . . . is capable of existing independently of the astral body. Its plane of existence is called *Sutratma*, because, like so many beads strung on a thread, successive personalities are strung on this *karana sarira* . . ." — p. 361 (*The Theosophist*, v. 8)

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See . . . Addendum "Gods, Monads and Atoms"

SEE: *SD* 1:610-34.

and also "Theophania" [the many appearances of the Divine One]

SEE: "The Four Elements": "It was the god of *fire* . . . as Jove or Agni; the god of *water* . . . as Varuna, Neptune, etc.; the god of *air* . . . as Vayu and Indra; and the god or spirit of the earth . . . Pluto, Yama, and so many others. These were the Cosmic gods, ever synthesizing all in one . . ." — *SD* 1:462-3

"Bodhisatvas and Reincarnation"

SEE: "On the Elements and Atoms": "In the esoteric, and even exoteric Buddhism of the North, Adi Buddha . . . the One unknown . . . emits a bright ray from its darkness. This is the *Logos* (the first) . . . As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation . . . the 'diamond heart' . . . This is the second *logos* of creation, from whom emanate the seven . . . Dhyani Buddhas. . . . These Dhyani Buddhas emanate, or create from themselves . . . the *super*-human Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become . . . Bodhisattvas among the Sons of Humanity . . ." — *SD* 1:571

***Hiranyagarbha, Hari*, and *Sankara* — the three hypostases**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The three hypostases of Vishṇu. Hiraṇyagarbha is a name of Brahmā . . . Hari is Vishṇu; and Śankara, Śiva." — 1:13 fn.

"Spirit of the Supreme Spirit" (by which title Prithivi . . . greets Vishnu . . .)

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pṛithīvī (Earth). — Hail to thee [Vishṇu], spirit of the supreme spirit; to thee, soul of soul; to thee, who art discrete and indiscrete matter; who art one with the elements and with time." — 1:59-60 (i.4)

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that which "does not perish with created things" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Or Achyuta . . . a common name of Vishṇu . . . 'he who does not perish with created things'." — 1:15 fn.

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***Bhrantidarsanatah* — "false apprehension" . . .**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bhrāntidarśanataḥ, 'false appearances,' {Preferably: 'Conceived of, by reason of erroneous apprehension, as a material form'}." — 1:16 fns.

"That Brahmâ in its totality . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1866-77: " 'That *Brahma*, in its totality, has, essentially, the aspect of prakṛīti, both evolved and unevolved, and also the aspect of spirit, and the aspect of time. Spirit, O twice-born, is the leading aspect of the supreme Brahma. The next is a twofold aspect, *viz*., *prakṛiti*, both evolved and unevolved; and time is the last.' " — 1:18 fn.

Kronos is shown in the Orphic theogony as being also a generated god or agent

SEE: *The Hymns of Orpheus*, [tr. Thomas Taylor], 1792: "Great Heav'n [Ouranos] . . . Father of all, from whom the world arose . . . All-seeing Heav'n, progenitor of Time [Chronos] . . ." — pp. 116-17 (Hymn 3, "To Heaven")

"the Union of the Rose and Cross," the great mystery of occult generation

SEE: Arthur Edward Waite, *The Real History of the Rosicrucians*, 1887: ". . . the *Crux Ansata* . . .

came to signify the divine creative energy which fecundated the obscure matrix of the primeval substance and caused it to bring forth the universe. The simple union of the Rose and the Cross suggests the same meaning as the *Crux Ansata* . . .” — p. 24

— Footnotes

“that which persists unchanging in quantity . . .”

P/Q: Herbert Spencer, “Mozley on Evolution,” Oct. 1882: “That which persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception — is an unknown and unknowable power, which we are obliged to recognize as without limit in space and without beginning or end in time.” — p. 772 (*Popular Science Monthly*, v. 21)

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Brahma (neuter) is called Kalahansa . . . and so is Brahmâ, the Creator

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “BRAHMA, BRAHMAN (neuter). The supreme soul of the universe, self-existent, absolute, and eternal, from which all things emanate . . . It is sometimes called Kala-hansa.” “BRAHMĀ (masculine). . . . the supreme spirit manifested as the active creator of the universe. . . . His vehicle is a swan or goose, from which he is called Hansa-vāhana.” — pp. 56-7

Brahma (neuter) . . . ought to be referred to as Hansa-vahana (He who uses the swan as his Vehicle)

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: “*haṇsa* . . . a goose, gander, swan . . . the supreme Soul or universal Spirit (= *brahman* . . . resolvable into *aham sa*, ‘I am that’ [or ‘it’], i.e. the supreme Being) . . .” — p. 1163

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spoken of in the Purânas as the “Seven Creations”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The first creation was that of Mahat or Intellect, which is also called the creation of Brahmā. The second was that of the rudimental principles (Tanmātras) . . . The creation of the Arvāksrotas beings was the seventh, and was that of man.” — 1:74-5 (i.5)

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spoken of in Hindu mythology as the “Creation” of the Gods

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . and a third creation appeared, abounding with the quality of goodness, termed Ūrdhwasrotas. . . . This, termed the creation of the immortals, was the third performance of Brahmā . . .” — 1:72-3 (i.5)

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Tho-ag

SEE: Graham Sandberg, “Philosophical Buddhism in Tibet,” Feb. 1890: “This region . . . is presided over by a supreme deity, who in Sanskrit is styled Adi-Buddha, and by the Tibetans is known as T’og-ma Sang-gye . . .” — p. 264 (*Contemporary Review*, v. 57)

Tho-ag in Zhi-gyu slept seven Khorlo.

SEE: H. P. Blavatsky, *Letters of HPB to A. P. Sinnett* [1880 – 1887], comp. A. T. Barker, 1925: “Zhi gyu (cosmic matter), Thog (space), Nyng (duration), Khor wa (motion), all one.” — p. 379 (“Cosmological Notes” by M. and K.H.)

Zodmanas zhiba.

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Zodmanas zhiba (viz. nothing has manifested itself in any form) . . ." — p. 33

All Nyug . . . Konch-hog not; Thyan-Kam not

SEE: H. P. Blavatsky, *Letters of HPB to A. P. Sinnett* [1880 – 1887], comp. A. T. Barker, 1925: "Thyan Kam (= the knowledge of bringing about) giving the impulse to Kosmic energy . . ." "Kon Chhog (Uncreated Principle) . . . Narayan — Spirit brooding over the waters . . . Universal Mind." "Nyng (Duration in eternity or space)." — pp. 376, 378 ("Cosmological Notes" by M. and K.H.)

Lha . . . Tenbrel . . . Dharmakaya

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "*Dharmakāya* . . . the Nirvāna without any remains." ". . . composition, Tenbrel . . ." ". . . the Lha, 'spirits, higher beings, gods' . . ." — pp. 38, 43, 91

Tgenchang . . . and Ssa

SEE: H. A. Jäschke, *A Tibetan-English Dictionary*, 1881: "Animated being . . . *sems c*[*h*]*an*." "Earth *sa*." — pp. 613, 627

SEE: H. P. Blavatsky, *Letters of HPB to A. P. Sinnett*, 1925: "Sem-Chan (Animated Universe) S. Sa — earth, as an element." — p. 378 ("Cosmological Notes" by M. and K.H.)

Barnang

SEE: H. A. Jäschke, *A Tibetan-English Dictionary*, 1881: "*bar-snáṅ* . . . atmospherical space." — p. 367

SEE: H. P. Blavatsky, *Letters of HPB to A. P. Sinnett*, 1925: "The Akasa (Bar-nang) or Kosmic atmosphere, or Astral light, or celestial ether, which . . . surrounds and interpenetrates all matter in motion . . ." — p. 377 ("Cosmological Notes" by M. and K.H.)

in Ngovonyidj

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Sākyamuni is said to have connected this dogma with the consideration 'that no existing object has a nature, Ngovonyid . . .' " — p. 33

alone Tho-og Yinsin

SEE: Samuel Beal, *A Catena of Buddhist Scriptures*, 1871: ". . . the idea of a universally diffused essence (dharmakaya) was accepted . . . And from this consideration appears to have proceeded . . . the several names Vairochana (the Omnipresent), Amitābha (for Amrita) the Eternal, and Adi-Buddha (yih-sin) the 'one form of existence.' " — p. 373

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . the manifested 'Voice' (or *Logos*) . . . 'the Self manifested in Self — *Yih-sin*, the 'one form of existence,' the child of Dharmakaya (the universally diffused Essence) . . ." — p. 346 (K.H., Letter LIX, about July 1883)

Yong-grub (Parinishpana)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Parinishpanna (Tib. Yong grub). . . . *Parinishpanna*, 'completely perfect,' or simply 'perfect,' is the unchangeable and unassignable true existence . . . the absolute." — p. 34

the many Scientific hypotheses past, present and future, some exploded

SEE: Edward L. Youmans, *A Class-Book of Chemistry*, 1880: "We are not to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only moulted its old integuments in the progress to a higher and more vigorous state." — p. 4

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"Nor Aught nor Nought existed . . ."

P/Q: Max Müller, *A History of Ancient Sanskrit Literature*, 1860:

"Nor aught nor naught existed; yon bright sky
Was not, nor heaven's broad woof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death — hence was there naught immortal,
There was no confine betwixt day and night;
The only One breathed breathless in itself,
Other than it there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound, — an ocean without light. —
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat. . . .
Who knows the secret? who proclaimed it here,
Whence, whence this manifold creation sprang? —
The gods themselves came later into being. —
Who knows from whence this great creation sprang? —
He from whom all this great creation came.
Whether his will created or was mute,
The Most High seer that is in highest heaven,
He knows it, — or perchance e'en He knows not." — pp. 563-4 (*Rig-veda*, X.129)

"Ere the foundations of the earth were laid . . ."

P/Q: John Gay, "A Thought on Eternity," *Poetical Works*, 1854:

"Ere the foundations of the world were laid . . .
Thou wert; and when the subterraneous flame
Shall burst its prison, and devour this frame . . .
Thou still shalt be; still as thou wert before
And know no change, when time shall be no more.
Oh, endless thought, divine Eternity!" — 2:302

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Time was not . . . Darkness alone filled the boundless all . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "In the beginning was a great abyss; neither day nor night existed. . . . Allfather, the Uncreated, the Unseen, dwelt in the depth of the abyss . . . in immeasurable space where dwell darkness and icy cold . . ." — p. 22 ("Creation of the World")

SEE: Gerald Massey, *The Natural Genesis*, 1883: " 'There was neither non-entity nor entity, no atmosphere nor sky above . . . There was no distinction of day or night . . . In the beginning darkness existed enveloped in darkness.' " — 2:45 (*Rig Veda*, x.129)

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "First was Chaos and Night, and black Erebus and vast Tartarus; and there was neither Earth, nor Air, nor Heaven . . ." — p. 293 (Aristophanes, *Aves*, 698)

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Darkness radiates light . . . one solitary ray . . . shoots through the virgin egg . . .

see: *Institutes of Hindu Law*, tr. Sir William Jones, 1796: "This *universe* existed only *in the first divine idea yet unexpanded, as if involved* in darkness . . . Then the *sole* self-existing power . . . appeared with undiminished glory, *expanding his idea, or* dispelling the gloom. . . . [and] first with a thought created the waters, and placed in them a productive seed: The *seed* became an egg bright as gold, blazing like the luminary with a thousand beams . . ." — pp. 1-2 (i.5-6, 8-9)

see: Isaac Preston Cory, *Mythological Inquiry*, 1837: ". . . the Egyptians held Kneph . . . 'as the idea of the Spirit of God which moved upon the face of waters.' " "Phthah . . . was the creative power, who sprung from the Egg, produced from the mouth of Kneph. He was the god of Light." — pp. 39, 41-2

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Father-Mother spin a web . . . this web is the universe spun out of the two substances made in one . . .

see: J. Lempriere, *Bibliotheca Classica*, 1833: "Now *Kneph*, the creator, who is all light and all life, who is at once male and female, wishing to exercise his creative power, united with the divine word, and produced the second Demiurgos, the god of fire and of life, *Phtha* . . ." — 1:55

see: *Chuang Tzū*, tr. Herbert Giles, 1889: "Heaven and earth are the father and mother of all things. When they unite, the result is shape. . . . 'Vitality' is the subtle essence, the immaterial informing principle which, united with matter, exhibits the phenomenon of life." — p. 230

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the ray of the ever-darkness — sprung in space the re-awakened energies . . .

see: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "Who first sprung from Mind / Clothing fire with fire . . ." "Omniform ideas: which flying out from one fountain / They sprung forth . . . being by intellectual fire distributed . . . An intellectual, incorruptible pattern, the print of whose form / Is promoted through the world . . ." — pp. 244, 248 (Proclus, *Parmenidem*)

see: P. H. Mallet, *Northern Antiquities*, 1847: "Ormuzd created the universe by pronouncing the living word Honover; first his own abode of light . . . then the Genii, or deities of Light, in three classes. The first class consists of the seven Amshaspends . . . In the second class are . . . the elementary deities . . . The third class consists of the Fervers; these are the vivifying principles of nature . . ." — pp. 472-3

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The Primordial Seven . . . produce . . . the Fiery Whirlwind

see: *Qabbalah*, tr. Isaac Myer, 1888: "He created 7 heavens Above . . . and in all of these heavens are chariots . . . some of them are a flaming fire . . ." "They shall shine a shining which shines by lighting a splendor . . . That brilliant Light which is hidden, the Spark of all the Sparks, and of All Lights . . . This shining Light comes out from the Supreme Lighted Well . . ." — pp. 415, 428

see: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "Thence a fiery whirlwind . . . Flashing into the cavities of the worlds; for all things from thence / Begin to extend downwards their admirable rays." — p. 244 (Proclus, *Theologiam Platonis*)

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By the power of . . . Kwan-shai-Yin

see: Franz Hartmann, *The Life of Paracelsus*, 1887: ". . . Kwan-shai-gin is the universally manifested Word, coming from the unmanifested Absolute by the power of its own will . . ." — p. 201 fn.

see: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "All the various kinds of forces

that we know of, all the various modes of consciousness with which we are acquainted, and life manifested in every kind of organism, are but manifestations of one and the same power, the power being the one that springs from the *Logos* originally." — pp. 305-6 (*The Theosophist*, v. 8)

Fohat . . . seats the Universe on these Eternal Foundations

see: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "You must look upon this light, or *Fohat*, as a kind of energy eternally beneficent in its nature . . ." "This light is the foundation of the better side of human nature . . . 'This *Daiviprakriti* [*Fohat*] is the one life by which the whole Universe is supported.' " — p. 436 (*The Theosophist*, v. 8)

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the "mind-born" sons of the first Lord; the shining seven

see: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "In speaking of himself [as the Logos] Krishna says, (chapter x, verse 6): — 'The seven great Rishis . . . partaking of my nature, were born from my mind . . .' He speaks of the *sapta rishis* . . . as his *manasaputras*, or mind-born sons . . ." — p. 444 (*The Theosophist*, v. 8)

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The spark . . . journeys through the seven worlds . . . a stone . . . a plant . . .

see: A. E. Waite, *The Mysteries of Magic*, 1886: "The unique Athanor, the philosophic and moral alchemy, is the transmutation of darkness into light, in the intellectual order . . . of dead substances into substances quickened by the energies of veritable life, of the mere animal into the conscious man, and of man into God. 'The stone becomes a plant, the plant an animal, the animal a man, and man greatens into Deity.' " — p. xxxv

see: Franz Hartmann, *The Life of Paracelsus*, 1887: ". . . Paracelsus looks upon the continually evoluting forms as necessary vehicles of a continually progressing living spiritual principle, seeking higher modes for its manifestation. . ." — p. 55

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The Hindus call it Mulaprakriti . . . it is the basis . . . of every phenomenon

see: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "*Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. . . . that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos." — p. 304 (*The Theosophist*, v. 8)

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"The number seven," says the Kabala, "is the great number of the Divine Mysteries"

see: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: ". . . le grand nombre religieux et cabalistique qui représente la synthèse universelle et qui constitue le septénaire sacré [the great religious and Kabbalistic number which represents the universal synthesis and constitutes the sacred septenary]." — 2:113

— Footnotes

"By immortality is meant existence to the end of the Kalpa"

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "By immortality is meant existence to the end of the Kalpa {This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution}." — 2:269 & fn.

— 37 —

"time" known as the present, comes from the . . . succession of glimpses . . .

SEE: Hermann Lotze, *Metaphysic*, 1887: "It is by the succession of moments that every section of Time comes into being." ". . . it is not Time that precedes the process of Becoming and Activity, but this that precedes Time . . . or the appearance in us of there being such a thing." — 1:324, 334 (§§ 143, 148)

— 38 —

THE SEVEN WAYS TO BLISS (Moksha or Nirvana)

SEE: P. Bigandet, *The Life or Legend of Gaudama*, 1880: "THE SEVEN WAYS TO NEIBBAN . . . observances to be attended to in order to reach the goal of quiescence." — 2:189

"The word Neibban, in Sanscrit Nirvana, according to its etymology, means what is no more agitated, what is in a state of perfect calm." — 2:70 fn.

"If it be admitted that the perfected being retains in Neibban his individuality, it must be inferred that he becomes, as it were, merged into the abstract truth in which he lives and rests . . ." — 2:72 fn.

— Footnotes

The "12" Nidanas . . . the chief causes of existence

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The source of existence is no longer demonstrated from the four truths only, but also from the twelve Nidānas (in Tibetan Tenbrel chugnyi) . . . the theory of the causal connection, or concatenation of the causes of existence . . ." — pp. 22-3

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The twelve Nidanas . . . based upon the four truths . . . of the Hînayâna System . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The following details may be quoted as particularly characteristic of the Hīnayāna system {see Wassiljew, pp. 97-128, 149}. It distinguishes itself . . . in the mode of explaining the principle of Buddhism: that the world must be abandoned because it entails upon man existence, pain and death. The source of existence is no longer demonstrated from the four truths only, but also from the twelve Nidānas . . . which are based upon the four truths." — pp. 22-3 & fn.

— Footnotes

See Wassilief on Buddhism

SEE: W. Wassiljew [Vasily Pavlovitch Vasil'ev], *Der Buddhismus, seine Dogmen, Geschichte und Literatur*, 1860.

— 40 —

"Darkness is Father-Mother: light their son"

SEE: *Confucian Cosmogony*, tr. Thos. McClatchie, 1874: ". . . Darkness or Night is the Mother of the Gods. . . . The firstborn . . . is the Light . . ." " 'Heaven and Earth are the Father and Mother of all things.' " — p. 144

— 41 —

"Karana" — eternal cause — was alone.

SEE: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "That Parabrahmam (the supreme spirit) is the only One Truth . . . " "It is said to be Eternal . . . Infinite in point of time and space . . . It is the material cause (*Upādānakārana*), the instrumental cause (*Nimittakārana*), as well as the auxiliary cause (*Sahakarikārana*), of the universe." — §§ 63, 64

(*See* Part II . . . "*Days and Nights of Brahmâ*.")

SEE: *SD* 1:368-78.

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"*Paranishpanna*" is the absolute perfection . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "*Parinishpanna*, 'completely perfect' . . . is the unchangeable and unassignable true existence, which is also the scope of the path, the *summum bonum*, the absolute." — p. 34

how Non Ego, Voidness, and Darkness are Three in One and alone Self-existent and Perfect

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Mahāyāna schools demonstrate the doctrine of voidness by the dogma of the three characteristic marks . . . enumerating the properties of any existing object . . . *Parikalpita* . . . *Paratantra* . . . *Parinishpanna* . . ." ". . . then only — as a natural consequence — he arrives at a right understanding of the Non-ego, and to a knowledge of how the voidness is alone self-existent and perfect." — pp. 33-4, 35

— 43 —

the breathing of the Unknowable Deity . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . an expansion of the Divine essence . . . and the phenomenal or visible universe is the ultimate result . . . In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. . . . an outbreathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear." — 2:265

"The Past time is the Present time, as also the Future . . ." . . . Prasanga Madhyamika teaching

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The three periods: the present, the past, and the future, are compounds, correlative to each other. The Buddha has declared: 'A harsh word, uttered in past times, is not lost (literally *destroyed*), but returns again;' and, therefore, the past time is the present time, as is also the future, though as yet it has not come into existence." — p. 44 ("The Prasanga-Madhyamika School")

— Footnotes

Dzungarian "Mani Kumbum"

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . the Mani Kambum, an ancient historical work the authorship of which is attributed to king Srongtsan Gampo." "The book Mani Kambum . . . or literally Mani *b*ka' 'bum, 'a hundred thousand precious commandments' . . ." "The Mani Kambum has been translated into Mongolian and into Dsungarian . . . by a Dsungarian Lama who had resided for several years in Lhāssa . . ." — pp. 83, 84, 88.

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"I feel irritated at having to use . . . Past, Present, and Future . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "I feel even irritated at having to use these three clumsy words — past, present and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose as an axe for fine carving." — p. 29 (K.H., Letter VIII, about Feb. 20, 1881)

— Footnotes

***Samvriti*, or the "origin of delusion" . . . *Svasam-vedana*, or "the reflection which analyses itself"**

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Samvriti is that which is the origin of illusion, but Paramārtha is the self-consciousness {Sanskrit Svasamvedana, 'the reflection which analyses itself'} of the saint in his self-meditation, which is able to dissipate illusions, *i.e.*, which is above all (parama) and contains the true understanding (artha)." — pp. 35-6 & fn.

— 45 —

the Initiate . . . directs the "Eye of Dangma" toward the essence of things

SEE: H. A. Jäschke, *A Tibetan-English Dictionary*, 1881: "*dwaṅs-ma* [*dwangs-ma*]: 'the spirit, the soul' . . . when purified from every sin . . . to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated." — p. 249

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Prabhavapyaya, "the place . . . into which is the resolution of all things"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Prabhavāpyaya, '*the place* whence is the origination and into which is the resolution *of all things*.' " — 1:21 fn. (i.2)

Jagad Yoni . . . is scarcely so much "the Mother of the World" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "*Jagad-yoni* . . . is scarcely so much 'the mother of the world,' or 'the womb of the world,' as 'the material cause of the world.' The commentator explains it by *kāraṇa*, 'cause'." — 1:21 fn. (i.2)

the Vedanta . . . having been "evoked by the teachings of the Buddhists"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Vedānta (Uttara-mīmānsā) . . . is supposed to have been evoked by the teachings of the Buddhists." — p. 82

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Dreamless sleep . . . the individual is conscious in a different plane of his being

SEE: J. D. Buck, "The Planes of Consciousness," Dec. 1888: "Now what becomes of consciousness during dreamless slumber? Either it continues or it does not. If it continues, then it must be upon another plane and under different conditions . . ." — p. 287 (*The Path*, v. 3)

— Footnotes

"Originally, Buddhism set its face against all solitary ascetiscism . . ."

P/Q: Monier Monier-Williams, *Mystical Buddhism in connexion with the Yoga Philosophy*, 1888: "Originally Buddhism set its face against all solitary asceticism and all secret efforts to attain sublime heights of knowledge. It had no occult, no esoteric system of doctrine which it withheld from ordinary men." — p. 2

". . . When Gautama Buddha began his career . . ."

P/Q: Monier Monier-Williams, *Mystical Buddhism in connexion with the Yoga Philosophy*, 1888: ". . . when Gautama Buddha began his career, the later and lower form of Yoga seems to have been little known. . . . We learn from *Lalita-vistara* that various forms of bodily torture, self-maceration, and austerity were common in Gautama's time." — p. 4

"the Hindus were in this instance the teachers, not the learners"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "It is a question whether Hindu philosophy is or is not indebted to Greek teaching . . . Mr. Colebrooke, the highest authority on the subject, is of the opinion that the 'Hindus were in this instance the teachers, not the learners.' " — p. 82

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the "Over-Soul" of Emerson

SEE: Ralph Waldo Emerson, *Works*, 1883: ". . . that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart . . . that overpowering reality . . . within man is the soul of the whole . . ." — p. 59 ("The Over-Soul")

one with Alaya . . . even the man strong in the Yoga . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "This idea of the soul, Ālaya, is the chief dogma of the Yogāchārya system, which is so called because 'he who is strong in the Yoga (meditation) is able to introduce his soul by means of the Yoga into the true nature of existence." — p. 40

(Aryâsanga, the *Bumpa* school)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . [This] line of arguments already instanced is ascribed to Āryāsanga. . . . the Nāgarjuna school with the principles taught by it (. . . had been adopted by the Madhyamikas, Tib. Bumapa) . . ." — p. 40

Alaya . . . the Voidness . . . it reflects itself in every object . . . "like the moon in clear tranquil water"

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . the most important dogma established by this theory is decidedly the personification of the voidness, by supposing that a soul, Ālaya (Tib. Tsang, also Nyingpo), is the basis of every thing. This soul exists from time immemorial, and in every object; 'it reflects itself in every thing, like the moon in clear and tranquil water.' " — p. 39

Paramârtha . . . that which is also dependent upon other things

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "A difference prevails between the Yogāchāryas and the Madhyamikas with reference to the interpretation of Paramārtha; the former say that Paramārtha is also what is dependent upon other things (Paratantra); the latter say that it is limited to Parinishpanna, or to that which has the character of absolute perfection." — p. 35

"No Arhat, oh mendicants, can reach absolute knowledge before he becomes one with Paranirvana."

SEE: T. W. Rhys Davids, *Buddhism*, 1886: "*The path of the Arahants*, the men set free by insight . . ." " 'They who by steadfast mind have . . . immersed themselves in that ambrosia, have received without price, and are in the enjoyment of Nirvāna. . . . That mendicant conducts himself well, who has conquered error by means of insight . . . who, free from yearning . . . has attained unto, Nirvāna.' " — pp. 109, 111

***Parikalpita* (in Tibetan *Kun-ttag*) is error, made by those unable to realize . . .**

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Parikalpita (Tib. Kun tag) . . . is the supposition, or the error. . . . to which those beings adhere who are incapable of understanding that every thing is empty . . . believing a thing existing which does not, as *e.g.* the Non-ego . . ." — p. 34

— Footnotes

"Paramârtha" is self-consciousness . . . Svasamvedana . . . "self-analysing reflection"

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Paramārtha is the self-consciousness {Sanskrit Svasamvedana, 'the reflection which analyses itself'} of the saint in his self-meditation . . ." — pp. 35-6 & fn.

Paramârthasatya is Dondampaidenpa . . . The opposite . . . is Samvritisatya . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "We now come to the two truths. They are: Samvritisatya (Tib. Kundzabchi denpa) and Paramārthasatya (Tib. Dondampai denpa), or the relative truth and the absolute one. . . . Samvriti is that which is the origin of illusion . . ." — p. 35

***Paratantra* is that . . . which exists only through a dependent or causal connexion**

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "*Paratantra* is whatever exists by a dependent or causal connexion; it forms the basis of the error." — p. 34

In the Yogâchârya system . . . Alaya is . . . the Universal Soul

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Contemplative Mahāyāna (Yogāchārya) system . . . the most important dogma established by this theory is . . . supposing that a soul, Ālaya . . . is the basis of every thing." — p. 39

and the Self of a progressed adept. "He who is strong in the Yoga . . ."

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "This idea of the soul, Ālaya . . . is so called because 'he who is strong in the Yoga (meditation) is able to introduce his soul by means of Yoga into the true nature of existence.' " — p. 40

The "Alaya has an absolute eternal existence"

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Ālaya has an absolute eternal existence; those treatises do not teach the right doctrine which attribute to it only a relative existence." — p. 44

— Footnotes

Aryâsanga was a pre-Christian Adept . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Aryāsanga is said to have been taught his doctrine by the future Buddha Maitreya . . . Csoma places him in the seventh century, but . . . the remarks of Wilson . . . on the period when the principal works still extant in Sanskrit were written, may be quoted . . . He believes it now 'established, that they have been written at the latest, from a century and a half before to as much after, the era of Christianity.' " — p. 32 fn.

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"that which is the unevolved cause . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "That which is the unevolved cause is emphatically called, by the most eminent sages, *pradhāna, original base, which is* subtile *prakṛiti*, *viz.*, that which is eternal, and which at once is and is not, *or is mere process*." — 1:20 fn.

the nous (*voῦς*), the principle that . . . is absolutely separated and free from matter . . .

SEE: William Enfield, *History of Philosophy*, 1837: "[Anaxagoras] concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which, having a power of motion within itself, first communicated motion to the material mass . . . Anaxagoras maintained an infinite mind to be the author of all motion and life . . ." — p. 87

— Footnotes

"The indiscreet cause which is uniform . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhāna and Prakṛiti, is the uncognizable Brahma, who was before all.' " — 1:21 fn. (*Vayu Purāṇa*, I, iv, 17)

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"the merging of the individual in the universal consciousness"

SEE: Johann Gottlieb Fichte, *Grundlage der Gesammten Wissenschaftslehre*, 1794: "Die absolut entgegengesezten (das endliche subjektive, und das unendliche objektive) sind vor der Synthesis etwas bloss gedachtes . . . [Before their merging, the absolute opposites (the finite subjective and the infinite

objective [the individual and the universal]) are only thoughts] . . .” — p. 194

the Finite cannot conceive the Infinite . . .

SEE: Albert Schwegler, *Handbook of the History of Philosophy*, tr. James Hutchison Stirling, 1868: “What is said [by Fichte] about the universal ego, as substituted . . . for the empirical ego, is not satisfactory. Let us generalize as much as we please, we still know no ego but the empirical ego, and can refer to none other.” — pp. 427-8 (Stirling’s “Annotations,” xxvii)

“Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One . . .”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “This Prakṛiti is, essentially, the same, whether discrete or indiscrete; only that which is discrete is, finally, lost or absorbed by the indiscrete. Spirit {*Puṃs*}, also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. . . . Nature (Prakṛiti) . . . and spirit {*Purusha*} . . . both resolve into supreme spirit.” — 5(I):199-200 & fns. (vi.4)

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(See Part II, “Primordial Substance”)

SEE: Part II, Section III, “Primordial Substance and Divine Thought,” *SD* 1:325-41.

The term Anupadaka, “parentless”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “By the name of Dhyāni Buddha, ‘Buddha of contemplation,’ or by the term Anupadaka, ‘without parents,’ celestial beings are designated corresponding to the human Buddhas teaching upon earth, who are called ‘Mānushi Buddhas.’ ” — p. 51

The “Concealed Lord” (Sangbai Dag-po)

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “As Vajradhara he is epitheted ‘the supreme Buddha . . . the lord of all mysteries’ {Sangbai Dagpo, ‘concealed lord,’ in Sanskrit Guhyapati}.” — p. 50 & fn.

— Footnotes

Vajra — diamond holder. . . . The explanation . . . given in the Kala Chakra

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “Kāla Chakra is also the title of the principal work of this system; it stands at the head of the Gyut division of the Kanjur . . .” “This first of the Buddhas is called in the Tantras Vajradhara . . . and Vajrasattva (in Tibetan Dorjesempa) {‘holding the diamond (Vajra)’}.” — p. 50 & fn.

“the essence of man is spirit . . . only by stripping himself of his finiteness . . .”

P/Q: G. W. F. Hegel, *Lectures on the Philosophy of History*, tr. J. Sibree, 1857: “. . . the essence of man acknowledged to be Spirit, and the fact proclaimed that only by stripping himself of his finiteness and surrendering himself to pure selfconsciousness, does he attain the truth. Christ — man as man — in whom the unity of God and man has appeared, has in his death, and his history generally, himself presented the eternal history of Spirit, — a history which every man has to accomplish in himself, in order to exist as Spirit . . .” — p. 340

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Paranishpanna . . . is the *summum bonum*, the Absolute

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “*Parinishpanna* . . . is the unchangeable and unassignable true existence . . . the *summum bonum*, the absolute.” — p. 34

— Footnotes

"Mother of the Gods," Aditi, or Cosmic Space

SEE: *Rig-Veda-Sanhita*, tr. F. Max Müller, 1869: "Aditi . . . is in reality the earliest name invented to express the Infinite . . . the visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky. That was called A-diti, the un-bound, the un-bounded . . . the Infinite, as the mother of the principal gods [Deva-Matri] . . ." — p. 230 (Verse 12, note 4: "Aditi, the Infinite")

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only "with a mind clear and undarkened by personality . . ." that one gets rid of personal existence . . .

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . only that which enters the mind clear and undarkened . . . that his mind may become free from all that would attract his attention . . . then only — as a natural consequence — he arrives at a right understanding of the Non-ego, and to a knowledge of how the voidness is alone self-existent and perfect." — pp. 34-5

— Footnotes

The One secondless Existence is ADWAITA . . . and all the rest is *Maya*

SEE: *Papers on Indian Reform*, comp. J. Murdoch, 1889: "A Vedantist's creed is comprised in the well-known formula of three words from the Chhandogya Upanishad (*ekam evadvitiyam*, one only without a second). This does not mean that there is no second God, but that there is no second anything. . . . Nothing really exists but the one impersonal spirit, called Atma, or Brahm . . . Hence the doctrine of the Vedanta is called *Adwaita*, non-dualism. . . . When this impersonal unconscious Spirit assumes consciousness and personality . . . it does so by associating itself with *Maya*, the power of Illusion." — p. 19 ("Religious Reform," Part II)

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***See* "*Chaos, Theos, Kosmos*," in Part II.)**

SEE: *SD* 1:342-9.

Brahmâ (or Hari) . . . "accomplished the Creation" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmā, accomplished the creation. But he (Brahmā) is only the instrumental cause of things to be created . . ." — 1:65 (i.4)

When a translator says, "And from him proceed the potencies . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . and from him proceed the potencies to be created, after they have become the real cause." — 1:66 fn.

Save that one . . . ideal cause there is no other . . . "worthiest of ascetics . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Save *that* one ideal cause, there is no other to which *the world* can be referred. Worthiest of ascetics, through its potency — *i.e.*, *through the potency of that cause — every created* thing comes by its proper nature." — 1:66 fn.

in the Vedanta and Nyaya, *nimitta* is the efficient cause . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the Vedānta and Nyāya, *nimitta* is the efficient cause, as contrasted with *upādāna*, the material cause. In the Sānkhya, *pradhāna* implies the functions of both." — 1:66-7 fn.

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We call absolute consciousness "unconsciousness" . . .

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, tr. William C. Coupland, 1884: "Of this unconscious clairvoyant intelligence . . . embracing out of time all ends and means in one . . . it infinitely transcends the halting, stilted gait of the discursive reflection of consciousness . . . We shall thus be compelled to designate this intelligence, which is superior to all consciousness, at once unconscious and *super*-conscious." — 2:247

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the seed of all phanerogamous plants . . .

P/Q: Joseph B. Gross, *The Heathen Religion*, 1856: "It deserves to be remarked in reference to the lotus, that the seed of all phænogamous [phanerogamous] plants or plants of a higher grade bearing *proper* flowers, contain an *embryo plantlet ready formed.*" — p. 195 fn.

(See Part II., "The Lotus Flower as an Universal Symbol.")

SEE: *SD* 1:379-86.

— Footnotes

(See Part II., "Primordial Substance and Divine Thought.")

SEE: *SD* 1:325-41.

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". . . the Power which acts within the root of a plant . . ."

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the metaphor of *the tree with its roots* (the Ten Sephiroth) in the earth and its numerous branches, twigs, leaves, veins, fruits . . . which all are derived from each other, and yet all draw from the marrow of the tree, and thus all collectively form a complete and unbroken unity . . . because they all are of, and point to, one and the same essential source." — p. 252

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"The Deity is one, because it is infinite. It is triple, because it is ever manifesting."

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The Infinite Prince in creating speaks of Himself to Himself. . . . Unity to become active must reproduce itself. . . . Thus He is really one in His essence and triple in our conception . . ." — pp. 67-8 ("Writings of Éliphas Lévi")

— 59-60 —

"It is called the 'Man even Jehovah' Measure . . ."

P/Q: J. Ralston Skinner, "Hebrew Metrology," July 1885: ". . . it is called the 'Man Even Jehovah' measure; and this is obtained in this way, viz.: 113 x 5 = 565, and the value 565 can be placed under the form of expression 56.5 x 10 = 565. Here the *man* number 113 becomes a factor of 56.5 x 10, and the reading of this last number expression is *jod hé vav hé*, or Jehovah." — p. 327 (*Masonic Review*, 63:6)

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"The expansion of 565 into 56.5 x 10 . . ."

P/Q: J. Ralston Skinner, "Hebrew Metrology," July 1885: "The expansion of 565 into 56.5 x 10 is purposed to show the *emanation* of the male (jod) from the female (Eva) principle; or, so to speak, the birth of a male element from an immaculate source, in other words, an immaculate conception." — p. 327 (*Masonic Review*, 63:6)

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In the *Ekasloka-Shastra* of Nagârjuna . . . the *Yih-shu-lu-kia-lun*

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The author of the original work . . . was the patriarch 'Nagarjuna' (or *Lung-shu*) . . . It is called *Yih-shu-lu-kia-lun*, the 'Shastra of One shloka.' " — p. 302 (ch. 19, "The Ekashloka Shastra")

Yeu is "Being" or "Subhâva" . . .

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "All kinds of action (or existence) . . . are different in name, but the same in meaning. Whichever of these we speak of, the only difference between them is in the word *yeu*, 'to be.' This word *yeu* is, in the original language, *subhava*. It is translated in several ways, as 'the substance which gives substance to itself,' or as 'without action and with action,' or as 'the nature which has no nature of its own.' " — pp. 308-9

***Subhâva* . . . is composed of two words: Su . . . and bhava . . .**

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: ". . . *subhava* {This word is a compound of *su*, 'good,' and *bhāva*, one of the twelve causes [of] 'being.'} . . ." " 'Here the term *bhava* means 'states of being.' " — pp. 308, 317

the Mysterium Magnum of Paracelsus

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "MYSTERIUM MAGNUM . . . essentially of the inner nature . . . All forms come originally from the Mysterium magnum, and all return to it in the end . . ." — p. 37

(See Part II., "Primordial Substance and Divine Thought.")

SEE: *SD* 1:325-41.

— 62 —

unconditionally eternal and universal Time and a conditioned one (*Khandakala*)

SEE: N. Bhashyacharya, *Catechism of the Vishishtadwaita Philosophy*, 1887: "Time . . . is eternal, universal and unconditioned. Conditioned time (*Khandakala*) is not eternal, and is reckoned by the rotation and revolution of planets . . ." — § 81

Mahat is "the first-born" of Pradhâna (undifferentiated substance . . . the root of Nature) . . .

P/Q: N. Bhashyacharya, *Catechism of the Vishishtadwaita Philosophy*, 1887:

"Nature is the material basis . . . of the universe . . . It has no origin, it is self-existing, eternal, universal . . . It is called Prakriti, Pradhana, Mulaprakriti . . . and Māya. . . .

Q. What does it first evolve?

A. Mahat (intellect)." — §§ 82-4

the Absolute NIRGUNA (Parabrahm . . . "devoid of attributes and qualities" . . .)

SEE: N. Bhashyacharya, *Catechism of the Vishishtadwaita Philosophy*, 1887:

"*Q. But is not Brahmam said in the scriptures to be nirguna* (*devoid of attributes and qualities*)?

A. Yes . . . Brahmam is devoid of those qualities of Prakriti to which mankind is subject . . ." — § 73

— 63 —

Orientalists and their Dictionaries tell us that the term "Manu" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANU. (From the root *man*, to think.) . . . This name belongs to fourteen mythological progenitors of mankind . . . each of whom holds sway for the period called a Manwantara . . ." — p. 199

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This . . . made Democritus assert . . . all were atoms and a vacuum

SEE: William Enfield, *History of Philosophy*, 1837: "The first idea of the atomic system was suggested by Leucippus; it was improved by Democritus . . . The Universe, which is infinite, is in part a *plenum*, and in part a *vacuum*. The *plenum* contains innumerable corpuscles or atoms . . . which falling into the *vacuum*, struck against each other . . . till at length atoms of similar forms met together, and bodies were produced." — p. 245

"Nature abhors a vacuum"

P/Q: Blaise Pascal, *Oeuvres de Blaise Pascal*, 1819: ". . . tous les disciples d'Aristote assemblent tout ce qu'il y a de fort dans les éscrits de leur maître . . . que la nature abhorre le vide [all the disciples of Aristotle bring together all the bits of strong reasoning in the writings of their master . . . that nature abhors a vacuum] . . ." — 4:281

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"the promise and potency" of all the Universe

P/Q: "Mr. Tyndall at Belfast," *Irish Monthly Magazine*, v. 2, Oct. 1874: ". . . Mr. Tyndall's formula of materialistic faith: 'in that matter which we, in our ignorance, have covered with opprobrium,' are contained 'the promise and potency of every form of life.' " — p. 570

the symbolical circle of Pascal . . . "whose centre is everywhere . . ."

P/Q: Blaise Pascal, *Thoughts, Letters and Opuscules*, tr. O. W. Wight, 1869: "All this visible world is but an imperceptible point . . . in comparison with the reality of things. It is an infinite sphere, of which the centre is everywhere, the circumference nowhere. . . . it is the greatest discernible character of the omnipotence of God . . ." — pp. 158-9 (ii.2)

(See Part II. "Tree and Serpent and Crocodile Worship.")

SEE: *SD* 1:403-11.

— 65-6 —

The Golden Egg was surrounded by seven natural elements . . . translated "Envelopes"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "And this egg was externally invested by seven natural envelopes; or by water, air, fire, ether, and Ahaṃkāra, the origin of the elements . . ." — 1:40 (i.2)

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(see Part II. on "The Mundane Egg.")

SEE: *SD* 1:359-68.

the triple hypostases . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The three hypostases of Vishṇu. Hiraṇyagarbha is a name of Brahmā; he who was born from the golden egg. Hari is Vishṇu; and Śankara, Śiva. . . . In the capacity of Brahmā, he creates the worlds; in that of Rudra, he destroys them; in that of Vishṇu, he is quiescent. These are the three Avasthās (lit., hypostases) of the self-born." — 1:13 fn.

the Number is to Mind the same as it is to matter: "an incomprehensible agent"

P/Q: Honoré de Balzac, *Oeuvres de H. de Balzac*, v. 3, *Séraphita*, 1837: "Le nombre est à votre Esprit ce qu'il est à la Matière, un agent incompréhensible [The number is to your mind the same as it is to Matter, an incomprehensible agent]." — p. 477 (ch. 4)

— 66-7 —

“The smallest as the most immense creations . . .”

P/Q: Honoré de Balzac, *Oeuvres de H. de Balzac*, v. 3, *Séraphita*, 1837: “Les plus petites comme les plus immenses créations ne se distinguent-elles pas entre elles par leurs quantités, leurs qualités, leurs dimensions, leurs forces, tous attributs enfantés par le Nombre? L’infini des Nombres est un fait prouvé pour votre Esprit, dont la Matière ne peut se donner aucune preuve à elle-même [The smallest as well as the most immense creations, are they not distinguished from each other by their quantities, their qualities, their dimensions, their forces, all attributes engendered by Number? The infinitude of Numbers is a fact proven to your mind, but of which no physical proof can be given].” — p. 477 (ch. 4)

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“The mathematician will tell us that . . .”

P/Q: Honoré de Balzac, *Oeuvres de H. de Balzac*, v. 3, *Séraphita*, 1837: “Le mathématicien vous dira que le Nombre existe et ne se démontre pas. Dieu . . . est un nombre doué de mouvement, qui se sent et ne se démontre pas . . . Comme l’Unité, il commence les nombres avec lesquels il n’a rien de commun; car l’existence du Nombre dépend de l’Unité qui, sans être un Nombre, les engendre tous. Dieu . . . est une magnifique Unité qui n’a rien de commun avec ses créations, et qui néanmoins les engendre! [The mathematician will tell you that Number exists but cannot be demonstrated. God . . . is a number endowed with motion, to be felt but not proved . . . Like the indivisible Unit, it begins the numbers with which it has nothing in common; because the existence of Number depends on the indivisible Unit, which, without being a Number, begets them all. God . . . is a magnificent indivisible Unit that has nothing in common with his creations, and who nonetheless brings them forth!] . . .” — p. 477 (ch. 4)

“What! unable either to measure the first abstraction . . .”

P/Q: Honoré de Balzac, *Oeuvres de H. de Balzac*, v. 3, *Séraphita*, 1837: “Hé! quoi! vous ne pouvez ni mesurer la première abstraction que Dieu vous a livrée, ni la saisir, et vous soumettez à votre mesure les fins de Dieu! Que serait-ce donc, si je vous plongeais dans les abîmes du Mouvement, cette force qui organise le Nombre? Ainsi quand je vous dirais que l’univers n’est que Nombre et Mouvement . . . Que serait-ce si j’ajoutais que le Mouvement et le Nombre sont engendrés par la Parole? ce mot, la raison suprême des Voyants et des Prophètes qui jadis entendirent ce souffle de Dieu [What! you can neither measure the first abstraction that God has yielded to you, nor grasp it, and you want to apply to your standards the purposes of God! What if I plunged you into the depths of Motion, that force which organizes Number? And what if I were to tell you that the universe is only Number and Motion . . . What if I added that Motion and Number are begotten by the Word? that word, the supreme intelligence of Seers and Prophets who in the days of old heard that breath of God] . . .” — p. 477 (ch. 4)

“churning of the ocean” by the Hindu gods . . . “the fountain of milk and curds”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Being thus instructed by the god of gods, the divinities entered into alliance with the demons . . . and commenced to churn the ocean for the Amṛīta. . . . From the ocean, thus churned by the gods and Dānavas, first uprose the cow Surabhi, the fountain of milk and curds . . .” — 1:143-4 (i.9)

the churning of the “Ocean of Milk” took place in the Satya Yug . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The germ of this Avatāra [Vishṇu] is found in the Śatapatha Brāhmaṇa . . . Vishṇu appeared in the form of a tortoise in the Satya-yuga, or first age, to recover some things of value which had been lost in the deluge. In the form of a tortoise he placed himself at the bottom of the sea of milk . . . The gods and demons . . . churned the sea until they recovered the desired objects.” — p. 36

— Footnotes

The "Fourteen precious things"

SEE: J. Murray Mitchell, *Hinduism Past and Present*, 1885: "The gods and demons then . . . churned the ocean . . . Fourteen precious things were churned out . . . among which are a marvellous horse, an elephant, the cow of plenty, the moon, nectar . . ." — p. 111

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the "War in Heaven," and the fall of the Angels

P/Q: *The Interlinear Bible*, 1906: "And there was war in heaven: Michael and his angels fought against the dragon . . . And the great dragon was cast out . . . and his angels were cast out with him." — pp. 329-30 (*Revelation*, 12:7, 9)

OEAOHOO . . . *the septenary root from which all proceeds . . .*

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the Egyptians expressed the name of the Supreme God by the seven vowels thus arranged — IEHΩOYA." ". . . the *mystery of the Seven Vowels* . . . 'no name is more excellent than all these (Vowels), a Name wherein be contained all Names and all Lights and all Powers.' " — pp. 200-1 (*Pistis Sophia*, 378)

— Footnotes

The original for Understanding is *Sattva* . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The original for understandings is sattva, which Śaṇkara renders to mean antaḥkaraṇa. 'Refined,' he says, 'by sacrifices and other sanctifying operations.' In the Kaṭha at p. 148 sattva is rendered by Śaṇkara to mean buddhi — a common use of the word." — p. 193 fn. (*Sanatsujātīya*, vi)

— 68-9 —

Parabrahmam . . . pure knowledge . . . eternal (*Nitya*) unconditioned reality or SAT (*Satya*)

P/Q: N. Bhashyacharya, *Catechism of the Vishishtadwaita Philosophy*, 1887: "That Parabrahmam . . . is said to be Eternal (*Nitya*), Unconditioned Reality (*Satya*), Eternal and Infinite Knowledge . . ." — §§ 63-4

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"Chaos, from this union with Spirit . . . produced the Protogonos (the first-born light)"

SEE: Isaac Preston Cory, *Mythological Inquiry*, 1837: "In the Orphic fragments, the generation of the universe and of the gods is . . . described as proceeding from the Ether and Chaos. From these two principles . . . shot forth the Light, which was Phanes {Hymn to Protogonus — Hermias in Phædon, 141} . . ." — p. 24 & fn.

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "I invoke Protogonus [First-born], of a double nature . . . rejoicing in thy golden wings . . . Who bringest forth the pure and brilliant light, wherefore I invoke thee as Phanes [Light] . . . Come, then, blessed being, full of wisdom and generation, come in joy . . ." — p. 295 ("Orphic Hymn to Protogonus," *Hermias in Phæd.*)

Damascius calls it Dis in "Theogony" — "The disposer of all things"

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: ". . . the third subsistence of this triad is dark Erebus [Darkness], and its paternal principle and summit Ether . . . and the middle derived from it is boundless Chaos. . . . from these proceeds the third Intelligible triad. . . . But the third god of this third triad, the theology now under discussion celebrates as Protogonus (First-born), and calls him Dis, as the disposer of all things . . ." — pp. 313-14 ("From Damascius")

"Light and Darkness are identical in themselves . . ."

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "Light and Darkness are identical in themselves, being only divisible in the human mind . . ." — p. 212

"Darkness adopted illumination . . ."

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: ". . . according to Robert Fludd, Darkness adopted illumination in order to make itself visible." — p. 212

SEE: Robert Fludd, *Mosaicall Philosophy*, 1659: "By this therefore it appeareth, that as before the separation . . . of light from darknesse, which was brought to passe by the divine word, all things were one and the same without distinction and difference . . . All things were abstrucely hidden and in secret, but . . . nothing was so occult and obscure, but was to be revealed, and made to appear unto sight, by the penetrating operation of the admirable word *Fiat* . . ." — p. 143

Even in . . . Genesis, light is created out of darkness . . .

P/Q: *The Interlinear Bible*, 1906: "And the earth was without form, and void; and darkness was upon the face of the deep." — p. 1 (*Genesis*, 1:2)

"In him (in darkness) was life . . . And the light shineth in the darkness . . ."

P/Q: *The Interlinear Bible*, 1906: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." — p. 120 (*John*, 1:4-5)

The devil . . . is called the "Son of God"

P/Q: *The Interlinear Bible*, 1906: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them." — p. 662 (*Job*, 1:6)

the bright star of the early morning, Lucifer

P/Q: *The Interlinear Bible*, 1906: "How art thou fallen from heaven, O Lucifer, son of the morning!" — p. 894 (*Isaiah*, 14:12)

— Footnotes

See "Kwan-Shai-Yin"

SEE: Part II, Section XV, *SD* 1:470-3.

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the Incorporeal man who contains in himself the divine Idea

SEE: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: "But man, made according to the image of God, was an idea . . . incorporeal, neither male nor female, imperishable by nature." — 1:39 ("On the Creation of the World," § xlvi)

the "Blazing Dragon of Wisdom"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the 'serpent of the Great Sea' . . . was also the deity of Wisdom, the culture god of primitive Babylonia. . . . Note in this connection, the Great Azure Dragon of the Chinese." — p. 235

— Footnotes

"Tri-dasa," or three times ten . . .

P/Q: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: "TRIDAŚA. 'Three times ten, thirty.' In round numbers, the thirty-three deities — twelve Ādityas, eight Vasus, eleven Rudras, and two Aświns." — p. 319

2 Aswins — the twin sons . . .

P/Q: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: "AŚWINS . . . Two Vedic

deities, twin sons of the sun or the sky." — p. 29

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Kwan-Shai-Yin . . . *Avalôkitêshwara* . . . represented with female attributes . . .

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "*Kwan-shï-yin p'u-sa* (Avalôkitêshwara) . . . This fabulous Bodhisattwa has in China been usually represented with female attributes. . . . When *Kwan-yin* is translated, not inappropriately, 'Goddess of mercy,' it should be remembered that female attributes are only temporarily assumed by the Bodhisattwa in question." — pp. 208-9

Kwan-Yin . . . is the patron deity of Thibet . . .

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "Kwan-yin is the patron deity of Thibet and also of P'u-to, leading to a peculiar arrangement of the images in the monasteries, and the substitution of this deity for Shakyamuni Buddha in the centre of the great hall." — p. 259

— Footnotes

the higher gods of antiquity are all "Sons of the Mother" before they become those of the "Father"

SEE: Gerald Massey, *Natural Genesis*, 1883: "The earlier gods, Sut (or Sevekh), Shu, Taht, and the first Horus, were children of the mother alone. They were created before there was any father in heaven . . ." — 1:456

The Logoi, like Jupiter or Zeus . . . as male-female . . . Venus is made bearded

SEE: Gerald Massey, *Natural Genesis*, 1883: "*There is in Cyprus an image of the bearded Venus with the body and dress of a woman . . .*" "Valerius Soranaus calls Jupiter the Mother of the Gods." — 1:512, 514

"Horus was the lamb of either sex; Mithras was the lamb of both sexes. The human child being of either sex, the divine was of both. *This mythical type could only be fulfilled in nature by an hermaphrodite*. . . . It is one mode of describing the biune being of either or both sexes, corresponding to the feminine 'paps' of the 'Son of Man,' the supposed Messiah of 'Revelation.' " — 1:516-17

St. John's vision in Revelation . . . now connected with Jesus — is hermaphrodite

SEE: J. Cynddylan Jones, *Studies in the Gospel According to St. John*, 1885: ". . . St. John ascribes to him [Jesus] the 'breasts' of a woman . . . 'And in the midst of the candlesticks I saw one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle' [*Rev*. 1:13]. 'Paps' — *μαστοῖς*, the very word used to denote the breasts of a woman . . ." — p. 61

The Gnostic Sophia . . . the mother of the seven planetary powers

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the Gnostic Pleroma of the Eight, consisting of Sophia the genitrix and her seven sons . . . 'These are the seven forms of the Mother of all Beings, from whence all that is in this world is generated.' . . . The student of Böhme's books finds much in them concerning these Seven 'Fountain Spirits,' and primary powers, treated as seven properties of Nature . . ." — 1:317-18

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"His name is Echod": say the Rabbins.

P/Q: J. Ralston Skinner, "Hebrew Metrology," July 1885: ". . . it is the numerical value of the circumference of a circle whose diameter is one; hence the Biblical expression by the rabbins: 'His name is *Echod*,' or *One*." — p. 327 (*Masonic Review*, 63:6)

The "One" and the Dragon . . . Logoi . . . the Serpent or Dragon that tempted Eve . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the Serpent became a type of Wisdom, Knowledge,

occult influence . . . Amongst the types of the 'Elementaries' perceived as active forces of the material universe, the Serpent naturally rose to supremacy . . . Hence, in Egypt, it became the one universal symbol of the Gods." — 1:304

"When Augustine declares that certain of the Ophites identified the serpent that seduced Eve with Jesus Christ, it is as a symbol of the Logos . . ." — 2:339

Jehovah . . . is also the Serpent or Dragon that tempted Eve

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " 'Ildabaoth, the God of the Jews . . . cast down his eyes upon the lower layer of Matter, and begat a Virtue, whom they call his Son. Eve, listening to him as the Son of God, was easily persuaded to eat of the Tree of Knowledge.' " — pp. 102-3 (Epiphanius)

The primitive symbol of the serpent . . . had always stood for psychical Regeneration . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "The serpent was the great emblem of Mystery in the Mysteries . . . on account of its sloughing and self-renewal, and the symbol of re-clothing and re-birth in the Mysteries was its final phase." — 1:340

Hence, also, the Hindu serpent Sesha or Ananta, "the Infinite" . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "The *Sesha-Naga* of India . . . is clothed with jewels, as heaven is with Stars. . . . As Ananta it typifies the Vague Infinite. . . . The Serpent with Seven heads forms the support of Vishnu in the Abyss of the Waters when he dreams or muses in the Intervals of Creation . . ." — 1:350

— Footnotes —

Sesha or Ananta, "the couch of Vishnu" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚESHA, ŚESHA-NĀGA. King of the serpent race or Nāgas . . . A serpent with a thousand heads which is the couch and canopy of Vishṇu whilst sleeping during the intervals of creation. . . . He is also called Ananta, 'the endless,' as the symbol of eternity." — pp. 291-2

The gnostic *Ophis*

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . they are called 'Naaseni' (*i.e. Ophites*, or Serpent-worshippers) . . . For they say the Serpent signifies the element Water; and with Thales of Miletus contend that nothing in the Universe can subsist without it, whether of things mortal or immortal, animate or inanimate. All things are subject unto him . . . as he pervades all things . . ." — p. 224

the same triple symbolism in its seven vowels . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the [Gnostic] Egyptians expressed the name of the Supreme God by the seven vowels thus arranged — IEHΩOYA. But this single mystery was soon refined upon, and made the basis of other and infinitely deeper mysteries. . . . when therefore, 'the seven thunders uttered their voices,' the seven vowels, it is meant, echoed through the vault of heaven . . ." — p. 200

"Be ye wise as serpents"

SEE: *The Interlinear Bible*, 1906: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." — p. 13 (*Matthew*, 10:16)

"In the beginning . . . the fiery Dragon moved in the infinitudes alone"

SEE: Gerald Massey, *The Natural Genesis*, 1883: "The *Sesha-Naga* of India begins in the Dragon of

Darkness. . . . As Ananta it typifies the Vague Infinite. . . . The Dragon that was cast out of Heaven had been the base of all beginning, and in India it was continued as a foundation of the later Solar Creation." — 1:350

Sarparâjni, "the Serpent Queen," and "the Mother of all that moves"

P/Q: *Aitareya Brahmanam*, tr. Martin Haug, 1863: "They chant the verses (seen) by the Queen of the Serpents (*Sarpa-rājnī*); because the earth (*iyam*) is the Queen of the Serpents, for she is the queen of all that moves (*sarpat*)." — 2:358-9 (V.4.123)

"a long trail of Cosmic dust . . . moved and writhed like a serpent in Space"

SEE: McClintock and Strong, *Cyclopædia of Biblical Literature*, 1889: "Such are the innumerable fables in Hindū lore . . . the primeval astronomy which placed the serpent in the skies, and called the Milky Way by the name of Ananta and Sesha Naga . . ." — 9:581

SEE: John Owen, *A Discourse Concerning the Holy Spirit*, 1841: "As to [the creation of] the heavens, 'by his Spirit he hath garnished the heavens, his hand hath formed the crooked serpent' [*Job*, 26:13] {By the crooked serpent, the Hebrews understood the Galaxy, or Milky Way, which to the eye represents the writhing of a serpent}." — p. 56 & fn.

Pymander . . . appears to Hermes in the shape of a Fiery Dragon of "Light, Fire, and Flame"

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: "Speaking this, he was changed in the form . . . having become dreadful and horrible, sinuously terminated . . . giving forth smoke as if from fire, and emitting a certain sound ineffable . . . the voice of Light." — p. 2 ("Poemandres," i.4)

"The Light is me, I am the Nous . . . I am thy God . . ."

P/Q: *Hermès Trismégiste*, tr. Louis Ménard, 1867: "Cette lumière . . . c'est moi, l'Intelligence, ton Dieu, qui précède la nature humide sortie des ténèbres. La parole lumineuse (le Verbe) qui émane de l'Intelligence, c'est le fils de Dieu [That light . . . is me, the Mind, your God, who precedes the Waters of Space that have come forth from the Darkness. The resplendent Word (the Logos) which emanates from Intelligence, it is the Son of God]." — p. 5

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"All that thus sees and hears in thee is the *Verbum* of the Master . . ."

P/Q: *Hermès Trismégiste*, tr. Louis Ménard, 1867: ". . . ce qui en toi voit et entend est le Verbe, la parole du Seigneur; l'Intelligence est le Dieu père. Ils ne sont pas séparés l'un de l'autre, car l'union est leur vie [all that thus sees and hears in you is the Verbum, the Word of the Lord; the Intelligence is God the Father. They are not separated one from the other, for the union is their life]." — p. 5

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the "Eternal and Ceaseless Breath of the ALL"

SEE: Jacob Behmen [Boehme], *Works*, 1781: "For this visible World was generated and created . . . out of the dark Essence . . . as an out-spoken Breath out of the Being of all Beings . . . out of the Breathing forth . . . of the Eternal Essence . . ." — 4:134 (*Signatura Rerum*, xvi.16)

The *Mahat* . . . before it manifests itself as Brahmâ . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The self-existent Vishṇu is the Lord in the primary creations {The Mahat first manifests itself as Vishṇu before it manifests itself as Brahman or Śiva (Sānkhya-sāra, p. 16), hence he is said to be the Lord in the primary creation}." — p. 333 & fn. (*Anugītā*, xxv)

"That Mahat which was first produced . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "That Mahat which was first produced, is (afterwards) called egoism; when it is born as (the feeling itself) {I.e. when the Mahat develops into the feeling of self-consciousness — I — then it assumes the name of egoism} I, that is said to be the second creation." — p. 333 & fn. (*Anugītā*, xxvi)

— Footnotes

Thus *Shoo* is the god of creation

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Shou, le dieu de la création [Shu, the god of creation] . . ." ". . . il avait séparé la terre du ciel [he had separated the earth from heaven] . . ." — pp. 59, 157

and Osiris is, in his original primary form, the "god whose name is unknown"

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Salut à toi, Osiris . . . maître de l'éternité . . . dieu dont le nom est inconnu [Hail to you, Osiris . . . master of eternity . . . god whose name is unknown] . . ." — pp. 49-50

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"There exists a universal *agent* . . ."

SEE: Éliphas Lévi, *La Science des Esprits*, 1865: "Ob, c'est la lumière passive, car les kabbalistes hébreux donnent trois noms à cette substance universelle, agent de la création qui prend toutes les formes en s'équilibrant par la balance de deux forces [Ob is the passive light, for the Hebrew Kabbalists give three names to this universal substance, the agent of creation, assuming all forms, while equilibrating itself by the counterpoise of two forces]." — pp. 179-80

"Od, Ob, and Aour, active and passive . . ."

SEE: Éliphas Lévi, *La Science des Esprits*, 1865: "Active, elle se nomme Od; passive elle se nomme Ob; équilibrée, on l'appelle Aour [When active, it is called Od; when passive, it is called Ob; in equilibrium, it is termed Aour]." — p. 180

the Kabala figures it with the Hebrew letter Teth ט . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "I therefore append a table showing at a glance the ordinary Hebrew and Chaldee alphabet . . . (9 . . . ט . . . Teth. Serpent.) . . . by which I have expressed . . . their names, powers, and numerical values." — pp. 2-4 (Introduction)

the fifty portals or gateways . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The 50 Gates of Understanding were asserted to have 5 Chief Gates, each of which comprehended ten. The first three, included the knowledge of the first prinicples of the Things. At the Fourth Gate was the planetary world and all the wonders of astronomy . . ." — p. 314

It is the magical agent *par excellence* . . .

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "THE GREAT MAGIC AGENT . . . This agent . . . is precisely what the mediæval adepts called the first matter of the *magnum opus*. . . . This ambient and all-penetrating fluid . . . which we call the Astral Light and the Universal Agent . . . is represented on ancient monuments . . . by the serpent devouring its own tail . . ." — pp. 74-5 ("Writings of Éliphas Lévi")

"Thou shalt separate the earth from the fire . . ."

P/Q: *Divine Pymander*, tr. Everard, 1884: "Separate the earth from the fire, the subtle from the gross . . . *Ascend* with the greatest sagacity from the earth to heaven, and then again *descend* to the earth, and

unite together the *powers of things superior and things inferior*. . . . This has more fortitude than fortitude itself, because it conquers every subtle thing, and can penetrate every solid. Thus was the world formed." — p. ix

— 76-7 —

Zeno . . . who taught that the Universe evolves, when its primary substance is transformed . . .

SEE: William Enfield, *History of Philosophy*, 1837: "Zeno . . . maintained that they [God and Matter] were so essentially united, that their nature was one and the same." "Matter, or the passive principle, in the Stoical system, is destitute of all qualities, but ready to receive any form . . ." "Since the active principle is comprehended within the world, and with matter makes one whole, it necessarily follows, that God penetrates, pervades, and animates matter, and the things which are formed from it . . . that he is the Soul of the universe." — pp. 190, 191, 192

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Heracleitus . . . The intelligence that moves the Universe is fire

SEE: Heraclitus, *Fragments of Heraclitus*, tr. G. T. W. Patrick, 1889: "The life principle of the universe, as of the human organism, is fire. This fire is everywhere present, so that 'everything is full of gods and souls' . . . The elemental fire carries within itself the tendency toward change . . . This impulse of Nature towards change is conceived . . . as 'intelligence.' " — pp. 14-16

the "It of the Kalahansa, the Kala-ham-sa"

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*haṇsa* . . . a goose, gander, swan . . . the supreme Soul or universal Spirit (= *brahman* . . . resolvable into *aham sa*, 'I am that' [or 'it'], i.e. the supreme Being) . . ." — p. 1163

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"Hansa-Vahana" . . .

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*Haṇsa-vāhana* . . . 'borne on a Haṇsa,' Brahmā." — p. 1163

The three pronouns . . . He, Thou, I . . . symbolize the ideas of Macroprosopus and Microprosopus

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the word ANI, *Ani*, 'I' . . . referreth to the Microprosopus . . ." "(Now, indeed, Macroprosopus is not so closely known by us as to address us in the first person; but he is called in the third person, HVA, *Hoa*, he.)" "(Therefore in the third person, HVA, *Hoa*, is He called who is the Concealed One . . .)" — pp. 77-8 (*Book of Concealed Mystery*, ii.61, 62, 63)

"And since in Him beginning and end exist not, hence He is not called ATH, *Atah*, Thou; seeing that He is concealed and not revealed. But HVA, *Hoa*, He, is He called." — p. 279 (*Lesser Holy Assembly*, § 204)

the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "Termura is a permutation. According to certain rules, one letter is substituted for another letter . . . There is one more very important form, called the 'Qabalah of the Nine Chambers' . . . Sometimes this is used as a cipher [example shown: cipher chart of the 'Nine Chambers']." — pp. 9-10 (Introduction)

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an influence which . . . "is proper to it, beneficent or maleficent . . ."

P/Q: Ély Star, *Les Mystères de l'Horoscope*, 1888: ". . . une influence qui lui est propre, bénéfique ou

maléfique, et cela d'après l'*Esprit Planétaire* qui les régit, lequel est susceptible d'influencer à son tour les hommes ou les choses qui se trouvent être en harmonie avec lui, ou avec lesquels il a une affinité quelconque [an influence which is proper to it, beneficent or malevolent, and this, after the Planetary Spirit which rules it, who, in his turn, is capable of influencing men or things which are found in harmony with him or with which he has any affinity]." — p. xiii

"Hansa" . . . "One Veda, One Deity, One Caste"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "HANSA. 1. This, according to the Bhāgavata Purāṇa, was the name of the 'one caste,' when, in olden times, there was only 'one Veda, one God, and one caste.' " — p. 116

There is also a range . . . north of Mount Meru, called "Hamsa"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The principal mountain ridges which project from the base of Meru . . . on the north, Śankhakūṭa, Ṛishabha, Haṃsa, Nāga, and Kālanjara." — 2:117 (ii.2)

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Brahma, the neuter, is called by them Kala-Hansa

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMA, BRAHMAN (neuter). The supreme soul of the universe, self-existent, absolute, and eternal, from which all things emanate . . . It is sometimes called Kala-hansa." — p. 56

and Brahmâ, the male, Hansa-Vahana

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMĀ (masculine) . . . the supreme spirit manifested as the active creator of the universe. . . . His vehicle is a swan or goose, from which he is called Hansa-vāhana." — pp. 56-7

(See Part II. "The Hidden Deity and its Symbols and Glyphs.")

SEE: Part II, § V, "On the Hidden Deity, its Symbols and Glyphs," *SD* 1:349-58.

— Footnotes

the symbol of the Eighteenth Degree of the Rose Croix . . . the Pelican . . .

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "The pelican feeding her young with her blood is a prominent symbol of the eighteenth or Rose Croix degree of the Ancient and Accepted Scottish Rite . . ." — p. 565

Moses forbids eating the pelican and swan . . . and permits eating "bald locusts, beetles . . ."

SEE: *The Interlinear Bible*, 1906: "And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle . . . and the swan, and the pelican . . ." "Yet these may ye eat . . . the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind." — p. 143 (*Leviticus*, 11:13, 18, 21-2)

SEE: "But these they of which ye shall not eat: the eagle . . . and the swan, and the pelican . . ." — p. 254 (*Deuteronomy* 14:12, 16-17)

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penetrating into the Mundane Egg, it emerges from it . . . as Brahmâ . . .

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Then the self-existent Lord . . . created water alone; in that he cast seed. That became a golden egg, like in splendour to the thousand-rayed (sun); in that was born spontaneously Brahmā, the grand parent of all the worlds." — p. 2 (i.6, 8-9)

separating himself into two halves . . .

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Having divided his own body into two, he became a male by half, by half a female . . ." — p. 6 (i.32)

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The first primordial matter, eternal and coeval with Space . . . *Hyle*

SEE: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: "For some Theists have supposed . . . an 'incorporeal first matter;' out of which . . . they conceived the essence of body to have been compounded . . . Neither was this incorporeal Hyle, or matter, a novel opinion . . . Again, others seem to have been the more prone to think matter or body to have been self-existent and unmade, because they both conceived it to be really the same thing with space . . ." — 3:122-4

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"As a spider throws out and retracts its web . . ."

P/Q: *Mundaka Upanishad*, tr. E. Röer, 1853: "As a spider casts out and draws in (its web), as on the earth the annual herbs are produced . . . so is produced the universe from the indestructible (Brahma)." — p. 151 (I.1.7, *Bibliotheca Indica*, v. 15)

The same idea has been beautifully expressed by Goethe . . .

SEE: Johann Wolfgang von Goethe, *Faust*, 1883: "So schaff' ich am sausenden Webstuhl der Zeit / Und wirke der Gottheit lebendiges Kleid [(translated in following reference)]." — p. 24 (i.1) [Goethe's German and the following English translation are both quoted in *Royal Masonic Cyclopædia*, p. 410]

"Thus at the roaring loom of Time I ply . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " 'Tis thus at the roaring Loom of Time I ply, / And weave for God the garment thou seest Him by.' " — p. 410

SEE: Thomas Carlyle, *Sartor Resartus*, 1849, p. 185 (III.9, "Earth Spirit's Song" [in Goethe's *Faust*])

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"by losing heat, a gaseous body contracts . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Professor Simon Newcomb . . . speaking of the possible cause of the perpetuation of the sun's heat, says: '. . . By losing heat a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction.' {Then certainly the body is growing hotter and consequently expanding while it contracts from cooling! — unless, meantime, the surplus heat is lost by radiation}." — p. 83 & fn.

to assume that the temperature is not lowered . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "To assume that the temperature is not lowered in correspondence with a decrease of volume when the pressure is constant, is in conflict with the well established law of Charles." — p. 85

but contraction (from cooling) is incapable of developing the whole amount of heat . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "But it is not true that contraction (from cooling) can have developed the whole amount of heat at any time existing in the mass, or can even maintain a body at a constant temperature." — pp. 86-7

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"May it not be . . . simply a repulsion among the molecules . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "This curious paradox was

rendered rational by a learned investigation published by Mr. J. Homer Lane . . .” “That is, *the elastic force which equilibrates the excess of pressure is in part at least, something besides heat*. . . . May it not be simply a repulsion among the molecules, which varies according to some law of the distance?” — pp. 83, 85

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“I will state the times . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “I will state the times . . . at which devotees departing (from this world) go, never to return, or to return. . . . These two paths, bright and dark, are deemed to be eternal in this world. By the one, (a man) goes never to return, by the other he comes back.” — pp. 80-1 (*Bhagavadgītā*, viii)

We often speak of the Hierarchy of “Flames” (see Book II.)

SEE: STANZA II, 8: “The ‘Flames’ are a Hierarchy of Spirits parallel to, if not identical with, the ‘burning’ fiery *Saraph* (Seraphim) mentioned by Isaiah (vi. 2-6) . . .” “The FLAMES, or ‘Fires,’ represent Spirit, or the male element, and ‘Water,’ matter . . . And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter . . .” — *SD* 2:63, 64

Sankarachârya . . . says that *fire* means a deity which presides over Time

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Śankara . . . suggests that fire means a deity presiding over time. I [the translator Telang] own I have no clear notion of the meaning of these verses.” — p. 81 fn. (*Bhagavadgītā*, viii)

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The Agnishwatha, the Kumara . . . are the “fashioners of the *Inner* Man” (See Book II.)

SEE: “Creation of the First Races,” *SD* 2:86-108.

“The Lord is a consuming Fire”

P/Q: *The Interlinear Bible*, 1906: “Take heed unto yourselves, lest ye forget . . . and make you a graven image . . . For the LORD thy God is a consuming fire . . .” — p. 240 (*Deuteronomy*, 4:23-4)

“The Lord (Christos) shall be revealed with his mighty angels in flaming fire”

P/Q: *The Interlinear Bible*, 1906: “. . . the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire . . .” — p. 271 (*2 Thessalonians*, 1:7-8)

The Holy Ghost descended on the Apostles like “cloven tongues of fire”

P/Q: *The Interlinear Bible*, 1906: “And there appeared unto them cloven tongues like as of fire . . . And they were all filled with the Holy Ghost . . .” — p. 156 (*Acts*, 2:3-4)

Vishnu will return on *Kalki*, the White Horse . . . amid fire and flames

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “Kalkī or Kalkin. ‘The white horse.’ This incarnation of Vishṇu is to appear at the end of the Kali or Iron Age seated on a white horse, with a drawn sword blazing like a comet . . .” — p. 38

“And I saw heaven open and behold a white horse . . .”

P/Q: *The Interlinear Bible*, 1906: “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True . . . His eyes were as a flame of fire . . . and his name is called The Word of God.” — p. 337 (*Revelation*, 19:11-13)

“The fire of knowledge burns up all action . . .”

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “. . . see all beings,

without exception, first in yourself, and then in me . . . so the fire of knowledge reduces all actions to ashes." — p. 62 (*Bhagavadgītā*, iv)

"those who have acquired it and are emancipated, are called 'Fires' "

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "I have no attachment to the fruit of actions. . . . Knowing this, the men of old who wished for final emancipation, performed action. . . . The wise call him learned, whose acts are all free from desires . . . whose actions are burnt down by the fire of knowledge. . . . Brahman is in the fire . . ." — pp. 59-61 (*Bhagavadgītā*, iv)

Speaking of the *seven* senses symbolised as *Hotris*

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the sacrificial priests [Hotris] were seven by (their) nature. State how the great principle is that there are verily five sacrificial priests {the five chief Hotṛis only are stated}." — p. 270 & fn. (*Anugītā*, viii)

"Thus these *seven* . . . are the causes of emancipation . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation and the object of the understanding, these seven are causes of action. . . . And I am here devoid of qualities. Thus these seven are the causes of emancipation {It is these seven from which the self is to be emancipated. 'I' must mean the self, not the Brāhmaṇa who speaks}." — p. 278 & fn. (*Anugītā*, x)

"All is One Number issued from No Number"

SEE: Honoré de Balzac, *Oeuvres de H. de Balzac*, v. 3, *Séraphita*, 1837: "Dieu . . . est un nombre doué de mouvement . . . l'existence du Nombre dépend de l'Unité qui, sans être un Nombre, les engendre tous [God . . . is a number endowed with motion . . . the existence of Number depends on the indivisible Unit, which, without being a Number, begets them all]." — p. 477 (ch. 4)

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WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN . . . This is explained in Book II.

SEE: "On the Identity and Differences of the Incarnating Powers," *SD* 2:88-90; and "Seven Classes of Pitris," *SD* 2:91-8.

they are, of course, all one; but their aspects . . . are different (See Part II . . .)

SEE: "The Theogony of the Creative Gods," *SD* 1:424-45.

those who refuse — as Michael did . . .

SEE: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: ". . . this Archangel Saint Michael is the invincible sexless, celestial 'Energy' . . . the invincible 'Virgin Combatant' . . . armed, in the denying mail of the Gnostic 'refusal to create.' " — p. 213

as did the eldest "Mind-born sons" of Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other Sons of Brahmā {Vedhas} . . . were without desire . . . undesirous of progeny." — 1:100-2 & fn. (i.7)

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According to Manu, Hiranyagarbha is Brahmâ *the first male* . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "According to Manu [*The Laws of Manu*], Hiraṇya-garbha was Brahmā, the first male, formed by the undiscernible eternal First Cause in a golden egg resplendent as the sun." — p. 121

"THAT, the one Lord of all beings . . ." arose in the beginning . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Ṛig-veda Hiraṇya-garbha

'is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god over all gods, and the one animating principle of their being.' " — p. 121

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"The Three, the One, the Four, the One, the Five" . . . the numerical hierarchy of the Dhyan-Chohans

SEE: J. Ralston Skinner, "Cabbalah — No. XI," Oct. 1887: ". . . the power and force of the name Elohim by numerical use . . . its first manifestation being that of 31415, circumference of a circle whose diameter is *One*." — p. 138 (*Masonic Review*, 68:3)

the inner or circumscribed world . . . the great circle of "Pass not"

SEE: STANZA V, 6: ". . . those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal EGO and the impersonal SELF . . . They circumscribe the manifested world of matter within the RING 'Pass-Not.' " — *SD* 1:129

— Footnotes

a value of Jehovah, viz., 1065 . . .

SEE: J. Ralston Skinner, "Hebrew Metrology," July 1885: "Now the numbers 1065 are the significant ones of Jehovah's name, viz: *jod*, *vav*, *hé*, or 10 and 6 and 5 . . ." — p. 326 (*Masonic Review*, v. 63)

"Ten is the Mother of the Soul . . ."

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "This number TEN is the mother of the soul, and the Life and the Light are there united; since the number One is born from the SPIRIT thus the unity has made the TEN, the TEN the unity. — *Hermes*, xiv. 54." — p. 57 fn.

"the unity has made the ten; the ten the unity" (*Book of the Keys*)

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . 'the unity has made the TEN, the TEN the unity' {Book of Numbers, or Book of the Keys'}." — 2:298 & fn.

". . . the Chaldean *Book of Numbers* . . . is certainly not to be found in libraries, as it formed one of the most ancient Books of Hermes . . ." — 1:32-3

By the means of the Temura . . . and the knowledge of 1065 . . . a universal science may be obtained . . .

SEE: J. Ralston Skinner, "Hebrew Metrology," July, 1885: "Now the numbers 1065 are significant ones of Jehovah's name, viz: *jod*, *vav*, *hé*, or 10 and 6 and 5, which the rabbin's extol so beyond all other numbers and say that by their uses and permutations, under the law of *T' mura*, the knowledge of the entire universe may be had." — p. 326 (*Masonic Review*, 63:6)

an American Kabalist has now discovered the same number for the Elohim

SEE: J. Ralston Skinner, "Hebrew Metrology," July, 1885: ". . . we have the great God-word *Elohim*. The running characterizing small numbers of this name, in Hebrew, are 13514, which, placed on the bounds of a circle, will serve to give expression to the measure of the same; for they can be read as 31415 . . ." — p. 327 (*Masonic Review*, 63:6)

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Skinner . . . reads the Hebrew word Alhim [*Elohim*] **in the same number values . . .**

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "Now, this use is determined by the use of the full word form *Elohim* . . . used numerically . . . place the word in a circle, and then reading the values from left to right, we have 31415 . . ." — p. 182

Prajapati is called the first procreating male, and "his Mother's husband"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DAKSHA . . . is one of the Prajāpatis, and is sometimes regarded as their chief. . . . In the Ṛig-veda it is said that 'Daksha sprang from Aditi, and Aditi from Daksha.' . . . Roth's view is that Aditi is eternity, and that Daksha (spiritual power) is the male energy which generates the gods in eternity. . . . As son of Aditi, he is one of the Ādityas . . ." — p. 76

Anna (the name of the Mother of the Virgin Mary) . . .

SEE: John R. Beard, *The Confessional*, 1859: "The earliest thought was to declare Anna, the apocryphal mother of Mary, to have been conceived without sin. If she were sinless her daughter would be sinless. This, the invention of the oriental church, did not find favour with the western; which contented itself with the theory that Mary, the mother of Jesus, was conceived without sin." — pp. 76-7

derived from the Chaldean Ana, heaven . . . hence Anaitia

SEE: J. G. R. Forlong, *Rivers of Life*, 1883: ". . . the great Asyrian goddess . . . the progenitor of all 'Virgin Maries' . . . called Goola, ANA-MELEK or 'My Lady Ana,' and she was the Queen of heaven . . ." — 2:66

"Skye possesses a *Tempoul-na-Anait* . . . who was of course the Anaitis of Asyria . . . Strabo describes her worship in Persia under the name Anæa . . ." — 2:239

— Footnotes

Mout . . . "She was no less the mother than the wife of Ammon . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "La déesse Mout . . . Son nom signifie *la mère* et marque le rôle qu'elle joue dans la triade: elle était moins la femme d'Ammon que sa mère, et l'un des titres principaux du dieu était *Mari de sa mère* [The goddess Mut . . . Her name signifies mother and indicates the role she plays in the triad: she was no less the wife of Ammon than his mother, and one of the main titles of the god was *husband of his mother*]." — p. 168

The goddess Mout, or Mût, is addressed as "our lady," the "queen of Heaven," and of "the Earth" . . .

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Elle est appelée dame du ciel, reine de la terre, et se confond avec les autres déesses mères, Isis, Hathor, etc. [She is called lady of heaven, queen of the earth, and shares these titles with the other mother goddesses, Isis, Hathor, etc.]." — p. 168

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Devi-Durga, the wife of Siva, is also called Annapurna, and Kanya, the Virgin

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ANNA-PŪRṆA . . . A form of Durgā . . . *Cf.* the Roman *Anna Perenna*." — p. 17

"DEVI . . . 'the great goddess;' wife of the god Śiva . . . In her milder form she is Umā, 'light' . . . In her terrible form she is Durgā, 'the inaccessible' . . ." "She is Kanyā, 'the virgin' . . ." — pp. 86-7

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"Uma-Kanya" . . . "Virgin of light"

SEE: Shoshee Chunder Dutt, *Works*, 1884: ". . . regarding Umā, or 'Light,' the chief of the Sactis . . . One Pourānic account . . . makes her the energy of all the gods . . . Of Umā the virgin name was Kanya Kumāri . . ." — 4:56 (*India; Past and Present*)

"God engraved in the Holy Four the throne of his glory . . ."

SEE: Christian Ginsburg, *The Kabbalah*, 1865: " 'In it [the Holy Four] He engraved the throne of His glory, the Ophanim, the Seraphim, the sacred animals, and the ministering angels, and from these three he formed His habitation . . .' " — p. 67 (*Sepher Jetzira*, I.ix)

Thus was the world made "through three Seraphim — Sepher, Saphar, and Sipur"

SEE: Adolphe Franck, *La Kabbale*, 1843: "(*Sephar*) . . . toutes ces choses sont réglées par la nombre. . . . (*Sipur*) . . . c'est la parole divine . . . (*Sépher*) signifie l'écriture. L'écriture de Dieu, c'est l'œuvre de la création [*Sephar* . . . all these things are regulated by number. . . . *Sipur* . . . is the divine Word . . . *Sepher* signifies writing. The writing of God, it is the work of creation]." — p. 146

— Footnotes

"Ten numbers . . . the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word . . ."

P/Q: Christian Ginsburg, *The Kabbalah*, 1865: "This decade is divided . . . and thereby is shown the gradual development of the world . . . 'One is the spirit of the living God . . . who liveth for ever! voice, spirit, and word, this is the Holy Ghost.' " — p. 67 (*Sepher Jetzira*, I.ix)

Two: Spirit out of Spirit. He designed . . . twenty-two letters of foundation

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "The creative *air*, represented by number *two*, emanated from the Spirit . . . 'In it He engraved the twenty-two letters.' " — p. 67 (*Sepher Jetzira*, I.ix)

three Mothers and seven double and Twelve single, and one spirit out of them

SEE: Christian Ginsburg, *The Kabbalah*, 1865: ". . . 'the twenty-two letters, by means of which God . . . formed the souls of everything that has been made, and that shall be made.' These twenty-two letters of the alphabet are then divided into three groups, consisting respectively of, 1, *the three mothers*, or *fundamental letters* . . . 2, *seven double* . . . and 3, *twelve simple consonants* . . .' " — p. 69 (*Sepher Jetzira*, II.ii)

Three: Water out of Spirit . . .

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "The *water* again, represented by the number *three* proceeded from the air [spirit] . . . 'In it He engraved darkness and emptiness, slime and dung.' " — p. 67 (*Sepher Jetzira*, I.ix)

Four: Fire out of water. He designed . . . the throne of glory, and the wheels, and the seraphim . . .

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "Whilst the *ether* or *fire*, represented by the number *four*, emanated from the water . . . 'In it He engraved the throne of His glory, the Ophanim [wheels], the Seraphim, the sacred animals, and the ministering angels, and from these three he formed his habitation . . .' " — p. 67 (*Sepher Jetzira*, I, ix)

as it is said, He makes his angels spirits and his servants fiery flames!

P/Q: *The Interlinear Bible*, 1906: "O LORD my God . . . Who maketh his angels spirits, His ministers a flaming fire . . ." — p. 786 (*Psalms*, 104:1, 4)

SEE: Christian Ginsburg, *The Kabbalah*, 1865: ". . . as it is written — 'He maketh the wind his messengers, flaming fire his servants.' " — p. 67 (*Sepher Jetzira*, I.ix)

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As beautifully expressed by P. Christian . . . the word . . . as well as the name of, every individual . . .

P/Q: P. Christian, *Histoire de la Magie*, 1870: "La plus haute antiquité savante croyait à cette alliance mystérieuse du *nom* et de l'*être* qui s'en revêt comme d'un talisman divin ou infernal, pour éclairer son passage sur la terre ou pour l'incendier [The oldest sages of antiquity believed in this mysterious alliance between a name and the person who clothes himself with this name as with a divine or infernal talisman,

to lighten his passage on the earth, or to set fire to it].” — p. 176

“When our Soul . . . creates or evokes a thought . . .”

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: “Quand l’âme évoque une pensée, le signe de cette pensée s’écrit de lui-même dans la lumière [When the soul evokes a thought, the sign of that thought inscribes itself automatically in the Astral Light].” — p. 205

“The sign expresses the thing: the thing is the . . . virtue of the sign.”

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: “Le signe exprime la chose. La chose est la vertu du signe [The sign expresses the thing. The thing is the virtue of the sign].” — p. 205

“To pronounce a word is to evoke a thought, and make it present”

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: “Dire un mot c’est évoquer une pensée et la rendre présente [To say a word is to evoke a thought and make it present].” — p. 205

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“Yes, names (and words) are either BENEFICENT or MALEFICENT . . . venomous or health-giving”

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: “Les paroles sont donc par elles-mêmes bonnes ou mauvaises, vénéneuses ou salutaires [Thus words are of themselves good or bad, poisonous or healthful] . . .” — p. 206

the One . . . proceeding from . . . Satarupa “of the hundred forms”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Then Brahmā created, himself, the Manu Swāyambhuva . . . and the female portion of himself he constituted Śatarūpā . . . {Śatarūpa . . . from Śata, ‘a hundred’, and . . . ‘form’}.” — 1:104-6, 107 fn. (i.7)

In the *Anugîtâ* a conversation . . . on the origin of Speech and its occult properties

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Both speech and mind went to the self of all beings and spoke (to him thus), ‘Say which of us is superior . . .’ Thereupon the lord positively said to speech, ‘Mind (is superior). . . . there are two minds, immovable and also movable. The immovable, verily, is with me; the movable is your dominion.’ . . .” “Hence the mind is distinguished by reason of its being immovable, and the goddess [Speech] distinguised by reason of her being movable.” — pp. 263-4, 266 (*Anugītā*, vi)

The Brâhmana tells her that the Apâna . . . becoming lord . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “The Brāhmaṇa said: The Apāna becoming lord changes it into the state of the Apāna in consequence. That is called the movement of the mind, and hence the mind is in need (of it).” — p. 263 (*Anugītā*, vi)

— Footnotes

***Anugîtâ* forms part of the Asamedha Parvan . . .**

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “. . . the Anugītā is one of the numerous episodes of the Mahābhārata. . . . It forms part of the Aśvamedha Parvan . . . it affords an interesting glimpse of sundry old passages of the Upanishad literature . . . it professes to be a sort of continuation, or rather recapitulation, of the Bhagavadgītā.” — p.197 (“Introduction to Anugītā”)

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a dialogue between Speech and Mind. “Both went to the Self of Being . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “But since you ask me a question regarding speech and mind, I will relate to you a dialogue between themselves. Both speech and mind went to the self of all beings and spoke (to him thus), ‘Say which of us is superior; destroy our

doubts, O lord!' Thereupon the lord positively said to speech, 'Mind (is superior).' But speech thereupon said to him, 'I, verily, yield (you) your desires.' " — p. 263 (*Anugītā*, vi)

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"Thereupon, again, the Self told her that there are two minds . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Know, that (in) my (view), there are two minds, immovable and also movable. The immovable, verily, is with me; the movable is in your dominion. Whatever mantra, or letter, or tone goes to your dominion, that indeed is the movable mind. To that you are superior. But inasmuch, O beautiful one! as you came personally to speak to me (in the way you did), therefore, O Sarasvatī! you shall never speak after (hard) exhalations." — p. 264 (*Anugītā*, vi)

"The goddess Speech . . . verily, dwelt always between the Prâna and the Apâna . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The goddess speech, verily, dwelt always between the Prāṇa and Apāna. But, O noble one! going with the Apāna wind, though impelled, (in consequence of) being without the Prāṇa, she ran up to Prajāpati, saying, 'Be pleased, O venerable sir!' Then the Prāṇa appeared again nourishing speech. And therefore speech never speaks after (hard) exhalation. It is always noisy or noiseless. Of those two, the noiseless is superior to the noisy (speech)." — pp. 264-5 (*Anugītā*, vi)

"The (speech) which is produced in the body . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The (speech) which is produced in the body by means of the Prāṇa, and which then goes into the Apāna, and then becoming assimilated with the Udāna leaves the body . . . then (finally) dwells in the Samāna. So speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the goddess distinguished by reason of her being movable." — pp. 265-6 (*Anugītā*, vi)

This chapter of the *Anugîtâ* explains . . . regulation of the breath in Yoga practices

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Arjuna Miśra says, the last chapter explained Prāṇāyāma . . . the restraint of the life-winds . . . according to the Yoga philosophy." — p. 266 fn. (*Anugītā*, vii)

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Pratyâhâra (the restraint and regulation of the senses . . .), Prânâyâma . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Prāṇāyāma is the restraint of the life-winds, Pratyāhāra that of the senses, according to the Yoga philosophy." — p. 266 fn. (*Anugītā*, vii)

The Brâhmana speaks in it "of the institution of the seven sacrificial Priests . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The Brāhmaṇa said: On this, too, O beautiful one! they relate this ancient story, (which shows) of what description is the institution of the seven sacrificial priests. The nose, and the eye, and the tongue, and the skin, and the ear as the fifth, mind and understanding, these are the seven sacrificial priests separately stationed. Dwelling in a minute space, they do not perceive each other." — pp. 266-7 (*Anugītā*, vii)

For mind says: "The nose smells not without me . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The mind said: The nose smells not without me, the tongue does not perceive taste, the eye does not take in colour, the skin does not become aware of any (object of) touch. . . . I am the eternal chief among the elements. Without me, the senses never shine, like an empty dwelling, or like fire the flames of which are extinct. Without me,

all beings, like fuel half-dried and half moist, fail to apprehend qualities or objects, even with the senses exerting themselves." — p. 268 (*Anugītā*, vii)

"You are all greatest and not greatest" . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: " 'You are all greatest, and not greatest {'Not greatest because none of them is independent of the other. 'Greatest' Arjuna Miśra renders by 'superior to objects'}. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is one unmoving (life-wind). . . . My own self is one only, (but) accumulated in numerous (forms)." — pp. 273-4 & fn. (*Anugītā*, viii)

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there is no rest or cessation of motion in Nature . . . the "Conservation of matter"

SEE: Ludwig Büchner, *Force and Matter*, 1884: "It follows hence with absolute certainty that motion is as eternal and uncreatable, or as beginningless, endless and originless as force and matter. Conservation of force, conservation of matter, ceaseless change of motion . . ." — p. 80

— Footnotes

"It is to be regretted that the advocates of this (nebular) theory . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Rev. W. B. Slaughter says: 'It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it [the origin of rotary motion]. No one condescends to give us the rationale of it. How does the process of cooling and contracting the mass impart to it a rotary motion?' " — p. 94 fn.

SEE: Rev. W. B. Slaughter, *The Modern Genesis*, 1876, p. 48

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the "Holy Aged" (Sephira and Adam Kadmon)

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "At first *the En Soph*, or *the Aged of the Aged* . . . or *the Holy Aged* . . . sent forth from his infinite light one spiritual substance or intelligence. This first *Sephira* . . . is called — I, *the Crown* . . . II, *the Aged* . . . III, *the Primordial Point* . . . IV, *the White Head* . . . V, *the Long Face*, *Macroprosopon* . . . because the whole ten *Sephiroth* represent the Primordial or the Heavenly Man [Adam Kadmon] . . ." — pp. 7-8

Brahmâ, the Creator, called also *Sanat*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMĀ . . . the supreme spirit manifested as the active creator of the universe." "Brahmā is also called . . . Sanat, 'the ancient' . . ." — pp. 56, 59

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the Kabalistic "Archetypal World," from whence proceed . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world . . . and this world gave birth to three other worlds . . . the world of creation . . . world of formation . . . world of matter . . ." — pp. 29-30 (Introduction)

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Aditi . . . "the visible infinite, visible by the naked eye . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ADITI. 'Free, unbounded.' . . . or, according to M. Müller, 'the visible infinite, visible by the naked eye; the endless expanse beyond the

earth, beyond the clouds, beyond the sky.' In the Ṛig-veda . . . Aditi is called Deva-mātṛi, 'mother of the gods' . . ." — p. 3

"Eight Sons were born from the body of Aditi . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, Mārttāṇda (the sun).' These seven were the Ādityas." — p. 3

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"*Eight houses were built by the Mother . . .*"

SEE: George Rawlinson, *Religions of the Ancient World*, 1883: "[Anu] constructed dwellings for the great gods. . . . made dwellings for the planets, for their rising and their setting. . . . placed along with them the dwellings of Bel and Hea . . . Moreover, in the center he placed luminaries. . . . (Anu) set the sun in his place in the horizon of heaven." — pp. 67-8

the "rejected Son" being our Sun

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: ". . . Aditi had eight sons, of whom she only presented seven to the gods, casting out Mārttāṇḍa, the eighth, though she is said to have afterwards brought him forward. . . . Sūrya is, in a few places, spoken of as an Āditya . . . identified with Agni, he is said . . . to have been placed by the gods in the sky." — 5:54

***Surya* . . . is called *Loka-Chakshuh*, "the Eye of the World"**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "SŪRYA. The sun or its deity." "He is Savitṛi, 'the nourisher;' Vivaswat, 'the brilliant' . . . Loka-chakshuh, 'eye of the world' . . ." — pp. 310, 311

— Footnotes

"Occult Sciences having discovered . . . that the number of the planets must be seven . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Mais les sciences occultes et les calculs ayant révélé que les planètes devaient exister au nombre de *sept*, les anciens ont été entraînés à faire entrer le *soleil* dans le clavier des harmonies célestes, et à lui faire occuper la place vacante. Alors, toutes les fois qu'ils observaient une influence qui ne dépendait d'aucune des six planètes connues, ils l'atrribuaient au soleil [But the occult sciences and calculations having revealed that the number of the planets must be seven, the ancients were led to introduce the *Sun* into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that did not pertain to any of the known planets, they attributed it to the Sun] . . ." — p. 447 fn.

"The error only seems important . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Cette erreur paraît importante, pourtant elle est insignifiante dans la pratique des résultats, si dans les tables des anciens astrologues, on met *Uranus* à la place du *Soleil* . . . un astre central, pivotant et relativement immobile, qui règle le temps et la mesure, et qui ne devait pas être détourné de ses véritables fonctions [This error only seems important, but is insignificant in practical results, if in the tables of the ancient astrologers *Uranus* was put in the place of the Sun . . . a central star, rotating and relatively motionless, regulating time and measure, and which cannot be diverted from its true functions]." — p. 447 fn.

"The Sun-Day ought to be Uranus-day (Urani dies, Urandi)"

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . le jour du soleil (*dimanche*) devrait être le jour d'Uranus (*Urani dies*, *Urandi*) [the sun-day ought to be Uranus-day] . . ." — p. 447 fn.

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The Vedas . . . teach . . . "that the fire verily is all the deities"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Nārada said: '. . . It is the teaching of the Veda, that the fire verily is all the deities . . .' " — pp. 275-6 (*Anugītā*, ix)

(Aitareya-Brâhmana of Haug also . . .)

P/Q: *Aitareya Brahmanam*, tr. Martin Haug, 1863: "*Agni*, among the gods, has the lowest, *Vishṇu* the highest place; between them stand all the other deities {*Agni* was the first of the deities assembled, (and) *Vishṇu* the last}. . . . For Agni is all the deities . . ." — 2:1, 3 & fn. (i.1)

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systems "are gradually changing by atmospheric additions . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "W. R. Grove . . . In his essay on the *Correlation of the Physical Forces*, published in 1843, he suggested that 'worlds or systems' 'are gradually changing by atmospheric additions or subtractions, or by accretions or diminutions arising from nebulous substance, *or from meteoric bodies*' (p. 81)." — pp. 52-3

"the Sun may condense gaseous matter as it travels in Space . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Professor W. R. Grove . . . suggested that this diffused matter my become a source of solar heat, 'inasmuch as the sun may condense matter as it travels in space and so heat may be produced.' {Address as President of the British Association, 1866}." — pp. 52-3 & fn.

Mr. W. Mattieu Williams suggested that the diffused matter or Ether . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Similar views . . . were put forth in 1870, by Mr. W. Mattieu Williams . . . He suggested that this diffused matter or ether which is the recipient of the heat radiations of the universe, is thereby drawn into the depths of the solar mass. Expelling thence the previously condensed and thermally exhausted ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarefied and cooled state, and to absorb a fresh supply of heat which he supposes to be in this way taken up by the ether, and again concentrated and redistributed by the suns of the universe." — pp. 55-6

— Footnotes

Very similar ideas in Mr. W. Mattieu Williams' "*The Fuel of the Sun*"

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Mr. W. Mattieu Williams {*The Fuel of the Sun*} . . . conceived, as Grove had done in 1866, that the sun's heat is maintained by his condensation of attenuated matter everywhere encountered in his motion through interstellary space." — pp. 55-6 & fn.

in Dr. C. William Siemen's "*On the Conservation of Solar Energy*" . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Dr. C. William Siemens in a recent memoir of extraordinary interest, *On the Conservation of Solar Energy* {*Nature*, xxv, 440-4, March 9, 1882} . . . has followed Grove in seeking through its condensation the source of solar heat . . ." — p. 57 & fn.

in Dr. P. Martin Duncan's "*Address of the President of the Geological Society*" . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Mr. Williams' suggestion was adopted by Dr. P. Martin Duncan {In an address as President of the Geological Society, London, May, 1877} who, in 1877, also without the knowledge of Grove's priority . . . conceived the sun to be

slowly attracting to itself the earth's atmospheric envelope . . ." — p. 56 & fn.

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life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . nebular history begins with the aggregaton of cold matter . . . there would naturally arrive a time when, by collision . . . heat would be developed."

"A. Continuous fire mist. The nebular mass remains homogeneous . . . *irresolvable nebulæ* . . .

B. Discontinuous fire mist . . . Nebula undergoing segregation and accumulation around local nuclei . . ." — pp. 532, 540

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"A shadow never falls upon a wall without leaving thereupon a permanent trace . . ."

P/Q: John William Draper, *History of the Conflict between Religion and Science*, 1875: "A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." — pp. 132-3

Drs. Jevons and Babbage believe . . . that "each particle of the existing matter . . ."

P/Q: W. Stanley Jevons, *The Principles of Science*, 1874: "In some passages of that most remarkable work, the Ninth Bridgewater Treatise, Mr. [Charles] Babbage has pointed out that if we had power to follow and detect the minutest effects of any disturbance, each particle of existing matter must be a register of all that has happened." — 2:454-5

The forty "Assessors" who stand in the region of *Amenti* as the accusers of the Soul before *Osiris*

SEE: George Rawlinson, *History of Ancient Egypt*, 1886: "It is usual to attach to the 'four genii of Amenti' the 'forty-two' who are known as 'the assessors.' In representations of Osiris upon the judgment-seat, the assessors usually appear, standing or sitting in two or more rows above him or behind him . . . They were thus not merely judges, but accusers and punishers of crime. Guilty souls were handed over to them by Osiris, but to be 'tortured' only, not destroyed." — 1:188

— Footnotes

These ["Scribes"] are the four "Immortals" which are mentioned in *Atharva Veda* . . .

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "In the Atharva-veda i. 31, 1, four immortals are spoken of as the guardians of the four quarters of the sky." — 5:12 (note 16)

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The Hindu *Chitra-Gupta* who reads . . . from his register, called Agra-Sandhani

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the epic poems Yama . . . is the god of departed spirits and judge of the dead. A soul when it quits its mortal form repairs to his abode in the lower regions; there the recorder, Chitra-gupta, reads out his account from the great register called Agra-sandhānī . . ." — p. 374

"Now that photography has revealed to us . . ."

P/Q: Élу Star, *Les Mystères de l'Horoscope*, 1888: "Maintenant que la photographie nous a révélé l'influence chimique du système sidéral, en fixant sur la plaque sensible de l'appareil des milliers d'étoiles et de planètes que les plus puissants télescopes actuels ne découvraient point, il nous sera plus facile de comprendre comment *notre système* solaire peut, à la naissance d'un enfant, influencer son cerveau — vierge de toute impression extérieure — d'une manière déterminée, et d'après la présence au Zénith, de telle ou telle constellation Zodiacale [Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus thousands of stars and planets that today's most powerful telescopes could not discover at all, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any outer impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation]." — pp. x-xi

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the Unconscious evolved . . . "in the hope of attaining clear self-consciousness," of becoming . . . MAN

SEE: G. S. Morris, "The Theory of Unconscious Intelligence, as Opposed to Theism," June 19, 1876: "Of the Hegelian system . . . it represents the universe as the gradual evolution of an unconscious, ideal principle . . . which attains to self-consciousness only in man . . ." — p. 261 (*Transactions of the Victoria Institute*, v. 11)

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God . . . making the wind his messenger and his "ministers a flaming fire"

P/Q: *The Interlinear Bible*, 1906: ". . . God, thou art very great . . . Who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; His ministers a flaming fire . . ." — p. 786 (*Psalms*, 104:1, 3-4)

Wallace . . . holds that the evolution of man was directed and furthered by superior Intelligences

SEE: Alfred Russel Wallace, *Contributions to the Theory of Natural Selection*, 1870: ". . . a superior intelligence has guided the development of man in a definite direction . . . to aid in the production of what we can hardly avoid considering as the ultimate aim and outcome of all organized existence — intellectual, ever-advancing, spiritual man. It therefore implies, that the great laws which govern the material universe were insufficient for his production, unless we consider . . . that the controlling action of such higher intelligences is a necessary part of those laws . . ." — pp. 359-60

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Dzyu . . . dealing with eternal truths . . . Dzyu-mi . . . deals with illusions

SEE: H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett* [1880 – 1887], comp. A. T. Barker, 1925: "The real (Dgyu) and the unreal (Dgyu-mi). Dgyu becomes Fohat when in its activity . . . Real knowledge deals with eternal verities and primal causes. The unreal only with illusory effects. Dgyu stands independent of the belief or unbelief of man. Dgyu-mi requires faith — rests on authority." — p. 376 ("Cosmological Notes" by M. & K.H.)

five Dhyanis . . . "celestial" Buddhas, of whom the human Buddhas are the manifestations . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Thus, to each human Buddha belongs a Dhyāni Buddha and a Dhyāni Bōdhisattva . . . unlimited [in] number . . . Out of this vast number the five Buddhas of the actual period of the universe are particularly worshipped." "Dhyāni Buddhas, celestial Buddhas, [are] the manifestations of the human Buddhas in the world of forms . . ." — pp. 52, 399

Esoterically, however, the Dhyani-Buddhas are seven . . .

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "A Buddha visits the earth for each of the seven races of

the great planetary period. The Buddha with whom we are occupied was the fourth of the series, and that is why he stands fourth in the list quoted by Mr. Rhys Davids . . . The fifth, or Maitreya Buddha, will come after the final disappearance of the fifth race . . . The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race." ". . . five are practically identified in exoteric, and seven in esoteric, teaching . . ." — pp. 171, 173

Amitâbha is the Dhyani-Buddha of Gautama Sakyamuni . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Amitābha, the Dhyāni Buddha, corresponding to Sākyamuni . . ." — p. 397

Amitâbha . . . incarnates on earth as He did in Tzon-kha-pa

SEE: Clements Markham, *Narratives of Tibet*, 1876: ". . . there have been two great incarnations of equal rank: the Dalai Lama at Potala . . and the Teshu Lama at Teshu Lumbo, the incarnation of the Buddhisatwa Amitabha, and also of Tsong-khapa, who was himself the incarnation of Amitabha." — p. xlvii

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"the glorious counterparts in the mystic world . . ."

P/Q: T. W. Rhys Davids, *Buddhism*, 1886: ". . . every earthly mortal Buddha has his pure and glorious counterpart in the mystic world, free from the debasing conditions of this material life: or rather that the Buddha under material conditions is only an appearance, the reflection, or emanation, or type of a Dhyāni Buddha . . . The number of Dhyāni Buddhas is accordingly, in theory, infinite, like the number of the Buddhas, but only the five are practically acknowledged." — pp. 204-5

"Buddhas of Contemplation" . . . are all Anupadaka (parentless)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "By the name of Dhyāni Buddha, 'Buddha of contemplation,' or by the term Anupadaka, 'without parents,' celestial beings are designated corresponding to the human Buddhas teaching upon earth, who are called 'Mānushi Buddhas.' " — p. 51

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Darkness generates light

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Whilst he (Brahmā) . . . was meditating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. . . . Brahmā, beholding that it was defective {'did not *as yet* possess that which is the purpose of man'}, designed another . . . Beholding this creation also imperfect, Brahmā again meditated; and a third creation appeared, abounding with the quality of goodness . . . and luminous within and without." — 1:69-72 & fn. (i.5)

Brahmâ's "Will" or desire to create

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . when Brahmā creates the world anew, they [created beings] are the progeny of his will . . ." — 1:79 (i.5)

the doctrine that Desire, *πόθος*, is the principle of creation

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "He [Sanchoniatho] supposes that the beginning of all things was . . . a breeze of thick air and a Chaos turbid and black as Erebus . . . But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connexion was called Pothos: and it was the beginning of the creation of all things." — p. 3 (*Euseb. Præp. Evan.*)

and this is the Universal Mind . . . the Demiurgos

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "No impulse, no energy, no form in the cosmos can ever come into existence without having its original conception in the field of *Chit*, which constitutes the demiurgic mind of the *Logos*." — p. 446 (*The Theosophist*, v. 8)

the One Supreme and eternal — manifesting itself as Avalôkitêshwara (or manifested Iswara)

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*. This *Logos* may be called . . . *Eswara* . . . It is called *Avalokiteswara* by the Buddhists . . . *Avalokiteswara* in one sense is the *Logos* in general . . . a center of spiritual energy which is unborn and eternal . . ." — p. 303 (*The Theosophist*, v. 8)

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the "Word made flesh"

P/Q: *The Interlinear Bible*, 1906: "And the Word was made flesh, and dwelt among us . . ." — p. 121 (*John*, 1:14)

SEE: H. P. Blavatsky, "Notes sur l'*Ésotérisme du Dogme Chrétien*," Dec. 1887: "Pour la religion ecclésiastique du Christianisme . . . qui a carnalisé le *Logos*, ou Verbe . . . notre SAT ne sera jamais ni comprehénsible, ni acceptable . . . La Divinité que nous reconnaissons . . . divinité omniprésente, de qui le seul VERBE qui puisse 'se faire chair' est l'Humanité! . . . Le Christos . . . c'est l'*Ego spirituel* [To the ecclesiatical religion of Christianity . . . which has carnalized the *Logos*, or Word . . . our SAT will never be either comprehensible or acceptable . . . The Divinity that we acknowledge . . . the omnipresent divinity, of which the only WORD that can be 'made flesh' is Humanity! . . . The Christos . . . is the *spiritual Ego*] . . ." — p. 171 (*Le Lotus*, 1887, No. 9)

— Footnotes

In 1882 . . . Col. Olcott was taken to task for asserting . . . Electricity is matter

SEE: "Is Electricity Matter or Force?" Sept. 1882: ". . . Col. H. S. Olcott . . . has asserted that electricity is matter . . . '*Electricity* cannot . . . be seen, yet it is *matter*. The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity.' " — p. 318 (*The Theosophist*, v. 3)

Maxwell . . . said, years ago, that Electricity was matter, not motion merely. . . .

SEE: Hermann von Helmholtz, "On the Modern Development of Faraday's Conception of Electricity," April 8, 1881: ". . . the mathematical interpretations of Faraday's conceptions regarding the nature of electric and magnetic force has been given by Clerk Maxwell . . ." "Now, the most startling result, perhaps, of Faraday's law is this: If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity." — pp. 157, 158 (*Chemical News*, 43:1115)

(See the Addendum to this Book.)

SEE: "The Masks of Science" (*SD* 1:506-23) and "Ancient Thought in Modern Dress" (*SD* 1:579-87).

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Vishnu is not a high god in the Rig Veda

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Section II — *Subordinate position occupied by Vishṇu in the hymns of the Rig-veda as compared with other deities*." — 4:97-114

"a manifestation of Solar Energy" . . . striding through the Seven regions of the Universe . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VISHṆU. Root, *vish*, 'to

pervade.' . . . In the Ṛig-veda Vishṇu is not in the first rank of the gods. He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps . . ." — p. 360

"the Vedic God having little in common with the Vishnu of later times"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "[Vishṇu] In the Veda he is occasionally associated with Indra. He has very little in common with the Vishṇu of later times . . ." — p. 360

The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: ". . . the place from which Vishṇu strode over the seven regions . . . Vishṇu strode over this (universe); in three places he planted his step . . ." — 4:63 (*Rig-veda*, i.22, 16)

explained by commentators as meaning "fire, lightning and the Sun"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "These three steps are explained by commentators as denoting the three manifestations of light — fire, lightning, and the sun . . ." — p. 360

the "three steps" . . . are explained by Aurnavâbha . . .

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "The second writer, Aurṇavābha . . . interprets Vishṇu's three strides as the rising, culmination, and the setting of the sun." — 4:97

the Elohim (Elhim) were called Echod, "one" . . .

SEE: J. Ralston Skinner, "Hebrew Metrology," July, 1885: ". . . from the first [Mosaic tradition], we have the great God-word *Elohim*. . . . 'His name is *Echod*,' or *One*. . . . the distinction between the names Elohim and Jehovah, in this, viz: that the first is a generalizing term, serving as a constant as entering into all created works and forms whatever, while the name Jehovah is a particular or discrete manifestation . . ." — p. 327 (*Masonic Review*, 63:6)

Then came the change, "Jehovah is Elohim" . . . "How is Jehovah Elohim?" . . .

SEE: J. Ralston Skinner, "The Cabbalah — VI," June, 1886: "In extracts from Sohar, the Rev. Dr. Cassel . . . says: 'Jehovah is Elohim (Alhim).' . . . 'Es sind drie Stufen, deren jede für sich allein in Gott besteht, obgleich alle zusammen nur eine engverbundene, unzertrennbare Einheit bilden.' That is — by *three* steps God, (Alhim) and Jehovah became the same, and though separated, each and together they are of the same One." — pp. 266-7 (*Masonic Review*, 65:5)

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The Zeroana Akerne is also the "Boundless Circle of the Unknown Time" . . .

SEE: E. C. Ravenshaw, "On the Winged Bulls, Lions, and Other Symbolical Figures from Nineveh," 1856: ". . . 'Time without bounds,' — 'Zarua Akerene,' described in the Zend-avesta, as 'the ever-soaring bird' . . . the winged circle came to be considered the symbol of Ormazd, the active creator . . . and sometimes, perhaps, as the symbol of the sun . . ." — pp. 115-16 (*Journal of the Royal Asiatic Society*, v. 16)

— Footnotes

the ratio 20612 / 6561 . . . gives the Great Pyramid measures

SEE: J. Ralson Skinner, *The Source of Measures*, 1875: "The relation of 6561 : 20612 is both in the pyramid structure and in the Bible . . ." — p. 6

". . . the great pyramid of Egypt was built to perpetuate a series of measures, astronomical and otherwise, and to contain a mathematical and geometrical system of calculation . . ." — p. 74

the triangle being a symbol of deity everywhere

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The equilateral triangle was adopted by all ancient nations as a symbol of Deity, and was regarded as the most perfect of figures." — 2:743

(See . . . "*Pythagorean Triangle*," Oliver)

SEE: Rev. G. Oliver, *The Pythagorean Triangle*, 1875: "The Pythagoreans maintained the principle of three worlds . . . the inferior, the superior, and the supreme. The inferior contains bodies and magnitudes, as the guardians of things generated and consequently corruptible. Next above is the superior world, intended for superior powers, called by Pythagoras in his Golden Verses, the immortal gods, produced by the divine Mind. The third world, called supreme, is the abode of the One Great Deity, who existed from eternity . . ." — pp. 79-80

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"a curve of such a nature . . ."

P/Q: J. Ralston Skinner, *A Criticism on the Legendre Mode of the Rectification of The Curve of the Circle*, 1881: "*The curve of a circle is of such a nature, that as to any, even the least part thereof, if such part be protracted either way, it will finally re-enter on itself and form the entire circumference of the circle*." — p. 13

as shown by the Kabalists . . . *otz* — "the Tree of the Garden of Eden"

SEE: J. Ralson Skinner, *The Source of Measures*, 1875: "The Hebrew values for 7 and 9 are characteristic of the letters ע and צ. Put them together, and there results עצ, or *ots*, or the word for the *tree* in the garden." — p. 200

". . . the Garden was the scene of the creation of and first recognition by the sexes of their difference of organism." — p. 294

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one account enumerates Seven worlds, exclusive of the nether worlds . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In general the tri-loka or three worlds are heaven, earth and hell. Another classification enumerates seven, exclusive of the infernal regions, also seven in number . . ." — p. 179

— Footnotes

'My mouth speaks . . . I know not thy numbers'

P/Q: *The Interlinear Bible*, 1906: "My mouth shall tell of thy righteousness . . . I know not the numbers *thereof*." — p. 760 (*Psalms*, 71:15)

the Hyksos, their (alleged) ancestors, as Josephus shows . . .

SEE: Flavius Josephus, *Works*, tr. William Whiston, 1835: "Now this Manetho, in the second book of his Egyptian history, writes . . . 'there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force . . . This whole nation was styled Hycsos, that is, Shepherd-kings; for the first syllable, Hyc . . . denotes a king, as is Sos, a shepherd . . . These people, . . . and their descendents . . . kept possession of Egypt five hundred and eleven years.' " — p. 583 (*Against Apion*, i.14)

History knows nothing of the question . . . (See *Isis Unveiled*, vol. II. . . .)

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They

may as well be the exiled Tchandalas, or Pariahs, of old India, the 'bricklayers' mentioned by Vina-Svati, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyk-sos of Josephus, or descendents of Pali shepherds, or a mixture of all these." — 2:438-9

"Khamism . . . unity of the Aryan and Semitic races"

SEE: Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1848-67: "Khamism [the ancient Egyptian language] is the historical proof of the original unity of those two great languages of the world which took at a later period the form of Semitic and Arian . . . The peculiarity of the men of Western Asia or the Semites, which appears already in Egyptian, is here remarkable." — 4:142

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"Another enumeration calls the Seven worlds . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the sons of Brahmā in the sixth division, and stating the fifth, or Jana-loka, to be that where animals destroyed in the general conflagration are born again." — p. 179

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"Deity becomes a WHIRLDWIND." They are also called Rotæ

SEE: *The Hexaglot Bible*, 1901: ". . . a whirlwind came out of the north, a great cloud, and a fire infolding itself . . . out of the midst thereof *came* the likeness of four living creatures . . ." ". . . et aspectus earum et opera, quasi sit rota in medio rotæ." ". . . and their appearance and their work *was* as it were a wheel in the middle of a wheel." — pp. 341, 342, 343 (*Ezekiel*, 1: 4, 5 [KJV], 16 [Vulgate], 16 [KJV])

the moving wheels of the celestial orbs participating in the world's creation

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le *Zohar* nous montre les *ophanim*, ou *roues* mouvantes des orbes célestes, participant à la *création* de l'univers [the *Zohar* shows us the *Ophanim*, or moving *wheels* of the celestial orbs, participating in the *creation* of the universe]." — 2:339

in the Kabala, they are represented by the Ophanim . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The name of the second Sephira is CHKMH, *Chokmah*, Wisdom . . . represented . . . among the angelic hosts by AVPNIM, *Auphanim*, the Wheels (Ezek. i)." — p. 24 (Introduction)

Hicetas, Heraclides, Ecphantus . . . taught the rotation of the earth

SEE: Alexander Winchell, *World-Life*, 1883: "The part which the several cosmogonic systems and conceptions contributed to the modern theory . . . *Rotation of the Earth*. Hicetas, Ecphantus, Heraclides . . ." — 619

Aryabhata . . . Aristarchus, Seleucus, and Archimedes calculated its revolution

SEE: Alexander Winchell, *World-Life*, 1883: " *Revolution of the Earth*. Aristarchus, Seleucus, Archimedes, Aryabatta [of India], Copernicus." — p. 619

the theory of the Elemental Vortices . . . by Sir W. Thomson

SEE: Sir William Thomson, "On Vortex Atoms," March 6, 1867: "After noticing Helmholtz's admirable discovery of the law of vortex motion in a perfect liquid . . . the author said that this discovery inevitably suggests the idea that Helmholtz's rings are the only true atoms. . . . to explain the properties of matter, on the hypothesis that all bodies are composed of vortex atoms in a perfect homogeneous liquid." — p. 197 (*Proceedings of the Philosophical Society of Glasgow*, v. 6)

— Footnotes

"The doctrine of the rotation of the earth about an axis . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The doctrine of the rotation of the earth about an axis was taught by the Pythagorean Hicetas, probably as early as 500 B.C. It was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C., to be suppositions accordant with facts of observation. The heliocentric theory was taught about 150 B.C., by Seleucus of Seleucia on the Tigris." — p. 551

"It is said also that Archimedes, in a work entitled Psammites . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "It is said also that Archimedes, in a work entitled *Psammites*, inculcated the heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the earth's shadow on the moon in eclipses {*De Coelo*, ii.14}. The same idea was defended by Pliny {*Natural History*, ii.65}. These views seem to have been lost from knowledge for more than a thousand years." — pp. 551-2 & fns. ("Pre-Kantian Speculations")

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"Double Triangle" . . . Spirit and Matter . . . a sign of Vishnu . . .

SEE: Krishnashankar Lalshankar, "The Six-Pointed and Five-Pointed Stars," Nov. 1881: ". . . the 'double triangle' which is known to the Western nations as 'Solomon's Seal', and in India . . . as the 'sign of Vishnu' . . . represents symbolically the *macrocosm* . . . of the dual trinity of *spirit*, *matter* and *space*, and the *creative*, *preservative*, and *destructive* energies as understood by the Aryans." — p. 30 (*The Theosophist*, v. 3)

— Footnotes

"The first Cause is the Infinite or Unlimited. This gives existence . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The first cause is the infinite or unlimited. This gives existence to the first finite or limited. That which produces a limit is analogous to motion. The limit produced is a point, the essence of which is motion; but being without parts, this essence is not actual motion but only a conatus [vital impulse] to it. From this first proceed extension, space, figure and succession or time. As in geometry a point generates a line, a line a surface, and a surface a solid, so here the conatus of a point tends towards lines, surfaces and solids. In other words, the universe is contained *in ovo* in the first natural point. The motion toward which the conatus tends is circular, since the circle is the most perfect of all figures . . . 'The most perfect figure of the motion above described must be the perpetually circular; that is to say, it must proceed from the centre to the periphery and from the periphery to the centre.' " — p. 567 (Swedenborg, *Principia Rerum Naturalium*)

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"Spiral lines" . . . an evolution which takes place gradually

SEE: ADDENDA, §V, "Organic Evolution and Creative Centres": "Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws." ". . . the ethereal forms of the first Men are first projected on seven zones by seven Dhyan-Chohanic *centers* of Force . . . they work in cycles and on a strictly geometrical and mathematical scale of progression . . . an eternal spiral progress into matter with a proportionate *obscuration* of spirit . . ." — *SD* 2:731-2

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". . . boundless and infinite expansion" . . . the name of Brahmâ

SEE: Monier Williams, *Indian Wisdom*, 1875: "The more common name . . . is *Brahman*, neut. (nom. *Brahmā*), derived from root *bṛih*, 'to expand,' and denoting the universally expanding essence or universally diffused substance of the universe." — p. 12 fn.

— Footnotes

In the Rig Veda we find the names *Brahmanaspati* and *Brihaspati* alternating . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Ṛig-veda the names Bṛihaspati and Brahmanaspati alternate, and are equivalent to each other. . . . He is called in one place 'the father of the gods' . . ." — p. 63

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"Very familiar facts seem to stand in no need of explanation . . ."

P/Q: Alexander Bain, *Logic*, 1870: "Very familiar facts seem to stand in no need of explanation themselves, and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory medium of the explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible; whereas to the man acquainted with Physical science, the liquid state is anomalous and inexplicable. The lighting of a fire, by contact with a flame, is a great scientific difficulty; yet few people think so." — 2:125

"God is a living Fire"

SEE: *Hymnal of the Methodist Episcopal Church*, 1881:

"O Jesus, Light of all below,
Thou Fount of living fire . . ." — p. 259

the Pentecostal "Tongues of Fire"

SEE: *The Interlinear Bible*, 1906: "And when the day of Pentecost [50 days after Passover] was fully come . . . there came a sound from heaven as of a rushing mighty wind . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." — p. 156 (*Acts*, 2:1-3)

the "burning bush" of Moses

SEE: *The Interlinear Bible*, 1906: ". . . the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside . . . God called unto him out of the midst of the bush . . ." — p. 73 (*Exodus*, 3:2-4)

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("the Lord thy God is a consuming fire")

P/Q: *The Interlinear Bible*, 1906: "Take heed unto yourselves, lest ye forget the covenant . . . For the LORD thy God is a consuming fire . . ." — p. 240 (*Deuteronomy*, 4:23-4)

the "four Maharajahs"

SEE: *The Dīpavaṃsa*, tr. Hermann Oldenberg, 1879: "The four (divine) Mahārājas of the four quarters . . ." "The four (divine) Mahārājas, the glorious guardians of the world . . ." — pp. 193, 200 (xvi.13, xvii.60)

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Four spirits stand, four powers preside . . . at the four cardinal points or the four corners of the Mount in general myths of the world . . ." — 1:410

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"The glory of God comes from the way of the East"

P/Q: *The Interlinear Bible*, 1906: ". . . and behold, the glory of the God of Israel came from the way of the east . . ." — p. 1096 (*Ezekiel*, 43:2)

all the evil under the Sun comes from the North . . .

SEE: *The Interlinear Bible*, 1906: "Out of the north an evil shall break forth upon all the inhabitants of the land." — p. 946 (*Jeremiah*, 1:14)

it is precisely for that reason that "we curse the North-Wind . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Voilà pourquoi . . . nous maudissons l'aquilon et que dans le baptême nous commençons par nous tourner vers l'occident (sidéral), pour mieux renoncer à celui qui l'habite; après quoi, nous tournant vers l'orient' {St. Ambroise, *sur Amos*, ch. vi.} [It is precisely for that reason . . . that we curse the North Wind, and that in the ceremony of baptism we begin by turning towards the (sidereal) West, the better to renounce the one who inhabits it; after which we, turning to the East {St. Ambrose, *On Amos*, ch. vi.}] . . ." — 3:397 & fn.

***στοιχεῖα* . . . incorporeal principles placed at each of the four great divisions of our Cosmical world**

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Platon et Aristote ne cessent de nous le répéter, ils n'entendaient par στοιχεῖα que les *principes incorporels* préposés à chacune des *quatre grandes divisions* de notre monde cosmique [Plato and Aristotle were repeatedly telling us that στοιχεῖα was understood only as meaning the *incorporeal principles* placed at each of the *four great divisions* of our Cosmic world]." — 3:396

— Footnotes

"every visible thing in this world had an angelic virtue as an overseer . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Quoique saint Augustin . . . ait avancé quelque part qu'à chaque chose visible de ce monde était préposée une vertu angélique, il faut bien se garder d'entendre cela des *individus*, mais des *espèces entières*, dont chacune en effet a son ange particulier [Although St. Augustine . . . has said somewhere that every visible thing in this world has an angelic virtue, one has to be careful not to conceive this as individuals but as entire species, each in fact having its own particular angel]." — 3:396 (Vossius, *Theologia Gentili*, 1.VII)

— 123-4 —

For the Church there are two kinds of Sidereal beings . . . "the Rectors of Light" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il y a donc aussi deux armées, deux cités; celle des recteurs de *lumière* . . . et celle des recteurs ténébreux (rectores tenebrarum harum) . . . *cosmocrates* primitifs ou usurpateurs, que l'Église interdit [so there are also two armies, two cities; that of the rectors of light . . . and that of the rectors of darkness . . . primitive *cosmocratores* or usurpers, whom the Church forbids] . . ." — 3:396

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"every particle of the existing matter must be a register of all that has happened"

P/Q: W. Stanley Jevons, *The Principles of Science*, 1874: ". . . Babbage has pointed out that if we had power to follow and detect the minutest effects of any disturbance, each particle of existing matter must be a register of all that has happened." — 2:455

— Footnotes [124-5]

Moleschott . . . assures us that "Thought is the movement of matter"

P/Q: Louis Büchner, *Force and Matter*, 1864: "What we term mind, thought, conception, is the result

of natural, though peculiarly combined, forces . . . combined in an infinitely complicated mode . . .” “. . . inherent forces, which in themselves are nothing but various modes of material motions.” “ ‘Thought is a motion of matter.’ Moleschott.” — pp. 49, 52-3, 135

every thought . . . aspect on the astral plane (See “The Occult World” . . .)

see: A. P. Sinnett, *The Occult World*, 1883: “ ‘. . . every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental — that is to say, with one of the semi-intelligent forces of the kingdoms.’ ” — pp. 89-90 (K.H., First Letter to Hume, Nov. 1, 1880)

the Single Substance Doctrine . . . Professor Bain, ably terms “guarded Materialism”

p/q: Alexander Bain, *Mind and Body*, 1875: “Let me first classify the different views that may be held as to the ultimate component elements of a human being.

I. Two Substances. 1. *Both Material* . . . 2. *An Immaterial and a Material* . . .

II. One Substance. 1. Mind and Matter the same . . . 2. *Contrast of Mind and Matter saved*. Guarded or qualified Materialism . . .” — pp. 139-40

among its upholders such men as Lewis [Lewes]

see: George Henry Lewes, *The History of Philosophy*, 1880: “. . . the materialists have at least this important advantage, that they strive to get rid of all metaphysical entities, and seek an explanation of phenomena in the laws of phenomena.” — 2:743

such men as . . . Spencer, Ferrier, and others

see: Alexander Bain, *Mind and Body*, 1875: “. . . it has been computed (Herbert Spencer) that five times as much blood circulates in the grey or corpuscular substance as in the white or fibrous substance. In these imperfectly understood changes of the nerve-tissue, we have the embodiment of what is called the nerve-force.” “[The] popular expounder of these views is Büchner . . . This principle . . . [is] the essential and inherent activity of matter; all known force being in fact embodied in matter. . . . [These writers] ask with Priestley and Ferrier: ‘Why introduce a new entity, or rather a nonentity, until we see what these multifarious activities of matter are able to accomplish?’ ” — pp. 33, 195

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In the Egyptian temples, according to Clemens Alexandrinus, an immense curtain . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . dans les temples égyptiens comme dans ceux des Hébreux, au rapport de saint Clément d’Alexandrie, un immense rideau, supporté par cinq colonnes, séparait le tabernacle, dans lequel les prêtres seuls avaient le droit d’entrer, des autres parties de l’édifice [according to Clement of Alexandria, in the Egyptian temples as in those of the Hebrews, an immense curtain, supported by five columns, separated the tabernacle, in which only the priests had the right to enter, from the other parts of the building].” — 3:397-8 (Clement, *Stromata*, 1.V.6)

see: Clement of Alexandria, *Stromata*, tr. William Wilson, 1869: “The covering, then, the barrier of popular unbelief, was stretched in front of the five pillars, keeping back those in the surrounding space. . . . For great is the crowd that keep to the things of sense, as if they were the only things in existence. . . . But the knowledge of God is a thing inaccessible to the ears and like organs of this kind of people.” — pp. 240-1 (*Strom*. V.6, *Writings of Clement*, v. 2)

symbolizing our five senses . . . while the four colours . . . the four terrestrial elements

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Ce rideau représentait, par la distinction de ses quatre couleurs, les quatre éléments *principaux*, πρωτων, et signifiait la connaissance de Dieu que les cinq sens de l’homme peuvent lui procurer par l’entremise des quatre éléments [This curtain represented by the distinction of its four colors the principal elements, πρωτων, and meant knowledge of God which the

five senses of man can procure for him through the agency of the four elements] . . .” — 3:398 (Clement, *Stromata*, 1.V.6)

the square tabernacle raised by Moses . . . “Thou shalt make an hanging . . .”

P/Q: *The Interlinear Bible*, 1906: “. . . thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work . . . And thou shalt make the boards for the tabernacle, twenty boards on the south side . . . on the north side there shall be twenty boards . . . westward shalt thou make six boards . . . And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet . . . And thou shalt make for the hanging five pillars of shittim wood . . .” “And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.” — pp. 106-7 (*Exodus*, 26:1, 18, 20, 22, 36-7; 27:4)

— Footnotes

[In Monism] thought, they say, is . . . only “the subjective side of nervous motion”

SEE: Herbert Spencer, *The Principles of Psychology*, 1883: “Though accumulated observations and experiments have led us by a very indirect series of inferences to the belief that mind and nervous action are the subjective and objective faces of the same thing, we remain utterly incapable of seeing, and even of imagining, how the two are related.” — 1:140 (vii.56)

“Natura Elementorum obtinet . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “*Strom*., 1. V., §6. ‘Natura elementorum obtinet revelationem Dei’ [The nature of the elements contained the revelation of God].” — 3:398 fn.

Consult the Zends . . . as compared by Layard . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Voir, sur la même théorie, ‘les Zends,’ t. II., p. 228, et Plutarque, *de Isid*., rapprochés par M. Layard [Lajard], *Acad. des inscr*., 1854, t. XV [See, on the same theory, ‘the Zends,’ 2:228, and Plutarch, *De Iside*, as compared by Lajard, *Academie des Inscriptions*, 1854, v. 15].” — 3:398 fn.

— 125-6 —

Tabernacle pillars are the same as those raised at Tyre to the four elements . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ . . . ce que représentent les quatre faces des pyramides, des obélisques, des colonnes que Josèphe nous dit avoir été élevées dans le temple de Tyr aux *quatre* éléments, et placées sur des piédestaux dont les quatre angles regardaient les *quatre* points cardinaux [that represents the four sides of the pyramids, obelisks, of the columns which according to Josephus, have been erected to the four elements in the temple of Tyre, and have been placed on pedestals, the four corners of which faced the four cardinal points].” — 3:397

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“the angles of the pedestals had equally the four figures of the Zodiac”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Josèphe ajoute que ‘ces angles de piédestaux portaient également les quatre figures du Zodiaque, qui représentent la même orientation’ [Josephus adds that ‘these corners of the pedestals also supported the four figures of the zodiac, which represent the same orientation’].” — 3:397 (Josephus, *Antiquities*, 1.viii.22)

SEE: Flavius Josephus, *Works*, tr. William Whiston, 1835: “There stood round about it twelve oxen, that looked to the four winds of heaven, three to each wind . . . there were four small quadrangular pillars that stood one at each corner . . . upon which was engraven, in one place a lion, and in another place a bull and an eagle.” — p. 167 (*Antiquities of the Jews*, Bk 8, ch. 3, §§ 4-6)

Layard . . . finds the four cardinal points . . . in the religion of every country

SEE: Felix Lajard, *Recherches sur le Culte du Cyprès Pyramidal chez les peuples civilisés de l'Antiquité* [*Researches on the Worship of the Pyramidal Cypress among the Civilized Peoples of Antiquity*], 1847 — pp. 34-104 (*Annales de l'Institut Archéologique*, v. 4, new series, Report XIX)

"the Devas who preside each over one of the four continents . . ."

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "The four *Maharajas*, or 'Great kings' of the Devas, preside each over one of the four continents into which the Hindoos divide the world. Visitors in Chinese temples will have noticed two warlike images on each side, just within the entering door. . . . Each leads an army of spiritual beings to protect mankind and Buddhism." — p. 216

four living creatures "who have the likeness of a man" . . .

P/Q: *The Interlinear Bible*, 1906: ". . . a whirlwind came out of the north, a great cloud, and a fire infolding itself . . . Also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man. And every one had four faces, and every one had four wings." — p. 1035 (*Ezekiel*, 1:4-6)

describing Mount Meru as: "the exalted mass of glory . . ."

P/Q: "Story of the Churning of the Ocean" [*Mahābhārata*, 1.15], tr. Charles Wilkins, Oct. 1817: "There is a fair and stately mountain and its name is Meru, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold and is the respected haunt of Devas and Gandharvas. It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents." — 4:346 (*Asiatic Journal*, v. 4)

"The word signifies in Hebrew, fullness of knowledge . . ."

P/Q: Alexander Cruden, *Complete Concordance to the Holy Scriptures*, 1830: "CHERUB. *This word in the* Hebrew *signifies* fulness of knowledge; *and angels are so called from their exquisite knowledge, and were therefore used for the punishment of man, who sinned by affecting divine knowledge*, Gen. 3. 24." — p. 72

the Cherub placed at the gate of the garden of Eden after the "Fall" . . .

SEE: *The Interlinear Bible*, 1906: ". . . therefore the LORD God sent him [Adam] forth from the garden of Eden . . . and he placed at the east of the garden of Eden the Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." — p. 5 (*Genesis*, 3:23-24)

"I looked, and behold, a whirlwind . . ."

P/Q: *The Interlinear Bible*, 1906: "And I looked, and behold, a whirldwind came out of the north, a great cloud, and a fire infolding itself . . . Also out of the midst thereof came the likeness of four living creatures. . . . they had the likeness of a man. And every one had four faces, and every one had four wings. . . . the face of a man and the face of a lion . . . the face of an ox . . . the face of an eagle." — p. 1035 (*Ezekiel*, 1:4-6, 10)

Compare the "*Ophite Spirits*"

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Among the seven ophite spirits, the first, the lion, corresponded with Michael; the second, the bull, with Uriel; the third, the dragon, with Raphael; the fourth, the eagle, with Gabriel . . ." — 1:118

"Now as I beheld the living creatures . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . their appearance was like burning coals of fire . . . Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

. . . and their appearance and their work was as it were a wheel in the middle of a wheel." — pp. 1035-6 (*Ezekiel*, 1:13, 15-16)

"for the support of the living creature was in the wheel"

P/Q: *The Interlinear Bible*, 1906: ". . . for the spirit of the living creature was in the wheels." — p. 1036 (*Ezekiel*, 1:20)

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the guardian deities . . . *Loka-Pâlas*, "Supporters or guardians of the World"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "LOKA-PĀLAS. Supporters or guardians of the world. The guardian deities who preside over the eight points of the compass, *i.e.*, the four cardinal and four intermediate points of the compass . . . Each of these guardian deities has an elephant who takes part in the defence and protection of the quarter . . ." — p. 180

— Footnotes

The Jews . . . having no names for East, West, South, and North, expressed . . .

SEE: Alexander Cruden, *Complete Concordance to the Holy Scriptures*, 1830: "*The* Hebrews *express the east, west, north, and south, by words which signify*, before, behind, left *and* right, *according to the situation of a man, with his face turned towards the east.*" — p. 155

out of the forty-seven translators . . . of England's Bible "only three understood Hebrew . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "With respect to the latter translators — the forty-seven of King James I. of England and VI. of Scotland — be it remembered that only three understood Hebrew; and of these two died before the psalms were translated . . ." — 2:511

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Achath, feminine, "One," and Achod, "One" . . . masculine

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The word Elohim is a plural formed from the feminine singular ALH, *Eloh*, by adding IM to the word. . . . it gives to the word Elohim the sense of a female potency united to a masculine idea . . . Now, this Mother is Elohim. . . . *Achath* (*feminine*, not *Achad*, *masculine*) *Ruach Elohim Chiim*: One is *She* the Spirit of the Elohim of Life." — pp. 21-2 (Introduction)

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Elohim is a plural noun . . . with the plural word *Chiim* [*Chayim*]

SEE: *The Targums*, tr. [& glossary] J. W. Etheridge, 1865: "The name ELOHIM is the plural form of *El* or *Eloha* . . . Elohim is used not only with plural pronouns . . . but with plural adjectives (*Elohim* . . . *chayim*, 'living Gods' . . .)." — pp. 3-4 (Glossary)

— Footnotes

"Achath-Ruach-Elohim-Chiim" denotes the Elohim as androgynous . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . we are usually told that the Holy Spirit is masculine. But the word RVCH, *Ruach*, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: '. . . *Achath* (*feminine* . . .) *Ruach Elohim Chiim*: One is *She* the Spirit of the Elohim of Life.' " — p. 22 (Introduction)

"Mulaprakriti . . . acts as the one energy through the Logos . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "*Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it . . . *Parabrahmam*,

after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*." — p. 304 (*The Theosophist*, v. 8)

"Now Parabrahmam, is the one essence . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*. . . . It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteswara* by the Buddhists . . ." — p. 303 (*The Theosophist*, v. 8)

"In almost every doctrine, they have formulated the existence of a centre . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity." — p. 303 (*The Theosophist*, v. 8)

Parabraham . . . It is not Ego nor is it Non-ego . . .

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "[*Parabrahmam*] is not even *atma*. . . . It is not ego, it is not non-ego, nor is it consciousness . . ." — p. 302 (*The Theosophist*, v. 8)

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the Devaloka worlds and firmaments

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "These heavens are peopled by Devas. . . . To become an inhabitant of these worlds is regarded as a reward for good actions, for those who have lived previously in lower states of existence." — p. 225

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Muktas or Jivatmas (Monads) who have attained Moksha . . . "may incarnate on Earth"

P/Q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "*Muktas* (Jivatmas who have attained *Moksha*) are never again subject to the qualities of matter or to Karma. But if they choose, for the sake of doing good to the world, they may incarnate on earth." — §150

"The Jiva (Soul) goes with Sukshma Sarira . . ."

P/Q: N. Bhashyacharya, *A Catechism of the Visishtadwaita Philosophy*, 1887: ". . . the Jiva goes with sukshmasarira from the heart of the body, to the Brahmarandra in the crown of the head, traversing the Sushumna, a nerve connecting the heart with the Brahmarandra. The Jiva breaks through the Brahmarandra and goes to the region of the sun (Suryamandala) through the solar rays. Then it goes, through a dark spot in the sun, to Paramapada. . . . The Jiva is directed on its way to Paramapada by the Supreme Wisdom acquired by Yoga. The Jiva thus proceeds to Paramapada by the aid of the Athivāhikas (bearers in transit) known by the names of Archi Ahas . . . Aditya . . . Prajapatis . . . The archis, etc., here mentioned are certain pure souls and not the ordinary night, day, month, year, air, etc." — §§ 156-7

— Footnotes

Sophia Achamoth is shown lost in the waters of Chaos (matter)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the Spirit rests upon Chaos, or the *waters of creation*, which are Matter, Water, Darkness, the Abyss. . . . the imperfect [Sophia] Achamoth upon descending into Chaos, lost her way there . . . hopelessly entangled in Matter . . ." — p. 96

Christos delivering and helping her on the right Path

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . Christos was designed for the guide of all who proceed from God . . . [and] was intended to assist and lead upwards his imperfect sister." — p. 96

in the old Coptic MSS. . . . "Christos" . . . replaced by "Jesus"

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), April 15, 1890: " 'This treatise, ascribed to Valentinus . . . was discovered by Schwartze in a Coptic MS. preserved in the British Museum' {Experts say it is the oldest Coptic MS. in the Museum}." "It will greatly add to the clear understanding of the mystic narrative if the reader bears in mind that the term 'Jesus' stands for *Christos* . . ." — pp. 107 & fn., 108 [Introduction] (*Lucifer*, v. 6)

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— Footnotes

"I confess I am much disposed to assert the existence of Immaterial natures in the world . . ."

P/Q: Eduard von Hartmann, *Spiritism*, tr. & Preface by C. C. Massey, 1885: " 'I confess,' said Kant ('Träume eines Geistersehers,' &c.), 'that I am much disposed to assert the existence of immaterial natures in the world . . . the human soul stands even in this life in indissoluble association with all immaterial natures in the spirit-world . . .' " — p. xvi (Preface)

SEE: Immanuel Kant, *Dreams of a Spirit-Seer* [*Träume eines Geistersehers*], tr. E. F. Goerwitz, 1900: "I confess that I am very much inclined to assert the existence of immaterial natures in the world, and to put my soul itself into that class of beings." ". . . 'it will be proved' I don't know where or when, that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spirit-world, that, alternately, it acts upon and receives impressions from that world . . ." — pp. 52, 61

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— Footnotes

"Le Livre des Morts," by Paul Pierret; "Le Jour de 'Viens a nous' . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Le Jour de *Viens à nous*! C'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti [The day of Come-to-us! It is the day when Osiris says to the Sun: Come! I see him meeting the Sun in Amenti (the afterworld)]." — p. 61 (xvii.41-2)

"it must not be supposed that the Logos is but a single centre of energy . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others." — p. 304 (*The Theosophist*, v.8)

See also . . . the day of "Come-To-Us," *The Funerary Ritual of the Egyptians* . . .

SEE: Vicomte Emmanuel de Rougé, *Études sur le Rituel Funéraire*, 1860: "C'est Anubis qui a fixé leur place, dans ce jour de *viens à nous*! [It is Anubis (the guide of the dead) who fixed their place in this day of come-to-us]." — p. 54

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the soul of every defunct person . . . became an Osiris, was Osirified

SEE: William Palmer, *Egyptian Chronicles*, 1861: "So each ancestor in turn went . . . to the original Osiris as patriarch of the dead, and to his intermediate 'Osirified' fathers, and was himself Osirified like

them; all making one collective Osiris, waiting for that reunion and restoration which was to come . . .” — 1:3

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***Daiviprakriti*, the Light manifested through Eswara**

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “. . . firstly, *Parabrahmam*; secondly *Eswara*; thirdly, the light manifested through *Eswara*, which is called *Daiviprakriti* in the Bhagavad Gita . . .” — p. 306 (*The Theosophist*, v. 8)

the Mother and also the Daughter of the Logos

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “The reason why it is called the mother of *Christos* is this. When *Christos* manifests himself in man as his Saviour it is from the womb, as it were, of this divine light that he is born. So it is only when the *Logos* is manifested in man that he becomes the child of this light of the *Logos* — this *maya*; — but in the course of cosmic manifestation this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly be called the daughter of the *Logos*.” — p. 305 (*The Theosophist*, v. 8)

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***Kwan-Yin-Tien* . . . the “melodious heaven of Sound”**

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: “. . . the paradise called *Kwang-yin t‘ien*, ‘The heaven of brightness and sound.’ ” — p. 340

Kwan-Yin, or the “*Divine Voice*” . . .

SEE: Samuel Beal, *A Catena of Buddhist Scriptures*, 1871: “. . . Tara-Deva and Kwan-yin are to this day conjoined in the Chinese Pantheon — the one, in fact, denoting the Divinity of Speech . . . ‘Vachīshwara, *i.e.*, the Voice-Deity.’ ” — p. 385

“Speech” . . . Thus may be traced the connection with . . . the Hebrew *Bath-Kol* . . .

SEE: J. Ralston Skinner, “The Cabbalah — VI,” June, 1886: “The first (Alhim, Elohim) is like the Hebrew letters, which are the frame-work for sound or speech, but are dead without the use of the living vowels, or the Spirit, the Bath Col, or Daughter of the Voice.” — p. 259 (*Masonic Review*, 65:5)

Vâch, the goddess of Speech . . . “generated by the gods” . . . “who yields us nourishment . . .”

P/Q: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: “When Vāch (speech) . . . queen of the gods, sat down, melodious, she milked forth sustenance and waters towards the four quarters . . . The gods *generated* the divine Vāch . . . may this melodious cow Vāch . . . approach us, when we celebrate her praises.” — 3:253 (*Rigveda* viii, 89, 10)

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: “. . . ‘the divine Vāch,’ ‘queen of the gods,’ . . . ‘who yields us nourishment and sustenance.’ The Brāhmaṇas associate her with Prajāpati in the work of creation.” — p. 329

Brahmâ . . . dividing his body into two parts, male and female . . . Vâch, Viraj

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: “Having divided his own body into two, he became a male by half, by half a female: on her [Vāch] that Lord begot Virāj.” — p. 6 (i.32)

explaining the reason why Eswara (or Brahmâ) is called *Verbum* or *Logos* . . .

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “. . . I may however allude to one other point, which explains the reason why *Eswara* is called *Verbum* or *Logos*; why in fact it is called *Sabda Brahmam* [*Logos of Brahman*].” — p. 307 (*The Theosophist*, v. 8)

— Footnotes

"Evolution is commenced by the intellectual energy of the *Logos* . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now creation or evolution is commenced by the intellectual energy of the *Logos*. The universe . . . does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. . . . This light of the *Logos* is the link, so to speak, between objective matter and the subjective thought of *Eswara*. It is called in several Buddhist books *fohat*. It is the one instrument with which the *Logos* works." — p. 306 (*The Theosophist*, v. 8)

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"The explanation I am going to give you . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "The explanation I am going to give you will appear thoroughly mystical. But if mystical it has a tremendous significance when properly understood. Our old writers said that *Vach* is of four kinds. These are called *para*, *pasyanti*, *madhyama*, *vaikhari*. This statement you will find in the Rig Veda itself and in several of the *Upanishads*. *Vaikhari Vach* is what we utter." — p. 307 (*The Theosophist*, v. 8)

"Every kind of *vaikhari Vâch* . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Every kind of *vaikhari Vach* exists in its *madhyama*, further in its *pasyanti*, and ultimately in its *para* form. The reason why this *Pranava* is called *Vach* is this, that these four principles of the great cosmos correspond to these four forms of *Vach*. Now the whole manifested solar system exists in its *sukshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter, and again the whole cosmos must necessarily exist in the one source of energy from which this light emanates." — p. 307 (*The Theosophist*, v. 8)

"The whole cosmos in its objective form is *vaikhari Vâch* . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "The whole cosmos in its objective form is *vaikhari Vach*, the light of the *Logos* is the *madhyama* form, and the *Logos* itself the *pasyanti* form, and *Parabrahmam* the *para* aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the *Verbum* manifested as cosmos." — p. 307 (*The Theosophist*, v. 8)

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"The whole Kosmos must necessarily exist in the One Source . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . the whole cosmos must necessarily exist in the one source of energy from which this light emanates." — p. 307 (*The Theosophist*, v. 8)

"*Pragna*, or the capacity of perception . . ."

P/Q: T. Subba Row, "A Personal and An Impersonal God," Feb. 1883: "Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. . . . Further, *Pragna* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter." — p. 105 (*The Theosophist*, v. 4)

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what is termed the "Over-Soul" by Emerson

SEE: Ralph Waldo Emerson, *Works*, 1883: ". . . that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart . . . that overpowering

reality . . . within man is the soul of the whole . . .” — p. 59 (“The Over-Soul”)

it is made the standing reproach of the Ancients that they “supposed their Elements simple . . .”

SEE: Agrippa Nelson Bell, *Knowledge of Living Things*, 1860: “. . . what the ancients deemed to be simple and undecomposable, has long since been resolved into simpler substances, again and again simplified . . .” — p. 7

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— Footnotes

“Where are we to draw the line?” . . .

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “Where then are we to draw the line? The different groupings shade off so imperceptibly the one into the other . . . Is there no way out of this perplexity? Must we either make the elementary examinations so stiff that only some 60 or 70 candidates can pass, or must we open the examination doors so wide that the number of admissions is limited only by the number of applicants?” — p. 207 (*Chemical News*, May 25, 1888)

“Take the case of yttrium. It has its definite atomic weight . . .”

P/Q: William Crookes, “Address of the President,” March 28, 1888: “Take the case of yttrium. It has its definite atomic weight; it behaved in every respect as a simple body, an element, to which we might indeed add, but from which we cannot take away. Yet this yttrium, this supposed homogeneous whole, on being submitted to a certain method of fractionation, is resolved into portions not absolutely identical among themselves, and exhibiting a gradation of properties. Or take the case of didymium: here was a body betraying all the recognised characters of an element. It had been separated with much difficulty from other bodies which approximated closely to it in their properties, and during this crucial process it had undergone very severe treatment and very close scrutiny.” — p. 217 (*Chemical News*, June 1, 1888)

“But then came another chemist . . .”

P/Q: William Crookes, “Address of the President,” March 28, 1888: “But then came another chemist who, treating this assumed homogeneous body by a peculiar process of fractionation, resolved it into the two bodies praseodymium and neodymium, between which certain distinctions are perceptible. Further, we even now have no certainty that neodymium and praseodymium are simple bodies. On the contrary, they likewise exhibit symptoms of splitting up. Now, if one supposed element on proper treatment is thus found to comprise dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other elements, perhaps in all elements, if treated in the right way? We may even ask where the process of sorting-out is to stop? a process which of course presupposes variations between the individual molecules of each species. And in these successive separations we naturally find bodies approaching more and more closely to each other.” — p. 217 (*Chemical News*, June 1, 1888)

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the essence of Cometary matter . . . “is totally different . . .”

P/Q: “Reply to an English F.T.S.,” 1885: “The essence of cometary matter must be — and the ‘Adepts’ say *is — totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar . . .*” — pp. 241-2 (*Five Years of Theosophy*)

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— Footnotes

“that the elements are not absolutely homogeneous” . . .

P/Q: Sir William Crookes, "Elements and Meta-Elements," March 28, 1888: "We now come to the last objection pertinently put forth by Clerk-Maxwell to the hypothesis that the elements are not absolutely homogeneous. He writes: 'It is difficult to conceive of selection and elimination of intermediate varieties, for where can these eliminated molecules have gone to if, as we have reason to believe, the hydrogen, &c., of the fixed stars is composed of molecules identical in all respects with our own.' " — p. 499 (*Journal of the Chemical Society*, v. 53)

"In the first place we may call in question this absolute molecular identity . . ."

P/Q: Sir William Crookes, "Elements and Meta-Elements," March 28, 1888: "In the first place we may call in question this absolute molecular identity, since we have hitherto had no means for coming to a conclusion save the means furnished by the spectroscope, whilst it is admitted that for accurately comparing and discriminating the spectra of two bodies they should be examined under identical states of temperature, pressure, and all other physical conditions. We have certainly seen, in the spectrum of the sun, rays which we have not been able to identify." — p. 499 (*Journal of the Chemical Society*, v. 53)

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— Footnotes

A period of 311,040,000,000,000 years

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then 4.320.000 years, or a divine age, x 1000 = 4.320.000.000 years, or a day or night of Brahmā." — 1:51 fn.

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "21. [Brahmā's] extreme age is a hundred . . .{a hundred years [of Brahmā], each composed of three hundred and sixty days [360 x 4,320,000,000 yrs.] and nights [360 x 4,320,000,000 yrs.] . . . The length of Brahma's life would be . . . 311,040,000,000,000 solar years} . . ." — pp. 154-5 & note (*Journal of the American Oriental Society*, v. 6)

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sprung like Rudra from Brahmâ . . . a male and a female

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[Brahmā] was filled with wrath capable of consuming the three worlds . . . Then from his forehead, darkened with angry frowns, sprang Rudra, radiant as the noon-tide sun, fierce, and of vast bulk, and of a figure which was half male, half female." — 1:102-4 (i.7)

He has *seven sons* who are *his brothers*

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: "Rudra . . . obtained seven other names . . . These names are sometimes used for Rudra or Śiva himself, and at others for the seven manifestations of him, sometimes called his sons." — p. 270

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Substantialists who call every Force and Energy . . . an "Entity"

SEE: A. Wilford Hall, "Scientific Evidence of a Future Life, No. 2," July 1886: "If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity." — p. 1 (*Scientific Arena*, v. 1, no. 2)

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See "Gods, Monads, and Atoms," Part III.

SEE: *SD* 1:610-34.

***Vide infra*, "A Few Theosophical Misconceptions, etc."**

SEE: "A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man" (*SD* 1:152-70), and "Additional Facts and Explanations Concerning the Globes and the Monads" (*SD* 1:170-91).

Scientists . . . will dogmatise. It is "a mode of motion"

SEE: Lyell Adams, "On the Value of Empirical Generalizations," Oct. 1875: "Men still call themselves psychologists, physiologists, physicists, and so on, but the bent of them all is towards the interpretation of mind as an affection of matter, and of all affections of matter as modes of motion." — pp. 609-10 (*The New Englander*, v. 34)

Universal Motion . . . explained in the first pages of this volume

SEE: PROEM: "It is the ONE LIFE . . . the one self-existing reality . . . Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion . . ." — *SD* 1:2

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"Seven Neutral Centres"

SEE: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: ". . . Keely claims to have demonstrated the *subdivision of matter in seven distinct orders* . . ." — p. 275

"The evolution of what is called 'matter' from the different modes of vibration is through the action of the second law . . . or 'negative attraction' . . . Where the vibrations under this mode meet, and are maintained in a state of mutual affinity or equilibrium, there is established what is called a 'neutral centre' . . ." — pp. 359-60

"Fair foundations (are) laid whereon to build . . ."

P/Q: John Milton, *Poetical Works*, v. 3, 1809:

". . . Knowledge forbidden? [to Adam & Eve]
. . . Can it be sin to know?
. . . And do they only stand
By Ignorance? Is that their happy state,
The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! hence I will excite their minds
With more desire to know . . ." — p. 123 (*Paradise Lost*, iv.515, 517-23)

— Footnotes

the inventor of the famous "Motor" . . . calls the "Etheric Centres"

SEE: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "[Mr. Keely writes:] '. . . I can only answer this question properly by entering into a progressive synthesis, starting on the rotating etheric centres that were fixed by the Creator with their attractive or accumulative power.' " — p. 200

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scientific philosophy . . . defined by Kant as "the Science of the *limits* to our Knowledge"

P/Q: Immanuel Kant, *Prolegomena to Any Future Metaphysics*, tr. John P. Mahaffy, 1872: "Reason . . . cannot be fully satisfied with any empirical use of the rules of understanding, as being always conditioned . . . and various complaints have been made concerning these limits to our knowledge." — 3:122-4 (§§ 45, 46, *Kant's Critical Philosophy for English Readers*)

— Footnotes

Uranus . . . whose satellites . . . from East to West

SEE: John Ogilvie, *Imperial Dictionary*, 1883: "There is still some uncertainty as to the number of satellites belonging to Uranus. . . . [There are] four which are seen by astronomers at the present time . . . The satellites of Uranus differ from the other planets . . . (with the exception of Neptune's satellite), in the direction of their motion, which is from east to west . . ." — 4:528

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— Footnotes

Laplace . . . calculating on the theory of probabilities, offered to bet . . .

SEE: P.-S. de Laplace, *Exposition du Système du Monde*, 1827: "Leur mouvement de rotation [et] leur movement de révolution . . . ne sont point dus à des causes irrégulières. En soumettant au calcul leur probabilité on trouve qu'il y a plus de deux cent mille milliards à parier contre un, qu'ils ne sont point l'effet du hasard . . . Nous devons donc croire au moins avec la même confiance, qu'une cause primitive a dirigé les mouvemens planétaires [Their rotational movement and their orbital movement . . . are not due to irregular causes. Calculating their probability, we find the odds are more than two hundred thousand milliards to one that they are not the result of chance . . . So we have to believe at least with the same confidence that one primary cause directed the planetary motions]." — pp. 518-19

— 150-1 —

key to Cosmic physics . . . "to be turned seven times" . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery." — 2:461

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these theories . . . contradict . . . statements made by other Theosophists

SEE: A. P. Sinnett, *Esoteric Buddhism* (1885), and "Two Chelas in The Theosophical Society [Mohini Chatterji & Laura Holloway]," *Man: Fragments of Forgotten History* (1885).

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— Footnotes

See . . . the summary of the Stanzas in the Proem, page 22

SEE: PROEM: "I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them . . ." — *SD* 1:20

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the diagram appended to the Comments on Verse 7 [6] **of Stanza VI**

SEE: STANZA VI, 6: "The following comparative diagram shows the identity between the two systems, the Kabalistic and the Eastern. . . ." — *SD* 1:199-200

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Pliny, who called the Earth our kind nurse and mother . . .

SEE: Samuel Ward, *Modern System of Natural History*, v. 11, 1776: "This earth, says Pliny [*Natural History*, ii.63], like a kind mother, receives us at our birth, and sustains us when we are born. It is the only element around us that is never found an enemy to man." — p. 6

the Earth . . . the Footstool of God

SEE: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"EARTH — the Footstool of God.
Earth, thou great footstool of our God . . .
Mighty stage of mortal scenes . . .
Watts." — p. 176

For Earth is . . . the vestibule — ". . . to glorious mansions . . ."

P/Q: Joanna Baillie, *Dramatic and Poetical Works*, 1851:

"That I believe this earth on which we stand,
Is but the vestibule to glorious mansions,
Through which a moving crowd for ever press . . ." — p. 525 (*The Martyr*, III.ii)

— Footnotes

"The astronomical conclusions are theories . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . the astronomical conclusions are *theories* based on *data* so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of the formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the earth was rotating in three hours, while the utmost retardation claimed from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four." — p. 48

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Mr. Darwin's theory

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Mr. G. H. Darwin has recently shown that the actual seat of most rapid cooling in the earth is probably about 100 miles below the surface, and that this point continues to descend as cooling progresses." — p. 296

— Footnotes

For Darwin's theory to hold good . . . more incongruous speculations had to be invented

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the moon cooled nearly six times as rapidly as the earth . . . If the earth's incrustation began fourteen million years ago . . . the moon reached the present terrestrial stage eleven and two-thirds millions of years since." — p. 379

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"there is not much mystery left now . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils . . ." — p. 113

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SEPTENARY DIVISION IN DIFFERNET INDIAN SYSTEMS . . .

P/Q: T. Subba Row, "Septenary Division in Different Indian Systems," 1885: "We give below in tabular form the classifications, adopted by Buddhist and by Vedantic teachers, of the principles in man . . ." — p. 185 (*Five Years of Theosophy*)

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"From the foregoing table it will be seen . . ."

P/Q: T. Subba Row, "Septenary Division in Different Indian Systems," 1885: "From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division as it is merely the vehicle of *prāna*. It will also be seen that the fourth principle is included in the third *kosa* (sheath), as the said principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the *Vignanamayakosa* is considered to be distinct from the *Manomayakosa*, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man." — pp. 185-6 (*Five Years of Theosophy*)

"We may also here point out . . ."

P/Q: T. Subba Row, "Septenary Division in Different Indian Systems," 1885: "We may also here point out to our readers that the classification mentioned in the last column is for all practical purposes connected with Raja Yoga, the best and simplest. Though their [there] are seven principles in man, there are but three distinct Upadhis (bases), in each of which his *Atma* may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution." — p. 186 (*Five Years of Theosophy*)

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(See diagram No. 2 *infra*, "The Moon and the Earth.")

SEE: *SD* 1:172.

(see diagram No. 1)

SEE: *SD* 1:153.

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"Beginning so early as with the 2nd round . . ."

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Beginning with the second Round, already evolution proceeds on quite a different plan. . . . It is only the first Round that man becomes from a human being on Globe B. a mineral, a plant, an animal on Planet *C*. The method changes entirely from the second Round; but — I have learned prudence with you; and *will say nothing* before the time for saying it has come." — pp. 177-8 (K.H., Letter XXIII B, § 29, Oct. 1882)

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"MAN," which came later . . .

SEE: *Man: Fragments of Forgotten History*, by "Two Chelas in the Theosophical Society," 1885.

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Gautama Buddha, it was held, was a Sixth-Rounder . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Plato and Confucius were fifth round men and our Lord [Buddha] a sixth round man . . ." — p. 84 (K.H., Letter XIV, July 9, 1882)

One Master taught . . . "Fifth-Rounders" even now on Earth . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "The present mankind is at its *fourth* round . . . The Buddhas and *Avatars* form the exception as verily we have *yet some Avatars* left to us on earth." — p. 77 (M., Letter XIII, Jan. 1882)

"A few drops of rain do not make a Monsoon . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "A few drops of rain do not make a monsoon though they presage it. . . . No, we are not in the fifth round, but fifth round men have been coming in for the last few thousand years." — p. 84 (K.H., Letter XIV, July 2, 1882)

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"It is impossible . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Clearly it is impossible when the complicated facts of an entirely unfamiliar science are being presented to untrained minds for the first time, to put them forward with all their appropriate qualifications, compensations and abnormal developments visible from the beginning. We must be content to take the broad rules first and deal with the exceptions afterwards . . . the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory, by provoking the perplexity it at last relieves." — p. 145

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the erroneous statement that . . . "besides the Earth . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Besides the earth . . . there are only two other worlds of our chain which are visible to physical eyes — the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury . . ." — p. 136

"What planets, of those known to ordinary science . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" — p. 148 (K.H., Letter XXIII A, Oct. 1882)

"Mars, etc., and four other planets . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected." — p. 176 (K.H., Letter XXIII B, Oct. 1882)

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"there are other and innumerable Manvantaric chains . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'There are other and innumerable manvantaric chains of globes bearing intelligent beings — both in and out of our solar system . . .' " — p. 119 (K.H., Letter XVIII, June 1882)

"the traditional modes of teaching . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory, by provoking the perplexity it at last relieves." — p. 145

— Footnotes

"Try to understand that you are putting me questions . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . try to understand that you are putting me questions pertaining to the highest initiations. That I can give you a *general* view, but that I dare not nor will I enter upon details . . ." — p. 177 (K.H., Letter XXIII B, Oct. 1882)

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there 'must exist some defect in the mother idea of the theory' as Faye justly observes

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "M. Faye, in the first of his

important memoirs on nebular cosmogony {*Comptes Rendus . . .*}, has presented it as a difficulty in the theory of Laplace that the inner satellite of Mars revolves in about one-third the period of the planet's rotation . . . 'There must exist, therefore, some defect in the mother idea of the theory.' " — p. 168 & fn.

'*Gratification of curiosity is the end of knowledge for some men*' . . .

SEE: Francis Bacon, *Works*, v. 3, 1857: ". . . we would in general admonish all to consider the true ends of knowledge, and not to seek it for the gratification of their minds . . . but for its instrinsic merit and purposes of life." — p. 337 (Preface, *Novum Organum*)

'*knowledge dwells / In heads replete with thoughts of other men . . .*'

P/Q: William Cowper, *The Task, and Other Poems*, 1831:

"Knowledge and wisdom, far from being one,
Have oftimes no connexion. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own." — p. 126 (IV:89-92)

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'*The minor Pralaya . . .*'

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "There are three kinds of pralayas . . . 1. The universal or Maha pralaya . . . 2. The solar pralaya . . . 3. The minor pralaya . . . The minor pralayas of No. 3 concern but our little string of globes, whether man-bearing or not. To such a string our Earth belongs." — p. 93 (K.H., Letter XV, July 10, 1882)

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'*Let us imagine*,' wrote the same Master . . .

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Let us imagine that our earth is one of a group of seven planets or man-bearing worlds . . . Now the life impulse reaches 'A' or rather that which is destined to become 'A' and which so far is but cosmic dust." — p. 94 (K.H., Letter XV, July 10, 1882)

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"I believe this will lead to a further confusion. . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "I believe this will lead to a further confusion. A Round we are agreed to call the passage of a monad from globe 'A' to globe 'Z' (or 'G') . . ." — p. 80 (K.H., Letter XIV, July 9, 1882)

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"The 'World-Ring' is correct. . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "The 'world-ring' is correct. M. advised Mr. Sinnett strongly to agree upon a nomenclature before going any further." — p. 80 (K.H., Letter XIV, July 9, 1882)

"Not being permitted to give you *the whole truth* . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Not being permitted to give you the whole truth, or divulge the number of isolated fractions, I am unable to satisfy you by giving you the total number." — p. 81 (K.H., Letter XIV, July 9, 1882)

"Try to solve the problem of 777 incarnations . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Though I am obliged to

withhold information about many points yet if you should work out any of the problems by yourself it will be my duty to tell you so. Try to solve the problem of the 777 incarnations." — p. 83 (K.H., Letter XIV, July 9, 1882)

the revelation of the whole system . . . had not been contemplated . . .

SEE: H. P. Blavatsky, "Correspondence," May 15, 1888: ". . . the revelations then broached were purposely designed to rather offer a bird's-eye view of the doctrine than to render a detailed treatment . . . No regular systematic teaching was ever contemplated, nor could it be given to a layman . . ." — p. 256 (EDITOR'S NOTE, *Lucifer*, v. 2)

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the four Vidyas . . . "Yajna-Vidya" . . . "Maha-Vidya" . . . "Guhya-Vidya" . . . "Atma-Vidya" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The four Vidyās or branches of knowledge are said to be: Yajna-vidyā, knowledge or performance of religious rites; Mahā-vidyā, great knowledge, the worship of the female principle, or Tāntrika worship; Guhya-vidyā, knowledge of mantras, mystical prayers, and incantations; and Ātma-vidyā, knowledge of soul, true wisdom." — 1:148 fn.

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"on pure metaphysics of that sort we are not now engaged"

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . an evolution from something behind it, as every imaginable manifestation of Nature must be, until in the vast series of manifestations, the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged." — p. 46

"Why this preaching of our doctrines . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "*A quoi bon* . . . this preaching of our doctrines, all this uphill work and swimming in *adversum flumen*? Why should the West be so anxious then to learn anything from the East, since it is evidently unable to digest that which can never meet the requirements of the special tastes of its Esthetics. . . . I do not want to discourage you. I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent." — p. 193 (K.H., Letter XXV, Feb. 2, 1883)

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"the spiritual monads . . . do not fully complete their mineral existence on globe A . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "The spiritual monads . . . do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures . . ." — p. 49

"For reasons which are not easy . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "For reasons which are not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why these should be withheld." — p. 140

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theological dogma of a newly-created soul for every baby born

SEE: Jonathan Edwards, *Works*, 1830: "God is the Creator of men in both soul and body; but their souls are in a special and more immediate manner his workmanship, wherein less use is made of second

causes, instruments, or means, or any thing pre-existent." — 7:180

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that Globe . . . begins to die (to go into its planetary pralaya)

SEE: Max Müller, *The Six Systems of Indian Philosophy*, 1899: ". . . the very popular idea of Pralayas, i.e. destructions or absorptions of the whole world . . . At the end of this Pralaya, however, Brahman creates or lets out of himself a new world, matter becomes gross and visible once more, and souls become active and reimbodied . . ." ". . . in the Bhagavad-gītā IX, 7, the idea of Pralayas, absorptions, and of Kalpas or ages, of their end and their beginning . . . are already quite familiar to the poets." — pp. 144, 145

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the Japanese *Yamaboosis* . . . the ascetic monks of Kioto

SEE: C. Pfoundes, *Fu-so Mimi Bukuro*, 1875: "The *Yamabushi* is a sect of wandering priests . . ." "The chief temple of this sect is in Kiôto and is named *Mio an ji*, or temple of light and darkness. That in Yedo is known as *Ichi-getz-ji*, or one-moon temple." — pp. 114, 115

the mystics of the Lao-Tze sect . . . the Dzenodoo

SEE: H. P. Blavatsky, "A Bewitched Life," Aug. 1885: ". . . the temple of Tzi-onene, a Buddhist monastery . . . None other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo . . . They are connected, moreover, closely connected, and allied with the *Yama-boosi*, (the ascetics or 'hermits') who follow the doctrines of Lao-tze." — p. 267 (*The Theosophist*, v. 6)

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(the Lunar Gods or "Spirits," called in India, the Pitris)

SEE: *Institutes of Hindu Law*, tr. Sir William Jones, 1796: "[Brahmā] first produced ten Lords of created beings . . . They . . . produced seven other *Menus* . . . and separate companies of *Pitris*, or progenitors of mankind." — pp. 5-6 (i.34, 36-7)

SEE: Louis Jacolliot, *Occult Science in India*, 1884: "The Pourohita, or Brahmin . . . offers a sacrifice to the Pitris, or ancestral spirits . . . the lunar spirits that protect the family." — p. 29

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(See "*Gods, Monads and Atoms*.")

SEE: *SD* 1:610-34.

the enormous period intervening between the mineral epoch . . .

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch . . ." — p. 48

— 175-6 —

"The full development of the mineral epoch on Globe A . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then, finally, comes the human life impulse on globe A." — pp. 48-9

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". . . there are processes of evolution . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . there are processes of evolution which precede the mineral evolution, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres." — p. 49

"There are seven kingdoms. . . ."

P/Q: "About the Mineral Monad," 1885: "There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of the differentiation of *Mulaprakriti* to its third degree — *i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the 'Monadic Essence' — considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side — these are the seven links of the evolutionary chain." — p. 276 (*Five Years of Theosophy*)

— 176-7 —

"A descent of spirit into matter . . ."

P/Q: "About the Mineral Monad," 1885: "A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter." — p. 276 (*Five Years of Theosophy*)

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there are the three elemental Kingdoms, which precede the Mineral

SEE: "About the Mineral Monad," 1885: [Diagram] "*Lower* Element group → : Spirit descends into matter . . . Gradual evolution of form."

". . . the three successive stages passed by the spiritual impulse (through the elementals . . .) before they are imprisoned in the most concrete form of matter . . ." — p. 277 (*Five Years of Theosophy*)

And what relation does it bear to an Atom? . . . "None whatever . . ."

P/Q: "About the Mineral Monad," 1885: "What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algae; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can *its* constitution be rendered by chemical symbols and elements." — pp. 273-4 (*Five Years of Theosophy*)

— 177-8 —

In short, as the spiritiual Monad is One . . . so the Mineral Monad . . .

P/Q: "About the Mineral Monad," 1885: "In short, the mineral Monad is *one* — the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms?" — p. 274 (*Five Years of Theosophy*)

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The "Monad" is the combination of the last two "principles" in man . . .

P/Q: "About the Mineral Monad," 1885: "The 'monad' is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term 'human monad' applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called." — p. 274 (*Five Years of Theosophy*)

Now the Monadic, or rather Cosmic, Essence . . . in the mineral, vegetable, and animal . . .

P/Q: "About the Mineral Monad," 1885: "Now the Monadic Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of horneblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom, would of course have been to call it *the* Monad manifesting in that form of Prakriti called the mineral kingdom." — pp. 274-5 (*Five Years of Theosophy*)

The atom, as represented in the ordinary scientific hypothesis . . .

P/Q: "About the Mineral Monad," 1885: "Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after aeons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point." — p. 275 (*Five Years of Theosophy*)

The Peripatetics applied the word Monas to the whole Kosmos . . .

P/Q: "About the Mineral Monad," 1885: "The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience' sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit." — p. 275 (*Five Years of Theosophy*)

— 178-9 —

The 'Monadic Essence' begins to imperceptibly differentiate . . .

P/Q: "About the Mineral Monad," 1885: "The 'Monadic Essence' begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation which is only the *vehicle* and the substance through which thrill the lower and the higher degrees of intelligence." — p. 275 (*Five Years of Theosophy*)

— 180-1 —

the Manasa-Putras, those who endow the "senseless" shells . . . with "mind"

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "In speaking of himself [as the Logos] Krishna says, (chapter x, verse 6): — 'The seven great Rishis . . . partaking of my nature, were born from my mind . . .' He speaks of the *sapta rishis* . . . as his *manasaputras*, or mind-born sons . . ." — p. 444 (*The Theosophist*, v. 8)

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The mind said . . . I am the eternal chief among the elements. Without me, the senses never shine, like an empty dwelling, or like fire the flames of which are extinct. Without me, all beings, like fuel half-dried and half moist, fail to apprehend qualities or objects, even with the senses exerting themselves." — p. 268 (*Anugītā*, vii)

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the Manasa-Dhyanis (the Solar Devas . . .) the "givers of intelligence and consciousness" to man

SEE: "On the Identity and Differences of the Incarnating Powers": "The Endowers of man with his conscious, immortal EGO, are the 'Solar Angels' . . ." "All these are the *Manasam* . . . who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind." — *SD* 2:88, 89

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the most retarded . . . ushered into a new chain after *pralaya* . . .

SEE: F. Max Müller, *The Six Systems of Indian Philosophy*, 1899: "According to the Vedānta, there occurs at the end of each Kalpa a Pralaya or dissolution of the universe, and Brahman is then reduced to its causal condition . . . At the end of this Pralaya, however, Brahman creates or lets out of himself a new world, matter becomes gross and visible once more, and souls become active and re-embodied, though with a higher enlightenment . . ." — p. 144

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***Every form on earth . . . to follow the model . . . in the* 'HEAVENLY MAN'**

SEE: Christian Ginsburg, *The Kabbalah*, 1865: ". . . the first world, or the Archetypal Man, in whose image everything is formed . . ." " 'The HEAVENLY ADAM . . . who emanated from the highest primordial obscurity (*i.e.*, the *En Soph*), created the EARTHLY ADAM.' . . . 'He unites in himself all forms.' " — pp. 27, 29 (*Sohar*, iii, 48 *a*.)

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The human fœtus follows in its transformation all the forms . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "In man also, as in his lower fellows, the manifold series of forms through which the organism passes during its individual development from the egg, presents us, approximately and in outline, with a picture of the series of forms through which its ancestors have passed in the course of measureless ages." — p. 131

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— Footnotes

the reader is referred "to the Brahmins . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Let any one inquire of an *educated* Brahman the reason for the respect shown to monkeys — the origin of which feeling is indicated in the story of the valorous feats of Hanoumā, the generalissimo and faithful ally of the hero of Ramayana, and he would soon be disabused of the erroneous idea that the Hindus accord deific honors to a monkey-*god*. He would, perhaps, learn — were the Brahman to judge him worthy of an explanation — that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family — a bastard branch engrafted on their own stock before the final perfection of the latter." — 2:278

"He might learn, further . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "He might learn, further, that in the eyes of the 'heathen' the spiritual or *inner* man is one thing, and his terrestrial, physical casket another. That *physical* nature, the great combination of physical correlations of forces ever creeping on toward perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine spirit." — 2:278-9

a German scientific work is mentioned

SEE: *Bibliotheca Sacra*, v. 34, July 1877: "In the pamphlet entitled 'The Dissolution of Species by Natural Selection' [*Ueber die Auflösung der Arten durch Natürliche Zuchtwahl*], the anonymous author [J. W. Albert Wigand] aims to show that the necessary result of a development in accordance with the principle of natural selection will be the final reduction of all organic species to one single, universal organism, in which meet the respective characteristics of plant, animal, and man . . ." — p. 578 ("Notices on Recent Publications")

a Hanoverian scientist had recently published a Book . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "A Hanoverian scientist has recently published a work entitled *Ueber die Auflösung der Arten durch Natürliche Zucht Wahl*, in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which has evolved from man. That, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions." — 2:278 fn.

This is a purely Brahmanic, Buddhistic and Kabalistic philosophy. . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This is a purely Brahmanic, Buddhistic, and kabalistic philosophy. His book is copiously illustrated with diagrams, tables, etc. He says that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout the ethnological transformations down to our times. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a body as our physical scientists should end as *simia* rather than as seraphs." — 2:278-9 fn.

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"the mineral kingdom will no more develop the vegetable . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . the mineral kingdom will no more develope the vegetable kingdom . . . than the Earth was able to develope Man from the ape till it received an impulse from without." — p. 48

"Man belongs to a kingdom distinctly separate . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Man belongs to a kingdom distinctly separate from that of the animals . . ." — p. 57

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"It is enough to show that we may . . . conceive a life-impulse giving birth . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "It is enough to show that we may as reasonably . . . conceive a life impulse giving birth to mineral forms, as of the same sort of impulse concerned to raise a race of apes into a race of rudimentary men." — p. 46

the explanation of the Master (Mr. Sinnett's "teacher") . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: K.H., Letter XIV, July 9, 1882, pp. 78-88.

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having to pass through states . . . as "Inmetallization, Inherbation, Inzoonization . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "The monad performs not only 'world rings' or seven major inmetalliations, inherbations, zoonisations (?) and incarnations — but an infinitude of sub-rings or subordinate whirls all in a series of sevens." — pp. 80-1 (K.H., Letter XIV, July 9, 1882)

the necessity of failures . . . "Still, as these 'failures' are too far progressed . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . there *must* be 'failures' in the ethereal races of the many classes of Dyan Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms . . ." — p. 87 (K.H., Letter XIV, July 9, 1882)

When Karma has reached them . . .

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active* Force, and commingle with the Elementals . . . to develop little by little the full type of humanity." — p. 87 (K.H., Letter XIV, July 9, 1882)

"*Man in the First Round and First Race on Globe D . . .*"

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "*1st Round*. — An ethereal being — *non-intelligent*, but super-spiritual. In each of the subsequent races and sub-races and minor races of evolution he grows more and more into an encased or incarnate being, but still preponderatingly etherial. And like the animal and vegetable he develops monstrous bodies correspondential with his coarse surroundings." — p. 87 (K.H., July 9, 1882, Letter XIV, "Supplementary Notes")

"*II. Round. He (Man) is still gigantic and ethereal . . .*"

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "*2nd Round*. — He is still gigantic and etherial, but growing firmer and more condensed in body — a more physical man, yet still less intelligent than spiritual; for mind is a slower and more difficult evolution than the physical frame and the mind would not develop as rapidly as the body." — p. 87 (K.H., July 9, 1882, Letter XIV, "Supplementary Notes")

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"*III. Round. He has now a perfectly concrete or compacted body . . .*"

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "*3rd Round*. — He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being — though still more an ape than a Deva man." — pp. 87-8 (K.H., July 9, 1882, Letter XIV, "Supplementary Notes")

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"*IV. Round. Intellect has an enormous development . . .*"

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "*4th round*. — Intellect has an enormous development in this round. The dumb races will acquire our human speech, on our globe, on which from the 4th race language is perfected and knowledge in physical things increases. At this half-way point of the fourth round, Humanity passes the *axial point of the minor manwantaric circle*. (Moreover, at the middle point of every major or *root race* evolution of each round, man passes the equator of

his course on that planet, the same rule applying to the whole evolution or the seven rounds of the minor Manwantara — 7 rounds ÷ 2 = 3½ rounds). At this point then the world teems with the results of intellectual activity and *spiritual decrease*." — p. 88 (K.H., July 9, 1882, Letter XIV, "Supplementary Notes")

'. . . *centred in our make such strange extremes!* . . .'

P/Q: Edward Young, *The Complaint: or, Night Thoughts*, 1851:

"How complicate, how wonderful, is man!
How passing wonder HE, who made him such!
Who centered in our make such strange extremes!
From different natures marvelously mixt . . ." — p. 13 (Night I)

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Hanuman is the son of Pavana . . .

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: "HANUMĀN . . . a celebrated monkey chief. He was the son of Pavana, 'the wind,' by Anjanā, wife of a monkey named Kesarī." — p. 116

The reader . . . will find in Book II . . . the whole explanation of this ingenious allegory.

SEE: "Western Evolutionism: The Comparative Anatomy of Man and the Anthropoid in No Way a Confirmation of Darwinism," *SD* 2:680-5.

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"the counterfeit of a man . . ."

P/Q: William Shakespeare, *Henry IV, Part I*: ". . . to die, is to be a counterfeit; for he is but the counterfeit of a man, who hath not the life of a man . . ." — Act V, Sc. IV, 116-118

The "Lemuro-Atlantean" . . . was higher than we are with all our sciences

SEE: "Are Giants Fiction?": "[Lemuro-Atlanteans] were giants in knowledge and learning . . . Their Science was innate in them . . . Creuzer describes them well in saying that: — 'Those children of Heaven and Earth were endowed with extraordinary faculties . . . They *commanded the Elements, knew the secrets of heaven and the earth* . . .' " — *SD* 2:285

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"*The holy youths (the gods) refused to multiply . . .*"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From Brahmā . . . were born mind-engendered progeny . . . But, as they did not multiply themselves, Brahmā created other mind-born sons . . . But they were without desire or passion . . . estranged from the universe, and undesirous of progeny." — 1:100-2 (i.7)

6. The curse is pronounced

SEE: "Is Pleroma Satan's Lair?": ". . . the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse* — in its philosophical meaning — of being incarnated on this earth . . ." — *SD* 2:515

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Jewish Kabalists arguing . . . Ruach (Spirit) was united to Nephesh (living Soul)

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The living soul they designated *Nephesh chaiah* . . . produced by, the infusion of the spirit . . . into the quickening body of man . . ." ". . . the

Greek *Anémos* represents the Hebrew *Ruach*, the designation of that from which *Nephesh chaiah* . . . proceeded . . . Do not these relations, thus co-ordinated, suggest that the ancient doctrine in regard to the soul was that it proceeded from the union of spirit and body . . .?" — pp. 190, 192

"There were many wars" refers to . . . Powers — pure Essences — "that were told to create"

SEE: *The Hymns of Orpheus* [tr. Thomas Taylor], 1792: ". . . the following account of the battles of the Gods . . . 'For some [gods] determine their essence about unity, on which they depend; and others . . . are mutually separated from each other . . . Some supply the power of generating to inferiors; and others exhibit a constant and undefiled purity.' " — pp. 157-8 fn. (Proclus, *Commentary on Plato's Republic*)

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"And there was war in Heaven . . ."

P/Q: *The Interlinear Bible*, 1906: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and they prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world . . ." — p. 329 (*Revelation*, 12:7-9)

the same story is given in the Codex Nazareus . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "BAHAK ZIVO . . . said with a loud voice: I am father of the genii . . . This is the command, that I construct creatures . . . Ignorant of Orcus . . . nor having knowledge of consuming fire which is wanting in light, I shall not have this in my power . . . Thereupon he receives most kindly Fetahil [Ptahil] who has been called to his aid . . ." — p. 50 (*Codex Nazaraeus*, I.181)

This is a repetition of the failure of the "Fathers" . . . (Book II, Sloka 17)

SEE: STANZA IV: "Creation of the First Races": "The breath (*human Monad*) needed a form; the Fathers gave it . . . The breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers . . ." — *SD* 2:105

We will now quote from our earlier Volumes . . .

[*SD* passages on pages 194 through 197 are quoted from *Isis Unveiled*, 1:299-301. Most of this text from *Isis* was quoted or paraphrased from S. F. Dunlap's translation of the *Codex Nazaraeus* in *Sōd, The Son of the Man*, 1861.]

— Footnotes

"According to the symbolical teaching . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "According to the symbolical teaching here, spirit, from being simply a functioning agent of God, became volitional in its developed and developing action, and, substituting its own will for the Divine desire in its regard, so fell. Hence the kingdom of spirits and spiritual action, which flow from and are the product of spirit volition, are outside, and contrasted with and in contradiction to the kingdom of souls and divine action." — p. 233

"When man was created, he was human in constitution . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "When man was created he was human in constitution, with human affections, human hopes and human aspirations . . . From this state he fell — into the brute and the savage . . . it was a fall from the natural into the supernatural and the animal . . ." — p. 235

On the authority of Irenæus, of Justin Martyr and the Codex . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: ". . . SPIRITUS {The sacred prophets say that one and the same SPIRIT is divided into seven pneumata (spirits). — *Justin*, *ad Graecos*}. The SPIRITUS

even at one time conceived 'Seven Figures' . . . Namely, She bore the Seven Stellars (Planets) {Irenæus, I. xxxiv. p. 136, is closely allied to the Codex Nasaraeus}." — p. 52 & fns.

Dunlap shows that the Nazarenes regarded "Spirit" as a female and *Evil Power* . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "The Nasarenes treat their 'Spirit' as an *evil Power* . . . Justin Martyr also compares the Spirit that moved on the face of the waters with Kora; making the Spirit *feminine* . . . Christ, the KURIOS, and Kora would then be the LIGHT-god and his *feminine* SPIRITUS: Christ and the Holy Ghost are the *Gnostic Pair* that produce Aeons. — *Irenæus*, I. pp. 11, 13, 15, ff.." — p. 52 fn.

— 194-5 —

"Then steps on the stage of creation the spirit . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Then steps on the stage of creation the 'spirit' (which properly ought to be translated 'soul,' for it is the *anima mundi*, and which with the Nazarenes and the Gnostics was *feminine*) . . ." — 1:299-300

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Thus the spirit of the Earth perceiving that . . . the splendour was 'changed' . . .

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: ". . . the 'Spirit' strengthening herself . . . discovered that the Splendor was changed, and that for the Splendor existed 'decrease and damage' . . . and said to Karabtonos who was frantic and without sense and judgment: Arise, see, the Splendor (light) of the *Newest* MAN (i.e. of Fetahil [Ptahil]) has failed, the decrease of this Splendor is visible. Rise up, lie with thy MOTHER, and free thee from limits by which thou art held, and those more ample than the whole world." — p. 51 (*Codex Nazaraeus*, i.181)

the Spiritus conceives "Seven Figures," and the seven *stellars* (planets) . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "The SPIRITUS even at one time conceived 'Seven Figures,' which also giving birth to during seven days She bore witless. . . . She bore the Seven Stellars (Planets)." — p. 52 (*Codex Nazaraeus*, i.181)

Fetahil extends his hand towards the abyss of matter . . .

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "Extending then his hand toward the abyss, Fetahil [Ptahil] said: Let the earth exist, just as the abode of the Powers has existed. And, his hand having been dipped in, even a certain thickening . . . took place." — p. 52 (*Codex Nazaraeus*, i.181)

"Then the Codex proceeds to tell how Bahak-Zivo was separated . . ."

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "We will tell thee how BAHAK Zivo was separated from the Spiritus, how the cogitation of all the Genii (Angels) was separated from the rebel voice." — pp. 52-3 (*Codex Nazaraeus*, ii.233)

— Footnotes

Fetahil . . . was, with the Nazarenes, the king of light, and the creator . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Fetahil [Ptahil] was with the Nazarenes the king of light, and the *Creator*; but in this instance he is the unlucky Prometheus, who fails to get hold of the *Living Fire*, necessary for the formation of the divine soul, as he is ignorant of the *secret* name (the ineffable or incommunicable name of the kabalists)." — 1:300 fn.

See Franck's "*Codex Nazaræus*"

SEE: Ad. Franck, *La Kabbale*, 1843: ". . . nous voulons parler de *Code nazaréen*, cette bible du gnosticisme purement oriental [we want to refer to the *Codex Nazarœus*, that bible of purely oriental

gnosticism].” — p. 345

“La gradation par laquelle la doctrine nazaréenne descend du souverain être aux dernières limites de la création est exactement la même que dans un passage du *Zohar* [The steps by which the Nazarene doctrine descends from the supreme being to the farthest limits of creation are exactly the same as in a passage of the Zohar] . . .” — p. 346

“. . . ils sont l’expression mythologique de ce principe, d’ailleurs très nettement formulé dans le Code nazaréen, que les ténèbres et le mal ne sont que l’affaiblissement graduel de la lumière divine [these are mythological expressions of this principle, that darkness and evil are only the gradual weakening of the divine light, which is elsewhere very clearly formulated in the Nazarene codex].” — p. 349

— 195-6 —

Then Mano (the greatest), who dwells with the greatest FERHO . . .

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “The FIRST LIFE pours forth . . . to the *greatest* Mano, who dwells with the *greatest* FERHO. . . . who was named Kebar Zivo, and by another name, Nebat Iavar bar Iufin Ifafin . . . Helm and VINE of the food of Life, and, commiserating the Genii (Angels) on account of the magnitude of their ambition, said to him: Genie, Lord of the Genii, see what the Genii (Angels) do, and about what they are consulting.” — p. 53 (*Codex Nazaraeus*, i.135)

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They say, ‘Let us call for the world . . .’

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “They say: Let us call forth . . . the world, and let us call the ‘POWERS’ into existence. The Genii are the Princes . . . Sons of Light, but Thou art the Messenger of Life.” — p. 53 (*Codex Nazaraeus*, i.135)

And in order to counteract the influence of the seven “badly disposed” principles . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “And in order to counteract the influence of the seven ‘badly disposed’ principles, the progeny of *Spiritus*, CABAR ZIO, the mighty Lord of Splendor, procreates *seven other lives* (the cardinal virtues) who shine in their own form and light ‘from on high’ and thus reëstablishes the balance between good and evil, light and darkness.” — 1:301

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “Twelve Stellars (Signs) proceeded forth all badly disposed.” — p. 52 (*Codex Nazaraeus*, i.181)

“. . . SEVEN LIVES were procreated which are from CABAR ZIO (the Mighty Light of Life . . .) and are those Bright (ones) shining in their own form and splendor that comes from on high.” — p. 57 (*Codex Nazaraeus*, iii.61)

— Footnotes

See the Cosmogony of Pherecydes.

SEE: François Lenormant, *The Beginnings of History*, 1883: “FRAGMENTS OF PHERECYDES’ COSMOGONY. . . . Pherecydes says that the first principles are Zês, Chthonia and Cronos, Zês being the ether . . .” “[Zês] brought into concord and true harmony the world composed of contrary elements . . .” — pp. 537, 538, 539

— 196-7 —

“The Astral Light or *Anima mundi* . . .”

P/Q: H. B. Blavatsky, *Isis Unveiled*, 1877: “The Astral Light, or *anima mundi*, is dual and bisexual. The male part of it is purely divine and spiritual; it is the *Wisdom*; while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-

principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: 'A stone becomes a plant; a plant a beast; a beast a *man*; a man a *spirit*; and the spirit a god.' " — 1:301 fn.

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the three *Kabalistic Faces*

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: ". . . the THREE Kabbalistic 'Faces' . . . We find among them the THREE highest attributes and SEVEN lower; which are the Ten Sephiroth of the Kabbala." — p. 57

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the ten Sephiroth represent the archetypal man . . . In looking at the Sephiroth constituting the first triad, it is evident that they represent the intellect . . . The second triad corresponds to the moral world . . . The third represents power and stability, and is therefore called the material world. . . . These three aspects are called the faces, ANPIN." — p. 28 (Introduction)

In . . . *Isis* . . . the primitive Jewish Christians, the Nazarenes and the Ebionites, are fully considered. . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The *Gospel according to the Hebrews* was but too well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of them accepted the *divinity* of Christ. . . . But to return to our Sophia-Achamoth and the belief of the genuine, primitive Christians. . . . Ilda-Baoth, is thus the 'son of darkness,' the creator of our sinful world (the physical portion of it)." — 2:183

— Footnotes

the difference between *nous*, the higher divine wisdom, and *psyche*, the lower and terrestrial . . .

SEE: *The Interlinear Bible*, 1906: "This wisdom descendeth not from above, but is earthly, sensual, devilish . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits . . ." — p. 301 (*Epistle of James*, 3:15, 17)

***Vide* "Demon est Deus inversus"**

SEE: *SD* 1:411-24.

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the seven planetary spheres . . . of which Earth is the lowest

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "As soon as Jesus was born, Christos, the perfect, uniting himself with Sophia (wisdom and spirituality), descended through the seven planetary regions, assuming in each an analogous form, and concealing his true nature from their genii . . ." — 2:186

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The soul thus descending, as it passes through each sphere receives successive *coatings*, as it were, of a luminous body, and is furnished at the same time with several faculties it has to exercise during its probation upon Earth." — p. 316

(See the Section *On Satan . . .*)

SEE: "On the Myth of the 'Fallen Angel' " — *SD* 2:475-505

— Footnotes

About the Nazarenes see *Isis . . .*

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The oldest Nazarenes, who were descendants of the

Scripture *nazars*, and whose last prominent leader was John the Baptist, although never very orthodox in the sight of the scribes and Pharisees of Jerusalem were, nevertheless, respected and left unmolested. . . . But the followers of Jesus . . . became a still more exasperating thorn in their side . . .” — 2:132

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In the Kabala, worlds are compared to sparks . . .

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: “ ‘There were old worlds . . . which perished as soon as they came into existence: were formless, and they were called sparks. Thus the smith when hammering the iron, lets the sparks fly in all directions. These sparks are the primordial worlds, which could not continue, because the Sacred Aged had not as yet assumed his form . . .’ ” — p. 21 (*Idra Suta*, *Sohar*, iii, 292 *b*.)

— 199-200 —

In Section the VIIth of this Book . . . the Commentary upon *Saptaparna*

SEE: STANZA VII, 3: “WHEN THE ONE BECOMES THE TWO — THE ‘THREE-FOLD’ APPEARS. THE THREE ARE (*linked into*) ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA. . . .” — *SD* 1:231

“. . . ‘the Man-Plant,’ Saptaparna, thus refers to the seven principles, and man is compared to the seven-leaved plant of this name so sacred among Buddhists.” — *SD* 1:236

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See also the Section of that name in Part II.

SEE: “Saptaparna,” *SD* 2:590-8.

The Archetypal World . . . Creative World . . . Formative World . . . Material World

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “[Diagram] The Four Worlds: *The World of Archetypal Form . . . the World of Creation . . . the World of Formation . . . the Material and Sensuous World*” — Plate VI (facing page 35)

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Something “caused the Universe to move with circular motion”

P/Q: Proclus, *The Commentaries of Proclus on the Timaeus of Plato*, tr. Thomas Taylor, 1820: “The universe . . . is moved with a circular motion . . . ‘Hence by a circumduction . . . [the Demiurgus] caused it to be moved convolving in a circle.’ ” — 1:465-6

— Footnotes

Mrs. Elizabeth Denton . . . This is what she described in one of her experiments

SEE: William Denton, *The Soul of Things*, 1874: “. . . Where are all these things that the psychometer sees? The following, unexpectedly seen by Mrs. Denton, may shed some light upon the question.” — 3:345

“What a difference between that which we recognize as matter here . . .”

P/Q: William Denton, *The Soul of Things*, 1874: “ ‘What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it: in the other, all the elements are so refined, they are so free from those great, rough angularities which characterize the elements here, that I can but regard *that* as by so much more than this the real existence.’ ” — 3:346

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Northern Mythology refers to it as the battle of the Flames, the sons of Muspel . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "The idea of the destructive power of fire was equally connected with the giant Muspel . . . His sons, the flames . . . finally mustered in great force for the Last Battle on the field of Wigrid." — p. 56

Hence the incessant fight of Indra . . . with the Asuras . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. The god of the firmament . . . he is continually at war with Vṛitra or Ahi, the demon of drought and inclement weather . . ." "He is frequently at war with the Asuras, of whom he lives in constant dread . . ." — pp. 123, 124, 125

Hence also the War in Heaven . . . when a third of the stars . . . was hurled down into Space

SEE: *The Interlinear Bible*, 1906: "And there appeared another wonder in heaven . . . a great red dragon . . . And his tail drew the third part of the stars of heaven, and did cast them to the earth . . . And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." — p. 329 (*Revelation*, 12:3, 4, 7, 8)

— 202-3 —

"This is the basic and fundamental stone of the secret cycles. . . ."

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "This basic and true fundamental stone [foundation stone] of the secret cycles, shows on its very face, that far from taking their revealed *Vedas* and *Bible* literally, the Brahman-pundits, and the Tanaïm — the scientists and the philosophers of the pre-Christian epochs — speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, gradual development, and transformation." — 2:260

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"There were old worlds that perished . . ."

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "This important fact that worlds were created and destroyed prior to the present creations is again and again reiterated in *the Sohar*. . . . 'There were old worlds . . . which perished as soon as they came into existence . . .' " " 'Because the Man, represented by the ten *Sephiroth*, was not as yet.' " — pp. 21, 22

the festival of the "Fires" . . . seven lighted sticks of incense

SEE: *The Dabistan*, v. 1, tr. Shea and Troyer, 1843: ". . . they erected the temples of seven planets . . . they burned before them the suitable incense at the appointed season." — p. 35

"In front of each temple was a large fire-temple . . . and in these they burnt the proper perfumes." — p. 47

"Thus, although there is a festival every day of the week in some idol-temple or other . . . on the day of the Sun . . . there was a solemn festival at which all the people assembled." — p. 63

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many perish, their mass disintegrating . . . within the insatiable stomachs of various Suns

SEE: STANZA IV, 5c: "*Bal-ilu* [*the Sun*] *was not satisfied, though his house was the largest. . . . He breathed* (*drew in*) *into his stomach the vital airs of his brothers. He sought to devour them*." — *SD* 1:100

The seven *lokas* are also called . . . the "Circles"

SEE: Monier-Williams, *Buddhism*, 1889: "Buddhist writers make it [the Universe] consist of an infinite number of . . . vast circular planes, which for convenience may be called spheres. . . . built up in successive tiers through infinite space, below, upon, and above Mount Meru . . . First comes Hell . . . Above the subdivisions of Hell come the other sensuous worlds . . . with concentric circles of seven seas." — pp. 120-1

Mount Meru . . . is said to have seven gold and seven silver steps

SEE: Monier-Williams, *Buddhism*, 1889: ". . . when Buddha was about to return to earth from the god Indra's heaven, the god reflected that . . . his descent ought to be celebrated 'with special honours.' He therefore caused a ladder of gold to extend from the Mountain Meru . . . The steps were alternately of gold, silver, coral, ruby, emerald and other gems. . . . When Buddha commenced his descent all the worlds were illuminated . . ." — p. 417

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"Sound is the characteristic of Akâsa (Ether) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Elementary Egotism {Ahaṃkāra}, then becoming productive, as the rudiment of sound, produced from it Ether {*ākāśa*}, of which sound is the characteristic . . . Ether {*ākāśa*}, becoming productive, engendered the rudiment of touch; whence originated strong wind . . . Then wind, becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded . . ." — 1:34-5 & fns. (i.2)

see Professor Trumholdt's work on the Aurora Borealis

SEE: Alexander von Humboldt, *Cosmos*, 1848: "Aurora Borealis" — 1:187-96

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There are four grades of initiation mentioned in exoteric works . . .

SEE: Fah-Hian, *Travels of Fah-Hian*, tr. Samuel Beal, 1869: "The Arhat or Arhan is a saint who has arrived at the fourth gradation of mind in the Buddhist scale of excellence. These successive steps are: — 1. Srôtâpanna; 2. Sakradâgâmin; 3. Anâgâmin; 4. Arhan." — p. 19 fn.

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This "Root-Base" has a name . . . "the ever-living-human-Banyan"

SEE: *Bhagavad-Gītā*, tr. J. Clockburn Thomson, 1855: "I am the soul, O Arjuna! which exists in the heart of all beings . . . Among luminous bodies, I am the beaming sun. . . . [I am] The sacred fig-tree {The Banyan} . . ." — pp. 70-1 & fn. (ch. 10)

". . . the eternal sacred fig-tree grows with its roots above and its branches downwards. . . . And their roots, which extend downwards, are the connecting bonds of action in the world of man. . . . And I allude to that primeval spirit only, from which the eternal stream (of life) emanates." — pp. 97-9 (ch. 15)

the "Sons of Ad"

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Do you know that the Chaldees were at the apex of their Occult fame *before* what you term as the 'bronze Age'? That the 'Sons of Ad' or the children of the Fire Mist preceded by hundreds of centuries the Age of Iron . . ." — p. 153 (K.H., Letter XXIII B, Oct. 1882)

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— Footnotes [208-9]

all the rules of proportion are those *taught anciently at initiations* . . .

SEE: Marcus Vitruvius Pollio, *The Architecture*, tr. Joseph Gwilt, 1826: ". . . symmetry and proportion . . . are as necessary to the beauty of a building as to that of a well formed human figure. . . . The navel is naturally placed in the centre of the human body, and, if in a man lying with his face upward, and his hands and feet extended, from his navel as the centre, a circle be described, it will touch his fingers and toes. . . . so the ancients have, with great propriety, determined that in all perfect works, each part should be some aliquot part of the whole; and since they direct, that this be observed in all works, it must be most strictly attended to in temples of the gods . . ." — pp. 78-9 (iii.1)

the Disciples of the Initiates . . . handed it over to their *Cyclopes*, the "Sons of Cycles" . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the French Institute in 1804, found that there were 127 towns, which had anciently been in part at least Cyclopean, that is, reared by the Gnostic priests, or Cyclopes, the sons of the Cycle . . . They possessed powers of machinery to which modern skill is unequal; though modern vanity has excused itself by saying that these were the works of 'hundred-handed Giants.' The Druidical circles, cromleachs, cairns, altars . . . are the work of these gigantic engineers. They used neither mortar nor cement, nor steel, nor iron to cut the stones with; and yet they were so artificially wrought that in many places the joints are hardly seen, though many of the stones, as in Peru, are 38 feet long, 18 feet broad, and 6 feet thick, and in the wall of the fortress of Cusco, there are stones of a still greater size. (*Acosta*, vi. 14)" — p. 118

the walls [well] **of Syene, built 5,400 years ago . . .**

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The well of Syene made 5400 years ago, when that spot was exactly under the tropic, which it has now ceased to be . . . was so constructed, that at noon, at the precise moment of the summer solstice, the entire disk of the sun was seen reflected on its surface — a work which the united skill of all the astronomers in Europe, would not now be able to effect." — p. 118

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what was said in Vol. I . . . concerning a certain Sacred Island in Central Asia . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . long before the days of Ad-am . . . there was a vast inland sea, which extended over Middle Asia . . . An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours." — 1:589

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Institutions of Manu in regard to the laws of Grihasta and married life

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Under the law of Manu, the life of a Brāhman was divided into four āśramas or stages:

1. *Brahmachārī*. — The student . . .

2. *Grihastha*. — The householder; the married man living with this wife as head of a family engaged in the ordinary duties of a Brāhman, reading and teaching the Vedas, sacrificing and assisting to sacrifice, bestowing alms and receiving alms.

3. *Vānaprastha*. — The anchorite, or 'dweller in the woods' . . .

4. *Sannyāsī*. — The religious mendicant . . . — pp. 59-60

"he whose seven forefathers have drunk the juice of the moon-plant (Soma)"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . one who understands the Vedas; one who practices the duties they enjoin {'He of whom seven forefathers have drunk the juice of the moon-plant is a *trisuparṇa*'} . . ." — 3:174 & fn. (iii.15)

"The great antique heart"

P/Q: Thomas Carlyle, *Past and Present*, 1845: "The great antique heart: how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on Earth; making all the Earth a mystic Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover doing God's messages among men . . . Wonder, miracle encompass the man; he lives in an element of miracle . . . A great Law of Duty, high as these two Infinitudes, dwarfing all else, annihilating all else . . . It was a Reality, and it is one. The garment only of it is dead; the essence of it lives through all Time and Eternity!" — p. 157 (ii.15)

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"A creature of a more exalted kind . . ."

P/Q: Ovid, *Metamorphoses*, tr. John Dryden, 1828:

"A creature of a more exalted kind
Was wanting yet, and then was man design'd:
Conscious of thought, of more capacious breast,
For empire form'd, and fit to rule the rest." — p. 46 (*Works of The British Poets*, v. 32)

the Mundane Tree of the Norse Legend, which cannot wither and die . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Then the ash Yggdrasil grew up, the tree of the universe, of time and of life. The boughs stretched out into heaven . . . Its three roots reached down to dark Hel . . . the roots down below are gnawed by the dragon Nidhögg . . . still the ash could not wither until the Last Battle should be fought, where life, time and the world were all to pass away." — p. 26

— 211-12 —

"The essense of our being, the mystery in us that calls itself 'I' . . ."

P/Q: Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*, 1849: "The essence of our being, the mystery in us that calls itself 'I,' — ah, what words have we for such things? — is a breath of Heaven; the Highest being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed?" — p. 9 ("The Hero as Divinity")

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"There is but one temple in the universe . . ."

P/Q: Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*, 1849: " 'There is but one temple in the universe,' says the devout Novalis, 'and that is the Body of Man. . . .' This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact . . . *We* are the miracle of miracles, — the great inscrutable mystery of God." — p. 9 ("The Hero as Divinity")

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the "four bodies and the three faculties" of Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In this manner, Maitreya, Jyotsnā (dawn), Rātri (night), Ahan (day), and Sandhyā (evening), are the four bodies of Brahmā invested by the three qualities." — 1:81 (i.5)

the Panchâsyam . . . or the five Dhyani-Buddhas

SEE: Edward Paske, "Buddhism in the British Provinces of Little Tibet," May 28, 1878: "The self existent Adi Buddha by five spontaneous acts of divine wisdom (jugān), and by five exertions of mental reflection (dhyān), created the Puncha Dhyani Buddha[s]." — p. 201 (*Journal of the Anthropological*

Institute, v. 8)

taught by both the Shinto and the Buddhist sects . . . Anthropogenesis precedes Cosmogenesis

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Anthropogenesis precedes cosmogenesis, and the purely evolutionary names of the divine personages (or impersonations) that are mentioned in this account of a creation, or evolution, are chiefly of a purely phonetic value . . ." — p. 147 (*The Theosophist*, v. 10)

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When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared . . .

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Three spiritual divinities appear: the first mentioned is Ameno-mi-naka-nushi-no-kami, Divine Monarch of the central heaven, when all was as yet chaos (Kon-ton): the second is Taka-mi-musubi-no-kami, Exalted Imperial Divine offspring of heaven and earth . . . and the third is Kamu-mi-musubi no-kami, offspring of the gods . . ." — pp. 147-8 (*The Theosophist*, v. 10)

These were without form or substance . . .

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "These three were without form and invisible, and as yet neither the celestial nor terrestrial matter had collected together, nor had the essence of things been formed." — p. 148 (*The Theosophist*, v. 10)

— 214-15 —

"*Senior occultatus est et absconditus . . .*"

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'SENIOR occultatus est et absconditus: Microprosopus manifestus est, et non manifestus' [The ANCIENT ONE is hidden and concealed: Microprosopus is manifested, and not manifested]." — p. 32 fn. (*The Sohar, Liber Mysterii*, iv. 1; *Rosenroth*)

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the "Six-pointed Star" . . . the symbol . . . of Vishnu in India (the *Chakra*, or wheel)

SEE: Krishnashankar Lalshankar, "The Six-Pointed and Five-Pointed Stars," Nov. 1881: ". . . the 'double triangle' . . . the 'sign of Vishnu' in India — is made to represent the universal spirit and matter . . ." ". . . the 'double triangle' which is known . . . in India as *Shaktôn Chakram* . . . represents symbolically the *macrocosm* . . ." — p. 30 (*The Theosophist*, v. 3)

the Tetragrammaton

SEE: Laurence Oliphant, *Scientific Religion*, 1888: ". . . the tetragrammaton consists of the four letters which compose the name of Jehovah, IHVH — or Yod (masculine), He (feminine), Vau (masculine), He (feminine). . . . They signify kabbalistically, *Yod*, the Father; *He*, the Mother; *Vau*, the Son; and *He*, the Bride . . . of the Son . . ." — p. 299

the "He of the four letters"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . that it may restore the spirit of *Yod He* [Father-Mother] . . . his mother [the first *He*] contributed . . . the brilliancy . . . *He* (the first *He* of the Tetragrammaton) . . ." — p. 107 (*Book of Concealed Mystery*, v.42)

— Footnotes [215-16]

Rabbi Simeon says . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "The Hebrew Sohar was written by or composed

from the writings of Simeon ben Iochai who lived in the *second century before Christ*." — p. 89

"Oh companions, companions, man as an emanation was both man and woman . . ."

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'O COMPANIONS, COMPANIONS (says the Rabbi), man, as (God's) emanation, was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elohim spoke, Let there be Light and it was Light! That is, it becomes Light on the side of the FATHER, and it was Light on the side of the MOTHER. And this is the 'two-fold Man.' " — p. 72 (*Auszüge aus dem Sohar*)"

— 216-17 —

In the cosmogony of Japan . . . an egg-like nucleus appears . . .

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "From out of the chaotic mass an egg-like nucleus appeared . . . The male aetherial principle (Yo) ascended, and the female grosser principle (In) precipitated, and a separation occurred between the celestial and terrestrial . . ." — p. 148 (*The Theosophist*, v. 10)

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"From this the female, the mother, the first rudimentary objective being is born. . . ."

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "From the terrestrial sediment there germinated these two Divines . . . offspring of the heaven . . . The foregoing were invisible, and without sex. Then between the celestial sphere and the terrestrial plain creation began, and the undermentioned seven divine spirits appeared." — p. 148 (*The Theosophist*, v. 10)

The "Invisible Celibate" . . . "The Spirit (or the God) of the rayless depths"

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Kuni-no-tako-tachi, to whom is attached the invisible celibate, Kuni-sa-tsuchi-no-mikoto, god of the rayless depths." — p. 148 (*The Theosophist*, v. 10)

"The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation"

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "To-yo-ku . . . the spirit of abundant vegetation." — p. 148 (*The Theosophist*, v. 10)

"The Spirit of the Earth" and "the Spirit of the Sands" . . .

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Uhi-chi-ni-no-kami, spirit of the ground, which like the foregoing were embodiments of the male principle; also included Sa-hi-chi-ni-no-kami, spirit of the sands, that contained the (In) female principle." — p. 148 (*The Theosophist*, v. 10)

These two were one; yet unconscious of being two . . .

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "The sexes were now to be divided, but as yet unconscious, Tsu-no-gai-no-kami being the male, dark complexioned and muscular, and Iku-gai-no-kami the female, fair and effeminate." — p. 148 (*The Theosophist*, v. 10)

(5th and 6th.) Spirits who were androgynous or dual-sexed

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "The 5th and 6th were dual of sex." — p. 148 (*The Theosophist*, v. 10)

The *Seventh* Spirit . . . appears as the first divine human form distinctly male and female.

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "The 7th then appeared in the first divinely human form of a male and a female." — p. 148 (*The Theosophist*, v. 10)

These . . . descended into the Universe by the celestial Bridge . . . perceiving far below a chaotic mass

. . .

P/Q: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Isanagi, the male, and Isamai, the female, then appeared together upon the celestial bridge (the milky way). Isanagi perceiving far beneath a chaotic mass of cloud and water, thrust into the depths the jewel-spear he held poised. Dry land appearing, the two divine beings descended thereon, separating to explore the newly created island world, called Ono-koro." — p. 148 (*The Theosophist*, v. 10)

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(Atomic Forms) . . . the "Imperishable Jivas"

SEE: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "Before evolution set in, Nature (prakriti) was without form and unknowable. It may however be said to have been atomic. Its attributes were in a latent condition (Sukshumavasthā)." "It is pure . . . atomic . . . immutable . . . Every particle of Prakriti contains Jiva . . . Parabrahm pervades every Jiva . . ." "All gross bodies perish, the only real things are the *sukshma* particles which are uncreated and indestructible . . ." — §§ 91, 93, 114

— Footnotes [218-19]

the Asuras born in Brahmâ's first body — which turned into "Night" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the demons (the Asuras) were first born, issuing from his thigh. Brahmā then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. . . . thence from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him became day . . . He next adopted another person, in which the rudiment of goodness also prevailed; and, thinking of himself as the father of the world, the progenitors (the Pitṛis) were born from his side." — 1:80-1 (i.5)

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Sevekh "or seventh" . . . type of intelligence . . . a dragon . . .

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The crocodile, whose Egyptian name is Sevekh, or seventh, was a type of intelligence, as the seventh soul . . ." — p. 25

SEE: Gerald Massey, *Natural Genesis*, 1883: "Sevekh signifies the number seven . . . the crocodile type; he attained the dignity of the first god as Sevekh-Kronus, the dragon. In the Kaffir dialects the crocodile and a soul are synonymous, as they were in Sevekh on account of his superior intelligence." — 2:387 fn.

god with a crocodile's head

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Le crocodile personnifie les feux redoutables du soleil . . . Lorsque le soleil se lève sur la terre, c'est l'arrivée parmi les hommes de l'âme qui anime les dieux [The crocodile personifies the awe-inspiring fires of the sun . . . When the sun rises over the earth, it is the arrival among men of the soul that animates the gods]." — p. 273 fn. (lxxxviii.1)

"I am the god (crocodile) . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis le crocodile présidant à crainte. Je suis le dieu-crocodile à l'arrivée de son âme parmi les hommes. Je suis le dieu-crocodile amené pour la destruction [I am the (god) crocodile presiding over fear. I am the god-crocodile at the arrival of his Soul among men. I am the god-crocodile brought along for destruction]." — p. 273 (lxxxviii.1)

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"I am the fish . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis le poisson du grand Horus de Kem-our. Je suis

enveloppé dans Sekhem [I am the fish of the great Horus in Kem-ur. I am enveloped in Sekhem]." — p. 273 (lxxxviii.2)

entering into Sekhem with Horus-Thot and "emerging from it as pure spirit"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Horus fait que son œil éclaire la terre; mon nom est son nom." "J'entre dans Sekhem et j'en sors en pur esprit [Horus makes his eye bring light to the earth; my name is his name. . . . I enter into Sekhem and emerge from it as pure spirit]." — pp. 198, 200 (lxiv.22, 29)

"I see the forms of . . . men transforming eternally . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . je vois les formes des hommes éternellement. Celui qui sait ce chapitre . . . prend toutes les formes des vivants [I see the forms of men eternally. He who knows this chapter . . . takes all the forms of the living] . . ." — p. 200 (lxiv.30)

"Oh my heart, my ancestral heart . . ."

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Mon cœur de ma mère! Mon cœur nécessaire pour mes transformations! Ne te dresse pas contre moi . . . et ne te sépare pas de moi devant le gardien de la balance [Oh my 'mother-heart' (my 'ancestral heart')! My heart that is necessary for my transformations! Do not rise against me . . . and do not part with me before the Keeper of the scales]." — p. 201 (lxiv.34-5)

"Thou art my personality within my breast . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Tu es ma personnalité dans ma poitrine, compagnon divin sauvegardant mes chairs [You are my personality within my breast, divine companion watching over my bodies of flesh]." — p. 201 (lxiv.35)

Massey shows that the crocodile was "the Seventh Soul . . . the Seer unseen."

P/Q: Gerald Massey, *The Seven Souls of Man and their Culmination in Christ*, 1887: "Seven zootypes having been adopted . . . to express the seven elements or souls in man. The Shrew mouse was an Egyptian type of the first formation . . . the hawk, of the second soul . . . the monkey . . . the jackal . . . the serpent . . . the frog (or beetle), of the transformation into an intellect; and the crocodile, Sevekh, which is the number seven, into the Seer unseen, the soul as supreme one of the seven souls." — p. 23

— 220-1 —

Thus the defunct "Osirified"

SEE: William Palmer, *Egyptian Chronicles*, 1861: "So each ancestor in turn went . . . to the original Osiris as patriarch of the dead, and to his intermediate 'Osirified' fathers, and was himself Osirified like them; all making one collective Osiris, waiting for that reunion and restoration which was to come . . ." — 1:3

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the defunct . . . became the god Khem, who "gleans the field of *Aanroo*"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "KHEM. Le défunt moissone le champ Aanrou en qualité de dieux K. [Khem. The deceased gleans the field of Aanroo as the god Khem] . . ." — p. 617 ("Index Analytique")

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THE ONE, LIKE A THREAD THROUGH MANY BEADS . . . a life-thread, *Sutratma* . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — II," March 1887: "Birth after birth a new physical body comes into existence, and perishes when earthly life is over. . . . But *karana sarira* . . . is

capable of existing independently of the astral body. Its plane of existence is called *Sutratma*, because, like so many beads strung on a thread, successive personalities are strung on this *karana sarira* . . .” — p. 361 (*The Theosophist*, v. 8)

— Footnotes

Paracelsus calls them *Flagae* . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: “ ‘There is an incalculable number of such genii in the universe, and we may learn through them all the mysteries of the Chaos in consequence of their connection with the Mysterium magnum. Such familiar spirits are called *Flagae*.’ ” — p. 96

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— Footnotes

one infinitesimal cell . . . determining . . . the correct image of the future man

SEE: August Weismann, *Studies in the Theory of Descent*, tr. Raphael Meldola, 1882: “The power of organisms to transmit their properties to their offspring appears to me to be only conceivable in such a manner ‘that the germ of the organism by its chemico-physical composition together with its molecular structure, has communicated to it a fixed direction of development — the same direction of development as that originally possessed by the parental organism.’ ” — 2:667

it is to this cell that he traces the immortal portion of man

P/Q: “The Morphological Causes of Heredity,” *Scientific American Supplement*, Feb. 26, 1887: “. . . what enables this cell to transmit through hundreds of generations of the vegetable and animal kingdom all the characteristic peculiarities of structure and form? . . . Professor Weismann calls this substance ‘germ-plasm’ (*Keimplasma*) . . . The germ-plasm thus constitutes the *immortal part of our organism*.” — p. 9295

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“The Blessed Ones have nought to do with the purgations of matter.”

SEE: *Pistis Sophia*, tr. G. R. S. Mead, 1896: “Now the light-emanations have no need of any mystery, for they are pure; but the human race hath need of purification, for all men are purgations of matter.” — pp. 248-9 (ii.249)

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The first Dhyanis . . . could only throw off their shadows

SEE: “Creation of the First Races”: “[The Creators] threw off their ‘shadows’ or *astral bodies* . . . the newly-created men, ‘were the shadows of the Shadows.’ ” — *SD* 2:86

the “Lord God breathed into his nostrils . . .”

P/Q: *The Interlinear Bible*, 1906: “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” — p. 3 (*Genesis*, 2:7)

***living Soul* — or *Nephesch* . . . not the Divine Spirit**

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: “According to the Hebrew sacred Scriptures, the soul is the self, as opposed to and distinguished from the spirit . . . Hence the soul and the self are expressed in Hebrew by one and the same word — *Nephesh*.” — pp. 188-9

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“The *wind* bloweth where it listeth,” instead of “the *Spirit* goeth where it willeth”

P/Q: *The Interlinear Bible*, 1906: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth . . ." — p. 123 (*John*, 3:8)

SEE: *A Popular Commentary on The New Testament*, ed. Philip Schaff, 1880: ". . . the word *pneuma* is used with much more latitude in the Greek Bible . . . many take the first part of the verse as having reference to the Spirit, not the wind: 'The Spirit breatheth where He will, and thou hearest His voice, but knowest not whence He cometh and whither He goeth; so is every one that hath been born of the Spirit.' " — 2:33 (*The Gospel of John and The Acts*)

— Footnotes

***Nephesh chaiah* (living soul), according to the Hebrews . . .**

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The living soul they designated *Nephesh chaiah*. This *Nephesh chaiah* . . . proceeded from, or was produced by, the infusion of the spirit, or breath of life, into the quickening body of man, and was to supersede and take the place of the spirit in the thus constituted self — so that the spirit passed into, was lost sight of and disappeared in, the living soul." — p. 190

The human body ought to be viewed as a matrix . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . would not the human have been viewed as a matrix in which the creative work was still going on? Would it not have been held that his life, rightly used, was the process by which the living soul is ultimately produced from the animated body of man?" — p. 192

the author identifies "Spirit" . . . simply with the "breath of life"

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the Hebrews had associated the spirit with the wind by giving both the same designation, *Ruach*, and even identified them as the breath of life . . ." — pp. 190-1

with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus* . . .

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the Greeks severed this association, calling the spirit *Pneuma* and the wind *Anémos*; and this dissociation was continued by the Latins in their *Spiritus* and *Ventus*." — p. 191

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co-eval with, and disappearing with the solar boat

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "(Je suis) maître de renaître une seconde fois . . . à l'ouest du ciel, gouvernail de l'est {Allusion au dieu Af naviguant dans sa barque} . . . et ta sortie à l'Orient [I am able to be born a second time . . . in the western part of Heaven, the East-Rudder {an allusion to the god Af navigating in his (solar) boat} . . . and going out on the Eastern side]." — pp. 193-4 (lxiv.1, 2, 5) & p. 202 {note 2}

This "Soul" *emerges from the Tiaou* . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . voient par son rayonnement, seigneur de la résurrection sortant des ténèbres [see by his radiance, the Lord of the resurrection coming out of darkness]." — p. 193 (lxiv.2)

". . . les vingt-quatre heures passent ensemble en se présentant une à une, jusqu'à la sixième qui se produit dans le Tiaou, heure nocturne [the twenty-four hours pass together coming one by one, until the sixth which arrives in the Tuat, the nightly hour]." — p. 196 (lxiv.12)

The *shadow*, the astral form, is annihilated, "devoured by the Uraeus"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Cette demeure de l'heure dans Ro sta, flamme brûlante

. . . ou ne se réunnissent pas les mânes, car il s'y trouve des uræus pour l'anéantissement de leurs âmes [This dwelling of the hour in Restau, the burning flame . . . in which the shades do not assemble, for there are Uraeus to annihilate their souls]." — p. 518 (cxlix.50-1)

the Soul-bird, "the divine Swallow . . ." will live in the eternity . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis l'hirondelle {Isis} . . . la flamme sort de l'horizon. . . . j'ai anéanti les impuretés que je gardais sur terre. Gardiens des portes . . . je suis semblable à vous. . . . Je connais les chemins mystérieux conduisant aux portes du champ Aanru [I am the Swallow {Isis} . . . the flame bursts out of the horizon. . . I annihilated the impurities I was holding on to on earth. Keepers of the Gates . . . I resemble you. . . . I know the mysterious ways leading to the gates of the Field of Aanru]." — pp. 267-8 (lxxxvi.1, 5-7) & p. 269 {note 1}

— Footnotes

***Vide* in Part II., Book II., "The Seven Souls of Man"**

SEE: "The Seven Souls of the Egyptologists," *SD* 2:632-3.

the divisions made respectively by Messrs. Gerald Massey and Franz Lambert

SEE: Gerald Massey, *The Seven Souls of Man and their Culmination in Christ*, 1887; and Franz Lambert, "Psychologie de l'Égypte Ancienne," *Le Lotus*, v. 2: April, May, & June, 1888.

This "moon-god" "expressed the Seven nature-powers . . ."

P/Q: Gerald Massey, *The Seven Souls of Man and their Culmination in Christ*, 1887: "The moon-god, Taht-Esmun . . . expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the Eighth One. . . . The seven rays of the Chaldean god Heptaktis, or Iao, on the Gnostic stones indicate the same septenary of souls." — p. 2

"The first form of the mystical SEVEN . . ."

P/Q: Gerald Massey, *The Seven Souls of Man and their Culmination in Christ*, 1887: ". . . the first form of the mystical SEVEN was seen to be figured in heaven by the seven large stars of the *Great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers." — p. 2

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Plutarch . . . shows the Egyptians celebrating . . . "The Ingress of Osiris into the moon"

P/Q: Plutarch, *De Iside et Osiride*, in Latin, Greek, and English, tr. Samuel Squire, 1744: ". . . they call the *Apis* the living image of Osiris, and suppose him begotten by a ray of generative light, flowing from the Moon . . . they celebrate a festival, which is expressly called by them *the entrance of* Osiris *into the Moon*." — pp. 58-9 (§ 43)

In chapter xli [ii] **life is promised after death**

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je sors de tes multitudes (de vivants) circulantes. Je me recommence parmi les mânes {je revis après la mort} [I leave your circulating multitudes of the living. I begin a new life among the shades of the dead {I live again after death}]." — pp. 13 (ii.2) & p. 14 {note 2}

and the renovation of life is placed under the patronage of Osiris-Lunus . . .

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Ce chapitre . . . promet la vie après la mort et le renouvellement, est mis sous l'invocation d'Osiris-lunus parce que la lune est en relation avec les idées de renouvellement [This chapter . . . promises life after death, and the renewal of life is placed under the invocation of Osiris-Lunus, because of the moon's relationship with ideas of renewal]." — p. 14 (ii, note 1)

In the *Dankmoe* . . . "Oh, Osiris-Lunus! That renews . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . on lit dans les Denkmael (IV, 59): 'O Osiris-lunus! Thot te renouvelle le renouvellement' [in the *Denkmael* it says: 'Oh Osiris-Lunus! Thoth gives to you again the renewal of life']." — p. 14 (ii, note 1)

"Thou renewest thyself as the god Lunus when a babe."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: " 'Tu te renouvelles comme le dieu Lunus en enfant' (Mariette, *Abydos*, pl. 51) ['You renew yourself as the god Lunus when a babe']." — p. 14 (ii, note 1)

"Couplings and conceptions abound when he . . . is seen in heaven on that day."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: " 'Les accouplements et les conceptions abondent lorsqu'il est vu au ciel en ce jour' (P. Pierret, *Etudes égypt*.) ['Couplings and conceptions abound when he is seen in heaven on that day']." — p. 14 (ii, note 1)

"Oh, sole radiant beam of the moon . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "O unique rayonnant dans la lune! . . . Ouvre-moi le Tiaou, car, Osiris N, je sortirai le jour pour faire ce que je désire sur terre parmi les vivants [Oh, sole radiant beam of the moon! Open the Tuat to me, for I, Osiris N, shall go forth by day to do what I wish on earth among the living]." — p. 13 (ii.2-3)

— Footnotes

(See "Holy of Holies.")

SEE: "The 'Holy of Holies.' Its Degradation," *SD* 2:459-74.

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when the whole world was "of one lip and of one knowledge"

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . one is apt to wish for a return of the day when all the world was of one *lip* and of one *knowledge*." — p. 318

SEE: "Symbolism and Ideographs": "Mr. Ralston Skinner . . . In his own words: — 'The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist.' " — *SD* 1:308

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"Elohim is a '*general abstraction*' . . . 'a constant co-efficient' "

SEE: J. Ralston Skinner, "Cabbalah — No. IX," May 1887: "Under the expression, And *God* said Let there be *Light*, we have found the coordination of the abstract enunciation of *pi* of the schools, in the use of the name Alhim [Elohim] to show the ratio of 31415 to 1 (as technically called, the *constant co-efficient*) . . ." — p. 195 (*Masonic Review*, 67:4)

it makes Man emanate . . . from a Septenary group . . . just as in "Pymander . . ."

SEE: *Divine Pymander*, tr. Everard, 1884: "Having all Power, he considered the Operations or Workmanships of the *Seven* . . . all the operations of the *Seven Governors* . . ." "This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of the *Seven* . . . Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females* . . . according to the Natures of the seven Governors." — pp. 10, 11 (Bk 2, "Poemander," §§ 20, 23, 29)

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"Chaos ceases, through the effulgence of the Ray of Primordial light . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "CHAOS . . . a cessé par la rayonnement de la lumière du commencement sur les ténèbres totales, à l'aide de la grande force magique de la parole du dieu solaire, lxxx, 1, 2 [CHAOS . . . has ceased through the radiance of the primordial light upon the total darkness, with the help of the great magic power of the Word of the Solar god]." — p. 599 ("Index Analytique")

the "three-fold being issues as its First-born"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Chief principle then invests that Great principle, Intellect [Mahat]; and it becomes threefold . . ." — 1:29-30 (i.2)

"Mahat is, therefore, the divine mind in creative operation . . . the first product of the mixture of spirit and matter, and the first rudiment of creation." — 1:33 fn.

"Osiris-Ptah (or RA) creates his own limbs . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "C'est Ra, créateur de ses membres qui deviennent les dieux de la suite de Ra [This is Rā, the creator of his own limbs, which become the gods in the retinue of Rā]." — p. 54 (xvii.4)

— Footnotes

"They remain over the seventh heaven . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "They remain over the seventh heaven (or spiritual world), for it is they who, according to the kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the *seventh*." — 2:420

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"Evolution has reached its acme of physical development . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "The lowest or most material point, in the cycle thus becomes the inverted apex of physical intelligence . . . At the halfway point of the fourth round here, the polar point of the whole seven-world period is passed. From this point outwards the spiritual Ego begins its real struggle with body and mind to manifest its transcendental powers." — pp. 138-9

(See diagram in Stanza VI. Comm. 6)

See *SD* 1:200.

— Footnotes

"In the Egyptian notions . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the Egyptian notions, as well as those of all other faiths founded on philosophy, man was not merely, as with the Christians, a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha* — body; *khaba* — astral form, or shadow; *ka* — animal soul or life-principle; *ba* — the higher soul; and *akh* — terrestrial intelligence. They also had a sixth principle named *Sah* . . . After due purification, during which the soul, separated from its body . . . it was finally absorbed into 'the Soul of the world.' " — 2:367-8

in the *Index*, one finds . . . "Six principles of man" . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Six, principles of man II 367" — 2:709

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every globe . . . under the supervision and guidance of . . . Dhyan-Chohans

SEE: T. Subba Row, "Notes on the Bhagavad Gītā — III," April 1887: ". . . it was quite possible that it was the *Logos* that appeared in the shape of the first Dhyan Chohan, or Planetary Spirit, when the evolution of man was recommenced after the last period of inactivity on this planet . . . and after having

set the evolutionary current in motion, retired to the spiritual plane . . . and has been watching since over the interests of humanity . . .” — p. 443 (*The Theosophist*, v. 8)

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the “Ego-Sum,” necessitates self-consciousness

SEE: Tennemann & Morell, *Manual of the History of Philosophy*, 1870: “. . . *Ego sum Ego* [*I am I*]. This is the self-evident principle of Philosophy and Science in general . . . expressing the necessary form and substance of Self-consciousness.” — p. 424 (Fichte, § 401)

— Footnotes

“They held that, functionally, Spirit and Matter . . .”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “They held that, functionally, spirit and matter of corresponding opacity and density tended to coalesce; and that the resultant created spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of elemental or uncreated spirit were reproduced. And that these spirits in the embodied state attracted, appropriated, digested and assimilated elemental spirit and elemental matter whose condition was conformed to their own.” — p. 343

“They therefore taught that there was a wide difference . . .”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “They therefore taught that there was a wide difference in the condition of created spirits; and that in the intimate association between the spirit world and the world of matter, the more opaque spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the earth, where they found the conditions most suited to their state; while the more transparent spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite.” — p. 343

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the Zoroastrians regarded their Amshaspends as dual entities . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Ceci rentrerait dans la doctrine des *férouers* ou *doublures* spirituelles que le zoroastrisme appliquait à tous les êtres, y compris les anges [This would come back again in the doctrine of the *ferouers* or *spiritual doubles*, which the Zoroastrians applied to all beings, angels included].” — 2:353

“In these oracles the seven Cosmocratores of the world . . . are double . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Dans des oracles . . . les sept cosmocrateurs du monde . . . sont doubles: les uns appliqués au gouvernement du monde supérieur, les autres appliqués à celui de l’inférieur [In the Oracles . . . the seven cosmocratores of the world . . . are doubles; one (set of seven) applied to the government of the upper world; the other applied to that of the lower world] . . .’ ” — 2:353 (*De Mysteriis*, ii.3)

Cosmocratores of the world . . . mentioned likewise by St. Paul

SEE: *The Hexaglot Bible*, 1901: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers [*κοσμοκράτορας*] of the darkness of this world . . .” — 6:505 (*Ephesians*, 6:12)

“. . . *πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου* [against the cosmocratores of this present darkness] . . .” — 6:504 (*Ephesians*, 6:12)

Such is also the opinion of Jamblichus . . .

SEE: Iamblichus, *On The Mysteries*, tr. Thomas Taylor, 1821: “. . . the appearances of the Gods and

their perpetual attendants . . . accord with their essences, powers, and energies. . . . those of archangels approximate in a greater degree to divine causes; but those of archons, if these powers appear to you to be the cosmocrators, who govern the sublunary element, will be more various . . .” — pp. 85-6 (ii.3)

— Footnotes

(see Book ii. “On the primitive Manus of humanity”)

SEE: “The Primeval Manus of Humanity,” *SD* 2:307-15.

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***Panchasikha* . . . is one of the seven *Kumâras* who go to Sveta-Dvipa . . .**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . in Śweta-dwīpa, the Sanakādikas [Kumāras] went to see Bhagavat or Vishṇu. Their names are Sanaka, Sananda, Sanātana, Sanatkumāra, Jāta, Vodhu, Panchaśikha, all children of Brahmā . . .” — 2:200 fn.

Sections on “*Saptaparna*,” “The Septenary in the Vedas,” etc.

SEE: “The Mysteries of the Hebdomad,” *SD* 2:590-641.

— Footnotes

The deceased is allotted a piece of land in the field of Aanroo . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: “Il est divisé en quatorze sections . . . du domaine céleste appelé le champ Aanrou [It is divided into 14 sections . . . of the Heavenly domain called the field of Aanru].” — p. 507 (cxlix, *Vignette*)

the deified shades of the dead, glean . . . the corn seven cubits high . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: “Je connais ce champ Aanrou de Ra dont le blé a 7 coudées . . . que moissonnent des mânes [I know this Aanru Field of Ra, the corn of which is 7 cubits high . . . which is reaped by the shades of the dead] . . .” — p. 509 (cxlix.8-9)

This corn is the food on which they live . . . or that will kill them . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: “O cette demeure des bras qui enlèvent les mânes pour la destruction . . .” “J’ouvre la porte de la demeure de la Vérité. Je m’y nourris des productions du champ Hotep.” “O dieux de la demeure de l’heure! Je suis avec vous. Je vis avec vous [Oh this abode of the arms that take away the shades of the dead for their destruction . . . I open the gate of the abode of Truth. There I nourish myself with the products from the Field of Hotep . . . Oh Gods of the abode of the hour! I am with you. I live with you].” — pp. 515-16, 518-19 (cxlix.38, 48, 52-3)

the deceased is either destroyed therein, or becomes pure spirit for the Eternity

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: “. . . je respire dans le domaine de mon père, le Grand. Il m’a livré l’Amenti radieux où sont détruits les vivants [I breathe in the land of my father, the Great One. He has taken me to the radiant Amenti, where the living are destroyed].” — p. 121 (xxxii.9)

“. . . je ne suis pas mort dans l’Amenti, j’y suis pur esprit pour l’éternité [I am not dead in Amenti, there I am a pure spirit for eternity].” — p. 114 (xxx.4)

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“I am the three-wicked Flame . . .”

SEE: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: “L’âme est une lumière vêtue; cette lumière est triple [The Soul is a clothed light; this light is triple] . . .” — p. 388

“I enter into the domain of Sekhem . . . region of the Flames who have destroyed their adversaries.”

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: “Je suis avec Horus . . . à Sekhem; je sors et j’entre dans

la demeure des flammes, détruisant les adversaires [I am with Horus . . . in Sekhem; I go forth and I enter the abode of the Flames, destroying the adversaries].” — p. 5 (i.7)

(See . . . “Book of the Dead,” and the “Mysteries of Ro-stan [Ro-stau].”)

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: “Je suis avec Horus ce jour . . . de rendre mystérieux les mystères de Ro-stau [I am with Horus on this day . . . for making mysterious the mysteries of Ro-stau].” — p. 5 (i.6-7)

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“Life, like a dome of many-coloured glass . . .”

P/Q: Percy Bysshe Shelley, *Adonais*, 1821:

> “The One remains, the many change and pass;
> Heaven’s light forever shines, Earth’s shadow’s fly;
> Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity,
> Until Death tramples it to fragments.” — p. 28 (lii)

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“The Deity . . . manifests itself through the *ten* Sephiroth . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . the infinite and limitless One, the *Ain Soph*, is the first Sephira . . . From this first Sephira the other nine emanations are produced.” — p. 44 note (*Book of Concealed Mystery*, i.4)

“The Deity is like the Sea from which outflows a stream called WISDOM . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . (The great sea is wisdom, the fountain of mercy and loving-kindness . . .)” — p. 53 (*Book of Concealed Mystery*, i. 28)

“. . . that fountain riseth and floweth forth (that is, understanding emanating from wisdom) . . .” — p. 87 (Annotation 1)

“From the basin, like seven channels, issue the Seven Sephiroth . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Among them are set apart . . . seven channels . . . {the Sephiroth arranged in the three pillars, or tree of life} . . .” — pp. 103 & 104 note (*Book of Concealed Mystery*, v.30)

“In the beginning of Time . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “In the beginning the Elohim created the substance of the heavens and the substance of the earth. (The sense is: Six members were created, which are the six numerations of Microprosopus . . .)” — p. 46 (“Siphra Dtzenioutha,” i.16)

“the seventh being *Malkuth* . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Therein are His two nostrils like mighty galleries, whence His spirit rushes forth over all. (The Mantuan Codex adds that this is the seventh conformation, which refers to MLKVTH, *Malkuth*, or “the kingdom,” the tenth emanation or Sephira of the Deity.)” — p. 46 (*Book of Concealed Mystery*, i.15)

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why Malkuth, called “the inferior Mother” . . . is shown as the *Bride* . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “It is called . . . *Malkuth*, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus . . .” — p. 26 (Introduction)

"When Matronitha, the Mother, is separated . . ."

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "When Matronitha, the mother, is separated, and conjoined with the King face to face in the excellence of the Sabbath, all things become one body." — p. 337 (*Lesser Holy Assembly* ["Ha Idra Zuta Qadisha"], xxii.746)

what is said in Luke xviii. 12

SEE: *The Interlinear Bible*, 1906: "I fast twice in the week . . ." — p. 107 (*Luke*, 18:12)

(See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.")

P/Q: *The Hexaglot Bible*, 1901: "*Νηστεύω δὶς τοῦ σαββάτου* [I fast twice in the Sabbath] . . ." — 5:464 (*Λουκᾶν*, 18:12)

"and their happiness will be eternal, for they . . . will enjoy *an eternal Sabbath*."

P/Q: Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, 1830: "Sabbath *is also taken for the eternal rest and felicity in heaven* . . . for they will ever be with the Lord, *and will enjoy an* eternal Sabbath [σαββατισμὸς] *Heb*. 4.9." — p. 500

SEE: *The Hexaglot Bible*, 1901: ". . . a promise being left *us* of entering into his rest . . . For we which have believed do enter into rest, as he said . . . they shall enter into my rest. . . . There remaineth therefore a rest [σαββατισμὸς] to the people of God." — 6:651, 653 (*Hebrews*, 4:1, 3, 5, 9) & 652 [4:9, Greek text]

upon the six depend all things which are in it . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . *Bera Shith*, 'He created the six.' Upon these depend all things which are below (principally the Queen, who is the lowest path, or the bride of Microprosopus . . .)." — pp. 46-7 (*Book of Concealed Mystery*, i.16)

The "smaller face" . . . "is formed of *six Sephiroth*"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . so is Microprosopus composed of six of the Sephiroth." — p. 47 note (*Book of Concealed Mystery*, i.16)

"Seven kings come and *die in the thrice destroyed world . . .*"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the kingdom of the restored world was formed from the kingdom of the [thrice] destroyed world, wherein seven kings had died and their possessions had been broken up." — p. 48 (*Book of Concealed Mystery*, i.19)

Captain C. Pfoundes . . . "The Shinto idea of creation"

SEE: Omoie Tetszunotszuke [Captain C. Pfoundes], "The Cultus of the Far East," Dec. 1888: ". . . the Shin-to, or Divine Way, of old Japan. . . . The basis is the recognition of the divine origin of humanity . . ." — p. 146 (*The Theosophist*, v. 10)

"Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated . . ."

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Three spiritual divinities appear: the first . . . when all was as yet chaos (Kon-ton) . . . From out of the chaotic mass an egg-like nucleus appeared . . . The male aetherial principle (Yo) ascended, and the female grosser principle (In) precipitated, and a separation occurred between the celestial and terrestrial. From the terrestrial sediment there germinated these two Divines . . ." — pp. 147-8 (*The Theosophist*, v. 10)

"The first man was called Kuni-to ko tatchi-no-mikoto . . ."

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Then between the celestial sphere and the terrestrial plain creation began, and the undermentioned seven divine spirits appeared. 1st.— Kuni-no-soko-tatchi-no-mikoto (or kami). 2nd.— Kuni-no-tako-tatchi, to whom is attached the

invisible celibate . . . god of the rayless depths. 3rd.— To-yo-ku (or mu) no-kami, the spirit of abundant vegetation. 4th. — Uhi-chi-ni-no-kami, spirit of the ground, which like the foregoing were embodiments of the male principle; also included Sa-hi-chi-ni-no-kami, spirit of the sands, that contained the (In) female principle. . . . The 5th and 6th were dual of sex. The 7th then appeared in the first divinely human form of a male and a female." — p. 148 (*The Theosophist*, v. 10)

"Isanagi and Isanami begat *Tenshoko* . . . the first of the five gods of the Earth."

SEE: Omoie Tetszunotszuke, "The Cultus of the Far East," Dec. 1888: "Isanagi, the male, and Isanami, the female, then appeared together upon the celestial bridge (the milky way). . . . Isanami conceived, and the first born was a deformed male (though some accounts say that Tensho-ko, a female, was the first-born)." "Isanagi wished to dispel the constant and thick fogs in which the land was frequently enveloped, so by the power of his lungs he created Shina-tobe-no-kami (the spirit of the sea shore). Isanagi cut Kaku-isuchi into three portions . . . the upper portion becoming Ika-isuchi-no-kami (the thunder drummer); the center portion became Oyama-tsumi-no-kami, the god of abundance of spring water; and the lower portion became Taka-wo-kami, the spirit of the Tempests." — pp. 148-9, 150 (*The Theosophist*, v. 10)

the number seven "the key to the Mosaic creation and the symbols of every religion"

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Le septénaire est le grand nombre biblique. Il est la clef de la création de Moïse et le symbole de toute la religion [The septenary is the great biblical number. It is the key to the Mosaic creation and the symbol of every religion]." — p. 33

the diagram he gives in his "*Clef des Grands Mystères*" is septenary

SEE: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Supplément: 'Une Prophétie et Diverses Pensées de Paracelse [Supplement: 'A Prophecy and Various Thoughts of Paracelsus']." — p. 389 (Diagram)

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the diagram (Plate VII. In Mr. Mathers' Kabala) . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "Plate Showing the Formation of the Soul, etc. (From "Clef des Mystéres" by Eliphas Lévi Zahed.)" — Plate VII (facing p. 37)

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Kabalistic and Occult Pneumatics. (See "*Histoire de la Magie*" [*La Clef des Grands Mystères*] **. . .")**

SEE: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Résumé de La Pneumatique Kabbalistique" [Summary of Kabbalistic Pneumatics], and "Pneumatique Occulte" [Occult Pneumatics], pp. 388-9.

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887, Plate VII (facing p. 37).

1. The Soul (or EGO) is a clothed light . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "L'âme est une lumière vêtue; cette lumière est triple [The soul is a clothed light; this light is triple] . . ." — p. 388

2. *Neschamah* — "pure Spirit." 3. *Ruach* — the Soul or Spirit. 4. *Nephesch* — plastic mediator.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Neschamah, — *l'esprit pur* [Neshamah — *pure spirit*]; Ruach, — *l'âme* ou *l'esprit* [Ruach — *the soul* or *spirit*]; Nephesch, — *le médiateur plastique* [Nephesh — *the plastic mediator*]." — p. 388

5. The garment of the Soul is the rind (body) of the image . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Le vêtement de l'âme, c'est l'écorce de l'image [The garment of the soul is the rind of the image]." — p. 389

6. The image is double, because it reflects the good as [well as] **the bad**

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "L'image est double parce qu'elle reflète le bon et le mauvais ange [The image is double, because it reflects the good as well as the bad angel]." — p. 389

7. Imago, body

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: [See "Image" in diagram] "Imago — Imago" — p. 389

1. *Nephesh* is immortal because it renews its life by the destruction of forms.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Nephesch est immortelle en se renouvelant par la destruction des formes [Nephesh is immortal, renewing itself by the destruction of forms]." — p. 389

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2. *Ruach* progresses by the evolution of ideas . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Ruach est progressif par l'évolution des idées [Ruach is progressive through the evolution of ideas] . . ." — p. 389

3. *Neschamah* is progressive without oblivion and destruction.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Neschamah est progressif sans oubli et sans destruction [Neshamah is progressive without oblivion and without destruction]." — p. 389

4. The soul has three dwellings.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Il y a trois séjours pour les âmes [There are three dwellings for the souls] . . ." — p. 389

5. . . . the plane of the mortals . . . the Superior Eden; and the Inferior Eden.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Le foyer des vivants, L'Eden supérieur, Et l'Eden inférieur [The home of the living, the superior Eden, and the inferior Eden]." — p. 389

6. The image (man) is a sphinx that offers the riddle of birth.

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "L'image est un sphinx qui pose l'énigme de la naissance [The image is a sphinx that poses the riddle of birth]." — p. 389

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7. The fatal image (the astral) endows Nephesch with its aptitudes . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "L'image fatale doue Nephesch de ses aptitudes; mais Ruach peut lui substituer l'image conquise d'après les inspirations de Neschamah [The fatal image endows Nephesh with its aptitudes; but Ruach is able to substitute this with the image acquired in accordance with the inspirations of Neshamah]." — p. 390

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The body is the mould of Nephesch . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Le corps est le moule de Nephesch, Nephesch le moule de Ruach, Ruach le moule de vêtement de Neschamah [The body is the mould of Nephesh, Nephesh the mould of Ruach, Ruach the mould of the garments of Neshamah]." — p. 390

Light (the Soul) personifies . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "La lumière se personnifie en se revêtant, et la personalité n'est stable que quand le vêtement est parfait [Light personifies and clothes itself, and personality endures only when the garment is perfect]." — p. 390

The angels aspire to become men . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Les anges aspirent à se faire hommes; un homme parfait, un homme-dieu, est au-dessus de tous les anges [The angels aspire to become men; a perfect man, a man-god is above all the angels]." — p. 390

Every 14,000 years the soul rejuvenates . . .

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: ". . . tous les quatorze mille ans, l'âme se retrempe et se repose dans le sommeil jubilaire de l'oubi [every 14,000 years the soul rejuvenates and rests in the jubilean sleep of oblivion]." — p. 391

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The Monad . . . shot down by the law of Evolution into the lowest form of matter . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen." — 1:302

— Footnotes

"There were old worlds, which perished as soon as they came into existence . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: " 'There were old worlds, which perished as soon as they came into existence: were formless, as they were called sparks. Thus the smith, when hammering the iron, lets the sparks fly in all directions. These sparks are the primordial worlds which could not continue, because the Sacred Aged had not as yet assumed his form (of opposite sexes — the king and queen), and the Master was not yet at his work.' " — 2:408 (*Idra Suta*, Zohar, iii. 292*b*)

[Also quoted in *Isis Unveiled*, 2:421]

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In the Sankhya philosophy, Purusha (spirit) is . . . impotent

SEE: Monier Williams, *Hinduism*, 1880: "In the Sānkhya . . . we have a synthetical system starting from an . . . 'eternally existing essence,' called Prakṛiti [Primary Substance] . . ." ". . . the Sānkhya counts up . . . [to] *Purusha*, the soul [spirit], which is wholly in its own nature destitute of Guṇas [qualities], though liable to be bound by the Guṇas of Prakṛiti." — pp. 194, 195

unless he mounts on the shoulders of Prakriti . . .

SEE: Monier Williams, *Hinduism*, 1880: "But each separate soul is a witness of the act of a separate creation without participating in the act. It is a looker on, uniting itself with unintelligent *Prakṛiti*, as a lame man mounted on a blind man's shoulders . . ." — p. 197

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Swayambhuva Manu . . . from whom descended the seven primitive Manus . . .

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "There are six other Manus in successive generations sprung from this Manu Svāyaṃbhuva (born of the self-existent); they . . . created their own several offspring. . . . The seven glorious Manus, of whom Svāyaṃbhuva is the first, having produced all this (world) of moving and stationary beings, ruled (it each) in his own period {— *antara*. This makes a *manvantara*}." — p. 9 & fn. (i.61, 63)

Karabtanos or Fetahil . . . begets on his Mother, "Spiritus," seven figures . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: ". . . Karabtonos who was frantic and without sense and judgment . . . lay with the SPIRITUS. The SPIRITUS even at one time conceived 'Seven Figures' . . . Namely, She bore the Seven Stellars (Planets). And just so many, even seven, his own appearances (species), went forth fashioned." — pp. 51-2

— Footnotes

Read in Isis, vol. ii [i] **. . . the doctrine of the Codex Nazaræus**

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Bahak-Zivo, the 'father of genii, is ordered to "construct creatures." ' But, as he is 'ignorant of Orcus,' he fails to do so and calls in Fetahil [Ptahil] a still purer spirit to his aid, who fails still worse." — 1:299

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"The very Atoms," says Tyndall, "seem instinct with a desire for life"

P/Q: John Tyndall, *Address Delivered Before the British Association*, 1874: "Everywhere throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecules seem instinct with a desire for union and growth." — p. 82

— Footnotes

Pasteur . . . would say that the Organic cells are endowed with a vital potency . . .

P/Q: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: ". . . je dirais que les cellules ont un *potentiel* de vie qui ne s'éteint pas avec la suppression du gaz oxygène ni avec la vie proprement dite due à l'influence de ce gaz [I would say that cells have a vital *potential* that does not stop with the cessation of the supply of oxygen gas, nor with life which is strictly speaking due to the influence of that gas] . . ." — p. 62 fn.

"I would add . . . that the evolution of the germ is accomplished . . ."

P/Q: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: ". . . je dirais que la puissance d'évolution du germe se poursuit dans le nouveau déterminisme des phénomènes et naturellement avec des résultats particuliers, au nombre desquels se rencontrent des actes de fermentation [I would say that the force of evolution of the germ continues causing new phenomena and of course with particular results, among which fermentation]." — p. 62 fn.

life, according to Claude Bernard and Pasteur, is . . . a process of fermentation

SEE: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: ". . . pour Claude Bernard, la vie se compose de synthèses organiques et de destructions organiques, et que toutes les actions de décomposition organique se ramènent à des fermentations [for Claude Bernard, life consists of organic syntheses and organic destructions, and that all actions of organic decomposition can be reduced to fermentation]." — p. 47

lower lives, such as Vibriones . . . could exist without air

SEE: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: "Ce vibrion vit, se nourrit, se multiplie, s'engendre en dehors de toute participation du gaz oxygène libre . . . Le contact de l'air le tue [This vibrion lives, feeds itself, multiplies, reproduces itself without any free oxygen gas . . . Contact with air kills it]." — p. 139

They derived the oxygen . . . from the various substances that surround them

SEE: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: "Il existe une autre classe d'êtres pouvant vivre, se nourrir en dehors de toute participation du gaz oxygène libre, par conséquent en empruntant forcément tout l'oxygène de leurs principes immédiats à des combinaisons, notamment à la

matière fermentescible qui est toujours oxygénée: dans ces conditions, ces êtres sont ferments [There exists another class of beings that is able to live, and to feed itself without any free oxygen gas; and that therefore necessarily takes all the oxygen from the chemicals directly present in their compounds, in particular in fermentable matter which is always oxygenated: under these conditions these beings are ferments].” — pp. 131-2

He calls them *Ærobes* . . . and *Anærobes* . . .

SEE: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: “. . . en 1861 j’ai opposé, pour la première fois, l’existence et les propriétés de deux sortes d’êtres en les désignant par l’expression d’*aérobies* et d‘*anaérobies* . . . Il existe des êtres qui ne peuvent vivre, qui ne peuvent se nourrir sans assimiler de l’oxygène libre; ce sont les aérobies: ils ne sont pas ferments [in 1861 I contrasted for the first time the existence and the properties of two kinds of beings, by referring to them by the expression *aerobes* and *anaerobes* . . . There exist beings who cannot live, who cannot feed themselves without absorbing free oxygen; these are the aerobes: they are not ferments].” — p. 131

Certain germ cells, such as those of yeast, develop and multiply in air . . .

SEE: Louis Pasteur, *Examen Critique . . . sur La Fermentation*, 1879: “La vie de la levûre, quand elle est privée d’oxygène libre, est pénible, et lente est son action comme ferment. Si l’oxygène est présent, même en faible quantité, les cellules s’entretiennent dans un état de jeunesse et d’activité remarquable [The life of yeast is difficult when it is lacking oxygen, and its action is sluggish like a ferment. If oxygen is present, even in low quantity, the cells endure in a youthful condition and with remarkable activity] . . .” — p. 101

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Nature is the “Ever-becoming”

SEE: George Henry Lewes, *History of Philosophy*, 1880: “. . . this restless, changing flux of things which never *are*, but are ever *becoming*; this Heraclitus proclaimed to be God, or the One.” — 1:72

— Footnotes

It is a Vedic teaching that “there are three Earths . . .”

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: “According to the Vedas there are three earths corresponding to the three heavens, and our earth is called Bhūmi.” — p. 243

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several great men of Science . . . use . . . “the fourth dimension of Space”

SEE: H. P. Blavatsky, “Occult or Exact Science?” May 1886: “. . . several eminent men of science who, becoming convinced of the actuality of ‘spiritual’ phenomena, so-called, have become spiritualists . . . like Professors Wallace, Hare, Zöllner, Wagner, Butlerof . . .” “ ‘I would remind my colleagues,’ adds the Professor-Spiritualist [Butlerof], ‘that our inferences . . . must go a great deal further than our sensuous perceptions. . . . what is there to prevent us thinking of a space of higher dimensions . . . [for] phenomena that could only be explained on the supposition of a four-dimensional space.’ ” — pp. 484, 489-90 (*The Theosophist*, v. 7)

— Footnotes

Professor Zöllner’s theory

SEE: Collins & Row, “Light on the Path,” Feb. 1886: “And Professor Zollner in his work on Transcendental Psychics enunciates the theory of a fourth dimension of matter, or rather a fourth property of matter enabling it to pass through matter.” — p. 322 (*The Theosophist*, v. 7)

"The giving reality to abstractions . . ."

P/Q: Alexander Bain, *Logic*, 1870: "The giving reality to Abstractions is the error of Realism and is not as yet fully conquered. Space and Time are frequently viewed as separated from all the concrete experiences of the mind instead of being generalizations of these in certain aspects." — 2:389

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the "Elements" . . . Fire, Air, Water, Earth

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "ELEMENTUM.— The invisible element or basic principle of all substances that may be either in a solid (earthly), liquid (watery), gaseous (airy), or ethereal (fiery) state. It does not refer to the so-called simple bodies or 'elements' in chemistry, but to the invisible basic substance out of which they are formed." — p. 33

SEE: "On the Elements and Atoms": "Plato speaking of the irrational, turbulent Elements 'composed of fire, air, water, and earth,' means Elementary Dæmons." — *SD* 1:567 fn.

— Footnotes

Milton was right when he spoke of the "Powers of Fire, Air, Water, Earth"

SEE: John Milton, *Poetical Works*, 1720:

"And of those *Dæmons* that are found
In fire, air, flood, or under ground,
Whose power hath a true consent
With Planet, or with Element." — 2:222 ("Il Penseroso," 93-6)

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"the body of the Holy Ghost" . . . "Baphomet" . . . "Androgyne Goat of Mendes"

P/Q: A. E. Waite, *The Mysteries of Magic: a Digest of the Writings of Éliphas Lévi*, 1886: "The Gnostics made it the burning body of the Holy Ghost, and this it was which was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or of the Androgyne Goat of Mendes." — p. 75 (§ IV, "The Great Magic Agent, or the Mysteries of the Astral Light")

— Footnotes

There is a curious work by Blanchard, on the Origin of Life . . .

SEE: Émile Blanchard, "L'Origine des Êtres," in *La Vie des Êtres Animés*, 1888.

"a force in Nature" . . . the "great Arcanum of transcendent Magic"

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "There exists a force in Nature . . . by whose means a single man, who can master it and knows how to direct it, might throw the world into confusion and transform its face. . . . it consists of a universal agent whose supreme law is equilibrium, and whose direction depends immediately on the Great Arcanum of transcendent magic." — pp. 74-5 ("Writings of Éliphas Lévi")

"This ambient and all-penetrating fluid . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "This ambient and all-penetrating fluid, this ray detached from the sun's splendour, and fixed by the weight of the atmosphere and by the power of central attraction, this body of the Holy Ghost, which we call the Astral Light and the Universal Agent . . . is represented on ancient monuments by the girdle of Isis, which twines in a love-knot round two poles . . . and by the serpent devouring its own tail, emblem of prudence and of Saturn." — p. 75 ("Writings of Éliphas Lévi")

"It is the winged dragon of Medea . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses, encircling the Tau . . . Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of earth; for if their will should not free them from its fatal attraction, they will be absorbed in the current by the same power which first produced them, and will return to the central and eternal fire." — p. 75 ("Writings of Éliphas Lévi")

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"In the beginning God created Heaven and Earth" is a mistranslation

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "*The Opening Sentence in Genesis* . . . in the scroll-reading the letters are not separated, but run together, without point divisions, from which there are *two readings* to this sentence, as follows:

(1.) B'rāshith bara Elohim eth hāshamayim v'eth h'arets.

(2.) B'rāsh ithbara Elohim eth hāshamayim v'eth h'arets.

Suffering a closer analysis, this narrative form assumes a cosmical interpretation . . . So the sentence reads, 'In (or out of) his own essence as a womb, God, in the manifestation of two opposites in force, created the two heavens, and the earth' . . ." — pp. 179-80

not "Heaven and Earth," but the *duplex* or dual Heaven . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . not *the heavens*, as we laxly take it, but '*the two, or duplex heavens*' . . . the *upper*, or *light*, and the *lower*, or *dark* . . ." — p. 180

God divided the light from the darkness . . .

P/Q: *The Interlinear Bible*, 1906: ". . . and God divided the light from the darkness. . . . And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament . . ." — p. 1 (*Genesis*, 1:4, 6-7)

"God made the Earth and the Heavens . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth . . ." — p. 2 (*Genesis*, 2:4-5)

Eliphas Lévi calls it . . . the "Astral Light" . . . the "grand Agent Magique"

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "This ambient and all-penetrating fluid . . . which we call the Astral Light and the Universal Agent . . . is represented on ancient monuments by . . . the serpent devouring its own tail . . . The Great Magic Agent is revealed by four kinds of phenomena . . . caloric, light, electricity, magnetism." — p. 75 ("Writings of Éliphas Lévi")

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The "Astral Light" . . . "everything which exists has been evolved from it . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . this body of the Holy Ghost, which we call the Astral Light . . . Everything which exists has been evolved from it, and it preserves and reproduces all forms." — pp. 75-6 ("Writings of Éliphas Lévi")

"The great Magic agent is the fourth emanation . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "The Great Magic Agent is the fourth emanation of the life-principle, of which the sun is the third form . . . for the day-star is only the reflection and material shadow of the sun of truth which illuminates the intellectual world, and which itself is but a gleam borrowed from the Absolute." — p. 76 ("Writings of Éliphas Lévi")

"it is not the immortal Spirit . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . but it is not the immortal spirit, as the Indian hierophants . . . have imagined." — p. 77 ("Writings of Éliphas Lévi")

those who . . . translated the term Akâsa by "Ether" (Wilson, for instance) . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same; or, ether (Ākāśa), wind or air (Vāyu), fire or light (Tejas) . . . Ākāśa has the single property of sound . . ." — 1:35-6 fn. (Wilson)

[those who] have ignorantly imagined it to be "material" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "A characterization of *ākāśa* will serve to show how inadequately it is represented by 'ether'. In dimension, it is, as has been said, infinite; it is not made up of parts . . . So far forth it corresponds exactly to time, space, Īśwara, and soul. Its speciality, as compared therewith, consists in its being the material cause of sound." — 1:34 fn. (Hall)

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"In the beginning there was neither day nor night . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing, save only One, unapprehensible by intellect, or That which is Brahma and Puṃs (spirit) and Pradhāna . . ." — 1:23 (i.2)

The Commentator describes the Deity as: "One *Pradhânika* Brahma Spirit . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864: " 'One Prādhānika Brahma Spirit: THAT, was.' The commentator explains Prādhānika, Pradhāna eva, the same word as Pradhāna; but it is a derivative word, which may be used attributively, implying 'having, or conjoined with, Prahhāna.' The commentator, however, interprets it as the substantive . . ." — 1:24 fn.

"Prakriti in its *primary* state is Akâsa"

P/Q: T. Subba Row, "Brahmanism on the Sevenfold Principle in Man," 1885: "I stated that *Prakriti* in its *primary* state is *Akasa*." — p. 169 (*Five Years of Theosophy*)

MAHAT is the first product of Pradhâna . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then from that equilibrium of the qualities (Pradhāna) . . . proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation {The first product of Pradhāna . . . the principle called Mahat . . .}." — 1:29 & fn. (i.2)

Mahat . . . "whose *characteristic property* is Buddhi"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This primary element is consciousness . . . and is, itself, swallowed up by Mahat, whose characteristic property is intelligence {*Buddhi*}." — 5(I):198 & fn. (vi.4)

Mahat . . . is called "Eswara" . . . "Creator" . . . "the cause of all things"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Mahat is also called Īśwara, from its exercising supremacy over all things; Bhāva, from its elementary existence; Eka, or 'the one,' from its singleness . . . as the Vāyu adds . . . 'Mahat, impelled by the desire to create, causes various creation.' . . . Mahat is, therefore, the divine mind in creative operation, the *voῦς* . . . of Anaxagoras; 'an ordering and disposing mind, which was the cause of all things.' " — 1:32-3 fn.

— Footnotes

the seven Prakritis or "productive productions" are *Mahat*, *Ahamkara*, and the *five tanmatras*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The seven, or productive productions, are, in pure Sānkhya philosophy, *mahat*, *ahaṃkāra*, and the five *tanmātras*. See the Sānkhya-kārikā, III., and the commentaries." — 5(I):199 fn. (vi.4)

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"Mahat and matter are the inner and outer boundaries . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . earth and Mahat are the inner and outer boundaries of the universe. In this manner, — as (in the creation,) were the seven forms of nature (Prakṛiti), reckoned from Mahat to earth, — so, at the (time of elemental) dissolution {*Pratyāhāra*}, these seven succesively re-enter into each other. The egg of Brahmā is dissolved in the waters that surround it, with its seven zones {*Dwīpa*}, seven oceans, seven regions . . ." — 5(I):198-9 & fns. (vi.4)

"In my Father's house are many mansions"

P/Q: *The Interlinear Bible*, 1906: "In my Father's house are many mansions . . . I go to prepare a place for you." — pp. 143-4 (*John*, 14:2)

— Footnotes

the egg is said to be externally invested by seven envelopes . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "And this egg was externally invested by seven natural envelopes; or by water, air, fire, ether, and Ahaṃkāra . . ." — 1:40 (i.2)

"in this manner were the seven forms of nature (Prakriti) reckoned . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In this manner, — as (in the creation,) were the seven forms of nature (Prakṛiti) reckoned from Mahat to earth . . ." — 5(I):198 (vi.4)

. . . Hegel also. For him Nature was a *perpetual becoming*.

P/Q: John Steinfort Kedney, *Hegel's Æsthetics*, 1885: ". . . everything is in movement, and only to be explained as a process, a perpetual *becoming* . . ." — p. 124

"God . . . *objectivises himself as Nature . . .*"

SEE: G. W. F. Hegel, *Phänomenologie des Geistes*, 1832: "Das Wesen schaut nur sich selbst in seinem Fürsichseyn an . . . es ist das Wort, das ausgesprochen den Aussprechenden entäußert und ausgeleert zurückläßt [The absolute Being beholds only itself in its Self existence (in its objective otherness) . . . it is the 'Word' (the Logos), which when spoken (by Spirit), empties the speaker of himself, externalizes him]." — p. 577

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like must produce like

SEE: Heinrich Ritter, *The History of Ancient Philosophy*, v. 3, 1839: "According to Aristotle . . . in natural things it is clear that the power of like produces like . . . for the form must exist antecedently in the mind of the maker before he can realise it by his work." — p. 145

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Astral Light, which Eliphas Lévi calls "the imagination of Nature"

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . there exists an agent which is natural and divine, material and spiritual, a universal plastic mediator, a common receptacle of the vibrations of motion and the images of forms, a fluid and a force, which may be called in some way the *Imagination of Nature*." — pp. 64-5 ("Writings of Éliphas Lévi")

— Footnotes

“It is through this Force . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Par cette force tous les appareils nerveux communiquent secrètement ensemble; de là naissent la sympathie et l'antipathie; de là viennent les rêves; par là se produisent les phénomènes de seconde vue et de vision extranaturelle [It is through this force that all the nerve centres secretly communicate with each other; from it sympathy and antipathy are born; from it come dreams; that through it the phenomena of second sight and supernatural vision take place].” — p. 19

“Astral Light, acting under the impulsion of powerful wills . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “La lumière astrale aimante, échauffe, éclaire, magnétise, attire, repousse, vivifie, détruit, coagule, sépare, brise, rassemble toutes choses sous l'impulsion des volontés puissantes [The Astral Light, acting under the impulsion of powerful wills, warms, enlightens, magnetizes, destroys, coagulates, separates, breaks and gathers all things].” — p. 19

“God created it on that day when he said: *Fiat Lux* . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Dieu l'a créée au premier jour lorsqu'il a dit le FIAT LUX! C’est une force . . . dirigée par les *égrégores*, c'est-à-dire par les chefs des âmes. Les chefs des âmes sont les esprits d'énergie et d'action [God created it on the first day when he said FIAT LUX! It is a force directed by the *Egregores*, that is, by the chiefs of the souls. The chiefs of the souls are the spirits of energy and action].” — p. 19

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Eugenius Philalethes . . . assured his readers . . . no one had yet seen *the Earth*

SEE: Thomas Vaughan (Eugenius Philalethes), *The Magical Writings*, 1888: “The foure elements are the objects and, implicitly, the subjects of man, but the earth is invisible. . . . But, on my Soule, it is so, and, which is more, the eye of man never saw the earth . . . not our Magicall Earth.” — p. 84 (*Magia Adamica*)

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ptomaïne (the alkaloid poison generated by decaying matter . . .)

SEE: L. B. Anderson, “Ptomaines,” Sept. 1886: “Ptomaine . . . A term applied to certain peculiar substances (resembling alkaloids) which are produced during the process of putrefaction. . . . by the putrefaction of albuminous matters a soluble ferment is produced, which is poisonous.” — p. 234 (*Gaillard’s Medical Journal*, v. 43)

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yields a smell as strong as and equal to . . . orange blossoms . . .

SEE: L. B. Anderson, “Ptomaines,” Sept. 1886: “The liquid under observation was . . . extracted by ether; acicular crystals were produced . . . The addition of acids to them usually changes them, with the production of pleasant odors, like orange flower . . . Allowed to oxidize by contact with the atmospheric air, they emit disagreeable cadaveric or urinous odors.” — p. 235 (*Gaillard’s Medical Journal*, v. 43)

essence of certain mushrooms . . . nearly identical with the venom of the cobra

SEE: Charles C. Beach, “Ptomaines,” Aug. 20, 1887: “. . . a large number of experiments made by Gautier . . . show that some of the ptomaines at least are poisonous in a high degree, and the cessation of muscular contractility . . . is vividly suggestive of the action of some of the poisonous mushrooms. . . . According to observations of this same author made upon the venom of serpents, the cobra poison resembles the last-described ptomaine.” — p. 207 (*New York Medical Journal*, v. 46)

Arnaud, Gautier, and Villiers, have found . . . the same venomous alkaloid

SEE: T. Christy, *New Commercial Plants and Drugs*, 1885: "CUPREA BARK . . . contains . . . an alkaloid, which has been named Cinchonamine by its discoverer, M. Arnaud. . . . it possesses an action of a toxic nature . . . about six times as strong as that of quinine . . ." — pp. 41-2

SEE: L. Wolfe, "The Ptomaines," Jan. 16, 1888: "A ptomaine of cholera was isolated in 1885 by Villiers; it was principally found in the intestines, and in traces in the kidneys . . . Armand Gautier is also one of the prominent investigators on this subject." — p. 25 (*Therapeutic Gazette*, v. 12)

the same venomous alkaloid as in that of the toad, the salamander, the cobra

SEE: Dujardin-Beaumetz, "On Ptomaines and Leucomaines," Nov. 15, 1888: "This it is that led Gautier to examine the saliva and the venom of serpents. Already many years before, in 1852, Cloès had indicated the presence of alkaloids in the venom of the toad and the salamander. . . . Gautier then analyzed the venom of the cobra-de-capello, and found two new alkaloids . . . Then Gautier examined the saliva of man, and extracted therefrom certain alkaloids which are toxic to small animals . . ." — p. 726 (*Therapeutic Gazette*, v. 12)

and the trigonocephalus

SEE: L. B. Anderson, "Ptomaines," Sept. 1886: "Snake poison differs from human saliva only in the intensity of its action. Gautier has extracted from the poison of the trigonocephalus [viper] . . . two distinct alkaloids . . ." — p. 236 (*Gaillard's Medical Journal*, v. 43)

alkaloid . . . generated by living men, animals, and plants

SEE: Dujardin-Beaumetz, "On Ptomaines and Leucomaines," Nov. 15, 1888: "But Gautier did not stop here . . . Comparing the animal cell to the vegetable cell, he showed that both may produce alkaloids, and just as the vegetable cell of the cinchonas produces quinine and a series of other alkaloids, so our cells fabricate alkaloids . . ." — p. 726 (*Therapeutic Gazette*, v. 12)

an alkaloid in the fresh meat of an ox . . . Xanthocreatinine

SEE: Vaughan and Novy, *Ptomaines and Leucomaines*, 1888: "The finely divided fresh beef-meat . . . is treated with . . . oxalic acid . . ." "The alcoholic solution . . . gives, on cooling, a deposit of lemon-yellow-colored crystals of xantho-creatinine . . ." — pp. 269, 270

tissues . . . venoms . . . carbonic acid and urea in the functions of life

SEE: Vaughan and Novy, *Ptomaines and Leucomaines*, 1888: "CHEMISTRY OF THE LEUCOMAINES. . . . Under this name [are] all those basic substances which are formed in animal tissues during normal life . . . GAUTIER is of the belief that they are being formed continuously and incessantly in the animal tissues, side by side with the formation of urea and carbonic acid . . ." — pp. 225-6

poisons . . . generated by the animal system of living beings . . .

SEE: Vaughan and Novy, *Ptomaines and Leucomaines*, 1888: "How do germs induce disease? . . . it was discoverd that they produce, by their growth, chemical poisons, ptomaines, that the absorption of these poisons is followed by the symptoms of the disease, and that each specific, pathogenic microörganism produces its own characteristic poison. In infectious diseases the chemical poison is really formed within the body, but the active agent, the germ, causing the formation of the poison, is introduced from without." — p. 13

"Fish, Sin and Moon"

SEE: George Smith, *Chaldean Account of Genesis*, 1876: "In the first year there appeared . . . an

animal endowed with reason, by name Oannes, whose whole body . . . was that of a fish . . . This being . . . gave them [men] an insight into letters and sciences, and arts of every kind. . . . Oannes wrote concerning the generation of mankind . . . 'There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings . . . The person who presided over them was a woman named Omoroca . . . in Greek Thalassa, the sea; but which might equally be interpreted the moon.' " — pp. 39-41

"In the Babylonian system the moon [Sin] takes precedence of the sun . . ." — p. 59

— Footnotes

the cells of the organs . . . form *ferments* . . .

SEE: Louis Pasteur, "New Facts . . . of the Theory of Ferments," Nov. 29, 1872: ". . . we see in these comparative experiments cells which, at the desire of the operator, become ferments or cease to be so. . . . In the first, the life of the plant on the surface of the liquid continues and is kept up by the atmospheric oxygen; while, in the other case, that life continues and is sustained beyond, and without the influence of oxygen . . ." — p. 255 (*Chemical News*, 26:679)

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the mystery . . . underlies the *Matsya* (fish) *Avatar* of Vishnu, the Chaldean Oannes . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "In a fragment garbled from Berosus by the ecclesiastical historian Eusebius . . . we have some allusion to this Incarnation . . . an Immortal Living Creature . . . whose name was Oannes. His body was like that of a *fish* . . . (. . . it really means a man-headed fish like Vishnu in the Matsyāvatāra) . . . he communicated the knowledge of letters, arts, and sciences: he taught men to dwell together in cities: to erect temples: to introduce laws . . . After him, there appeared several other Living Creatures (Messiahs) of the same form." — pp. 292-3

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Joshua "Son of the Fish (Nun)"

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: "It is worthy of notice that 'Nun,' the name of the father of Joshua, is the Semitic word for *fish* . . ." — p. 52

SEE: *The Interlinear Bible*, 1906:

"And Joshua the son of Nun, the servant of Moses . . ." — p. 194 (*Numbers*, 11:28)

". . . Joshua the son of Nun, which standeth before thee . . ." — p. 235 (*Deuteronomy*, 1:38)

"Now after the death of Moses . . . the LORD spake unto Joshua the son of Nun . . ." — p. 285 (*Joshua*, 1:1)

the Holy of Holies in the temple . . . the symbol of the womb

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the number 10 is the *perfect one*, and a *Jehovah* value . . . and by Hebrew Kabbalah, the letter ה, or number 5, *is the womb*. . . . the total forming the male-female in one, 10, as here the *womb* of the *Garden of Eden*, or *Paradise*." — p. 198

Holy of Holies . . . symbolized by the King's chamber . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The *holy of holies* [in the Temple of Solomon], as a cube of 20 [20 x 20 x 20 cubits], was just 1/8 of the cube of the king's chamber region in the pyramid, or the full cube of the length of the king's chamber. . . . The primal *one*, or *cube*, was taken as containing all material and all life within itself. It was *male-female* . . . they are to be used together . . . The king's chamber *region* is the great cube of this union . . ." — p. 169

we refer the reader to Book II., "The Holy of Holies"

SEE: "The 'Holy of Holies.' Its Degradation," *SD* 2:459-74.

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"My Father . . . and I — are one"

P/Q: *The Interlinear Bible*, 1906: "I and my Father are one." ". . . the Father is in me, and I in him." — p.138 (*John*, 10:30, 38)

THE DAY, "BE WITH US"

SEE: STANZA V, 6: ". . . the day 'Be-With-Us'; that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality . . . from the UNIVERSAL EGO . . . merges thereby into the One Essence . . ." — *SD* 1:130-1

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the Manes (*see Egyptian Dynasties enumerated by the priests to Solon*)

SEE: George Rawlinson, "The Antiquity of Man Historically Considered," April 1883: "Solon was informed that . . . Egyptian history could be traced back without a break for 345 generations . . ."

"Manetho, an Egyptian priest . . . professed to carry back the *origines* of Egypt to a date more than 30,000 years anterior to Alexander the Great . . .

1.	Reigns of the gods	13,000	Years
2.	Reigns of heroes	1,255	"
3.	Reigns of other kings	1,817	"
4.	Reigns of 30 Memphites	1,790	"
5.	Reigns of 10 Thinites	350	"
6.	Reigns of Manes and heroes	5,813	"
7.	Reigns of the 30 dynasties	5,000	" "

— pp. 346, 347 (*Journal of Christian Philosophy*, v. 2)

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(See Book II., "Divine Dynasties.")

SEE: "Our Divine Instructors," *SD* 2:365-78.

— Footnotes

The ancient hieratic alphabets of the Maya and the Egyptians are almost identical.

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: "In my work . . . I have shown how the legends accompanying the images of several of the Egyptian deities, when interpreted by means of the Maya language, point directly to Mayax as the birthplace of the Egyptian civilization. How the ancient Maya hieratic alphabet . . . is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be . . . There is every reason to believe that the cosmogonical conceptions, so widely spread, originated with the Mayas . . ." — p. 113

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the weary "Road" . . . Winds up hill all the way . . .

P/Q: Christina Rossetti, "Up-Hill," July 14, 1866: "Does the road wind up-hill all the way? / Yes, to the very end." — p. 442 (*The Round Table*, v. 3)

Like Visvakarman he has to sacrifice *himself to himself* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VISWA-KARMAN . . . a

personification of the creative power. In this character Viswa-karmā was the great architect of the universe . . . In these hymns also he is said to sacrifice himself or to himself . . . 'Viswa-karmā . . . first of all offered up all worlds in a Sarva-medha (general sacrifice), and ended by sacrificing himself.' " — p. 363

"Kalki Avatar"

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "When Vishnu in the form of Krishna reascended to heaven, the Fourth or Kāli Yuga commenced . . . an age of impurity and dissension. . . . At its termination Vishnu is expected to come again, bearing the name Kalki, to put an end to wickedness, and establish a kingdom of righteousness . . ." — p. 205

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"The History of Creation and of this world . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," *The Theosophist*, Nov. 1881: "The history of creation and of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed." — p. 44 (*The Theosophist*, v. 3)

***Upa-ni-shad* . . . "the conquest of ignorance by the revelation of *secret, spiritual* knowledge"**

SEE: *The Upanishads*, Part I, tr. F. Max Müller, 1879: "Most European scholars are agreed in deriving upa-ni-shad from the root sad, to sit down . . . pupils sitting down near their teacher to listen to his instruction. . . . Native philosophers . . . derive it . . . from the root sad, in the sense of destruction, supposing these ancient treatises to have received their name because they were intended to destroy passion and ignorance by means of divine revelation . . ." — pp. lxxix-lxxx (Introduction)

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"The great Teachers of the higher Knowledge . . ."

P/Q: Mountstuart Elphinstone, *The History of India*, ed. E. B. Cowell, 1866: "The great teachers of this highest knowledge are not Brahmans but Kshatriyas, and Brahmans are continually represented as going to the great Kshatriya kings (especially Janaka of Videha) to become their pupils." — p. 282 (Appendix VII, by E. B. Cowell)

the *Upanishads* "breathe an entirely different spirit" . . .

P/Q: Mountstuart Elphinstone, *The History of India*, ed. E. B. Cowell, 1866: "When we examine the older Upanishads . . . they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the Ṛig Veda hymns themselves." — p. 282 (Appendix VII, by E. B. Cowell)

— Footnotes

"The Vedas have a distinct dual meaning . . ."

P/Q: T. Subba Row, "Brahmanism on the Sevenfold Principle in Man," 1885: ". . . the Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the swara (intonation), which are, as it were, the life of the Vedas. . . . the mysterious connection between *swara* and *light* is one of its most profound secrets." — p. 154 (*Five Years of Theosophy*)

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Sri Sankaracharya . . . his original treatises . . . preserved in his *maths*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚANKARĀCHĀRYA . . . established several maths or monasteries for the teaching and preservation of his doctrines." — p. 279

the *Smârtava Brahmins* . . . founded by Sankaracharya . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . he was the founder of the great sect of Smārtava Brāhmans, who are very numerous and powerful in the south." — p. 279

— Footnotes

Also called "the Sons of Wisdom" . . . and the "Brothers of the Sun"

SEE: T. Subba Row, "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man," *The Theosophist*, Jan. 1882: ". . . the country called 'Si-dzang' by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien . . . it was inhabited by the 'Teachers of Light,' the 'Sons of Wisdom' and the 'Brothers of the Sun.' . . ." — p. 98 (Editorial Appendix: Note I, by HPB)

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in their mathams . . . in the "Sringa-giri" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Some of these [maths or monasteries] still remain. The chief one is at Sṛinga-giri or Sṛingiri, on the edge of the Western Ghauts in the Mysore, and it has the supreme control of the Smārtava sect." — p. 279

The Secret Doctrine is the accumulated Wisdom of the Ages . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: ". . . this ancient science, which the moderns ignore, is perhaps as old as the world. It was known to the ancient prophets, to the Arhats and Rishis of the East, to initiated Brahmins, Egyptians, and Greeks. Its fundamental doctrines are found in the Vedas as well as in the Bible. Upon these doctrines rest the fundaments of the religions of the world." — p. xi

it is the uninterrupted record covering thousands of generations of Seers

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "How can one consider these striking circumstances and not see that almost all ancient history and epic poetry are mythological, — the secret doctrines of the priests, disguised in parables, in a thousand forms? . . . In all nations, in all times, there has been a secret religion . . ." — 1:366

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One homogeneous divine Substance-Principle, the one radical cause

SEE: William Enfield, *History of Philosophy*, 1837: "[Pythagoras] says, God is one; he is not, as some conjecture, exterior to the world, but in himself entire pervades the universal sphere . . . the first simple principle of all things . . ." — p. 228

"Plato . . . taught, that there is an Intelligent Cause, which is the origin of all spiritual being . . . the Supreme Intelligence, incorporeal, without beginning, end, or change . . ." — pp. 130-1

"The Gnostics . . . maintained, that all natures, both intelligible, intellectual, and material, are derived, by a succession of emanations, from the infinite fountain of Deity." — p. 378

"[Giordano Bruno's] opinion, that all things have from eternity flowed from one immense and infinite fountain, an emanative principle, essential to the Divine nature. . . . out of infinite emanations from the eternal fountain, infinite and eternal worlds are produced; whilst, in truth, only one being exists, which is infinite, immutable, indivisible . . ." — p. 582

"Some few, whose lamps shone brighter . . ."

P/Q: John Dryden, *Religio Laici*, 1682:

"Some few, whose Lamp shone brighter, have been led
From Cause to Cause, to Nature's secret head;
And found that *one first principle* must be . . ." — p. 2 [lines 12-14]

(See in chapters on Symbolism . . .)

SEE: "Primordial Substance and Divine Thought," *SD* 1:325-41.

"Parabrahmam and Mulaprakriti" are One

SEE: T. Subba Row, "Notes on the Bhagavad Gita," 1887: "This *Avyaktam* [*Undifferentiated*] is *Mulaprakriti*, or rather *Parabrahmam* manifested in *Mulaprakriti* as its *upadhi* [*vehicle*]." — p. 311 (*The Theosophist*, Feb. 1887)

"*Parabrahmam* and *Mulaprakriti*. . . . *Parabrahmam* seems to be the one foundation for all physical phenomena, or for all phenomena that are generally referred to *Mulaprakriti*." — p. 432 (*The Theosophist*, April 1887)

even in the conception of the One Logos, its first manifestation . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Of course, this [Logos] is the first manifestation of *Parabrahmam*, the first ego that appears in the cosmos, the beginning of all creation . . ." — p. 304 (*The Theosophist*, v. 8)

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IT appears from the objective standpoint of the One Logos as Mulaprakriti . . .

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "From its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. . . . . *Parabrahmam*, after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*." — p. 304 (*The Theosophist*, v. 8)

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[for] the mediæval Nominalists . . . Universals . . . existed only in name and human fancy

SEE: William Enfield, *History of Philosophy*, 1837: ". . . Rosceline . . . adopted the Stoic opinion, that universals have no real existence either before or in individuals, but are mere names and words . . . a tenet which was afterwards propagated by Abelard, and produced the sect of the Nominalists." — p. 516

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pure Spirits without any of the earthly alloy "which time is wont to prey upon"

SEE: Julius Charles Hare, *Sermons*, 1849: ". . . God is infinite and uncreated . . . immortal from the first, without any of the earthly alloy which Time is wont to prey upon . . ." — 2:469 (Sermon XXIV)

"personality" . . . "individuality existing in itself . . ."

P/Q: Samuel Taylor Coleridge, *Notes on English Divines*, 1853: ". . . personality is individuality existing in itself, but with a nature as its ground." — 1:43 ("Notes on Field on the Church")

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Young was right in saying that "Angels are men of a superior kind"

P/Q: Edward Young, *The Complaint: or, Night Thoughts*, 1851:

". . . one spirit pour'd
From spirit's awful fountain; pour'd Himself
Through all their souls; but not in equal stream . . .
Angels are men of a superior kind . . ." — p. 83 ("Night IV")

neither "ministering" . . . nor are they "Harbingers of the Most High" . . .

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"ANGELS [quotation categories]:

Angels — Harbingers of the Most High
Angels — Ministering
Angels — Appeal to their Protection
Angels — Messengers of Wrath . . .” — pp. 25-6

“Man can neither propitiate nor command the *Devas*”

SEE: Iamblichus, *On the Mysteries*, tr. Thomas Taylor, 1821: “This necessity [of the Gods] . . . is the friend of love . . . For it happens that a divine nature is incapable of being allured, is impassive and uncompelled . . .” — pp. 59-60 (ch. 14)

man can, even during his terrestrial life, become as “One of Us”

SEE: Samuel J. Baird, *The Elohim Revealed*, 1860: “. . . Elohim, being plural in its form, is a distinct intimation of the plurality which subsists in the unity of the divine essence. . . . ‘Let *us* make man, in *our* image, after *our* likeness’ [Gen. i.26]; ‘. . . the man is become as *one* of *us*.’ – Gen. iii.22.” — p. 52

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There is but one indivisible and absolute . . . which people call SPACE

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “. . . the indivisible, perfect, infinite unity, the Absolute Unknown Cause of All Causes, the Ain Soph, the Eternal All above All, a manifestation thereof . . . becomes the First Cause, the Cause of Causes. In this the Unknown Absolute . . . manifested Itself through an emanation . . . It first withdrew Itself into Itself, to form an infinite Space, the Abyss; which It then filled with a modified and gradually diminishing Light or Vitalization, first appearing in the Abyss, as the centre of a mathematical point which gradually spread Its Life-giving energy or force throughout all Space.” — pp. 230-1

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Three distinct representations of the Universe . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Qabbalah also asserts the existence of Three principal emanated or created regions . . . ‘The first World . . . is that Above, hidden from all . . .” “The second World . . . is connected with that Above . . . ‘This is the gate of YHVH.’ ” “The third World . . . is the lower World from the other, there is found in it separation . . .” — pp. 419-20

This was taught . . . in India and Chaldea, by the Chinese as by the Grecian Sages

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “. . . the First World . . . is that of Adam Illa-ah, the Celestial Prototypic Adam or Man. . . . The idea of a first ideal or prototypic androgenic Man is of great antiquity in the metaphysical religion of the Orient, and we think, may be found in the oldest writings of the Akkadians, Babylonians, Chaldeans, Hindus, Chinese and Egyptians: even in the Greek philosophy . . .” — pp. 280-1

these three Universes were allegorized . . . by the three trinities . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “These first three Sephiroth are . . . the Intelligible or Intellectual World. . . . a triad above all other emanations . . .” “The second triad of the Sephiroth . . . Soul of the World or Universal Soul . . .” “The next, third, Triad of the Sephiroth is . . . the Material World . . .” — pp. 200-1

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“Sciolists” . . . blindly accepting everything that emanates from “authorities”

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: “. . . Professor Whitney very properly reproves [sciolist writers] . . . Haeckel is called a headlong Darwinian . . . Schleicher is infected with

Darwinism . . . 'His essays are unsound, illogical, untrue; but there are still incautious sciolists by whom every error that has a great name attached to it is liable to be received as pure truth . . .' " — 4:534

As Hermes says, "Knowledge differs much from sense . . ."

P/Q: *Divine Pymander*, tr. Everard, 1884: "But Knowledge differs much from Sense; for Sense is of things that surmount it, but Knowledge is the end of Sense." — p. 23 (iv.33)

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"the still small voice" of our spiritual consciousness

SEE: W. J. Colville, *Discourses*, 1886: ". . . the Eternal Being spoke to his creatures in a still small voice which addressed itself exclusively to their most interior spiritual consciousness. . . . in the days of Elijah we hear of a storm, an earthquake, and a fire . . . but the writer of the narrative distinctly declares that the Lord was neither in the storm, nor in the fire, nor in the earthquake . . . the presence of God not being made manifest to Elijah until he heard a still small voice [*1 Kings*, 19:11, 12]." — p. 6 ("The Living Test of Truth")

(*See Part II.*, "*On the Hidden Deity.*")

SEE: "The Hidden Deity, Its Symbols and Glyphs," *SD* 1:349-58.

— Footnotes

"When thou prayest, thou shalt not be as the hypocrites are . . ."

P/Q: *The Interlinear Bible*, 1906: "And when thou prayest, thou shalt not be as the hypocrites are . . . But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret . . ." — p. 7 (*Matthew*, vi.5-6)

Our Father is *within us* . . .

SEE: W. J. Colville, *Discourses*, 1886: ". . . picture the All-Good as the Eternal Life of the universe, which dwells within as well as acts upon every creature. Practically, you deal with God when you deal with your own highest nature; that *atma* or seventh principle in man, which according to Asiatic Theosophy illuminates the mind and endows humanity with life immortal, is the very breath of God, the essence of divinity within us . . ." — p. 12 ("The Living Test of Truth")

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"Oh, my son, matter *becomes* . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "O my son, matter becomes; formerly it was, for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, matter is brought into birth, for the creative force fashions it according to the ideal forms. Matter not yet engendered, had no form; it becomes when it is put into operation." — pp. 133-4 (*Fragments*, Part VI)

"Everything is the product of one universal creative effort . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'Everything is the product of one universal creative effort . . .' ('Philosophia ad Atheniensis.') . . . There is nothing dead in Nature. Everything is organic and living, and consequently the whole world appears to be a living organism." — p. 44

"the innate, eternal, and self-existing Ideas" of Plato, now reflected by Von Hartmann

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, tr. William C. Coupland, 1884: "Of this unconscious clairvoyant intelligence we have come to perceive that in its infallible purposive activity, embracing out of time all ends and means in one . . . it infinitely transcends the halting, stilted gait of the discursive reflection of consciousness . . ." — 2:247

— Footnotes

"Dr. Ménard observes that in Greek . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "Dr. Ménard observes that in Greek, the same word signifies *to be born* and *to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or 'becoming,' it is in a passive and motionless condition." — pp. 133-4 fn.

"Creation is thus the period of activity . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "Creation is thus the period of activity of God, who . . . has two modes — Activity, or existence, God evolved (Deus explicitus); and Passivity of Being — God involved (Deus implicitus). . . . The 'Ideal Forms,' mentioned in the above fragment, are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the Divine Mind prior to 'creation' or 'becoming.' " — p. 134 fn.

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a "*force* behind phenomena" . . . from which all things proceed

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, tr. William C. Coupland, 1884: "The unity of the Unconscious may very well exist at the same time, of that namely, which never can come *into* consciousness, because it lies *behind* it . . ." — 2:227

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Paracelsus mentions it . . . synthesized by Dr. F. Hartmann . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "ILIASTER. — The hidden power in Nature, by means of which all things grow and multiply . . ." — p. 34

"Perpetual motion of the great Breath"

SEE: Hugo Grotius, *The Truth of the Christian Religion*, tr. John Clarke, 1805: ". . . translated by *Philo Biblius* from *Sanchuniathon's* Collection: 'The Theology of the *Phoenicians* supposes the Foundation of the Universe to have been . . . the Breath of a dark Air, and a dismal Chaos, covered with thick Darkness; that these were infinite, and had no Bounds for many Ages. But when this Spirit or Breath placed its Desire or Love on these first Principles . . . This was the Beginning of the Creation of all Things.' " — p. 27 (i.16)

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***Protyle*, introduced by Mr. Crookes in chemistry**

SEE: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "To form a conception of their genesis I must beg you to carry your thoughts back to the time when the visible universe was 'without form and void,' and to watch the development of matter in the states known to us from an antecedent something. What existed anterior to our elements, before matter as we now have it, I propose to name *protyle*." — p. 95 (*Chemical News*, March 4, 1887)

"When Evolution took place the Yliaster divided itself . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "When creation took place the Yliaster divided itself; it, so to say, melted and dissolved, and developed out of itself the Ideos or Chaos (Mysterium magnum, Iliados, Limbus major, or Primordial Matter). This Primordial Essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power; but also as vital matter, of which the substance of living beings consists." — p. 41

In this *Ideos* of primordial matter . . .

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "In the Limbus or Ideos of primordial matter, invested with the original power of life, without form, and without any conceivable qualities — in this, the only matrix of all created things, the substance of all things is contained." — pp. 41-2

It is the Chaos . . . by evolution and division in *Mysteria Specialia*

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "It is described by the ancients as the Chaos, and has been compared to a receptacle of germs, out of which the Macrocosmos, and afterwards by division and evolution in Mysteria specialia, each separate being came into existence." — p. 42

"All things and all elementary substances . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "All things and all elementary substances were contained in it, *in potentia*, but not *in actu* . . ." — p. 42

"it seems that Paracelsus anticipated the modern discovery . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "It seems that Paracelsus anticipated the modern discovery of the 'potency of matter' three hundred years ago." — p. 42 fn.

"the Magnus Limbus is the nursery . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "The Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word of God, while the Limbus minor (the terrestrial seed or sperm) takes it from the earth." — p. 42

— Footnotes

"Mysterium is everything . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'Mysterium' is everything out of which something may be developed, which is only germinally contained in it. A seed is the 'mysterium' of a plant, an egg the mysterium of a living bird, &c." — p. 42 fn.

"The great Limbus is the seed . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the great. The little Limbus has all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father." — p. 42-3

(*See Comment. Book II. Para. iii.*)

SEE: STANZA III, "Attempts to Create Man," *SD* 2:75-85.

"As Yliaster dissolved . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "As creation took place and the Yliaster dissolved, Ares, the dividing, differentiating, and individualizing power of the Supreme Cause, began to act. All production took place in consequence of separation. There were produced out of the Ideos the elements of Fire, Water, Air, and Earth, whose birth, however, did not take place in a material mode or by simple separation, but spiritually and dynamically, just as fire may come out of a pebble or a tree come out of a seed, although there is originally no fire in the pebble nor a tree in the seed." — p. 43

"Spirit is living, and Life is Spirit . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'Spirit is living and Life is Spirit, and Life and Spirit produce all things, but they are essentially one and not two.' " — p. 43

"The elements too, have each one its own Yliaster . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "The elements, too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fountain. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents." — p. 43

("This doctrine, preached 300 years ago . . .")

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "This doctrine, preached 300 years ago, is identical with the one that has revolutionized modern thought after having been put into a new shape and elaborated by Darwin; and is still more elaborated by the Indian Kapila, in the Sankhya philosophy." — p. 43 fn.

"The elements as the mothers of all creatures . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "The elements, as the mothers of all creatures, are of an invisible spiritual nature, and have souls. They all spring from the Mysterium magnum . . ." — p. 43

Compare this with the Vishnu Purâna. "From *Pradhâna* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then from that equilibrium of the qualities (Pradhāna), presided over by soul {Kshetrajna, 'embodied spirit'}, proceeds the unequal development of those qualities . . ." — 1:29 & fn. (i.2)

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"From the great Principle *Mahat* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From the great principle (Mahat) Intellect . . . is produced; the origin of the (subtile) elements, and of the organs of sense . . ." — 1:32-4 (i.2)

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"The creation of the visible world . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "The creation of the visible world by the 'working gods,' or Titans, as agents for the Supreme God, is a thoroughly Hermetic idea, recognizable in all religious systems, and in accord with modern scientific research, which shews us everywhere the Divine Power operating secretly through natural forces." — p. 7 fn.

"That Universal Being, that contains all . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "That Universal Being which contains all and which is all, puts into motion the soul and the world, all that nature comprises. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from unity." — pp. 47-8 (*Asclepios*, Part I)

"God is not a mind . . ."

P/Q: *Divine Pymander*, tr. Everard, 1884: "God is not a Mind, but the Cause that the Mind is; not a Spirit, but the Cause that the Spirit is; not Light, but the Cause that Light is." — p. 58 (ix.64)

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"I adjure thee, Heaven . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was

framed; I adjure thee by the Word, only Son of the Father Who upholds all things; be favorable, be favorable!" — p. 153 (*Various Hermetic Fragments*, VI)

"Thus the Ideal Light . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, and its unity was nothing else than the Spirit enveloping the universe. Out of Whom is neither God, nor Angels, nor any other essentials . . ." — p. 153 (*Various Hermetic Fragments*, VI)

"To speak of God is impossible. . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: ". . . to speak of God, impossible. For the corporeal cannot express the incorporeal . . . that which has not any body, nor appearance, nor form, nor matter, cannot be apprehended by sense. I understand, O Tatios, I understand that which it is impossible to define — that is God {The above fragments are from the 'Physical Eclogues' and 'Florilegium' of Stobæus}." — pp. 139-40 & fn. (*Fragments, Hermes to His Son Tatios*, VIII)

— 286-7 —

"Glory to the unchangeable . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Glory to the unchangeable, holy, eternal, supreme Vishṇu, of one universal nature, the mighty over all: to him who is Hiraṇyagarbha, Hari, and Śankara, the creator, the preserver, and destroyer of the world: to Vāsudeva, the liberator of his worshippers: to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishṇu, the cause of final emancipation. . . . the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world." — 1:13-15 (i.2)

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"Reality is not upon the earth . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "Reality is not upon the earth, my son, and it cannot be thereon . . . Nothing on earth is real, there are only appearances . . ." "The real consists solely in itself, and remains what it is. . . . Man is transient, therefore he is not real; he is but appearance, and appearance is the supreme illusion." — pp. 135, 136-7 (*Fragments, Hermes to his Son Tatios*, VII)

"*Tatios:* Then the *celestial bodies themselves are not real . . .*"

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885:

> "*Tatios*. Then the celestial bodies themselves are not real, my father, since they also vary.
> *Trismegistos*. That which is subject to birth and to change is not real . . . there is in them a certain falsity, seeing that they too are variable . . .
> *Tatios*. And what, then, is the primordial Reality, O my father?
> *Trismegistos*. He Who is One and alone, O Tatios; He Who is not made of matter, nor in any body, Who has neither colour nor form, Who changes not, nor is transmuted, but who always Is." — pp. 137-8 (*Fragments, Hermes to his Son Tatios*, VII)

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Hermetic Books, or rather Hermetic Fragments

SEE: Edward Maitland, "The Hermetic Books" [Preface to *The Virgin of the World*], 1885: "The Fragments comprised in this reprint . . . enjoyed a high repute as of undoubted genuineness, the [Church] Fathers invoking their testimony on behalf of the Christian mysteries . . . [There were] learned men of

the Renaissance, who regarded them as the source of the Orphic initiations and of the philosophy of Pythagoras and Plato. . . . And the conclusion come to by recent critics . . . [is] that amid the Alexandrian ideas, on which they are based, there are some traces of the religious doctrine of ancient Egypt." — p. ii

in remarkable agreement with the Esoteric Eastern doctrine

SEE: Edward Maitland, "The Hermetic System" [Preface to *The Virgin of the World*], 1885: "To the philosophical student of humanity the most significant and important feature of the present remarkable epoch is, unquestionably, the revival of Occult Science and Mystical, or Esoteric, Philosophy. . . For the system designated the Hermetic Gnosis — the earliest formulation of which, for the western world, belongs to the pre-historic times of ancient Egypt — has constituted the core of all the religio-philosophical systems of both east and west, Buddhism and Christianity, among others, being alike intended as vehicles for and expressions of it . . ." — pp. ix-x

the "Definitions of Asclepios" . . .

SEE: *The Virgin of the World*, tr. Kingsford & Maitland, 1885, pp. 101-13 (Book 3, *The Definitions of Asclepios*).

— Footnotes

"those who dwell in the neighbourhood of the immortals . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "These dwell in the neighbourhood of the Immortals, and thence watch over human things." — p. 104 (*Definitions of Asclepios*, Part I)

***Chiti*, "that by which the . . . consequences of actions . . . are selected for the use of the soul"**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Chiti is that by which the consequences of acts and species of knowledge are selected for the use of soul." — 1:32 fn.

With the Yogis, the *Chiti* is a synomym of *Mahat* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first product of Pradhāna . . . the principle of Mahat . . . We have in the same Purāṇa [the Vāyu], as well as in the Brahmānda and Linga, a number of synonyms for this term . . ." ". . . *prajnā, manas, brahma, chiti* . . ." — 1:29-30 fn., 32 fn.

***Chiti* is a quality of *Manas* . . . with Buddhi**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Manas is that which considers the consequences of acts . . . Buddhi is that which communicates to soul the knowledge of good and evil . . . Chiti is that by which the consequences of acts . . . are selected . . ." — 1:31-2 fn.

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"*The Initial Existence . . . spreads as it issues from* LAYA . . ."

SEE: "The Masks of Science": ". . . the newly published catechism of the *Visishtadwaita Vedantins* . . . teaches that before evolution began, Prakriti (Nature) was in a condition of *laya* or absolute homogeneity . . . 'latent and undifferentiated' . . ." — *SD* 1:522

SEE: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "Matter exists in two conditions, the sukshma, or latent and undifferentiated; and in the sthula or differentiated condition. In the sthula condition it produces a congeries of forms called Jagat (universe)." — § 95

***one finger's* [*breadth*] (ANGULA)**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Angula = Angulī . . . 'finger-breadth' . . ." — 5(II):11

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***the Sun . . . driven by seven horses . . . he has* SEVEN RAYS**

SEE: *Ṛig-Veda Sanhitā*, Book I, tr. H. H. Wilson, 1850: "Divine and light-diffusing Sūrya, thy seven coursers {*Sapta haritah* . . . the seven rays} bear thee . . . The Sun has yoked the seven mares that safely draw his chariot." — p. 133 & fn. (I.4, vi.8-9)

seven . . . equal to the metres of the Vedas

SEE: *Ṛig-Veda Sanhitā*, Book II, tr. H. H. Wilson, 1854: "*Akshareṇa sapta vāṇīh*, the seven generic metres of the *Veda* . . ." — p. 135 fn.

— Footnotes

"Vishnu . . . is at once, the *sevenfold Sun* and distinct from it . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vishṇu, in the form of his active energy, never either rises or sets, and is, at once, the sevenfold sun and distinct from it." — 2:296 (ii.11)

"In the same manner as a man approaches a mirror . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the same manner as a man, approaching a mirror, placed upon a stand, beholds, in it, his own image, so the energy (or reflection) of Vishṇu is never disjoined (from the sun's car, which is the stand of the mirror), but remains, month by month, in the sun, (as in the mirror), which is there stationed." — 2:296-7 (ii.11)

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ONE LIFE . . . *manifests in seven states, which . . . are the* FORTY-NINE *Fires*

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: "Agni is represented as having seven tongues . . . In the Vishṇu Purāṇa he is called Abhimānī, and the eldest son of Brahmā. . . . he had three sons . . . and these had forty-five sons; altogether forty-nine persons, identical with the forty-nine fires . . ." — p. 7

— Footnotes

[forty-nine fires] **In "Vishnu" and other *Purânas***

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Agni named Abhīmānin, who is the eldest born of Brahmā, had, by Swāhā, three sons of surpassing brilliancy . . . They had forty-five sons, who, with the original son of Brahmā, and his three descendants, constitute the forty-nine fires {The Vāyu Purāṇa enters into a very long detail of the names and places of the whole forty-nine fires. . . . The Bhāgavata explains these different fires to be so many appellations of fire employed in the invocations with which the different oblations to fire are offered in the ritual of the Vedas}." — 1:155-6 & fn. (i.10)

"Nature," "Going down cyclically into matter . . ."

SEE: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: ". . . the God smiled benignant, and commanded Nature to exist. And, issuing with His voice, the FEMININE came forth in her perfect beauty." ". . . And having differentiated created forms, He filled them with mysteries . . ." "{Hence the creation of Nature and . . . descent into generation occurs . . . The human body, although last in manifestation, is really the first in the Divine intention . . .}" — pp. 4-5, & 8 fn.

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"Kanyâ . . . means a Virgin . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Kanyā*. — Means a virgin and represents Sakti or Mahāmayā. The sign in question is the sixth Rāsi or division, and indicates that there are six primary forces in Nature. . . . they are called by the following names {*Parāsakti*: — Literally the great or supreme force or power. It means and includes *the powers of light and heat*}." — p. 110 & fn. (*Five Years of Theosophy*)

"Jnanasakti . . . The power of intellect . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Gnānasakti* . . . the power of intellect or the power of real wisdom or knowledge. It has two aspects." — p. 110 fn. (*Five Years of Theosophy*)

"The following are *some* of its manifestations . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The following are some of its manifestations *when placed under the influence or control of material conditions*. (*a*) The power of the mind in interpreting our sensations. (*b*) Its power in recalling past ideas (memory) and raising future expectation. (*c*) Its power as exhibited in what are called by modern psychologists 'the laws of association,' which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (*d*) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality." — p. 110 fn. (*Five Years of Theosophy*)

"*some* of its manifestations *when liberated from the bonds of matter* are . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The following are some of its manifestations when *liberated from the bonds of matter*: — (*a*) Clairvoyance. (*b*) Pyschometry." — p. 110 fn. (*Five Years of Theosophy*)

— 292-3 —

"Itchasakti — *the power of the Will . . .*"

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Itchāsakti* . . . *the power of the will*. Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object." — p. 110 fn. (*Five Years of Theosophy*)

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"Kriyasakti. The mysterious power of thought . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Kriyāsakti*: — The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchāsakti and Kriyāsakti." — p. 111 fn. (*Five Years of Theosophy*)

"Kundalini Sakti. The power or Force which moves in a curved path. . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Kundalinisakti* . . . the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in Nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that 'continuous adjustment of *internal relations to external relations*' which is the essence of life according to Herbert Spencer, and that 'continuous adjustment of *external relations to internal relations*' which is the basis of transmigration of souls or punarjanmam (re-birth) according to the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power or force before he can attain moksham." — p. 111 fn. (*Five Years of Theosophy*)

"continuous adjustment of *internal relations to external relations*"

P/Q: Herbert Spencer, *The Principles of Biology*, 1864: ". . . the broadest and most complete definition of Life will be — *The continuous adjustment of internal relations to external relations*." —

"Mantrika-sakti. The force or power of letters, speech or music . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Matrikāsakti* . . . the force or power of letters or speech or music. The whole of the ancient Mantra Shastra has this force or power in all its manifestations for its subject-matter. . . . The influence of its music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Sakti." — p. 111 fn. (*Five Years of Theosophy*)

"Modern Science has but partly investigated the first . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "Modern science has but partly investigated the first, second and fifth of the forces or powers above named, but it is altogether in the dark as regards the remaining powers." — p. 111 fn. (*Five Years of Theosophy*)

"The six forces . . . represented by the "*Daiviprakriti*"

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The six forces are in their unity represented by the *Astral Light*." — p. 111 (*Five Years of Theosophy*)

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"The creation of Life *by the Sun* . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "This creation of life by the sun is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, are innumerable choirs of Genii. These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the Gods by means of storms, tempests, transitions of fire, and earthquakes; likewise by famines and wars, for the punishment of impiety." — p. 104 (*Definitions of Asclepios*, I)

"It is the sun who preserves . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the sun enfolding all in his light accomplishes everywhere the birth and development of creatures . . ." — pp. 104-5 (*Definitions of Asclepios*, I)

"*Under his orders is the choir of Genii . . .*"

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "Under his orders is the choir of the Genii, or rather the choirs, for there are many and diverse, and their number corresponds to that of the stars. Every star has its genii, good and evil by nature, or rather by their operation, for operation is the essence of the genii." — p. 105 (*Definitions of Asclepios*, I)

"All these Genii *preside over mundane affairs . . .*"

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "All these Genii preside over mundane affairs, they shake and overthrow the constitution of States and of individuals; they imprint their likeness on our souls, they are present in our nerves, our marrow, our veins, our arteries, and our very brain-substance . . ." — p. 105 (*Definitions of Asclepios*, I)

"at the moment when each of us receives life and being . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "At the moment when each of us receives life and being, he is taken in charge by the genii who preside over births, and who are classed beneath the astral powers. Perpetually they change, not always identical, but revolving in circles. They permeate by the body two parts of the soul, that it may receive from each the impress of his own energy." — p. 105 (*Definitions of Asclepios*, I)

— Footnotes

Comments on Stanza IV [and V] **"the *Lipika* and the four Maharajas," the agents of Karma**

P/Q: STANZA V, 5b: " 'Four winged wheels . . .' are the 'four Maharajas' . . ." "They are the protectors of mankind and also the Agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter." — *SD* 1:122, 126

SEE: STANZA IV, 6: "The *Lipi-ka* . . . these Divine Beings are connected with Karma . . ." — *SD* 1:103-4

"Animal man is the son of the animal elements . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'Animal man is the son of the animal elements out of which his soul was born, and animals are the mirrors of man.' " — p. 56 ("De Fundamento Sapientiae")

— 294-5 —

"But the reasonable part of the Soul . . ."

P/Q: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "But the reasonable part of the soul is not subject to the genii; it is designed for the reception of God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain; for neither genii nor gods have any power in the presence of a single ray of God. But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect. But reason is not like desire, which deceives and misleads. The genii, then, have the control of mundane things, and our bodies serve them as instruments." — pp. 105-6 (*Definitions of Asclepios*, I)

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for these Vital Force, Light, Sound . . . exist merely as . . . "*affections* of matter"

SEE: Lyell Adams, "On the Value of Empirical Generalizations," Oct. 1875: "Men still call themselves psychologists, physiologists, physicists, and so on, but the bent of them all is towards the interpretation of mind as an affection of matter, and of all affections of matter as modes of motion." — pp. 609-10 (*The New Englander*, v. 34)

— Footnotes

"A characteristic of Akâsa will serve to show . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'A characterization of *ākāśa* will serve to show how inadequatively it is represented by "ether." In dimension, it is, as has been said, infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, Īśwara, and soul. Its speciality, as compared therewith, consists in its being the material cause of sound. Except for its being so, we might take it to be one with vacuity.' " — 1:34 fn.

SEE: Nehemiah Nīlakaṇṭha Śāstrī Gore, *Rational Refutation*, tr. Fitz-Edward Hall, 1862, p. 120 fn.

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the "modes of motion" . . . of Moleschott

SEE: Louis Büchner, *Force and Matter*, 1864: "What we term mind, thought, conception, is the result of natural, though peculiarly combined, forces . . . combined in an infinitely complicated mode . . ." ". . . inherent forces, which in themselves are nothing but various modes of material motions." " 'Thought is a motion of matter.' MOLESCHOTT." — pp. 49, 52-3, 135

the Founder of the new Hylo-Idealistic Scheme . . .

SEE: *Lucifer*, v. 1, Dec. 15, 1887: "*Under the extraordinary title of* 'AUTO-CENTRICISM' . . . Dr. Lewins publishes a series of letters on the subject of the philosophy of which he is the founder. . . . Dr. Lewins is among those who regard consciousness as a function of the nerve-tissue . . . Apart from the brain there is no Ego, no external world. What, then, is the Brain itself . . . Hylo-Idealism does not say." — p. 330 ("Literary Jottings")

"Cerebration is generically the same as chylification" . . .

SEE: Constance Naden, *What is Religion*?, notes by Robert Lewins, 1883: ". . . heat produced by oxidation . . . in the glands it causes secretion, and in the brain thought." ". . . 'the brain secretes thought as the liver secretes bile . . .' " — pp. 25, 57

— Footnotes

"So himself was indeed (his own) son"

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: " 'As thou (O Agni) at the measured times . . . didst sacrifice to the gods, so sacrifice also to thyself' {I might explain the word *Tanūnapāt* as meaning 'his own son.' Agni is his own son}." — 4:9 & fn. (*Rigveda*, x. 7, 6)

— 298 —

"Owing to circumstances still unknown . . ."

P/Q: Henry Thomas Buckle, *History of Civilization in England*, 1864: "Owing to circumstances still unknown, there appear, from time to time, great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy, by which important effects are eventually brought about. But if we look into history, we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time, until the minds of men are ripe for its reception." — 1:186

"Every science, every creed has had its martys. . . ."

P/Q: Henry Thomas Buckle, *History of Civilization in England*, 1864: "Every science and every creed has had its martyrs; men exposed to obloquy, or even to death, because they knew more than their contemporaries, and because society was not sufficiently advanced to receive the truths which they communicated. According to the ordinary course of affairs, a few generations pass away, and then there comes a period, when these very truths are looked upon as commonplace facts; and a little later, there comes another period, in which they are declared to be necessary, and even the dullest intellects wonder how they could ever have been denied." — 1:186

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(*Vide Addendum*)

SEE: Addenda, "Science and the Secret Doctrine Contrasted," *SD* 1:477-676.

"Close thy mouth, lest thou shouldst speak of *this* . . ."

P/Q: Louis Jacolliot, *Occult Science in India*, tr. W. L. Felt, 1884: "Close your mouth that you may not speak of it, and your heart that you may not think of it, and if your heart forgets itself, bring it to its place again, for it is for this reason that they have been united together . . ." — p. 175 (*Sepher Jeszirah*)

"This is a secret which gives death: close thy mouth . . ."

SEE: Louis Jacolliot, *Occult Science in India*, tr. W. L. Felt, 1884: "This is a fatal secret; close thy mouth that no part of it may be revealed to the vulgar herd; compress thy brain in order that no part of it

may be spread abroad." — p. 175 (*Agrouchada-Parikchai*)

Part II — The Evolution of Symbolism

— 303 —

"A symbol is ever . . ."

P/Q: Thomas Carlyle, *Sartor Resartus*, 1849: "For is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike? . . . through all these there glimmers something of a Divine Idea . . . Nay the highest ensign that men ever met and embraced under, the Cross itself, had no meaning save an accidental extrinsic one." — pp. 153-4 (iii.3)

"For thirty years past Professor Max Müller has been teaching . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times*, *Saturday Review*, and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that Mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive mental aberration." — p. 1

— 303-4 —

" 'We Know,' says Renouf, echoing Max Müller . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: " 'We know,' says Renouf, echoing Max Müller, in his Hibbert Lectures, 'We know that mythology *is* the disease which springs up at a peculiar stage of human culture.' Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its thinking done for it by proxy. Professor Max Müller, Cox, Gubernatis and other propounders of the Solar Mythos have portrayed the primitive myth-maker for us as a sort of Germanised-Hindu metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud*; the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares!" — p. 1

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"They conceive the early man in their own likeness . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, 'subject to beholding things that are not there!' They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him, like the gri[n]ding icebergs making their imprints upon the rocks submerged beneath the sea." — p. 1

"It remains to be said, and will one day be acknowledged . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns' poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinging* the early thought [thinking by means of *things*]." — p. 1

"It was founded on natural facts . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation. Mythology is the repository of man's most ancient science, and what concerns us chiefly is this — when truly interpreted once more it is destined to be the death of those false theologies to which it has unwittingly given birth!" — pp. 1-2

"In modern phraseology a statement is sometimes said to be mythical . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles . . ." — p. 2

"They had observed the simple fact that the cat saw in the dark . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed and grew most luminous by night. The moon was the seer by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb!" — p. 2

— 304-5 —

"And so it followed that the sun . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "And so it followed that the sun which saw down in the under-world at night, could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is *mau*, which denotes the seer, from *mau*, to see. One writer on mythology asserts that the Egyptians 'imagined a great cat behind the sun, which is the pupil of the cat's eye.' But this imagining is all modern. It is the Müllerite stock in trade! The moon *as cat was* the eye of the sun, because it reflected the solar light, and because the eye gives back the image in its mirror. In the form of the Goddess Pasht the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy!" — p. 2

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(*vide* § VII. [IX.] ***Deus Lunus*)**

SEE: "§ IX. The Moon, Deus Lunus, Phoebe," *SD* 1:386-403.

Kenneth Mackenzie, has shown . . . a great difference between *emblem* and *symbol*

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "An emblem very often comprises a larger series of thoughts than a symbol, which may be said to illustrate some single, special idea." — 1:198

— 305-6 —

The latter is "a concrete visible picture . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "EMBLEM: A concrete visible picture or sign representing principles, or a series of principles recognisable by those who have received certain instructions." — 1:198

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"All esoteric societies . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and a very minute difference may make the emblem or symbol differ widely in its meaning. The magical sigilla, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognize them." — 1:198

"Masonic Secrets" . . . those of "Polichinelle!"

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "In America . . . things in Masonry are taken *au grand sérieux* [with great seriousness], and not, as in England, *au secret de Polichinelle* [an 'open secret' (fig., a 'secret' whispered by a stage puppet)] . . ." — 1:160

— 307 —

In the Chinese language . . . every word has its corresponding symbol . . .

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "In the Chinese language . . . every word has its symbol or sign, which was intended to convey its meaning in a pictorial form . . ." — 2:707

The language possesses many thousands of such symbol letters, or logograms . . .

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Thus in this language there are several thousands of so-called letters, or, more properly speaking, '*logograms*,' as each represents an entire word." — 2:707-8

— Footnotes

Thus, a Japanese who does not understand one word of Chinese . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "C'est ainsi que les Japonais et les Chinois, qui ont les mêmes signes graphiques, se comprennent, quoique parlant une langue différente [Thus, the Japanese and the Chinese, who have the same pictograms, understand each other while speaking a different language]." — p. 432 fn.

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"The writer is quite certain that there was an ancient language . . ."

P/Q: J. Ralston Skinner, "Unpublished Manuscript" — See *Blavatsky Collected Writings, 1887* [v. 8]: ". . . the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . ." — p. 219 (note 6)

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the "divine" instructors of a new mankind . . . (See Stanza VI [VII]**, Book I., Part I.)**

SEE: STANZA VII, 7: ". . . the Dhyani-Buddhas of the two higher groups . . . furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed . . . the great spiritual truths of the transcendental worlds. . . . The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned — semi-conscious — in the most intellectual of the animal kingdom . . ." — *SD* 1:267

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universal language — suspected by the Mason Ragon

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Francmaçonnerie . . . on sait, depuis longtemps, que ses secrets . . . composent d'une langue universellement parlée [Freemasonry . . . it has long been known that its secrets . . . consist of a universally spoken language] . . ." — pp. 2-3

several men of note who have tried . . . Delgarme, Wilkins, Leibnitz

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "*Delgarme, Wilkins, Leibnitz* se sont occupés de cette langue universelle [Delgarme, Wilkins, Leibnitz have occupied themselves with this universal language] . . ." — p. 432 fn.

but Demaimieux, in his *Pasigraphie*, is the only one . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . mais *Demaimieux*, dans sa *Pasigraphie*, a seul prouvé sa possibilité [but *Demaimieux*, in his *Pasigraphie*, is the only one who has proved its possibility]." — p. 432 fn.

— 311 —

"Every time I hear people talking of the religion of Egypt . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Chaque fois que j'entends parler de la religion égyptienne, je suis tenté de demander de quelle religion égyptienne il s'agit. Est-ce de la religion égyptienne de la quatrième dynastie, ou de la religion égyptienne de l'époque ptolémaïque? Est-ce de la religion populaire ou de la religion des gens instruits? de la religion telle qu'on l'enseignait à l'école d'Héliopolis, ou de la religion telle que la concevaient les membres du sacerdoce thébain? [Every time I hear people talking of the religion of Egypt, I am tempted to ask which Egyptian religion they are talking about? Is it of the Egyptian religion of the 4th Dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the masses, or of that of learned people? Of that which was taught in the school of Heliopolis, or of that other which was in the minds and conceptions of the Theban priestly class?]." — p. 148

"For, between the first tomb of Memphis . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Entre le premier tombeau memphite portant le cartouche d'un roi de la IIIe dynastie, et les dernières pierres gravées à Esnèh sous César Philippe l'Arabe, il y a cinq mille ans d'intervalle. Sans compter l'invasion des Pasteurs, la domination éthiopienne et assyrienne, la conquête persane, la colonisation grecque et les mille révolutions de sa vie politique, l'Égypte a passé, pendant ces cinq mille ans, par maintes vicissitudes de vie morale et intellectuelle [Between the first tomb of Memphis, which bears the cartouche of a king of the third dynasty, and the last stones engraved at Esneh under Caesar-Philippus, the Arabian, there is an interval of five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian domination, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, during those five thousand years Egypt has passed through many changes of moral and intellectual life]." — pp. 148-9

"Chapter XVII. of the *Book of the Dead* . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le chapitre XVII du *Livre des Morts*, qui paraît contenir l'exposition du système du monde tel qu'on l'entendait à Héliopolis au temps des premières dynasties, nous est connu par plusieurs exemplaires de la XIe et de la XIIe dynasties. Chacun des versets qui le composent était déjà interprété de trois ou quatre manières différentes, si différentes que, selon les écoles, le démiurge devenait le feu solaire *Râ-Shou*, ou bien l'eau primordiale; quinze siècles plus tard, le nombre des interprétations avait augmenté sensiblement [Chapter XVII of the *Book of the Dead* which seems to contain the exposition of the system of the world as it was understood

at Heliopolis at the time of the first dynasties, is known to us only by a few copies from the eleventh and twelfth dynasties. Each of its verses was even then interpreted in three or four different ways; so different, indeed, that according to this or another school, the demiurge became the solar fire — *Rā-shu*, or the primordial water; fifteen centuries later, the number of readings had increased considerably]." — p. 149

— 311-12 —

"Time had, in its course, modified the ideas about the universe . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le temps, en s'écoulant, avait modifié l'idée qu'on se faisait de l'univers et des forces qui le régissent. Depuis dix-huit siècles à peine que le christianisme existe, il a travaillé, développé, transformé la plupart de ses dogmes: combien de fois le sacerdoce égyptien ne dut-il pas altérer les siens, pendant les cinquante siècles qui séparent Théodose des rois constructeurs de pyramides? [Time had, in its course, modified the conception about the universe and the forces that ruled it. During the barely 18 centuries that Christiantiy has existed, it has worked out, developed and transformed most of its dogmas; how many times, then, might not the Egyptian clergy have altered its dogmas during those fifty centuries that separate Theodosius from the king builders of the pyramids?]." — p. 149

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Osiris saying he is *Toum* (the creative force . . . giving form to all Beings . . .)

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Dit l'Osiris N: Je suis Toum {créateur du ciel et de êtres} [Says Osiris N: I am Tum {creator of heaven and all beings}]." — p. 53 (xvii.1) & note (TOUM, p. 655)

***Toum* . . . self-existent, issued from *Noun*, the celestial river**

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis Toum, en Etre unique dans le Noun {Fleuve céleste} [I am Tum, as a unique Being in Nūt {the Celestial River}]." — p. 53 (xvii.1) & note (NOUN, p. 629)

He has found *Shoo* (solar force) on the staircase in the City of the Eight . . .

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Shou {la force du soleil} a soulevé le Noun {l'eau céleste} étant sur l'escalier qui est dans la ville des Huit [Shoo {the solar force} has lifted up the Nūt {the celestial water}, standing on the staircase in the City of the Eight] . . ." — p. 54 (xvii.2-3) & notes 2 & 3 (p. 72)

he has annihilated the evil principles . . . the children of the Rebellion

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Il a anéanti les enfants de la rébellion {mauvais principes} [He has annihilated the children of the rebellion {evil principles}] . . ." — p. 54 (xvii.3) & note (RÉBELLION, p. 641)

He is the Fire . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "FEU, FLAMMES: La demeure de fl. est celle où l'on détruit les rebelles [FIRE, FLAMES: the abode of flames is where the rebels are destroyed] . . ." — p. 610 (note: FEU, FLAMMES)

and Water, *i.e.*, Noun the primoridal parent

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis le dieu grand qui s'est donné la forme à lui-même, c'est-à-dire l'Eau, c'est à dire le Noun, père des dieux [I am the Great God who gave shape to himself, i.e. the Water, i.e. Nūt (the Celestial River), Father of the gods] . . ." — p. 54 (xvii.3-4)

he created the gods out of his limbs . . . seven dark and seven light gods

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "C'est Ra, créateur de ses membres qui deviennent les dieux de la suite de Ra {[ses phases] comme soleil nocturne et soleil diurne} . . . {Ra, le soleil, crée ses propres membres en créant les dieux destinés à personnifier ses phases} [That is Ra, creator of his own limbs, which become the gods in the retinue of Ra {(his phases) as the Night-Sun and the Day-Sun} . . . {Ra, the Sun, creates his own limbs, creating the gods that are destined to personify his phases}] . . ." — p. 54 (xvii.3-4) & notes (pp. 73, 74)

He is the Law of existence and Being (v. 10), the *Bennoo* . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis la loi de l'existence et des êtres. . . . Le Bennou {Le B. d'Héliopolis ou Phénix, emblème d'Osiris qui meurt pour ressusciter, symbolise l'éternité par la perpétuelle succession du jour à la nuit} [I am the Law of existence and of beings . . . the Benu {the Benu of Heliopolis or the Phoenix, emblem of Osiris, who dies only to rise from the dead, symbolizes eternity by the perpetual succession of day and night}] . . ." — p. 55 (xvii.10) & note (BENNOU, p. 597)

"The wayfarer who crosses millions of years, in [is] **the name of One . . ."**

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Traverseur de millions d'années est le nom de l'un, Grande Verte {l'abîme liquide} est le nom de l'autre [The one who traverses millions of years is the name of the One, the Great Green {the Watery Abyss} is the name of the other] . . ." — p. 57 (xvii.17) & note (p. 74: "l'abîme liquide, *la Grande Verte*")

the Seven Luminous ones who follow their Lord, who confers justice

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . les sept Lumineux qui suivent leur seigneur, le dieu faisant droit [the seven Luminous ones who follow their Lord, the god conferring justice] . . ." — p. 60 (xvii.33)

"the Mosaic Books were intended, by a mode of art speech . . ."

SEE: J. Ralston Skinner, "Cabbalah — No. IX," May 1887: " 'The Sepher Thora (books of Moses) it is true, was a public book, but in every respect, nevertheless, it was a sealed book, which the unskilled man, unless by aid of traditional direction, could neither read, much less interpret, for himself.' "
" 'Every science and art (seriatim, — as each was located like a mosaic in the Thora) had, as a consequence, its own secret discipline, its own art speech . . . *so deeply natural* that the inner-spirit of a subject matter only wholly disclosed itself to that one, who devoted himself to it with a full undivided love . . .' " — pp. 193, 194 (*Masonic Review*, 67:4)

"The foundation of these measures was the Parker ratio"

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "One of the most remarkable proofs of the existence of this knowledge (of the foundation of these mysteries on the Parker and Metius relations of circumference to diameter of a circle) . . ." — p. 310

This ratio is 6,561 for diameter and 20,612 for circumference.

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "One of the values thus used in the Bible was rediscovered in about A. D. 1585, by Peter Metius, as 113 for diameter to 355 for circumference . . . the other was rediscovered by the late John A. Parker . . . as 6561 for diameter to 20612 for circumference, which, in the Sacred Record, is the perfect value." — p. 13

the *inch*, was likewise the base of one of the royal Egyptian *cubits* . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "It is seen that from the elements of quadrature of Mr. Parker is to be derived the ancient *Egyptian cubit value*, and that in terms of the *British inch* and *foot* values." — p. 75

He also found . . . a modified form of the ratio, viz., 113-355 . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The relation of 6561 : 20612 is both in the pyramid structure and in the Bible coupled with the form 113 : 355 . . . connections between the two will be shown, but what the exact basic relations between them were, as anciently recognized, remains to be discovered." — p. 6

The author discovered that a system *of exact science, geometrical, numerical, and astronomical . . .*

SEE: J. Ralston Skinner, *The Source of Measures*, 1894: "The containment by the Bible of this system is in no manner a disparagement to it in any possible point of view: to the contrary, if this system of exact science (call it so) is natural and divine, then indeed the Bible at last can be found to contain those exactitudes of Divine workmanship . . . A language thus displayed . . . brings up the question was it (or is it) possible for men to so construct a language, that it should . . . blend in a fully developed, numerical, mathematical, geometrical, astronomical, and cosmical system of exact enunciation? Truly it bewilders one." — p. 60 ("Appendix" to the SUPPLEMENT)

— Footnotes

As we said in *Isis* . . . "To the present moment . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Tchandalas, or Pariahs, of old India, the 'bricklayers' mentioned by the Vina-Svati, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyk-sos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The *Bible* names the Tyrians as a kindred people, and claims dominion over them." — 2:438-9

"Yet . . . they became a hybrid people . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Yet, if even so, it would only the more confirm our opinion that the Jews are a hybrid race, for the 'Bible' shows them freely intermarrying, not alone with the Canaanites, but with every other nation or race they come in contact with." — 2:439 fn.

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Mr. Proctor . . . Speaking of "the multitude of relations . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: ". . . Mr. Proctor refers to 'the multitude of relations, independent of the pyramid, which have turned up while Pyramidalists have been endeavouring to connect the pyramid with the solar system.' " — p. 8

"these coincidences," he says, "are altogether more curious . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: " 'These coincidences . . . are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real; the latter, which are only imaginary, have only been established by the process which schoolboys call "fudging," and now new measures have left the work to be done all over again {See Mr. Petrie's letter to *The Academy*, Dec. 17, 1881}.' " — p. 8 & fn.

"They must, however, have been more than *mere coincidences* . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "They must, however, have been more than mere coincidences if the builders of the pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features." — p. 8 fn.

Solomon's Temple . . . never had a real existence . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Les légendaires . . . ont confondu *Hiram* avec *Adonhiram*; ni l'un ni l'autre n'ont été architectes. Ce fut Salomon qui bâtit le temple en son palais, du moins la Bible ne nomme pas l'exécuteur de ses plans [The writers of legends . . . have confused *Hiram* with *Adonhiram*; neither the one nor the other were architects. It was Solomon who built the temple and his palace, at least the Bible does not mention the one who carried out his plans]." — p. 105 fn.

as much a solar myth as is the still later Hiram Abif

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "De cette interprétation, on a conclu qu'*Hiram* . . . devenu le héros de la nouvelle légende, avec le titre d'*architecte*, est l'*Osiris* (le soleil) de l'initiation moderne [From this interpretation the conclusion is that *Hiram* . . . having become the hero of the new legend, with the title *architect*, is the Osiris (the Sun) of the modern initiation] . . ." — p. 103

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"As to the results of the whole investigation . . ."

P/Q: W. M. Flinders Petrie, *The Pyramids and Temples of Gizeh*, 1883: "As to the results of the whole investigation, perhaps many theoriests will agree with an American, who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone, — 'Well, sir! I feel as if I had been to a funeral.' By all means let the old theories have a decent burial; though we should take care that in our haste none of the wounded ones are buried alive." — p. xvi

"The circle is the natural basis . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary." — p. 14

"Because the circle is the primary shape in nature . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Because the circle is the primary shape in nature . . . circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle." — p. 15

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"The circle and the equilateral triangle . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one." — p. 15

the God-names Elohim and Jehovah, and their adaptation to phallicism . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The god-name *Elohim* . . . has the radicals *El*, אל, as the stem *masculine*, with an *h*, or ה, giving a *feminine* quality attached . . ." — p. 68

". . . the differential is a *one straight line* (*phallus*) *of the denomination of the perfect circle* (*yoni*) . . . this value is Jehovah . . . or the *perfect one* . . ." ". . . the two words of which *Jehovah* is composed, make up the original idea of male-female . . . So, it is seen that the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one*; hence, the phallic form and use." — p. 159

— 317-18 —

his theory was, that the porphyry sarcophagus . . . "*is the unit of measure . . .*"

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Professor Smyth has given us by far the most accurate mathematical description of the great pyramid to be found in literature. But . . . he so little appreciates ancient Egyptian thought that he actually maintains that the porphyry sarcophagus of the king's chamber is the unit of measure for the two most enlightened nations on earth — 'England and America.' " — 1:520

SEE: Piazzi Smyth, *Our Inheritance in The Great Pyramid*, 1874: "John Taylor . . . suggests that, 'The coffer in the King's Chamber of the Great Pyramid was intended to be a standard measure of capacity and weight fit for all nations; and certain nations did originally receive their weights and measures from thence . . . The quarter corn measures of the British farmer are fourth parts or quarters of the contents of the coffer in the King's Chamber . . .' This is a statement requiring full examination." — pp. 97-8

we had said, that Herodotus . . . "might have added . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "But, Herodotus did not tell all . . . he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which, the neophyte was 'born again,' and became an *adept*." — 1:519

Shaw . . . maintained that the Sarcophagus had been used . . . for the Mysteries of Osiris

SEE: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "An early English writer, Mr. Shaw . . . thought the coffer was intended for the celebration of the mystical worship of Osiris . . ." — p. 93

"The so-called King's Chamber . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "The so-called King's Chamber, of which an enthusiastic pyramidist says, 'The polished walls, fine materials, grand proportions, and exalted place eloquently tell of glories yet to come,' if not 'the chamber of perfections' of Cheops's tomb, was probably the place to which the initiant was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the sacred mysteries." — p. 93

the same "strait gate" which "leadeth unto life" . . .

SEE: *The Interlinear Bible*, 1906: "Enter ye in at the strait gate . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." — p. 9 (*Matthew*, 7:13-14)

Ezra, who remodelled the whole Pentateuch

SEE: Andrews Norton, *The Pentateuch*, 1870: ". . . Masius . . . the author of a commentary much esteemed by the learned on Joshua, avowed . . . that the Pentateuch in its present form was not the production of Moses, but of Ezra or some other later writer, who had modernized some of the ancient names." — p. vi

the story told of Moses by Ezra had been learned by him while at Babylon

SEE: Andrews Norton, *The Pentateuch*, 1870: ". . . Le Clerc endeavoured to show that our actual Pentateuch was probably the work of the Israelitish priest, who, after the dissolution of the Northern

kingdom, was sent by the King of Assyria from Babylon to instruct the new colonists in the worship of Jehovah . . .” — p. viii

— Footnotes

“In the palace of Sennacherib at Kouyunjik I found another fragment . . .”

P/Q: George Smith, *Assyrian Discoveries*, 1875: “In the palace of Sennacherib at Kouyunjik I found another fragment of the curious history of Sargon, a translation of which I published in the ‘Transactions of the Society of Biblical Archaeology,’ vol. i, part i. page 46.” — p. 224

The capital of Sargon . . . “was the great city of Agadi . . .”

P/Q: George Smith, *Assyrian Discoveries*, 1875: “The capital of Sargon was the great city of Agadi, called by the Semitics Akkad, mentioned in Genesis as a capital of Nimrod (Gen. x. 10) . . . Akkad lay near the city of Sippara on the Euphrates and north of Babylon.” — p. 225

***Sippara* is the same as the name of the wife of Moses — *Zipporah* (Exodus ii.)**

SEE: *The Interlinear Bible*, 1906: “And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.” — p. 73 (*Exodus*, 2:21)

1. Sargona, the powerful king, the king of Akkad am I. . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876:

“1. Sargina the powerful king the king of Akkad am I.
2. My mother was a princess, my father I did not know, a brother of my father ruled over the country.
3. In the city of Azupiranu which by the side of the river Euphrates is situated
4. my mother the princess conceived me; in difficulty she brought me forth
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me on the river which did not drown me.
7. The river carried me, to Akki the water carrier it brought me.
8. Akki the water carrier in tenderness of bowels lifted me . . .” — pp. 299-300

“And when she (Moses’ mother) could not longer hide him . . .”

P/Q: *The Interlinear Bible*, 1906: “And when she [Moses’ mother] could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink.” — p. 72 (*Exodus*, 2:3)

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— Footnotes

“The story,” says Mr. G. Smith, “is supposed to have happened . . .”

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: “This story is supposed to have happened about B.C. 1600, rather earlier than the supposed age of Moses; and, as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the events related in Exodus ii., for every action, when once performed, has a tendency to be repeated.” — p. 300

Sayce has had the courage to push back the dates . . . by two thousand years more

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “. . . the astronomical observations sent by Kallisthenes from Babylon to Aristotle in B.C. 331 reached back for 1903 years (i.e. to B.C. 2234).” — p. 23 fn.

Sargon must have preceded Moses by 2,000 years at the least

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “The work on astronomy . . .

supplemented by numerous additions in its passage through the hands of generations of Babylonian astronomers . . . contained so many records of eclipses as to demonstrate the antiquity of Babylonian astronomy even in the remote age of Sargon himself." — pp. 29-30

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"The Cube unfolded is in display a cross of the *tau* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Cube *unfolded* is in display a cross of the *tau* form, or Egyptian form, or of the Christian cross form. Circle attached to the first, gives the *ansated cross* of the Egyptians. Numbers 3 and 4 counted on the cross, showing a form of the *golden candlestick*, and of the 3 + 4 = 7, and 6 + 1 = 7, days in the *circle of the week*, as 7 lights of the sun. . . . the symbol is completed by the *attachment of a man to the cross*. This kind of measure was made to co-ordinate with the idea of the *origin of human life* and hence the *phallic form*." — p. v ("Table of Contents," §§ 20, 21)

— Footnotes

the Hindu Wittoba crucified in space

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "Mr. Moore describes an Avatar called Wittoba, who has his foot pierced. . . . 'The subject of plate 98 [in Moore's *Hindu Pantheon*] is evidently the crucifixion . . .' This incarnation of Vishnu or CRISTNA is called Wittoba or Ballaji. . . . he is represented exactly in the form of a Romish crucifix . . ." — 1:145

the significance of the "sacred sign," the *Swastica*

SEE: "The Fall of the Cross into Matter" (*SD* 2:553-62), and "The Cross and the Pythagorean Decade" (*SD* 2:573-89).

Plato's Decussated man in Space

SEE: Justin Martyr, *The First Apology*, tr. Dods, Reith & Pratten, 1867: ". . . concerning the Son of God in the *Timaeus* of Plato, where he says, 'He placed him crosswise [decussated] in the universe' . . . For he gives the second place to the Logos which is with God, who he said was placed crosswise in the universe . . ." — 2:58 (*Apol. I*, § 60, *Writings of Justin Martyr*)

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"primordial vestiges of these symbols." "Under the general view . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "PRIMORDIAL VESTIGES OF THESE SYMBOLS: Under the general view taken of the nature of the number forms of Mr. Parker, it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age — a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been further removed, in the past, from the old Egyptians than are the old Egyptians from us." — p. 54

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"The Easter Isles in 'mid Pacific' . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The Easter Isles in '*mid Pacific*' present the feature of the remaining peaks of the mountains of a submerged continent, for the reason that these peaks are thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the backs of these images is to be found the '*ansated cross*,' and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be

found in the January number, 1870, of the '*London Builder*.' The statues exhibiting the markings of the cross, it is thought, are in the *British Museum*." — p. 54

"In the '*Naturalist*,' published at Salem . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "In the '*Naturalist*,' published at Salem, Massachusetts, in one of the early numbers (about 36), is to be found a description of some very ancient and curious carvings on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross, by a series of drawings, by which from the form of a *man* that of a *cross* springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth in the text." — p. 54

"It is known that tradition among the Aztecs . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge of Noah*. Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up, at least, as the 42d parallel north; whence journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal, and other structures, whose remains are now found. The correspondence between the Aztec remains and those of the Egyptians is well known." — pp. 57-8

"Attwater, from examination of hundreds of them . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . Atwater, from examination of hundreds of them, is convinced that their authors had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect: 'The form of this pyramid (of Papantla), which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which were decorated with hieroglyphical sculptures and small *niches*, arranged with great symmetry. The number of these niches seems to allude to *the 318 simple and compound signs of the days of their civil calendar*.' " — p. 58

— Footnotes

See farther on the description given of the early Aryan initiation

SEE: "The Symbolism of . . . the Cross and Circle": ". . . Visvakarma, crucifying the 'Sun-Initiate' on the cruciform lathe. . . . '*the attachment of a man to the cross* . . . was made use of in this very form of display by the Hindus'; but, made 'to co-ordinate' with the idea of the new rebirth of man by *spiritual*, not physical regeneration." — *SD* 2:543

Visvakarma crucifying the Sun, "Vikkârtana," shorn of his beams — on a cruciform lath

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . the sage Viswa-karma, placed the luminary [the Sun] on his lathe and cut away an eighth of his effulgence . . . The names and epithets of the sun are numberless. He is . . . Vikarttana, 'shorn of his beams' (by Viswa-karma) . . ." — p. 311

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"318 is the Gnostic value of Christ . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "318 is the Gnostic value of Christ, and the famous number of the trained or circumcised servants of Abram. When it is considered that 318 is an

abstract value, and *universal* as expressive of a diameter value to a circumference of *unity*, its use in the composition of a civil calendar becomes manifest." — p. 58

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scientific theories . . . are a thousand times nearer the truth than the vagaries of theology

SEE: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1863: "In our attempts to account for the origin of species, we find ourselves still sooner brought face to face with . . . a system of nature which had gone on for millions of years . . ." — p. 469

6000 years since Adam . . . Lyell's "Geological Evidences of the Antiquity of Man"

SEE: *Primeval Man Unveiled* [by James Gall], 1871: "No one can read Sir Charles Lyell's 'Geological Evidences of the Antiquity of Man' without acknowledging that these evidences are very strong indeed; and that they point to an antiquity far beyond the six thousand years which have hitherto been regarded as our age." — p. 197

— Footnotes

"the Scriptures carefully refrain . . ."

P/Q: *Primeval Man Unveiled* [by James Gall, published anonymously], 1871: "In this respect, then, the Scriptures may be said to stand on a level with other writings which are not inspired . . . for, while they carefully refrain from making any direct contribution to the scientific knowledge of mankind, they have never stumbled upon any statement which will not abide the light of advancing science." — p. 14

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They speak of "a white Adam and a black Adam, a red Adam and a yellow Adam."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "There are . . . very learned ethnologists who assert that the existing varieties of the human race can only be accounted for by the creation of several Adams — a white Adam and a black Adam, a red Adam and a yellow Adam . . ." — p. 195

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Hindus enumerating the rebirths of Vamadeva from the *Linga Purâna*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Linga P. [I, x] describes the repeated birth of Śiva, or Vāmadeva, as a Kumāra, or boy, from Brahmā, in each Kalpa, who again becomes four. . . . all of a white complexion: in the thirteenth [Kalpa], the Kumāra becomes Virajas, Vivāhu, Viśoka, Viśwabhāvana; all of a red colour: in the thirty-first, he becomes four youths of a yellow colour; and, in the thirty-second, the four Kumāras were black." — 1:79 fn.

The unknown author of "Primeval Man"

SEE: *Primeval Man Unveiled: or, the Anthropology of the Bible* [by James Gall, published anonymously]. London: Hamilton, Adams, & Co., 1871.

"it would be unfortunate if the defenders of the Bible . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "It would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of geologists . . ." — p. 55

"Adam was not the *first man* . . ."

SEE: *Primeval Man Unveiled* [by James Gall], 1871: ". . . it is not so conclusively asserted that Adam was the first man, or that no previous race existed before his time . . ." — p. 198

The exhumed relics . . . "instead of shaking our confidence in Scripture . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: ". . . the recent discovery of ancient human remains, supposing them to be ultimately proved to be pre-Adamic, instead of shaking our confidence in Scripture, supplies additional proof of its veracity." — p. 194

"we" (the clergy) "are enabled to leave scientific men . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "The moment we make the distinction which we have indicated, we discover the mistake, and are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy." — p. 55

"The Bible narrative *does not commence with creation . . .*"

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "The Bible narrative does not commence with creation, as is commonly supposed, but with the formation of Adam and Eve, millions of years after our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten." — p. 55

"There may have been not one, but twenty different races . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds." — p. 55

"Satan (was) never in heaven, Angels and men (being) one species" . . . "Angels that sinned."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "CONTENTS. . . Angels and Men One Species [ch. 10] . . . The Angels that Sinned [ch. 13] . . . Satan Never in Heaven [ch. 15] . . ." — p. vii

Satan was "the first Prince of this world"

SEE: *Primeval Man Unveiled* [by James Gall], 1871: ". . . we must mark the earth-bound habitat of Satan. He is the 'prince of this world . . .' " — p. 214

Satan . . . remained on earth as a *disembodied Spirit*, and tempted Adam and Eve.

SEE: *Primeval Man Unveiled* [by James Gall], 1871: "If Satan and his angels were created in the image of God, and if, falling from their original righteousness, they died, and are now disembodied spirits, they must have lived and died before the time of Adam; because, even in the garden of Eden, Satan was a disembodied spirit, and had to use the organism of a serpent in order to communicate with Eve." — p. 202

— Footnotes

author . . . of the "Stars and the Angels"

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "The present work is a further development of views published in 1858 in a volume entitled 'THE STARS AND THE ANGELS.' " — p. iii (Preface)

ch. iv. of *Genesis*, *v.* 16 *and* 17, which shows Cain going to the land of Nod . . .

SEE: *The Interlinear Bible*, 1906: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife . . ." — p. 5 (*Genesis*, 4:16, 17)

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"The earlier ages of the Satanic race . . . may have been a period of patriarchal civilization . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "The earlier ages of the Satanic race, and more especially during the life-time of Satan, may have been a period of patriarchal civilization and comparative repose — a time of Tubal-cains and Jubals, when both sciences and arts attempted to strike their roots into the accursed ground . . . What a subject for an epic . . ." — pp. 206-7

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"there are inevitable incidents which must have occurred. . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "There are inevitable incidents which must have occurred. We see before us . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks that then grew where now no oaks will grow. . . . the gray primeval patriarch bending under his load of years with his primeval offspring innocently gamboling by his side. . . . A thousand such pictures rise before us . . ." — p. 207

"As it would seem irrational to affirm that we already know all existing causes . . ."

P/Q: Alexander Bain, *Logic*, 1870: "As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, an entirely new agent. . . . Assuming what is not strictly accurate as yet, that the undulatory hypothesis accounts for all facts, we are called on to decide whether the existence of an undulating ether is thereby proved." — 2:131

— 325-6 —

"*We cannot positively affirm that no other supposition will explain the facts. . . .*"

P/Q: Alexander Bain, *Logic*, 1870: "We cannot positively affirm that no other supposition will explain the facts . . . Newton's corpuscular hypothesis is admitted to have broken down on Interference; and there is at the present day, no rival. Still, it is extremely desirable in all such hypotheses, to find some collateral confirmation, some evidence *aliunde*, of the supposed ether." — 2:131

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"Some Hypotheses consist of assumptions . . ."

P/Q: Alexander Bain, *Logic*, 1870: "Some Hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is their suitability to express the phenomena. They are *Representative Fictions*." — 2:132

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that Deity *was not* "Jehovah" (*see* "*The Holy of Holies*")

SEE: "The 'Holy of Holies.' Its Degradation": ". . . behind the symbolic substitute — Jehovah — there was the unknown, incognizable Deity, the Kabalistic Ain-Soph . . . Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers . . ." — *SD* 2:472

the "Unknown" . . . "dwelleth not in temples *made with hands*" (Acts xviii [xvii]**, 23-4)**

P/Q: *The Interlinear Bible*, 1906: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein . . . dwelleth not in temples made with hands . . . though he be not far from every one of us: for in him we live, and move, and have our being . . ." — pp. 182-3 (*Acts*, 17:23-25, 27-28)

— Footnotes

he terms the "First Cause" . . . a "power *manifesting* through phenomena" . . .

P/Q: Herbert Spencer, *First Principles*, 1880: ". . . in our search for a cause, we discover no resting place until we arrive at the hypothesis of a First Cause; and we have no alternative but to regard this First Cause as Infinite and Absolute." — p. 38 (§ 12)

"Thus the consciousness of an Inscrutable Power manifested to us through all phenomena, has been growing ever clearer . . ." — p. 108 (§ 31)

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— Footnotes

The term *Protyle* is due to Mr. Crookes . . .

see: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "What existed anterior to our elements, before matter as we now have it, I propose to name *protyle*. But how can we suppose the protyle, or fire-mist, converted into the atomic condition? . . . that universal formative principle in nature which I suggest first made itself manifest in the condensation of protyle into atomic matter." — p. 95 (*Chemical News*, March 4, 1887)

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"Matter" ought to be applied to the aggregate of objects of possible perception . . .

p/q: Immanuel Kant, *Kritik der Urtheilskraft*, 1884: "Aber der Boden, auf welchem ihr Gebiet errichtet . . . ist immer doch nur der Inbegriff der Gegenstände aller möglichen Erfahrung [But the subject matter to which its realm extends . . . is always only the aggregate of objects of all possible cognitive perception] . . ." — pp. 10-11 (Introduction, xvii)

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(*See* "*Chaos, Theos, Kosmos.*")

see: "Chaos – Theos – Kosmos," *SD* 1:342-9.

"From Intelligence . . . associated with Ignorance . . . *attended by its projective power . . .*"

p/q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. G. A. Jacob, 1881: "From Intelligence associated with Ignorance attended by its projective power, in which the quality of insensibility (*tamas*) abounds, proceeds ether, — from ether, air, — from air, heat, — from heat, water, — and from water, earth. . . . 'From this, from this same Self, was the ether produced' (*Taittirīya Upanishad*, 2. 1)." — p. 57

"From Intelligence (called Mahat) . . . proceeds *Ether* . . ."

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From the great principle (Mahat) Intellect, threefold Egotism (Ahaṃkāra) . . . Elementary Egotism, then becoming productive . . . produced from it Ether . . ." — 1:32-4 (i.2)

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the *deific* Entity . . . under the name of "*Pater omnipotens Æther*" . . .

see: Virgil, *Works*, 1865: "Tum pater omnipotens fecundis imbribus Aether / Coniugis in gremium laetae descendit [Then Ether the Almighty Father descends in fruitful showers into the lap of his joyous spouse] . . ." — 1:240 (*Georgica*, ii, 325-6)

see: Lucretius, *De Rerum Natura*, tr. H. A. J. Munro, 1866: ". . . poets and philosophers love to celebrate this union of ether and earth, ether as father descending in showers into the lap of mother earth." — 2:137-8 (note 250)

the "Imponderable Substance," once admitted as the "Ether of Space"

see: M. E. Edlund, "On the Nature of Electricity," Aug. 1872: "It was formerly the received opinion that heat consisted of a subtile and imponderable substance emitted by the source of heat . . . it is now proved that these phenomena are oscillations, either of the minutest particles of matter or of the aether — that subtile and elastic material diffused through all nature . . ." — p. 81 (*Philosophical Magazine*, v. 44)

the *Cosmocratores* — or the "world bearers" . . . *Mundi Tenentes* — the "world holders" . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: "cosmocratores, porteurs du monde, comme dit Bossuet; *mundi tenentes*, ou *tenants du monde*, comme dit Tertullien; *mundi dominos*, ou les *dominations*, comme

disent la plupart des commentateurs [Cosmocratores, 'World Bearers' as Bossuet says, *mundi tenentes*, or the 'world holders,' as Tertullian says; *mundi dominos*, or the Dominations, as most of the commentators say] . . ." — 3:392

Zoroaster . . . said: "Consult it only when it is without form or figure"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Zoroastre disait: 'Ne le consulte que lorsqu'il est sans figure et sans forme, *absque forma et figura*' [Zoroaster said: 'consult it only when it is without form or figure] . . ." — 3:416

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "When you behold a sacred fire without form / Shining flashingly through the depths of the whole world / Hear the voice of fire." — p. 280 (*Chaldean Oracles of Zoroaster*, fragment 199)

"When it has a form — *heed it not*" . . . "but when it is formless, obey it, for it is then *sacred fire* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Quand il a une forme, ne l'écoute pas, dit à son tour Psellus; quand il n'en a pas, écoute-le, car c'est alors *le feu sacré*, et *tout ce qu'il te révélera sera très-vrai* [When it has a form, heed it not, says Psellus in his turn; when it is formless, listen to it, for it is then *sacred fire*, and all it will reveal to you shall be true]." — 3:416

Virgil calls Jupiter, *Pater omnipotens Æther*

SEE: Virgil, *Works*, 1865: "Tum pater omnipotens . . . Aether [Then Aether the Almighty Father] {Some identify 'Aether' [All-Father] and 'Tellus' [Earth Mother] with Jupiter and Juno} . . ." — 1:240 & fn. (*Georgica*, ii, 325)

— Footnotes

"For we wrestle not against flesh and blood . . ."

P/Q: *The Interlinear Bible*, 1906: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world . . ." — p. 258 (*Ephesians*, 6:12)

Further on St. Paul mentions the spiritual *malices* . . . SPREAD IN THE AIR

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . l'apôtre saint Paul aux Éphésiens: '. . . c'est contre les *recteurs* ténébreux de ce monde . . . contre les malices spirituelles répandues dans les *airs* . . . *spiritualia nequitiae in coelestibus*' [the apostle Saint Paul to the Ephesians: '. . . it is against the powers of darkness of this world . . . against the spiritual powers of wickedness scattered in heavenly places']." — 3:392

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the author of the *Homoiomerian* System of philosophy, Anaxagoras of Clazomenæ . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The author of the *Homoiomerian* system of philosophy, Anaxagoras of Clazomenè, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned . . ." — 1:158

SEE: William Enfield, *The History of Philosophy*, 1837: "Anaxagoras, of Clazomene . . . said concerning himself that he was born to contemplate the heavens." ". . . he supposed bodies of every kind to be generated from similar particles, *ὁμοιομερείαι* [*homoiomeriæ*] . . ." — pp. 84, 85, 86

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prototypes of all things . . . in the boundless Ether where they were generated

SEE: William Enfield, *The History of Philosophy*, 1837: "That Anaxagoras maintained an infinite

mind to be the author of all motion and life, is attested by many ancient authorities." ". . . he taught that air, or subtle ether, is the first material principle in nature, but that it partakes of a divine intelligence, without which nothing could be produced. . . . he conceived the infinite ether to be animated by a divine mind, and all thngs to be formed from this compound principle." — pp. 87, 88

the elements are *Tamas*, *i.e.*, "unenlightened by *intellect*, which they obscure"

P/Q: *Vedanta-Sara*, tr. J. R. Ballantyne, 1898: "That there is the prevalence of *tamas* in the cause of these (five elements . . .) from the excess of senselessness observed in them, (— the elements being unenlightened by Intellect which they quite obscure)." — p. 32 (V.)

"What is the primordial Chaos but Æther" . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "What is the primordial Chaos but Æther? The *modern* Ether; not such as is recognized by our scientists, but such as it *was* known to the ancient philosophers, long before the time of Moses; Ether, with all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as 'incubated' by the Divine Spirit, are called into existence Matter and Life, Force and Action." — 1:134

Electricity, magnetism, heat, light . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant — Ether; or whence its mysterious origin? — Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?" — 1:134

It will be an easy task to show . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now." — 1:134

"With the old philosophers, evolution was a universal theorem . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of 'exact science.' " — 1:134

"Removing the darkness, the Self-existent Lord . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Then the self-existent Lord became manifest . . . removing the darkness. . . . Wishing to produce different beings from his own body, he having desired, first created water alone; in that he cast seed. That became a golden egg . . ." — p. 2 (i.6, 8-9)

"Darkness, imperceptible, without definite qualities . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "This (All) was darkness, imperceptible, without definite qualities, undiscoverable, unknowable, as if wholly in sleep." — pp. 1-2 (i.5)

Having dwelt in that Egg for a whole divine year, he . . . splits that egg in two

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "That Lord having dwelt in that egg for a year, spontaneously, by his own meditation, split that egg in two. And with those two shares he formed the heaven and the earth, in the middle the sky and eight regions, and the perpetual place of the waters." — p. 3 (i.12-13)

That which is the undiscrete . . . cause, eternal, which *Is and Is not* . . .

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "That which is the undiscrete Cause, eternal, which Is and Is not, from It issued that male who is called in the world Brahmā." — p. 3 (i.11)

— Footnotes

***vide* . . . "Cross and Circle," and the "Earliest Symbolics of the Cross"**

SEE: "Cross and Circle," *SD* 2:545-53; and "The Cross, a Christian After-Thought," *SD* 2:587-9.

— 333-4 —

"(14.) From Self (*âtmanah*) he created mind . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "From himself {Or 'from self,' *ātmanaḥ*} he created mind, which is and is not; and from mind egoism {Self-consciousness}, the ruler, the lord." — p. 3 (i.14) & fns. (2 & 4)

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Medhâtithi, the commentator, justly observes here that it is the reverse . . .

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Self-consciousness (egoism) is produced from mind; Medh. [Medhātithi] says it means the converse of this, that the former is produced from the latter." — p. 3, fn. 4

For Manas is dual, and as shown and translated by Colebrooke . . .

SEE: H. T. Colebrooke, *Essays on the Religion and Philosophy of the Hindus*, 1858: "Eleven organs of sense and action, which are also productions of the conscious principle. Ten are external: *viz*. five of sense and five of action. The eleventh is internal, an organ of both sense and action, termed *manas* or mind. . . . Mind, serving both for sense and action, is an organ by affinity, being cognate with the rest." — p. 153

Medhâtithi translates it as "the one conscious of the I," or Ego, not "ruler"

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: ". . . and from mind egoism, the ruler {According to Medh., 'the one conscious of the I'} . . ." — p. 3 (i.14) & fn. 5

"He also, having made the subtile parts of those six . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "He also, having made the subtile parts of those six, of unmeasured brightness, to enter into the elements of self, created all beings." — p. 3 (i.16)

"He having pervaded the subtile parts of those six . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: " 'Into the elements of self.' K. [Kullūka Bhaṭṭa] has *ātmamātrāsu*, as translated above; Medh. would read *mātrābhiḥ*, 'by elements;' thus the whole verse would be: 'He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings.' " — p. 3, fn. 7

"The six appear rather to be the *manas* plus the five . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "The six appear rather to be the *manas* plus the five principles of ether, air, fire, water, earth; 'having united fine portions of these six with the

spiritual elements, he (thus) created all existent things'. . . *ātmamātra* is therefore the spiritual atom as opposed to the elementary, not reflexive 'elements of himself.' " — pp. 3-4, fn. 7

— 334-5 —

"(17.) As the subtile elements of bodily forms of This One depend on these six . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "As the subtile elements {'Elements' means here portions} of bodily forms of This One depend on these six, so the wise call his form *çarīra*." — p. 4 (i.17) & fn. 1

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"This non-eternal (Universe) arises then from the Eternal, by means of . . ." (*purusha*)

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "This non-eternal (universe) arises then from the eternal, by means of the subtile elements of forms of those seven very glorious principles {'Principles' — *puruṣa* is here put for *tattva*, according to Medhātithi (The five elements plus mind and self-consciousness are probably meant; 'subtile elements' as before 'fine portions of form.')}." — p. 4 (i.19) & fn. 5

they constitute the "*seven purusha*"

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Of these {These (elements, *manas*, and self-consciousness) seven *puruṣa*}, then, that which succeeds partakes of the quality of that which goes before . . ." — p. 4 (i.20) & fn. 6

"those which are called the atomic destructible portions" . . .

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "But of the five (elements), those which are called the atomic destructible {distinct from the atoms of the *nyāya*} elements, by these this All arises in successive order." — p. 5 (i.27) & fn. 4

This creative Brahmâ, issuing from the mundane or golden egg, unites in himself . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the character of Brahmā {united in himself the nature of either sex . . . 'this first-born of the world, whom they represented under two shapes and characters, and who sprang from the mundane egg . . .'}. " — 1:40 & fn. (i.2)

"*πρωτόγονον διφυῆ τρίγονον Βακχεῖον . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . this first-born . . . was the person from whom the mortals and immortals were derived. He was the same as Dionysus, whom they styled, *πρωτόγονον διφυῆ τρίγονον Βακχεῖον Ἄνακτα Ἄγριον ἀρρητὸν κρύφιον δικέρωτα δίμορφον* [first-born, thrice begotten Bacchic king, living in the wild, ineffable, secretive, two-horned and two-formed] . . ." — 1:40 fn.

SEE: Thomas Taylor, *The Mystical Hymns of Orpheus*, 1824: "Bacchus I call . . . O firstborn, thrice begotten, Bacchic king. / Rural, ineffable, two-form'd, obscure, / Two-horn'd . . ." — p. 68 (Hymn 30, "To Bacchus")

Seven Angels of the Presence

SEE: *Calmet's Dictionary of the Bible*, 1830: "[In *Revelation*, viii.2- 3] St. John saw *seven angels* standing before the Lord. In a very ancient book, 'The Testament of the Twelve Patriarchs,' they are called angels of the presence . . ." — 1:128

***mahat*, *ahamkara* and the five *tanmâtras* are called the *seven Prakritis* . . .**

SEE: *Sānkhya Kārikā* and *The Bhāshya*, tr. Colebrooke & Wilson, 1837: "*Mūla* (the root) *prakriti* (nature) is . . . the root of the seven principles . . . *Seven principles*. — *Mahat* and the rest; from its being the great (*mahat*) element; this is Intellect (*Buddhi*). . . . The seven principles are, 1. Intellect [*Mahā-Buddhi* or *Mahat*]; 2. Egotism [*Ahaṃkāra*]; 3-7. The five subtle rudiments [*tanmātras*]." — p. 16 (III,

Bhāshya)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The seven *prakritis*, or productive productions, are, in the pure Sānkhya philosophy, *mahat*, *ahaṃkāra*, and the five *tanmātras*." — 5(I):199 fn.

counted from *Maha-Buddhi* or Mahat down to Earth. . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In this manner, — as (in the creation,) were the seven forms of nature (Prakṛiti), reckoned from Mahat to earth . . ." "See the *Sānkhya-kārikā*, III., and the commentaries . . . which counts the seven *prakṛitis* from *mahā-buddhi* — the same as *mahat* . . ." — 5(I):198, 199 fn. (vi.4)

— Footnotes

***Ahamkara* . . . this conception of "I" . . . is either *sattwa*, "pure quietude," or appears as *rajas* . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "*Ahaṃkāra*, 'the conception of I,' has a preponderance either of *sattwa*, 'pure quietude', or of *rajas*, 'activity', or of *tamas*, 'stagnancy'. " — 1:35 fn.

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chapter i. of *Genesis* . . . "God" commands to *another* "god," *who does his bidding*

SEE: *The Interlinear Bible*, 1906: "And God said, Let there be light: and there was light." — p. 1 (*Genesis*, 1:3)

"God" fashions the *heaven* and the *Earth* . . . the former is no Heaven in fact, but the "Deep" . . .

SEE: *The Interlinear Bible*, 1906: "And the earth was without form and void; and darkness was upon the face of the deep." — p. 1 (*Genesis*, 1:2)

"And the *Spirit* of God moved upon the face of the Waters" . . . this Spirit is *Nara-yana*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This is the well-known verse of Manu, I., 10, rendered by Sir Wm. Jones: 'The waters are called *nārāh*, because they were the production of Nara, *or the spirit of* god; and, since they were his first *ayana*, *or place of motion*, he thence is named Nārāyaṇa, *or moving on the waters*.' . . . there can be little doubt that this tradition is, in substance, the same as that of Genesis [1:2] . . ." — 1:56 fn.

— Footnotes

See "The Holy of Holies"

SEE: "The 'Holy of Holies.' Its Degradation." — *SD* 2:459-74

***Oulam* . . . a time when beginning or end is not known**

SEE: John Wesley Hanson, *Aiōn-Aiōnios*, 1880: "Says a French author {LeClerc}: 'It is certain that in Hebrew there is no word which, properly speaking, signifies eternity or a time which has no end. *Gnolam* {*Olam*} signifies only a time, of which we know not the beginning or the end . . .' " — p. 11 & fn.

***Oulam* . . . does not mean "*infinite* duration" . . .**

SEE: John Wesley Hanson, *Aiōn-Aiōnios*, 1880: "Of course the Greek word *aiōn* into which the Hebrew *olam* is almost always rendered, must, in the Old Testament, have the precise meaning of the word it represents . . . As from *olam* signifies from an indefinite past time, and to *olam* an unknown time in the future . . . instead of being rendered forever, or forever and ever, should in English, be represented by an age of ages, or ages of ages, or some other phrase indicating an indefinite period . . . Of their own intrinsic force the words cannot denote endless duration." — p. 13

by Eternity and Immortality only "existence to the end of the Kalpa" is meant

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "By immortality is meant existence to the end of the Kalpa . . ." — 2:269 (ii.8)

See the remarkable work of James Darmesteter, *Cosmogonies Aryennes . . .*

SEE: James Darmesteter, *Cosmogonies Aryennes*, in *Essais Orientaux*, 1883, pp. 135-207.

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"And God said, Let there be a firmament . . ." . . . and "God," the second, obeyed . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'He said' to Elohim: 'Let light be!' The Lord of the Building, He said it, and the builder did it at once. . . . He said: 'Let be a firmament.' 'Let be lights.' And all has been done at once." — p. 360

"there was light" . . . does not mean light at all, but . . . the androgyne "Adam Kadmon"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . 'And Elohim said; Let light be! and it was light.' . . . And this is the double-face formed Adam {The first Adam [Adam Kadmon], the Man, was an androgene and is the Primordial Ideation Adam . . .}." — p. 360 & fn.

the *secondary* angels, the first being the Elohim . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Nachmanides and R. Be'hai hold, the first word Elohim of the first verse of Genesis is really *e'lohim* and only meant, energies or angels, and not the Deity. That B'resheeth meant Be-raisheeth, *i.e.*, with Wisdom, one of the Sephiroth, and that through it was emanated, that, the essence of which is unknown . . ." — p. 348

whether we call these "Forces" . . . the *Ophanim*, as St. John [Ezekiel] **does**

SEE: Abbé L. Chiarini, "Chaldean Astronomy Discovered in Ezekiel," 1831: "I shall consider a little more fully the symbolical meaning of the eyes, with which Ezekiel has filled the four circles of his sphere, and the four cherubim attached to them: 'and their whole body . . . and the wheels [*ophanim*], were full of eyes round about . . . the wheels that they four had {the word *ophanim* must be translated 'wheels' or 'circles' the first time; and the second, 'sides' or 'faces' . . . 'with his four faces'}." — p. 305 & fn. (*Asiatic Journal and Monthly Register*, v. 4)

SEE: *The Interlinear Bible*, 1906: ". . . and round about the throne were four living creatures full of eyes before and behind. [Creatures with four faces] . . . like a lion . . . like a calf, and the third creature had a face as of a man, and the fourth . . . a flying eagle." — p. 323 (*Revelation of St. John*, 4:6-7)

In the *Sepher Jezireh* . . . "One is the Spirit of the living God . . ."

P/Q: Christian Ginsburg, *The Kabbalah*, 1865: " 'One is the spirit of the living God, blessed be His name, who liveth for ever! voice, spirit, and word, this is the Holy Ghost.' (Chapter i, *Mishna* ix)." — p. 67

First from ONE emanated number TWO, or Air . . . and then number THREE, *Water* . . .

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "One is the spirit . . . The creative *air*, represented by number *two*, emanated from the Spirit . . . The *water* again, represented by the number *three*, proceeded from the air . . ." — p. 67

***Ether* or *Fire* completes the mystic four**

SEE: Christian Ginsburg, *The Kabbalah*, 1865: ". . . the *ether* or *fire*, represented by the number *four*, emanated from the water . . ." — p. 67

"When the Concealed of the Concealed wanted to reveal Himself, he first made a point . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . when Ain Soph desired to manifest Itself, It first made a point. . . . This idea of Kether as the representative of Existence, the Being or the Absolute manifested . . . constitutes a Perfect Form . . ." — p. 257

" 'Verily, so also, the King of Kings, the Concealed of all the Hidden, and the Cause of all Causes, disguises Itself in a splendid garment (*i.e.*, the entire universe) . . .' " — p. 293 (Tiqqoon 21)

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"He maketh the wind His messengers, flaming Fire His servants," says the Jezireh

P/Q: Christian Ginsburg, *The Kabbalah*, 1865: "He maketh the wind his messengers, flaming fire his servants." — p. 67 (*Sepher Jetzira*, Cap. i, *Mishna* ix, x)

***Chaos* . . . the *Soul of the World* after it had been impregnated by the Spirit . . .**

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "This great universal parent, the Panthea of antiquity, who . . . produces the mundane egg in Chaos, was certainly the . . . mundane ship floating (as it was supposed) in the waters of Chaos. . . . Thales and Anaxagoras agree in teaching, that water was the matrix of all things, and that the Universe remained in a state of chaotic confusion until Nous or Intellect came and arranged it in order. This demiurgic Nous is evidently the same person as the Nous of the Platonists . . . [and] was deemed the Soul of the World." — 1:256

the deity that pervades all Space and things. . . . "the living Fire"

SEE: Tennemann & Morell, *Manual of the History of Philosophy*, 1870: "God is a living fire, unlike however to common fire; he is named also *πνεῦμα* or *spirit*; he fashions, produces and permeates all things . . ." — p. 137 (Chrysippus)

— Footnotes

throughout the Acts [Epistles]**, Paul calls the invisible Kosmic Beings the "Elements"**

SEE: *The Interlinear Greek New Testament*, 1894: ". . . when we were infants, under the elements [*στοιχεῖα*] of the world . . ." ". . . having been known by God, how do ye turn again to the weak and beggarly elements [*στοιχεῖα*] . . ." — pp. 495-6 (*Galatians*, 4:3, 9)

". . . according to the elements [*στοιχεῖα*] of the world . . ." "If then ye died with the Christ from the elements [*στοιχείων*] of the world . . ." — pp. 523-4 (*Colossians*, 2:8, 20)

". . . the elements [*στοιχεῖα*] of the beginning of the oracles of God . . ." — p. 566 (*Hebrews*, 5:12)

"The poor primordial elements have long been exiled . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The poor, honest primordial elements have long been exiled, and our ambitious men of science run races to determine who shall add one more to the fledgling brood of the sixty-three or more elementary substances." — 1:190

they are not "primordial principles . . . out of which the universe was fashioned"

P/Q: Josiah Cooke, *The New Chemistry*, 1874: "These substances are frequently called chemical elements, but our modern chemistry does not attach to this term the idea that these substances are primordial principles, or self-existing essences, out of which the universe has been fashioned. Such ideas were associated with the word *element* in the old Greek philosophy . . ." — p. 111

SEE: Plato, *Works*, tr. Thomas Taylor, 1804: ". . . the first elements, as it were, from which we and other things are compounded cannot be rationally described. For they say that each of these can alone be denominated by itself . . ." — 4:86 (*Theaetetus*)

as Professor Crookes [Cooke] **says, "they are unfortunate terms"**

P/Q: Josiah Cooke, *The New Chemistry*, 1874: ". . . so far as the words element and elementary suggest such ideas, they are unfortunate terms. Experimental science, which deals only with legitimate deductions from the facts of observation, has nothing to do with any kind of essences except those which it can see, smell, or taste. It leaves all others to the metaphysicians." — pp. 111-13

"The Chaos of the ancients, the Zoroastrian sacred fire . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The chaos of the ancients; the Zoroastrian sacred fire, or the *Antus-byrum* [Âtas-Behrâm] of the Parsees; the Hermes fire; the Elmes-fire of the ancient Germans; the lightning of Cybelè; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of the Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury . . . the Egyptian Phtha, or Ra; the Grecian *Zeus Cataibates* (the descending); the pentecostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the 'burning lamp' of Abram; the eternal fire of the 'bottomless pit'; the Delphic oracular vapors; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve aura and the fluid of the magnetists; the *od* of Reichenbach . . . the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause — the Greek *Archeus*, or *Ἀρχαῖος*." — 1:125

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***Magus* and *magnes* are two branches growing from the same trunk**

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "[Paracelse] place la toute-puissance du mage dans le *magnès* intérieur et occulte [Paracelsus locates the omnipotence of the Magus in the interior and occult *magnes*]." — 1:302

"a fire that gives knowledge of the future. Science and amiable speech" . . .

P/Q: Joseph Ennemoser, *The History of Magic*, tr. William Howitt, 1854: ". . . in the Zendavesta it is said 'that fire gives knowledge of the future, science, and amiable speech.' " — 2:35

SEE: *The Zend-Avesta*, Part II, tr. James Darmesteter, 1883: "Hail unto thee, O Fire [Atar], son of Ahura Mazda . . . Give me, O Ātar . . . Knowledge, sagacity; quickness of tongue . . . and then the understanding that goes on growing and the one that is not acquired through learning." — pp. 358, 359 (Nyāyis, V. 4, 10)

The *Zohar* explains it as the "white hidden fire, in the *Resha trivrah*" . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . Resha hivrah, *i.e.*, the White Head . . . appointed, prepared and produced, a spark (scintillation) from the splendour of intense Light (or, the Cardinal Lamp). . . . And the spark existed and remained (intact), and a pure air (azoth) came forth . . . And in that pure air . . . the spark (of vitality) was absorbed and taken up and included "*in it*" . . . it was hidden "in it" . . . And the subtile air (azoth) exists above it on this, and the subtile fire (the white hidden fire) on that, side.' " — pp. 133-4

(the White Head), whose Will causes the fiery fluid to flow in 370 currrents . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . and Resha hivrah's, *i.e.*, the White Head's, Will went on, and the spark (scintilla) was extended into 370 currents . . . on four sides (the four cardinal points of the compass.).' " — p. 133

the "Serpent that runs with 370 leaps" of the *Siphrah Dzenioota*

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'The Serpent which runs with 370 leaps. . . . When the Perfect One (or, the Arch-Angel Metatron?) is raised up, the serpent is changed into three spirits . . .' " — p. 234 (*Siphrah D'Tzniioothah*, c. v, § 33)

(*Vide* Part II. in Vol. II . . . "The Many Meanings of the War in Heaven.")

SEE: *SD* 2:492-505.

the guiding action of "higher intelligences" as a "*necessary* part of the great laws . . ."

P/Q: Alfred Russel Wallace, *Contributions to the Theory of Natural Selection*, 1870: "It therefore implies, that the great laws which govern the material universe were insufficient for his production, unless we consider . . . that the controlling action of such higher intelligences is a necessary part of those laws . . ." — p. 360

"Myths . . . are now proved to be fables, *just in proportion as we misunderstand them . . .*"

P/Q: E. Pococke, *India in Greece*, 1852: ". . . under the name of 'Myths.' They are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*." — p. viii

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". . . this visible universe of spirit and matter . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This visible universe of spirit and matter, they say, is but the concrete image of the ideal abstraction; it was built on the model of the first divine IDEA. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten . . ." — 1:342

it was constructed on the geometrical figure of the dodecahedron

SEE: Plato, *The Timaeus*, ed. R. D. Archer-Hind, 1888: "And whereas a fifth figure [the dodecahedron] yet alone remained, God used it for the universe in embellishing it with signs {There is in existence yet a fifth regular solid, the dodecahedron. . . . God, says Plato, used it for a pattern in diversifying the universe with signs: that is it served as a model for the twelvefold division of the zodiac}." — p. 197 (§ 20) & fn. 14

the first-begotten 'was pleased to employ twelve thousand years in its creation'

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "That God, the demiurgus of all things . . . was pleased to employ twelve thousand years in their creation . . . In the first thousand years he created the heaven and the earth; in the second he made this apparent firmament . . . in the third, the sea and all the waters in the earth; in the fourth, the great lights, the sun and the moon, together with the stars; in the fifth, every soul of birds, and reptiles, and quadrupeds . . . in the sixth, man." — p. 309 ("Cosmogony of the Tyrrhenians," *Suid. v. Tyrrhenia*)

"This agrees with the Egyptian theory of 6,000 'years' . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This agrees with the Egyptian theory of 6,000 'years,' and with the Hebrew computation. Sanchoniathon, in his *Cosmogony*, declares that when the wind (spirit) became enamored of its own principles (the chaos), and intimate union took place, which connection was called *pothos*, and from this sprang the seed of all." — 1:342

"And the chaos knew not its own production . . . with the wind was generated Môt, or the ilus (mud)"

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "And it (the Chaos) knew not its own production; but from its embrace with the wind was generated Môt; which some call Ilus (Mud) . . ." — p. 3 (Sanchoniatho, "The Cosmogony")

"Zeus-Zen (aether), and Chthonia (the chaotic earth) and Metis (the water) . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Greek Zeus-Zēn (aether), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona — the former god representing also ether — the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again . . ." — 1:156

"Mithras, the rock-born god, the symbol of the male mundane-fire . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Mithras, the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation)." — 1:156

— Footnotes

See the Greek translation by Philo Byblus

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: ". . . in the remains of the Phoenician History of Sanchoniatho . . . his history was composed in the Phoenician language . . . It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius." — p. viii

Mithras was regarded among the Persians as the *Theos ekpetros* — god of the rock.

SEE: *The History of the Apostles Creed* [by Sir Peter King], 1702: "The symbol used by the more devout and secret Votaries of *Mithras* . . . was Θεὸς ἐκ πέτρας [Theos ek petras] *God of a Rock* . . ." — p. 18

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Mithras is the son of Bordj, the Persian mundane mountain . . .

SEE: Rev. Joseph B. Gross, *The Heathen Religion*, 1856: "Mithras, as the symbol of the male-mundane fire, is said to be the son of the Persian world-mountain Bordj, from whose primeval rocks he went forth as a ray of fire, permeating and inflaming the earth." — p. 282

"Brahmâ, the fire-god, and his prolific consort . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Brahma, the fire-god, and his prolific consort; and the Hindu *Unghi* [*Agni*], the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor the Sagniku Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus — the *Meru* (Himalaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, *in a pillar of fire*, and a dozen other archaic, double-sexed deities, all loudly proclaim their hidden meaning." — 1:156

"And what can these dual myths mean . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "And what can these dual myths mean but the physico-chemical principle of primordial creation? The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is ether, the ASTRAL LIGHT!" — 1:156

— Footnotes

Bordj . . . contains . . . the male, or active and the female, or passive, elements.

SEE: Rev. Joseph B. Gross, *The Heathen Religion*, 1856: "The Bordj, in its capacity of world-mountain, contains . . . the active and passive principles of creation. . . . Light and fire, etc., are the active or male principles of creation, and these being infused into the passive elements of earth, water, etc., the union results in the procreation of the world." — p. 282 fn.

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"Space, the all containing uncontained, is the primary embodiment of simple Unity . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "SPACE, the all-containing uncontained, is

the primary embodiment of simple unity. . . . But if space is boundless extension, the question necessarily arises, Boundless extension of what? . . . *the unknown container of all*. *Space, the unknown first Cause*." — pp. 3-4

SPACE* . . . modern wiseacres have proclaimed "an abstract idea" and a *void

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: "SPACE, the all-containing uncontained, is the primary embodiment of simple unity. . . . The abstract idea of space, as a limitless void, is comparatively modern." — p. 3

the seven-headed Serpent of Space, called "the Great Sea"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . the little ones (the perfect initiates) are those who understand the allusion to the work of the beginning, by the *mystery of the serpent of the Great Sea*.' " — p. 234 (*Zohar* ii, 34*b*)

"The Akkadians and Chaldeans, believed the world to be encircled, by this great serpent of the sapphire crystalline heaven sea, with seven heads . . ." — p. 235

"In the beginning, the *Alhim* created the heavens and the earth . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'In the beginning the God(s) [Alhim or Elohim] created the heavens and the earth' . . . the six (Sephiroth of Construction,) . . . It created six, (and) on these stand (exist) all Things. And those depend upon the seven forms of the Cranium up to the Dignity of all Dignities." — pp. 232-3 (*Siphrah D'Tznioothah*)

"The existence of spirit in the common mediator . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god, the kabalist holds that both are wrong, saying that in ether, the elements represent but matter — the blind cosmic forces of nature; and Spirit, the intelligence which directs them. The Hermetic, Orphic, and Pythagorean cosmological doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz.: that the ether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without 'form or sense,' from the union of which two, sprung into existence the universe, or rather, the universal world, the first androgynous deity — the chaotic matter becoming its body, and ether the soul." — 1:341

"According to the phraseology of a *Fragment of Hermias . . .*"

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "According to the phraseology of a *Fragment of Hermias*, 'chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light.' This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe." — 1:341

"*Nature abhors Vacuum*" said the Peripatetics

P/Q: Blaise Pascal, *Oeuvres de Blaise Pascal*, 1819: "Que tous les disciples d'Aristote assemblent tout ce qu'il y a de fort dans les écrits de leur maître . . . que la nature abhorre le vide [Let all the disciples of Aristotle bring together all the bits of strong reasoning in the writings of their master . . . that nature abhors a vacuum] . . ." — 4:281

Democritus . . . taught that the first principles . . . were atoms and a *vacuum*.

SEE: Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers*, tr. C. D. Yonge, 1853:

"Such was the life of [Democritus]. Now his principle doctrines were these. That atoms and the vacuum were the beginning of the universe; and that everything else existed only in opinion. . . . but atoms and the vacuum he believes exist by nature." — pp. 394-5 ("Life of Democritus," 11, 12)

That Chaos, however, became the "Soul of the World" . . .

SEE: *A Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: "Aether . . . was, together with Night, Day, and Erebus, begotten by Chaos and Caligo (Darkness). . . . In the Orphic hymns . . . Aether appears as the soul of the world, from which all life emanates, an idea which was also adopted by some of the early philosophers of Greece." — 1:49-50

— Footnotes

Damascius . . . calls it Dis, "the disposer of all things."

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: ". . . the theology now under discussion celebrates as Protogonus (First-born), and calls him Dis, as the disposer of all things . . ." — p. 314 (Damascius, "The Theogonies")

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its "first begotten" was born of Chaos and Primordial Light

SEE: Thomas Taylor, *The Mystical Hymns of Orpheus*, 1824: "Protogonus [First-begotten] {the first principle of all things is *the one*, or *the good itself*; and after this, conformably to the doctrine of Pythagoras, the two principles, *ether* [primordial light] and *chaos*, subsist}." — p. 18 & fn. (Hymn VI, "To Protogonus")

"These Chaldeans," writes Philo . . . "were of the opinion . . ."

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "These (Chaldaeans) were of opinion that this KOSMOS, among the things that exist, is single, either being itself GOD (Theos), or that in it is God (Theos) comprehending the soul of all things. (Philo, Migration of Abraham, § 32)" — p. 385

Brahmâ is the *Theos* . . . personified by *ayana* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Hear, then, how the deity Nārāyaṇa, in the person of Brahmā, the great parent of the world, created all existent things." "When the three worlds are but one mighty ocean, Brahmā, who is one with Nārāyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed . . . for a night of equal duration with his day; at the close of which he creates anew." — 1:45, 52-3 (i.3)

It is also Vishnu, sleeping on Ananta-Sacha . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "An entire Kalpa . . . or fourteen Manwantaras; and it is succeeded by a night of similar duration; during which . . . the lord of all, and creator of all . . . sleeps upon the serpent Śesha, amidst the ocean {it is as Vishnu or Nārāyaṇa that the deity sleeps in the intervals of dissolution}." — 3:30 & fn. (iii.2)

"God of the *three* Aspects"

SEE: Monier-Williams, *Brāhmanism and Hindūism*, 1891: "For it must be borne in mind that Brahmā, Vishṇu and Śiva are all three held to be subordinate deities . . . and that all three are believed to be corporeal manifestations of the one sole self-existent, bodiless, impersonal Essence of the Universe, and destined to be reabsorbed into that Essence." — p. 557

"four-faced Brahmâ"

SEE: Monier-Williams, *Brāhmanism and Hindūism*, 1891: "Moreover among the various idols and symbols scattered throughout India . . . Brahmā . . . Evolver of the Universe . . . with his four faces looking in all directions . . ." — pp. 557-8

"Of him who is and yet is not . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "That which is the undiscrete Cause, eternal, which Is and Is not, from It issued that male [Purusha] who is called in the world Brahmā." — p. 3 (i.11)

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"In the Egyptian mythology, Kneph, the Eternal *Unrevealed* God . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the Egyptian mythology, Kneph the Eternal *unrevealed* God is represented by a snake-emblem of eternity encircling a water-urn, with his head hovering over the waters, which it incubates with his breath. In this case the serpent is the Agathodaimon, the good spirit; in its opposite aspect it is the Kakodaimon — the bad one." — 1:133

"In the Scandinavian *Eddas*, the honey dew . . . falls during the hours of night . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the Scandinavian *Eddas*, the honey-dew [from the Yggdrasill] — the food of the gods and of the creative . . . bees — falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe *out of water* . . ." — 1:133

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: " 'An Ash know I standing, / Named Yggdrasill . . . Thence come the dewdrops / That fall in the dales . . .' The dew that falls thence on the earth men call honey-dew, and it is the food of the bees." — p. 413

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"this dew is the astral light . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oännes or Dagon, the man-fish, instructing the people, shows the infant world created out of *water* and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul; and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon earth. In the Mexican *Popol-Vuh* man is created out of *mud* or clay (*terre glaise*), taken from under the water." — 1:133

"Brahmâ creates the great Muni (or first man) . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Brahma creates . . . the great Muni (or first man), seated on his lotus, only after having called into being, *spirits*, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth when reduced to its first substance is in its *second* stage of transformation like clear-water, the first being the *alkahest* proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the 'breath of life' itself in a latent state, ready to be awakened. This it derives from the 'incubation' of the Spirit of God upon the face of the waters — chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his 'homunculi'; and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature." — 1:133-4

"Job says . . . that 'dead things are formed from under the waters . . .' "

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Job mentions, in chap, xxvi., 5, that 'dead things are formed from under the waters, and inhabitants thereof.' In the original text, instead of 'dead things,' it is written dead *Rephaim* (giants or mighty primitive men), from whom 'Evolution' may one day trace our present race." — 1:133

SEE: *The Interlinear Bible*, 1906: "Dead things {*Rephaim*} are formed / from under the waters, and the inhabitants thereof." — p. 688 & fn. (*Job*, 26:5)

"For only Og king of Bashan remained of the remnant of giants (the Rephaim) . . ." — pp. 237-8 (*Deuteronomy*, 3:11)

"In the primordial state of creation," says Polier's *Mythologie des Indous* . . .

P/Q: Colonel [Antoine-Louis] de Polier, *Mythologie des Indous*, 1809: "Au commencement de celui, qui existe l'univers couvert d'eau reposait dans le sein de l'éternel [At the beginning of the One who exists, the universe covered with water, reposed in the bosom of the Eternal] . . ." — 1:163

"Brahmâ . . . poised on a lotus-leaf, floated (moved) upon the waters . . ."

P/Q: Colonel [Antoine-Louis] de Polier, *Mythologie des Indous*, 1809: ". . . [Brahmā] couché sur une fleur de lotos . . . et flottant sur l'abîme liquide, n'apercevant . . . qu'une immensurable étendue d'eau et observant que le monde était englouti dans les ténèbres [Brahmā lying on a lotus flower and floating on the watery Abyss, only perceiving . . . an immeasurable extent of water and observing that the world was engulfed in darkness] . . ." — 1:163

"Who am I? Whence came I? . . . Direct your thoughts to Bhagavat."

P/Q: Colonel [Antoine-Louis] de Polier, *Mythologie des Indous*, 1809: "D'oú viens-je? Que suis-je? . . . adresse tes prières à *Bhagavat* [Where do I come from? What am I? . . . direct your prayers to *Bhagavat*] . . ." — 1:163-4

— Footnotes

With the Greeks . . . the OCEAN was the father of the Gods

SEE: Aristotle, *Metaphysics*, tr. Thomas Taylor, 1801: "For they made Ocean and Tethys the parents of generation {by *Ocean* the antient theologists signified the divine cause of all motion} . . ." — p. 8 & fn. (i.3)

they had anticipated in this connection the theories of Thales . . .

SEE: Aristotle, *Metaphysics*, tr. Thomas Taylor, 1801: "For Thales indeed, who was the leader of this philosophy, said that this [first] principle is water." — p. 8

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Egyptian cosmogony . . . shows in its opening sentences Athor, or Mother Night

SEE: W. R. Cooper, *An Archaic Dictionary*, 1876: "HAT-HOR. An Egyptian goddess . . . Her name was often written Athor." — p. 219

SEE: Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries*, 1887: "In early ages the Egyptians worshipped this highest being under the name Athor. . . . Among the Egyptians Athor also signified the night . . ." — 1:226

the primordial elements . . . form collectively the VOICE of the WILL

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Another passage teaches, of the voice which goes out of the Spirit and identifies itself with it in the Supreme Thought, that this Voice is, at the foundation, no other thing than the water, air and fire . . . and all the Energies of nature, but that all these elements and forces are blended in one sole thing, that is, in the Voice which goes out of the Spirit." — pp. 136-7

the WILL *Memrab* [*Memrah*], or the "Word," the Logos

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "By this the Qabbalists intended to inforce the idea that the universe was created by the Will, *Memrah*, *Logos* or *Word*, Wisdom, of the Invisible Absolute Unknown Supreme Being." — p. 137

***Memrab*, or the "Word" . . .**

SEE: Adolphe Franck, *La Kabbale*, 1843: "On reconnaîtra sans effort le Meïmra des traducteurs chaldéens . . . Enfin, ce qui achève de lui donner toute ressemblance avec le verbe kabbalistique, c'est qu'elle a un corps et une âme . . . qu'elle est à la fois esprit et parole [We will easily recognize the Memra of the Chaldean translators . . . What finally gives it full resemblance with the kabbalistic 'Word,' is that it is a body and a soul . . . that it is at the same time Spirit and Word]." — pp. 370-1

"By a series (*yom*) of foundations (*hasoth*) the Alhim caused . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . in Genesis ii. 4: 'By a succession (*yom*) of formations (*hasoth*) God caused earth and heavens to be.' " — p. 61

it is first *Alhim*, then Jahva-Alhim, and finally Jehovah

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "In reading the Pentateuch, it is noticeable that God is first called Elohim [Alhim], then Jehovah Elohim, and then Jehovah." — p. 63

It is the "Movers," the "Runners," the *theoi* (from *θέειν*, "to run")

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . mais appliqué à tous les dieux en général . . . le mot θεὸς, comme nous l'apprend Platon, vient du verbe θεῖν, *courir*, le cercle signifiait le mouvement ou la course de ce dieu [but applied to all the gods in general . . . the word θεὸς, as Plato teaches us, comes from the verb θεῖν, *to run*, the circle meant the motion or the course of that god] . . ." — 3:265

For it is not Brahmâ who creates in the *Rig Veda*, but the Prajâpati

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PRAJĀ-PATI. 'Lord of creatures,' a progenitor, creator. . . . and as the secondary creator of the ten Ṛishis, or 'mind-born sons' of Brahmā, from whom mankind is descended. It is to these ten sages, as fathers of the human race, that the name Prajā-pati most commonly is given." — p. 239

the word *Rishi* . . . being connected with the word to move

SEE: *The Ṛiṣi* [by M. M. Kunte], 1879: "Such was the Ṛiṣi mentioned in the Ṛig-Veda. He was pre-eminently the leader or mover, (the word Ṛiṣi being derived from Ṛiṣ — to go) . . ." — p. 4 (Introduction)

as Patriarchs, they lead their hosts on the Seven Rivers

SEE: Tarucnath Dutt, *The Vedic Age*, 1860: "After leaving their original place of abode, the Aryas . . . spread themselves over, what they call, the country of the seven rivers. . . . the five rivers of the Punjaub, the Indus and the Saraswati. . . . These rishis resembled, in many respects, the patriarchs of the Jews and the Egyptians. They were the chiefs of their respective families or tribes, and they united in themselves the offices of kings, priests and generals in war." — p. 7

the term [God] varies . . . from the Persian Khoda

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "Baal-Gad was the Sun. The tribe of Gad were probably sun-worshippers . . . the Persian Khoda (Choda) 'God' being the royal title of the ancient kings of Bokhara . . ." — pp. 69-70

to the Slavonian, from the Greek Bacchus (*Bagh-bog*)

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The Sclavonians adored Bog, the rising Sun, the Old Persian Baga, the Romans Bacchus, the Hindus Bhaga . . ." — p. 59

("*See Section XIV* . . .")

SEE: "The Four Elements," *SD* 1:460-70.

— Footnotes

The Cosmic Tabernacle of Moses . . . representing the four cardinal points . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le *tabernacle cosmique* élevé par Moïse dans le désert avait une forme *carrée* . . . elle représentait uniquement . . . les quatre faces des pyramides, des obelisques, des colonnes que Josèphe nous dit avoir été élevées dans le temple de Tyr aux *quatre* éléments, et placées sur des piédestaux dont les quatre angles regardaient les *quatre* points cardinaux [the cosmic tabernacle erected by Moses in the desert had a square form . . . this uniquely represented . . . the four sides of the pyramids, the obelisks, the pillars which Josephus tells us were erected in the temple of Tyre to the four elements, and placed on pedestals, the four corners of which faced the four cardinal points]." — 3:397

the Genii, or Angels have their abodes in four respective points

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . les génies de ces quatre éléments étaient supposés résider dans l'espace . . . dans ces quatre points cardinaux [the genii of these four elements were supposed to reside in (sidereal) Space . . . in these four cardinal points] . . ." — 3:397

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"R. Yehudah began, it is written . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'R. Yehudah began, it is written: "Elohim said: Let there be a firmament in the midst of the waters." . . . Come, See! At the time that the Holy, Blessed be He! created the world He created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7000 years that the world has been. The Holy, Blessed be He! is in the seventh of all . . .' " — p. 415 (*Zohar* iii, 9*b*)

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***trigunas* (Satwa, Rajas and Tamas, see Purânas)**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . imperishable Brahma; who is Īśwara {the deity in his active nature} . . . who, with the three qualities {Sattwa . . . goodness or purity, knowledge, quiescence; Rajas . . . foulness, passion, activity; and Tamas . . . darkness, ignorance, inertia}, is the cause of creation . . ." — 1:3-4 & fns. (i.1)

***Amrita* (immortality) . . . This allegory is found in the "Churning of the Ocean" . . .**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "AMṚITA. 'Immortal.' . . . the water of life produced at the churning of the ocean by the gods and demons [asuras] . . . The gods, feeling their weakness . . . repaired to Vishṇu, beseeching him for renewed vigour and the gift of immortality. He directed them to . . .

'. . . take Mandara,
The mountain, for a churning stick, and Vāsuki [Naga king],
The serpent, for a rope; together churn
The ocean to produce the beverage [Amrita] —
Source of all strength and immortality . . .' " — pp. 12-13

Thus the *Kosmos* is "the Son" with Plato . . .

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "According to Plato, 'One is the Cause of all' . . . From this is born . . . the 'existing,' 'ensouled' world. It is the realized 'Idea' . . . Plato calls the 'Kosmos' 'the Son' of the Father and Mother (Thought and Matter)." — p. 189

SEE: Plutarch, *De Iside et Osiride*, tr. Samuel Squire, 1744: "Now *universal nature* . . . [is] made up of these three things, of *Intelligence*, of *Matter*, and . . . *Kosmos* . . . the first of these [*Intelligence*] is the

same with what *Plato* is wont to call the *Idea* . . . *the Father*; to the *second* of them [Matter] he has given the name of the *Mother* . . . and to the *latter* of them, that of the *Off-spring* [the Son] . . .” — pp. 77-8 (§ 56)

“The Egyptians . . . distinguish between an older and younger Horus . . .”

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “The Egyptians distinguished between an Older and Younger Horus, the former the *brother* of Osiris; the latter the *Son* of Osiris and Isis. The first is the ‘Idea’ of the World remaining in the Demiurgic Mind, ‘born in darkness before the creation of the world.’ The second Horus is this ‘Idea’ going forth from the Logos, becoming clothed with Matter, and assuming an actual existence.” — pp. 189-90

“The Mundane God, eternal, boundless, young and old . . .”

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “The Mundane God, eternal, boundless, young and old, of winding form. — Chaldean Oracles {Cory, 240}.” — p. 190

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Satis eloquentiae, sapientiae parvum

P/Q: Sallust, *De Catilinae Conjuratione* [*On the Conspiracy of Cataline*], 1883: “Animus audax, subdolus, varius, cujus rei libet simulator ac dissimulator . . . satis loquentiae, sapientiae parum [His mind was daring, subtle, and versatile, capable of pretending or dissembling whatever he wanted. . . . He had eloquence enough, but too little wisdom].” — p. 12 (§ 5)

“He is only the *ideal* Cause of the *Potencies* . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “He is only the ideal cause of *the potencies* . . . and from him proceed the potencies to be created, after they have become the real cause. Save *that* one ideal cause, there is no other to which *the world* can be referred. . . . *through the potency of that cause — every created* thing comes by its proper nature.” — 1:66 fn.

(*Original Sanskrit Texts, Part iv . . .*)

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: “How can the agencies of creation, etc., be possible to Brahma, who is devoid of the (three) qualities . . .?” “. . . these powers of creative agency [Potencies] . . . belong to the essence of Brahma . . .” — 4:36 fn. (*Vishṇu Purāṇa*, I. iii)

Fathers of the Church . . . complaining bitterly of the Gnostics . . .

SEE: Irenæus, *Writings*, v. 1, tr. Roberts & Rambaut, 1868: “They proceed to tell us that the Propator of their scheme was known only to Monogenes [the *only begotten*], who sprang from him; in other words, only to Nous . . . Nous alone took pleasure in contemplating the Father . . .” — p. 7 (*Against Heresies*, i.2)

Valentinus, “the profoundest doctor of the Gnosis”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “. . . the names of the Æons . . . the following may be taken for their most authoritative roll-call, having been drawn up by Valentinus himself, the profoundest doctor of the Gnosis . . .” — p. 263

“there was a perfect AION who existed before[,] Bythos, or Buthon . . . called Propator”

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “According to the Valentinians there was a perfect Aiōn who existed before, called Buthon [Bythos] and Propator.” — p. 32 fn.

— Footnotes

As Mulaprakriti is known only to Iswar, the Logos

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “. . . *Parabrahmam* appears to it

[the Logos] as *Mulaprakriti*. . . . It is seen by the *Logos* with a veil thrown over it. . . . Now we see the first manifestation of *Parabrahmam* is a Trinity . . . It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos* . . .” — pp. 304-5 (*The Theosophist*, v. 8)

as the Basilidians taught, “there was a supreme god, *Abraxax* . . .”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “. . . Basilides the heretic . . . asserted that there was a Supreme God named Abraxas, by whom was created Mind whom the Greeks call *Nous*. From Mind proceeded the Word, from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, Principalities and Powers were made; from these infinite productions and emissions of Angels. By these Angels the 365 heavens were created.” — p. 259

“Amongst the lowest . . . the God of the Jews . . .”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “Amongst the lowest Angels . . . he sets last of all the god of the Jews, whom he denies to be God, affirming that he is one of the Angels.” — p. 259

the Word or Logos, or Dabar (in Hebrew)

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: “. . . the word Logos . . . St. John uses it as a translation of the Hebrew *DBR* . . .” — p. l fn. (“Introductory Dissertation”)

[the Word becomes] “Words” . . . a Host (of angels, or Sephiroth, “numbers”)

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . symbolizing the action of the Sephiroth in the creation . . . when it is said that the angels, &c., wait for the words [*dĕbārīm*] from their lips, it signifies symbolically the way in which the angels, &c., were created by the word of the Deity in his Sephirotic form.” — p. 172 fn. (*Greater Holy Assembly*, xxiv.503)

“This Wisdom is the beginning of all things. Thencefrom are expanded the thirty-two paths . . . And in them is the Law comprehended, in the twenty-two letters and in the ten utterances {The Sephiroth, or numbers}.” — p. 280 & fn. (*Lesser Holy Assembly*, vii.213)

collectively One, and on the ideal plane a nought — 0, a “No-thing”

SEE: Adolphe Franck, *La Kabbale*, 1843: “Quand l’inconnu des inconnus voulut se manifester, il commença par produire un point . . . une concentration absolue de Dieu en sa propre substance . . . se distingue de tout ce qui est fini, limité et déterminé; par cela même qu’on ne peut pas encore dire ce qu’il est, on le désigne par un mot qui signifie *nulle chose*, ou le non être, אין [When the Unknown of the Unknown wished to manifest Himself, he first produced one point . . . an absolute concentration of God in His own substance . . . He is distinct from all that is finite, limited and determined; for the very reason that it cannot be told yet what he is, he is designated by a word which signifies *No-Thing*, *Non-Being*, ’Ayin].” — pp. 185-6

It is without form or being, “with no likeness with anything else.”

P/Q: Adolphe Franck, *La Kabbale*, 1843: “. . . qu’avant la création Dieu était sans forme, ne resemblant à rien [before the creation God was without form, with no likeness to anything] . . .” — p. 177

Philo calls the Creator, the *Logos* . . . “*the* Second God”

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “Both the ‘Word’ and the ‘Wisdom’ appear as a Being, the Second God {Philo, Quaest. et Solut.}.” — p. 233 & fn.

Deity . . . called *Ain-Soph* — “the word *Ayin* meaning nothing.”

P/Q: Adolphe Franck, *La Kabbale*, 1843: “Cette première *Séphirah* se nomme tantôt . . . le *non-être*, אין [This first *Sephira* is sometimes called the *Infinite* . . . and sometimes the *Non-being*, (’Ayin)] . . .”

— p. 110 fn.

See also Section XII . . .

SEE: "The Theogony of the Creative Gods," *SD* 1:424-45.

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deity had to be viewed under the symbol of *four syllables*

SEE: C. W. King, *The Gnostics and their Remains*, 1887: "He (the Supreme) spake the first word of his name . . . a syllable of *four* letters. He then added the second syllable . . . Then the third . . . Finally the fourth . . . Thus the utterance of the whole name consists . . . of *four syllables*." — p. 286

God is a quaternary, to wit: "the Ineffable, the Silence, the Father, and Truth"

P/Q: William Heckford, *A Succinct Account of All the Religions*, 1791: "They [Marcosians] were a sect of Christian Heretics in the second century, so called from their leader Marcus, who represented the supreme God, as consisting not of a Trinity, but a Quaternity, viz. the Ineffable, Silence, the Father and Truth . . ." — p. 319

he makes of Deity, the number 30 *in* 4 *syllables*

SEE: C. W. King, *The Gnostics and their Remains*, 1887: " '. . . a syllable of *four* letters. . . . the second syllable, also of *four* letters. Then the third, composed of *ten* letters. Finally the fourth, made up of twelve letters. . . . the whole name consists of *thirty letters*, and of *four syllables*.' " — p. 286

Marcus narrates how the "Supreme Tetrad came down unto me . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: " 'The supreme Tetrad came down unto me from that region which cannot be seen nor named, in a female form because the world would have been unable to bear their appearing in a male figure, and revealed to me the generation of the universe, untold before either to gods or men.' " — p. 286

"When first the Inconceivable, the Beingless and Sexless . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: " 'When first the Father, the Inconceivable, Beingless, sexless, began to be in labour he desired that his Ineffable should be born, and his invisible should be clothed with form. He therefore opened his mouth and uttered the Word like unto himself. This word standing before him showed that he was manifesting himself as the form or type of the Invisible One.' " — p. 286

"The uttering of the (ineffable) name . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: " 'Now the uttering of the Name came to pass in this wise. He (the Supreme) spake the first word of his name, the which is a syllable of *four* letters. He then added the second syllable, also of *four* letters. Then the third, composed of *ten* letters. Finally the fourth, made up of twelve letters. Thus the utterance of the whole name consists of *thirty letters*, and of *four syllables*. Each letter has a form-pronunciation and writing of its own, but neither understands nor beholds that of the whole Name; nay, not even the power of the letter standing next to itself.' " — p. 286

— Footnotes

Iswara, or the Logos, cannot see Parabrahmam, but only Mulaprakriti

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter." — p. 304 (*The Theosophist*, v. 8)

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"All these sounds when united . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: " 'Now these sounds united make up the Beingless unbegotten Æon, and *these* are the *Angels* that always behold the face of the Father.' " — p. 286

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(the Logos, the "second God" . . . "the Inconceivable," according to Philo)

SEE: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: ". . . no mortal thing could have been formed on the similitude of the supreme Father of the universe, but only after the pattern of the second deity, who is the Word [Logos] of the supreme Being . . . since in his first Word God is superior to the most rational possible nature." — 4:391-2 (*Questions . . . in Genesis*, II. 62)

It is as Kabalistic . . . also four syllabled, twelve, forty-two, and even seventy-two . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: "The substance of the revelation brought down to Marcus by Truth is to be found in the Kabbala, which makes the mystic names of God to consist of four, twelve, forty-two and seventy-two letters respectively." — p. 287

The *Tetrad* shows to Marcus the TRUTH . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: " 'I [the supreme Tetrad] will shew unto thee *Truth* . . . that thou shouldest behold her naked, acknowledge her beauty . . . and be astonished at her wisdom. Look up therefore at her head A and Ω, at her neck B and Ψ, at her shoulders with her hands Γ and X . . . at her feet M and N.' " — pp. 287-8

In this Sephira is easily recognized, the Crown . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: "Similarly in the Kabbalistic diagram of the Sephiroth, the *Crown* is the head; Wisdom, the brain; Intelligence, the heart; Love, the right arm; Gentleness, the left arm; Beauty, the chest; Firmness, the right leg; Splendour, the left leg; . . . Kingdom, or Shekinah, the union of the whole body." — p. 288 fn.

***Braisheeth bara Elohim* means that the *six* . . . Sephiroth, belong to the lower material class**

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "*Berashith Bera Elohim* . . . The sense is: Six members were created, which are the six numerations of Microprosopus . . . Upon these depend all things which are below . . ." — pp. 46-7 (*Book of Concealed Mystery*, i.16)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "*B'raisheeth barah elohim ath hashshama'yem v'ath haa'retz*, *i. e.*, 'In the beginning the God(s) created the heavens and the earth': (the meaning of which is;) the six (Sephiroth of Construction,) over which *B'raisheeth* stands, all belong Below." — pp. 232-3

"Seven . . . are applied to the Lower Creation . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The idea of the [ten] Sephiroth of the Qabbalah . . . Seven of which are applied to the Lower creation, and three to the Spiritual man, the Heavenly Prototypic or first Adam." — p. 303

— Footnotes

The "Seven Angels of the Face," with the Christians

SEE: *Dictionary of Sects*, ed. John Henry Blunt, 1874: "The opinions of the author . . . are stated clearly in the [Nazarene] Testament of Levi. In sect. 3 the universe in the times of the Gospel is described as of seven spheres. Three represent the outer world . . . The fifth is occupied by angels of the Face of God." — p. 363

"Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect . . ."

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: ". . . KURIOS {'Now KOROS does not signify a boy, but the pure and unmixed nature of INTELLECT.' — Plato, *Cratylus*, p. 79} . . ." — p. 23 & fn.

Kurios is Mercury, the Divine Wisdom, and "mercury is the Sol"

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: "KOR, KUR, is the Sun . . . The KURIOS is the Divine MIND, the Logos in the Sun. Mar (Our Lord) KURIOS (Merkury) . . . Mercury (the Divine WISDOM) is Sol." — p. 23 fn.

SEE: Arnobius, *The Seven Books of Arnobius*, 1871: ". . . how will you be able to distinguish between them, whether this is the Sun, or that Mercury . . . one may seem to be the other, nay, more, both may be considered both!" — p. 285 (*Adversus Gentes*, vi.12)

Æsculapius, called the "Saviour of all," is identical . . . with *Phta*

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: " 'Æsculapius the SAVIOR of the all' . . . He is identical with Phtah (the Creative INTELLECT, the Divine WISDOM) . . . He is Apollo (Baal, Bol), Atys, Adonis, and Hercules." — p. 93 fn.

in whose bosom they were received, hence the *Limbus* . . . or the Astral Light

SEE: Thomas Vaughan, *The Magical Writings*, tr. A. E. Waite, 1888: "It is Nature's common place, her index, where you may finde all that ever she did, or intends to do. . . . 'the bosom of the superiour Nature' . . . the immediate receptacle of spirits after dissolution, whence they passe to a Superior Limbus {With this fourth essence . . . may be profitably compared the hypothesis of the Astral Light as elaborated by Lévi}." — p. 18, & p. 156 (note 4)

***Phta* . . . his name signifying "he who opens" . . .**

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Phtah . . . Son nom signifie *celui qui ouvre*, et fait peut-être allusion à l'une de ses fonctions, qui était d'ouvrir le cercueil et de dévoiler la face du mort pour lui rendre la vie [Ptah . . . His name means *he who opens*, and alludes perhaps to one of his functions, which was to open the coffin and to unveil the face of the dead to restore him to life]." — p. 165

KNEPH . . . the snake-emblem of eternity encircling a water-urn . . .

SEE: L. N. Bescherelle, *L'Instruction Popularisée par L'Illustration*, 1851: "On voit même, sur une médaille du temps d'Adrien, l'urne-Canope environnée du serpent Agathodémon, symbole de Knef. Kanob est donc Knef, et on peut, en conséquence, le regarder . . . comme le génie même des eaux primitives fécondées par le grand Knef [We even see on a medallion from the time of Hadrian, the urn of Canopus (the water deity) encircled by the serpent Agathodæmon, the symbol of Kneph. Canopus is thus Kneph, and can therefore be regarded . . . as the same spirit of the primordial waters impregnated by the great Kneph]." — p. 28

the same idea of "Darkness," its ray moving on the waters

SEE: J. Lempriere, *Bibliotheca Classica*, 1833: "Thick darkness was spread over the abyss; the waters covered it, and a subtle spirit, a pure intelligence, was residing . . . in the bosom of Chaos. . . . On a sudden, from the bosom of eternal night beamed forth a sacred ray . . . the primitive light, the Demiurgus, Kneph." — 1:55

As "Logos-Soul," this *permutation* is called Phta

SEE: J. Lempriere, *Bibliotheca Classica*, 1833: "Now *Kneph*, the creator . . . united with the divine word [Logos], and produced the second Demiurgus [Logos-Soul], the god of fire and of life, *Phtha* . . . He is also the breath of life, which all created things need . . ." — 1:55

as Logos-Creator, he becomes *Imhot-pou*, his son

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "La déesse Sokhit . . . compose avec Phtah et son fils Imhotpou la trinité [The goddess Sokhit makes up the Trinity, along with Ptah and his son Imhotep] . . ." — p. 8

***Imhot-pou* . . . "the god of the handsome face"**

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Imhotpou . . . Les traits de sa figure sont très fins, aussi l'appelle-t-on Phtah au beau visage [Imhotep . . . The features of his face are very fine, he is also called 'Ptah with the handsome face']." — p. 165

***Noot*, "space or *Sky*," and *Noo*, "the primordial Waters," the Androgyne Unity**

SEE: Prince Rudolph, *Travels in the East*, 1884: " 'Call hither to me . . . the Sky-goddess Nut, and at the same time the father and mother who were united with me at such time as I found myself in the primordial waters, and likewise also him who bore my godhead in himself, the god of the primordial water, Nun.' " — p. 166 (Inscription from the Tomb of Seti I)

this Concealed Unity is . . . *ἄπειρος*, Endless, Boundless, non-Existent

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "This 'NOTHING' (AYIN) is the indivisible and infinite unity; hence it is called EN-SOPH. This is 'boundless,' and not limited by any thing. Here we have Anaximander's TO APEIRON [τό ἄπειρον] . . ." — p. 351

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The Hebrews . . . substituted for it the "Duplex heavens"

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: " '*He created*'. . . not *the heavens*, as we laxly take it, but '*the two or duplex heavens*' . . ." — p. 180

"In and out of his own essence . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " 'In (or out of) his own essence as a womb, God . . . created the two heavens, and the earth,' as to the heavens, the *upper*, or *light*, and the *lower*, or *dark* . . ." — p. 180

"Whosoever acquaints himself with . . . the Mercaba and the *lahgash* . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . only the sages, familiar with this profound and sublime science, can occupy themselves therewith. . . . and to *what is below it of the Ma-a'seh Merkabah* . . . It is not permitted to impart the Mysteries of the Thorah, except to . . . one who understands in *la-'hash*, *i.e.*, silence or secret . . ." — p. 44

from within the eternal essence of Ain-Soph, comes forth Sephira . . . the Primordial Point

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "When the Hidden of all the Hidden, willed to manifest Itself, It first made a point (Kether, the first Sephirah . . .)." — pp. 280-1

In this emanation the triple triad is formed.

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . in the Sephiroth there is a triple Trinity, the upper, lower, and middle." — p. 27 (Introduction)

From the invisible Dew . . . Sephira *creates* primeval waters

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the dew from the White Head, which is ever filled therewith; and from that dew are the dead raised unto life {This subtle air, fire, and dew are analogous to the three 'mother letters' . . . the letter A symbolizing air, the medium between M the water, and SH the fire}." — p. 178 & fn. (*Greater Holy Assembly*, xxvii.546)

"*It requires earth and water to make a living soul*," says Moses

SEE: Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, 1898: "For Moses writes, that only

Earth and Water bring forth a living soul." — 1:45

SEE: *The Interlinear Bible*, 1906: "But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." — p. 3 (*Genesis*, 2:6-7)

It requires the image of an aquatic bird to connect it with water

SEE: Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, 1898: "But he ascribes a twofold production of things to Water, viz., of things swimming in the Waters, and of things flying in the Air above the Earth [*Gen*. 1:20]." — 1:45

— Footnotes

***Oulam* meant only a time whose beginning or end is not known. . . .**

SEE: John Wesley Hanson, *Aiōn-Aiōnios*, 1880: "Says a French author {LeClerc}: 'It is certain that in Hebrew there is no word which, properly speaking, signifies eternity or a time which has no end. *Gnolam* {*Olam* . . . the *g* being silent} signifies only a time, of which we know not the beginning or the end . . .' " — p. 11 & fn.

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The frog in the moon

SEE: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "The frog is a natural transformer from the tadpole phase in the water to the four-legged stage on land! The moon likewise transforms . . . so the frog as picture-object, natural type and living demonstrator for the moon, ultimately became the frog in the moon." — p. 4

"The Indivisible Point, which has no limit and cannot be comprehended . . ."

P/Q: Adolphe Franck, *La Kabbale*, 1843: "Le point indivisible . . . n'ayant point de limites et ne pouvant pas être connu, à cause de sa force et de sa pureté, s'est répandu au dehors, et a formé un pavillon qui sert de voile à ce point indivisible [The Indivisible Point . . . which has no limit and cannot be known, because of its force and its purity, expanded outwards, and has formed a canopy that serves the Indivisible Point as a veil]." — p. 213

yet the latter also "*could not be viewed in* consequence of its immeasurable light . . ."

SEE: Adolphe Franck, *La Kabbale*, 1843: "Ce pavillon, quoique d'une lumière moins pure que le point, était encore trop éclatant pour être regardé; il s'est à son tour répandu au dehors, et cette extension lui a servi de vêtement [This canopy, though of a light less pure than the Point, was still too bright to be viewed; it too expanded outwards, and this extension served as its garment] . . ." — p. 213

"Thus through a constant *upheaving* (motion) finally the world originated"

P/Q: Adolphe Franck, *La Kabbale*, 1843: ". . . c'est ainsi que tout se fait par un mouvement qui descend toujours; c'est ainsi enfin que s'est formé l'univers [thus through a motion that continually descends; it was thus, finally, that the universe is made]." — p. 213

The Spiritual substance sent forth by the Infinite Light is the *first* Sephira . . .

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "At first En Soph . . . sent forth from his infinite light one spiritual substance, the first Sephira . . ." — 2:404

Sephira *exoterically* contains all the other nine Sephiroths in her.

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The first *Sephira* contained the other nine, and this brought them forth." — 2:404

***Chochmah* or *Wisdom*, "a masculine, *active* potency whose divine name is *Jah* (יה)"**

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "*Chochma* or *Wisdom* . . . a masculine active potency, represented among the divine names by (יה) Jah . . ." — 2:404

Binah, a feminine passive potency, Intelligence, represented by the divine name Jehovah

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . and from this potency proceeded a feminine passive potency denominated . . . Intelligence (*Binah*, בינה), represented by the divine name (יהוה) Jehovah. — 2:404

Father, *Abba*, and Mother *Amona* . . . the double-sexed *logos* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . *Ayin* or No-Thing [*Ain Soph*]. Its first emanation is called, *Abbah* or the Father [*Kether*] . . . The first emanation from *Kether*, the Will or Father, is the Sephirah *Binah* . . . It is also termed by the Qabbalah *Immah*, the Mother . . . The second emanation from *Kether*, is . . . *'Hokhmah*, Wisdom, the Word, also called the Son; the united complex of all forms. It is the male principle and that which gives existence to Every-Thing . . ." — p. 199

"a ray issuing from Paramârthika . . . became manifested in Vyavahârika . . ."

SEE: T. Subba Row, "Brahmanism on the Sevenfold Principle in Man," 1885: ". . . the Vedanta postulating three kinds of existence — (1) the *pāramārthika*, (*the true, the only real one*), (2), the *vyavahārika* (the practical), and (3) the *pratibhāsika* (the apparent or illusory life) — makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE'S SELF is its only representative in the universe . . . while the other two are but its 'phenomenal appearances' . . . [Note IV by HPB]" — p. 182 (*Five Years of Theosophy*)

to descend into the Universal Mother, and to cause her to expand (swell, *brih*)

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "The one and chief attribute of the universal spiritual principle — the unconscious but ever active life-giver — is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. Hence again — Brahma, from the root 'brih' the Sanskrit for 'to expand, grow or to frucify.' " — p. 71 (M., Letter XIII, Jan. 1882)

"The Infinite Unity, formless and without similitude . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . It was alone, without form, and without any similitude . . . But after the Deity had emanated the form of the Upper Man . . . It used the same, as a chariot (Merkabah), so as to descend (through it); It desired to be named after *this form, which is the Sacred Name YHVH*." — p. 278

"In the beginning was the Will of the King . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "In the beginning, was the Will of the King, prior to any existence . . . It sketched and engraved the forms of all Things, that were to be manifested from concealment into view. . . . And there went forth, as a sealed secret, from the head of Ain Soph; a nebulous spark of matter without shape or form . . . Thus life is drawn from Below and from Above, thus the source renews itself, and the sea always full, spreads its water everywhere." — pp. 194-5 (*Zohar* iii, 290*b*)

"The seventh palace, the fountain of life . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The seventh palace, the fountain of life, is the first in the order from above . . ." — p. 195 (*Zohar* ii, 261*a*)

"Wisdom hath builded her house . . ."

P/Q: *The Interlinear Bible*, 1906: "Wisdom hath builded her house, She hath hewn out her seven

pillars." — p. 832 (*Proverbs*, 9:1)

***Tsi-Tsai* (the Self-Existent)**

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The word Ishwara, rendered by *tsï-tsai*, 'self-existent' . . ." — p. 215

the root of *Wuliang-sheu* (Boundless Age), Amitabhe

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The life-time of this Buddha is without limit, lasting through countless *kalpas*, and therefore he is called 'Amitabha' (*Wu-liang-sheu*, 'Boundless age')." — pp. 233-4

The "great Extreme" of Confucius gives the same idea

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "Confucius speaks of the Great Extreme as the commencement 'of changes. It produced the two figures. These produced the four images, and these again the eight divining symbols.' . . . If we understand the eight divining symbols to be eight departments of nature, as heaven, earth, fire, water, &c., then we may construct a cosmogony out of the formula above cited. . . . We find there, say the Chinese, heaven, earth, and man in miniature. . . . The commentator says that the phrase 'Great Extreme' here means 'heaven, earth, and man, included but not yet separated.' " — pp. 320-1

— Footnotes

"Ah, companions, companions, man as an emanation was both man and woman . . ."

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "O COMPANIONS, COMPANIONS (says the Rabbi), man, as (God's) emanation, was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elohim spoke, Let there be Light and it was Light. That is, it becomes Light on the side of the FATHER, and it was Light on the side of the MOTHER. And this is the 'two-fold Man.' (*Auszüge aus dem Sohar*)" — p. 72

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If we turn to Chaldea we find in it *Anu*, the concealed deity

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "Anu represents abstract divinity, and he appears as an original priniciple, perhaps as the original principle of nature." — p. 54

***Anu*, which means in Sanskrit "atom"**

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*Aṇu* . . . an atom of matter . . ." — p. 11

aníyámsam anîyasâm (smallest of the small)

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Glory to the supreme Vishṇu . . . who is the root of the world, and who consists of the world . . . who is the smallest of the small {aṇīyāṃsam aṇīyasāṃ . . . 'the most atomic of the atomic'} . . ." — 1:14-15 & fn. (i.2)

Parabrahm . . . smaller than the smallest atom, and greater than the greatest

P/Q: A. E. Gough, "The Philosophy of the Upanishads," *Calcutta Review*, v. 70, 1880: " 'Smaller than the smallest, greater than the greatest, the Self that is seated in the heart of living things. . . . undecaying, primeval, omnipresent, because it permeates all things . . . that withdraws them into itself in the end of things, in which are all things in the beginning . . .' " — p. 440 (*Svetāśvatara Upanishad*, iii.20-2, iv.1)

the Cuneiform Texts on the "*Lateras Coctiles*"

SEE: *Sennacherib's Campaign in Syria, Phœncia, and Palestine*, tr. H. G. Kieme, 1875: "The last investigations have been made by that eminent and sagacious Assyrian scholar, *George Smith* . . . An immense number of baked clay tablets, of terra cotta cylinders, and burnt bricks, covered to a great

extent with minute writings in a wedge-shaped manner, have been dug out . . .” — pp. viii-ix (Introduction)

see: Ernest A. Budge, “Nebuchadnezzar, King of Babylon,” 1885: “. . . inscriptions give [cuneiform text], *ina kūpri u agurri*, ‘with cement and burnt brick.’ . . . *Agurri* is . . . ‘lateres coctiles,’ or burnt brick.” — p. 146 (*Transactions of the Victoria Institute*, v. 18)

There also, we find *Anu* . . . *Bel*, the Creator . . . and *Hea*, the Universal Soul or wisdom

see: George Smith, *The Chaldean Account of Genesis*, 1876: “. . . Anu, Hea, and Bel were considered the ‘great gods’ . . . These gods and their titles are given as:

1. Anu, king of angels and spirits . . .
2. Bel, lord of the world, father of the gods, creator . . .
3. Hea, maker of fate, lord of the deep, god of wisdom and knowledge . . .” — pp. 52-3

“1. When above, were not raised the heavens . . .”

p/q: George Smith, *The Chaldean Account of Genesis*, 1876:

“1. When above, were not raised the heavens:
2. and below on the earth a plant had not grown up;
3. the abyss also had not broken open their boundaries:
4. The chaos (or water) Tiamat (the sea) was the producing-mother of the whole of them.
5. Those waters at the beginning were ordained; but
6. a tree had not grown, a flower had not unfolded.
7. When the gods had not sprung up, any one of them;
8. a plant had not grown, and order did not exist . . .” — pp. 62-3

the Dark Swan, which becomes white, when Light is created

see: Gerald Massey, *Natural Genesis*, 1883: “The starting-point in all the oldest mythologies is on the night-side of phenomena. . . . Out of this darkness issues the first shape, that of the Great Mother . . .” “The swan that floats double in light and shadow presented another dual image of the goddess above and in the waters below.” — 2:6, 13

the Crusaders, led on by Peter the Hermit, were preceded . . . by the Holy Ghost

see: John William Draper, *History of the Intellectual Development of Europe*, 1874: “[Pope] Urban’s crusade failed . . . under Peter the Hermit . . . The van of the Crusade consisted of two hundred and seventy-five thousand men . . . preceded by a goat and a goose, into which some one had told them that the Holy Ghost had entered.” — p. 341

Pan . . . was generally figured in connection with aquatic birds

see: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: “Pan appears . . . commonly standing near water, and accompanied by aquatic fowls . . . to whom geese were particularly sacred (*Petronii Satyric*, 136-7).” — p. 100

“Priapic doings and her enjoyment thereof”

p/q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: “Hence the Swan of Leda, and his Priapic doings with the heroine, and her enjoyment thereof.” — p. 100

Swans . . . frequently found . . . with Apollo, as they are the emblems of water

see: Hargrave Jennings, *Phallicism*, 1884: “Swans frequently occur as emblem of the waters upon coins; and sometimes with the head of Apollo on the reverse.” — p. 100

“From time immemorial . . . the origin of life.”

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: "From time immemorial, an emblem has been worshipped in Hindostan as the type of creation, or the origin of life. It is the most common symbol of Siva . . ." — 1:17

"Siva . . . pervades the Universe. The maternal emblem . . . a religious type."

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: ". . . Siva was not merely the reproducer of human forms; he represented the Fructifying Principle, the Generating Power that pervades the universe . . . The maternal emblem is likewise a religious type . . ." — 1:17

"This reverence for the production of life, introduced . . . the sexual emblems."

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: "This reverence for the production of Life introduced into his [Osiris'] worship the sexual emblem so common in Hindostan." — 1:151

"Is it strange that they regarded with reverence the great mystery of human birth? . . ."

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: ". . . is it strange that they likewise regarded with reverence the great mystery of human Birth? Were *they* impure thus to regard it? Or are *we* impure that we do *not* so regard it?" — 1:16

"But *no clean and thoughtful mind* could so regard them."

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: "The sexual emblems everywhere conspicuous in the sculptures of their temples would seem impure in description, but no clean and thoughtful mind could so regard them . . ." — 1:157-8

"We have traveled far, and unclean have been the paths . . ."

P/Q: L. Maria Child, *The Progress of Religious Ideas*, 1855: "We have traveled far, and unclean have been the paths, since those old anchorites first spoke of God and the soul in the solemn depths of their forest sanctuaries. Let us not smile at their mode of tracing the Infinite and Incomprehensible Cause throughout all the mysteries of Nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity." — 1:16-17

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The "First Cause" had no name

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "He who is beyond the cognizance of the senses, subtile, undiscernible, eternal, who is the essence of all things . . . that First Cause, undiscernible, eternal, which is both existent and non-existent . . ." — pp. 84-5

Kalahansa . . . the "Swan of Eternity"

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*Kala-haṇsa* . . . a kind of duck or goose . . . [or] another bird . . . Brahma or the supreme spirit . . ." — p. 211

"*haṇsa* . . . a goose, gander, swan . . . the supreme Soul or universal Spirit . . . [from] *han* in the sense of 'to go,' i.e. 'who goes eternally' . . ." — p. 1163

who lays . . . a "Golden Egg"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Brahmā (masculine). . . . His vehicle is a swan or goose, from which he is called Hansa-vāhana. . . . [Brahma (neuter)] the self-existent lord, created the waters and deposited in them a seed, which seed became a golden egg, in which he himself was born as Brahmā, the progenitor of all the worlds." — pp. 56, 57

it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians

SEE: Jacob Bryant, *A New System*, 1807: ". . . the dove, Oinas, was represented as hovering over the mundane egg . . . Hence in the Dionusiaca, and in other mysteries, one part of the nocturnal ceremony consisted in the consecration of an egg. By this, as we are informed by Porphyry, was signified the

world. . . . It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them in an egg. And the Syrians used to speak of their ancestors, the Gods, as proceeding from such an inclosure." — 3:164-5

Seb . . . is spoken of as having laid an egg, or the Universe

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis . . . ce grand oeuf pondu par Seb sur la terre [I am . . . this great egg laid by Seb on earth]." — p. 173 (liv.1, 2)

"an egg conceived at the hour of the great one of the Dual Force"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . cet oeuf conçu à l'heure du grand de la double force [that egg conceived at the hour of the great one of the dual force] . . ." — p. 173 (liv.3)

Ra is shown . . . "resplendent in the Egg of the land of mysteries"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je resplendis dans l'oeuf dans le pays des mystères [I (Ra) shine brightly in the egg in the land of mysteries]." — p. 93 (xxii.1)

"the Egg to which is given life among the gods"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . oeuf auquel est donnée la vie parmi eux (les dieux) [the egg to which is given life among them (the gods)] . . ." — p. 147 (xlii.13)

"It is the Egg of the great clucking Hen . . . who issues from it like a hawk"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis cet oeuf du grand Glousseur [I am this egg of the great clucking Hen] . . ." — p. 173 (liv.1)

"Je me lève en grand épervier sortant de son oeuf [I rise up as a great hawk going out of its egg] . . ." — p. 235 (lxxvii.1)

the Orphic Egg is described by Aristophanes

SEE: Aristophanes, *The Birds*, tr. John Hookham Frere, 1839:

"Before the creation of Æther and Light,
Chaos and Night together were plight . . .
Nor Ocean, or Air, or substance was there . . .
By Night the primæval in secrecy laid;
A Mystical Egg . . ." — p. 39

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part of the Dionysiac and other mysteries . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Orphic egg amongst the Greeks, and that described by Aristophanes . . . part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg . . ." — 1:39 fn.

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Ἑρμήνενει* [*Ἑρμήνεύει*] *δέ τὸ ὠὸν κόσμον

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Orphic egg . . . by which, according to Porphyry, was signified the world: *Ἑρμήνεύει δέ τὸ ὠὸν τὸν κόσμον* [*And the egg represents the cosmos*]." — 1:39 fn.

Faber and Bryant . . . the egg typified the ark of Noah

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Whether this egg typified the ark, as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief, that the world, in the beginning, existed in such a figure." — 1:39 fn.

And as Wilson has it: "A similar account of the first aggregation . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "A similar account of the first aggregation of the elements in the form of an egg is given in all the Purāṇas, with the usual epithet Haima or Hiraṇya, 'golden,' as it occurs in Manu., I, 9." — 1:39 fn.

"Intellect . . . gross elements inclusive, formed an egg . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Intellect and the rest, to the gross elements inclusive, formed an egg . . . and there Vishṇu, the lord of the universe . . . abided in it, in the character of Brahmā. . . . In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind." — 1:38-40 (i.2)

the first visible male being, who united in himself the nature of either sex . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Here is another analogy to the doctrines of antiquity relating to the mundane egg: and, as the first visible male being, who . . . united in himself the nature of either sex, abode in the egg, and issued from it; so, 'this first-born of the world . . . was the person from whom the mortals and immortals were derived.' " — 1:40 fn. (i.2)

The "first born of the world" . . . who sprang from the mundane egg . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . 'this first-born of the world . . . who sprang from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionysus . . .' " — 1:40 fn.

The god Ra is shown . . . beaming in his egg (the Sun)

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Ra dans son oeuf, qui rayonne dans son disque [Ra in his egg, beaming in his (solar) disk] . . ." — p. 63 (xvii.50)

he starts off as soon as the god *Shoo* . . . gives him the impulse

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . se lève à son horizon . . . qui circule dès que Shou l'a soulevé [he rises at his horizon . . . and starts his circuit as soon as Shu has lifted him up] . . ." — p. 63 (xvii.50-1)

"He is in the Solar egg . . . to which is given life among the gods"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . il est dans l'oeil solaire, oeuf auquel est donnée la vie parmi eux (les dieux) [he is in the solar eye, the egg to which is given life among them (the gods)] . . ." — p. 147 (xlii.13)

"I am the creative soul of the celestial abyss. . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis l'âme créatrice de l'abîme céleste . . . On ne voit pas mon nid, on ne perce pas mon oeuf. Je suis le seigneur [I am the soul-creator of the celestial abyss . . . None sees my nest, none can break my egg. I am the Lord]." — p. 265 (lxxxv.9)

it is strange to find a scholar saying . . . the ancient Aryans were ignorant of the decimal notation

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: ". . . that the nine figures and the use of the cipher were known to the Buddhists of the third century B.C. is a doubtful point, particularly if we consider that the numbers contained in the Bactro-Pali inscriptions, in the first or second centrury B.C., show no trace, as yet, of that perfect system of ciphering." — 2:294-5

Max Müller says that "the two words *cipher* and *zero*, which are but one . . ."

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "The two words cipher and zero, which are in reality but one, would almost in themselves be sufficient to prove that our figures are borrowed from the Arabs." — 2:286

— Footnotes

See Max Müller's "Our Figures"

SEE: Max Müller, *Chips From a German Workshop*, v. 2, 1867, pp. 286-96.

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Cipher is the Arabic "cifron," and means *empty* . . .

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "Cipher is the Arabic cifron, which means empty, a translation of the Sanskrit sūnya." — 2:286

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The Arabs had their figures from Hindustan . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: "The Arabs, however, far from claiming the discovery of the figures for themselves, unanimously ascribe it to the Indians, nor can there be any doubt that the Brahmans were the original inventors of those numerical symbols which are now used over the whole civilized world." — 2:286-7

Boethius's *Geometry* . . . among the Pythagorean numerals the 1 and the *nought*

SEE: C. W. King, *The Gnostics and their Remains*, 1887: "The so-called 'Pythagorean Numerals' are shown [Plate N.5] in the MSS. of Boethius's Geometry, composed in the sixth century." — pp. 446-7

the Pythagorean *Moderatus*, says that the numerals of Pythagoras were "hieroglyphical symbols . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1864: "The Pythagorean Moderatus, quoted by Porphyry (Vit. Pythag.), states that the numerals of Pythagoras were hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things." — p. 228

Max Müller states . . . he has found but nine letters (the initials of the Sanscrit numerals)

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "We also beg to call attention to a list of ancient Sanskrit numerals . . . We find nine letters, the initials of the Sanskrit numerals, employed for 1 to 9 . . ." — 2:295

Pythagoras derived his knowledge from India . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: ". . . the Arabs, on arriving in Spain . . . adopted the figures which they there found in use . . . and which had travelled there from the Neo-Pythagorean schools of Egypt, and originally from India . . ." — 2:291

***Neo*-Pythagoreans . . . the first teachers of "ciphering" . . .**

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "All that can be claimed for them [the Neo-Pythagoreans] is, that they were the first teachers of ciphering among the Greeks and Romans; that they, at Alexandria or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean Abacus . . ." — 2:288

"some philosophers hold that ideas and numbers are of the same nature . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: "And that the 'Numbers' of Pythagoras were *Ten*, appears from the remark of Aristotle (Met. vii. 8) 'that some philosophers maintained that ideas and numbers were of the same nature, and amount to *Ten* in all.' " — p. 447

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The *ibis* . . . sacred also to Mercury or Thoth . . . was held in the greatest veneration . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "The story goes, that . . . winged snakes come flying from Arabia towards Egypt, but are met in this gorge by the birds called ibises, who forbid their entrance and destroy them all. The Arabians assert, and the Egyptians also admit, that it is on account of the service thus rendered that the Egyptians hold the ibis in so much reverence {the ibis was sacred to Thoth, the Egyptian Hermes}." — 2:106 & fn. (ii.75)

There were two kinds of ibises, Herodotus tells us . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "The ibis is a bird of a deep-black colour . . . the black ibis which contends with the serpents. The commoner sort, for there are two quite distinct species . . . its general plumage is white, but the head and neck are jet black . . ." — 2:106 (ii.76)

The other was sacred to the Moon

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Mercure emprunta la forme de cette seconde espèce . . . qui, par ses deux couleurs, a le même rapport avec la *lune* que le taureau *Apis* [Mercury took the form of this second species . . . who, through his two colors, has the same relationship with the Moon as the bull Apis] . . ." — p. 573

The bird is . . . helped by *Isis*, as the moon, her sidereal symbol.

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "À cause de ses rapports avec la lune, on donnait à Isis, qui est le symbole de cet astre, une tête d'ibis. [Because of its relationship with the moon, Isis, who is the symbol of that heavenly body, was given the head of an ibis]." — p. 573

Hermes . . . watched under the form of that bird over the Egyptians . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Hermès, sous cette forme, veillait, dit *Abenephius* (*De cultu égypt*.), à la conservation des Egyptiens, et les instruisait dans toutes les sciences [Hermes watched in this form over the preservation of the Egyptians, says Abenephius (*De cultu Egypt*.), and he (Hermes) instructed them in all the sciences]." — pp. 573-4

In Egypt, he who killed an *ibis*, or the golden hawk . . . could hardly escape death.

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "En Egypte on ne pouvait tuer un ibis ou un épervier . . . sans perdre la vie [In Egypt you could not kill an ibis or a (golden) sparrow-hawk . . . without losing your life]." — p. 574 fn.

— 362-3 —

zoomancy, said by Suidas to have been imparted by Orpheus, who taught how to perceive . . .

SEE: A. Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité*, 1880: "Suidas est seul à mentionner les 'oracles d'Orphée . . . on inventa la méthode de divination inductive connue sous le nom d'ooscopie [Suidas is the only one to mention that in the 'Oracles of Orpheus' . . . the inductive method of divination known as oomancy (divining the future from the yolk and white of the egg) was invented] . . ." — 2:114

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These four animals are . . . symbols of the four elements, and the four *lower* principles in man

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Les animaux *évangéliques* sont . . . emblèmes imaginés pour exprimer les quatre éléments ou les quatre principes des corps [The gospel animals are . . . invented symbols to express the four elements or the four principles of the body] . . ." — p. 574 fn.

they correspond . . . materially to the four constellations . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . ils correspondent matériellement à quatre constellations, lesquelles forment le cortège du dieu-soleil, et occupent, au solstice d'hiver, les quatre points cardinaux de la sphere [they correspond materially to the four constellations that form the suite of the solar god, and occupy during the winter solstice, the four cardinal points of the (zodiacal) circle]." — p. 574 fn.

"the ancient Hierophants have combined . . . the dogmas and symbols . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Les hiérophantes combinèrent tellement les dogmes et les symboles de leur religion, que ces symboles pussent être assez exactement expliqués par trois systèmes différents (l'*allégorique*, l'*historique* et l'*astronomique*) [The hierophants combined the dogmas and symbols of their religion in such a manner, that these symbols could be perfectly explained by three different systems (allegorical, historical, astronomical)] . . ." — p. 574 fn.

— 363-4 —

In the temple of Philæ in Upper Egypt . . . a *cerastes* (the horned viper) was born

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "It was rapidly seen, with a due sense of awe, that the *cerastus*, which is oviparous in its generation, emerged from the same form of generative life, and hence the serpent . . . soon became a religious symbol, as we find it on the Temple of Philæ . . ." — 1:182

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The *creative* God emerges from the egg that issues from the mouth of Kneph . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The egg is also seen issuing from the mouth of Kneph, and afterwards the creative god, emerging from the egg, appears as a winged serpent." — 1:182

[the *creative* God] is glyphed by the "flying or fiery serpents" of the Wilderness

SEE: *The Interlinear Bible*, 1906: "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? . . . And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." — p. 208 (*Numbers*, 21:5-6)

Ophio-Christos, the Logos of the Gnostics

SEE: Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries*, 1887: "The *Ophites* are said to have maintained that the serpent of Genesis was the *Λογος*, and the 'Saviour.' The *Logos* was Divine Wisdom . . ." — 1:273

the allegory of the Brazen Serpent . . . the mystery of Christ and Crucifixion

SEE: F. A. Power, *The Book of Texts of Ancient and Modern History*, 1879: "Among the Jews the brazen serpent was considered a type of the resurrection: through it the dying lived . . . As the serpent was raised up [by Moses], so shall Christ be lifted up; as they who were stung by the fiery serpents were restored by looking up to the brazen serpent . . . These are all the analogies which we can legitimately trace between the lifting up of the brazen serpent and the crucifixion of Jesus Christ." — p. 473

"brazen" being the feminine principle, and that of fiery, or "gold," the male one

SEE: Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries*, 1887: "The three most celebrated emblems carried in the Greek mysteries were the Phallus, I; the Egg, O and the Serpent, Φ . . . The first, in each case, is the emblem of the sun, or of fire, as the male, or active, generative power. The second denotes the passive nature, or feminine principle . . ." — 1:274-5

Ra, the mighty one, remains in his Egg

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Ra dans son œuf, qui rayonne dans son disque [Ra in his egg, who radiates in his disc] . . ." — p. 63 (xvii.50)

during the struggle between the "children of the rebellion" and *Shoo*

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . Shou a soulevé le Noun étant sur l'escalier . . . Il a anéanti les enfants de la rébellion [Shu has lifted up Nūt (the Heavens), standing on the stairs . . . He has annihilated the children of the rebellion]." — p. 54 (xvii.2-3)

***Shoo* (the Solar Energy and the Dragon of Darkness)**

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Shou symbolise la force du soleil; il a triomphé du Chaos par sa victoire sur les mauvais principes . . . 'les enfants de la rébellion.' [Shu symbolizes the power of the Sun; he has triumphed over Chaos through his victory over the evil principles . . . 'the children of the rebellion']." — p. 72 (xvii, note 2)

— Footnotes

And this is *only* because the brazen serpent was lifted on a pole!

SEE: *The Interlinear Bible*, 1906: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." — p. 208 (*Numbers*, 21:9)

Mico the Egyptian egg standing upright supported by the sacred *Tau*

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Still more curious is the symbol of the egg in Egypt, when we consider that the sacred *anch* or *crux ansata* was in Coptic called by the name of 'Sustainer of Life,' or MICI; *mici*, being an egg standing supported by the Sacred Tau . . ." — 1:182-3

both the Brazen and "fiery" Serpents were *Saraphs*, the "burning fiery" messengers

SEE: George Oliver, *Signs and Symbols*, 1826: "[Serpent worship] might have a further reference to the Seraphim or ministering Angels of that people [the Jews]; for *Saraph* signifies equally a fiery Serpent, and an Angel. And the miraculous cures effected by the Brazen Serpent, would give an additional impulse to the practice . . ." — pp. 54-5

"Brass was a metal symbolizing the *nether world* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "*Brass* was a metal symbolizing the *nether world* . . . that of the womb where life should be given to the new year. The recurring year was symbolized by a serpent swallowing . . . the end of its tail; and thus was a female emblem as reproducing itself. The word for serpent was, in Hebrew, *Nakash*. But this is the same term for *brass* . . ." — p. 173

the Jews complained of the Wilderness *where there was no water*

SEE: *The Interlinear Bible*, 1906: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water . . ." — p. 208 (*Numbers*, 21:5)

"the Lord sent fiery serpents" to bite them

P/Q: *The Interlinear Bible*, 1906: "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." — p. 208 (*Numbers*, 21:6)

to oblige Moses, he gives him as a remedy the *brazen serpent* on a pole

SEE: *The Interlinear Bible*, 1906: "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole . . ." — p. 208 (*Numbers*, 21:8)

"any man when he beheld the serpent of brass . . . *lived*"

P/Q: *The Interlinear Bible*, 1906: ". . . and it shall come to pass, that every one that is bitten, when he looketh upon it [the brazen serpent], shall live." — p. 208 (*Numbers*, 21:8)

After that the "Lord" . . . gives them water, and grateful Israel sang . . .

SEE: *The Interlinear Bible*, 1906: "And from thence *they* went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well . . ." — pp. 208-9 (*Numbers*, 21:16-17)

The Seraphim שרפים (fiery winged serpents) . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "SERAPHIM — שרפים Fiery Winged Serpents; that is Archangels of the most transcendent glory; flame-like in splendour and majesty, which live in the presence of the Serpent of Eternity — GOD." — p. 14

cherub also meant serpent . . . as it is formed of כר (kr) *circle*, and אוב "aub" . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The word Cherub also meant Serpent. It is a compound word, formed of כר *kr*, *circle*, and אוב *aub*, serpent — a Serpent in a Circle." — p. 14

And this . . . justifies Hezekiah for breaking it.

SEE: *The Interlinear Bible*, 1906: "Now it came to pass . . . that Hezekiah the son of Ahaz king of Judah began to reign. . . . He removed the high places, and brake the images . . . and brake in pieces the brasen serpent that Moses had made . . ." — p. 516 (*II Kings*, 18:1, 4)

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The deceased is resplendent in his Egg when he crosses to the land of mystery

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je resplendis dans l'oeuf dans le pays des mystères [I am resplendent in the Egg in the Land of Mysteries]." — p. 93 (xxii.1)

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He is the Egg of Seb

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis . . . ce grand oeuf pondu par Seb sur la terre [I am . . . this great egg laid by Seb on earth]." — p. 173 (liv.1, 2)

The Mundane Egg was placed in *Khnoom*, the "Water of Space"

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The creative power was known as Noum [Khnoom], the moist power, water being looked upon as the cause of all things, and in this the egg floated." — 1:182

***Phtah*, the "fiery god," carries the Mundane egg in his hand**

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The deity of fire, Phtha, who presided over heat and the generation of man, on many monuments bears the mythical egg in his hands . . ." — 1:182

In conjunction with the hawk . . . the symbol is dual . . . the mortal and the immortal

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "On Egyptian mummy cases we frequently find the egg in conjunction with the hawk, as symbols relatively of mortal and immortal life . . ." — 1:183

In Kircher's *Œdipus Egyptiacus* . . . an egg floating above the mummy . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . in one papyrus preserved in Kircher (*Œdipus Egyptiacus*, vol. iii, p. 124), above the mummy the egg is floating as a symbol of the new life attending the Osirified person (the deceased), the purified soul, after his sojourn in the place of expiation . . ." — 1:183

the scarabeus, the *Khopiroo* (from the root *Khoproo* "to become," "to be reborn")

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le scarabée s'appelait en égyptien *Khopirrou*, *Khopri*, de la racine *khoprou*, devenir: aussi est-il devenu de bonne heure en Égypte l'emblème de la vie humaine et des *devenirs* successifs de l'âme dans l'autre monde [In Egyptian the scarab was called *Khopirrou*, *Khopri*, from the root *khoprou*, 'to become': in early Egypt it also became the emblem of human life and the successive reimbodiments of the soul in the other world]." — p. 225

In the Theogony of Mochus, we find *Æther* first, and then air . . .

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "In the theogony of Mochus, 'The Aether was the first and the Air: these are 'the Two Principles;' from them Ulom the 'Intelligible god' was born {Movers, 282}." — p. 188 & fn.

SEE: F. C. Movers, *Die Phönizier*, v. 1, 1841, p. 282.

Eros-Phanes evolves from the divine Egg

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The Orphic Eros-Phanes springs from the egg which the Aetherial winds impregnate {K. O. Müller, 236}." — p. 188 & fn.

SEE: K. O. Müller, *History of the Literature of Ancient Greece*, 1840, 1:236.

the divine Egg, which the *Æthereal Winds* impregnate

SEE: K. O. Müller, *History of the Literature of Ancient Greece*, 1840: "The mundane egg, which included the matter of chaos, was impregnated by the winds, that is, by the aether in motion; and thence arose the golden-winged Eros." — 1:236

wind being "the Spirit of the unknown Darkness"

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "First was Ether and Air, which are the Two first principles . . . after the two principles the summit may be the one Wind . . . The One principle of the Universe is celebrated as Unknown Darkness . . ." — pp. 319-20 (Damascius, *Theogonies*)

Purusha . . . original matter . . . "from whose union springs the great soul of the world"

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: " 'In the Kathakopanishad, the Spirit (Purusha) already stands before the Original Matter, from whose union springs the Great Soul of the world . . . the Spirit of life.' (Weber, Akad. Vorles.)" — p. 189

the female creator who is first a germ . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the goddess-creatrix Ixoretta was herself the universal germ. Being first a drop of dew, next a pearl, at last she transformed herself into an egg." — 1:184

the Egg . . . is covered with seven coverings . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the egg contained five elements, and was covered by seven coverings . . . The seven coverings became the seven heavens, and the seven worlds of Brahmanical cosmogony." — 1:184

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Breaking in two . . . the white forming the terrestrial waters.

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the egg burst into two unequal parts. From the shell, fire and air escaped, forming the superior region and heaven, and the yolk and white formed the earth and water." — 1:184

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it is Vishnu who emerges from within the egg . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "According to other versions of the legend, the mysterious egg contained Vishnu, who brought the lotus." — 1:184

Vinata . . . brought forth an egg from which was born Garuda . . .

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "Garuda . . . half-man and half-eagle, the Vāhan of Vishnu. . . . When Daksha's sons refused to people the world, he produced sixty daughters . . . of these . . . 'Vinatā bore him [Kasyapa] two celebrated sons, Garuda and Aruna . . .' The mother of Garuda is

said to have laid an egg; hence her son assumed a bird-like form." — p. 374

The egg was sacred to Isis . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The egg was also symbolically attributed to Isis, and is to be found in the hieroglyphic name of that goddess. The priests of Egypt strictly abstained from eating eggs . . . lest they should anger the Deity by the destruction of the germs of a being thus destined to live." — 1:182

Osiris was born from an Egg . . . Apollo and Latona . . . also Castor and Pollux

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Diodorus Siculus says (I. 29), that Osiris was born from an egg . . . From the Egg of Leda, Apollo and Latona were born; and Castor and Pollux — the Gemini of the Zodiac — had a similar origin." — 1:182

The Chinese believe that their first man was born from an egg . . .

SEE: "Illustrations of Men and Things in China," *The American Eclectic*, Jan. 1842: "The idea of chaos is expressed by bubbling, turbid water; heaven [T'ien] and earth [Ti] are the dual powers; before the chaos was separated, these two powers were mingled and pent up as a chick *in ovo* . . . the first man Pwankoo was hatched from the primeval chaos by the dual powers . . ." — p. 50

as observed in "Chaos, Theos, Kosmos," the older Horus was the *Idea* of the world . . .

P/Q: "Chaos, Theos, Kosmos": "The first [Horus] is the *Idea* of the world remaining in the Demiurgic Mind, 'born in darkness before the creation of the world.' The second Horus is this 'Idea' going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence {Mover's 'Phoinizier,' 268}." — *SD* 1:348

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The Egyptians distinguished between an Older and Younger Horus . . . The first is the 'Idea' of the World remaining in the Demiurgic Mind, 'born in darkness before the creation of the world.' " — pp. 189-90

"born in Darkness before the creation of the world"

P/Q: F. C. Movers, *Die Phönizier*, v. 1, 1841: "Sie unterschieden nach ihm einen ältern und jüngern Horus. Der erstere war vor der Weltbildung in der Finsterniß geboren [They distinguished after him between an Older and a Younger Horus. The first was born in Darkness before the creation of the World]." — p. 268

The *second* Horus was the same *Idea* going forth . . .

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The second Horus is this 'Idea' going forth from the Logos, becoming clothed with Matter and assuming an actual existence {Movers, 268}." — p. 190 & fn.

***Khnoum* and Ammon; both are represented ram-headed, and both often confused**

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le dieu Khnoum à tête de bélier . . . il se confondit fréquemment avec Ammon-Thébain à tête de bélier [The ram-headed god Khnoom . . . he was often confused with the Theban ram-headed god Ammon]." — p. 167

Khnoum is "the modeller of men," fashioning . . . the Mundane Egg on a potter's wheel

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Khnoum signifie le modeleur, et on voit souvent le dieu modelant l'oeuf du monde sur un tour à potier [Khnoom means 'the modeler,' and we often see the god shaping the Mundane Egg on a potter's wheel]." — p. 167

— Footnotes

Isis . . . holding a lotus in one hand and in the other a circle and the Cross (*crux ansata*)

SEE: G. C. Ceccaldi, "Patère et Rondache," Sept. 1875: "La déesse obombre de ses ailes Horus enfant

. . . Ils tiennent le lotus, fleur d'Isis, et la croix ansée, symbole de procreation [With her wings the goddess provides shade to the infant Horus . . . They hold the lotus, the flower of Isis, and the *crux ansata*, symbol of procreation] . . ." — pp. 28-9 (*Revue Archéologique*, v. 31)

Horus — the "older," or *Haroiri* . . .

SEE: G. Maspero, "Les Hypogées Royaux de Thèbes," 1888: "Le plus répandu de ces dieux était Hor, l'épervier, non pas celui qu'on appela plus tard Harsiisi, Hor fils d'Isis, mais Haroiri, Hor l'aîné, Hor l'ancien [The most common of these gods was Hor, the hawk, not the one later called Harsiisi, Hor the son of Isis, but Haroiri, the elder Hor, the ancient Hor]." — p. 256 (*Revue de l'Histoire des Religions*, v. 17)

The Egyptians very often represented the rising Sun under the form of Hor . . .

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Les Égyptiens représentaient le soleil levant sous la forme du dieu Hor, sortant d'un lotus épanoui. Ici, Hor a la tête d'épervier, et le disque solaire surmonté des deux longues plumes [The Egyptians represented the rising Sun under the form of the god Hor, coming out of a lotus in full bloom. Here Hor has the head of a hawk, and the solar disc (is) placed above two long feathers]." — p. 185

Emepht, the One, Supreme . . . principle, who blows the egg out of his mouth

SEE: Thomas Vaughan, *The Magical Writings*, 1888: "Emepht, whereby they expresse their supreme God . . . the true one, signifies properly an intelligence, or spirit converting all things into himself, and himself into all things. . . . Emepht produc'd an egg out of his mouth . . . In the production of this egg was manifested another Deitie, which they call Phtha, and out of some other natures and substances inclos'd in the egg, this Phtha formed all things." — pp. 117-18 (*Magia Adamica*)

It is Phtah . . . "he who opens," the opener of life and Death . . .

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Phtah était au début le dieu des morts . . . Son nom signifie *celui qui ouvre*, et fait peut-être allusion à l'une de ses fonctions, qui était d'ouvrir le cercueil et de dévoiler la face du mort pour lui rendre la vie [Ptah was originally the god of the dead . . . His name means *he who opens* and alludes perhaps to one of his functions, which was to open the coffin and to unveil the face of the dead to restore him to life]." — p. 165

the Chemis . . . which floats on the ethereal waves . . .

SEE: G. S. Faber, *The Origin of Pagan Idolatry*, 1816: "In the present legend, Python is obviously the Egyptian Typhon or the ocean, the infant Apollo is the infant Horus, the floating island Delos occupies the place of the floating island Chemmis . . . when the solar god Horus was obliged to take refuge in the floating island Chemmis . . . the Sun is thus set afloat by the old mythologists . . . he was born out of an egg, which had floated on the ocean, and which had been tossed about at the mercy of the elements: and he was thus produced . . . the primeval being from whom all were equally born, the personage who himself was specially the first-produced." — 2:221-3

Scandinavian Cosmogony — placed by Professor Max Müller . . . "far anterior to the Vedas"

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "In the history of ancient religions, Odin . . . was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer." — p. 318

the poem of Voluspa (the song of the prophetess) . . .

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: "The *Völu*, or *Völo-spá* — a compound word, signifying *The Song of the Prophetess* — appears to be the oldest as it is the most

interesting of the Eddaic poems." — pp. 363-4

the phantom-germ of the Universe . . . lying in the *Ginnungagap*

SEE: W. Wägner, *Asgard and the Gods*, 1880: "In the beginning was a great abyss; neither day nor night existed; the abyss was Ginnungagap; the yawning gulf; without beginning without end." — p. 22

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847:

" 'Twas time's first dawn,
When nought yet was . . .
Earth was not there,
Nor heaven above.
Nought save a void
And yawning gulf [*Ginnungagap*]." — p. 401

***Nebelheim* (the mist-place . . .)**

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Towards the north, in immeasurable space where dwell darkness and icy cold, arose Nifelheim (the Home of the Mists) . . ." — p. 22

Then the *Invisible* blew a scorching wind which dissolved the frozen waters . . .

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: " '. . . that part of Ginnungagap looking towards Muspellheim was filled with glowing radiancy . . . And when the heated blast met the gelid vapour it melted into drops . . .' " — pp. 402-3

the streams of *Elivagar*, distilling in vivifying drops . . . created the earth

SEE: W. Wägner, *Asgard and the Gods*, 1880: "The spring Hwergelmir (the seething cauldron) sprang into life in Nifelheim, and out of it flowed twelve and more infernal streams (Eliwagar) . . . when the great blocks of ice began to melt . . . and drops of water to form and run down their sides, then it was that life first showed itself . . ." — p. 22

vivifying drops . . . created the earth and the giant *Ymir*, who only had "the semblance of man"

P/Q: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: " '. . . these drops quickened into life, and took a human semblance. The being thus formed was named Ymir . . .' " — p. 403

and the cow, *Audhumla* . . . from whose udder flowed *four* streams of milk

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: " 'Immediately after the gelid vapours had been resolved into drops . . . there was formed out of them the cow named Audhumla. Four streams of milk ran from her teats, and thus fed she Ymir.' " — p. 403

— Footnotes

***Phtah* was originally the god of death . . . He is a solar god . . .**

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Phtah était au début le dieu des morts: ce n'est que plus tard qu'on est arrivé à le faire rentrer . . . dans la catégorie des dieux solaires [Ptah was originally the god of the dead: it is only later that he was once more placed . . . in the category of the solar gods]." — p. 165

He was the national god of Memphis, the radiant and "fair-faced God."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Il était le dieu national de Memphis . . . Les traits de sa figure sont très fins, aussi l'appelle-t-on Phtah au beau visage [He was the national god of Memphis . . . The features of his face are very fine; and so he was also called the fair-faced Ptah]." — p. 165 (Ep. saïte, *Saqqarah*)

The *Brahmanda Purâna* . . . like the Skanda, is "no longer procurable in a collective body" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Brahmāṇḍa Purāṇa is usually considered to

be in much the same predicament as the Skanda, no longer procurable in a collective body, but represented by a variety of Khaṇḍas and Māhātmyas, professing to be derived from it." — 1:lxxxv (Preface)

"Brahmanda Purâna" . . . "that which is declared in 12,200 verses . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmāṇḍa Purāṇa. 'That which has declared, in twelve thousand two hundred verses, the magnificence of the egg of Brahmā, and in which an account of the future Kalpas is contained . . . and was revealed by Brahmā.' " — 1:lxxxiv-lxxxv

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the *anguinum*, the "Egg" of the "pagan" Druid . . .

SEE: J. G. R. Forlong, *Rivers of Life*, 1883: "Pliny . . . tells us, in regard to the origin of the *anguinum* or serpent egg, that this is brought about by 'a bed or knot of snakes' . . . The egg or its priestly imitation . . . was once revered by Kelts as 'an object of Druidical worship.' . . . we might multiply to almost any extent tales showing fear and reverence in regard to these matters . . ." — 2:295-6

the Maha Kalpa is never a "day," but a whole life or age of Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Properly, a great Kalpa is not a day, but a life, of Brahmā . . ." — 1:53 fn.

for it is said in the Brahmâ Vaivarta: "Chronologers compute a Kalpa . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . as in the Brahma Vaivarta . . . 'Chronologers compute a Kalpa by the life of Brahmā. Minor Kalpas, as Saṃvarta and the rest, are numerous.' " — 1:53 fn.

One *Parardha* . . . half of the existence of Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā is said to be born . . . a hundred of his years is said to constitute his life. That period is also called Para, and the half of it, Parārdha." — 1:46-7 (i.3)

the last Kalpa was the Padma . . . the present one being *Vârâha*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The only Kalpas usually specified are . . . the last, or the Pādma, and the present or Vārāha." — 1:53 fn.

— Footnotes [368-9]

Brahmâ assumed the form of that animal to raise the Earth out of the "Waters of Space"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . concluding that within the waters lay the earth, and being desirous to raise it up, created another form for that purpose . . . he took the figure of a boar." — 1:56-9 (i.4)

The *Vârâha* . . . "delighting to sport in water"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Varāha form was chosen, says the Vāyu P., because it is an animal delighting to sport in water. But it is described, in many Purāṇas, as . . . an allegorical representation of the extrication of the world from a deluge of iniquity, by the rites of religion. Geologists may, perhaps, suspect . . . an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth." — 1:59 fn.

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Yudishthira — the first King of the *Sacea*, who opens the Kali Yuga era . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "We are informed that 'Yudhis'tir, was the *first* of the six Sacas; he was *born* on the *Sabe-Sringa*, or mountain with 100 peaks . . .' And

'that *Yudis'tir* or *Judhis'tir*, began his reign immediately *after the Flood*. . . . [i.e.] The *beginning* of the Cali-yuga reign of Yudhis'tir.' " — pp. 38-9 (*Key of Urania*)

SEE: F. Wilford, "Of the Kings of Magad'ha; their Chronology," 1809, p. 82 (*Asiatic Researches*, v. 9)

"an actual King and man who lived 3,102 years B.C."

SEE: Alexander Cunningham, *Book of Indian Eras*, 1883: ". . . the period of the Great War [Mahābhārata], or the era of Yudhishthira, was also the beginning of the Kāli-Yuga." "The Kāli-Yuga, or fourth age of Hindu Chronology, dates from the year 3102 B.C." — pp. 7, 31

— Footnotes

According to Colonel Wilford, the conclusion of the "Great War" was B.C. 1370 . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "According to Colonel Wilford's computations . . . the conclusion of the Great War took place B.C. 1370. . . . Mr. Bentley brings the date of Yudhishṭhira, the chief of the Pāṇḍavas, to 575 B.C." — 4:232 fn.

— 369-70 —

He is the "Yudishthira born on the mountain of the hundred peaks . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "We are informed that 'Yudhis'tir . . . was *born* on the *Sabe-Sringa*, or mountain with 100 peaks, at the extremity of the world; *beyond which nobody can go*.' And 'that *Yudhis'tir* . . . began his 'reign immediately *after the Flood*.' and vol. 9 [*Asiatic Researches*], p. 364 we read, The *beginning* of the Cali-yuga in the reign of Yudhis'tir." — pp. 38-9 ("Key of Urania")

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the Preliminary Sections which preface *Anthropogenesis* in Book II

SEE: "Preliminary Notes," *SD* 2:1-12.

the *pralaya* before which fourteen Manvantaras elapse . . . Brahmâ's dissolution

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "That period is, also, termed a Kalpa, during which fourteen Manus preside; and, at the end of it, occurs the incidental or Brahmā dissolution." — 5(I):190 (vi.3)

it is said in *Vishnu Purâna* . . . "at the end of a thousand periods . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "At the end of a thousand periods of four ages, the earth is, for the most part, exhausted. . . . The eternal {*Avyaya*} Vishṇu then assumes the character of Rudra, the destroyer . . . drinks up all the waters . . . and sets the three worlds and Pātāla on fire. . . . Hari, in the form of Rudra, who is the flame of time {*Kālāgni*} . . . reduces Pātāla to ashes. . . . Janārdana, in the person of Rudra . . . breathes forth heavy clouds . . . and, all things, animate or inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years." — 5(I):190-4 & fns. (vi.3)

as Wilson shows: — The first is called NAIMITTIKA . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first is called Naimittika, 'occasional' or 'incidental' . . . as occasioned by the intervals of Brahmā's days; the destruction of creatures, though not of the substance of the world, occurring during his night." — 5(I):186 fn.

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PRAKRITIKA . . . occurs at the end of the *Age* or Life of Brahma . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The general resolution of the elements into their primitive source, or Prakṛiti, is the Prākṛitika destruction, and occurs at the end of Brahmā's life." — 5(I):186 fn.

Atyantika, does not concern the Worlds . . . but only the individualities of some people

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The third, the absolute or final, Ātyantika, is individual annihilation; Moksha, exemption for ever from future existence." — 5(I):186 fn.

***Maha Pralaya* . . . lasting as it does 311,040,000,000,000 years**

see: *Vishṇu Purāṇa*:, tr. Wilson, ed. Hall, 1864-77: "The dissolution of existing beings . . . which takes place after two Parārdhas {two Parārdhas, as equal to one hundred years of Brahmā, are 311,040,000,000,000 years of mortals}." — 5(I):186-7 & fn. (vi.3)

The *Bhagavata* . . . speaks of a fourth kind of pralaya, the *Nitya* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata {XII, iv, 35} here notices the fourth kind . . . Nitya, or constant dissolution; — explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death." — 5(I):186 fns.

the inhabitants of Swar-loka . . . seek refuge "with the Pitris . . ."

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "A vast whirlpool of eddying flame then spreads to . . . the sphere of the gods {*Swar-loka*} . . . The inhabitants of the two (upper) spheres . . . remove to (the sphere above, or) Mahar-loka {Those . . . distinguished for piety, abide, at the time of dissolution, in Mahar-loka, with the Pitṛis, the Manus, the seven Ṛishis, the various orders of celestial spirits, and the gods}." — 5(I):192-3 & fns. (vi.3)

the whole of the above . . . repair to Jana-loka in "*their subtle forms* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These, when the heat of the flames that destroy the world reaches to Mahar-loka, repair to Jana-loka, in their subtle forms, destined to become reembodied, in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa." — 5(I):193 fn. (*Vāyu Purāṇa*)

"These clouds, mighty in size . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Mighty in size, and loud in thunder, they fill all space {*Nabhas-tala*}. Showering down torrents of water, these clouds quench the dreadful fires . . . and then they rain, uninterruptedly, for a hundred years, and deluge the whole world. Pouring down, in drops as large as dice, these rains overspread the earth, and fill the middle region {*Bhuvo-loka*}, and inundate heaven. The world is now enveloped in darkness; and all things animate or inanimate, having perished, the clouds continue to pour down their waters . . ." — 5(I):194 & fns. (vi.3)

When the waters have reached the region of the Seven Rishis . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the waters have reached the region of the seven Ṛishis, and the whole of the three worlds is one ocean, they stop. The breath of Vishṇu becomes a (strong) wind, which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed; and he of whom all things are made, the lord by whom all things exist, he who is inconceivable, without beginning, beginning of the universe, reposes, sleeping upon Śesha, in the midst of the deep." — 5(I):195 (vi.4)

— 371-2 —

The *Adikrit* (Creator?) *Hari*, sleeps upon the ocean of Space . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creator {*Ādikṛit*}, Hari, sleeps (upon the ocean), in the form of Brahmā — glorified by Sanaka and the saints {*Siddha*} who had gone to the Jana-

loka, and contemplated by the holy inhabitants of Brahma-loka, anxious for final liberation, — involved in mystic slumber, the celestial personification of his own illusions . . .” — 5(I):195 & fns. (vi.4)

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This is the *Pratisanchara* (dissolution?) termed incidental . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “This . . . is the dissolution {*Pratisanchara*} termed incidental; because Hari, in the form of Brahmā, sleeps there, as its incidental cause.” — 5(I):196 & fn. (vi.4)

When the Universal Spirit wakes . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “When the universal spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahmā {the original has Padmayoni, the same as Abjayoni}, so his night consists of the same period . . . Awaking at the end of his night, the unborn . . . creates the universe anew . . .” — 5(I):196 & fn. (vi.4)

“When by dearth and fire . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “When, by dearth and fire, all the worlds and Pātālas are withered up . . . the progress of elemental dissolution is begun. Then, first, the waters swallow up the property of earth (which is the rudiment of smell); and earth, deprived of its property, proceeds to destruction. . . . the earth becomes one with water. . . . When the universe is, thus, pervaded by the waves of the watery element, its rudimentary flavour is licked up by the element of fire; and in consequence . . . the waters themselves are destroyed. . . . they become one with fire; and the universe is, therefore, entirely filled with flame, which . . . gradually overspreads the whole of the world.” — 5(I):196-7 (vi.4)

“While Space is one flame . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “While space is enveloped in flame, above, below, and all around, the element of wind seizes upon the rudimental property, or form, which is the cause of light; and, that being withdrawn {*Pralīna*}, all becomes of the nature of air. The rudiment of form being destroyed, and fire {*Vibhāvasu*} deprived of its rudiment, air extinguishes fire, and spreads . . . over space, which is deprived of light, when fire merges into air. Air, then, accompanied by sound, which is the source of ether, extends everywhere throughout the ten regions of space, until ether seizes upon contact {*Sparśa*}, its rudimental property, by the loss of which, air is destroyed, and ether {*Kha*} remains unmodified: devoid of form, flavour, touch {*Sparśa*}, and smell, it exists unembodied {I find no reading but *mūrttimat*, which means ‘embodied’} and vast, and pervades the whole of space.” — 5(I):197-8 & fns. (vi.4)

— 372-3 —

“Akâsa, whose characteristic property . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Ether {*Ākāśa*}, whose characteristic property and rudiment is sound, exists alone, occupying all the vacuity of space. But then the radical element {*Bhūtādi*} . . . devours sound; and all the elements and faculties are, at once, merged into their original.” — 5(I):198 & fns. (vi.4)

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“The primary Element, Consciousness, combined with *tamasa* . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “This primary element is consciousness, combined

with the property of darkness {*tāmasa*}, and is, itself, swallowed up by Mahat, whose characteristic property is intelligence {*Buddhi*}; and earth and Mahat are the inner and outer boundaries of the universe. In this manner . . . were the seven forms of nature (Prakṛiti), reckoned from Mahat to earth — so, at the (time of elemental) dissolution, these seven successively re-enter into each other." — 5(I):198-9 & fns. (vi.4)

"The Egg of Brahmâ (*Sarva-mandala*) is dissolved . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The egg of Brahmā {*Sarva-maṇḍala*} is dissolved in the waters that surround it, with its seven zones {*Dwīpa*}, seven oceans, seven regions, and their mountains. The investure of water is drunk up by fire; the (stratum of) fire is absorbed by (that of) air; air blends itself with ether; the primary element {*Bhūtādi*} . . . devours the ether, and is (itself,) taken up by intellect {*Mahat*}, which along with all these, is seized upon by nature (Prakṛiti)." — 5(I):199 & fns. (vi.4)

"The Prakriti is essentially the same . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This Prakṛiti is, essentially, the same, whether discrete or indiscrete; only that which is discrete is, finally, lost or absorbed in the indiscrete. Spirit {*Puṃs*}, also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. That spirit {*Sarveśa*} which is other than (embodied) spirit, in which there are no attributes of name, species {*Nāman* and *jāti*} . . . which is one with (all) wisdom, and is to be understood as (sole) existence {*Sattā*} . . . Nature (Prakṛiti) . . . and spirit {*Purusha*} . . . both resolve into supreme spirit." — 5(I):199-200 & fns. (vi.4)

— Footnotes

that which St. Paul calls Elements . . . Angels and Demons

SEE: *The Interlinear Bible*, 1906: "Beware lest any man spoil you through philosophy and vain deceit . . . after the rudiments {*elements*} of the world . . ." — p. 265 & fn. (*Colossians*, 2:8)

SEE: John Parkhurst, *Greek and English Lexicon to the New Testament*, 1798: ". . . in Col. ii.8 *the elements*, or *rudiments of the world* . . . must there be understood to include, at least, the dogmas of *Pagan philosophy* . . . his converts were partly *Platonic* and partly *Pythagorean*; the former teaching the worship of *demons* or *angels*, as mediators between man and God . . ." — p. 628

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'. . . sleepest thou, O Lord?' . . . 'I never sleep . . .'

P/Q: *Book of the Prophet Moses*, tr. E. Cureton, 1855-6: "Then Moses said unto the Lord, Oh Lord, dost thou sleep or not? The Lord said to Moses, I never sleep . . . if I were to withdraw my providence from the heavens and the earth for no longer than a space of time . . . they would at once have fallen to ruin and confusion . . ." — pp. 22-3 (*Miscellanies of the Philebiblon Society*, v. 2)

modes of interpretation . . . mystical; the allegorical; the moral; and the literal or *Pashut*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The learned Franciscan, Nicolas de Lyra . . . adopts the four Jewish modes of interpretation . . . *Sod*, secret, mystical; *D'rash*, allegorical, *Remez*, spiritual or moral, and פשט *Pashut* literal." — p. 105

"*B'raisheeth barah elohim* . . . 'In the beginning the God(s) created . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "*B'raisheeth barah elohim ath hashshama'yem v'ath haa'retz*, *i.e.*, 'In the beginning the God(s) created the heavens and the earth' . . . the six (Sephiroth of Construction,) over which *B'raisheeth* stands, all belong Below. It created six, (and) on these stand (exist) all Things. And those depend upon the seven forms of the Cranium up to the Dignity of all

Dignities. And the second 'Earth' does not come into calculation . . . 'And from it, (that Earth) which underwent the curse; came it forth' . . ." — pp. 232-3 (*Siphrah D'Tznioothah*)

'It (the Earth) was without form and void . . .'

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the spirit of elohim . . . was breathing, (*me'racha'pheth*, *i. e.*, hovering, brooding over, moving.' . . .)." — p. 233 (*Siphrah D'Tznioothah*)

— 374-5 —

"Thirteen depend on thirteen (forms) . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Thirteen depend on thirteen (forms) of the most worthy Dignity. Six thousand years hang (are referred to) in the first six words. The seventh (thousand, the millennium,) above it (the cursed Earth), is that which is strong by Itself. And it was rendered entirely desolate during twelve hours (one entire day . . .) as is written . . ." — p. 233 (*Siphrah D'Tznioothah*)

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"In the thirteenth, It (the Deity) shall restore all . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "In the Thirteenth, It (the Deity) shall restore them (as from the 'beginning') . . ." — p. 233 (*Siphrah D'Tznioothah*)

"Kings of Edom" who typify the worlds . . . as well as the primordial men . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . seven kings are seen in the land (Edom), and now after their vessels are broken, they are called shells . . ." — p. 102 (*Book of Concealed Mystery*, v.27)

SEE: Gerald Massey, *Natural Genesis*, 1883: "The doctrine of an imperfect creation preceding the more perfect one was continued by the Jewish Kabalists into the creation of worlds. They assert that an abortive creation preceding the present order of things is indicated by the Kings of Edom, or the old kings who are said to have reigned before the monarchs of Israel {Gen. xxxvi. 31-41}." — 2:40 & fn.

***pre-Adamic* . . . first Root-race. As they were *shadows*, and senseless**

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "THE PRE-ADAMITE KINGS. . . . '[The] Ancient of Ancients, before He prepared His Form, built kings and engraved kings, and sketched out kings, and they could not exist . . . Before He arranged Himself in His Form, had not been formed all those whom He desired to form, and all worlds have been destroyed . . .' " — p. 386 (*Zohar* iii, 135*a*)

— 375-6 —

they could not see the *Parguphim*, or "Face could not see Face" . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Before the Balance existed, Face could not view Face {The Parzuphim, Intellectual, Moral and Material Worlds}, and the primordial kings died . . ." — p. 118 & fn. (*Siphrah D'Tznioothah*)

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"the Seven Rishis, certain (secondary) divinities . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Seven Ṛishis, certain (secondary) divinities, Indra {Śakra}, Manu, and the kings his sons, are created and perish at one period . . ." — 1:50-1 & fn. (i.3)

For the seventh . . . represents . . . the "seventh period of creation"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creation of the Arvāksrotas beings was the

seventh, and was that of man." — 1:75 (i.5)

"Long before his (Ibn Gebirol's) time . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Long before his time, indeed we believe many centuries before the Christian era, there was in Central Asia, a 'Wisdom Religion'; fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, Israelites and other Asiatic nations . . ." — p. 219

"The Qabbalah most likely originally came from Aryan sources . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalah most likely, originally came from Aryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others, into Palestine." — p. 221

And such was the firm conviction of C. W. King . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: ". . . the Jews learnt the idea of a Hidden Wisdom, underlying the Mosaic Law, from their intercourse with the Eastern nations during the Babylonion captivity; and we may further be assured that the origin of this Secret Wisdom is Indian." — p. 6

Vamadeva Modelyar (*Modely*) describes the coming "night"

SEE: Louis Jacolliot, *Les Fils de Dieu*, 1875: "Empruntons à Vamadèva-Modely la description de cette seconde période de l'existence divine [Let us borrow the description of this second period of divine existence from Vamadeva Modely]." — p. 229

"Strange noises are heard, proceeding from every point . . ."

[Quoted previously in *Isis Unveiled*, 2:273-4, from Jacolliot's *Les Fils de Dieu*.]

"Strange noises are heard . . . the precursors of the Night of Brahmâ . . ."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: "De toutes parts des bruits étranges se produisent, précurseurs de la nuit de Brahma, le crépuscule se lève, le soleil vient de passer au trentième degré du macara (monstre marin, signe du zodiaque), il n'arrivera point au signe des minas (poissons, signe du zodiaque), et les gourou des pagodes, préposés au rasi-tchacra (zodiaque) peuvent briser leur cercle devenu inutile [From all sides, strange noises are produced, precursors of the Night of Brahmā, dusk sets in, the sun has just passed the thirtieth degree of Macara (sea monster, sign of the zodiac), it will not reach the sign of the Minas (Pisces, the sign of the zodiac), and the gurus of the pagodas, appointed to watch the zodiac, may break their circle which has become useless]." — p. 229

"Gradually light pales . . . waters dry up . . . and plants die."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: "Peu à peu la lumière pâlit, la chaleur diminue, les lieux inhabitables se multiplient, l'air se raréfie de plus en plus; les sources tarissent, les grands fleuves voient leur eau s'épuiser peu à peu, l'Océan n'a plus que du sable, les plantes meurent [Gradually light pales, heat diminishes, uninhabitable spots multiply, the air becomes more and more rarified; the springs dry up, the great rivers gradually see their water exhausted, the Ocean has only sand, the plants die] . . ." — p. 229

"Men and animals decrease in size. Life and motion lose their force . . ."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: ". . . les hommes et les animaux diminuent tous les jours; le mouvement et la vie perdent leur force, les astres ne gravitent plus qu'avec peine dans l'espace, comme une lampe que la main du chocra n'entretient plus [men and animals decrease in size all the time; motion and life lose their force, the heavenly bodies can hardly gravitate in space, like a lamp which the hand of a servant no longer maintains] . . ." — pp. 229-30

— 376-7 —

"Sourya (the Sun) flickers and goes out . . . his task being accomplished, he falls asleep."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: ". . . Sourya (le soleil) vacille et s'éteint, la matière tombe dans le pralaya (dissolution), et Brahma devient Zeus . . . le dieu irrevélé . . . puisque son jour s'est accompli, il tombe dans le repos . . . et s'endort [The Sun flickers and goes out, matter falls into pralaya (dissolution), and Brahmā becomes Zeus . . . the Unrevealed God . . . since his workday is accomplished, he comes to rest and falls asleep]." — p. 230

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"And now again he re-enters the golden egg of His Thought . . ."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: "Et il renferme dans l'oeuf d'or de sa pensée, le germe de tout ce qui existe, ainsi que le dit le divin Manou. — Pendant son paisible sommeil, les êtres animés pourvus des principes de l'action quittent leurs fonctions et le sentiment (manas) tombe dans l'inertie [And he retires into the golden egg of his thought, the germ of all that exists, just as the divine Manu says. — During his peaceful sleep, the living beings, endowed with the principles of action, cease their functions, and perception (manas) becomes dormant]." — p. 230 ("L'Inde Brahmanique")

"When they are all absorbed in the Supreme Soul . . . till the day when it resumes its form . . ."

P/Q: Louis Jacolliot, *Les Fils de Dieu*, 1875: "Lorqu'ils sont dissous en même temps dans l'*Ame suprême*, cette *âme* de tous les êtres dort tranquillement dans la plus parfaite quiétude. Après s'être retiré dans l'obscurité primitive, elle y demeure longtemps sans accomplir ses fonctions, et dépouillée de sa forme qu'elle ne reprend qu'au réveil [When they are at the same time absorbed in the Supreme Soul, this soul of all beings sleeps tranquilly in the most complete quietude. After being withdrawn into primitive darkness, it stays there a long time without performing its functions, and stripped of the form that it will resume only upon waking]." — p. 230 ("L'Inde Brahmanique")

"barbarians" will be masters of the banks of the Indus . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . barbarians will be masters of the banks of the Indus, Dārvika, the Chandrabhāgā, and Kāśmīra." — 4:222-3 (iv.24)

"There will be contemporary monarchs . . . *intent upon the wives of others*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These will, all, be contemporary monarchs, reigning over the earth; — kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects {'intent upon the wives of others'} . . ." — 4:224-5 & fn. (iv.24)

"they will be of unlimited [limited] **power . . ."**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . they will be of limited power; and will, for the most part, rapidly rise and fall: their lives will be short, their desires unsatiable; and they will display but little piety." — 4:225 (iv.24)

"People of various countries intermingling with them . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The people of the various countries intermingling with them will follow their example; and, the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish {'the Mlechchhas will be in the centre, and the Āryas, at the end'}. Wealth and piety will decrease day by day, until the world will be wholly depraved." — 4:225-6 & fn. (iv.24)

"Property alone will confer rank . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then property alone will confer rank; wealth will

be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification." — 4:226-7 (iv.24)

"*External types will be the only distinction . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . external types . . . will be the only distinctions of the several orders of life {implying that a man, if rich, will be reputed pure}; dishonesty {*Anyāya*} will be the (universal) means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion . . . mutual assent will be marriage; fine clothes will be dignity . . ." — 4:227-8 & fns. (iv.24)

— 377-8 —

"He who is the strongest will reign . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Amidst all castes, he who is the strongest will reign over a principality . . . The people, unable to bear the heavy burthens {*kara-bhāra*, the load of taxes} . . . will take refuge amongst the valleys . . . Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation." — 4:228 & fn. (iv.24)

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"When the close of the Kali age shall be nigh . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When . . . the close of the Kali age shall be nigh, a portion of that divine being who exists, of his own spiritual nature . . . shall descend upon earth . . . as Kalki, endowed with eight superhuman faculties. . . . He will, then, reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal." — 4:228-9 (iv.24)

"The men who are thus changed . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The men who are, thus, changed . . . shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Kṛita age (or age of purity). As it is said: 'When the sun and moon, and (the lunar asterism) Tishya, and the planet Jupiter are in one mansion, the Kṛita age shall return.' " — 4:229 (iv.24)

"Two persons, Devapi . . . and Moru . . . continue alive throughout the four ages . . ."

P/Q: *Vishnu Purāna*, tr. Wilson, ed. Hall, 1864-77: "Two persons, — Devāpi . . . and Maru . . . continue alive throughout the whole four ages, residing at the village of Kalāpa. They will return hither, in the beginning of the Kṛita age." — 4:237 (iv.24)

"Moru the son of Sighru . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Śīghra; his son was Maru, who, through the power of devotion (Yoga), is still living . . . and, in a future age, will be the restorer of the Kshattriya race in the solar dynasty." — 3:325 (iv.4)

— Footnotes

Morya, of the Morya dynasty, to which Chandragupta belonged

SEE: Max Müller, *A History of Ancient Sanskrit Literature*, 1860: "Chandragupta was the founder of a new dynasty, the Mauryas at Pāṭaliputra." — p. 280

the dynasty of ten Moryas . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years {the Matsya and Bhāgavata have ten Mauryas, and 137

years}." — 4:190 & fn. (iv.24)

Colonel Tod believes the name Morya . . . a Rajpoot tribe

P/Q: R. Ragoonath Row, "The Puranas on the Dynasty of the Moryas and on Koothoomi," 1885: "Col. Tod considers Morya, or Maurya, a corruption of Mori, the name of a Rajput tribe." — p. 482 (*Five Years of Theosophy*)

SEE: James Tod, *Annals and Antiquities of Rajast'han*, 1873: "Chandragoopta, the suppposed opponent of Alexander, was a Mori . . ." "{Chandragoopta (Mori), degraded into the barber (maurya) tribe . . .}" — 1:84, & 207 fn.

princes have taken their name Maurya from their town called Mori

SEE: R. Ragoonath Row, "The Puranas on the Dynasty of the Moryas and on Koothoomi," 1885: "The Commentary on the Mahavanso thinks that the princes of the town Mori were thence called Mauryas." — pp. 482-3 (*Five Years of Theosophy*)

SEE: Max Müller, *A History of Ancient Sanskrit Literature*, 1860: "[In the Mahāvanso we read] 'The appelation of "Moriyan sovereigns" is derived from the auspicious circumstances under which their capital, which obtained the name of Moriya, was called into existence.' " — p. 285

as Professor Max Müller gives it, Morya-Nagara

SEE: Max Müller, *A History of Ancient Sanskrit Literature*, 1860: "His [Chandragupta's] mother, the queen consort of the monarch of Moriya-nagara, the city before mentioned . . . gave birth to a son . . . and deposited him at the door of a cattle pen. A bull named Chando stationed himself by him, to protect him . . ." — p. 289

Vachaspattya, a Sanscrit Encyclopedia, places Katapa . . . in Tibet

P/Q: R. Ragoonath Row, "The Puranas on the Dynasty of the Moryas and on Koothoomi," 1885: "Vachaspattya, a Sanskrit Encyclopedia, places the village of Katapa on the northern side of the Himalayas — hence in Tibet." — p. 483 (*Five Years of Theosophy*)

Moru will re-establish the Kshattriya . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Maru . . . will be the restorer of the Kshattriya race in the solar dynasty {The *Vāyu-purāṇa* seems to declare, that he will reestablish the Kshattras in the nineteenth coming *yuga*}." — 3:325 & fn. (iv.4)

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"I see Brahm the Creator enthroned in thee above the lotus!"

P/Q: *The Bhagvat-Geeta*, tr. Charles Wilkins, 1785: "I see *Brahmā*, that Deity sitting on his lotus-throne . . . I see thyself, on all sides, of infinite shape . . . I can neither discover thy beginning, thy middle, nor again thy end . . ." — pp. 90-1 (Lecture XI, "Display of the Divine Nature in the Form of the Universe")

the seeds of the lotus contain . . . perfected plants

SEE: William Jones, "On the Gods of Greece, Italy, and India," 1792: ". . . bright yellow, the colour of the curious pericarpium in the centre of the water-lily, where *Nature . . . in some degree discloses her secrets*, each seed containing, before it germinates, a few perfect leaves . . ." — p. 60 (*Dissertations Relating to Asia*, v. 1)

The lotus, in India, is the symbol . . . of Mount Meru.

SEE: Gerald Massey, *The Natural Genesis*, 1833: "Mount Meru is said . . . to be '*like the Seed-Cup of the Lotus of Earth*' . . . For the mount is also described as a lotus rising up out of the waters . . ." — 2:29

the four quarters of Heaven (the Maharajahs, see *Stanzas*)

SEE: STANZA V, 5: "These are the 'four Maharajas' . . . the Devas who preside, each over one of the four cardinal points. They are Regents or Angels who rule over the Cosmical Forces of North, South, East and West . . ." — *SD* 1:122-3

The lotus flower, represented as growing out of Vishnu's navel . . .

SEE: Edward Moor, *The Hindu Pantheon*, 1810: " 'It is related, in the *Scanda Purana*, that, when the whole earth was covered with water, and VISHNU lay extended asleep . . . a lotos arose from his navel . . .' {Plates 7. and 8. represent this scene, but VISHNU is there . . . on SESHA, the vast thousand-headed serpent, emblematic of Eternity}." — p. 17 & fn.

— Footnotes

(the Holy Ghost being still typified by "tongues of fire")

SEE: *The Interlinear Bible*, 1906: "And there appeared unto them cloven tongues like as of fire . . . And they were all filled with the Holy Ghost . . ." — p. 156 (*Acts*, 2:3-4)

— 379-80 —

Lakshmi . . . is also called *Padma* . . . floating at "Creation," on a lotus flower

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "LAKSHMĪ. . . . Another legend represents her as floating on the flower of a lotus at the creation. With reference to this origin, one of her names is . . . 'daughter of the sea of milk.' From her connection with the lotus she is called Padmā. . . . 'she was produced from the sea at the churning of the ocean.' " — p. 176

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like Venus from the froth

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "According to this legend she sprang, like Aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand . . ." — p. 176

". . . Then seated on a lotus . . ."

P/Q: Monier Williams, *Indian Wisdom*, 1875:

> ". . . Then seated on a lotus
> Beauty's bright goddess, peerless Śrī, arose
> Out of the waves . . ." — p. 499

In chapter lxxxi. of the *Ritual* . . . called "Transformation into the Lotus"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Chapitre de faire la transformation en lotus [Chapter about making the transformation into the lotus]." — p. 255 (ch. lxxxi)

a head emerging from this flower . . . exclaims: "I am the pure lotus . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Tableau: Une tête sortant de la fleur d'un lotus [*Vignette*: A head emerging from a lotus flower]. Je suis un lotus pur, sortant d'entre les lumineux. . . . Je fais les messages que poursuit Horus. Je suis un lotus pur issu du Champ du Soleil [I am a pure lotus, emerging from the Luminous Ones. . . . I carry the messages of Horus. I am a pure lotus born from the Field of the Sun]." — p. 255 (lxxxi.1-2)

The lotus-idea may be traced even in . . . *Genesis*, as stated in *Isis*.

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "At this first stage of action, Brahma had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant." — 1:92

— Footnotes

Lakshmi is Venus-Aphrodite . . . she sprang from the froth of the ocean . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Lakshmi or Śrī . . . The origin ascribed to her by the Rāmāyaṇa is the one commonly received. According to this legend she sprang, like Aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand, when it was churned by the gods . . ." — p. 176

Burnouf . . . saying that Brahmâ does *not* create . . . emanates all nature out of himself

SEE: Émile Burnouf, *La Science des Religions*, 1872: "Brahmā . . . le *père*, l'*aïeul*, le *producteur*. On ne doit jamais traduire aucun de ses noms par le mot *créateur* . . . l'idée de créer n'existe pas dans la langue sanscrite. C'est par voie d'émanation qu'il engendre l'univers [Brahmā . . . the *father*, the *ancestor*, the *originator*. One must never translate any of his names with the word *creator* . . . the idea of creating does not exist in the Sanskrit language. It is by means of emanation that he engenders the Universe] . . ." — p. 158

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"And God said, Let the earth bring forth . . ."

P/Q: *The Interlinear Bible*, 1906: "And God said, Let the earth bring forth . . . the fruit tree yielding fruit after his kind, whose seed is in itself." — p. 1 (*Genesis*, 1:11)

the lotus . . . Its mode of growth . . . a symbol of the generative activities.

SEE: Gerald Massey, *The Natural Genesis*, 1883: "The lotus . . . has two stalks, one of those being the bearer of the fruit. The fruit, or seed, was the child who grew into the virile male . . . the mother being the *opening One* . . ." — 1:514-15

a child is sometimes represented as . . . issuing from the flower

SEE: Gerald Massey, *Natural Genesis*, 1883: "The infant Sun-God was pourtrayed as rising up out of the waters on a lotus . . . The lotus was the bark of the god and the womb of the genetrix in one . . ." — 1:462

(See § X [IX]**, "Deus Lunus.")**

SEE: § IX, "The Moon, Deus Lunus, Phœbe," *SD* 1:386-403.

the use of this generative function as a basis for symbolical language . . .

SEE: Gerald Massey, *Man in Search of His Soul*, 1887: "It is here . . . that we should have to seek for the true origin of those Phallic symbols or sexual images which are found scattered the world over . . . Such emblems . . . were all erected with one meaning, and each according to the same primitive typology of a resurrection. . . . the Phallic Imagery was perpetuated for symbolic uses, and not for direct worship . . . the formation of the earliest tomb, together with the Monuments reared above, are all founded on the natural organs of the reproductive system, and, architecturally, the so-called Phallic faith resolves itself into an objective imitation of the parts of the human body which are devoted to re-birth . . ." — p. 4

— Footnotes

In Indian Purânas it is Vishnu, the first . . . logos

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The worshippers of Vishṇu recognise in him the supreme being from whom all things emanate. . . . in the Purāṇas he is the Prajāpati (creator) and supreme god." — p. 360

Brahmâ, the second logos . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Brahmā . . . the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the

supreme first cause . . .” — p. 56

Vishnu . . . Brahmâ . . . one as manifesting the lotus, the other as issuing from it

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “Brahmā, the active creator . . . is represented as springing from a lotus which grew from Vishṇu’s navel while he was sleeping afloat upon the waters.” — p. 360

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“The locality of the *womb* is to be taken as the MOST HOLY place, the SANCTUM SANCTORUM . . .”

SEE: “ ‘The Holy of Holies.’ Its Degradation”: “THE *Sanctum Sanctorum* of the Ancients . . . The Gentiles . . . as Pantheists . . . regarded it — in its esoteric meaning — as the symbol of *resurrection* . . . The Jews . . . setting forth their Holy of Holies as the most solemn sign of their Monotheism — exoterically; while seeing in it but a universal phallic symbol — esoterically.” — *SD* 2:459

— Footnotes

“*Know ye not ye are the Temple of God*”

P/Q: *The Interlinear Bible*, 1906: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” — p. 221 (*1 Corinthians*, 3:16)

SEE: *The Interlinear Bible*, 1906: “. . . know ye not that your body is the temple of the Holy Ghost which is in you . . .” — p. 223 (*1 Corinthians*, 6:19)

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“With the ancient WISE*, there was no name and no idea, and no symbol* of a FIRST CAUSE.”

SEE: J. Ralston Skinner, “Hebrew Metrology,” July 1885: “As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred . . . were not so sacred as commonly held . . .” — p. 324 (*Masonic Review*, 63:6)

— Footnotes

The Lord God tempts sorely Pharoah and “plagues him with great plagues”

SEE: *The Interlinear Bible*, 1906: “. . . when Abram was come into Egypt, the Egyptians beheld the woman [his wife] that she was very fair. . . . and the woman was taken into Pharaoh’s house. . . . And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife.” — p. 14 (*Genesis*, 12:14-15, 17)

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the letter M . . . is made to symbolize WATER . . . a glyph for the waves

SEE: William Gesenius, *Hebrew and English Lexicon of the Old Testament*, 1836: “*Mem*, the thirteenth letter of the Hebrew alphabet . . . probably signifies *water* . . . the antique forms of the letter have a certain resemblance to *waves*.” — p. 537

MAKARA — the tenth sign of the Zodiac . . . MA is equivalent to . . . number 5

P/Q: T. Subba Row, “The Twelve Signs of the Zodiac,” 1885: “*Makara*. . . . The letter *Ma* is equivalent to number 5, and *Kara* means hand. . . . So, Makaram or Panchakaram means a *Pentagon*.” — p. 113 (*Five Years of Theosophy*)

— 384-5 —

***Mandala* is in Sanskrit “a circle,” or an orb . . .**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “MAṆḌALA. ‘A circle, orb.’

A circuit or terrestrial division . . . the Sanhitā of the Ṛig-veda is divided into ten Maṇḍalas." — p. 197

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Pharaoh's daughter "called his name Moses . . ."

P/Q: *The Interlinear Bible*, 1906: "And she called his name Moses: and she said, Because I drew him out of the water." — p. 72 (*Exodus*, 2:10)

SEE: *Dictionary of the Bible*, ed. William Smith, 1863: "Moses . . . Its Hebrew form is *Mosheh*, from *Māshāh*, 'to draw out' . . ." — 2:425

the "*three* Maries" at the crucifixion

SEE: *The Interlinear Bible*, 1906: "Now there stood by the cross of Jesus his mother [Mary], and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." — p. 151 (*John*, 19:25)

the *Messiah* is always connected with Water, Baptism, the *Fishes*

SEE: W. J. Schröder, *The Book of the Prophet Ezekiel Expounded*, 1876: "The Israel completed in the Messiah, in Christ, the temple, draws water with joy from the wells of salvation (Isa. xii. 3)." "In the Talmud the Messiah, too, is called 'fish,' and according to Abrabanel the constellation Pisces announces His birth." — pp. 487, 489

***Khnoom* . . . sits on a throne enshrined in a lotus (Saitic epoch, *Serapeum*).**

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le dieu Khnoum à tête de bélier est assis sur un fauteuil qui, lui-même, repose sur une fleur de lotus [The ram-headed god Khnoom sits on a throne that itself rests on a lotus flower] . . ." — p. 170 ("Ep. Saïte. *Sérapéum*.")

The god Bes stands on a lotus, ready to devour his progeny. (*Ibid*, Abydos)

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Dieu Bes posé sur une fleur de lotus: il semble vouloir dévorer l'enfant [The god Bes standing on a lotus flower: it seems that he wants to devour the child] . . ." — p. 162 ("Ep. Saïte. *Abydos.*")

Thot . . . wearing the Solar disc as head gear, sits with a bull's head . . .

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Sur une fleur de lotus épanouie, un dieu à corps humain, à tête de taureau, coiffée du disque solaire, est debout les bras levés . . . C'est une forme de Thot, taureau dans la ville de Mendès [On a full-blown lotus, a god with a human body, with a bull's head, wearing the Solar disc as head gear, stands with raised arms . . . It is a form of Thot, the bull in the city of Mendes] . . ." — p. 163

the goddess *Hiquet*, under her shape of a frog, who rests on the lotus . . .

SEE: Thomas S. Millington, *Signs and Wonders in the Land of Ham*, 1873: "A frog sitting upon the sacred lotus was symbolical of the return of the Nile to its bed after the inundations. . . . there is also a frog-headed goddess named Heka . . . to whose favour the annual overflow of the Nile, with all the benefits which followed, was ascribed." — p. 75

The "frog or toad goddess" was one of the chief cosmic deities

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "La grenouille est une déesse, Hiqit . . . l'une des principales parmi les divinités cosmiques [The frog is a goddess, Heqet . . . one of the chief cosmic deities] . . ." — p. 146

— Footnotes

the seven daughters of the *Midian* priest . . . had Moses *water* their flock . . .

SEE: *The Interlinear Bible*, 1906: "Now the priest of Midian had seven daughters: and they came and drew water . . . And the shepherds came and drove them away: but Moses stood up and helped them, and

watered their flock. And when they came to Reuel their father, he said . . . call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter." — pp. 72-3 (*Exodus*, 2:16-18, 20-1)

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She not only participated in the organization of the world . . .

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Non seulement elle était l'une des principales parmi les divinités cosmiques, et avait contribué avec Khnoum à l'organisation du monde, mais elle était liée au dogme de la resurrection [Not only was she one of the principal ones among the cosmic deities, and had together with Khnoom contributed to the organization of the world, but she was also connected with the doctrine of resurrection]." — p. 146

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the early Egyptian Christians adopted it . . .

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Les chrétiens d'Égypte l'empruntèrent aux payens et fabriquèrent des lampes en forme de grenouille [The Christians of Egypt adopted it from the pagans and made lamps in the form of a frog] . . ." — p. 146

***lamps*, on which were engraved the words "I am the resurrection" . . .**

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: ". . . lampes en forme de grenouille, sur lesquelles ils écrivaient: *Je suis la résurrection*, Ἐγὼ εἶμι Ἀνάστασις [lamps in the form of a frog, on which they wrote: *I am the resurrection*]." — p. 146

Yet, the cold chaste moon . . . in the words of Shelley —

P/Q: P. B. Shelley, *Poetical Works*, 1840:

"The cold chaste Moon . . .
Who makes all beautiful on which she smiles,
That wandering shrine of soft yet icy flame
Which ever is transformed, yet still the same,
And warms not but illumines." — p. 283 ("Epipsychidion," 329-33)

— Footnotes

such "frog-goddesses" may be seen at Bulaq, in the Cairo Museum

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "1420 – 1429 . . . La grenouille est une déesse, Hiqit . . . C'est pour cela qu'on la trouve sur les momies [(Artifacts) 1420 – 1429 . . . The frog is a goddess, Heqet . . . For that reason we find her on the mummies]." — p. 146

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Diana-Hecate-Luna is *the three in one. . . . Diva triformis*

SEE: *Description of Ancient Marbles in the British Museum*, 1845: "Hecate Triformis. . . . This divinity is sometimes represented with three heads only . . . Horace invokes her by the appellation of Diva triformis . . ." — p. 100 (Plate XLI)

The cat, a lunar symbol . . . is often seen on the top of the *Sistrum* in the hand of the goddess

SEE: Apuleius, *The Metamorphosis*, tr. Thomas Taylor, 1822: "For her right hand, indeed, bore a brazen rattle {this *rattle* . . . of Isis, is the same with the celebrated *sistrum* of that Goddess . . . 'on the summit of the concavity of the sistrum they carved a cat having a human face . . .' But by the cat they indicated the moon} . . ." — pp. 261-2 & fn. (Bk XI)

This animal was held in great veneration in the city of Bubaste . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "When [a cat dies], the Egyptians are in deep affliction. . . . The cats on their decease are taken to the city of Bubastis, where they are embalmed, after which they are buried in certain sacred repositories." — 2:95-6 (ii.66-7)

no one has better described it than Mr. G. Massey . . .

SEE: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: ". . . when the Egyptians portrayed the moon as a *Cat* . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed and grew most luminous by night. . . . and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb!" — p. 2

— Footnotes

The goddess *Τρίμορφος* in the statuary of Alcamenes

SEE: *Description of Ancient Marbles in the British Museum*, 1845: "This divinity is sometimes represented with three heads only, but more frequently as in the present instance with three bodies. Hence she is styled *τρίμορφος* . . . Alcamenes was the first artist who represented the triple figure of Hecate or Diana." — p. 100 (Plate XLI)

— 387-8 —

the mythological allegory which shows Diana hiding under the shape of a cat . . .

SEE: Angelo de Gubernatis, *Zoological Mythology*, 1872: "In the fifth book of Ovid's *Metamorphoses*, when the gods fled from the giants, Diana took the form of a cat." — 2:58

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***Cynocephalus* . . . was a glyph to symbolize the sun and moon . . .**

SEE: J. G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, 1883: "The Cynocephalus ape . . . was particularly sacred to Thoth [Mercury] . . . and in astronomical subjects two Cynocephali are frequently represented standing in a boat before the Sun in an attitude of prayer, as emblems of the Moon." — 3:267

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"the perception of time periods, marked on the vaulted arch of the heavens . . ."

SEE: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: "One ancient usage was the observance of *times*, and this involved *astronomy* . . . and *astrology* . . . we find that Daniel, the most wonderful of all the prophets, told off God's providence by *set times* . . . the sun and the moon and the planets were set in the expanse for *signs* and for seasons . . ." — p. 271 (*Masonic Review*, 65:5)

"in the description of the Flood, where correction of 150 days was made for a period of 600 years"

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "*Correction of the 600 Year Period* . . . One of the commonest methods for the computation of time was by taking the number of degrees of the celestial circle, for the number of days in the year — viz., 360 degrees were made to stand for 360 days." — p. 242

"The number of years being 600, the period of confusion, or error, at ¼ of one day a year, would for this time amount to 150 days . . . Truly enough, this was just the length of duration of the flood over the compartments of the earth . . ." — pp. 243-4

". . . 'the period of viability' is one of 210 days . . . The period of parturition . . . in 280 days . . ."

SEE: J. Ralston Skinner, "Identification of the British Inch as the Unit of Measure of the Mound Builders," Jan. 1886: "Of this 280 days is 40 weeks, or the period of parturition, while . . . 210 days is

called the period of *viability*." — p. 239 (*Journal of the Cincinnati Society of Natural History*, v. 9, "Appendix C")

— Footnotes

Mercury was *the messenger* appointed to keep time . . .

SEE: J. G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, 1883: "Plutarch states that 'Mercury was supposed to accompany the moon round the world . . .' Thoth, therefore, in one of his characters, answers to the moon, and in another to Mercury." — 3:165

". . . Thoth, in one of his characters, corresponded to . . . the regulator and dispenser of time, who presided over the fate of man, and the events of his life." — 3:168

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"The basic idea . . . of the Hebrews was that God contained all things within himself"

SEE: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: "*About it being impossible to escape from God* . . . He contains all things, while yet He is himself contained by nothing . . ." — 4:251 (Fragment P.752.A)

"the bull and the cow . . . Osiris was the Sun . . . Isis was . . . the Mother Earth"

SEE: J. Ralston Skinner, "Cabbalah — No. VII," March 1887: ". . . the cow or (Egyptian) Isis . . . truly represented, in the first instance, the earth, or *productive nature* . . . In after times the ox or bull was added, representing the *sun*, or *generative force in nature* . . ." — p. 66 (*Masonic Review*, 67:2)

"These . . . periods . . . plainly set forth . . . in the Richardson and Gest tablets . . ."

SEE: J. Ralston Skinner, "Identification of the British Inch as the Unit of Measure of the Mound Builders," Jan. 1886: [Appendix C] "The Richardson Tablet," "The Gest Tablet." — pp. 234-9 (*Journal of the Cincinnati Society of Natural History*, v. 9)

"male and female, in the 27th verse of the 1st chapter of Genesis are . . . *sacr* and *n'cabrah*"

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . after 6 days [of Creation] have elapsed, on the sixth day . . . the fructifying principles of *sacr*, *membrum virile* and *nekabvah*, *yoni*, (see Gen. 1., v. 27), are commanded *to multiply*." — p. 184

SEE: *Etymologicon Magnum* [by Walter Whiter], Part 1, 1800: ". . . the Hebrew words for Male and Female — *Zachar* and *Nekab* ('Male and Female created he them,' Gen. c.1 v. 27.) . . ." — p. 348

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(*See Section "Holy of Holies" . . .*)

SEE: Section XVII, "The 'Holy of Holies.' Its Degradation," *SD* 2:459-74.

"With the ancient wise, there was no name, and no idea, and no symbol, of a First Cause."

SEE: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: ". . . the wise men who enunciated the Cabbalah dealt first with the fact of a *primal intelligence* . . . This intelligence, they declared, could not be comprehended at all, — could not be located, — could not be named, though the cause of all." — p. 257 (*Masonic Review*, 65:5)

***its first comprehensible manifestation* . . . a circle with a diameter line**

SEE: "Proem": "The first illustration being a plain disc . . . the second one in the Archaic symbol shows . . . a disc with a point in it — the first differentiation in the periodical manifestations of the ever-eternal nature . . . In its third stage the point is transformed into a diameter . . ." — *SD* 1:4

the one takes its birth from the nought or the Circle . . .

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: ". . . the Ten Sephiroth, or the 10

Numbers, the picture of which is this: wherein the circle is the *naught*, its vertical diameter line is the first or primal *One*, — from which springs the 2, the 3, and so on to 9 . . .” — p. 266 (*Masonic Review*, 65:5)

“This idea of connecting the circle and its diameter line . . . number ten . . .”

see: J. Ralston Skinner, *The Source of Measures*, 1875: “. . . the exactitude of the Jehovah diameter . . . ‘This number 10 is the mother of the *soul* . . . since the number *one* is born from the spirit . . .’ The *primal one* contained all the elements of *generation*, and therefore included the *male idea* and the *female idea* in itself. Thus, 1 contained | as a *male*, and O (a circle) as *a female* . . .” — p. 157

“a double-womb, for in Hebrew the letter *hé* ה is . . . the number 5 and symbol of the womb . . .”

see: J. Ralston Skinner, *The Source of Measures*, 1875: “But these *two*, as separated parts of *one*, arranged together, were 10 . . . each of these parts was necessarily ½ . . . or .5, which was the letter ה [*hé*], or the *womb letter* . . .” — p. 157

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the metrology of the Jews

see: J. Ralston Skinner, “Hebrew Metrology,” July 1885: “From these two ratios, viz: 6,561 to 20,612 [= 3.14159+] and 113 to 355 [= 3.14159+], the entire system of sacred metrology of the Hebrews took its rise . . .” — p. 322 (*Masonic Review*, 63:6)

“If 20,612 be multiplied by 4/3 . . .”

see: J. Ralston Skinner, *The Source of Measures*, 1875: “20612 x 4/3 . . . and this x 4/3 . . . the second term is numerically the value of the moon’s lunation [revolution around the earth], and the third is the base of the calculation of the solar year.” — p. 43

“hermaphrodite, that is *phallus* and *yoni* combined . . . the *containment of Jehovah*”

see: J. Ralston Skinner, *The Source of Measures*, 1875: “. . . the necessity is *a straight line one*, *of a denomination of* 20612, or the *perfect one*, and *Jehovah* has been shown to be this. . . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth originator (for the י [*Jod*] was the *membrum virile*, and *Hovah* was *Eve*). So, it is seen that the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one* . . .” — p. 159

Binah, “the Upper mediating Mother, the *Great Sea* . . .”

p/q: *Qabbalah*, tr. Isaac Myer, 1888: “. . . Binah, the Upper Mediating Mother . . . the Great Sea or Holy Spirit. Mary likely equals the Latin *Mare*, *i.e.*, Sea. According to a hymn of the Xth century sung at the Annunciation, she is: ‘Star of the Sea . . .’ ” — p. 336

Virgin Mary — the *Magna Mater* of the Syrians and the Greeks . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Mère Divine et Dame du Ciel’ (des Égyptiens) . . . la *Grande Déesse*, *Magna Mater*, des Syriens et des Grecs [‘Divine Mother and Lady of Heaven’ (of the Egyptians) . . . the *Great Goddess*, *Magna Mater*, of the Syrians and the Greeks].” — 3:111-12

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“It is only natural that . . . Ammon-Ra should be *his mother’s husband* . . .”

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Nous comprenons donc qu’Amoun-râ soit l’*époux de sa mere*, puisque la *Magna Mater* des chrétiens est précisément l’*epouse* de ce fils qu’elle enfante [So we understand that Ammon-Ra should be his mother’s husband, since the *Magna Mater* of the Christians is precisely the spouse of that son that she conceives].” — 3:117

“We . . . *understand now why Neithis throws radiance on the sun* . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous comprenons dès lors que Neith illumine le *soleil* tout en restant la *lune*, puisque la Vierge, qui est *reine du ciel* comme elle, revêt le Christ-Soleil comme elle et en est revêtue, '*tu vestis solem et te sol vestit* [From now on we understand that Neith illumines the *Sun*, while totally remaining the *Moon*, since the Virgin, who is the *Queen of Heaven*, as Neith was, clothes the Christ-Sun as she is clothed, '*you clothe the Sun and the Sun clothes you*']. " — 3:117

"We . . . understand . . . that the famous inscription at Sais . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous comprenons que la fameuse inscription de Saïs ait pu dire: 'Personne n'a jamais soulevé mon voile,' attendu que cette phrase, plus littéralement traduite, est le résumé de ce que chante l'Église au jour de la Conception [We understand that the famous inscription at Sais could say: 'No one has ever lifted my veil,' considering that this phrase, translated more literally, is the summary of what is sung in the Church on the Day of the Conception]." — 3:117 ("Archeology of the Virgin Mother")

"The man in the moon . . . is often charged with bad conduct . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "The Man in the moon is often charged with bad conduct towards his mother, sister, mother-in-law, or some other near female relation, on account of the natural origin in lunar phenomena. In these the moon was one as *the* moon, which was two-fold in sex, and three-fold in character, as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father!" — p. 23

"These relationships were repudiated by later sociology . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet, in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has ever seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniolatry." — p. 23

"The Roman Church, without being in any wise ashamed of the proof . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the Sun, and the horned moon at her feet, holding the lunar infant in her arms — as child and consort of the mother moon! The mother, child, and adult male, are fundamental . . . In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the *Old* Testament and the *New*, as divine revelation uttered by the very voice of God." — p. 23

"In the introduction written by R'Hez'quee-yah . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "In the introduction written by R. 'Hiz'qee-yah, which is very old, and which forms part of the Brody edition of the Zohar (i, 5*b sq*.), is an account of a journey taken by R. El'azar, son of R. Shim-on b. Yo'haī, and R. Abbah . . ." — p. 335

They met a man with a heavy burden and asked his name . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . they meet with a man bearing a heavy burden . . . they asked him for his name; he replied: 'Do not ask me who I am; but we will all proceed with the exploration of the Thorah.' " — p. 335

"They asked: 'Who caused thee thus to walk . . .' "

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "They asked, 'Who caused thee thus to walk and carry such a heavy load?' He answered: 'The letter י (Yod, which = 10, and is the symbolical letter of Kether . . .).' " — p. 335

"They said to him: 'If thou wilt tell us the name of thy father . . .' "

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "They said to him: 'If thou wilt tell us the name of thy father, we will kiss the dust of thy feet.' He replied: '. . . as to *my father, he had his dwelling in the Great Sea, and was a fish therein*; which destroyed the Great Sea from one end to the other, and he was great and mighty and "Ancient of Days," until he swallowed all the other fishes in the (Great) Sea . . .' " — pp. 335-6

"R. El'azar listened and said to him . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "R. El'azar listened to his words and said to him: 'Thou art the son of the Holy Flame, thou art the son of Rab Ham-'*nun*-ah Sabah, (the Old,) {The *fish* in Aramaic or Chaldee is . . . *nun*, pron. *noon*} thou art the son of the Light of the Thorah . . .' " — p. 336 & fn.

the feminine Sephiroth, *Binah*, is termed by the Kabalist the great sea . . . *Yah*, and Elohim

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The feminine Sephirah, Binah, is sometimes termed by the Qabbalists, the Great Sea. Among her divine Names are YaH and Elohim." — p. 336

the Chaldean Tiamat . . the Thalatth of Berosus, who presides over the Chaos

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . there was a time when all was darkness and an abyss of waters, in this lived hideous strange beings . . . A woman named Omoroka, Chald. Thalatth . . . presided over them . . . In the Babylonian cosmogony as in the Hebrew, the watery abyss, termed by the former the Great Sea-serpent or dragon Tiamat, is the first source of all things. The latter is also named Tiavat, and is the Thavatth of Bêrôssos, and the . . . 'deep' of Genesis." — p. 243

translated by Chwolson from an old Chaldean MSS. translated into Arabic . . .

SEE: D. Chwolson, *Über die Überreste der Altbabylonischen Literatur in Arabischen Übersetzungen* [*On the Fragments of Old Babylonian Literature in Arabic Translations*], 1859.

SEE: A. Sayce, "Tammuz," July 1865: "In the 'Fragments of old Babylonian Literature,' . . . recently discovered and edited by M. Chwolson, a different view is started. These 'Fragments' claim to be translations by Ibn Wahshiya the Chaldean (A.D. 900) of certain ancient Chaldean works, of which the most considerable is the 'Nabathean Agriculture' by Kūthāmi the Kufian, whose age is assigned to the thirteenth century B.C." — p. 441 (*Journal of Sacred Literature*, v. 7)

Qû-tâmy being instructed by the *idol* of the moon, is easily understood

SEE: H. P. Blavatsky, "Thoughts on the Elementals," May 15, 1890: "The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically, and not the 'Lunar ancestor.' It is the Wisdom that was invoked by Qu-ta-my, the Chaldean, in the 'Nabathean Agriculture,' who wrote down 'the revelations of the Moon.' " — p. 187 (*Lucifer*, v. 6)

(*vide* Book III.)

["Book III" refers to material that H. P. Blavatsky intended to use for Volume 3 of *The Secret Doctrine*. This was never published, and a completed manuscript of it was never found. Most of HPB's leftover material is now published in volumes 12 and 14 of *H. P. Blavatsky Collected Writings*.]

Seldenus tells us the secret . . . of the *Teraphim*

SEE: Joannis Seldenus, *De Diis Syris* [*On the Syrian Gods*], 1617: "De Teraphim Labanis . . . [Bk I, ch. 2]." — pp. 15-17

Seldenus tells us . . . as well as Maimonides (*More Nevochim*, Book III., ch. xxx)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Seldenus, à son tour, nous dit, en parlant des téraphims et en copiant Maimonide (*More Nevochim*, livre III, chap. xxx) [Seldenus, in turn, tells us, when speaking about the teraphim and copying Maimonides (*More Nevochim*, Book III, ch. xxx) the following]." — 4:77

SEE: Maimonides, *The Reasons of The Laws of Moses*, tr. J. Townley, 1827: "*Why the Ancient Idolaters united Agriculture with the Worship of the Stars*. . . . they confessedly believed that the fruitfulness of the earth depended upon the worship of the planets and other heavenly bodies. . . . that Agriculture . . . depended upon the influence of the Sun, and the rest of the Stars, for its success . . ." — p. 169 (*More Nevochim*, III.xxx)

The worshippers . . . "carved images and claimed that the light of the principal stars . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Ils sculptèrent des images et prétendirent que la lumière des principales étoiles venant à les pénétrer, les vertus angéliques conversaient avec eux et leur annonçaient beaucoup de choses très-utiles' [They carved images and claimed that as the light of the principal stars permeated these, the angelic forces conversed with them, and announced to them many very useful things]." — 4:77 (*De Diis Syris*)

Seldenus explains that the *Teraphim* were built . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les téraphims, continue Seldenus, étaient composés d'après la position de certains astres, comme ceux que les Grecs appellent στοιχεῖα, et selon les figures que l'on plaçait dans les cieux et qu'on appelait ἀλεξητῆροὶ ou dieux tutélaires [The teraphim, continues Seldenus, were built according to the position of certain heavenly bodies, like those which the Greeks called στοιχεῖα, and according to the figures that were located in the heavens and called tutelary gods] . . ." — 4:77 (*De Diis Syris*)

Those who traced out the *στοιχεῖα* were called . . . the diviners by the *στοιχεῖα*.

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ceux qui traçaient les στοιχεῖα s'appelaient στοιχειωματικοὶ, ou devinant par les στοιχεῖα {*De Diis Syriis*, *Teraph*. II, *Synt*. p. 31} [those who traced out the στοιχεῖα were called στοιχειωματικοὶ, or those divining by the στοιχεῖα]." — 4:77 & fn.

vide infra*, the *Teraphim

SEE: "Adam-Adami": "Even the mode of divination through 'the idol of the moon' is the same as practised by David, Saul, and the High Priests of the Jewish Tabernacle by means of the Teraphim." — *SD* 2:455

men of science . . . proclaim the work . . . "either an *apocypha* or a fairy tale . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. F. de Rougemont . . . lui reproche . . . '[Chwolson a] prétendu refaire toute l'histoire profane et sacrée avec les écrits d'auteurs apocryphes' [F. de Rougemont reproaches him . . . '(Chwolsohn has) pretended to rewrite the entire profane and sacred history with the writings of apocryphal authors']." — 3:219

it described the worship of demons . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Si nous l'interrogeons sur ses sources et sur ses auteurs, il nous répond dès la première page de son livre que 'toutes les doctrines en ont été révélées par Saturne (le dieu méchant) à la lune, puis par la lune à son idole' [If we question him about his sources and his authors, he answers us from the first page of his book that 'all doctrines were revealed by Saturn (the evil god) to the Moon, then by the Moon to its idol'] . . ." — 3:219

ancient divinations were . . . accomplished with the help of the Spirits of the Elements . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ammien Marcellin . . . nous avait avertis plus d'une fois que toutes les anciennes divinations se faisaient par les 'esprits des éléments,' *spiritus elementorum* . . . πνεῦματα τῶν στοιχειῶν {1.I, 21} [Ammianus Marcellinus . . . warned us more than once that all ancient divinations were accomplished by the 'spirits of the elements']." — 4:78 & fn.

SEE: Ammianus Marcellinus, *Roman History*, tr. C. D. Yonge, 1894: "The spirit which directs all the elements . . . can communicate to us the capacity of foreseeing the future by the sciences which we attain through various kinds of discipline." — p. 244

the planets . . . and the Zodiac, were figured . . . by the twelve stones called "mysteries of the elements"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous voici donc encore une fois revenus aux anges des planètes et du zodiaque, qui . . . n'étaient pas figurés seulement à Héliopolis par les douze pierres appelées 'mystères des éléments, *elementorum arcana*,' mais bien aussi dans le temple de Salomon, dans plusieurs vieilles églises italiennes, et même à Notre-Dame de Paris [Here we have again come back to the angels of the planets and the zodiac, who . . . were represented not only in Heliopolis by the twelve stones called 'mysteries of the elements, *elementorum arcana*,' but also in Solomon's temple and in several old Italian churches, and even at Notre Dame in Paris]." — 4:78

Diana-Luna, I'lythia, Lucina. . . . Anaïtis

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "She was the same Deity worshipped in many countries under various denominations . . . She was the 'Queen of Heaven,' the Moon . . . she answered to the Greek Eileithyiæ [Ilithyia] . . . as well as to Juno, Diana, and Lucina . . . The Phoenician Tanith or Tanat, who answered to Artemis (Diana) . . . Plutarch . . . says 'Diana of Ecbatana is there called Anitis.' " — 2:445-6 (Appendix, "Essay I" by Wilkinson)

Luna-Artemis, to whom Pamphos was the first to give the surname of *Καλλίστη*

SEE: Pausanias, *The Description of Greece*, tr. Thomas Taylor, 1794: ". . . Pamphus, learning this name from the Arcadians, was the first poet that called Diana, Calliste [Καλλίστη]." — 2:337 (viii.35)

Καλλίστα πολὺ παρθενῶν

P/Q: Euripides, *The Hippolytus*, ed. F. A. Paley, 1876: ". . . καλλίστα πολὺ παρθένων . . . καλλίστα τῶν κατ' Ὄλυμπον παρθένων, Ἄρτεμι [fairest among all the virgins of the Pantheon . . . Artemis, fairer than all the maidens of Olympus]." — p. 13 (lines 66, 71-2)

This Artemis-Lochia . . . presided at conception and childbirth

SEE: J. C. Prichard, *An Analysis of the Egyptian Mythology*, 1819: "Lucina, or Diana [Artemis], the goddess of child-birth among the Greeks and Romans, bore also some near relation to the Moon . . . Plutarch affirms that the Moon was supposed, when full, to assist at child-birth . . . Hence, he says, 'Diana is called Lochia . . .' " — pp. 136-7

The goddess *Τρίμορφος* was the personified symbol of . . . the moon in each of her phases

SEE: Cornutus, *De Natura Deorum*, ed. Friedrich Osann, 1844: ". . . ἡ Ἑκάτη τρίμορφος . . . τρια σχήματα γενικώτατα ἀποτελεῖν τὴν σελήνην [the three-formed Hecate . . . three forms that in the end belong to the Moon] . . ." — p. 208 (xxxiv, 220-8)

the Orpheans explained the epithet . . . by three kingdoms of nature over which she reigned

SEE: Thomas Taylor, *The Mystical Hymns of Orpheus*, 1824: "Einodian Hecate . . . Of earthly, wat'ry, and celestial frame . . ." — p. 7 (Hymn I, "To Hecate")

revengeful and exacting, Hecate-Luna . . .

SEE: J. C. Prichard, *An Analysis of the Egyptian Mythology*, 1819: "It is well known that, among the

Greeks, Diana [Luna] . . . was supposed to have changed her form on her descent to Hades, and to have become a goddess of stern and vindictive character. Hecate . . . was the punisher of guilt, and the mistress of the Furies." — p. 141

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the lunar . . . goddesses, Nephtys or Neith, Proserpina, Melytta, Cybele, Isis . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Toutes ces déesses, Junon, Astarté, Mélytta, Cybèle, Isis, Athor, Neith, Vénus, Proserpine, Hécate [All these (lunar) goddesses, Juno, Astarte, Melytta, Cybele, Isis, Athor, Neith, Venus, Proserpine, Hecate] . . ." — 3:113

the gods were made to merge their functions . . . in the grand synthesis known as Maïa . . . a generic name

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Toutes ces déesses . . . venaient se fondre dans la grande synthèse des *Maïa*, leur nom générique [All these goddesses . . . were merged in the grand synthesis of *Maïa*, their generic name] . . ." — 3:113

Maïa . . . has come to mean . . . "mother," from the root *ma* (nurse) . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "*Maïa* . . . dont la racine est *ma* (nourrice), dont nous avons fait le mois de *mai* . . . que ce mois était consacré à Maïa [*Maïa* . . . whose root is *ma* (nurse), from which we have made the month of *May* . . . which was consecrated to Maïa] . . ." — 3:113

Its primitive meaning, however, was *Maya*, *Durgâ* . . . the personification of ILLUSION.

SEE: *Selections from the Mahābhārata* [with notes by H. H. Wilson], 1842: "Māyā is any illusory female form of celestial origin . . . but Māyā Devī, or Mahāmāyā, is usually applied to a form of Durgā, as a personification of the unreality of worldly things . . ." — p. 62 fn.

Artemis *Soteira* (. . . whose attribute is the lyre . . .)

SEE: Maxime Collignon, *Mythologie Figurée de la Grèce*, 1883: "L'Artémis secourable ou *Soteira* a pour attributs le carquois fermé, et parfois même la lyre [Artemis the redeemer, or *Soteira*, has as attributes the closed quiver, and sometimes even the lyre] . . ." — p. 107

***Deus Lunus*, and especially Osiris-lunus and Thot-lunus, were the occult potencies of the moon.**

SEE: J. G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, 1883: "The Egyptians represented their moon as a male deity, like . . . the Lunus of the Latins . . . Thoth is usually represented as a human figure with the head of an ibis . . . and in his character of Lunus he has sometimes a man's face with the crescent of the moon upon his head . . . [Plutarch] supposes 'Osiris to be the power and influence of the moon . . .' " — 3:165-6

— Footnotes

consecrating the month of May to the Virgin . . . "May is sacred to *Maïa* . . . or Vesta"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . *Maïa* . . . dont nous avons fait le mois de *mai*, comme nous l'apprend le bon Plutarque . . . 'ce mois était consacré à Maïa (Μαῖα), c'est-à-dire à Vesta' {Voyez . . . Aulu-Gelle, au mot Maïa.}[*Maïa* . . . of which we have made the month of May, as the good Plutarch teaches us . . . 'that month was dedicated to *Maïa* (Μαῖα), that is, to Vesta' {See . . . *Aulus-Gellius*, on the word Maïa}]." — 3:113 & fn.

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the Mahabhâratan War . . . the *Suryavansas* and the *Indovansas*. . . .

SEE: John Kennedy, *The Natural History of Man*, 1851: ". . . the Mahabharata, or Great War, which was carried on between . . . two branches of the Lunar race of Indian sovereigns. Nearly about the same

time Rama is supposed to have lived. The exploits of this Rama, the most illustrious of the Solar line of Indian Kings, or Suryavansas, as they are called by native writers, who also designate the Lunar line Indu-vansas, or Soma-vansas, are detailed in the 'Ramayana.' " — 1:84

the sun was for a very long time *feminine* . . . The moon was called "The Lord of the sun," *Bel-Shemesh*

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "In the Oriental system, the sun is feminine, and the moon masculine. [The Hebrew] Bel Shemesh would mean 'lord of the sun.' " — 2:669

— Footnotes

***Dayanisi* . . . "the Ruler of Men," the "Judge," or the SUN**

SEE: Thomas Inman, *Ancient Faiths Embodied in Ancient Names*, 1868: "DIONYSUS . . . is of Assyrian origin, the formula for it being *Dian-nisi*, or *Dayan-nisi*, words signifying 'Judge of men,' the *Dian* or *Dayan*, being equivalent to the Hebrew *Dan* . . . 'Shemesh *dayan* rabu shamie u irtsit,' *i.e.*, 'The Sun, the Great Judge of heaven and earth.' " — 1:455

God is a "consuming fire," "appears *in*, and is encompassed *by* fire"

P/Q: Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, 1830: "*God hath often appeared in* fire, *and encompassed with* fire . . ." — p. 203

SEE: *The Interlinear Bible*, 1906:

"For the Lord thy God is a consuming fire . . ." — p. 240 (*Deuteronomy*, 4:24)

"I beheld . . . the Ancient of days . . . his throne was like the fiery flame . . ." — p. 1118 (*Daniel*, 7:9)

Ezekiel (viii, 16) saw the Jews "worshipping the sun."

SEE: *The Interlinear Bible*, 1906: ". . . at the door of the temple of the LORD . . . were about five and twenty men, with their backs toward the temple . . . and they worshipped the sun toward the east." — p. 1043 (*Ezekiel*, 8:16)

The *Baal* of the Israelites (the Shemesh of the Moabites and the Moloch of the Ammonites) . . .

SEE: *The Queen's Printers Aids to the Student of the Holy Bible*, 1882: "The Phœnicians shared the same religious beliefs as the Canaanites, Moabites, Edomites, Ammonites, and Philistines . . . The Sun-god, called by the general name of BAAL (lord), or MOLOCH . . . (king), was worshipped under a great variety of forms and attributes . . . as the sun with long hair or rays, Baal-*Shemesh*." ". . . the Israelites, like their Phœnician kindred, were inclined towards sun-worship . . . In thus representing their national God, the Israelites identified Him with the Baal or Sun-god of the other Semitic tribes . . ." — pp. 106, 107

The "Sun of Righteousness"

SEE: *The Interlinear Bible*, 1906: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." — p. 1186 (*Malachi*, 4:2)

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Soma* embodies the triple power of the *Trimurti

SEE: Francis Wilford, "On the Chronology of the Hindus," 1799: "*Atri* . . . had three sons; or, as it is declared in the *Purānas*, the *Trimurti*, or *Hindu Triad*, was incarnated in his house. The eldest, called *Soma*, or the moon . . . was a portion or form of *Brahma*." — p. 261 (*Asiatic Researche*s, v. 5)

Soma, the moon, produced by the churning of the *Ocean* . . . in another Manvantara

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "So Soma, in the Swāyaṃbhuva Manwantara, was

born as the son of Atri; in the Chākshusha, he was produced by the churning of the ocean." — 2:11 fn.

"the Rishis milking the earth, whose calf was Soma, the moon"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Ṛishis milked the earth through Bṛihaspati; their calf was Soma . . ." — 1:188 fn.

"the disease which springs up at a peculiar stage in human culture"

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: " 'We know,' says Renouf . . . in his Hibbert lectures, 'We know that mythology *is* the disease which springs up at a peculiar stage of human culture.' Such is the shallow explanation . . . accepted by the British public, that gets its thinking done for it by proxy." — p. 1

de Rougé . . . translates . . . "Thou art my Son, I have begotten thee"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Aprés avoir cité et traduit un texte dans lequel Ammon-râ dit au roi Aménophis III (Memnon): 'Tu es mon fils, je t'ai engendré . . .' [After having quoted and translated a text in which Ammon-ra says to King Amenophes III (Memnon): 'You are my son, I have begotten you'] . . . " — 3:108

— Footnotes

The earth flees for her life in the allegory . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pṛithu took up his divine bow . . . and, in great wrath, marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed . . . the regions of Brahmā and the heavenly spheres." — 1:186 (i.13)

Again, in every Purâna, the calf changes name . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . he, therefore, having made Swāyaṃbhuva Manu the calf, milked the Earth {according to the Matsya . . . Indra was the calf . . . The Yakshas made Vaiśravaṇa their calf . . . On behalf of the mountains, Meru was the milker; Himavat, the calf}." — 1:187, 188 fn. (i.13)

— 398-9 —

de Rougé . . . finds the same idea . . . under various forms

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. de Rougé ajoute: 'Cette idée est exprimée sous une multitude d'autres formes plus ou moins énergiques' [De Rougé adds: 'This idea has been expressed under a multitude of other more of less effective forms'] . . ." — 3:108

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"for this idea to have entered the mind of a hierogrammatist . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. de Rougé ajoute . . . pour que cette idée pût venir *dans l'esprit* des hiérogrammates, il fallait donc qu'il y eût dans la religion égyptienne un fonds de doctrine plus ou moins précis, indiquant comme un fait possible et à venir une incarnation divine, sous la forme humaine [De Rougé adds . . . so that this idea could enter the mind of the hierogrammatists, there must have been then a more or less defined doctrine in the Egyptian religion, indicating as a possible fact that might come to pass, a divine incarnation in a human form]." — 3:108

SEE: Emmanuel de Rougé, "Mémoire sur la Statuette Naophore" (Introductory Letter), April 26, 1851, *Annales de Philosophie Chrétienne*, v. 42, p. 346.

"to realize clearer" what "the Divine Father and Son" were with the Egyptians . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Si je [De Rougé] puis comprendre ce qu'étaient aux yeux des Égyptiens le Père et le Fils divins, j'éprouve bien plus de difficulté à me rendre compte des

fonctions que l'on attribuait au principe *féminin* dans cette génération primordiale' [Even if I (De Rougé) can understand what the divine Father and Son were in the eyes of the Egyptians, I find more difficulty accounting for the functions that were attributed to the *feminine principle* in this primordial generation]." — 3:108

see: Emmanuel de Rougé, "Mémoire sur la Statuette Naophore" (Introductory Letter), April 26, 1851, *Annales de Philosophie Chrétienne*, v. 42, p. 371.

de Rougé . . . quotes the sentence of the Commander to Cambyses . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . cette phrase . . . du commandant des pylônes, adressée au roi Cambyse en l'introduisant dans le temple de Saïs [this sentence . . . of the commander of the entrance towers, addressed to King Cambyses when introducing him into the temple of Saïs]." — 3:109

"I made known to his Majesty the dignity of Saïs . . ."

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Je fis connaître ensuite à sa majesté la dignité de Saïs, qui est la demeure de Neith, la génératrice du *soleil*, lequel est un *premier-né*, et qui n'est pas engendré, mais seulement enfanté' [I then made known to His Majesty the dignity of Saïs, which is the abode of Neith, the female originator of the *Sun*, who is a *first-born*, and who is not begotten, but only brought forth]." — 3:109

see: Emmanuel de Rougé, "Mémoire sur la Statuette Naophore" (Introductory Letter), April 26, 1851, *Annales de Philosophie Chrétienne*, v. 42, pp. 353-4.

With the Christians, "the first-born" (*primogenitus*) is indeed generated . . . "genitum, non factum"

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le premier-né (*primogenitus*) est effectivement engendré (*genitum, non factum*), mais ici il est positivement enfanté (la Vierge enfantera, *Virgo pariet* . . .) [The first-born is in fact generated (*not made*), but here it is positively conceived (the Virgin will bring forth)]." — 3:109-10

"a demiurgical goddess, at once visible and invisible . . ."

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Neith était une certaine déesse démiurgique tout à la fois visible et invisible, ayant sa place dans le ciel et émettant néanmoins la génération aux espèces [Neith was a certain demiurgical goddess, at once visible and invisible, having her place in heaven and yet bringing forth the generation of species]." — 3:110

— Footnotes

the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il nous semble que le savant chrétien [De Rougé] . . . trouvant tout à la fois ici et son propre Jéhovah, et son rédempteur incarné (le bon serpent), et son martyre causé par la colère de Typhon (le mauvais serpent) [It seems to us that the Christian scholar (De Rougé) . . . finding here all at the same time his own Jehovah, his incarnated Redeemer (the good serpent), and his martyr caused by the anger of Typhon (the wicked serpent)] . . ." — 3:109

Behold in the Egyptian Hall of the British Museum, Hathor . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . qu'est-ce donc que cette déesse Hathor . . . allaite comme Isis? Nous pouvons la voir ainsi dans le Musée britannique égyptien, implorée par le pharaon Thoutmés, qui lui donne la main pendant qu'il tend l'autre à Month-râ, seigneur du ciel [so who is this goddess Hathor . . . who breastfeeds as Isis? We can also see her in the Egyptian Hall of the British Museum, implored by the Pharaoh Thutmose, who gives him a hand while he holds out the other to

Month-rā, Lord of Heaven]." — 3:111

. . . "The Divine Mother and Lady, or Queen of Heaven"

see: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ce monolithe est tiré des ruines de Karnak. On voit encore au même musée la même déesse assise sur un trône, au bas duquel on lit: 'MÈRE DIVINE ET DAME DU CIEL' [This monolith has been taken from the ruins of Karnak. Again at the same museum we see the same goddess seated on a throne, beneath which we read: 'Divine Mother and Lady of Heaven']." — 3:111

also "the Morning Star," and the "Light of the Sea" . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tout se concilie dans le paganisme . . . même faire appeler cette *Anaitis* . . . 'ÉTOILE DU MATIN et LUMIÈRE DE LA MER,' *stella matutina* et *lux maris* [Everything is reconciled in paganism . . . even in calling this *Anaitis* . . . 'Morning Star and Light of the Sea']." — 3:111

Pallas, or Cybele, Minerva . . . holding her child-son on the lap . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Chez ceux-ci . . . Minerve, Pallas ou Cybèle, nous la verrons tenant un enfant sur ses genoux, invoquée dans ses fêtes sous le *vocable* de Μονογενὴς Θεοῦ, *seule Mère de Dieu*, et représentée quelquefois entourée de *douze* personnages, et assise au milieu d'eux sur un lion {Raoul Rochette}[In these . . . Minerva, Pallas or Cybele, we will see her holding a child on her lap, invoked in her festivals by the *name* of 'the One Mother of God,' and sometimes represented by an entourage of a dozen personages, and sitting among them on a lion]." — 3:112 & fn.

Semele, the *wife* of Jupiter and mother of Bacchus, the *Sun* . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Sémélé . . . épouse de Jupiter et mère de Bacchus (soleil) . . . Nonnus nous dit . . . 'transportée, après sa mort, au ciel, où elle devient commensale de Mars et de Vénus sous le nom de πανβασιλεία, *reine du monde*' [Semele . . . the wife of Jupiter and mother of Bacchus (Sun) . . . is, according to Nonnus, after her death, 'taken to heaven, where she becomes the companion of Mars and Venus, under the name of the *Queen of the World*']." — 3:112

"at the names of which . . . tremble all the demons"

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . 'reine du monde, au nom de laquelle tremblent tous les démons' ['Queen of the World,' at whose name all the demons tremble] . . ." — 3:112-13

"*Σεμελῆν τρέμουσι δαίμονες*." This Greek inscription . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Σεμελῆν τρέμοῦσιν δαίμονες' {Inscription grecque d'un petit temple représenté sur une pierre trouvée par Beger et reproduite par Montfaucon} ['Semele made the dæmons tremble' {Greek inscription on a small temple, depicted on a stone found by Beger and reproduced by Montfaucon}]." — 3:113 & fn. ("Archéologie de la Vièrge-Mère")

— 400-1 —

To Maury's remark that "the Virgin took possession of all the Sanctuaries . . ."

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Maury a donc bien raison de poser en principe que 'la Vierge prit possession de tous les sanctuaires de Cérès et de Vénus, et que les rites païens proclamés et pratiqués en l'honneur de ces déesses furent en partie transférés à la mère de Christ' [Maury was therefore quite right to posit in principle that 'the Virgin took possession of all the sanctuaries of Ceres and Venus, and that the pagan rites, proclaimed and practiced in honor of these goddesses, were partly transferrred to the Mother of Christ']." — 3:118

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". . . As the dogma, the liturgy, and the rites professed by the Roman Apostolic Church . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le dogme, la liturgie et les rites professés par l'Église apostolique et romaine en 1862, se retrouvant gravés sur des monuments, inscrits sur des papyrus ou des cylindres de bien peu postérieurs au déluge, il paraît impossible de nier l'existence d'un premier catholicisme anté-historique, dont le nôtre n'est que la continuation fidèle [as the dogma, liturgy, and the rites professed by the Roman Apostolic Church in 1862, found engraved on monuments, written on papyrus rolls or cylinders, are not much more recent than the Deluge, it seems impossible to deny the existence of a first prehistoric Catholicism, of which our own is but the faithful continuation] . . ." — 3:118

". . . the *summum* of the impudence of demons and Goetic necromancy . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ce *summum* d'impudence et de necromancie goétique [that *summum* of impudence and goetic necromancy] . . ." — 3:119 fn.

"If in *our* (Christian) Revelation (*l'Apolcalypse*) . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans l'Apocalypse, Marie, *revêtue* du soleil, et ayant la *lune* sous ses pieds . . . n'a plus rien de commun avec l'humble servante de Nazareth, car elle est devenue la plus grande des puissances théologiques et cosmologiques de *notre* univers [in *Revelation*, Mary, clothed with the Sun and having the Moon under her feet . . . has nothing in common with the humble servant from Nazareth, because she has become the greatest theological and cosmological power in our universe]." — 3:116 (§ 11, "Archéologie de la Vierge-Mère")

"who sits *at the right hand* of her Father . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Pindare chante l'*assomption* en ces termes: 'La fille du ciel s'est élevée au ciel, elle est assise à la droite de son père pour lui transmettre nos prières; avocate . . . plus puissante que les anges . . . elle leur commande à tous' [Pindar sings of the *Assumption* as follows: 'The daughter of heaven has risen to heaven, she sits at the right hand of her father to convey our prayers to him; advocate (of mankind), more powerful than the angels . . . she has command over them all']." — 3:112 (Pindare, *Hymnes à Minerve*)

"The *Sun-Christ* lives in thee and thou livest in him"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Cornélius à Lapide . . . C'est le même docteur qui, après avoir cité ce mot de saint Bernard à la sainte Vierge . . . ajoute: 'Le *Soleil Christ* demeure en toi et tu demeures en lui' [Cornelius à Lapide . . . This is the same scholar who after having quoted this word of St. Bernard to the holy Virgin . . . adds: 'The *Sun-Christ* lives in you and you live in him']." — 3:116 fn.

Again the Virgin is admitted to be the MOON . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ajoute: 'De même, la Vierge, mère de Dieu, est la *Lune*' [He adds: 'Again, the Virgin, Mother of God, is the *Moon*']." — 3:116 fn.

the verse of Virgil — "*Casta fove Lucina . . .*" is applied to her

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . on peut lui appliquer ce vers de Virgile: *Casta fave Lucina, tuus jam regnat Apollo* [This verse of Virgil is applied to her: *Pure Lucina, be gracious, thine own Apollo now is king*]." — 3:116 fn. (Virgil, *Eclogues* 4.10)

"Like the moon, the Virgin is the Queen of Heaven"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Comme la lune . . . elle est reine du ciel [Like the moon . . . she is the Queen of Heaven]." — 3:116 fn. (Cornelius à Lapide, *Apoc*., xii)

they . . . reject even the '*Nabathean Agriculture*' as a romance . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Appendice L," § 4, "*M. Chwolson et les livres des Nabathéens* [*Chwolson and the books of the Nabatheans*]." — 3:218-21

A noble Marquis wrote twenty years ago six huge volumes

SEE: J.-E. de Mirville [Marquis de Mirville], *Pneumatologie: Des Esprits, et de leurs Manifestations Diverses* (vols. 1-5), 1863-4; *Des Esprits de l'Esprit-Saint et Du Miracle* (vol. 6), 1868.

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"neither Hebrews nor Greeks borrowed any of their ideas from Egypt"

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "When we are told by the Roman Catholic Egyptologist, Renouf, that 'Neither Hebrews nor Greeks borrowed any of their ideas from Egypt,' we can only think of such a dictum as an intentional blind, or as a result of putting up the glass to an eye that cannot see." — pp. 7-8

Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Odin's power and wisdom and knowledge are described in the Edda . . . He went to Mimir, the wise Jotun, who sat by the fountain of primeval wisdom, drank daily of the water and increased his knowledge thereby." — p. 86

Mimir "drew the highest knowledge from the fountain . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "Mimir drew the highest knowledge from the fountain, because the world was born of water; hence, primeval wisdom was to be found in that mysterious element." — p. 86

"the Sun, which enlightens and penetrates all things . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "The eye of the god of heaven is the sun, which enlightens and penetrates all things; his other eye is the moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the ocean." — p. 86

Loki, the fire-god, is said to have hidden in the water . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "It is very curious that Loki, the fire-god, should have hidden in the water; but the belief that fire takes refuge in water is to be found amongst other nations . . ." — p. 295

Christians, who symbolized the Holy Ghost under . . . "cloven tongues like as fire"

P/Q: *The Interlinear Bible*, 1906: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost . . ." — p. 156 (*Acts*, 2:3-4)

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"To make the transformation into the god giving light to the path of Darkness"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Chapitre de faire la transformation en dieu donnant la lumière sur la route des ténèbres [Chapter on making the transformation into a god, giving light on the path of darkness]." — p. 251 (§ lxxx)

"Woman-light of the Shadow" serves Thot in his retreat in the moon

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis la femme, lumière de ténèbres, j'arrive, j'éclaire les ténèbres . . . Je munis Thot dans la retraite de la Lune [I am the Woman-Light of the Shadows, I arrive, I illuminate the darkness . . . I serve Thot in the retreat of the Moon] . . ." — p. 252 (lxxx.5-6)

"All such symbols figured their own facts from the first . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "All such symbols figured their own facts from the first, and did not prefigure others of a totally different order. The Iconography had survived in Rome from a period remotely pre-Christian. There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning." — 1:445

"Object of horror or adoration . . ."

P/Q: François-Auguste Chateaubriand, *Génie du Christianisme*, 1802: "Objet d'horreur ou d'adoration, les hommes ont pour lui une haine implacable, ou tombent devant son génie. Le mensonge l'appelle, la prudence le réclame, l'envie le porte dans son coeur, et l'éloquence a son caducée; aux enfers il arme les fouets des furies, au ciel l'éternité en fait son symbole [Object of horror or of adoration, men have an implacable hatred for it (the serpent), or prostate themselves before its genius. Falsehood calls it, prudence claims it, envy carries it in its heart, and eloquence on its caduceus. In hell it arms the whips of the furies; in heaven eternity makes of it its symbol] . . ." — 1:118

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Philostratus narrates that the natives . . . fed on the heart and liver of serpents . . .

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "Philostratus in his life of Apollonius of Tyana asserts that the natives of Hindustan and Arabia ate the heart and liver of serpents for the purpose of acquiring a knowledge of the language and thoughts of animals {*De Vita Apollonii*}." — 1:361 & fn.

When the Scandinavian Sigurd is fabled to have roasted the heart of Fafnir, the Dragon . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: ". . . Sigurd . . . accidentally tasted the blood of the Dragon. Whereupon his eyes and ears were opened and he understood what the birds sang . . . '*There thou sittest, Sigurd, roasting Fafnir's heart; eat it thyself and become the wisest of men*.' " — 1:361

Sigurd had become learned in the runes and magical charms . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Then Sigurd ate the heart and became a god in power, the most famous of men, learned in all runes, the master of magical arts." — 1:361

Gnostic Ophites . . . had a reason for honouring the Serpent . . . *he taught the primeval men the Mysteries*

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "The Gnostic Ophites knew the reason why they honoured the serpent. It was because the primal pair derived from it a knowledge of the mysteries {Epiphanius, *Adv. Hæres*, 37}." — 1:338

SEE: Epiphanius, *Panaria*, ed. F. Oehler, 1859: "Sed iis persuasit serpens, ac scientiam importavit, totamque adeo divinorum mysteriorum cognitionem cum viro ac muliere communicavit [The Serpent convinced them and brought them knowledge, and communicated to man and woman the whole knowledge of the divine Mysteries]." — p. 503 (*Adv. Haeres.* 37)

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"the great mystery in the mysteries" . . . symbol of "*reclothing* and rebirth . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "The serpent was the great emblem of Mystery in the Mysteries . . . It was adopted as a type of feminine pubescence on account of its sloughing and self-renewal, and the symbol of re-clothing and rebirth in the Mysteries was its final phase." — 1:340

The revelations and interpretations in "The Rivers of Life" . . .

SEE: J. G. R. Forlong, *Rivers of Life, or Sources and Streams of the Faiths of Man in All Lands*, 1883: Chapter 2, "Tree Worship" (1:31-92); & Chapter 3, "Serpent and Phalik Worship" (1:93-322).

"The notion of Payne Knight and Inman . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "The notion of Payne Knight and Inman, that the cross or Tau is simply a copy of the male organs in a triadic form is radically false." — 1:424

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Thus, the Asvattha . . . is said in the Bhagavadgita to grow with its roots above . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "They say the inexhaustible Aśvattha has (its) roots above, (its) branches below {Aśvattha stands here for the course of worldly life. Its roots are above, viz. the supreme being}." — p. 111 & fn. (*Bhagavadgītā*, xv)

***Krishna* . . . is "greater than Brahman, and First Cause . . ."**

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . he again spoke to Kṛishṇa . . . And why, O high-souled one! should they not bow down to you (who are) greater than Brahman, and first cause?. . . O you pervading the universe! you are the indestructible, that which is, that which is not, and what is beyond them." — p. 96 (*Bhagavadgītā*, xi)

Its boughs are Hiranyagharba . . . The vedas are its leaves.

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . its boughs are Hiraṇyagarbha and others of the higher beings. The Vedas are its leaves . . ." — p. 111 fn. (*Bhagavadgītā*, xv)

(Brahmâ or Brahman in his highest manifestations . . .)

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The highest manifestations of Brahman, viz. the Hiraṇyagarbha, &c., say Śrīdhara and Madhusūdana." — p. 108 fn. (*Bhagavadgītā*, ch. 14)

He only who goes *beyond* the roots shall never return

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "And downwards to this human world are continued its roots which lead on to action. Its form is not thus known here, nor (its) end, nor beginning . . . then should one seek for that seat from which those that go there never return . . ." — p. 111 (*Bhagavadgītā*, xv)

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Nidhögg — he who devours the corpses of the evil-doers in the "Hall of Misery"

SEE: W. Wägner, *Asgard and the Gods*, 1880: "[Hel] the goddess of the Under-world. . . . Her hall was called Misery, her dish Hunger, her knife Greed . . . Still more horrible than this was Hwergelmir, the roaring cauldron, where the dragon Nidhögg devoured the corpses of the evil-doers." — p. 225

Nidhögg . . . gnawed the World-tree.

SEE: P. H. Mallet, *Northern Antiquities*, tr. Bishop Percy, 1847: "That ash . . . is the greatest and best of all trees. Its branches spread over the whole world, and ever reach above heaven. It has three roots . . . the third stands over Niflheim, and under this root, which is constantly gnawed by Nidhögg, is Hvergelmir." — p. 411

the Midgard-snake coiled at the bottom of the Seas, encircles the Earth . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: ". . . the Midgard-Snake [Jörmungander] . . . lying at the bottom of the sea, encircles the earth . . ." — p. 5

". . . Jörmungander reared her head in the air, till she resembled a twisted column, gnashed her jaws and emitted a venemous foam, before which the very gods shrank back." — p. 54

Ananta, the Serpent of Eternity which carries Vishnu through the Manvantara . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Vishṇu, proceeding from the quality of darkness, which is called Śesha . . . This being is called Ananta . . . He has a thousand heads {He is the great serpent on which Vishṇu sleeps during the intervals of creation} . . ." — 2:211 & fn. (ii.5)

the world was completed "according to the perfect nature of number 6"

P/Q: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: ". . . the whole world had been completed according to the perfect nature of the number six . . ." — 1:26 ("On the Creation of the World," § 30)

"*when that reason (nous) which is holy in accordance with the number seven . . .*"

P/Q: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: "When that reason which is holy in accordance with the number seven has entered into the soul the number six is then arrested, and all the mortal things which this number appears to make." — 1:56 ("The Allegories of the Sacred Laws," i.6)

"Number 7 is the festival day of all the earth . . ."

SEE: Philo Judæus, *Works*, tr. C. D. Yonge, 1854-5: ". . . the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world. And I know not if any one would be able to celebrate the nature of the number seven in adequate terms, since it is superior to every form of expression." — 1:26 ("On the Creation of the World," § 30)

"the Septenary of Stars seen in the great bear . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: ". . . the septenary of stars seen in the Great Bear and seven-headed Dragon furnished a visible origin for the symbolic seven of time above." — 2:312

— 407-8 —

"The goddess of the seven stars," he adds — "Was the mother of time, as Kep . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "The goddess of the seven stars was the mother of time as Kep; whence Kepti and Sebti for the two times and number 7." — 2:312

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"So this is the star of the Seven by name . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "Sothis is the star of Seven by name. Sevekh (Kronus), the son of the goddess, has the name of the seven or seventh. So has Sefekh-Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars." — 2:312-13

"The primary Kronotypes were seven . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "The primary kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven on account of the starry demonstrators. The seven stars as they turned round annually kept pointing as it were with the forefinger of the right hand, and describing a circle in the upper and lower heaven. The number 7 naturally suggested a measure by seven, that led to what may be termed *Sevening*, and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens." — 2:313

"When the stellar heptanomis was broken up and divided . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and twenty-eight signs took the place of the primary seven constellations; the lunar zodiac of twenty-eight signs being the registered result of reckoning twenty-eight days to the moon, or a lunar month." — 2:313

"In the Chinese arrangement the four sevens are given to four genii . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "In the Chinese arrangement, the four sevens are given to four Genii that preside over the four cardinal points; or rather the seven northern constellations make up the Black Warrior; the seven eastern (Chinese autumn) constitute the White Tiger; the seven southern are the Vermilion Bird; and the seven western (called Vernal) are the Azure Dragon. Each of these four spirits presides over its heptanomis during one lunar week. The genitrix of the first heptanomis (Typhon of the seven stars), now took a lunar character, or was succeeded by a lunar representative of time." — 2:313

“in this phase we find the goddess Sefekh . . .”

P/Q: Gerald Massey, *The Natural Genesis*, 1883: “In this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word or logos in place of the mother of time, who was the earlier *Word*, as goddess of the seven stars.” — 2:313 (“Typology of Time”)

The author shows that it was the goddess of the Great Bear and mother of Time . . .

P/Q: Gerald Massey, *The Natural Genesis*, 1883: “Following the genitrix, who was designated the ‘*Living Word*’ as the goddess of the Great Bear and mother of time, Sevekh-Kronus, whose type was the crocodile=dragon, the pre-planetary form of Saturn, was called her son and consort; he was her word=Logos.” — 2:344

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“the Assyrians have not only preserved the records . . .”

P/Q: Gerald Massey, *The Natural Genesis*, 1883: “ ‘*The Assyrians*,’offers Jamblichus, ‘*have not only preserved the memorials of seven-and-twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World*.’ ” — 2:321

SEE: Proclus, *Commentaries on the Timaeus of Plato*, tr. Thomas Taylor, 1820, 1:84 (Bk I)

The crocodile . . . made sacred . . . to Osiris and Isis

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “Le *crocodile*, comme animal amphibie, était un hiéroglyphe naturel de la matière philosophique composée d’eau et de terre; aussi accompagne-t-il souvent les figures d’Osiris et d’Isis [The *crocodile* as an amphibian animal, was a natural hieroglyph of the philosophical matter composed of water and earth; he also often accompanies the figures of Osiris and Isis].” — pp. 569-70

this ship . . . carried along by a crocodile “to show the motion of the Sun . . .”

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “Les Egyptiens représentaient le soleil dans un navire comme pilote, et ce navire était porté par un crocodile, ‘pour signifier, dit *Eusèbe* (*Prépàr évang*., l. 3, c. 3), le mouvement du soleil dans l’humide’ [The Egyptians represented the sun in a boat as a pilot, and this ship was carried along by a crocodile, ‘to show the movement of the sun in the moist (principle), says Eusebius (*Prepar. evang*., 1.3, c. 3)’].” — p. 570

SEE: Eusebius, *La Préparation Évangélique*, tr. Séquier de Saint-Brisson, 1846: “Ils figurent le soleil par un homme monté tantôt sur un bateau, tantôt sur un crocodile; le bateau marque le mouvement [du soleil] sur la matière liquide [They represent the Sun by a man, sometimes embarked on a boat, sometimes on a crocodile; the boat denotes the motion (of the Sun) on the watery substance (Moyst Principle: the ‘Waters of Space’)] . . .” — 1:120 (iii.11)

hermetic matter is the principle, or basis, of gold, or again the *philosophical* sun

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “. . . la matière hermétique est le principe ou la base de l’or ou soleil philosophique [hermetic matter is the principle or the basis of gold, or the philosophical sun] . . .” — p. 570

the water, within which the crocodile is swimming, is that water or matter made liquid

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “. . . l’eau où nage le crocodile est ce mercure ou cette matière réduite en eau [the water in which the crocodile swims is that mercury (mercurial element), or matter made liquid] . . .” — p. 570

the ship . . . representing the vessel of nature . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “. . . le navire représente le vase de la nature, dans lequel le soleil ou principe igné et sulfureux est comme pilote [the ship

represents the vessel of nature, in which the Sun or the fire and sulfur principle acts as a pilot] . . .” — p. 570

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because it is the sun which conducts the work by his action upon the *moist* or *mercury*

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “. . . parce que c’est lui qui conduit l’œuvre par son action sur l’humide ou le mercure [because it is he (the Sun) who carries out the work by his action upon the ‘moist’ or ‘mercury’ (mercurial element)].” — p. 570

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On the marble sarcophagus of a tomb, discovered in 1852 near the Porta Pia . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “In the year 1852 . . . near Porta Pia, a marble sarcophagus was brought to light, ornamented with a bas-relief representing . . . the Adoration of the Magi, or else the prototype of that scene, the ‘Birth of the New Sun.’ The floor of the tomb was paved with a mosaic equally ambiguous in subject, whether a Madonna and Child, or . . . more probable, Isis suckling the infant Harpocrates. Several minor sarcophagi in terra-cotta surrounded the larger one; and in these were found many leaden plates, rolled up into scrolls . . . [Jacques] Matter publishes facsimiles of three of the best preserved . . .” — p. 366

“On the first is seen Anubis . . . holding out a scroll . . .”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “On the first is seen Anubis . . . holding out a scroll; at his feet are two female busts: below all are two serpents entwined about . . . a corpse swathed up like a mummy. In the second scroll these busts are set on each side of the Anubis, a large figure much mutilated . . . holding out a cross, the ‘Sign of Life.’ Under his feet lies the corpse, encircled in the numerous folds of a huge serpent, the Agathodæmon, guardian of the deceased.” — p. 366

“In the third scroll, Anubis bears on his arm . . .”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “In the third scroll . . . the same Anubis bears on his arm an oblong object, perhaps the Roman *scutum*, held so as to convert the outline of the figure into a complete Latin cross. . . . at the god’s foot is a rhomboid, the Egyptian ‘Egg of the World,’ towards which crawls a serpent coiled into a circle. . . . Under the pairs of busts in the other scrolls is the letter ω, repeated *seven* times in a line: reminding one of the ‘Names,’ the interpretation whereof has been already given from the *Pistis-Sophia* . . .” — p. 367

“Very remarkable also is a line of characters . . .”

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: “Very remarkable also is a line of characters, apparently Palmyrene, upon the legs of the first Anubis. As for the figure of the *serpent*, supposing these talismans to emanate not from the Isiac but the newer Ophite creed, it may well stand for that ‘True and perfect Serpent’ who ‘leads forth the souls of all that put their trust in him out of the Egypt of the body, and through the Red Sea of Death into the Land of Promise, saving them on their way from the serpents of the Wilderness, that is, from the Rulers of the stars.’ ” — pp. 367-8

the seven-lettered God who is now credited with being Jehovah

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “A fragment of the *Pistis-Sophia* supplied . . . the names of the Mysteries. . . . Lines 7, 8, are made up of vowels, variously combined, and shrouding from profane eyes the *Ineffable Name* IAΩ which . . . was the name of the God of the Jews; meaning thereby their mode of writing ‘Jehovah’ in Greek characters. . . . the Egyptians expressed the name of the Supreme God by the seven vowels thus arranged — IEHΩOYA {This is in fact a very correct representation . . . of the Hebrew pronunciation of the word Jehovah}.” — pp. 199-200 & fn.

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"The . . . Seven Thunders uttered these seven vowels"

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: "The Greek language has but one word for *vowel* and *voice*; when therefore, 'the seven thunders uttered their voices,' the seven vowels, it is meant, echoed through the vault of heaven, and composed that mystic utterance which the sainted seer was forbidden to reveal unto mortals." — p. 200

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"Seal up those things . . . and write them not," says Revelation.

P/Q: *The Interlinear Bible*, 1906: "And when the seven thunders had uttered *their voices*, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." — p. 328 (*Revelation*, 10:4)

"Do ye seek after these mysteries? . . . No mystery is more excellent . . ."

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: " 'Do you seek after these mysteries? No mystery is more excellent than they; which shall bring your souls unto the Light of Lights, unto the place of Truth . . . Nothing therefore is more excellent than the mysteries which ye seek after, saving only the *mystery of the Seven Vowels and their forty and nine Powers*, and the numbers thereof.' " — pp. 200-1 (*Pistis Sophia*, 378)

DEMON EST DEUS INVERSUS

P/Q: Éliphas Lévi, *La Science des Esprits*, 1865: "[LES DOGMES KABBALISTIQUES] *Dæmon est Deus inversus.*" "*Duo erunt unum. Quod intra est fiet extra et nox sicut dies illuminabitur* [(KABBALISTIC TENETS) *The Devil is God inverted. . . . Two shall be one. That which is within shall produce itself outwardly, and the night shall be enlightened like the day*]." — p. 156 ("Extracted from the Kabbalist Collection of Pistorius")

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the B'ni Alhim . . . "present themselves before the Lord"

P/Q: *The Interlinear Bible*, 1906: "Again there was a day when the sons of God [Bĕnēi 'Elohīm] came to present themselves before the LORD, and Satan came also among them to present himself before the LORD." — p. 663 (*Book of Job*, 2:1)

"The Sons of God" become the "Fallen Angels" only after perceiving that the daughters of men *were fair*

SEE: *The Interlinear Bible*, 1906: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took wives of all which they chose." — p. 7 (*Genesis*, 6:1-2)

logical Pantheism . . . *Natura naturans*

SEE: *General Sketch of the History of Pantheism* [by Constance Plumptre], 1879: ". . . [the Pantheism] of Spinoza appears to us to be singularly clear and logical. . . . Spinoza thus conceives God as the Immanent Cause and Essence of all things . . . As Immanent and Omnipresent Cause therefore, God is designated *Natura naturans*; as manifested in what we call creation, he is — *Natura naturata*." — 2:321-2

the "comely mother but stone cold"

P/Q: T. Westwood, *The Quest of the Sancgreall*, 1868:

"A comely face hath Nature, but no heart. . . .

In your chameleon moods she hath no part. . . .
She is a comely mother, but stone-cold." — p. 198

"Nature has perfections . . . to show that she is the image of God . . ."

P/Q: Blaise Pascal, *The Thoughts of Blaise Pascal*, tr. C. Kegan Paul, 1885: "Nature has her perfections to show that she is the image of God, and her defects to show that she is no more than his image." — p. 192 ("Of Original Sin")

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The first "Adversary" . . . in old Purânic literature . . . Nârada, surnamed the "Strife-maker."

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "NĀRADA . . . one of the seven great Rishis. . . . He also went down to the infernal regions (Pātāla), and was delighted with what he saw there. . . . Nārada has the appellations, Kali-kāraka, 'strife-maker' . . ." — pp. 218-19

In the Syro-Chaldean magic both Ophis and Ophiomorphos are joined in the Zodiac . . .

P/Q: P. Davidson, "The Signs of the Zodiac," Nov. 15, 1878: ". . . before the carnal fall the snake Ophis, the Divine Wisdom . . . in the material aspect the 'Old Serpent' represents matter, the Ophiomorphos . . . and in the magic of the ancient Syro-Chaldeans both are joined in the zodiacal sign of the dual Virgo-Scorpio . . ." — p. 724 (*The Medium and Daybreak*, v. 9)

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"Lead us not into Temptation" is addressed daily to "our Father, which art in Heaven"

SEE: *The Interlinear Bible*, 1906: "Our Father which art in heaven, Hallowed be thy name. . . . And lead us not into temptation, but deliver us from evil . . ." — p. 7 (*Matthew*, 6:9, 13)

James, "the brother of the Lord"

SEE: *The Interlinear Bible*, 1906: "Then after three years I went up to Jerusalem to see Peter . . . But other of the apostles I saw none, save James the Lord's brother." — p. 247 (*Galatians*, 1:18-19)

"Let no man say when he is tempted . . ."

P/Q: *The Interlinear Bible*, 1906: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man . . ." — p. 299 (*Epistle of James*, 1:13)

(1) "Those afflictions and troubles *whereby God tries his people*;" (2) Those means and enticements . . .

P/Q: Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, 1830: "TEMPTATION . . . [1] *Those means and enticements which the devil makes use of to ensnare and allure mankind*, Mat. 6.13 / 26.41. [2] *Those afflictions and troubles, whereby God tries his people*, Jam. 1.2, 12." — p. 607

"the Devil is a liar and the father of it"

P/Q: *The Interlinear Bible*, 1906: "Ye are of your father the devil . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." — p. 134 (*John*, 8:44)

we . . . are told in the same breath that Satan . . . was a son of God

SEE: *The Interlinear Bible*, 1906: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them." — p. 662 (*Book of Job*, 1:6)

Jehovah tempts the King of Israel to number the people

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: "*II Samuel* 24:1: 'And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah' {It would appear that prosperity and power . . . affected even David's humble dependence upon God, and led him to wish to organise his kingdom more perfectly as a worldly power}." — 2:594 & fn.

Satan tempts him to do the same in another place.

SEE: *The Interlinear Bible*, 1906: "And Satan stood up against Israel, and provoked David to number Israel." — p. 556 (*1 Chronicles*, 21:1)

Jehovah informs the brazen serpent that heals them.

SEE: *The Interlinear Bible*, 1906: "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole . . . And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." — p. 208 (*Numbers*, 21:8-9)

Pulâstya, a "Son of God" . . . is made the progenitor of Demons, the Râkshasas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then arrived Pulastya, the son of Brahmā {Pulastya is considered as the ancestor of the Rākshasas} . . ." — 1:9-10 & fn. (i.1)

Râkshasas, the tempters and Devourers of men

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The children of Surasā were a thousand mighty many-headed serpents, traversing the sky {the Bhāgavata says Rākshasas were her offspring}. . . . all, sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh." — 2:73-4 & fn. (i.21)

***Pisâcha* (female Demon) is a daughter of Daksha . . . and the mother of all the Pisâchas**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KRODHA-VAŚĀ. One of the many daughters of Daksha . . . She was the mother 'of all sharp-toothed monsters . . . that were devourers of flesh.' " — p. 169

"PIŚĀCHAS . . . are represented as the offspring of Kaśyapa by his wife Krodhavaśā, or Piśāchā . . ." — pp. 234-5

the Pisâchas (*Padma Purâna*)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Padma Purāṇa . . . makes Krodhā the mother of the Bhūtas; and Piśāchā, of the Piśāchas." — 2:75 fn.

Abbé Gorresio, who "etymologises" Pulâstya's name as meaning the "rejected," hence Cain

SEE: Ch. de Paravey, "Des Traces de la Bible Retrouvées dans Les Livres Indous," 1851: "*Poulastya* vient après lui; on traduit son nom, suivant le docte abbé *Gorresio*, par . . . *qui est rejeté*, et ce nom s'applique parfaitement à Cain [*Pulastya* comes after him, his name is translated according to the learned Abbot Gorresio by . . . *one who is rejected*, and this name applies perfectly to Cain] . . ." — p. 439 (*Annales de Philosophie Chrétienne*, v. 42)

Pulâstya dwells in *Kedara* . . . which means a "dug-up place" . . .

SEE: Ch. de Paravey, "Des Traces de la Bible Retrouvées dans Les Livres Indous," 1851: "Suivant le *Dictionnaire* de M. Langlois, il habite à *Kedara*, lieu dont le nom signifie *celui qui ouvre* ou *qui creuse la terra*, sens qui nous rappelle que Caïn fut essentiellement laboureur, et se réfugia peut être dans les antres des montagnes [According to Langlois' *Dictionary*, he (Pulastya) dwells in *Kedara*, the name of this place meaning *he who breaks open* or *digs up the earth*, which reminds us that Cain was essentially a laborer, and perhaps took shelter in mountain caves]." — p. 440 (*Annales de Philosophie Chrétienne*, v. 42)

Cain is shown . . . as the first worker in metals and a miner thereof

SEE: *The Interlinear Bible*, 1906: "And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron . . ." — p. 6 (*Genesis*, 4:22)

SEE: J. W. De Forest, "The Great Deluge," Oct. 1872: "Cain, a fierce predatory clan . . . supported

itself by tillage, and builded a city. . . . Another Cainite community, known as Tubal Cain (men living under earth?), was famous for its mining and its workmanship in metals." — p. 442 (*Old and New*, v. 6)

When Parâsara, whose father was devoured by a Râkshasa . . . "Let thy wrath be appeased . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Parāśara replied . . . I had heard that my father had been devoured by a Rākshasa . . . Violent anger seized me; and I commenced a sacrifice for the destruction of the Rākshasas. . . . when, as they were about to be entirely extirpated, my grandfather Vasishṭha thus spake to me: Enough, my child; let thy wrath be appeased: the Rākshasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts." — 1:7-8 (i.1)

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"Anger, my son, is the destruction of all that man obtains . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed {'let this thy sacrifice cease'}. Mercy is the might of the righteous." — 1:8 & fn. (i.1)

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See also several sections in Book II, Part II

SEE: "The Origin of the Satanic Myth" — *SD* 2:378-90
"On the Myth of the 'Fallen Angel,' in its Various Aspects" — *SD* 2:475-505
"Is Pleroma Satan's Lair?" — *SD* 2:506-18

"the sliding down of Æons" in their double qualification of Angelic Beings and Periods

SEE: J. L. Mosheim, *An Ecclesiastical History*, tr. A. Maclaine, 1821: " '. . . in process of time, a celestial family was formed in the *pleroma*. This divine progeny . . . was called, by the philosophers, *aeon*,' a term which signifies, in the Greek language, an eternal nature {*Αιων*, or *aeon*, among the ancients, was used to signify . . . the duration of spiritual and invisible beings. . . . it was by a *metonomy*, employed to signify the beings themselves}." — 1:80 & fn.

"These angels formed a heaven for their habitation, and brought forth other angelic beings, of a nature somewhat inferior to their own. . . . These angelic beings . . . fell, by degrees, from their original purity . . ." — 1:179-80

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the seven rectors breaking through the seven circles of fire

SEE: *The Divine Pymander*, tr. Everard, 1884: "Having all Power, he [God] considered the Operations or Workmanships of the *Seven* . . . and every one made him partaker of his own order. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire. . . . and breaking through the strength of the Circles, so shewed and made manifest the downward-born Nature . . ." — pp. 10-11 (ii.20-22)

the "Marriage of Heaven with Earth"

SEE: *The Divine Pymander*, tr. Everard, 1884: "And seeing . . . a Shape like unto himself, in himself he loved it, and would cohabit with it . . ." — p. 11 (ii.24)

the love of nature for Divine form and the "Heavenly man"

SEE: *The Divine Pymander*, tr. Everard, 1884: "Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled . . . And from this cause *Man* . . . is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man." — p. 11 (ii.25-26)

Samael, the chief of the Demons in the Talmud

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ce nom de *Schemal* rappelle tout à fait celui de *Samaël*, le chef des démons du Talmud [This name Shemal quite recalls that of Samael, the chief of the demons in the Talmud] . . ." — 2:349

"That great serpent with *twelve wings* . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ce grand serpent à douze ailes, identique à Satan, et qui entraîne dans sa chute tout le système solaire, c'est-à-dire les Titans [that great serpent with twelve wings, identical with Satan, and who, in his fall, sweeps along the whole solar system, that is, the Titans]." — 2:349

both Schemal and Samael represented . . . "the Spirit of the Earth"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Chez les Sabéens, le chef de ces esprits des planètes s'appelait *Schemal*, et M. Chwolsohn le regarde comme une divinité particulière qui gouvernait la terre {*Agriculture des Nabathéens*, t. II, p. 217} [Among the Sabeans, the Chief of the Planetary Spirits was called Shemal, and Chwolsohn regards it as a particular deity who ruled the earth {*Nabathean Agriculture*, v. 2, p. 217}]." — 2:349 & fn.

SEE: D. Chwolsohn, *Die Ssabier und der Ssabismus*, 1856: "Die Worte: 'Des Oberhauptes der Genien' beziehen sich unbedingt auf den Gott Schemāl . . . 'welcher der höchste Gott ist' [The words, 'Of the Chief of the Genii' certainly refers to the God Shemāl . . . 'which is the highest God'] . . ." — 2:217

a symbolical form of Saturn, CHRONOS

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "La fable . . . nous montre d'abord Chronos [Kronos] mutilant Uranus, et plus tard . . . Jupiter révolté contre son père [The fable . . . shows us first Chronos (Kronos) mutilating Uranus, and later . . . Jupiter revolted against his father (Saturn)] . . ." — 2:349

a difference exists . . . between the Uranian Titans . . . and those post-diluvian giants . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il faut bien se garder de confondre ces premiers Titans uranides ou célestes, soit avec les seconds Titans ou géants antediluviens, soit avec les troisièmes géants postdiluviens, qui paraissent devoir se rapporter aux *descendants* chamites [we must be careful not to confuse the first, Uranian or Celestial Titans, either with the second Titans or the antediluvian giants, or with the third postdiluvian giants, who seem to correspond with the Hamitic *descendants*] . . ." — 2:349

Michäel, "the *generalissimus* of the fighting Celestial Host . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Mikaël, le chef, l'*archistrategus* des armées du Seigneur [Michael, the commander in chief of the armies of the Lord] . . ." — 2:352

Kronos stands for endless . . . Duration, without beginning, without an end

SEE: George Smith, *The Gentile Nations*, 1854: "The *Zendavesta* recognizes as a fundamental principle *Zerwan* . . . time in its widest range, without beginning and without end. This will be perceived to be identical with the first personality in the Chaldæan triad, which was stated to be Cronos, or 'Time.' " — p. 292

Kronos is represented as mutilating Uranus, his father

SEE: J. S. Blackie, *Homer and the Iliad*, 1866: "Hesiod . . . introduces them [the Furies] as among the earliest born of divine powers, having been generated from the bloody drops which fell upon the earth when Kronos mutilated his father Uranus (*Theog*. 185)." — 4:251

The Titans of Hesiod's *Theogony* were copied . . . from the *Suras* and *Asuras* of India.

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les Suras et les Asuras du *Mahabharatā* des Hindous jouent exactement le même rôle que ces Titans de la *Théogonie* d'Hésiode [The Suras and the Asuras of the *Mahābhārata* of the Hindus play exactly the same role as the Titans of Hesiod's *Theogony*]." — 2:349

These Hesiodic Titans . . . discovered to be *seven* — the seventh being called Phoreg

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Hésiode et la plupart des mythographes ne comptant que six Titans . . . mais le même explication revient toujours: six ou sept, suivant que vous comprenez ou ne comprenez pas . . . Phtha parmi les sept cabires. D'ailleurs, nous lisons dans l'*Encyclopédie des gens du monde* . . . 'qu'un autre fragment mythique en mentionne un septième, et que ce septième s'appelle Phoreg [Phorcys]' [Hesiod and most mythographers counting only six Titans . . . but the same explanation always returns: six or seven, depending on whether or not you include . . . Ptah among the seven Kabiri. Moreover, we read in the *Encyclopédie des gens du monde* . . . that 'another mythical fragment mentions a seventh, and that this seventh is called Phoreg [Phorcys]']." — 2:349-50

TARAMAYA

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[Soma] carried off Tārā, the wife of Bṛihaspati . . . Then there ensued a fierce contest, which, being on account of Tārakā (or Tārā), was termed the Tārakāmaya or Tārakā war." — 4:2-3 (iv.6)

The first war . . . lasted . . . one "divine year." . . . the deities were defeated by the Daityas . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There was, formerly, a battle between the gods and demons {*Asura*}, for the period of a divine year, in which the gods were defeated by the demons {*Daitya*} under the command of Hrāda." — 3:201 & fns. (iii.17)

After that, owing to a device of Vishnu, to whom the conquered gods applied for help . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Do thou . . . instruct us in some device by which we may be able to exterminate the enemies of the gods {*Asura*}.' When the mighty Vishṇu heard their request, he emitted from his body an illusory form." "And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor . . ." — 3:206, 208 (iii.17, 18)

Daityas and Asuras were engaged in the duties of their respective orders . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! . . . Engaged in the duties of their respective orders {*Varṇa*}, and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them.' " — 3:205-6 & fn. (iii.17)

Having, after their defeat, "fled to the Northern shore of the Milky Ocean . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The discomfited deities fled to the northern shore of the milky ocean, where, engaging in religious penance, they thus prayed to Vishṇu." — 3:201 (iii.17)

— Footnotes

the illusive form assumed by Vishnu *Mayamoha*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the mighty Vishṇu heard their request, he

emitted from his body an illusory form {*Māyāmoha*, 'the deluder by illusion'} . . ." — 3:206 & fn. (iii.17)

[Wilson] fancied he found an allusion to Buddhism in Bhagavadgita . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Professor Wilson, indeed, thought that there was an allusion to Buddhism in the Gītā. But his idea was based on a confusion between the Buddhists and the Cārvākas or materialists." — p. 24 ("Introduction")

Book iii., ch. xviii., where the revered Orientalist arbitrarily introduces Buddha . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Chapter XVIII. Buddha goes to earth, and teaches the Daityas to contemn the Vedas." — 3:207 (iii.18)

"I affirm . . . that the Purânas do not contain what Professor Wilson has stated . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "I affirm that the Purāṇas do not contain what Professor Wilson has stated is contained in them . . . it remains with him to produce such passages . . . Until, however, such passages are produced, I may be allowed to repeat my former conclusions, that Professor Wilson's opinion, that the Purāṇas, as now extant, are compilations made between the eighth and seventeenth centuries, rests solely on gratuitous assumptions and unfounded assertions, and that his reasoning, in support of it, is either futile, fallacious, contradictory, or improbable." — 5(I):373 (APPENDIX: "Colonel Kennedy's Rejoinder," July, 1841)

— 419-20 —

supplications "to the first of beings, the divine Vishnu"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'May the first of beings, the divine Vishṇu, be pleased with the words that we are about to address to him . . .' " — 3:201-2 (iii.17)

— 420 —

"Glory to thee, who art one with the Saints . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements!' " — 3:203 (iii.17)

"Glory to thee, *who art one with the Serpent-race . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth!' " — 3:203 (iii.17)

"O Lord, *who hast neither colour nor extension . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'We bow to thee, O lord, who hast neither colour, nor extension, nor bulk {*Ghana*}, nor any predicable qualities; and whose essence {*Rūpa*}, purest of the pure, is appreciable only by holy sages {*Paramarshi*}. We bow to thee, in the nature of Brahma, uncreated, undecaying {*Avyaya*}; who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else.' " — 3:205 & fns. (iii.17)

"We glorify that Vasudeva, the lord of all . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'We glorify that Vāsudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit {*Paramapadātmavat*}, and, in substance {*Rūpa*}, the whole of this (universe).' " — 3:205 & fns. (iii.17)

"The Purânas constantly teach incompatible doctrines! . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '[Vishṇu] pervades all the regions of the universe, and by his omnipresence, influences the conduct of all beings {The Purāṇas teach, constantly, incompatible doctrines. According to this passage, the supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The commentator quotes a text of the Veda in support of this view: . . . 'Universal soul, entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purāṇas} . . .' " — 2:36-7 & fn. (i.17)

— Footnotes

the story of Prahlada . . . into whose heart Vishnu entered

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Hear, sire . . . the substance of all I have learned. . . . I have learned to adore him who is without beginning, middle, or end . . . Not into my heart alone,' said Prahlāda, 'has Vishṇu entered, but he pervades all the regions of the universe . . .' " — 2:35-6 (i.17)

— 421 —

Vishnu *in his two aspects* . . . "essentially *prakriti* and *Spirit*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the two aspects of Vishṇu which are other than his supreme essential aspect are *prakṛiti* and spirit . . ." — 1:25 fn. (i.2)

the Universal Soul, that which E. Lévi calls *Astral Light*

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "This ambient and all-penetrating fluid . . . which we call the Astral Light and the Universal Agent . . ." "The Great Magic Agent is the fourth emanation of the life-principle . . ." "The Astral Light, being the instrument of life, naturally settles at living centres . . . it identifies itself with the individual life of the existence which it animates." — pp. 75, 76 ("Writings of Éliphas Lévi")

"at the conclusion of their prayers . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Upon the conclusion of their prayers {*Stotra*}, the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuda." — 3:205 (iii.17)

one of the many . . . Gods, or Elohim . . . a "God *above all* Gods"

P/Q: *The Interlinear Bible*, 1906: "And Solomon determined to build a house for the name of the LORD . . . And the house which I build is great: for great is our God above all gods." — p. 570 (*II Chronicles*, 2:1, 5)

— Footnotes

the praise of the Yogins to Brahmâ, "the upholder of the earth"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then the great sages [Yogins] . . . were inspired with delight; and, bowing lowly, they praised the stern-eyed upholder of the earth. . . . 'THOU ART, O god: there is no other supreme condition but thou.' " — 1:63 (i.4)

"Those who have not practised devotion . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant, who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with thee, O god. Be favourable, O universal spirit . . ." — 1:64 (i.4)

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Jehovah . . . sends Satan with a special mission to tempt Job

SEE: *The Interlinear Bible*, 1906: "And the LORD said unto Satan, Hast thou considered my servant Job . . . a perfect and upright man . . . And Satan answered . . . But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand . . . So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." — p. 663 (*Book of Job*, 2:3-7)

Jehovah . . . harasses and wearies Pharaoh with Saraï, Abraham's wife

SEE: *The Interlinear Bible*, 1906: "The princes also of Pharaoh saw her [Saraï], and commended her before Pharaoh: and the woman was taken into Pharaoh's house. . . . And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife." — p. 14 (*Genesis*, 12:15, 17)

and "*hardens*" his heart against Moses

SEE: *The Interlinear Bible*, 1906: "And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go." — p. 75 (*Exodus*, 4:21)

***plaguing* his victims "with great plagues"**

P/Q: *The Interlinear Bible*, 1906: "And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife." — p. 14 (*Genesis*, 12:17)

SEE: *Exodus*, chapters 7 – 11 [on the "Ten Plagues of Egypt": Nile water turned to blood, frogs, gnats, stinging flies, cattle pestilence, boils, hail, locusts, darkness, and the death of all the firstborn].

"Have compassion upon us, O Lord . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of its separate existence.' " — 3:205-6 (iii.17)

"engaged as they are in the paths prescribed by holy writ . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Engaged in the duties of their respective orders, and following the paths prescribed by holy writ . . . it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable {*Ameyātman*}, instruct us in some device by which we may be able to exterminate the enemies of the gods.' " — 3:206 & fn. (iii.17)

"When the mighty Vishnu heard their request . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the mighty Vishṇu heard their request, he emitted from his body an illusory form {*Māyāmoha*, 'the deluder by illusion'}, which he gave to the gods, and thus spake: 'This deceptive vision {*Māyāmoha*} shall wholly beguile the Daityas; so that, being led astray from the path of the Vedas, they may be put to death . . . Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!' " — 3:206 & fns. (iii.17)

"After this, the great Delusion, *Mâyâmoha*, descending to earth . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "After this, the great delusion {*Māyāmoha*}, having proceeded (to earth), beheld the Daityas, engaged in ascetic penances . . . and, approaching them, in the semblance of a naked mendicant {*Digambara*}, with his head shaven . . . he thus addressed them, in gentle accents: 'Ho, lords of the Daitya race, wherefore is it that you practise these acts of penance?' " — 3:207 & fns. (iii.18)

As Dr. Muir translates the passage: — "The great Deceiver, practising illusion . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time these Asuras (=Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others the gods; others, the ceremonial of sacrifice; and others, the Brāhmans. This (they exclaimed,) is a doctrine which will not bear discussion: the slaughter (of animals, in sacrifice,) is not conducive to religious merit. (To say, that) oblations of butter consumed in the fire produce any future reward, is the assertion of a child.' " — 3:214 fn.

SEE: J. Muir, "Verses from the Sarva-Darśana-Sangraha," Dec. 14, 1861, p. 302 (*Journal of the Royal Asiatic Society*, v. 19)

"If it be a fact that a beast slain in sacrifice . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? . . . Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are accepted by me, and by other (intelligent) persons like yourselves. Thus, by numerous methods, the Daityas were unsettled by the great Deceiver.' " — 3:214-15 fn.

SEE: J. Muir, "Verses from the Sarva-Darśana-Sangraha," Dec. 14, 1861, p. 302 (*Journal of the Royal Asiatic Society*, v. 19)

— 422-3 —

"When they had entered on the path of error . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'When the Daityas had entered on this path of error, the deities mustered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times, they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished.' " — 3:215 fn.

SEE: J. Muir, "Verses from the Sarva-Darśana-Sangraha," Dec. 14, 1861, p. 302 (*Journal of the Royal Asiatic Society*, v. 19)

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— Footnotes

Wilson's opinion that the "Vishnu Purâna" is a production *of our era* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Professor Wilson had taken a most erroneous view . . . which had, alone, led him to ascribe a modern origin to the Purāṇas . . . Professor Wilson's opinion, that the Purāṇas, as now extant, are compilations made between the eighth and seventeenth centuries, rests solely on gratuitous assumptions and unfounded assertions . . . his reasoning, in support of it, is either futile, fallacious, contradictory, or improbable." — 5(I):372-3 (APPENDIX: "Colonel Kennedy's Rejoinder," July, 1841)

— 424 —

the "Magic Head" in the *Zohar*, the double Face on the double Pyramid . . .

SEE: Éliphas Lévi, *Histoire de la Magie*, 1860: "La Tête Magique du Sohar [The Magic Head in the Zohar]" — p. 41 (Plate 2)

the *Introduction* to "Asgard and the Gods . . ." by W. S. W. Anson

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Introduction," pp. 1-21, by the editor, W. S. W.

Anson.

"Although in Central Asia, or on the banks of the Indus . . ."

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "Although in Central Asia, on the banks of the Indus, in the Land of the Pyramids, in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons and Slavs wandered, the religious conceptions of the people have taken different forms, yet their common origin is still perceptible. We point out this connection between the stories of the gods, and the deep thought contained in them, and their importance, in order that the reader may see that it is not a magic world of erratic fancy which is opened out before him, but that, according to Germanic intuition, Life and Nature formed the basis of the existence and action of these divinities." — p. 3 ("Introduction")

— 424-5 —

"the religious conceptions of the most famous nations of antiquity . . ."

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "The religious conceptions of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races." — p. 2 ("Introduction")

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"These fairy tales are not senseless stories . . ."

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "These fairy tales are not senseless stories written for the amusement of the idle; they embody the profound religion of our forefathers . . ." — p. 21 ("Introduction")

As Thomas Taylor . . . shows, no nation has ever conceived the One principle as the immediate creator . . .

SEE: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: ". . . according to all the ancient theologists . . . the immediate artificer of the universe, is not the highest god." — p. 259 (*Monthly Magazine*, v. 3)

Damascius . . . referred to it as "the Unknown Darkness."

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "The One principle of the Universe is celebrated as Unknown Darkness . . ." — p. 320 (Damascius, *Theogonies*)

"To that god," says Porphyry . . . "who is above all things . . ."

P/Q: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: "To that god (says Porphyry) who is above all things, neither external speech ought to be addressed, nor yet that which is inward . . ." — p. 259 (*Monthly Magazine*, v. 3)

Hesiod begins his theogony with: "Chaos of all things was the first produced"

P/Q: Plato, *The Cratylus, Phaedo, Parmenides and Timaeus*, tr. Thomas Taylor, 1793: "This silence is indeed remarkably obvious in Hesiod, when in his Theogony he says . . . '*Chaos was the first thing which was generated*' — and consequently there must be some cause prior to Chaos, through which it was produced; for there can be no effect without a cause." — pp. 259-60 ("Introduction" to *Parmenides*)

Homer in his poems ascends no higher than *Night* . . .

P/Q: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: "Homer, in his poems, ascends no higher than Night, whom he represents Jupiter as reverencing . . ." — p. 259 (*Monthly Magazine*, v. 3)

— Footnotes

***Ἤτοι μεν πρώτιστα χάος γένετ* . . . "was generated" . . .**

P/Q: Plato, *The Cratylus, Phaedo, Parmenides and Timaeus*, tr. Thomas Taylor, 1793: "This . . . is . . . obvious in Hesiod, when in his Theogony he says: *ητοι μεν πρωτιστα Χαος γενετ* . . . That is, '*Chaos was the first thing which was generated*' . . . in the opinion of all antiquity, *γενετο* was considered as meaning *was generated*, and not *was* simply." — pp. 259-60 ("Introduction" to *Parmenides*)

— 425-6 —

According to all the ancient theologists . . .

P/Q: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: ". . . according to all the ancient theologists, and the doctrine of Pythagoras and Plato, Jupiter, or the immediate artificer of the universe, is not the highest god." — p. 259 (*Monthly Magazine*, v. 3)

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Homer, therefore, is not only silent with respect to the first principle . . .

P/Q: Thomas Taylor, "On the First Principle," Feb. 1887: "Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *aether* and *chaos* of Orpheus and Hesiod, and the *bound* and *infinity* of Pythagoras and Plato." — p. 104 (*The Platonist*, v. 3)

Proclus says . . . "the Unity of Unities, and beyond the first adyte . . ."

P/Q: Plato, *The Cratylus, Phaedo, Parmenides and Timaeus*, tr. Thomas Taylor, 1793: "With great beauty therefore does Proclus . . . assert of this incomprehensible cause, 'that he is the god of all gods, the unity of unities, and above the first adyta; that he is more ineffable than all silence, and more unknown than all essence; that he is holy among the holies, and is concealed among the intelligible gods.' " — p. 262 ("Introduction" to *Parmenides*)

written by Thomas Taylor in 1797 . . . the "Jews appear to have ascended no higher . . ."

P/Q: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: ". . . the Jews appear to have ascended no higher in their theology, than the *immediate* artificer of the universe . . ." — p. 260 (*Monthly Magazine*, v. 3)

"Moses introduces a darkness on the face of the deep . . ."

P/Q: Thomas Taylor, "Opinions of Ancient Theologists," April 1797: "Moses introduces a darkness on the face of the deep, without even insinuating, that there was any cause of its existence." — p. 260 (*Monthly Magazine*, v. 3)

in the Rig Veda, wherein Brahmâ is not even named . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The name Brahmā is not found in the Vedas and Brāhmaṇas, in which the active creator is known as Hiraṇya-garbha, Prajāpati, etc. . . ." — p. 57

The Monad . . . is the original . . . from which follows the entire numeral system

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . the MONAD represented the throne of the Omnipotent Deity, placed in the centre of the empyrean . . . This disposition was symbolised by the hierogram of a Point within a circle or equilateral triangle . . . because the Monad or Point is the original and cause of the entire numeral system . . ." — p. 36

the same relation as the point . . . to the *circumference* of the Circle . . .

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: "The universal symbol by which this great Being was designated, viz., *the point within a circle* . . . Hermes Trismegistus . . . describes the Maker of the universe as 'an intelligible sphere whose centre is everywhere, and whose circumference cannot be

defined,' because the universe is boundless . . ." — p. 37

the Monad and the Duad of Pythagoras are identical with Plato's *infinite* and *finite*

P/Q: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: "Thus, according to Porphyrius . . . the Monad and Dyad of Pythagoras seem to have been the same with Plato's . . . 'finite' and 'infinite' in his Philebus . . ." — 2:7

SEE: Plato, *Works*, tr. Thomas Taylor, 1804: "God, we said, has exhibited *the infinite*, and also *the bound* of beings {Plato here . . . establishes two principles after *the one*. . . . the nature of beings is connected from things *bounded* and things *infinite*}." — 4:494 & fn. (*Philebus*)

or what Plato calls the *ἄπειρον* and *πέρας*

SEE: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: ". . . Plato's *πέρας* and *ἄπειρον*, his 'finite' and 'infinite' . . ." — 2:7

the former being the "*cause of all unity and measure of all things*"

P/Q: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: ". . . that first most simple being, the cause of all unity, and the measure of all things {Porphyry, *Vita Pythagorae*, p. 47}." — 2:7 & fn.

— Footnotes

It is the "*bound*" confused with the "*Infinite*" . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: ". . . the Yogins . . . maintained that in an ecstatic state man possesses the power of seeing God face to face . . . You have not proved the existence of your Lord, [Kapila] says, and therefore I see no reason why I should alter my definition of sensuous perception in order to accomodate your ecstatic visions. . . . he taunted his adversaries . . . The supreme lord of the Mystics, Kapila argued, is either absolute and unconditioned (mukta), or he is bound and conditioned (baddha). If he is absolute and unconditioned, he cannot enter into the condition of a Creator . . . If, on the contrary, he is represented as active, and entering on the work of creation, he would no longer be the absolute and unchangeable Being which we are asked to believe in." — 1:228-9

See T. Taylor's article . . . quoted in the *Platonist*

SEE: Thomas Taylor, "On the First Principle," Feb. 1887, *The Platonist*, v. 3 ["On the First Principle" was originally titled "Opinions of Ancient Theologists," in *The Monthly Magazine*, v. 3, April 1797].

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"In the beginning was a great abyss . . ."

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "In the beginning was a great abyss; neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning, without end." — p. 22

"ALL FATHER, the Uncreated, the Unseen, dwelt in the depth of the 'Abyss' . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "Allfather, the Uncreated, the Unseen, dwelt in the depth of the abyss and willed, and what he willed came into being." — p. 22

evolution . . . divided into two acts: called in India the *Prakriti* and *Padma* Creations

SEE: H. H. Wilson, "Essays on the Purānas II," April 20, 1839: "The Pādma Purāna . . . treats of the appearance of Virāt or Brahmā, and primary creation. . . . Creation, however, is the will and act of the uncreated supreme Brahma, who takes the form of Purusha, and in that character infuses into Prakriti the germ of activity." — pp. 280-1 (*Journal of the Royal Asiatic Society*, v. 5)

Before the warm rays pouring from the "Home of Brightness" awake life . . .

SEE: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: ". . . from the Home of Brightness rays of beneficent heat poured forth over Ginnungagap, and when the great blocks of ice began to melt . . . then it was that life first showed itself, and there arose a monster, the Giant Ymir, or Örgelmir (seething clay) . . . From him are descended the Hrimthurses or Frost-giants." — pp. 22-3

Then comes the cow Audumla, the nourisher, from whom is born Buri . . .

SEE: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "The cow Audumla, the nourisher, came into being; from her flowed four streams of milk which fed the dreadful Ymir and his children . . . But she had nothing to graze on except the salt of the ice-rocks, which she licked. On the first day . . . a head of hair was visible; on the second day, the whole head; and on the third, the rest of the body . . . This was now Buri (the Producer), who had a son named Bör (born), and Bör married Bestla, daughter of the Hrimthurses, by whom he had three sons, Odin (spirit), Wili (will) and We (holy)." — p. 23

(*Compare the Genesis of the Primordial Races, in this work.*)

SEE: "Creation of the First Races," *SD* 2:86-108.

when Darkness still reigned throughout Space, when the *Ases* . . . were not yet evolved

SEE: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "The new rulers, who called themselves Ases, *i.e.*, pillars and supports of the world, did not like this state of things at all. . . . the gods formed Midgard (Middle-garden), the dwelling-place of the children of men, who as yet unborn slept in the lap of time. Darkness reigned throughout space . . ." — pp. 23-4

"Darkness," wherein All-Father, the cause of all, dwells

SEE: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "Allfather, the Uncreated, the Unseen, dwelt in the depth of the abyss and willed, and what he willed came into being." — p. 22

ALL-FATHER, the original cause of all, "he is scarcely more than mentioned . . ."

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: "We have also the idea of Allfather, the unquestionable original cause of all things, though he is scarcely more than mentioned in the poems." — p. 26

the idea "could not rise to distinct conceptions of the Eternal"

P/Q: W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, 1880: ". . . the preaching of the Gospel soon afterwards did away with the old faith. Whilst struggling against the horrors of a northern climate and sending out armies into distant land, the Teutons fixed their eyes on certain aspects of nature, and could not rise to distinct conceptions of the Eternal." — p. 29

Zeus is born *in*, and *out* of *Kronos* — Time.

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: "*Ζεύς* was called by the Greeks the son of time. . . . *Κρονίων* or *Κρονίδης* was used in the sense of 'connected with time, representing time, existing through all time.' . . . It was a name fully applicable to the supreme God, the God of time, the eternal God. . . . in the current word for time the *κ* had become aspirated (*κρόνος* [kronos] had become *χρόνος* [chronos]) . . ." — 2:152

So is Brahmâ the production and emanation of *Kala*, "eternity and time"

SEE: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: " '. . . naught remained but one boundless ocean . . . and all was involved in impenetrable darkness. One being alone, Maha Kala [Great Time], self-subsisting, then pervaded all space; who, becoming desirous of creation, churned his . . . fore finger, when issued a bubble, which . . . became an egg resembling gold. . . . and in the centre of it appeared Brahma . . .' " — p. 276

the androgyne of Plato

SEE: Plato, *Works*, v. 3, tr. George Burges, 1850: "But you must first learn the nature of man, and what sufferings it has undergone. For our nature of old was not the same as it is now. . . . It was then man-woman . . . the male kind was the produce originally of the sun, the female of the earth . . ." — pp. 508-9 (*The Banquet*, § 16)

— Footnotes

Vâch — the "melodious cow, who milks sustenance and water" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VĀCH . . . In the Ṛig-veda, Vāch appears to be the personification of speech by whom knowledge was communicated to man. . . . she is described as 'the melodious cow who milked forth sustenance and water,' 'who yields us nourishment and sustenance.' " — p. 329

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Parabrahmam . . . "Is not Ego, it is not non-ego . . . it is not even *Atma*"

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Again it is not even *atma*. . . . But *Parabrahmam* . . . is not ego, it is not non-ego, nor is it consciousness . . ." — p. 302 (*The Theosophist*, v. 8)

"but though not itself an object of knowledge . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . the foundation of all phenomena is *Parabrahmam*, which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge. Now this *Parabrahmam* . . . is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*." — p. 303 (*The Theosophist*, v. 8)

This Logos is the *Sabda Brahmam* of the Hindus . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahmam*." — p. 303 (*The Theosophist*, v. 8)

which he will not even call *Eswara* . . . lest the term should create confusion

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . but as this word is likely to mislead, I shall not call it *Eswara*, but by another name, also sanctioned by usage — *Sutratma*." — p. 307 (*The Theosophist*, v. 8)

But it is the *Avalokiteswara* of the Hindus [Buddhists]**, the *Verbum* of the Christians**

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It is called the *Verbum* or the Word by the Christians . . . It is called *Avalokiteswara* by the Buddhists . . ." — p. 303 (*The Theosophist*, v. 8)

"It is . . . the *Gnatha* or the Ego in the Kosmos . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It is the first *gñatha* or the ego in the cosmos, and every other ego . . . is but its reflection or manifestation." — p. 303 (*The Theosophist*, v. 8)

"It exists in a latent condition in the bosom of Parabrahmam . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It exists in a latent condition in the bosom of *Parabrahmam*, at the time of *pralaya* . . ." — p. 303 (*The Theosophist*, v. 8)

"it has a consciousness and an individuality of its own . . . such centres of energy are . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It has consciousness and an individuality of its own. . . . such centres of energy are almost innumerable in the bosom of *Parabrahmam*." — p. 304 (*The Theosophist*, v. 8)

"It must not be supposed, that even the logos is *the* Creator . . ."

P/Q: See T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It must not be supposed that this *Logos* is but a single centre of energy . . . There are innumerable others. . . . *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms." — p. 304 (*The Theosophist*, v. 8)

"This Ego . . . is the first that appears in Kosmos . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . this is the first manifestation of *Parabrahmam*, the first ego that appears in the cosmos, the beginning of all creation and the end of all evolution. . . . When once this ego starts into existence as a conscious being having objective consciousness of its own . . . *Parabrahmam* appears to it as *Mulaprakriti*. Please bear this in mind . . . for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by various writers on Vedantic philosophy." — p. 304 (*The Theosophist*, v. 8)

"This *Mulaprakriti* is material to it . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Of course this *Mulaprakriti* is material to it, as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of this pillar is the pillar itself; *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter." — p. 304 (*The Theosophist*, v. 8)

"Parabrahmam, after having appeared on the one hand as the Ego . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Again, *Parabrahmam*, after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*." — p. 304 (*The Theosophist*, v. 8)

He compares the Logos to the sun . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat . . . In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*." — pp. 304-5 (*The Theosophist*, v. 8)

This is the first triadic hypostasis . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now we see the first manifestation of *Parabrahmam* is a Trinity . . ."

"And now the question is, what is it that completes this trinity and makes it a quaternary? Of course this light of the *Logos*. As I have already said, it is a sort of light that permeates every kind of organism, and so in this trinity it is manifested in every one of the *upadhis* as the real *jiva* or the ego of man." — pp. 305, 309 (*The Theosophist*, v. 8)

AIN-SOPH . . . could not be comprehended, nor named, though the causeless cause of all

P/Q: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: ". . . the wise men who enunciated the Cabbalah dealt first with the fact of a *primal intelligence* . . . This intelligence, they declared, could not

be comprehended at all, — could not be located, — could not be named, though the cause of all." — p. 257 (*Masonic Review*, 65:5)

Hence its name — Ain-Soph — is a term of negation, "the inscrutable, the incognizable . . ."

P/Q: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: "They, therefore, designated it by a term of negation, and called it the Ain Soph, — the inscrutable, the unknowable, the unnameable." — p. 257 (*Masonic Review*, 65:5)

"Close your eyes, and from your own consciousness of perception . . ."

P/Q: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: "Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits, in every direction. You will find that equal lines or rays of perception extend out evenly in all directions; so that the utmost effort of perception will terminate in *the vault of a sphere*. The limitation of this sphere will, of necessity, be a *great circle*, and the direct rays of thought in any and every direction must be *right line radii* of the circle." — p. 257 (*Masonic Review*, 65:5)

"This, then, *must* be, humanly speaking, the extremest all-embracing conception . . ."

P/Q: J. Ralston Skinner, "The Cabbalah — No. VI," June 1886: "This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Ain Soph *manifest*; — which formulates itself as a *geometrical figure*, viz.: of a circle, with its elements, of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognizable mean of connection between the Ain Soph and the intelligence of man." — pp. 257-8 (*Masonic Review*, 65:5)

the Avalôkitêswara, the *Logos* or *Verbum* of which Mr. Subba Row speaks

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* may be called . . . the *Verbum* or the Word . . . It is called *Avalokiteswara* by the Buddhists . . ." — p. 303 (*The Theosophist*, v. 8)

This Logos which sleeps in the bosom of Parabrahmam . . . as our "Ego is latent . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It exists in a latent condition in the bosom of *Parabrahmam*, at the time of pralaya just . . . as the sense of ego is latent at the time of *sushupti* or sleep." — p. 303 (*The Theosophist*, v. 8)

***Mulaprakriti* . . . a cosmic veil which is "the mighty expanse of cosmic matter"**

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter." — p. 304 (*The Theosophist*, v. 8)

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"the highest trinity that we are capable of understanding" . . .

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light . . ." — p. 305 (*The Theosophist*, v. 8)

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"matter, force and the *Ego*, or the one root of self . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "First, we have matter, secondly, we have force — at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or a reflection." — p. 305 (*The Theosophist*, v. 8)

the "Seven sons of the divine Sophia"

P/Q: Gerald Massey, *The Natural Genesis*, 1883: ". . . the genitrix produced her progeny of seven elementary powers . . . These seven created man in their own image, — as the sons of Sophia or the Elohim of Genesis . . ." — 2:153

Isis is the daughter and the mother of Osiris, who is Horus

SEE: John Hunt, *An Essay on Pantheism*, 1866: "Isis, Osiris, and Horus combined, can be shown to comprise in themselves the whole system of Egyptian Mythology . . . Isis is the sister, wife, daughter, and mother of Osiris . . ." — p. 43 fn.

Sephira is the . . . mother of the "Heavenly man," Adam Kadmon

SEE: John Hunt, *An Essay on Pantheism*, 1866: "This Word [Sephira] was the first ray, the original, in which the principles of conception and production were united; the father and mother principle of the actual universe . . . through which it proceeds as a divine ray in all degrees of light, life, and spirit. At the head of this gradation is the celestial man, Adam Kadmon . . ." — pp. 89-90

In the Rig-Veda, Vâch is "mystic speech" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VĀCH. 'Speech.' In the Ṛig-veda, Vāch appears to be the personification of speech by whom knowledge was communicated to man. Thus she is said to have 'entered into the Ṛishis' . . . She was 'generated by the gods,' and is called 'the divine Vāch,' 'queen of the gods' . . ." — p. 329

she is associated . . . with the Prajâpati . . . called "the mother of the Vedas"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Brāhmaṇas associate her with Prajāpati in the work of creation. In the Taittirīya Brāhmaṇa she is called 'the mother of the Vedas' . . ." — p. 329

"through her . . . Brahmâ . . . produced the universe"

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "In the Bṛihad Āraṇyaka Upanishad . . . Prajāpati . . . is said to have produced *Vāch* (speech), and through her, together with soul, to have created all things, including the Vedas. . . . 'Vāch (speech) is an imperishable thing, and the first-born of the ceremonial, the mother of the Vedas . . .' " — 3:9, 10 (*Taittirīya Brāhmaṇa*)

Vâch . . . the daughter of Daksha, "the god who lives in all the Kalpas"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Daksha is a son of Brahmā; he is one of the Prajāpatis, and is sometimes regarded as their chief. . . . 'in every age Daksha and the rest are born . . .' " — p. 76

"According to the Padma Purāṇa, Vāch was daughter of Daksha . . ." — p. 330

— Footnotes

Called, in the Bhagavat-Gita, *Daiviprakriti*

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This light from the *Logos* is called *Daiviprakriti* in the Bhagavad Gita . . ." — p. 305 (*The Theosophist*, v. 8)

"In the course of cosmic manifestation, this *Daiviprakriti* . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . in the course of cosmic manifestation this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called the daughter of the *Logos*." — p. 305 (*The Theosophist*, v. 8)

"Connecting himself through his mind with Vâch . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Prajāpati, who, 'being desirous of creating, connected himself with various spouses,' and among them, 'through his mind, with Vāch,' from whom 'he created the waters . . .' " — pp. 329-30

In the Kathaka Upanishad . . . "Prajapati was this universe . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Kathaka Upanishad this idea is more distinctly formulated: 'Prajāpati was this universe. Vāch was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajāpati.' " — p. 330

Brahmâ . . . performed the work of creation . . . with his own daughter . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Brahmā . . . performs the work of procreation by incestuous intercourse with his own daughter, variously named Vāch or Saraswatī (speech), Sandhyā (twilight), Sata-rūpā (the hundred-formed) . . ." — p. 57

Lot is shown guilty of the same crime . . .

SEE: *The Interlinear Bible*, 1906: "And Lot . . . dwelt in a cave, he and his two daughters. And the firstborn said unto the younger . . . come, let us make our father drink wine, and we will lie with him . . ." "Thus were both the daughters of Lot with child by their father." — p. 22 (*Genesis*, 19:30-32, 36)

Prajapati . . . under the form of a buck with his daughter, who had that of a hind (*rohit*)

SEE: *Aitareya Brahmanam*, tr. Martin Haug, 1863: "Prajāpati thought of cohabiting with his own daughter . . . He transformed himself into a buck . . . whilst his daughter assumed the shape of a female deer (*rohit*) . . ." — 2:217 (§ 33)

the esoteric reading of Genesis (*ch. iii.*) shows the same

SEE: *The Interlinear Bible*, 1906: "And the LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." — p. 4 (*Genesis*, 3:14-15)

SEE: "The 'Curse' from a Philosophical Point of View": "When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. . . . Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed, and the 'Serpent's' seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification . . ." — *SD* 2:410-11

— Footnotes

Bath Kol, the *filia Vocis*, the daughter of the divine voice . . . responding from the mercy seat

SEE: John Lightfoot, *The Harmony of the Four Evangelists*, 1822: "Both the Talmudic and the latter Rabbins make frequent mention of 'Bath Kol,' 'Filia vocis' . . . it is called, 'the daughter of a voice,' in relation to the oracle of Urim and Thummin . . . a voice was given from off the mercy-seat . . ." — p. 320

"Our old writers said that *Vâch* is of four kinds . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Our old writers said that *Vach* is of four kinds. These are called *para*, *pasyanti*, *madhyama*, *vaikhari*. This statement you will find in the Rig Veda itself and in several of the *Upanishads*. *Vaikhari Vach* is what we utter. Every kind of *vaikhari Vach* exists in its *madhyama*, further in its *pasyanti*, and ultimately in its *para* form. The reason

why this *Pranava* is called *Vach* is this, that these four principles of the great cosmos correspond to these four forms of *Vach*." — p. 307 (*The Theosophist*, v. 8)

"The whole Kosmos in its objective form is *Vaikhari* Vâch . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "The whole cosmos in its objective form is *vaikhari Vach*, the light of the *Logos* is the *madhyama* form, and the *Logos* itself the *pasyanti* form, and *Parabrahmam* the *para* aspect of that *Vach*." — p. 307 (*The Theosophist*, v. 8)

"There are three kinds of light . . ."

P/Q: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "There are three kinds of light: — (1) clear and penetrating, that of Jehovah, — (2) reflected light, — and (3) light *in the abstract*." — p. 266 (*Masonic Review*, 65:5)

The ten Sephiroth . . . the 10 words, D-BRIM . . . the numbers and Emanations of the heavenly light

P/Q: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "By this Cabbalah these Sephiroth were the *numbers* or emanations of the heavenly Light . . . they were the 10 Words, DBRIM . . . the light of which they were the flux was the Heavenly man, the Adam-KDM . . ." — p. 266 (*Masonic Review*, 65:5)

— Footnotes

***Pranava* . . . is a mystic term pronounced by the Yogis during meditation . . .**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The daily prayers of the Brahman commence with the formula, Oṃ bhūr bhuvaḥ swar: 'Om, earth, sky, heaven.' These are the three mystical terms called Vyāhṛitis, and are scarcely of less sanctity than the Praṇava [Om] itself. Their efficacy . . . fully detailed in Manu, II, 76-81. In the Mitāksharā they are directed to be twice repeated mentally, with Om prefixed to each . . . the breath being suppressed by closing the lips and nostrils." — 3:38 fn.

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"When the Heavenly man . . . first assumed the form of the Crown . . ."

P/Q: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "When He first assumed the form (of the crown, or the first Sephira,) He caused 9 splendid lights to emanate from it . . ." — p. 267 (*Masonic Review*, 65:5)

Pythagoras esteemed the Deity . . . to be the *centre of unity* and "Source of Harmony."

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "As the sole cause and first principle of all that exists, Pythagoras esteemed the Deity to be *the centre of unity* and source of harmony." — p. 48

Pythagoras taught that UNITY being indivisible is *no number*.

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . unity being indivisible, has no composition, nor is it a number, but the fountain and mother of all numbers." — p. 45

the candidate . . . should have already studied . . . Arithmetic, Astronomy, Geometry and *Music*

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . when Justin Martyr applied to a learned Pythagorean to be admitted as a candidate for the mysterious dogmata of his philosophy, he was asked whether, as a preliminary step, he had already studied the sciences of Arithmetic, Music, Astronomy, and Geometry, which were esteemed the four divisions of the mathematics . . ." — p. 14

the doctrine of Numbers . . . had been revealed to man by the celestial deities

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "Above all other sciences . . . the followers of Pythagoras esteemed the doctrine of NUMBERS, which they believed to have been revealed to man by the celestial deities." — p. 14

the world had been . . . constructed according to the principles of musical proportion

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "They considered numbers . . . to be the cause of the essence of all other things; and therefore esteemed the creation of the world as nothing more than the harmonious effect of a pure arrangement of number. . . . that it was fashioned according to the principles of musical proportion . . ." — pp. 14-15

the seven planets . . . have a harmonious motion "and intervals corresponding to musical diastemes . . ."

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . as we are informed by Censorinus . . . the seven planets which govern the nativity of mortals have a harmonious motion, and intervals corresponding to musical diastemes, and render various sounds according to their several distances, so perfectly consonant that they make the sweetest melody, but 'inaudible to us by reason of the greatness of the noise, which the narrow passage of our ears is incapable of receiving.' " — p. 15

— Footnotes

the "three steps of Vishnu"

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: ". . . Vishṇu, who traversed the mundane regions, who established the upper sphere, striding thrice . . . he within (the range of) whose three vast paces all the worlds abide." — 4:69 (*Rig Veda*, 1, 154)

Justin Martyr . . . he was rejected . . . as a candidate . . .

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . when Justin Martyr applied . . . to be admitted as a candidate . . . he was asked . . . [about] the four divisions of the mathematics . . . And because the candidate acknowledged his ignorance of them he was refused admission into the society." — p. 14

SEE: Justin Martyr, *Dialogue with Trypho*, tr. Dods, Reith & Pratten, 1867: "I came to a Pythagorean, very celebrated . . . he said, 'What then? Are you acquainted with music, astronomy, and geometry?' . . . he dismissed me when I confessed to him my ignorance." — p. 88 (*Tryph.* ch. 2, *Writings of Justin Martyr*)

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"The monad . . . is the principle of all things. . . ."

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "The Pythagoreans say, 'The Monad is the principle of all things. . . . from the Monad and indeterminate duad, [came] Numbers; from numbers, *Points*; points, *Lines*; from lines, *Superfices*; from superfices, *Solids*; from these solid Bodies, whose elements are four, Fire, Water, Air, Earth; of all which, transmutated, and totally changed, the World consists.' " — p. 45 (Diogenes Laertius, *Vit. Pyth.*)

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"the *melodious* cow who milked forth sustenance and water" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . 'the divine Vāch,' 'queen of the gods' . . . is described as 'the melodious cow who milked forth sustenance and water,' 'who yields us nourishment and sustenance.' " — p. 329

as goddess of Speech . . . Aditi . . . the "Mother of the gods"

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: ". . . the word Aditi is given a synonym (1) of *pṛithivī*, the earth; (2) of *vāch*, voice . . . she is defined as the mighty mother of the gods." — 5:35

the "Great Green One" of the "Book of the Dead"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "L'Osiris N se purifie le jour de sa renaissance dans le grand nid du Grand . . . Grand Verte [Osiris N purifies himself on the day of his rebirth in the great nest

of the Great One . . . the Great Green One] . . .” — p. 57 (xvii.16-17)

“when . . . (the then Pole-star) was at his lowest culmination . . .”

see: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “Assuming that the long narrow downward passage leading from the entrance was directed towards the pole star of the pyramid builders, astronomers have shown that in the year 2,170 B.C. the passage pointed to Alpha Draconis, the then pole star, at its lower culmination, at the same time that the Pleiades, particularly Alcyone, the centre of the group, were on the same meridian above.” — p. 6

Bunsen was right in admitting for Egypt an antiquity of over 21,000 years

see: Christian C. J. Bunsen, *Egypt’s Place in Universal History*, 1848-67: “. . . the period of 21,000 years, which has been adopted by all the greatest astonomers of the day for the deviations in the earth’s axis, brings us to two resting-places. . . . In other words: the history of progressive civilisation with which we are acquainted is comprised within one hemisphere, and under climatic accidents the most favourable to its advancement.” — 4:53

“The stories told by Egyptian priests . . .”

p/q: Gerald Massey, *The Natural Genesis*, 1883: “The stories told by Egyptian priests and others of time-keeping in Egypt are now beginning to look less like lies in the sight of all who have escaped from their biblical bondage. Inscriptions have lately been found at Sakkarah making mention of two Sothiac cycles which had been observed and registered at that time, now some six thousand years ago. Thus when Herodotus was in Egypt the Egyptians had — as now known — observed at least five different Sothiac cycles of 1,461 years . . . The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession [2 x 25,868 years], or a period of 51,736 years.” — 2:318

But see in our Book II., “Chronology of the Brahmins”

see: “The Chronology of the Brahmins,” *SD* 2:66-74.

Mor Isaac . . . shows the ancient Syrians defining their world of the “Rulers” . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “Les Syriens définissaient à peu près de la même manière leurs dix mondes séphirothiques {Mor Isaac, cité par le père Kircher, *Œdipus*, t. II, p. 425} [The Syrians defined, in almost the same way, their ten sephirothal worlds {Mor Isaac, cited by Father Kircher, *Œdipus*, v. 2, p. 425}] . . .” — 4:10, 11 fn.

The lowest world was the Sublunary . . . watched by the “Angels” . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . le premier (celui de la lune) était assigné aux simples anges du premier chœur; le second (celui de Mercure) appartenait aux archanges; le troisième (celui de Vénus), aux principautés [the first (that of the moon) was assigned to the simple angels of the first order; the second (that of Mercury), belonged to the Archangels; the third (that of Venus), to the Principalities] . . .” — 4:10

the fourth was that of the Sun . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . le quatrième (celui du Soleil), aux grandes puissances; le cinquième (celui de Mars), aux vertus; le sixième (celui de Jupiter ou Bel), aux dominations; le septième (celui de Saturne), aux trônes [the fourth (that of the Sun), was assigned to the great Powers; the fifth (that of Mars), to the Virtues; the sixth (that of Jupiter or Bel), to the Dominions; the seventh (that of Saturn), to the Thrones] . . .” — 4:10

The eighth . . . is the domain of the *Cherubs*; the ninth, belonging to the . . . numberless stars . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le huitième (composé de onze cent vingt-deux étoiles), aux chérubins; le neuvième (étoiles *marchantes*, mais innombrables, en raison de leur hauteur), aux séraphins [the eighth (made up of 1,122 stars), to the cherubs; the ninth (the *moving* stars, which are numberless, on account of their distance), to the Seraphs] . . ." — 4:10

— Footnotes

***Kabarim* . . . means the *measures of Heaven* . . .**

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "The name of *Cabirim*, is the *measure of the heavens* . . . compounded of *Cab*, a measure; and *Irim* or *Urim* the heavens; thus *Cabirim* is the measure of the heavens." — p. 38 ("Notes")

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as to the tenth . . . it is composed "of invisible stars . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . quant au dixième, composé d'étoiles invisibles que l'on prendrait . . . pour des nuages, tant elles sont rapprochées et tenues dans cette zone que nous appelons *Via straminis* our Voie lactée [as to the tenth, it is composed of invisible stars that could be taken . . . for clouds, so packed together are they and held in that zone that we call *Via Straminis* or the Milky Way] . . ." — 4:10-11

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"these are the stars of Lucifer . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . '*ce sont là . . . les étoiles de Lucifer*, qui furent entraînées avec lui dans son terrible naufrage [*these are . . . the stars of Lucifer*, dragged along with him in his terrible shipwreck].' " — 4:11

That which comes after and beyond the tenth world . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ce qu'il y a au delà de ces dix sphères, on l'ignore [That which is beyond these ten spheres, we do not know]." — 4:11

"All they knew was that it is there that begins the . . . ocean of the infinite . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tout ce que l'on sait, c'est que là commence ce vaste et incompréhensible océan de l'infini, véritable séjour de la Divinité, sans terme et sans fin [All we know is that it is there that begins the vast and incomprehensible ocean of the infinite, the true abode of Divinity, without boundary and without end]." — 4:11

Champollion shows the same belief among the Egyptians.

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il en était de même de la cosmologie égyptienne [It was the same in Egyptian cosmology]." — 4:11 (Champollion-Figeac, *Égypte moderne*)

Hermes . . . says: *Seven Agents* (mediums) were also formed . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Hermès, après avoir parlé du Père qui crée le monde avec son Verbe et avec le Saint-Esprit . . . ajoute: 'Il a aussi formé *sept agents*, qui contiennent dans les cercles le monde matériel, et dont l'action se nomme le destin' [Hermes, after having spoken of the Father who creates the world with his Logos and the Holy Spirit, adds: 'He has also formed *seven agents*, who contain within the circles the material world, and whose action is called destiny'] . . ." — 4:11 (Champollion-Figeac, *Égypte moderne*)

the "*Rig Vidhana*" . . . "belonging probably only to the time of the Purânas"

P/Q: Albrecht Weber, *The History of Indian Literature*, tr. Mann & Zachariae, 1882: ". . . we have to

mention the writings called *Ṛigvidhāna*, &c., which . . . probably belong only to the time of the Purāṇas. They treat of the mystic and magic efficacy of the recitation of the hymns of the Ṛik . . .” — p. 62

the “mind-born sons” . . . are referred to in the *Satapatha Brâhmana* . . . in the *Mahabhârata* . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “ ‘The seven Rishis’ (*saptarshi*) . . . ‘the mind-born sons’ of Brahmā, are often referred to. In the Śatapatha Brāhmaṇa their names are given as Gotama, Bharadwāja, Viswāmitra, Jamad-agni, Vasishṭha, Kaśyapa, and Atri. The Mahā-bhārata gives them as Marīchi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishṭha.” — p. 268

the Vayu Purâna makes even nine . . . adding the names of Bhrigu and Daksha

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Bhṛigu, Pulastya, Pulaha, Kratu, Angiras, Marīchi, Daksha, Atri, and Vasishṭha. These are the nine Brahmās (or Brahmarshis) . . .” — 1:100

“the materials . . . to study the history of the religious evolution in Egypt . . .”

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: “. . . les matériaux que nous avons pour étudier l’histoire de cette évolution ne sont ni complets, ni souvent même intelligibles [the available material to study the history of this evolution is neither complete nor very often intelligible].” — p. 149

“Salutations to thee, Osiris, elder son of *Sib* . . .”

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: “ ‘Salut à toi, Osiris, fils aîné de Sib, le plus grand des six dieux issus de la déesse Nout, le grand favori de son père Rā, le père des pères . . . roi du temps, maître de l’éternité . . . dès qu’il sortit du sein de sa mère, il réunit le[s] couronnes, il attacha l’uræus sur sa tête; multiforme, dieu dont le nom est inconnu, et qui a beaucoup de noms dans les villes et dans les provinces’ [‘Salutations to you, Osiris, elder son of Sib, the greatest of the six gods emanated from the goddess Nūt, the great favorite of his father Rā, father of fathers . . . king of duration, master of eternity . . . as soon as he issued from his mother’s bosom, he reunited the crowns, he fastened the uræus to his head; multiform, god whose name is unknown, and who has many names in the towns and provinces’] . . .” — pp. 49-50 (*Abydos*)

the archangel “whose name was secret”

SEE: *The Book of Enoch*, tr. R. Laurence, 1883: “. . . the principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones. . . . He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath . . . And he established this oath of Akae by the instrumentality of the holy Michael.” — p. 86 (lxviii.19-22)

This Archangel was the representative on earth of the *Hidden* Jewish God

SEE: Paul Carus, “Yin Chih Wen,” May 1906: “Michael means literally ‘who is like God,’ and seems to designate that divine presence (viz. the ineffable name) which is believed to be equal to God . . . Michael, according to the angel lore of the Hebrews, is the representative of God, and so he is identified with God’s cause. He is the guardian angel of Israel . . .” — p. 263 (*Open Court*, v. 20)

it is his “Face” that is said to have gone before the Jews like a “Pillar of Fire”

SEE: *The Interlinear Bible*, 1906: “And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light . . .” — p. 89 (*Exodus*, 13:21)

“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and . . . it gave light by night . . .” — p. 90 (*Exodus*, 14:19-20)

“The seven Amshaspends . . . personifications of the divine Virtues.”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Les sept amschaspands qui certes sont bien nos archanges désignent aussi cependant les personnifications des vertus divines' ['The seven Amshaspends, who are most certainly our Archangels, yet also designate the personifications of the divine Virtues']." — 2:333 (Burnouf, *Comment. sur le Yacua*, p. 174)

— Footnotes

Brahmâ and Siva and Vishnu . . . connected with Nagas — a sign of their cyclic and cosmic character

SEE: Marie, Countess of Caithness, *The Mystery of the Ages*, 1887: "The serpent is known to renew itself eternally by casting its old skin when decayed, and growing a new one; and this annual renewal made it emblematical of . . . the Cycle, Creator, Preserver, and Destroyer, on the heavenly or spiritual plane. . . . the great Builder of the Universe, the Magus . . . being also the emblem of the Destroyer . . ." — pp. 384-5

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"Virtues of God" . . . names of the seven Archangels

SEE: H. P. Blavatsky, "Star-Angel-Worship," July 15, 1888: "These names are their 'mystery' titles. . . . The usual names accepted are *Mikael* . . . 'like unto God'; GABRIEL, the 'strength (or power) of God'; RAPHAEL, or 'divine virtue'; URIEL, 'God's light and fire'; SCALTIEL, the 'speech of God'; JEHUDIEL, the 'praise of God' and BARACHIEL, the 'blessing of God.' " "They are . . . the *Seven* . . . Virtues of the Kabalists . . ." — pp. 357, 358 (*Lucifer*, v. 2)

In the Book of *Druschim*

SEE: A. E. Waite, *Doctrine and Literature of the Kabalah*, 1902: "ISAAC DE LORIA . . . his doctrines [were] collected by his disciple, R. Chaïm Vital . . . [The collection] seems never to have been printed, except in so far as it is given in the *Kabbala Denudata*, where the excerpts, embodying whole treatises, fill some three hundred quarto pages of close print. They include:

1. The first tract, so called, of the *Liber Drushim*, *i.e.*, Book of Dissertations . . ." — pp. 292-3

In the Book of *Druschim* . . . in the Talmud, a distinction is given . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous trouvons dans le Thalmud une distinction que l'on fait remonter jusqu'aux plus antiques traditions {Traité I, du livre *Druschim*, p. 59} [We find in the Talmud a distinction that one can trace back to the oldest traditions]." — 2:333 & fn.

"There are three groups . . . the divine attributes" . . . The physical or *sidereal* Sephiroth . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il y aurait trois ordres de séphiroth: 1. les séphiroth attributs divins; 2. les séphiroth physiques (ou sidérales), au nombre de sept ou de dix [There should be three orders of Sephiroth: 1. the Divine Attribute Sephiroth; 2. the physical (or sidereal) Sephiroth, seven or ten in number] . . ." — 2:333

"3rd. The metaphysical Sephiroth, or *periphrasis of Jehovah* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "3. les séphiroth métaphysiques, ou *périphrase de Jéhovah*, qui occupent les trois premières, tandis que les sept autres sont les esprits de la présence [the metaphysical Sephiroth, or *periphrasis of Jehovah*, who are the first three, while the seven others are the spirits of the Presence]." — 2:333

secret and *unpronounceable* name

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "JEHOVAH . . . In Hebrew it consists of four letters יהוה, and hence is called the *Tetragrammaton*, or four-lettered name; and because it was forbidden to a Jew, as it is to a Mason, to pronounce it, it is also called the Ineffable or Unpronounceable name." — p. 376

— Footnotes

"The letter of Kether is י (Yod) . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The letter of Kether is י (Yod), of Binah ה (Heh), together YaH, the feminine Name. . . . the third letter, that of 'Hokhmah, is ו (Vav), making together, יהו YHV of יהוה YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Heh) of this Ineffable Name being always applied to the Six Lower and the last, together with the seven remaining Sephiroth . . ." — p. 263

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— Footnotes

Atlantis . . . (the gradual first sinking having begun during the Eocene age)

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'In the Eocene age . . . the great continent, the father of nearly all the present continents, showed the first symptoms of sinking . . .' " — p. 64

From the superb religious poem by the Kabalist Rabbi Solomon Ben Gabirol . . .

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "The following definitions of deity are taken from a Kabbalistic poem by the Rabbi Solomon Ben Gabirol, in the Kether-Malchut, extracted from the prayers of Kippūr . . ." — 1:261

"Thou art one, the beginning of all numbers . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Thou art One, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy Unity, the wisest of men are lost, because they know it not. Thou art One, and thy Unity is never diminished, never extended, and cannot be changed. Thou art One, but not as an element of numeration; for Thy Unity admits not of multiplication, change, or form." — 1:261

"Thou art existent . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Thou art Existent; but the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the Where, the How, and the Why. Thou art Existent, but in Thyself alone, there being none other that can exist with Thee. Thou art Existent, before all Time and without Place. Thou art Existent, and Thy Existence is so secret and profound that none can penetrate or discover Thy secrecy. Thou art Living, but within no time which can be known and fixed; Thou art Living, but not by a spirit or a soul, for Thou art Thyself, the Soul of all souls." — 1:261

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The Latin Church . . . adopts a whole *Kyriel* of names . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . tous, *élohim* comme leur Dieu, les anges, par une sainte usurpation, 'assument jusqu'au nom divin de Jéhovah, toutes les fois qu'ils le représentent' [all of them, the Elohim like their God, the angels, by a holy usurpation, 'adopt the divine name of Jehovah, every time they represent him']." — 2:294

the said Forces . . . *Elohim* . . . "divine workmen" and *Energies* (*Ἐνεργεία*) . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ainsi, *forces* (élohim), *énergies divines* (ἐνεργειαι) . . . *pierres enflammées des cieux* (lapides igniti cælorum), *soutiens de l'univers* (κοσμοκρατορες), *recteurs du monde* (rectores mundi), *anges des sphères célestes* (ophanim ou rotae), *flammes et forces du Très-Haut* (chérubins et séraphins) . . . *enfants de Dieu* (bnè aleim), *conseillers vigilants* (egregores) [Thus, *forces* (Elohim), *divine energies* (Ἐνεργεία) . . . incandescent celestial stones (lapides igniti cælorum),

supporters of the universe (κοσμοκρατορες), *rulers of the world* (rectores mundi), *angels of the celestial spheres* (ophanim ou rotae), *flames and powers of the Most High* (cherubs and seraphs) . . . *children of God* (b'ne Alhim), *vigilant counselors* (egregores)] . . ." — 2:294

"It was unknown to Confucius . . ."

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "But why follow out these ideas [on cosmogony]? They were unknown to Confucius. They extended the cosmogony without introducing the idea of a personal Creator." — p. 323

The *Yi-King*, "the very essence of ancient thought . . ."

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "As we read the *Yi-king*, the very essence of ancient thought, and the combined work of the most venerated sages, we fail to recognize a distinct cosmogony." — p. 320

The "great Extreme" as the commencement "of changes" . . . produces "two figures" . . .

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "Confucius speaks of the Great Extreme as the commencement 'of changes. It produced the two figures. These produced the four images, and these again the eight divining symbols.' " — p. 320

though the Confucianists see in them "Heaven, Earth and man in miniature" . . .

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "We find there, say the Chinese, heaven, earth, and man in miniature. So, say I, we may find there anything we like." — p. 321

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Pythagoras . . . in his *Triad*, *Tetractis* and *Decade* emerging from the ONE and solitary Monad

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Tetractys . . . has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows. . . . Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences . . ." " 'The first of these, representing unity, is called a *monad* . . .' " — p. 810

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Confucius is laughed at . . . for "talking of divination" before and after this passage

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "Is there much in it besides twice one is two, twice two is four, twice four is eight? Confucius, before and after this passage, is talking of divination." — p. 320

"The eight symbols determine good and ill fortune . . ."

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: " 'The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons. There are no suspended images brighter than the sun and moon. In preparing things for use, there is none greater than the sage. In determining good and ill luck, there is nothing greater than the divining straws and the tortoise.' " — p. 320

the "symbolic sets of lines" . . . "three and six"

P/Q: See Joseph Edkins, *Chinese Buddhism*, 1880: "One of the *kwa*, or 'symbolic sets of lines,' is made up of three or six." — p. 321

Confucius . . . believed in ancient magic . . . "he praised it to the skies in *Yi-kin*"

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "When Confucius lived, the ancient magic was still in existence, and, if we take for granted the statements of the *Kia-yü*, he practised it himself. However this may be, he praised it to the skies in the *Yi-king*." — p. 325

— 441-2 —

The Ox, the Eagle, the Lion . . . are "the sacred animals" . . . grouped round the Evangelists

SEE: James Morison, *Commentary on the Gospel According to Matthew*, 1870: "Chrysostom . . . compares the four Gospels to a chariot and four. . . . God rides upon the cherubim; and the cherubim, as represented in Ezekiel (i, 6-10), had *four faces* . . . hence in the common artistic representations of the four evangelists . . . Matthew . . . a man; Mark . . . a lion; Luke . . . an ox; and John . . . an eagle." — p. liv

— Footnotes

the goat for one, the *Azaz-el*, or God of Victory

SEE: Nott and Gliddon, *Types of Mankind*, 1855: "ĀZAZ . . . has its radical monosyllable in āZ, 'to conquer' and 'to be victorious;' wherefore, ĀZAZ-EL signifies the 'God of *victory*' . . ." — p. 600

"If thou art capable of comprehending the mystery of *Azazel* . . ."

P/Q: Nott and Gliddon, *Types of Mankind*, 1855: "Aben Esra . . . enunciates in the style of an oracle: 'If thou art capable of comprehending the mystery of *Azāzēl*, thou wilt learn also the mystery of his name; for it has similar associates in Scripture; I will tell thee by allusion one portion of the mystery; when thou shalt have thirty-three years, thou wilt comprehend us.' " — p. 600

"Indeed all of them are *Elohim like their God* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "En effet, tous, *élohim* comme leur Dieu, les anges, par une sainte usurpation, 'assument jusqu'au nom divin de Jéhovah, toutes les fois qu'ils le représentent' {Bible de Vence, t. XIX. 318.} [Indeed, all of them, Elohim like their God, the angels, by a holy usurpation, 'adopt the divine name of Jehovah, every time they represent him']. " — 2:294 & fn.

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the fourth (the human face) is a Seraph, *i.e.*, a fiery serpent . . .

SEE: G. S. Faber, *A Dissertation on the Mysteries of The Cabiri*, 1803: "I strongly suspect, that both Seraph, *to burn*, and Seraph, *a fiery serpent*, are ultimately deducible from the compound radical Sar-Oph, *the solar serpent*." — 1:164 fn.

the Demiurge . . . gives the first impulse to the rotary motion of our planetary system . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le Démiurge ou Logos divin, dont l'action imprime à la terre le mouvement *qui la fait tourner sur elle-même* et dirige toute la cour céleste [the Demiurge or divine Logos, whose action impresses the earth with *the motion that makes it turn on its axis*, and directs the whole celestial assembly] . . ." — 4:10

the *Brahmandica* . . . are credited with the authorship of the . . . Hymns of the Rig Veda

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est à ces mêmes brahmandicas (anges) que sont attribués . . . les hymnes de Védas [It is to these same brahmāṇḍikas (angels) that are ascribed . . . the hymns of the Vedas]." — 4:10

They are sometimes seven, sometimes ten, when they become *prajâpati* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tantôt au nombre de sept . . . tantôt au nombre de dix . . . ils se nomment encore les *pradjapatis* ou seigneurs des créatures [Sometimes seven in number . . . sometimes ten in number . . . they still call themselves the *Prajāpatis* or the Lords of beings]." — 4:10

then they rebecome the *seven* and the *fourteen* Manus . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Incarnés ensuite dans les sept *manous*, qui représentent les sept *Eons* ou cycles de la création, ils reparaissent plus tard encore dans les sept *rischis* ou

patriarches, incorporés à leur tour dans le ciel planétaire [Then incarnated in the seven *Manus*, who represent the seven *Æons* or cycles of creation, they reappear still later in the seven *Rishis* or patriarchs, and are in turn incorporated in celestial bodies]." — 4:10

— Footnotes

the eagle . . . Jesus refers to it as a *carrion* eater

SEE: *The Interlinear Bible*, 1906: "For there shall arise false Christs, and false prophets . . . Wheresoever the carcase [carrion] is, there will the eagles be gathered together." — p. 35 (*Matthew*, 24:24, 28)

and in the Old Testament it is called *unclean*

SEE: *The Interlinear Bible*, 1906: "Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray . . . And all winged creeping things are unclean unto you." — p. 254 (*Deuteronomy*, 14:11-12, 19)

the Lion is made a point of comparison with *Satan*

SEE: *The Interlinear Bible*, 1906: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour . . ." — p. 307 (*I Peter*, 5:8)

and the oxen are driven out of the Temple

SEE: *The Interlinear Bible*, 1906: "After this he [Jesus] went down to Capernaum, he, and his mother, and his brethren, and his disciples . . . And he found in the temple those that sold oxen and sheep . . . he drove them all out of the temple, and the sheep, and the oxen . . ." — pp. 122-3 (*John*, 2:12, 14, 15)

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the *seventh* tongue of Agni . . . "*Kali*," "the black"

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: " 'The seven flickering tongues [of the fire] are — Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one), Sudhūmravarṇa (of purple colour), Sphulinginī (emitting sparks), and the Viśvarūpī (all-shaped) goddess.' . . . 'The first two of these names were at a later period personified . . . from that of the "dark, terrific, tongue of fire" to that of a goddess Kālī, Karālā . . .' " — 4:429

Two *black* doves flew from Egypt . . . settling on the oaks of Dodona

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "Two black doves flew away from Egyptian Thebes, and while one directed its flight to Libya, the other came to them [at Dodōna]. She alighted on an oak, and sitting there began to speak with a human voice, and told them that on the spot where she was, there should thenceforth be an oracle of Jove." — 2:83 (ii.55)

Noah lets out a *black* raven after the deluge

SEE: *The Interlinear Bible*, 1906: "And it came to pass at the end of forty days, that Noah . . . sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth." — p. 9 (*Genesis*, 8:6-7)

Odin's black ravens fluttered around the Goddess Saga and "whispered to her . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: ". . . the great goddess Saga . . . dwelt in a house of crystal . . . Odin's ravens fluttered around her, and whispered to her of the past and of the future." — p. 1

"The term *Raven* is used but once . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The term Raven is used but once, and taken as *eth-h' orebv* . . . while the Dove is mentioned five times. Its value is 71, and 71 x 5 = 355. Six diameters, or *the raven*, crossing, would divide the circumference of a circle of 355 into 12 parts or

compartments; and 355 subdivided for each unit by 6, would equal 213-0, or the *head* in the first verse of Genesis." — p. 249

— 443-4 —

"This divided or subdivided . . . by 2 . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "This divided, or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213-2, or the word B'rāsh, בראש, or the first word of Genesis . . . signifying the same concreted general form, astronomically, with the one here intended." — p. 249

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"In Rash (B'rash) or head, developed gods, the Heavens and the Earth"

P/Q: J. Ralston Skinner, "The Cabbalah — No. I," September, 1885: " 'B'rash ithbārā Elohim,' etc. 'In the head (source or beginning) created itself (or developed) Gods, the heavens and the earth' . . ." — p. 68 (*Masonic Review*, v. 64)

the ark, the womb . . . of terrestrial nature . . .

SEE: Jacob Bryant, *A New System*, 1807: "The Ark was certainly looked upon as the womb of nature; and the descent from it as the birth of the world. Noah and all of the animal creation with him, had been for a long time inclosed in a state of obscurity." — 3:218

Numerically Jehovah, Adam, Noah, are one in the Kabala

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "Now, the values, as applied to Noah, would give us his name as חה . . . Showing the Noah glyph to be a Jehovah one . . . Then, *Jehovah* and *Noah* are equal, or *one equals one* . . ." ". . . the Adam or hermaphrodite cube, as a primal one, is, in separating into male and female, each a perfect one . . ." — pp. 160, 273

"the basic idea . . . was that God contained all things . . . man, including woman . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The *primal one* contained all the elements of *generation*, and therefore included the *male idea* and the *female idea* in itself. . . ." — p. 157

— Footnotes

Bryant is right in saying ". . . [Noah] was congratulated by Neptune . . ."

SEE: Jacob Bryant, *A New System of Antient Mythology*, 1807: "The history of the Patriarch was recorded by the antients through their whole theology . . . all the chief circumstances in the life of Noah correspond with the history of Janus." — 3:75-6

"He made also a door in the Ark . . . The entrance through it they esteemed a passage to death and darkness: but the egress from it was represented as return to life . . ." ". . . the first month of the year was named Januarius, from Janus, as being an opening to a new era, and in some degree a renewal of time." "The Patriarch was also commemorated by the name of Poseidon [Neptune]." — 3:81, 83, 95

Druid Bardesin says of Noah . . . after a stay therein of a year and a day . . .

SEE: Aneurin Vardd, "Bardism," 1876: "Bardism [of the Druidic Period] directs us toward her Neptune, landing on the Armenian Mount after being a year and a day in his ship . . . greeting him in the words of the Christian Bard, Davydd Jonawr, with a Happy New Year and also a New world." — p. 164 (*International Review*, v. 3)

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the absence of Brahmâ from the Rig Veda

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The name Brahmā is not found in the Vedas and Brāhmaṇas, in which the active creator is known as Hiraṇya-garbha . . ." — p. 57

But even they, "Creators" as the three may be, are not the direct creators

see: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: ". . . the formation and economy of this universe depend not on the three divine hypostases . . ." — p. 214

"The peculiar epithet, however, of *creator*, by which Brahma is distinguished, is obviously misapplied, because no act of creation is ever ascribed to him . . ." — p. 270

The latter . . . occupying a lower scale . . . are called Prajâpatis

see: Theodore Goldstücker, *Literary Remains*, 1879: "PRAJĀPATI . . . a name of those divine personages who, produced by Brahmā, created all existing beings . . . the world did not immediately proceed from Brahmā, the highest god, but through the intermediate agency of beings which thus stand between him and creation." — 1:135

the "One Infinite God"

see: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: ". . . their philosophy is founded on the contemplation of one infinite Being . . . one simple, unextended, indivisible Being, who is destitute of all qualities and attributes . . ." — p. 195

"There was neither day nor night, nor sky nor earth . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing, save only One, unapprehensible by intellect, or That which is Brahma and Puṃs (spirit) and Pradhāna (matter)." — 1:23-4 & fns. (i.2)

"One Prâdhânika Brahma Spirit: that was."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'One Prādhānika Brahma Spirit: That, was.' " — 1:24 fn.

"I have thus explained to you, excellent Muni, six creations . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "I have thus explained to you, excellent Muni, six creations. . . . The creation of the Arvāksrotas beings was the seventh, and was that of man." — 1:73-5 (i.5)

two additional and very mysterious creations

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness. . . . But there is a ninth, the Kaumāra creation, which is both primary and secondary." — 1:75-7 (i.5)

— 445-6 —

Celsus . . . "desiring to exhibit his learning," speaks of a ladder of creation with *seven gates* . . .

p/q: Gerald Massey, *Natural Genesis*, 1883: " '. . . Celsus, desiring to exhibit his learning in his treatise against us, quotes also certain Persian mysteries . . . "There is a ladder with (seven) lofty gates, and on top of it an eighth gate." ' " — 2:84

see: Origen, *Contra Celsum*, tr. F. Crombie, 1872, 2:360 (*Contr. Cels.* vi.22, *Writings of Origen*)

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The mysteries of the Persian Mithras are explained . . .

p/q: Gerald Massey, *Natural Genesis*, 1883: " '. . . *in the mysteries of Mithras . . . there is a representation of the two heavenly revolutions . . . of the fixed stars, and of that which takes place*

among the planets, and of the passage of the soul through these.' " — 2:84

SEE: Origen, *Contra Celsum*, tr. F. Crombie, 1872, 2:360 (*Contr. Cels.* vi.22, *Writings of Origen*)

"musical reasons, moreover, are added" . . .

P/Q: Gerald Massey, *Natural Genesis*, 1883: " 'He next proceeds . . . in this order . . . *Musical reasons, moreover, are added and quoted by the Persian theology*; and to these, again, he strives to add a second explanation connected also with musical considerations.' " — 2:85

SEE: Origen, *Contra Celsum*, tr. F. Crombie, 1872, 2:360 (*Contr. Cels.* vi.22, *Writings of Origen*)

Valentinus expatiates upon the power of the great *Seven* . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Valentinus maintained that the power of the seven who gave life to this world after the likeness of the first hebdomad was represented by *Arrhetos*, whose name is composed of *seven* letters (with one duplicate) to indicate the Sevenfold nature of the one." — 2:85

"The goddess Rhea . . . is a Monad, Duad, and Heptad" . . . all the *Titanidæ*

P/Q: Gerald Massey, *Natural Genesis*, 1883: "Proclus also says: '*The Goddess Rhea is a Monad, Duad, and Heptad, comprehending in herself all the Titannidæ*' { Proclus in *Timæus*, b. iii}." — 2:85 & fn.

P/Q: Proclus, *Commentaries on the Timaeus of Plato*, tr. Thomas Taylor, 1820: ". . . the number of seven circles is adapted to the soul, which is produced by the vivific Goddess (Rhea), who is a monad, duad, and heptad, comprehending in herself all the Titannidæ . . ." — 2:137 (Bk III, S)

The *Seven Creations* . . . are all preceded by what Wilson translates — "the indiscrete Principle"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Prākṛita creations, the developments of indiscrete nature, preceded by the indiscrete principle." — 1:74 (i.5)

***Mahattattwa* . . . *Bhûtasarga* . . . *Aindriyaka* . . . "These three were the Prâkrita creations . . ."**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat {*mahattattwa*} or Intellect, which is also called the creation of Brahmā. The second was that of the rudimental principles . . . termed the elemental creation (Bhūtasarga). The third was . . . termed the organic creation, or the creation of the senses (Aindriyaka). These three were the Prākṛita creations, the developments of indiscrete nature, preceded by the indiscrete principle." — 1:74 & fn. (i.5)

***Mukhya* . . . *Tairyagyonya* . . . *Urdhwasrotas* . . . *Arvaksrotas* . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth, the Tairyagyonya creation, was that of animals. The sixth was the Ūrdhwasrotas creation, or that of the divinities. The creation of the Arvāksrotas beings was the seventh, and was that of man." — 1: 74-5 (i.5)

— Footnotes

"And the fourth creation is *here* the primary . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "And the fourth creation is *here* the primary; *for things* immovable are emphatically known as primary." — 1:75 fn.

Man is called a *sacrificial animal* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā, having created, in the commencement of the Kalpa, various {'sacrificial animals'} . . . employed them in sacrifices, in the beginning of the Tretā age {in the *nara-medha*, or human sacrifice, man is accounted a sacrificial animal}." — 1:84 & fns. (i.5)

a "Day of Brahmâ," a period of 4,320,000,000 years

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The most simple, and, probably, the original, calculation of a Kalpa is its being 1000 great ages . . . 4.320.000 years, or a divine age, x 1000 = 4.320.000.000 years, or a day or night of Brahmā." — 1:51 fn.

In the *Satapatha Brâhmana* "Brahma" . . . *radiates* the gods.

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "In the beginning Brahma was this (universe). . . . Having created gods, he placed them in these worlds, viz., in this world Agni, in the atmosphere Vāyu, and in the sky Sūrya . . . and in the worlds which were yet higher he placed the gods who are still higher. . . . He then pervaded them . . ." — 5:388 (*Śatapatha Brāhmaṇa*, xi.2, 3, 1-3)

"At the expiration of each night . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "At the end of His day and night, He, being asleep, awakes, and awaking creates mind, which is and is not." — p. 10 (i.74)

"One is the Spirit of the living God . . . Voice, Spirit, and Word . . ."

P/Q: Christian Ginsburg, *The Kabbalah*, 1865: " 'One is the spirit of the living God, blessed be His name, who liveth for ever! voice, spirit, and word, this is the Holy Ghost.' (Chapter i, *Mishna* ix)." — p. 67

First from ONE emanated number TWO, or Air, the creative element . . .

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "The creative *air*, represented by number *two*, emanated from the Spirit . . . The *water* again, represented by the number *three*, proceeded from the air . . . Whilst the *ether* or *fire*, represented by the number *four*, emanated from the water . . ." — p. 67 (*Sepher Jetzira*, I, ix, x)

In the *Vishnu Purâna* . . . the seven forms of matter (or principles) are shown.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From the great principle (Mahat) Intellect, threefold Egotism (Ahaṃkāra) . . . the origin of the (subtile) elements {ether (Ākāśa), wind or air (Vāyu), fire or light (Tejas), water and earth} . . ." — 1: 32-4 & 36 fn. (i.2)

"R. Yehudah began, it is written: 'Elohim said . . .' "

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "R. Yehudah began, it is written: 'Elohim said: Let there be a firmament in the midst of the waters.' . . . At the time that the Holy . . . created the world He created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7000 years that the world has been. . . . the seventh of all (the millenium)." — p. 415

"So here are seven earths Below . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . so here, are 7 earths Below, they are all inhabited except those which are above and those which are below. . . . and between each earth, a heaven (firmament) is spread out between each other. . . . and there is in them creatures who look different one from the other like the Above . . .' " — p. 416

— 447-8 —

". . . but if you object and say that all the children of the world came out from Adam . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . but if you object and say that all the children of the world came out from Adam, it is not so . . . And the Lower earths where do they come from? They are from the chain of the earth and from the Heaven Above.' " — p. 416

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"They maintain that first of all the four elements . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: " '*They maintain that first of all the four elements, fire, water, earth, and air were produced after the image of the primary tetrad above*, and that then if we add their operations, namely, heat, cold, dryness, and humidity, an exact likeness of the ogdoad is presented.' " — 2:85

P/Q: Irenæus, *Against Heresies*, tr. Roberts and Rambaut, 1868, 1:73 (*Adv. Hær.* i.17, *Writings of Irenæus*)

the eighth, termed Anûgraha, "possesses both the qualities of goodness and darkness"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness." — 1:75-6 (i.5)

"they . . . had a like eighth creation . . . divine and human"

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The Gnostics . . . they had an eighth creation both divine and human {*Ibid*, b. i. ch. xviii. 2}." — 2:86

"They affirm that man was formed *on the eighth day* . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "Irenaeus says, 'They affirm that man was formed on the *eighth* day. Sometimes they assert that he was made on the sixth day, and at others on the eighth; unless perchance they mean that his earthly part was formed on the sixth day and his fleshly part on the eighth day; these two being distinguished by them.' " — 2:86

"The Gnostics had a superior *Hebdomad*, and an inferior one . . ."

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Gnostics also had the 'Superior Hebdomad' identified as the *Seven Planetary Gods* of the Seven Heavens of the god Iao . . ." "The Gnostics held that there were seven mundane dæmons which they term the *inferior hebdomad* . . . [and] identify the Typhonian seven that were cast out from heaven to become devils on earth . . ." — 2:85-6, 114

IAO, the mystery god and the Regent of the Moon, as given in Origen's chart

SEE: Origen, *Contra Celsum*, tr. F. Crombie, 1872: ". . . if any one would wish to become acquainted with the artifices of those sorcerers [Gnostics] . . . let him listen to the instruction which they receive after passing through . . . [seven] gates which are subjected to the world of ruling spirits. . . . 'Thou, O second Iao, who shinest by night, who art the ruler of the secret mysteries of son and father . . .' " — 2:369-70 (*Contr. Cels.* vi.31, *Writings of Origen*)

"They affirm that these seven heavens are intelligent . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: " 'They affirm, moreover, that these seven heavens are intelligent, and speak of them as being angels . . .' " — 2:86

SEE: Irenæus, *Against Heresies*, tr. Roberts and Rambaut, 1868, 1:21-2 (*Adv. Hær.* i.2, *Writings of Irenæus*)

they termed Iao Hebdomas . . . his mother . . . "*Ogdoas*" . . . "she preserved the number . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: ". . . the god Iao . . . '*on this account they termed* Hebdomas, and his mother 'Ogdoas,' because she '*preserved the number of the first begotten and primary Ogdoad of the Pleroma*' {Irenæus, b. i. ch. v. 2}." — 2:86

Mârttanda — the eighth son of Aditi, whom she rejects . . .

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Of the eight sons of Aditi who were born from her body, she approached the gods with seven, and cast out Mārttāṇḍa (the eighth)." — 5:49 (*Rig-veda* x. 72, 8)

born of the *Seven-rayed* one, Agni, the Sun

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "AGNI. . . . He appears in three

phases — in heaven as the sun, in mid-air as lightning, on earth as ordinary fire. . . . Agni is represented as having seven tongues, each with a distinct name . . .” — pp. 6-7

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Ildabaoth (from *Ilda*, “child,” and *Baoth* “the egg”), the son of Sophia Achamoth

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: “After having produced Ilda-Baoth, Ilda from ילד, a child, and Baoth from ביצה, the egg . . . Sophia Achamoth suffered so much from the contact with matter . . .” — 2:183

He produces from himself these six stellar spirits . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “First of all he generated an Angel in his own likeness; this Angel a second; and so on up to the number of six. . . . Their names are Iao, Sabaoth, Adonai, Eloi, Ouraios, Astaphaios. They became the Genii of the seven worlds, or planetary spheres.” — p. 97

“Oh, best of twice-born men! Know that I (Manu) am he . . .”

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: “But, O best of twice-born men! know that I am he, the creator of all this world, whom that male Virāj . . . spontaneously produced.” — p. 6 (i.33)

He first creates the ten lords of Being, the Prajapatis, who . . . “produce seven other Manus.”

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: “Now I, desirous of creating beings . . . first created the ten lords of beings . . . They, very glorious, produced seven other Manus . . .” — p. 6 (i.34, 36)

“I am Father and God, and there is no one above me” . . . “Do not lie, Ildabaoth . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “Ildabaoth . . . became puffed up and boasted ‘*I am Father and God, and there is no one above me*.’ His mother, hearing him speak thus, cried out to him, ‘*Do not lie*, *Ialdabaoth*, *for the Father of all*, *the first Anthropos (Man*), *is above thee*, *and so is Anthropos*, *the Son of Anthropos*’ { *Ibid*, b. i. ch. xxx. 6}.” — 2:86 & fn.

In *Pistis-Sophia* . . . IEOV is in each case accompanied by the epithet of “the Primal, or First man”

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “. . . the *Pistis-Sophia* perpetually brings in IEOY invariably accompanied with the epithet of ‘the Primal Man’ . . . ” — p. 200

Marcus . . . speaks of a revelation to him of the seven heavens . . .

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “. . . the semi-Pythagorean, Marcus, had it revealed unto him that the seven heavens in their revelation sounded each one vowel which, all combined together, formed a single doxology, ‘the sound whereof being carried down to earth becomes the creator and parent of all things that be on earth.’ ” — p. 200

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“The creators (Elohim) outline in the *second* ‘hour’ the shape of man”

P/Q: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: “SECONDE HEURE. Dieu ébauche la forme du corps . . . et c’est ainsi que les Eloim ont fait toutes choses [SECOND HOUR — God designs the form of the body . . . and in that way the Elohim made all things].” — 2:404 (*Le Nuctéméron Suivant Les Hebreux*)

“There are twelve hours in the day . . .”

P/Q: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: “Or, il y a douze heures dans la journée où s’accomplit la création de l’homme [Now, there are twelve hours in the day in which the creation of

man was accomplished].” — 2:404

disguised into 12 “Hours.” The *Nuctameron* of Apollonius of Tyana is the same thing.

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: “Nuctéméron veut dire le jour de la nuit ou la nuit éclairée par le jour. C’est un titre analogue à celui de la *lumière sortant des ténèbres* [Nuctameron signifies the day of the night; or the (12 hours of) the night illumined by day. It is a designation analogous to the *Light issuing from the Darkness*] . . .” — 2:385 (*Le Nuctéméron d’Apollonius de Thyane*)

“The dodecahedron lies concealed in the perfect Cube”

SEE: Albert G. Mackey, *A Lexicon of Freemasonry*, 1858: “The *cube* was the symbol of the mind of man after it had been purified . . . and thus prepared for mingling with the celestial gods. The *point within a circle*, and the *dodecahedron* or figure of twelve sides, were symbols of the universe.” — p. 389

the twelve great transformations of Spirit into matter

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Qabbalah therefore calls the six sides of the entire universe, the six days of building. . . . and the six-sided cube symbolizes them {‘This (our) universe consists of six dimensions: Above, Below, and the four sides . . . As the Upper Mother has brought forth six . . . so the Lower Mother, brought forth six vessels of both}.” — pp. 268-9 & fn.

the *Creation of Light* (Spirit) . . . Darkness (matter) . . . Both are found in *Genesis*

SEE: *The Hexaglot Bible*, v. 1, 1901: “And the earth was without form and void; and Darkness was upon the face of the deep. And the spirit of God [אלהים, *Elohim*] moved upon the face of the waters. And God [אלהים, *Elohim*] said, Let there be light! and there was light.” — p. 3 [Hebrew text, p. 2] (*Genesis*, 1:2-3)

“Oh, companions, companions, man as an emanation was both man and woman . . .”

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “O COMPANIONS, COMPANIONS (says the Rabbi), man, as (God’s) emanation, was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elohim spoke, Let there be Light and it was Light! . . . And this is the ‘two-fold Man!’ (*Auszüge aus dem Zohar*) ” — p. 72

Mahat-tattwa creation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The first creation was that of Mahat {*mahattattwa*} . . .” — 1:74 & fn.

“Worthiest of ascetics . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘Worthiest of ascetics, through its potency — *i.e.*, *through the potency of that cause — every created* thing comes by its proper nature.’ ” — 1:66 fn.

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“Seeing that the potencies of all beings are understood *only* through the knowledge of *That . . .*”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘Seeing that the potencies of all existences are understood *only* through the knowledge of that — *i.e.*, *Brahma* — which is beyond reasoning, creation and the like, *such* potencies of existences, are referrible to Brahma.’ ” — 1:44 fn.

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“The first was *Mahat*,” says the *Linga Purâna*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The reading is also established by the text of the Linga Purāṇa . . . ‘The first creation was that of Mahat; Intellect being the first in manifestation.’ ” — 1:75 fn.

as the Commentator says . . . Brahmâ was then *created*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This creation being the work of the supreme spirit . . . according to the commentator: or it might have been understood to mean, that Brahmā was then created, being, as we have seen, identified with Mahat, 'active intelligence,' or the operating will of the Supreme." — 1:74 fn.

Mahat* (or Maha-Buddhi) is . . . divine mind *in active operation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Purāṇas generally employ the same expression, attributing to Mahat or Intelligence the act of creating. Mahat is, therefore, the divine mind in creative operation . . ." — 1:33 fn.

"an ordering and disposing mind, which was the cause of all things," — *Noῦς . . .*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Mahat is, therefore, the divine mind in creative operation, the *νοῦς ὁ διακόσμων τε καὶ πάντων αἴτιος* of Anaxagoras; 'an ordering and disposing mind, which was the cause of all things.' " — 1:33 fn.

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: ". . . I heard some one who had a book of Anaxagoras . . . he read that mind was the disposer and cause of all . . ." — 1:426 (*Phædo*, § 97)

the suggestive connection between *Mahat* and the Phœnician Mot . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The word itself suggests some relationship to the Phœnician Mot, which, like Mahat, was the first product of the mixture of spirit and matter, and the first rudiment of creation . . ." — 1:33 fn.

"Ex connexione autem ejus spiritus prodidit Mot . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Ex connexione autem ejus spiritus prodiit Mot. . . . Hinc * * seminium omnis creaturæ et omnium rerum creatio' Brücker, I., 240 ['Out of the union with that spirit has proceeded Mot. . . . Hence arose the seeding of all creatures and the creation of all things']." — 1:33 fn.

SEE: Jacob Brücker, *Historia Critica Philosophiae*, 1742-4, 1:240

"The Supreme Soul, the *all permeant* (Sarvaga) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the supreme soul, the substance of the world {'all-permeant' *sarvaga*} . . . having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived." — 1:27 & fn. (i.2)

— Footnotes

"Spiritus intus alit, totamque infusa per artus . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The expressions . . . 'having entered into' and . . . 'agitated', recall the mode in which divine intelligence, mens, *voῦς*, was conceived, by the ancients, to operate upon matter . . .

> Spiritus intus alit, totamque infusa per artus,
> Mens agitat molem, et magno se corpore miscet . . ." — 1:27 fn.

SEE: Virgil, *Works*, tr. Christopher Pitt, 1778: ". . . a spirit with an active flame . . . animates this mighty frame . . .

> Spiritus intus alit, totamque infusa per artus
> Mens agitat molem, et magno se corpore miscet." — 3:213-14 (*Æneid*, vi.726-7)

"The *second* Creation . . . was of the rudimental principles (*Tanmâtras*) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The second was that of the rudimental principles

(Tanmātras), thence termed the elemental creation (Bhūta-sarga).” — 1:74 (i.5)

***Bhûtâdi* means literally “the origin of the elements”**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From the great principle (Mahat) . . . Egotism . . . and Bhūtādi, ‘rudimental’ {in strict literality, ‘origin of the elements’} . . .” — 1:32-3 & fn. (i.2)

the triple aspect of *Ahankâra*, translated Egotism . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From the great principle (Mahat) Intellect, threefold Egotism {Ahaṃkāra . . . It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think, I feel, I am} . . .” — 1:32-3 & fn. (i.2)

Ahankâra becomes “passionate” and finally “rudimental”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From the great principle (Mahat) . . . threefold Egotism (Ahaṃkāra), denominated Vaikārika, ‘pure’; Taijasa, ‘passionate’; and Bhūtādi, ‘rudimental’ . . .” — 1:32-3 (i.2)

— Footnotes

“as presently explained, the *mixture . . . is not mechanical . . .*”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . it more closely approximates to the Phoenician cosmogony, in which a spirit, mixing with its own principles, gives rise to creation. . . . As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents which produce effects . . .” — 1:27 fn.

“As fragrance affects the mind . . . As perfumes do not delight the mind by actual contact . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “In the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself, so the Supreme influenced the elements of creation {as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind}.” — 1:27-8 & fn. (i.2)

“The entrance of the *Supreme* into spirit . . . He who is called the *male* (spirit) of Prakriti . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The entrance of the supreme Vishṇu into spirit, as well as matter, is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Supreme, into Prakṛiti or matter alone. Thus, in the Padma Purāṇa: ‘He who is called the male (spirit) of Prakṛiti is here named Achyuta; and that same divine Vishṇu entered into Prakṛiti.” — 1:28 fn.

Vishnu is both Bhûtesa, “Lord of the Elements,” and *Viswarûpa* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Vishṇu is both Bhūteśa, ‘lord of the elements,’ or of created things, and Viśwarūpa, ‘universal substance.’ ” — 1:42 fn.

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the *Chitrasikhandina* (bright-crested) or the *Riksha* . . . the seven stars (of the Great Bear)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The seven Ṛishis are represented in the sky by the seven stars of the Great Bear, and as such are called Ṛiksha and Chitra-sikhaṇḍinas, ‘having bright crests.’ ” — p. 268

The third (the *Indriya*) was the modified form of *Ahankâra* . . . termed the organic Creation . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The third was the modified form of egotism {*vaikārika*}, termed the organic creation, or creation of the senses (Aindriyaka).” — 1:74 & fn. (i.5)

***Ahankâra*, the conception of “I” (from “*Aham*,” “I”)**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Ahaṃkāra being derived from Ahaṃ, 'I' . . ." "*Ahaṃkāra*, 'the conception of I' . . ." — 1:34 fn., 35 fn.

"These three were the Prâkrita . . . developments of indiscrete nature . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These three were the Prākṛita creations, the developments of indiscrete nature, preceded by the indiscrete principle {'creation preceded by, or beginning with, Buddhi'}." — 1:74 & fn. (i.5)

***third* Creation . . . Urhvasrotas . . . "the sixth creation . . . that of divinities"**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . a third creation appeared, abounding with the quality of goodness, termed Ūrdhwasrotas. . . ." "The sixth was the Ūrdhwasrotas creation, or that of the divinities." — 1:72, 75 (i.5)

— Footnotes

"Concerning the seven secondaries, or Spiritual Intelligences . . ."

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "Le monde, à ce que croyaient les anciens, est gouverné par sept causes secondes, comme les appelle Trithème, *secundæi*, et ce sont les forces universelles désignées par Moïse sous le nom pluriel d'Eloïm, les dieux. Ces forces . . . règlent le mouvement des sphères [According to the ancients, the world is governed by seven secondary causes, called by Trithemius *secundæi*, and these are the universal forces designated by Moses under the plural name of *Elohim*, the gods. These forces . . . regulate the movement of the spheres]." — 2:113

SEE: Johannes Trithemius, *De septem secunda Deis id est intelligentiis sive spiritibus moventibus orbes* ["Concerning the seven secondaries, that is, the Intelligences, or Spirits, who move the heavenly bodies"], 1522.

"Had Professor Wilson enjoyed the advantages . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would here have expressed himself differently." — 1:21 fn. (i.2)

Thomas Taylor . . . understood Plato far better

SEE: Thomas Taylor, *The Eleusinian and Bacchic Mysteries*, 1875: "Mr. Taylor's peculiar style has been the subject of repeated criticism; and his translations are not accepted by classical scholars. Yet they have met with favor at the hands of men capable of profound and recondite thinking; and it must be conceded that he was endowed with . . . an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato." — pp. xviii-xix ("Introduction" by Alexander Wilder)

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This "creation" of the immortals, the "*Deva-Sarga*" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This, termed the creation of immortals {*Deva-sarga*}, was the third performance of Brahmā . . ." — 1:72-3 & fn. (i.5)

"at the close of the past (*Padma*) Kalpa . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "At the close of the past (or Pādma) Kalpa, the divine Brahmā . . . awoke from his night of sleep, and beheld the universe void." — 1:55 (i.4)

Then Brahmâ is shown . . . in the secondary stage of evolution . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This creation is of the secondary order . . . water, and even the earth, being in existence, and, consequently, having been preceded by the creation of Mahat and the elements [Primary Creation]." — 1:55 fn. (i.4)

The *Mukhya*, the Primary . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Since immovable things were first created, this is called the first creation {immovable things are technically styled 'primary,' *mukhya*}." — 1:70 & fn. (i.5)

"All the Hindu systems consider vegetable bodies . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'All the Hindu systems consider vegetable bodies as endowed with life.' So, and correctly, remarks Professor Wilson, in his collected Works . . ." — 5(I):385 ("Corrigenda" by Hall)

***Charâchara*, or the synonymous *sthâvara* and *jangama* . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "*Charāchara*, or the synonymous *sthāvara* and *jangama*, is, therefore, inaccurately rendered . . . 'animate and inanimate,' 'sentient beings' and 'unconscious,' 'conscious and unconscious beings,' etc., etc. 'Locomotive and fixed' would be better, since trees are considered to possess souls." — 5(I):385-6 ("Corrigenda" by Hall)

"The first creation was that of *Mahat* (Intellect) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat or Intellect . . . The second was that of the rudimental principles (Tanmātras) . . . The third was the . . . creation of the senses (Aindriyaka)." — 1:74 (i.5)

— Footnotes

"The three Creations beginning with Intelligence are elemental . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The three creations beginning with Intelligence are elemental; but the six creations which proceed from the series of which Intellect is the first are the work of Brahmā.' " — 1:77 fn. (*Vāyu Purāṇa*)

we read in the *Linga Purâna* that "the first Creation was that of Mahat . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The reading is also established by the text of the Linga Purāṇa . . . 'The first creation was that of Mahat; Intellect being the first in manifestation.' " — 1:75 fn.

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the third order of Elementals . . . are succeeded by the objective kingdom of minerals

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The fourth or fundamental creation . . . was that of inanimate bodies." — 1:74-5 (i.5)

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The *Tiryaksrotas* (or Tairyagyonya) creation, that of the "(*sacred*) animals"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the animal creation was manifested, to the products of which the term Tiryaksrotas is applied . . ." ". . . the Tairyagyonya creation, was that of the animals." — 1:71, 75 (i.5)

the germ of awakening consciousness or of *apperception* . . . in some sensitive plants

SEE: "About the Mineral Monad," 1885: ". . . as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz *apperception* . . ." — p. 276 (*Five Years of Theosophy*)

— Footnotes

This "creation" . . . is both primary (*Prâkrita*) and secondary (*Vaikrita*) . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This creation, says the text, is both primary (Prākṛita) and secondary (Vaikṛita). It is the latter . . . as regards the origin of these saints from Brahmā; it is the former, as affects Rudra, who, though proceeding from Brahmā, in a certain form was in essence equally an immediate production of the first principle." — 1:78 fn. (i.5)

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"The fifth . . . was that of animals . . . The Urdhvasrotas creation, or that of divinities"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The fifth, the Tairyagyonya creation, was that of animals. The sixth was the Ūrdhwasrotas creation, or that of divinities." — 1:75 (i.5)

The evolution of the "*Arvaksrotas* beings . . . was that of man"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creation of the Arvāksrotas beings was the seventh, and was that of man." — 1:75 (i.5)

***Anûgraha* (the *Pratyayasarga* or the *intellectual* creation of the Sankhyas . . .) . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness {This is the Pratyayasarga or intellectual creation of the Sānkhyas (S. Kārikā, v. 46, p. 146); the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have a sensible perception}." — 1:75-6 & fn. (i.5)

"There is a *ninth*, the Kumâra Creation . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . there is a ninth, the Kaumāra creation, which is both primary and secondary." — 1:76-7 (i.5)

— Footnotes

"Created beings . . . although they are destroyed . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet, being affected by the good or evil acts of former existence, they are never exempted from their consequences; and, when Brahmā creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahmā then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself." — 1:79-80 (i.5)

The progenitors are the Pitris . . . born of *Brahmâ's side*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . thinking of himself as the father of the world, the progenitors (the Pitris) were born from his side." — 1:80-1 (i.5)

"These notions," remarks Dr. Wilson, "the birth of Rudra and the saints . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These notions, the birth of Rudra and the saints, seem to have been borrowed from the Śaivas, and to have been awkwardly engrafted upon the Vaishṇava system." — 1:78 fn. (i.5)

Parâsara, the Vedic Rishi, who received the Vishnu Purâna from Pulastya . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PARĀŚARA. A Vedic Ṛishi . . . and he received the Vishṇu Purāṇa from Pulastya and taught it to Maitreya. . . . Speculations as to his era differ widely, from 575 B.C. to 1391 B.C., and cannot be trusted." — p. 229

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"the Dhyanis, derived immediately from the supreme Principle . . ."

SEE: T. Subba Row, "The Philosophy of Spirit," May, 1882: ". . . these celestial 'Dhyan-Buddhas'

came into existence (according to Vyasa) before the last work of creation or evolution commenced . . . as they are *the direct emanations* of *Parabrahmam*." — p. 193 (*The Theosophist*, v. 3)

"these *sages* live as long as Brahmâ . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These sages, however, live as long as Brahmā; and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, introduced in the Vārāha or Pādma Kalpa." — 1:78 fn. (i.5)

the Kumaras are . . . "the creation of Rudra or Nilalohita . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kaumāra creation is the creation of Rudra or Nīlalohita, a form of Śiva, by Brahmā . . . and of certain other mind-born sons of Brahmā . . ." — 1:77 fn. (i.5)

they are the progenitors of the true spiritual SELF

SEE: STANZA X, "The History of the Fourth Race": ". . . Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life . . . that principle of our inner nature which develops in us into the Spiritual Ego — the Higher Self . . ." — *SD* 2:230

the Pitris, or lower Prajâpati, are no more than the *fathers* of the model . . .

SEE: STANZA X, "The History of the Fourth Race": "When the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform him and thus endow him with divine intelligence . . ." — *SD* 2:233 fn.

made "in *their* image." . . . (Compare what is said of "The Fallen Angels" in Book II.)

SEE: STANZA X, "The History of the Fourth Race": ". . . 'the Angels were *commanded to create*.' After the Earth had been made ready by the *lower* and more material powers . . . the higher powers, the Archangels or Dhyanis, were compelled by the evolutionary Law to descend on Earth, in order to construct the crown of its evolution — MAN." — *SD* 2:242

The Exoteric four are: Sanât-Kumara, Sananda, Sanaka, and Sanatana

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KUMĀRAS. Mind-born sons of Brahmā . . . There were four of them, Sanat-kumāra, Sananda, Sanaka, and Sanātana . . ." — p. 170

and the esoteric three are: Sana, Kapila, and Sanatsujâta

SEE: Vijnāna Bhikshu, *Sānkhya-Sāra*, ed. Fitz-Edward Hall, 1862: " 'These seven sons of Brahmā were called great Ṛishis.' The more ordinary *mānasa*, or mind-born, sons of Brahmā vary, as specified in different Purāṇas . . . In the *Mahābhārata*, XII., 13078-9, they are said to be Sana, Sanatsujāta, Sanaka, Sanadana, Sanatkumāra, Kapila, and Sanātana." — pp. 13-14 fn.

(*See the four Orders of Angelic Beings; Comment on Stanza VII*)

SEE: STANZA VII, 1: "The highest group is composed of the divine Flames . . ." "The second Order of Celestial Beings, those of Fire and Æther . . ." "The *Third* order corresponds to the *Atma-Buddhi-Manas* . . . The *Fourth* are substantial Entities {substantial and invisible Beings called Angels, Elementals, etc.} . . ." — *SD* 1:213, 216, 218 & fn.

"We must have recourse, here, to other Purânas . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "We must have recourse, here also, to other Purāṇas, for the elucidation of this term." — 1:77 fn.

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these (divinities) DECLINING TO CREATE PROGENY . . . remained . . . ever boys, Kumâras

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "They are elsewhere termed Sanatkumāra, Sananda, Sanaka, and Sanātana, with sometimes a fifth, Ṛibhu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, Kumāras; that is, ever pure and innocent . . ." — 1:77 fn.

— Footnotes

"The four Kumâras . . . Some *specify seven*"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The four Kumāras or mind-born sons of Brahmā. Some specify seven." — p. 277

Iswara Krishna's "Sânkhya Kârika" with the Commentary . . .

SEE: *The Sānkhya Kārikā by Īswara Krishna*, tr. Henry Thomas Colebrooke; "also *The Bhāshya or Commentary of Gaurapāda*," tr. Horace Hayman Wilson (1837).

"the seven sons of Brahmâ" . . . Sanaka, Sanadana, Sanatana, Kapila . . .

P/Q: *The Sānkhya Kārikā* and *The Bhāshya*, tr. Colebrooke & Wilson, 1837: " 'SANAKA, SANANDANA, and SANĀTANA the third; ĀSURI, KAPILA, BORHU, and PANCHASIKHA: these seven sons of Brahmā were termed great sages.' " — p. 1

"The seven Prajâpati, Rudra, Skanda (his son) and Sanat-Kumâra . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The French translation ascribes a share in creation to Sanatkumāra: 'Les sept Pradjāpatis, Roudra, Scanda (son fils), et Sanatcoumāra se mirent à produire les êtres [The seven Prajāpati, Rudra, Skanda (his son), and Sanatkumāra proceeded to create beings] . . .' " — 1:78 fn. (i.5)

the original is: "These seven . . . created progeny . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The correct rendering is: 'These seven (Prajāpatis) created progeny; and so did Rudra: but Skanda and Sanatkumāra, restraining their power, abstained (from creation).' " — 1:78 fn. (i.5)

The "four orders of beings" are . . . "Ambhamsi" . . . "literally Waters" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The term Ambhāṃsi, lit., 'waters,' for the four orders of beings, gods, demons, men, and Pitṛis, is, also, a peculiar, and, probably, mystic, term." — 1:80 fn. (i.5)

Narâyana . . . reclining on that *which is its progeny* (*See Manu*)

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Waters are called *nārāḥ*, for they are the offspring of Nara {Brahmā}; and since they were his first abode (*ayana*), he thence is called Nārāyaṇa." — p. 2 & fn. (i.10)

"Water is the body of Nara . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Linga, Vāyu, and Mārkaṇḍeya Purāṇas . . . have a somewhat different reading . . . {'Water is the body of Nara: thus we have heard the name of water *explained*. Since *Brahmā* rests on the water, therefore he is termed Nārāyaṇa'}. " — 1:57 fns. (i.4)

". . . Pure, Purusha created the waters pure . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Burnouf translates: 'Purucha, ayant divisé en deux parties l'œuf (de Brahmā) . . . réfléchit à se faire un lieu où il pût se mouvoir; et pur, il créa les eaux pures [Purusha, having divided the Egg (of Brahmā) into two parts . . . considered making for himself a place where he could move; and pure, he created pure waters].' " — 1:58 fn. (i.4)

the term Ambhamsi . . . (in the Vedas it is a synonym of gods)

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The term Ambhāṃsi, lit., 'waters' . . . occurs in

the Vedas, as a synonym of gods . . .” — 1:80 fn.

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“Being ever as he was born, he is here called a youth . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “And the Linga has: ‘Being ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumāra.’ ” — 1:77 fn.

In the *Saiva Purâna*, the Kumâras are always described as Yogins.

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Sanatkumāra and his brethren are always described, in the Śaiva Purāṇas, as Yogins . . .” — 1:78 fn.

“These five, O Brahmans, were Yogins . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘These five, O Brahmans, were Yogins, who acquired entire exemption from passion’ . . .” — 1:79 fn. (*Kūrma Purāṇa*)

(See Book II., “The Sacred Dragons and their Slayers.”)

SEE: “Edens, Serpents, and Dragons” (*SD* 2:202-19); “Serpents and Dragons under Different Symbolisms” (*SD* 2:354-6); and “The Origin of the Satanic Myth” (*SD* 2:378-90).

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the howling and terrific *destroyer* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “RUDRA . . . He is the howling terrible god. . . As applied to the god Śiva, the name of Rudra generally designates him in his destructive character.” — p. 269

Siva, the *Mahâyogi* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “[Śiva] is the Mahā-yogi, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation . . .” — p. 298

a direct connection with . . . Archangel Michael . . . the Dragon *Apophis* . . .

SEE: Frederic T. Hall, *The Pedigree of the Devil*, 1883: “In later times the legend passed into that of Bel and the Dragon, and from time to time reappears in such records as that of Michael the Archangel and Satan, and Saint George and the Dragon. . . . Horus, an Egyptian Bel, fights and overcomes Apophis, a monstrous reptile.” — pp. 199-200

the Angel who, as shown by the Gnostics, *refused to create*

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “This is the command, that I [Bahak Zivo] construct creatures: but which will not be in my power. . . . Thereupon he . . . brought [Fetahil] before the Apostle GABRIEL. . . . Arise Fetahil, go, descend into the place that is without habitations and creatures . . . frame for thee a world and provide genii in it. But this Gabriel, august father of the genii . . . did not instruct and teach him in the knowledge of it. . . . (‘The Son of the Man,’ i.e. of Fetahil) has failed . . .” — pp. 50-1 (*Codex Nazareus*, i.181)

the same essence with his father (Saturn), and called the “Son of Time,” *Kronos*

SEE: E. C. Ravenshaw, “On the Winged Bulls, Lions, and Other Symbolical Figures from Nineveh,” 1856: “It is very remarkable that Osiris was also called the son of Time, called ‘Seb,’ ‘the father of the Gods.’ In like manner the Greeks considered Jupiter to be the son of Kronos (Time) . . .” — p. 116 (*Journal of the Royal Asiatic Society*, v. 16)

Sanaischara is Saturn, the planet (Sani and Sarra)

SEE: John Dowson, *A Classical Dictionary of Hindu Mythology*, 1879: “ŚANI. The planet Saturn. . . .

Śani was a son of the sun and Chhāyā . . . He is also known . . . by the patronymic Śaura. . . . He is also . . . Sanaiś-chara, 'slow-moving' . . ." — p. 278

Saturn, who is the same as Bel . . . and Jehovah Sabbaoth

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'The Chaldeans call the God IAO, and SABAoth he is often called . . . the FATHER of the Intelligible World, Bel-Saturn . . .' " — p. 3

MIKAEL (מִיכָאֵל "who is as God")

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Michael. מיכאל. *Who is like unto God*. The chief of the seven archangels. He is the leader of the celestial host . . . and the especial protector of Israel." — p. 500

the guardian Angel of the Jews, as Daniel tells us . . .

SEE: *The Interlinear Bible*, 1906: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people. . . at that time thy people shall be delivered . . ." — p. 1127 (*Daniel*, 12:1)

the Greek Ophites . . . identified Michael with their *Ophiomorphos*

SEE: C. W. King, *The Gnostics and their Remains*, 1887: ". . . 'Satan Serpent-formed,' *Ophiomorphos* . . . He is the combination of all that is most base in matter . . . Out of their normal hatred for Judaism, the Ophites gave this being the name of *Michael*, the guardian angel of the Jewish nation according to Daniel . . ." — p. 98

In the *Talmud*, *Mikael* (Michael) is "Prince of *Water*" . . .

P/Q: C. W. King, *The Gnostics and their Remains*, 1887: ". . . the Government of the Creation is set forth in the *Talmud* . . . According to it, the government of all things is entrusted to the Angels, of whom there are seventy Princes, watching over each element, nation, and language. Thus, Jehuel is the Prince of *Fire*, and has under him seven subordinates . . . Again, Michael is Prince of *Water*, and similarly attended by seven inferior spirits." — pp. 38-9

— Footnotes

"To live is to die and to die is to live"

P/Q: Porphyry, *Select Works*, "On the Cave of the Nymphs," tr. Thomas Taylor, 1823: " 'Euripides (in Phryxo) says, that to live is to die, and to die to live. For the soul coming hither, as she imparts life to the body, so she partakes (through this) of a certain privation of life . . . When separated, therefore, from the body, she lives in reality . . .' " — p. 195 fn. (Olympiodorus, "Commentary of the Gorgias")

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Sanat-Sujâta, — the chief of the Kumâras

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The four Kumâras . . . [are] mind-born sons of Brahmā. Some specify seven. Sanat-Kumāra (or Sanat-sujāta) was the most prominent of them." — p. 277

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called Ambhamsi, "Waters"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The term Ambhāṃsi . . . 'waters' . . . is, also, a peculiar, and, probably, mystic term. The commentator says it occurs in the Vedas, as a synonym for gods, &c. . . ." — 1:80 fn.

the "Waters of the flood" are also called "the GREAT DRAGON"

SEE: L. Vernon Harcourt, *The Doctrine of the Deluge*, 1838: ". . . the Egyptians, who deified the

waters of the Deluge . . . the great Dragon that lieth in the midst of the rivers . . .” — 2:519

or Ophis, Ophio-Morphos

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “. . . the Spirit rests upon Chaos, or the *waters of Creation*, which are Matter, Water, Darkness, the Abyss.” “. . . the Genius Ophis whom Ildabaoth had seized, and punished . . . by casting him down into the Abyss; and who, contaminated by his immersion in Matter, became converted into the exact image of his fellow-prisoner, Ophiomorphos.” — pp. 96, 99

(Vide *Addenda*, §§ XI. and XII., quotations from Mr. Crookes’ Lectures.)

SEE: “The Solar Theory,” *SD* 1:546-54; and “Ancient Thought in Modern Dress,” *SD* 1:579-87.

***that* “which *composes* and *decomposes* the *compound bodies*.”**

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: “. . . the mother and receptacle of all created and visible and in any way sensible things, is not to be termed earth, or air, or fire, or water, or any of their compounds . . . but is an invisible and formless being which receives all things and attains in an extraordianry way a portion of the intelligible, and is most incomprehensible.” — 2:543 (*Timaeus*, § 51)

“Now the compound or composite may be supposed to be naturally capable of being dissolved in like manner as of being compounded; but that which is uncompounded, and that only, must be, if anything is, indissoluble.” — 1:406 (*Phaedo*, § 78)

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In the *Theogony* of Moschus [Mochus], we find *Æ*ther first, and then air . . .

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “In the theogony of Mochus, ‘The Aether was the first and the Air: these are ‘the Two Principles;’ from them Ulom the ‘Intelligible god’ was born {Movers, 282}.” — p. 188

Eros-Phanes evolves from the Spiritual Egg

P/Q: S. F. Dunlap, *Vestiges of the Spirit History of Man*, 1858: “The Orphic Eros-Phanes springs from the egg which the Aetherial winds impregnate {K. O. Müller, 236}.” — p. 188 & fn.

In the Hindu *Katakopanisâd*, Purusha . . . stands before the original matter . . .

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “ ‘In the Kathakopanishad, the Spirit (Purusha) already stands before the Original Matter, from whose union springs the Great Soul of the world (Mahan Atma, Brahma) the Spirit of life’ {Weber, *Akad. Vorles.*}.” — p. 189 & fn.

Creuzer defines those primitive beliefs . . . *as a species of magism* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Écoutons bien Creuzer: ‘Ces croyances primitives . . . nous sommes portés à les considérer comme *une espèce* de magisme, comme un *paganisme psychique*, c’est-à-dire comme une *déification des puissances*, spiritualisation qui mettait les païens dans une étroite communauté avec ces puissances’ {IX.850} [Let’s listen to Creuzer: ‘These primitive beliefs . . . we tend to regard them as *a species* of magism, as a *psychic paganism*, i.e. as a *deification of potencies*, a spiritualization which brought the pagans into a close community with these potencies’].” — 3:400 & fn.

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The tent which contained the Holy of Holies “was a Cosmic Symbol . . . the four cardinal points . . .”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . le *tabernacle cosmique* élevé par Moïse dans le désert avait une forme carrée [the *Cosmic Tabernacle* erected by Moses in the desert had the form of a square] . . .” — 3:397

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “The entrance was toward the rising sun, or the *vernal equinox*. The holy of holies was in the *west* of the structure, toward the place of the *setting*

sun, the *autumnal equinox*. The great quadrangular was oriented and faced to the *four winds*, or N., E., S., and W." — p. 172

Josephus shows it built in white, the colour of Ether.

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The *holy of holies* was a cube of 20 x 20 x 20 cubits . . . It was, according to Josephus, built in *white*, or the color of the *ether*." — p. 165

a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous comprenons aussi pourquoi, dans les temples égyptiens comme dans ceux des Hébreux, au rapport de saint Clément d'Alexandrie, un immense rideau, supporté par cinq colonnes, séparait le tabernacle, dans lequel les prêtres seuls avaient le droit d'entrer, des autres parties de l'édifice [We also understand why in the Egyptian temples as in those of the Hebrews, according to Clement of Alexandria, an enormous curtain supported by five pillars, separated the tabernacle, in which only the priests had the right to enter, from the other parts of the building]." — 3:397-8

SEE: Clement of Alexandria, *Writings*, v. 2, *Stromata*, tr. William Wilson, 1869, pp. 240-1.

By its *four* colours the curtain symbolized the four principal Elements . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ce rideau représentait, par la distinction de ses quatre couleurs, les quatre éléments *principaux* . . . et signifiait la connaissance de Dieu que les cinq sens de l'homme peuvent lui procurer par l'entremise des quatre éléments{*Strom*., l, V, §6.} [This curtain represented, by distinguishing its four colors, the four *principal* elements . . . and signified the knowledge of God which the five senses of man can procure for him with the help of the four elements] . . ." — 3:398 & fn.

SEE: Clement of Alexandria, *Writings*, v. 2, *Stromata*, tr. William Wilson, 1869, p. 240.

one of the "Chaldean Oracles" expresses ideas about the elements and Ether

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "The oracles assert, that the impression of characters, and of other divine visions, appear in the ether." "In this the things without figure are figured." "The ineffable and effable impressions of the world." "He makes the whole world of fire, and water, and earth, and all-nourishing ether." — pp. 263-4 (*Chaldean Oracles*, 113, 114, 115, 117)

like that of the *Unseen Universe* . . .

SEE: *The Unseen Universe* [by Balfour Stewart & P. G. Tait], 1875: "In fine, what we generally call ether may be not a mere medium, but a medium *plus* the invisible order of things, so that when the motions of the visible universe are transferred into ether, part of them are conveyed as by a bridge into the invisible universe, and are there made use of or stored up." — p. 147

It states that "from ether have come all things . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It states that from æther have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our 'simple-minded ancestors.' " — 1:189

Dodonean Jupiter, who included in himself the four elements . . . *Jupiter Mundus*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le Jupiter dodonéen comprenait donc, à lui seul, ce qu'on appelait les quatre *principaux* éléments et toutes les parties du monde physique, ce qui lui valut à Rome le titre panthéistique de *Jupiter Mundus* [The Dodonean Jupiter thus included in himself what

were called the four *principal* elements and all the components of the physical world, which in Rome gave him the pantheistic title of *Jupiter Mundus*] . . .” — 3:377

As gods of Fire, Air, Water, they were *celestial* . . . as gods of the *lower region*, they were *infernal*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Jupiter . . . Dieu collectif . . . nous l’avons vu se diviser en Jupiter aérien, *fulgural*, *infernal*, et *marin*; ou plutôt, dominer en maître sur ces quatre éléments de l’*air*, du *feu*, de la *terre* et des *eaux* [Jupiter . . . a collective god. . . we have seen him divide himself into Jupiter of the air, of lightning, the lower region, and the sea; or rather, as a master having dominion over those four elements of air, fire, earth, and waters.” — 3:393

If it is argued that the Dodonean Jupiter was identified with Aidoneus . . .

SEE: Friedrich Creuzer, *Symbolik und Mythologie*, 1842: “Dieser Juppiter war auch mit Aidoneus oder mit dem König der Unterwelt ein und derselbe [This Jupiter was also one and the same with Aidoneus or the King of the Underworld].” — 3:85

and *Dis* . . . Dionysius Chthonios, the subterranean, wherein . . . oracles were rendered

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . avec le Dis ou le Pluton des Romains, et surtout avec le Dionysius Chthoneus ou souterrain rendant des oracles [with Dis or the Roman Pluto, and above all with Dionysus Chthonios, or the subterranean Dionysus, who rendered oracles].” — 3:377

Aidoneus and Dionysius are the bases of Adonaï

SEE: C. W. King, *The Gnostics and their Remains*, 1887: “ ‘Adonai,’ is converted by the Greek into Adoneus, a synonym for Pluto, and Orpheus . . . points out the identity of Bacchus [Dionysus], Pluto, and Sol.” — p. 296

Adonaï, or “Jurbo Adonaï,” as Jehovah is called in the Codex Nazaræus

SEE: *Nimrod* [by Algernon Herbert], 1829: “ ‘The Sun, the proudest of the Septem-stellars, having the names of Adonai, El-el, Jurbo, and Kadosch, will call Moses out of Mount Sinai . . .’ ” — 4:58 (*Codex Nazaræus*, 1:57)

“Thou shalt not worship the Sun, who is named Adonaï . . . *Kadush* and El-El”

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “ ‘Worship not the SUN whose name is Adunai, whose name is Kadusch, whose name is El El . . .’ ” — p. 36 fn. (*Codex Nazaræus*, 1:47)

see also Psalm . . . [on the Solar Deity]

SEE: H. P. Blavatsky, “Zoroastrianism,” July 1883: “ ‘In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity . . . The Helio Deity of the Bible is continually called “God of Hosts,” “Lord of Hosts,” “Lord God of Hosts,” &c. . . . Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun (the Lord of the Host of Stars) . . . such as — “O Lord God of Hosts cause thy face to shine” (Psalms lxxx).’ ” — p. 243 (*The Theosophist*, v. 4)

and also “Lord Bacchus”

SEE: Godfrey Higgins, *Anacalypsis*, 1836: “ ‘. . . Jupiter, Pluto, the Sun, and Bacchus, are the same. . . . Iao is the Jehovah of Scripture, or the true God. This is no other than the sun. Iao . . . has been changed by the Greeks into *Ιηιος* (Ieios).’ ” “ ‘Athenæus IX. gives Bacchus the name *Ιηιος*. I doubt not but it is the great name of Jehovah . . . Jehovah Sabaoth, Lord of Hosts, in the Scripture; whence Bacchus was called Sabazius likewise.’ ” — 1:324-5

Baal-Adonis . . . became the Adonaï by the Massorah

SEE: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “It is true that the Rabbins and the modern clergy call the Hebrew God’s name Adonai; but before the Rabbins *added their points* to the text the Old

Hebrew letters were Adni (Adoni)." "It is clear that Judaism turned its back upon the Baal or Adonis (Bacchus) worship . . . But the MYSTERIES lie at the foundation of the Mosaic Religion . . ." — pp. iv, xii-xiii

primitive religion was something better . . .

SEE: Ernest Renan, "Discussion sur la Notion de l'Unité de Dieu," April 8, 1859: ". . . c'est Schelling, qui s'est arrêté à cette pensée que la religion primitive de notre race était autre chose que la *préoccupation de phénoménes physiques* [it is Schelling, who dwelled on the thought that the primitive religion of our race was something other than the *preoccupation with physical phenomena*] . . ." — p. 203 (*Annales de Philosophie Chrétienne*, v. 20)

— Footnotes

***Gehenna* . . . Jews immolated their children to Moloch**

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "N'oublions pas encore que la vallée des Géants, près de Jérusalem, s'appelait *Gehennum* (géhenne, même étymologie que *géant*) que c'était à eux, et dans leur *tophet*, qu'on immolait les enfants à Moloch [And let us not forget that the valley of the Giants, near Jerusalem, was called Gehennum (gehenna, the same etymology as giant), that it was to them, and in their Tophet, that the children were sacrificed (immolated) to Moloch]." — 3:50

The Scandinavian *Hel* or *Hela* was a frigid region . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Hades was quite a different place from our region of eternal damnation, and might be termed rather an intermediate state of purification. Neither does the Scandinavian *Hel* or Hela, imply either a state or a place of punishment . . . The Norse kingdom of the dead is moreover situated in the higher latitudes of the Polar regions; it is a cold and cheerless abode . . . The only designation of something approaching hell in the *Bible* is *Gehenna* or Hinnom . . ." — 2:11

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and principles, more elevated than we . . . know of, "were hidden under the transparent veil . . ."

P/Q: Ernest Renan, "Discussion sur la Notion de l'Unité de Dieu," April 8, 1859: ". . . et qu'une religion plus grande, des principes plus élevés se cachaient sous le voile, transparent pour lui, de ces apparences de divinités naturelles, telles que le tonnerre, les vents et les pluies [and that a much greater religion, with much higher principles was hiding under the veil — which to it was transparent — of the appearances of these gods of nature, such as thunder, wind and rain]." — p. 203 (*Annales de Philosophie Chrétienne*, v. 20)

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The four-fold Jupiter . . . the aerial, the fulgurant, the terrestrial, and the marine god . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Dieu collectif avant tout, nous l'avons vu se diviser en Jupiter *aérien*, *fulgural*, *infernal* et *marin*; ou plutôt, dominer en maître sur ces quatre éléments de l'*air*, du *feu*, de la *terre* et des *eaux* [Collective God before all, we have seen him divide himself into Jupiter *of the air*, *the lightning*, *the lower region* and *the sea* (the *marine* god); or rather, as a master having dominion over these four elements of *air*, *fire*, *earth* and *waters*]." — 3:393

While passing power over the fire to Hephaistos-Vulcan . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous l'avons vu, tout en se réservant l'*air*, déléguer sa puissance sur le feu à Héphaistos-Vulcain; sur la mer, à Poseidon-Neptune; et, pour la terre infernale, à Pluton-Aidoneus ou Dionysius Chthonius [While reserving the *air* entirely to himself, we have seen him delegate his power over the fire to Hephaistos-Vulcan; over the sea, to Poseidon-Neptune; and over the

infernal earth, to Pluto-Aidoneus or Dionysus Chthonios]." — 3:393-4

Tradition points to a grotto, a vast cave in the deserts of Central Asia . . .

SEE: Robert Ker Porter, *Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c.*, 1822: "These subterraneous sanctuaries are found in . . . the native country of Zerdusht or Zoroaster . . . he retired to deserts, and into caves, where he abode many years . . ." — 2:496

whereinto light pours . . . crossways at the four cardinal points . . .

SEE: George Oliver, *The History of Initiation*, 1841: ". . . he [Zoroaster] retired to a circular cave or grotto . . . which he ornamented with a profusion of symbolical and astronomical decorations . . . the planets were displayed in order round him, in studs of gold glittering on a ground of azure . . . The four ages of the world were represented by so many globes of gold, silver, brass, and iron. . . . which reflected a thousand different colours and shades of colour . . ." — pp. 94-5

The *magic* of the ancient priests consisted . . . in addressing *their gods in their own language. . . .*

SEE: Iamblichos, *Theurgia*, tr. Alexander Wilder, 1911: "A LANGUAGE OF PRIESTS . . . '*Why are terms preferred that are unintelligible*?' They are not 'unintelligible,' however, as thou hast thought. . . . they, certainly, are all of them significant to the gods in a manner not divulged. Nor can they be significant . . . through imaginings, but either spiritually by the mind which is at once divine and human, or in silence . . ." "Hence, we believe that we ought to address our communications in speech native to the gods . . ." — pp. 243-4, 245

Paganism preached a dual . . . "creation" — "*spiritualem ac mundanum*"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Double création simultanée (*spiritualem et mundanam*) [A simultaneous dual creation (*spiritual and worldy*)]." — 2:308

". . . gods of the gods of whom I am the maker . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Platon ne l'entendait pas autrement . . . 'Les dieux des dieux, dont moi je suis le créateur (opifex), comme je suis le père de toutes leurs œuvres (*operumque parens*) [Plato did not understand it otherwise . . . 'The gods of gods, of whom I am the maker (opifex), as I am the father of all their works (*operumque parens*)']." — 2:322

SEE: Plato, *The Timaeus*, ed. R. D. Archer-Hind, 1888: "Now when all the gods had come to birth . . . he who begat this universe spake to them these words: Gods of gods, whose creator am I and father of works . . ." — p. 137 (§ xiii)

"For though there be that are called gods . . ."

P/Q: *The Interlinear Bible*, 1906: "For though there be that are called gods, whether in heaven or in earth; as there be gods many, and lords many . . ." — p. 225 (*1 Corinthians*, 8:5)

"The ancients when they witnessed a natural phenomenon . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "The ancients, when they witnessed a natural phenomenon, removed from ordinary analogies, and unexplained by any mechanical action known to them, referred it to a soul, a spiritual or preternatural power . . . Air and gases were also at first deemed spiritual, but subsequently they became invested with a more material character; and the same words, *πνεῦμα*, spirit, &c., were used to signify the soul or a gas; the very word gas, from *geist*, a ghost or spirit, affords us an instance of the gradual transmutation of a spiritual into a physical conception . . ." — p. 89

"Cause and effect," he explains, "are therefore . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Cause and effect, therefore, in their

abstract relation to these forces, are words solely of convenience. We are totally unacquainted with the ultimate generating power of each and all of them, and probably shall ever remain so; we can only ascertain the normæ of their action: we must humbly refer their causation to one omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations." — p. xiv ("Preface to the Fifth Edition")

— Footnotes

For a proof see the *Commentaries on St. Paul's Epistles*, by St. John Chrysostom

SEE: John Chrysostom, *The Homilies of S. John Chrysostom*, "On the First Epistle of St. Paul the Apostle to the Corinthians," 1839.

St. Chrysostom says . . . "And, though there are (in fact) they who are called gods . . ."

P/Q: John Chrysostom, *Homilies on the First Epistle of St. Paul*, 1839: "*For though there are that be called gods, as indeed there are . . . be it in heaven or be it in earth: — in heaven*, meaning the sun, and the moon, and the remainder of the choir of stars; for these too the Greeks worshipped . . ." — p. 265

"there are really *several gods* . . . [without] **the God-*principle* . . . ceasing to remain essentially *one* . . ."**

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Il semble, et l'on dit avec réalité, qu'il y a plusieurs dieux, sans que toutefois le Dieu *principe* et supérieur cesse de rester essentiellement *seul* et indivisé [It seems, and it is said in a real sense, that there are many gods, however without the God-*principle* and the Superior God ceasing to remain essentially *one* and undivided].' " — 2:322 (Dionysius, *On The Divine Names*)

SEE: Dionysius the Areopagite, *Works*, Pt. I, tr. John Parker, 1897: ". . . by the Divine likeness of many who become gods, according to their several capacity, there seems . . . a distinction and multiplication of the One God, but He is none the less the Supreme God . . . superessentially One God, — undivided in things divided . . ." — p. 26 (*The Divine Names*, § XI)

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Hesiod believed . . . "the winds were the sons of the giant Typhœus"

SEE: *Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: "The master and ruler of all the winds is Aeolus . . . According to Hesiod . . . the destructive ones, as Typhon, are said to be the sons of Typhoeus." — 3:1237

The Hesiodic *Æolus*, Boreas . . . were named *Kadim*, *Tzaphon*, *Daren*, and *Ruach Hajan*

SEE: Joshua Spalding, *The Divine Theory*, 1808: ". . . the four distinct movements we have described, are thought to be meant by the *four winds*, named in Hebrew *kadim*, *tzaphon*, *darom*, and *rouach-hajam*, which, in the scripture, are represented to be principal agents throughout the world, both in the work of creation and providence." — 1:187

their Lord God, "*with smoke coming out of his nostrils and fire out of his mouth . . .*"

P/Q: *The Interlinear Bible*, 1906: "There went up a smoke out of his nostrils, and fire out of his mouth . . . And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind." — p. 438 (*2 Samuel*, 22:9, 11)

that oracle advised them to "sacrifice to the Winds"

P/Q: Clement of Alexandria, *Stromata*, tr. William Wilson, 1869: "And at Delphi, on the expedition of Xerxes against Greece, the Pythian priestess having made answer: — 'O Delphians, pray the winds . . .' — they having erected an altar and performed sacrifice to the winds, had them as their helpers." — p. 320 (*Strom*. vi.3, *Writings of Clement of Alexandria*, v. 2)

"God is a consuming fire" . . . "encompassed by fire"

P/Q: Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, 1830: "*God hath often appeared in* fire, *and encompassed with* fire . . ." — p. 203

SEE: *The Interlinear Bible*, 1906: "For the LORD thy God is a consuming fire . . ." — p. 240 (*Deuteronomy*, 4:24)

did not Elijah seek for him . . . in the "great strong wind, and in the earthquake"?

SEE: *The Interlinear Bible*, 1906: "And behold, the LORD passed by, and a great and strong wind rent the mountains . . . but the LORD was not in the wind: and after the wind an earthquake, but the LORD was not in the earthquake." — p. 480 (*1 Kings*, 19:11)

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in Hebrew *lightning* is a synonym for *fury*, and is always handled by an *evil* Spirit

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le chevalier Drack nous dit qu'en hébreu la foudre est toujours synonyme de *fureur*, et toujours maniée par l'esprit *mauvais* [The Chevalier Drack tells us that in Hebrew lightning is always a synonym for *fury*, and always handled by an *evil* spirit]." — 3:415 fn.

Jupiter Fulgur* or *Fulgurans* is also called by the Christians *ælicius

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Jupiter n'en est pas moins l'âme de la foudre, et s'appelle, à cause de cela, *Jupiter Fulgur*, ou *Fulgurans*, ou encore *Œlicius* [Jupiter is no less the soul of lightning, and because of that is called *Jupiter Fulgur* ('the Thunderbolt'), or *Fulgurans* ('the Source of Lightning'), or even *Elicius* ('the God who calls forth lightning')]." — 3:415 (Appendix P, "Cosmolatrie")

"the Lord thundered from heaven . . ."

P/Q: *The Interlinear Bible*, 1906:

> "The LORD thundered from heaven,
> And the most High uttered his voice.
> And he sent out arrows, and scattered them;
> Lightning, and discomfited them." — p. 438 (*2 Samuel*, 22:14, 15)

The Athenians . . . sacrificed to Boreas . . . and wrecked 400 ships

SEE: Herodotus, *History of Herodotus*, tr. George Rawlinson, 1862: "It is said that the Athenians . . . offered sacrifice both to Boreas and likewise to Orithyia . . . to destroy the ships of the barbarians . . . Such as put the loss of the Persian fleet in this storm at the lowest, say that four hundred of their ships were destroyed . . . The storm lasted three days. At length the Magians, by offering victims to the Winds . . . while at the same time they sacrificed to Thetis and the Nereids, succeeded in laying the storm four days after it first began . . ." — 4:130-1 ("Polymnia," 189-91)

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"And he (Jesus) arose and *rebuked the Wind . . .*"

P/Q: *The Interlinear Bible*, 1906: "And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was calm." — p. 89 (*Luke*, 8:24)

"Oh, Virgin of the Sea . . . stay thy waves . . ."

SEE: Hubert Lebon, *Ave Maria*, 1849: " 'O powerful Virgin, protectress of the poor seaman . . . cast your eyes upon the waves . . . stay the boisterous winds.' " — pp. 71-2 ("The Ave Maria of the Mariner")

copied . . . from that of the Phœnician mariners to the Virgin-goddess Astarte

SEE: Herodotus, *History of Herodotus*, tr. George Rawlinson, 1862: ". . . the introduction of the worship of Venus into Italy, where, as in Greece, she rose from the sea; and Astarte, the Phœnician Venus, was one of the Deities of Etruria."

"The Great Goddess of the East, Astarte, is found in all the colonies of the Phœnicians . . . she also occurs among the deities of the Etruscans. . . . she is frequently seen standing on the prow of a boat, being the protectress of mariners . . ." — 2:447, 451 (Appendix, "Essay I" by Wilkinson)

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sentencing to death the philosopher Sopatrus *for unchaining* [*enchaining*] *the winds*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . du philosophe Sopater {Condamné à tort ou à raison, sous Constantin, pour avoir *enchaîné les vents* et causé la famine en empêchant aussi l'arrivée des navires chargés de blé} [of the philosopher Sopater {Sentenced rightly or wrongly, under Constantine, for *enchaining the winds* and causing famine by also preventing the arrival of ships laden with wheat}]." — 3:453 & fn.

"men who by simple *prayers* and *incantations* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pausanias . . ' J'AFFIRME AVOIR vu moi-même des hommes qui par de *simples prières* et *enchantements* détournèrent la grêle' (*Corinth*.) [Pausanias . . . I MAINTAIN that I myself have seen men who by *simple prayers* and *incantations* averted a hailstorm]." — 3:454 fn.

SEE: Pausanias, *The Description of Greece*, tr. Thomas Taylor, 1794: "Indeed, I myself saw men who averted tempests by sacrifices and incantations." — 1:236 (*Corinthiacs*, xxxiv)

Hoppo and Stadlein . . . sentenced to death for throwing *charms on fruit* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . la peine portée contre les *enchanteurs de fruits* . . . et les *transporteurs de moissons* par charmes . . . le double exemple de Hoppo et de Stadelein . . . si l'on en croit le célèbre Sprenger [the punishment imposed on the *charmers of fruit* . . . and the *transporters of harvest* by magic spells . . . the double example of Hoppo and Stadlein . . . if one believes the famous Sprenger]." — 3:453-4 fn.

transferring a harvest *by magic arts* from one field to another . . . "*Qui fruges excantassent* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . magiciens punis par la loi des Douze Tables {*qui fruges excantassent . . . segetem pellicens incantando*} [magicians punished by the law of the Twelve Tables {*those who draw away the crops of another . . . transporting them to their own by magic spells*}]." — 3:453-4 & fn.

SEE: John Wordsworth, *Fragments and Specimens of Early Latin*, 1874: "(7) *qui fruges excantassit . . . fruges excantare* seems to mean 'to charm away crops from a neighbour's field,' and *segetem pellicere*, 'to attract them to one's own' . . ." — p. 527 ("The Law of the Twelve Tables," Table VIII, § 7)

electricity . . . the "*ultimate* generating power" . . . the "*one omnipresent influence*"

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Light, Heat, Electricity . . . are all convertible material affections; assuming either as the cause, one of the others will be the effect . . . We are totally unacquainted with the ultimate generating power of each and all of them . . . we must humbly refer their causation to one omnipresent influence . . ." — p. xiv

"ETHEREAL fire is the emanation of the KABIR . . ."

SEE: STANZA IV, 17: "Now what is that 'Spiritual Fire'? . . . it is the emanation or the Ray which proceeds from its *noumenon*, the 'Dhyan of the first Element.' " "There is not the smallest doubt that the Kabeiri . . . are identical with the Kumāras and Rudras . . . and these Hindu dieties were, like the Kabeiri, the *personified sacred Fires of the most occult powers of Nature*." ". . . the Elements — especially fire,

water, and air . . . are directly connected (in an occult way) with them." — *SD* 2:105-6

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the "Word" who was "in the beginning" . . . with the One Absolute

p/q: *The Interlinear Bible*, 1906: "In the beginning was the Word, and the Word was with God . . ." — p. 120 (*John*, 1:1)

It was the "Maker" . . . of all things; "without him was not anything made . . ."

p/q: *The Interlinear Bible*, 1906: "All things were made by him; and without him was not any thing made that was made." — p. 120 (*John*, 1:3)

"in whom was life, and the life was the light of men"

p/q: *The Interlinear Bible*, 1906: "In him was life; and the life was the light of men." — p. 120 (*John*, 1:4)

see: "I am the light of the world: he that followeth me . . . shall have the light of life." — p. 133 (*John*, 8:12)

The great Dragon of Wisdom is born of Fire and Water . . . (*Fa-Hwa-King*).

see: *Saddharma-Puṇḍarīka or The Lotus of the True Law* [*Fa-hua-ching*], tr. H. Kern, 1884: "It is . . . as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth. That great rain-cloud, big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures. . . . the Buddha comes into the world like a rain-cloud . . . 'I recreate the whole world like a cloud shedding its water without distinction.' " — pp. 122-5 (ch. V)

see: E. M. Clerke, "Dragon Myths of the East," July, 1887: ". . . in Buddhist cosmogony, water is the active agent in the destruction and restoration of the universe through vast alternate cycles . . . Its mysterious symbol — the Dragon of the Great Deep . . . personifying the beneficent rain-cloud . . ." — pp. 100-1 (*Asiatic Quarterly Review*, v. 4)

this Bodhisatva is said "to assume any form he pleases"

p/q: Joseph Edkins, *Chinese Buddhism*, 1880: "This fabulous Bodhisattwa has in China been usually represented with female attributes. In the *Fa-hwa-king*, *Kwan-yin* is described as being able to assume any form at pleasure . . ." — p. 208

his special birthday is celebrated . . . in the second month on the nineteenth day

see: Joseph Edkins, *Chinese Buddhism*, 1880: "This observance rests for its authority on the *Kin-kwang-ming-king*, "The Bright Sutra of Golden Light." "*Birthday of 'Kwan-shï-yin p'u-sa*" (Avalôkitêshwara), *2d month*, *19th day*." — pp. 206, 208

and that of "Maitreya Buddha" in the first month on the first day

see: Joseph Edkins, *Chinese Buddhism*, 1880: "*Birthday of Mi-li Fo* (Maitreya Buddha), *1st month*, *1st day*." — p. 208

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The Kali yug is "l'Age d'Or" (!) only in . . . writings of some French pseudo-Occultists

see: Saint-Yves d'Alveydre, *Mission des Juifs*, 1884: ". . . le dernier âge, l'âge d'or . . . est le Kali-Youg, saison des grandes moissons spirituelles [the last age, the golden age . . . is the Kali-Yuga, the season of great spiritual harvests] . . ." — pp. 60-1

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The Mantras . . . from special books kept secret . . . work a magical effect

see: Samuel Beal, *Buddhism in China*, 1884: "Then, after ten invocations to Kwan-yin . . . the

officiating priest continues with a second reading from the books, recording the vow of Kwan-yin to deliver all living things. Now follows the repetition of the 'sacred words' . . . not understood by the priests or people, but supposed to have a magical effect and bring deliverance by their inherent virtue." — p. 153

Crowned with seven dragons, above his statue . . . "the universal Saviour of all living beings."

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "Behind the Thibetan image is a monstrous male Kwan-yin . . . Over his head is a large circle, on which nine dragons twine themselves. . . . Above, on a tablet, is a sentence given by K'ang-hi, *P'u-tsi-k'iün-ling*, 'The universal saviour of all living beings.' " — p. 261

In a temple of Pu'to . . . Kwan-Shi-Yin is represented . . .

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: " . . . Kwan-shi-yin. The chief seat of his worship in China is the locality in Shan-si . . . where he is regarded like . . . Kwan-yin at P'u-to the Buddhist sacred island . . ." — p. 128

"In a small temple . . . is an interesting representation of the eighteen Arhans crossing the sea. They are seated on various sea animals. . . . Kwan-yin sits on some other sea animal. He is pouring the elixir of life from a gourd. As it flows out it becomes the genius of a star." — pp. 263-4 ("Monasteries at P'u-to")

Kwan-Shi-Yin . . . on a black acquatic bird . . .

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "In a small temple . . . is an interesting representation of the eighteen Arhans crossing the sea. They are seated on various sea animals. . . . Kwan-yin sits on some other sea animal. He is pouring the elixir of life from a gourd. As it flows out it becomes the genius of a star." — pp. 263-4 ("Monasteries at P'u-to")

the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The name 'P'u-to' (*P'u-ta*) is the same as that known in Indian ancient geography as 'Potala' . . . Kwan-shï-yin is said in the *Hwa-yen-king* to have taught the Buddhist doctrines on that island." "The Dalai Lama is a living incarnation of Kwan-yin, and therefore his palace-temple was called Potala." — pp. 139, 266

the Teshu Lama is an incarnation of Amitabha

SEE: C. R. Markham, *Narratives of Tibet and Lhasa*, 1876: "This was Navang Lobsang. . . . in 1650 he visited the Emperor of China, and accepted the designation of Dalai (or ocean) Lama. . . . and since his time there have been two great incarnations of equal rank: the Dalai Lama at Potala, who is an incarnation of the Buddhisatwa Avalokiteswara; and the Teshu Lama at Teshu Lumbo, the incarnation of the Buddhisatwa Amitabha . . ." — p. xlvii

a writer must indeed have a diseased imagination to discover phallic worship everywhere . . .

SEE: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "General Forlong points out, too, that Khem, an Egyptian phallic deity, is also furnished with a whip . . . Quoting from Mr. McClatchey's *China Revealed* . . ." — p. 273

SEE: J. G. R. Forlong, *Rivers of Life*, 1883: ". . . a missionary, the Rev. T. M'Clatchey [McClatchie], wrote that . . . 'The old phallic God,' as well as his God, he indignantly complains, is still 'represented under (the same) two indecent symbols, viz., the Khëen or Yang . . . and the Khwān or Yin . . ." — 2:531 (T. McClatchie, "The Symbols of the Yin-king," *China Review*, Nov. & Dec. 1872)

"the old phallic gods, represented under two evident symbols . . ."

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: ". . .'the old phallic gods, represented under two evident symbols, the Kheen or Yang, which is the *membrum virile*, and the Khw-

an or Yin, the *pudendum muliebre*, or Yoni' . . ." — p. 273

"The name Avalokiteshwara . . . means 'the Lord who looks down from on high.' "

P/Q: T. W. Rhys Davids, *Buddhism*, 1886: "The name Avalokitesvara, which means 'The Lord who looks down from on high,' is a purely metaphysical invention." — pp. 202-3

Nor is Kwan-Shi-Yin [Avalokiteśvara] **"the Spirit of the Buddhas present in the Church"**

P/Q: T. W. Rhys Davids, *Buddhism*, 1886: ". . . Avalokitesvara, as we shall presently see, is the Spirit of the Buddhas present in the church." — p. 203

it means "the Lord that is seen . . . the divine SELF perceived by Self"

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . *Avalokita Isvar* literally interpreted means 'the Lord that *is seen*.' . . . It is, when correctly interpreted, in one sense 'the *divine Self* perceived or seen by *Self*,' the *Atman* or seventh principle . . . becomes the object of perception for, and by the *individuality* centered in *Buddhi*, the sixth principle . . ." — p. 343 (K.H., Letter LIX, about July, 1883)

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In a still higher sense, Avalokiteshwara . . . is the Logos perceived by the Universal Buddhi . . .

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "In the other sense Avalokitesvara implies the seventh *Universal* Principle, as the object perceived by the Universal *Buddhi* 'Mind' or Intelligence which is the synthetic aggregation of all the Dhyan Chohans . . ." — pp. 343-4 (K.H., Letter LIX, about July, 1883)

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"Yogini," which, we are told by . . . Jennings, "is . . . pronounced Yogi [Jogi] **or Zogee (!) . . ."**

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "The female, thus worshipped, is ever after denominated *Yogini*, *i.e*. attached. This Sanscrit word is, in the dialects, pronounced *Jogi* or Zogee . . . The word, from custom, has become equivalent with *sena*, and thus is exactly the same as *Duti* or *Dutica* (doo-ty-car)." — p. 60

"The books of morality," in India, "direct a faithful wife to shun the society of Yogini . . ."

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "The books of morality direct a faithful wife to shun the society of *Yogini*, or females who have been adored as *Sacti*. . . . amongst the votaries of a most licentious description." — pp. 60-1

another preposterous absurdity quoted about "Budh . . . the source of generation . . ."

P/Q: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "The names Fiadh-Nemeadh, or Fidh-Nemead, given to them in early Irish annals, he [O'Brien] translates as Consecrated Lingams, Fidh being the plural of Budh, which signifies not only the sun as the source of generation, but also the male organ." — p. 246 (Henry O'Brien, *The Round Towers of Ireland*)

"the most celebrated Chinese scholar of his time, Abel Rémusat . . ."

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "The most celebrated Chinese scholar of his time, Abel Rémusat . . . maintained that the three syllables, I Hi Wei, were meant for *Je-ho-vah*." — p. 332

Father Amyot, who "feels certain that the three persons of the Trinity could be recognised" . . .

P/Q: Max Müller, *Introduction to the Science of Religion*, 1873: "There is a passage at the beginning of the fourteenth chapter of the Tao-te-king in which Father Amyot felt certain that the three persons of the Trinity could be recognised." — p. 331

Kwan-shi-yin, then, is "the Son identical with his Father" mystically, or the Logos — the word.

SEE: Franz Hartmann, *The Life of Paracelsus, and the Substance of His Teachings*, 1887: "In Chinese, Kwan-shai-gin is the universally manifested Word ['the *Logos*'], coming from the unmanifested Absolute ['the *Father*'] . . . and being identical with the former." — p. 201 fn.

He is called the "Dragon of Wisdom" in Stanza III

SEE: STANZA III, 7: "He is called the 'Blazing Dragon of Wisdom' . . . because in Esoteric philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom . . . contains in himself the Seven Creative Hosts . . ." — *SD* 1:71-2

In old Egypt, the God Nahbkoon, "he who unites the doubles" . . . was represented as a serpent

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Cette étrange divinité avait nom Nahbkôou, *celui qui unit les doubles* . . . Souvent c'est un serpent, debout sur deux jambes d'homme, avec ou sans les bras [This strange divinity had the name Nehebkau, *he who unites the doubles* . . . Often it is a serpent, standing upright on two human legs, with or without arms]." — p. 157

the serpent being an emblem of Christ with the Templars . . .

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "In the Templar and in the Philosophic degrees, — such as the Knight of the Brazen Serpent, where the serpent is combined with the cross, — it is evidently a symbol of Christ . . ." — p. 707

Knouph . . . "is represented among other forms under that of a huge serpent . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Le symbole de Cnouphis ou l'âme du monde . . . est donné, entre autres, sous la forme d'un énorme serpent monté sur des jambes humaines [The symbol of Knouphis or the soul of the world . . . is represented among other forms under that of a huge serpent on human legs] . . .' " — 3:333 (Champollion, *Pantheon*, 3)

"this reptile, being the emblem of the good genius and the veritable Agathodæmon, is sometimes bearded."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . ce reptile, emblème de *bon* génie, le véritable *Agathodæmon*, est souvent *barbu* [this reptile, emblem of the *good* genius, the real *Agathodæmon*, is often *bearded*] . . .' " — 3:333 (*Pantheon*, 3)

The sacred animal . . . is figured on . . . Gnostic or Basilidean gems.

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Cet animal *sacré*, identique à celui des Ophites, est figuré ainsi sur un très-grand nombre de pierres gravées, dites gnostiques ou basilidiennes [This *sacred* animal, identical with that of the Ophites, is also figured on a great number of engraved stones, called Gnostic or Basilidean].' " — 3:333 (*Pantheon*, 3)

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This serpent appears with various heads . . . inscribed with the name XNOYBIΣ (Chnoubis).

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Ce serpent y porte des têtes très-variées, mais il y est constamment accompagné des lettres XNOYBIΣ, Chnoubis [On these (stones) this serpent bears a great variety of heads, but it is always accompanied with the letters XNOYBIΣ, Chnoubis].' " — 3:333 (*Pantheon*, 3)

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This symbol is identical with one . . . called "the first of the celestial gods" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . c'est encore celui qui, d'après Jamblique et Champollion, 's'appellait Εικτῶν {*Panthéon*, texte 45} ou le premier des dieux célestes (le grand Hermès), auquel l'Hermès Trismégiste attribue l'invention de la magie' [it is also he, who, according to

Iamblichus and Champollion, 'was called Εικτῶν {*Panthéon*, text 45} or the first of the celestial gods (the great Hermes), to whom Hermes Trismegistos attributes the invention of magic']." — 3:333 & fn.

Part III — Addenda
Science and the Secret Doctrine Contrasted

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"The knowledge of this nether world . . ."

P/Q: Richard Francis Burton, "Zanzibar; and Two Months in East Africa," Feb. 1858: "Said bin Salim is a Bayazi of the Kharijite schism . . . I have heard him crooning for long hours [the proverb]

'The knowledge of this nether world,
Say, friend, what is it? — false or true?
The false what mortal cares to know? —
The truth what mortal ever knew?' " — p. 211 (*Blackwood's Edinburgh Magazine*, v. 83)

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So far as Science remains . . . "organized common sense"

P/Q: T. H. Huxley, "On the Educational Value of the Natural History Sciences," July 22, 1854: "Science is, I believe, nothing but *trained and organized common sense* . . ." — p. 77 (*Lay Sermons, Addresses, and Reviews*)

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***Devas* and *Genii* . . . now termed by Science, Force, or "modes of motion"**

SEE: Lyell Adams, "On the Value of Empirical Generalizations," Oct. 1875: "Men still call themselves psychologists, physiologists, physicists, and so on, but the bent of them all is towards the interpretation of mind as an affection of matter, and of all affections of matter as modes of motion." — pp. 609-10 (*The New Englander*, v. 34)

(*Vide infra*, "*Gods, Monads, and Atoms*")

SEE: "Gods, Monads, and Atoms," *SD* 1:610-34.

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Newton's "agent, material or immaterial" . . . which *causes gravity*

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " 'Gravity must be caused by an agent acting constantly according to certain laws; but whether this agent be material or immaterial, I have left to the consideration of my readers.' " — p. 54

SEE: Sir Isaac Newton, *Four Letters to Doctor Bentley*, 1756, 26 (Letter III, Feb. 25, 1693)

one finds just as much . . . as in Kepler's *angelus rector*

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The Newtonian theory of planetary motion is much more intricate than that of Kepler, according to which every planet is conducted along its path by an *angelus rector* [ruling angel] . . ." — p. 109

and the *species immateriata* by which the celestial bodies were carried along in their courses

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the well-known dreams of Kepler, who imagined that the planets were borne and carried along in their courses by an 'immateriate species' (*species immateriata*) capable of overcoming the inertia of bodies." — p. 165

those Suns, which according to Richter — ". . . are Sun-flowers of a higher light"

P/Q: *Jean Paul's Sämmtliche Werke* [by J. P. F. Richter], 1828: "Sonnen sind Sonnenblumen höhern Lichts [Suns are Sunflowers of a higher light]." — p. 133 (v. 53, § V)

"Churchianity" — as Lawrence Oliphant calls it

SEE: Laurence Oliphant, *Piccadilly*, 1870: " '. . . the Churchianity of the present day bears as little resemblance to the Christianity of eighteen hundred years ago, as the latter did to the worship it came to supersede . . .' " — p. 43

superstition . . . "renders a man a fool" . . .

P/Q: *Select Proverbs of all Nations*, ed. Thomas Fielding, 1824: "Superstition renders a man a fool, and scepticism makes him mad." — p. 69

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the "Seven Governors" . . . the Spirits which guide the operations of nature

SEE: *Divine Pymander*, tr. Everard, 1884: "But whence, quoth I, or whereof are the Elements of Nature made? . . . seven other *Governors*, which in their circles contain the *Sensible World* . . ." — p. 9 (ii.12, 13)

Sir Humphry Davy . . . loathed materialism. "I heard with disgust," he says . . .

P/Q: Sir Humphry Davy, "Materialism," June 23, 1838: "The doctrine of the *materialists* was always, even in my youth, a cold, heavy, dull, and insupportable doctrine to me . . . I heard with disgust, in the dissecting rooms, the plan of the physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence . . ." — p. 238 (*The Saturday Magazine*, v. 12)

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Milton's "Light / Ethereal, first of things, quintessence pure"

P/Q: John Milton, *Poetical Works*, 1809:

"Let there be Light, said God; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep . . . for yet the sun
Was not . . ." — 3:370 (*Paradise Lost*, VII.243-8)

". . . Prime cheerer, light, / Of all material beings, first and best."

P/Q: James Thomson, *The Seasons*, 1818: "But yonder comes the powerful King of Day / . . . Prime cheerer, Light! / Of all material beings first, and best!" — pp. 50-1 ("Summer")

"the first Creation of God was the light of the sense . . ."

P/Q: Francis Bacon, *Works*, 1854-7: "The first creature of God, in the works of the days, was the light of the sense: the last was the light of the reason; and his Sabbath work ever since, is the illumination of his Spirit." — 1:11 (Essays, "Of Truth")

Milton, who hails the holy Light, which is the — ". . . Offspring of Heaven, first-born . . ."

P/Q: John Milton, *Poetical Works*, 1809:

"Hail holy Light, offspring of Heaven first-born
Or of the Eternal Coeternal beam
. . . since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate." — 3:3-4 (*Paradise Lost*, III.1-6)

“working hypothesis” in a secondary sense, as Stallo puts it

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: “It is true that in certain cases hypotheses which have proved to be untenable, may continue to be serviceable as ‘working hypotheses,’ in a secondary sense, as mere devices for holding together facts which have been collected by means of or with reference to them.” — p. xi (“Introduction”)

being radically inconsistent with each other . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: “Now, when two hypotheses are radically inconsistent with each other, one or both of them must eventually be discarded.” — p. xi

“It must not be forgotten that the several departments of Science are simply *arbitrary* . . .”

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: “It must not be forgotten that the several departments of science are simply arbitrary divisions of science at large, and that their extent and limits are representative of nothing more than the necessities and conveniences of the division of labor. In these several departments the same physical object may be considered under different aspects. The physicist may study its molecular relations, while the chemist determines its atomic constitution. But when they both deal with the same element or agent, it can not have one set of properties in physics, and another set contradictory of them in chemistry.” — p. xi

“If the physicist and chemist alike assume the existence of ultimate atoms . . .”

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: “If the physicist and chemist alike assume the existence of ultimate atoms absolutely invariable in bulk and weight, the atom can not be a cube or oblate spheroid for physical, and a sphere for chemical purposes. And a group of constant atoms can not be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centers of force as part of a magnet or of a Clamond battery. The universal æther can not be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it can not be continuous at the command of Sir William Thomson, and discontinuous on the suggestion of Cauchy or Fresnel.” — pp. xi-xii

G. A. Hirn . . . in the 43rd Volume of the *Memoires de l’Academie* . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: “. . . I have met with an admirable passage relating to the same subject in an article contributed by the eminent physicist, *G. A. Hirn*, to the forty-third volume of the *Mémoires de l’Académie Royal de Belgique* . . .” — p. xii fn. (Introduction)

“When one sees the assurance with which are to-day affirmed . . .”

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: “ ‘Lorsqu’on voit l’assurance avec laquelle s’affirment aujourd’hui les doctrines qui rapportent aux seuls mouvements de l’atome l’ensemble, l’universalité des phénomènes, on est en droit de s’attendre à ce qu’il y ait unanimité aussi sur les qualités qu’on assigne à cet être unique, fondement de toute existence. Or dès le premier examen des systèmes particuliers proposés, on éprouve la plus étrange déception; on s’aperçoit que l’atome du chimiste, celui du physicien, celui du métaphysicien, celui du mathématicien . . . n’ont absolument de commun que le nom! [When one sees the assurance with which today the doctrines are affirmed, which attribute the collectivity, the universality of phenomena to the motions alone of the atom, one has the right to expect a similar unanimity concerning the qualities ascribed to this unique being, the foundation of all that exists. Now, from the first examination of the particular systems proposed, one feels the strangest deception; one perceives that the atom of the chemist, the atom of the physicist, that of the

metaphysician, and that of the mathematician . . . have absolutely nothing in common but their name].' " — p. xii fn.

SEE: G.-A. Hirn, "Recherches expérimentales sur . . . la résistance de l'air et sa température," July 2, 1881, p. 68 (*Mémoires de l'Académie Royale de Belgique*, v. 43)

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"The inevitable result is the existing subdivision of our sciences . . ."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " 'Résultat inévitable du morcellement actuel de nos sciences, chacun, dans son casier, se fabrique un atome qui satisfait aux exigences des phénomènes particuliers qu'il étudie, sans s'inquiéter le moins du monde des exigences propres aux phénomènes du casier voisin. Le métaphysicien bannit les principes de l'attraction, de la répulsion, comme des rêves: le mathématicien, qui analyse les lois de l'élasticité, celles de la propagation de la lumière, les admet implicitement, sans même les nommer [As the inevitable result of the subdivision of our sciences, each one, in its own pigeon-hole, constructs an atom which satisfies the requirements of the particular phenomena it studies, without troubling itself in the least about the requirements appropriate to the phenomena of the neighboring pidgeon-hole. The metaphysician banishes the principles of attraction and repulsion as dreams; the mathematician, who analyzes the laws of elasticity and those of the propagation of light, admits them implicitly, without even mentioning them] . . .' " — p. xii fn.

SEE: G.-A. Hirn, "Recherches expérimentales sur . . . la résistance de l'air et sa température," July 2, 1881, p. 68 (*Mémoires de l'Académie Royale de Belgique*, v. 43)

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"The chemist cannot explain the grouping of the atoms . . ."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " 'Le chimiste ne peut expliquer le groupement des atomes dans ses molécules souvent si compliquées, sans attribuer à ses atomes des qualités spécifiques qui les distinguent: *pour le physicien et le métaphysicien, partisans des doctrines modernes, l'atome est, au contraire, toujours et partout le même*. Que dis-je! on n'est pas plus d'accord dans une seule et même science sur les qualités de l'atome. Chacun le construit à sa guise pour l'explication de tel phénomène restreint dont il s'occupe en particulier [The chemist cannot explain the grouping of the atoms in his often complicated molecules, without attributing to his atoms specific distinguishing qualities; *for the physicist and the metaphysician, partisans of the modern doctrines, the atom is, on the contrary, always and everywhere the same*. What am I saying? There is no agreement even within one and the same science as to the properties of the atom. Each constructs it in his own way, in order to explain some limited phenomenon with which he is particularly concerned].' " — p. xii fn.

SEE: G.-A. Hirn, "Recherches expérimentales sur . . . la résistance de l'air et sa température," July 2, 1881, p. 68 (*Mémoires de l'Académie Royale de Belgique*, v. 43)

The "pre-requisite of that incessant play of the 'scientific imagination' "

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "It is the indispensable prerequisite of that incessant play of the 'scientific imagination,' upon which Professor Tyndall discourses with so much eloquence." — p. xv

if physical theories are confessedly "mere formal, explanatory, didactic devices" . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Indeed, I am wholly at a loss to see what justification there is . . . for the charge of the reviewer in the New York 'Nation,' that I fail to

comprehend that physical theories are 'mere formal, explanatory, didactic devices'; that 'atomism is a symbolical, and later a graphic, system . . .' " — p. xvi

"AN LUMEN SIT CORPUS, NEC NON?"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . en vain Newton avait-il émis plus d'un doute sur la corporéité de ces agents que nous nommons *fluides impondérables* {'An lumen sit corpus, necnon?'} [didn't Newton in vain express more than once his doubt about the corporeality of these agents we call imponderable fluids {'Light is a body, is it not?'}] . . ." — 3:383 & fn.

It was he who was the first in a lecture at the London Institution, in 1842

SEE: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Twenty-five years having elapsed since I promulgated the views contained in this Essay, which were first advanced in a lecture at the London Institution, in January 1842 . . ." — p. vii (Preface)

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"light, heat . . . are *affections* of matter itself, and not a distinct, ethereal . . . fluid . . ."

SEE: W. R. Grove, *The Correlation of Physical Forces*, 1874: "It appears to me that heat and light may be considered as affections; or . . . vibrations of matter itself, and not of a distinct ethereal fluid permeating it." — p. xiii

not a distinct ethereal, 'imponderable,' fluid

SEE: W. R. Grove, *Correlation of Physical Forces*, 1874: "If, instead of being regarded as a fluid or imponderable matter *sui generis*, electricity be regarded as the motion of an ether, equal difficulties are encountered." — p. 88

as for Oersted . . . FORCE and FORCES were tacitly "Spirit . . . *in Nature*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . comme pour Œrsted, le dernier mot de la science c'est 'l'Esprit dans la nature,' plus de fluides [i]mpondérables [as for Œrsted, the last word of science is 'Spirit in nature,' more (so) than imponderable fluids] . . ." — 4:146

SEE: Jean-Baptiste Élie de Beaumont, "Memoir of Oersted," Dec. 29, 1862: "Oersted published, about 1850, two volumes under the title of *Aanden i Naturen* . . . the author introduces us, in a manner at once philosophic and popular, to the study of nature, by revealing to us the eternal spirit which determines all its phenomena . . . Vol. I. (1) *Of Spirit manifested in matter*." — p. 180 fn. (*Annual Report of the Smithsonian Institution*, 1869)

Newton would . . . lead Science back . . . Celestial bodies *were propelled and guided by Intelligences*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Croiriez-vous, par example, que Newton nous ramène à Pythagore, et qu'il sera bientôt reconnu que *les corps célestes sont mus par des intelligences* ? [Would you believe, for example, that Newton brings us back to Pythagoras, and that it will soon be recognized that *the heavenly bodies are moved by intelligences*?].' " — 4:153

SEE: Comte Joseph de Maistre, *Les Soirées de Saint-Pétersbourg*, v. 2, 1821, — p. 227

— Footnotes

"The question of the temperature of the sun . . ."

P/Q: Robert Ward, "On Heat and Light," Nov. 1880: "The question of the temperature of the sun has been the subject of investigation by many scientists. Newton, one of the first investigators of the problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300°; Pouillet, 1,461°;

Zöllner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726,700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spoerer, 27,000°; H. Saint-Claire Deville, 9,500°; Soret, 5,801,846°; Vicaire, 1,398°; Violle, 1,500°; Rosetti, 20,000°. The difference is, as 1,400° against 9,000,000°, or no less than 8,998,600°! There probably does not exist in science a more astonishing contradiction than that revealed in these figures." — p. 685 (*Journal of Science*, v. 2)

(From the *Theosophist*.)

SEE: "The Imperfections of Science," Feb. 1881, *The Theosophist*, v. 2, p. 115.

According to . . . Dr. Lewins . . . he [Newton] **effectively disposed of Spirit**

SEE: Robert Lewins, "Matter and Mind An Autopsy," Aug. 1885: "Newton . . . first placed the Automatism of Matter, and its corollary the nullity of 'Spirit' as an inexpugnable verity . . . The *average* general intellect ought, since 1687, to see that since Matter does its own work no other substance is necessary . . ." — p. 493 ("Correspondence," *Journal of Science*, v. 7)

— Footnotes

"The professed antagonism of Science to metaphysics . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the professed antagonism of science to metaphysical speculation has led the majority of scientific specialists to assume that the methods and results of empirical research are wholly independent of the control of the laws of thought. They either silently ignore, or openly repudiate, the simplest canons of logic, including the laws of non-contradiction and excluded middle, and resent, with the utmost vehemence, every application of the rule of consistency to their hypotheses and theories." — pp. xviii-xix

". . . and they regard an examination (of these) . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . and they regard an examination of their hypotheses and theories, in the light of these laws, as an impertinent intrusion of '*a priori* principles and methods' into the domains of empirical science. Persons of this cast of mind find no difficulty in holding that atoms are absolutely inert, and, at the same time, asserting that these atoms are perfectly elastic; or in maintaining that the physical universe, in its last analysis, resolves itself into 'dead' matter and motion, and yet denying that all physical energy is in reality kinetic; or in proclaiming that all phenomenal differences in the objective world are ultimately due to the various motions of absolutely simple material units, and, nevertheless, repudiating the proposition that these units are equal." — p. xix

"The blindness of eminent physicists . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The blindness of eminent physicists to some of the most obvious consequences of their own theories is marvelous." — p. xxxiii fn.

"When Prof. Tait, in conjunction with Prof. Stewart . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "When Professor Tait, in conjunction with Professor Stewart, announces that 'matter is simply passive' {The Unseen Universe, § 104}, and then, in connection with Sir William Thomson, declares that 'matter has an innate power of resisting external influences' {Treatise on Natural Philosophy, vol. i, § 216}, it is hardly impertinent to inquire how these statements are to be reconciled." — pp. xlii-xliii & fns.

"When Prof. Du Bois Reymond . . . insists upon the necessity . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "When Professor Du Bois-

Reymond, in a passage heretofore quoted, insists upon the necessity of 'reducing all the processes of nature to motions of a substantial, indifferent substratum *wholly destitute of quality*' {Ueber die Grenzen des Naturerkennens, p. 5}, having declared shortly before in the same lecture that 'resolution of all changes in the material world into motions of atoms *caused by their constant central forces* would be the completion of natural science,' we are in a perplexity from which we have the right to be relieved." — p. xliii & fn.

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a modification and refinement of the idea of Lucretius

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the atomic theory, since its first promulgation by the old Greek philosophers, and its elaborate statement by Lucretius, has been modified and refined." — p. 84

Ether is accepted by . . . astronomy, in ordinary physics, and in chemistry

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . æther . . . has played a part more or less conspicuous in physical astronomy, in ordinary physics, and in chemistry." — p. ix (Introduction)

Astronomers, who first began by regarding it as a fluid . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "By the astronomers, this æther was originally regarded as a fluid of extreme tenuity and mobility, offering no sensible resistance to the movements of celestial bodies; and the question of its continuity or discontinuity was not seriously mooted." — pp. ix-x

"Its main function in modern astronomy . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Its main function in modern astronomy has been to serve as a basis for hydrodynamical theories of gravitation. In physics, this fluid for some time appeared in several *rôles* in connection with the 'imponderables,' some physicists going so far as to identify it with one or more of them." — p. x

Kinetic theories; and . . . in optics as a substratum for luminous undulations

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . since the promulgation of the kinetic theories of these imponderables, and especially of the dynamical theories of heat, it [æther] has been in requisition chiefly in optics as a substratum for luminar undulations. And here, to account for the dispersion of light, physicists came to insist upon its atomic or molecular structure . . ." — p. x (Introduction)

physicists . . . endowed the Ether with . . . an enormous elasticity, "so that its resistance . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . they had to endow it with an enormous elasticity, so that its resistance to deformation far exceeded that of the most rigid-elastic bodies." — p. x

This necessitated the *theory of the essential discontinuity of matter . . .*

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The second fundamental proposition of the modern atomic theory avouches the essential discontinuity of matter. The advocates of the theory affirm that there is a series of physical phenomena which are inexplicable, unless we assume that the constituent particles of matter are separated by void interspaces. The most notable among these phenomena are the dispersion and polarization of light." — p. 92

Cauchy's "scientific imagination" saw in atoms "material points without extension" . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . Cauchy . . . after defining

atoms as 'material points without extension,' uses this language: 'Thus, this property of matter which we call impenetrability is explained, when we consider the atoms as material points exerting on each other attractions and repulsions which vary with the distances that separate them . . .' " — p. 91

he proposed . . . that the ethereal medium . . . should consist of particles separated by sensible distances

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "This theoretical impossibility of dispersion has always been recognized as one of the most formidable difficulties of the undulatory theory. In order to obviate it, Cauchy . . . assumed that the æthereal medium of propagation, instead of being continuous, consists of particles separated by sensible distances." — pp. 93-4

Fresnel rendered the same service to the phenomena of polarization

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Fresnel has sought to remove the difficulties presented by the phenomena of polarization." — p. 94

E. B. Hunt upset the theories of both . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "It is very questionable whether the assumption of 'finite intervals' between the particles of the luminiferous æther is competent to relieve the undulatory theory of light from its embarrassments. This subject, in one of its aspects, has been thoroughly discussed by E. B. Hunt, in an article on the dispersion of light {Silliman's Journal, 2d series, vol. vii, p. 364 *seq*.} . . ." — pp. 94-5 & fn.

There are now men of Science who proclaim them "materially fallacious"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the argument in question is not only formally, but also materially, fallacious." — p. 94

The supposition of an *atomic* or *molecular constitution* of ether is upset

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The negative evidence here adduced against the supposition of an atomic or molecular constitution of the light-bearing medium is reënforced by positive evidence derived from a branch of the atomic theory itself — the modern science of thermo-dynamics." — p. 97

Maxwell showed that such a medium would be simply *gas*.

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Maxwell has remarked, with obvious truth, that such a medium . . . would be nothing more nor less than a gas, though a gas of great tenuity . . ." — pp. 97-8

The hypothesis of "finite intervals" is thus proven to no avail . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The hypothesis of 'finite intervals' is unavailable as a supplement to the undulatory theory . . ." — p. 97

eclipses fail to reveal any such variation of colour as supposed by Cauchy

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Unfortunately for Cauchy's hypothesis, the most careful observation of the eclipses in question has failed to reveal any such variations of colour . . ." — p. 96

— Footnotes

See Clerk Maxwell's "Treatise on Electricity . . ."

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "An electro-magnetic theory of light . . . was broached by Clerk Maxwell in 1865, and has recently been set forth at some length in his 'Treatise on Electricity and Magnetism,' vol. ii, pp. 383 *seq*." — p. 97 fn.

and compare with Cauchy's "*Memoire sur la Dispersion de la lumière*"

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Since the publication of Cauchy's 'Mémoire sur la dispersion de la lumière' . . . the most prominent physicists . . . now look for an explanation of the phenomena of the dispersion to the action of ponderable matter, or to the interaction between it and the æther." — p. 97 fn.

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the atomo-molecular constitution of the ether . . . is found quite subversive . . . of well-ascertained facts

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "But presently, in other departments of physics, the admission of the molecular or atomic constitution of the æther led to consequences subversive of a number of well-ascertained facts . . ." — p. x (Introduction)

Hirn's charges being thus justified (*vide supra*)

SEE: "Modern Physicists are Playing at Blind Man's Buff": ". . . Hirn, may likewise be quoted . . . 'the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician . . . have *absolutely nothing in common but the name*! . . . Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned.' " — *SD* 1:482-3

Chemistry deemed it impossible to concede enormous elasticity to the *ether* . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "And in chemistry, too, it was found impossible to concede the enormous elasticity of the æther without depriving it of those properties upon which its serviceableness in the construction of chemical theories mainly depended." — p. x (Introduction)

The exigencies of the atomo-mechanical theory . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the exigencies of the atomo-mechanical theory have led distinguished mathematicians and physicists to attempt a substitution, for the ordinary atoms of matter, of peculiar forms of vortical motion in a universal, homogeneous, incompressible, and *continuous* material medium, which . . . must, of course, be identical with the all-pervading æther." — p. x (Introduction)

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there is no physical action, "which, on close examination, does not resolve itself into *actio in distans*"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "In discussing this, I will not stop to inquire whether it be true or not that distant action is not a familiar fact; or, indeed, whether we have any experience of physical action which, on close examination, does not resolve itself into *actio in distans*." — p. xxiii

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metaphysical arguments . . . are "unconscious appeals to experience."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " 'Metaphysical arguments, in so far as they have any weight or validity whatever, are unconscious appeals to experience . . .' " — p. xxii

SEE: Oliver Lodge, "The Ether and Its Functions," Jan. 25, 1883, p. 304 (*Nature*, v. 27).

if such an experience *is not conceivable*, then it does not exist

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " '. . . if it is not conceivable, he has some *prima facie* ground for asserting that it probably does not exist.' " — p. xxiii

SEE: Oliver Lodge, "The Ether and Its Functions," Jan. 25, 1883, p. 304 (*Nature*, v. 27).

"If a highly developed mind or set of minds, find a doctrine . . ."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884 : " 'If a highly-developed mind, or set of minds, find a doctrine about some comparatively simple and fundamental matter absolutely unthinkable, it is an evidence, and it is accepted as good evidence, that the unthinkable state of things is one that has no existence . . .' " — p. xxiii

SEE: Oliver Lodge, "The Ether and Its Functions," Jan. 25, 1883, p. 304 (*Nature*, v. 27)

the explanation of cohesion, as well as of gravity, "is to be looked for in the vortex-atom theory . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . toward the end of his lecture, Professor Lodge indicates that the explanation of cohesion, as well as of gravity, is to be looked for in the vortex-atom theory of Sir William Thomson." — p. xxiii

the dropping down on earth of the first life-germ by a passing meteor or comet

SEE: Sir William Thomson, "Inaugural Address of the President of British Association," Aug. 4, 1871: ". . . we must regard it as probable in the highest degree that there are countless seed bearing meteoric stones moving about through space . . . The hypothesis that life originated on this earth through moss-grown fragments from the ruins of another world . . . is not unscientific." — p. 56 (*Chemical News*, 24:610)

the author asks "whether . . . the elements of the vortex-theory are . . . facts of experience? . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "I will content myself with inquiring whether or not the elements of the vortex-atom theory are familiar, or even possible, facts of experience. For, if they are not, clearly that theory is obnoxious to the same criticism which is said to invalidate the assumption of *actio in distans*." — pp. xxiii-xxiv

"The medium in which the vortex-movements arise . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The medium in which the vortex-movements arise is, according to Professor Lodge's own express statement {'Nature,' vol. xxvii, p. 305}, 'a perfectly homogeneous, incompressible, continuous body, incapable of being resolved into simple elements or atoms; it is, in fact, continuous, not molecular.' And, after making this statement, Professor Lodge adds, '*There is no other body of which we can say this, and hence the properties of the æther must be somewhat different from those of ordinary matter*.' It appears, then, that the whole vortex-atom theory, which is offered to us as a substitute for the 'metaphysical theory' of *actio in distans*, rests upon the hypothesis of the existence of a material medium which is utterly unknown to experience, and which has properties *somewhat* different from those of ordinary matter." — p. xxiv

— 488-9 —

"Hence this theory, instead of being, as is claimed . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Hence this theory, instead of being, as is claimed, a reduction of an unfamiliar fact of experience to a familiar fact, is, on the contrary, a reduction of a fact which is perfectly familiar, to a fact which is not only unfamiliar, but wholly unknown, unobserved, and unobservable. Furthermore, the alleged vortical motion of, or rather in, the assumed æthereal medium is . . . *impossible*, because 'motion in a perfectly homogeneous, incompressible, and therefore continuous fluid, is not sensible motion.' " — pp. xxiv-xxv

— Footnotes

"*Somewhat* different!" exlaims Stallo. "The real import of this 'somewhat' is . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Somewhat different! The real import of this 'somewhat' is that the medium in question is not, in any intelligible sense, material at

all, having none of the properties of matter. All the properties of matter depend upon differences and changes, and the hypothetical aether here defined is not only destitute of differences, but incapable of difference and change." — p. xxiv fn.

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"It is manifest, therefore, that wherever the vortex-atom theory may lead us . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "It is manifest, therefore . . . that, wherever the vortex-atom theory may land us, it certainly does not land us anywhere in the region of physics, or in the domain of *veræ causæ*. And I may add that, inasmuch as the hypothetical undifferentiated and undifferentiable medium is clearly an involuntary reification of the old ontological concept *pure being*, the theory under discussion has all the attributes of an inapprehensible metaphysical phantom." — p. xxvi

Cauchy's "material points without extension"

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: "There are physicists holding this view who are of opinion that the atomic constitution of matter is consistent with its penetrability — among them M. Cauchy . . . defining atoms as 'material points without extension.' " — p. 91

regarding the atoms as "material points exerting on each other attractions and repulsions . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "[Cauchy] uses this language: 'Thus, this property of matter which we call impenetrability is explained, when we consider the atoms as material points exerting on each other attractions and repulsions which vary with the distances that separate them.' " — p. 91

"From this it follows that, if it pleased the author of nature . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'From this it follows that, if it pleased the author of Nature simply to modify the laws according to which the atoms attract or repel each other, we might instantly see the hardest bodies penetrating each other, the smallest particles of matter occupying immense spaces, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point.'{Sept Leçons de Physique Générale, ed. Moigno, p. 38 *seq*.}" — pp. 91-2 & fn.

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Has not Newton himself expressed grave doubts about the Nature of Force . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . en vain Newton avait-il émis plus d'un doute sur la corporéité de ces agents que nous nommons *fluides impondérables* [has not Newton in vain expressed more than one doubt about the corporeality of those agents that we call imponderable fluids]." — 3:383

SEE: Sir Isaac Newton, *Four Letters to Doctor Bentley*, 1756: "You sometimes speak of Gravity as essential and inherent to Matter. Pray do not ascribe that Notion to me; for the cause of Gravity is what I do not pretend to know . . ." — p. 20 (Letter II, Jan. 17, 1693)

"it is not so sure whether those agents were not *Spiritual Powers* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "En vain notre grand Cuvier avait-il répété, du haut de sa grande autorité, 'on n'a pas encore décidé si ces agents sont ou ne sont pas spirituels' {*Révolutions du globe*} [Didn't our great Cuvier, at the height of his authority, repeat in vain that 'it has not yet been decided whether these agents are spiritual or not']." — 3:383

Sir Isaac Newton . . . did not use the word "attraction" . . . in a physical sense

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "At the very outset of his *Principia* he carefully guarded against the imputation that he looked upon gravity as an essential and

inherent attribute of matter . . . The force which urges bodies in their central approach was to him, as he expressly says, a purely mathematical concept involving no consideration of real and primary physical causes {*Princ*., Def. viii}." — p. 53 & fn.

SEE: Sir Isaac Newton, *Principia*, tr. Andrew Motte, 1848: "I likewise . . . use the words attraction, impulse or propensity of any sort towards a centre, promiscuously, and indifferently, one for another; considering those forces not physically, but mathematically: wherefore, the reader is not to imagine . . . that I attribute forces, in a true and physical sense, to certain centres (which are only mathematical points) . . ." — p. 77 (Definition VIII)

"there *is some subtile spirit by the force and action of which* all movements . . . are determined"

P/Q: W. F. Wilkinson, *Modern Materialism*, 1888: "In the end of his great work he [Newton] seems inclined to the opinion that there is some subtle spirit by the force and action of which all movements of matter are determined." — p. 9 (*Present Day Tracts*)

— 490-1 —

"It is inconceivable that inanimate brute matter . . ."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: " 'It is inconceivable that inanimate brute matter should, without the mediation of something else which is not material, operate upon and affect other matter, without mutual contact, as it must do if gravitation, in the sense of *Epicurus*, be essential and inherent in it.' " — p. 53

SEE: Sir Isaac Newton, *Four Letters to Doctor Bentley*, 1756, p. 25 (Letter III, Feb. 25, 1693).

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"That gravity should be innate, inherent and essential to matter . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a v*acuum*, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but, whether this agent be material or immaterial, I have left to the consideration of my readers.' " — pp. 53-54

SEE: Sir Isaac Newton, *Four Letters to Doctor Bentley*, 1756, pp. 25-6 (Letter III, Feb. 25, 1693)

Newton's contemporaries got frightened — at the apparent return of *occult* causes . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . Newton's contemporaries took alarm at the apparent return of occult causes into the domain of physics. . . . Leibnitz called it 'an incorporeal and inexplicable power' . . ." — p. 55

supposition of an attractive faculty and a perfect *void* . . . "revolting"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "John Bernouilli . . . denounced 'the two suppositions of an attractive faculty and a perfect void' as 'revolting to minds accustomed to receiving no principle in physics save those which are incontestable and evident.' " — p. 55

Euler . . . thought the action of gravity was due to either a *Spirit* or some subtle medium.

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Euler observed that the action of gravity must be due either to the intervention of a spirit or to that of some subtle material medium escaping the perception of our senses . . ." — p. 55

And yet Newton knew of . . . the Ether of the Ancients.

SEE: Isaac Newton, "An Hypothesis explaining the Properties of Light discoursed in my several Papers," Dec. 7, 1675: "Perhaps the whole frame of nature may be nothing but various contextures of some certain aethereal spirits . . . Thus perhaps may all things be originated from aether." — p. 250 ("Letter to Henry Oldenburg," *History of the Royal Society*, v. 3, 1757)

"No matter without force, no force without matter . . ."

P/Q: W. F. Wilkinson, *Modern Materialism*, 1888: "No matter without force, and no force without matter; matter and force are inseparable, eternal and indestructible; there can be no independent force, since all force is an inherent and necessary property of matter; consequently there can be no immaterial creating power." — p. 15 (*Present Day Tracts*)

SEE: Louis Büchner, *Force and Matter*, 1864: ". . . we decidedly deny the existence of an independent force *dominating* the physical and chemical forces . . ." "No force without matter — no matter without force!" — pp. lii, 2

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Grove . . . sees "no reason to divest universally diffused matter . . ."

P/Q: Winchell, *World-Life*, 1883: "Professor W. R. Grove, in a lecture at the London Institution . . . added: 'With regard to the planetary spaces, the diminishing periods of comets is a strong argument for the existence of a universally diffused matter; this has the function of resistance, and there appears to be no reason to divest it of the *functions common to all matter*' {Grove: *Correlation of the Physical Forces*, Youmans' ed., Preface, 6 and 7}." — p. 52 & fn.

uses the term *Forces* where his critics, "who do not attach to the word any idea of a *specific action*" . . .

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Again, the use of the term forces in the plural might be objected to by those who do not attach to the term force the notion of a specific agency . . ." — p. 168

Newton . . . having given the death-blow to the Elemental Vortices . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "En faisant rentrer dans la gravitation universelle toutes les lois qui président à la marche des cieux, *Newton portait un coup mortel aux tourbillons de Descartes* [In reintroducing into universal gravity all the laws that govern the course of the heavenly bodies, *Newton gave a deathblow to the vortices of Descartes*] . . ." — 4:144

when his disciple Forbes [Cotes] wrote in the *Preface* . . .

SEE: Sir Isaac Newton, *Philosophiæ Naturalis Principia Mathematica*, 2nd ed. [with a Preface by Roger Cotes], 1713.

"attraction was the *cause* of the System"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Forbes [Cotes] . . . s'avisa de publier, dans la préface qu'il joignait à l'œuvre capitale de son maître, que ' l'attraction était la *cause* du système.' A ce mot, Newton se souleva tout indigné et s'inscrivit solennellement en faux contre le disciple qu'il aimait [Forbes (Cotes) . . . was so bold as to publish, in the preface that he added to the main work of his teacher, that 'attraction was the cause of the system.' Newton protested indignantly and solemnly contradicted the student he loved]." — 4:144

— Footnotes

"*Attraction* . . . has now become . . . a simple word, an *idea*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suivant le très-savant M. Le Couturier, 'l'attraction ne serait plus pour tout le monde que ce qu'elle était pour Newton lui-même, UN SIMPLE MOT, une idée'

[According to the very learned Lecouturier, 'for all the world attraction would not be more than it was for Newton himself, A SIMPLE WORD, an idea']." — 4:145

SEE: C. H. Lecouturier, *Panorama des Mondes*, 1858: "Parmi les conséquences de la théorie du vide établie par Newton, il ne reste plus debout que le mot *attraction* [Of the consequences of the theory of empty space established by Newton, nothing remains but the word *attraction*]." — p. 53

"the *existence of causes* that act for us under a veil . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais il fallait bien permettre à J.-F.-W. Herschell de dire: 'En étudiant les phénomènes de l'attraction, nous nous pénetrons, à chaque instant, de l'existence de causes qui n'agissent que sous un voile qui nous *dérobe leur action directe*' {*Musée des sciences*, août 1856} [But we had to allow J. F. W. Herschel to say: 'In studying the phenomena of attraction, every moment we are impressed with the idea of the existence of the causes that act only under a veil, which for us conceals their direct action']." — 4:145 & fn.

"*Thou shalt not revile the gods*"

P/Q: *The Interlinear Bible*, 1906: "Thou shalt not revile the gods . . ." — p. 101 (*Exodus*, 22:28)

"He that sacrificeth to *any* God . . ."

P/Q: *The Interlinear Bible*, 1906: "He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed." — p. 101 (*Exodus*, 22:20)

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For Pythagoras the Forces were Spiritual Entities, Gods independent of planets and Matter . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pour Pythagore, il s'agissait bien de recteurs spirituels *indépendants* et chargés de la conduite des astres qui leur étaient confiés {Vossius, 2:528} [For Pythagoras, they were the *independent* spiritual Rectors and those charged with guiding the stars with which they were entrusted]." — 4:141 & fn.

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the planets . . . moved by an *intrinsic* Rector . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pour Platon . . . les astres étaient mus par un recteur *intrinsèque*, représentant pour lui 'le batelier dans son bateau' [As Plato saw it . . . the heavenly bodies were moved by an intrinsic rector, representing to him 'the boatman in his boat']." — 4:141

SEE: Ernest Hello, "L'Homme," 1877: "Pour Platon l'âme est accidentellement dans le corps: si elle est unie à lui, c'est . . . de la même façon que le batelier est uni au bateau [For Plato the soul just happens to be in the body: if it is united to it, it is in the same way that the boatman is one with the boat]." — p. 522 (*Revue du Monde Catholique*, v. 49)

Aristotle . . . called those rulers "*immaterial* substances"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pour Aristote . . . les astres étaient mus par des moteurs *éternels*, qu'il appelait *substances immatérielles* [As Aristotle saw it . . . the heavenly bodies were moved by eternal moving powers, which he called *immaterial substances*] . . ." — 4:141

SEE: Aristotle, *Metaphysics*, tr. John H. McMahon, 1857: "Again, which of the four causes is Ontology principally concerned with? . . . it deals with immaterial substances . . ." — p. lxii (Analysis, Book X)

he rejected the gods as *Entities* (*See Vossius . . .*)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Ce qui rend encore plus étonnant, dit Vossius, qu'il n'ait pu s'élever jusqu'à l'angélologie' {Vossius, 2:528} [What is even more surprising, says Vossius, that he is unable to rise to the level of the angelology (doctrine of divine entities)]." — 4:141 & fn.

the stars and planets "were not inanimate masses but *acting* and *living* bodies . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il n'en reconnaissait pas moins que les astres n'étaient pas des corps inanimés, mais bien des corps *agissants* et *vivants* . . . {*De Cælo*, I. 9.} [He (Aristotle) realized none the less that the heavenly bodies were not inanimate bodies, but *acting* and *living* bodies indeed]." — 4:141

As if "*sidereal spirits were the divine* portion of their phenomena, *τά θειότερα τῶν φανερῶν*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . *comme si* des esprits *sidéraux* étaient la partie *divine* des phénomènes, *τὰ θειοτερα τῶν φανερῶν* {*De Cælo*, I.9} [as if sidereal spirits were *the divine part of the phenomena*]." — 4:141 & fn.

SEE: Alexander von Humboldt, *Cosmos*, tr. E. C. Otté, 1851: ". . . in these theories the Godhead is attended by a number of *astral spirits*, who . . . maintain the planets in their eternal orbits {The stars are not inanimate bodies, but must be regarded as active and living beings (*De Cælo*, ii.12). . . . They are the most divine of created things; τὰ θειότερα τῶν φανερῶν (Aristot. *De Cælo*, I.9).}" — 3:15-16 & fn.

we find Tycho Brahè recognising in the stars a triple force, *divine*, *spiritual and vital*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Riccioli . . . analyse ensuite les trois opinions différentes: 1. les forces physiques; 2. l'action de Dieu; 3. l'action des anges. Il y ajoute celle de Ticho, leur reconnaissant une triple force, divine, spirituelle et vitale [Riccioli . . . then analyzes the three different opinions: 1. the physical forces; 2. the action of God; 3. the action of the angels. He adds to these the opinion of Tycho, recognizing them as a triple force, divine, spiritual and vital] . . ." — 4:143

Kepler, putting together . . . "The Sun, guardian of Jupiter," and . . . "He placed his throne in the Sun"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Képler, en effet, après avoir médité longtemps sur ce mot de Pythagore: 'Le soleil gardien de Jupiter'; sur le verset de David: 'Il a placé son siége [siège] dans le soleil' [Kepler, in fact, after having thought a long time on the words of Pythagoras: 'The Sun, guardian of Jupiter'; on the verse of David: 'He has placed his throne in the Sun'] . . ." — 4:143

all the globes disseminated through Space were rational intelligences . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . nous ne pouvons plus nous étonner si quelqu'un, d'après certaines considérations pythagoriciennes, se met à imaginer que tous les globes disséminés dans l'espace sont autant *d'âmes raisonnables* (facultates ratiocinativas) circulant autour du soleil, dans lequel réside *un pur esprit de feu* . . . roi, ou, pour le moins, reine et source de l'harmonie générale {*De Motibus planetarum harmonicis*, p. 248}[we can no longer be surprised if someone, after certain Pythagorean considerations, begins to imagine that all the globes spread out through space are just as much *rational souls* (facultates ratiocinativas) circling around the sun, in which lives *a pure spirit of fire* . . . king, or at least queen and source of general harmony]." — 4:143 & fn.

— Footnotes

"the Lord God said: Behold the Man has become *as one of us*"

P/Q: *The Interlinear Bible*, 1906: "And the LORD God said, Behold, the man is become as one of us, to know good and evil . . ." — p. 4 (*Genesis*, 3:22)

To liken the "immateriate species to *wooden iron*," and laugh at Spiller referring to them . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Kepler's 'immateriate species' is the same wooden iron which Spiller exhibits under the name 'incorporeal matter' . . ." — p. 165

The *Athenæum* of Jan. 26, 1867, has some curious information upon this subject.

SEE: Augustus De Morgan, *A Budget of Paradoxes*, "Reprinted, with the Author's Additions, from *The* '*Athenæum*,' " 1872.

"positive evidence can be adduced that Newton derived . . ."

P/Q: Augustus De Morgan, *A Budget of Paradoxes*, 1872: ". . . positive evidence can be adduced that Newton derived all his knowledge of gravitation and its laws from Behmen, with whom gravitation or attraction is . . . the first of the seven properties of Nature." — p. 462

"his (Bœhme's) system, shows us the *inside* of things . . ."

P/Q: Augustus De Morgan, *A Budget of Paradoxes*, 1872: "Behmen's system, in fact, shows us the *inside* of things, while modern physical science is content with looking at the *outside*." "Thus, the science of electricity, which was not yet in existence when he wrote, is there anticipated; and not only does Behmen describe all the now known phenomena of that force, but he even gives us the origin, generation and birth of electricity itself." — p. 462

"every new scientific discovery goes to prove . . ."

P/Q: Augustus De Morgan, *A Budget of Paradoxes*, 1872: "Every new scientific discovery goes to prove his profound and intuitive insight into the most secret workings of nature . . ." — p. 462

he *was* "persuaded that the power of attraction could not be exerted by matter . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Newton, as his well known letter to Bentley proves, was persuaded that the power of attraction could not be exerted by matter across a vacuum." — p. 50

"These passages . . . show what were his views . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "These passages show what were his views respecting the nature of the interplanetary medium of communication." — p. 50

— Footnotes

"Il n'est plus possible aujourd'hui, *de soutenir, comme Newton . . .*"

P/Q: C. H. Lecouturier, *Panorama des Mondes*, 1858: "Il n'est plus possible aujourd'hui, de soutenir comme Newton, que les corps célestes se meuvent au milieu du vide immense des espaces [Today it is no longer possible to maintain, as Newton did, that the heavenly bodies move in the immense emptiness of space]." — p. 47

"Parmi les conséquences de la *théorie du vide . . .*"

P/Q: C. H. Lecouturier, *Panorama des Mondes*, 1858: "Parmi les conséquences de la théorie du vide établie par Newton, il ne reste plus debout que le mot *attraction*. . . . Nous voyons venir le jour où le mot *attraction* disparaîtra du vocabulaire scientifique [Of the consequences of the theory of empty space established by Newton, nothing remains but the word attraction. . . . We will see the day when the word attraction will disappear from the vocabulary of science] . . ." — p. 53

— 494-5 —

"Though declaring that the heavens '*are void of sensible matter*' . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Though declaring that 'the heavens are void of all sensible matter,' he elsewhere excepted 'perhaps some very thin vapors, steams and effluvia, arising from the atmosphere of the earth, planets and comets, and from such an exceedingly rare ethereal medium as we have elsewhere described {Newton: *Optics*, Bk. III, Query 28, 1704}." — p. 50 & fn.

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Dr. T. S. Hunt "called attention to some long-neglected passages . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Dr. T. S. Hunt has called attention to some long-neglected passages in Newton's works, from which it appears that a belief in such universal, intercosmical medium gradually took root in his mind {Hunt: *Celestial Chemistry from the Time of Newton* . . . Nov. 28, 1881}." — pp. 49-50 & fn.

"the idea was universal, even among men of Science, that Newton had . . . preached *a void*"

SEE: William Jones, *Theological, Philosophical and Miscellaneous Works*, 1801: ". . . it was generally believed by learned men, that a Vacuum had actually been demonstrated by our great Newton . . ." — p. 4 (Vol. 9, Introduction)

The old sages had maintained that "Nature abhorred vacuum"

P/Q: Blaise Pascal, *Oeuvres de Blaise Pascal*, 1819: "Que tous les disciples d'Aristote assemblent tout ce qu'il y a de fort dans les écrits de leur maître . . . que la nature abhorre le vide [Let all the disciples of Aristotle bring together all the bits of strong reasoning in the writings of their master . . . that nature abhors a vacuum] . . ." — 4:281

SEE: Plato, *Works*, v. 2, tr. Henry Davis, 1849: ". . . owing to the imitation of Divine harmony that exists in mortal motions. . . . no real attraction takes place at all; but as a vacuum can nowhere be found, the particles are mutually impelled by each other . . ." — p. 394 (*Timæus*, § 60)

***Recede ut procedes* must become the motto of exact Science**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . nous devons nous appuyer sur notre ancienne maxime, '*recede ut procedas*, reculer pour avancer,' et demander aux plus anciennes traditions une vérité que sans elles nous ne saurions plus comprendre [we must rely on our old maxim, '*go back in order to proceed*,' and request from the oldest traditions a truth which, without them, we would no longer understand]." — 2:380

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As Faye says: "*Il manque quelque chose aux géologues . . .*"

P/Q: Winchell, *World-Life*, 1883: " 'Il manque quelque chose aux géologues pour faire la géologie de la Lune, c'est d'être astronomes. A la vérité, il manque aussi quelque chose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues.' ['The geologists are lacking something to study the geology of the moon: they are not astronomers. Truly, the astronomers are also lacking something for a fruitful pursuit of this study: they are not geologists.'] — M. Faye." — p. 379

SEE: H. Faye, "Comparaison de la Terre et de la Lune au point de vue géologique," Feb. 10, 1881, p. 61 (*Journal d'Hygiène*, v. 6)

"Much harm has already been done . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Much harm has already been done by attempting hypothetically to dissect matter and to discuss the shapes, sizes, and numbers of atoms, and their atmospheres of heat, ether, or electricity." — p. 170

"Whether the regarding electricity, light, magnetism . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Whether the regarding electricity, light, magnetism, &c., as simply motions of ordinary matter be or be not admissible, certain it is, that all past theories have resolved, and all existing theories do resolve, the actions of these forces into motion." — p. 170

— Footnotes

he must have hesitated between gravitation and attraction, impulse and some other *unknown cause*

SEE: Sir Isaac Newton, *Opticks*, 1718: ". . . Bodies act one upon another by the Attractions of Gravity, Magnetism, and Electricity . . . What I call Attraction may be perform'd by impulse, or by some other means unknown to me." — pp. 350-1

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"Whether it be that, on account of our familiarity with motion . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Whether it be that, on account of our familiarity with motion, we refer other affections to it, as to a language which is most easily construed and most capable of explaining them, or whether it be that it is in reality the only mode in which our minds, as contradistinguished from our senses, are able to conceive material agencies, certain it is that since the period at which the mystic notions of spiritual or preternatural powers were applied to account for physical phenomena, all hypotheses framed to explain them have resolved them into motion." — p. 170

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"The term perpetual motion . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "The term perpetual motion, which I have not unfrequently employed in these pages, is itself equivocal. If the doctrines here advanced be well founded, all motion is, in one sense, perpetual. In masses whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever." — p. 173

the theory of attraction and repulsion . . . was known from the days of Empedocles . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The conception of attraction and repulsion had come down from the epoch of Empedocles, by whom they were designated 'love' and 'hate' . . ." — p. 553

Kepler gave a pretty fair description of cosmic magnetism.

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "When, therefore, Kepler projected a theory employing attraction and repulsion, he attributed these actions to cosmical magnetism." — p. 553

— Footnotes

"where force is made to oppose force . . ."

P/Q: W. R. Grove, *The Correlation of Physical Forces*, 1874: "Where force is made to oppose force, and produce static equilibrium, the balance of pre-existing equilibrium is affected, and fresh motion is started equivalent to that which is withdrawn into a state of abeyance." — p. 173

"Trans-solar space," writes the great Humboldt . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'L'espace transsolaire . . . ne montre jusqu'à present *aucun* phénomène analogue à notre système solaire. *C'est une particularité du nôtre*, que la matière s'y soit condensée en anneaux nébuleux, dont le noyau se durcit en *terres* et en lunes [Trans-solar space . . . does not hitherto show any phenomenon analogous to our solar system. *It is a peculiarity of our system* that matter would be condensed within it in nebulous rings, of which the nucleus hardened into earths and moons].' " — 4:138

SEE: A. Nefftzer, "Lettres et Conversations d'Alexandre de Humboldt," 1860, pp. 727-8 (*Revue*

Germanique, v. 12)

". . . heretofore, *nothing of the kind has ever been observed beyond our planetary system*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . on n'a jusqu'à présent rien observé de semblable en dehors de notre système solaire.' (Voir, dans la *Revue germanique* du 31 décembre 1860, l'article intitulé *Lettres et conversations d'Alexandre de Humboldt*.) ['. . . heretofore, nothing of the kind has ever been observed beyond our solar system.' (See, in the *Revue germanique* of December 31, 1860, an article titled *Lettres et conversations d'Alexandre de Humboldt*)]." — 4:138

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there are many phenomena in our Solar system, which he confessed his inability to explain

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Some of the phenomena of our system Newton confessed his inability to refer to the principles of gravitation." — p. 607

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"Such were the uniformity in the directions of the planetary movements . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Such were the uniformity in the directions of planetary movements, the nearly circular form of the orbits, and their remarkable conformity to one plane." — p. 607

"These adjustments . . . 'the work of an intelligent and all-powerful Being.' "

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "These adjustments Newton, in his general scholium, pronounces to be 'the work of an intelligent and all-powerful Being.' " — p. 607

"Might not those arrangements be an effect of the laws of motion?"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: " 'But,' asks Laplace, 'might not these arrangements be an effect of the laws of motion; and might not the supreme intelligence which Newton invoked have caused them to depend on a more general phenomenon?' " — pp. 607-8

"*Dieu est devenu une hypothèse inutile*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . deux siècles après ce grand homme [Newton], ce fît au nom de l'*attraction* que le marquis de Laplace prononçât son terrible mot déjà cité: 'Dieu lui-même est devenu une hypothèse inutile' [two centuries after that great man, it was in the name of *attraction* that the Marquis de Laplace uttered his terrible remark, already quoted: 'God himself has become a useless hypothesis']." — 4:145

Kepler is again criticised for his "curious hypothesis which made use of a vortical movement . . ."

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The celebrated Kepler, about 1595, devised a curious hypothesis which made use of a vortical movement within the solar system." — p. 553

for his favouring Empedocles' idea of attraction and repulsion, and "Solar magnetism"

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The conception of attraction and repulsion had come down from the epoch of Empedocles . . . When . . . Kepler projected a theory employing attraction and repulsion, he attributed these actions to cosmical magnetism. The sun was regarded by him as a great magnet . . . The whole surface of the sun was regarded as attractive, while the centre was repulsive. These two forces were everywhere in equilibrium . . ." — pp. 553-4

"to the time of Kepler no interaction between masses of matter . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . to the time of Kepler, no

interaction between masses of matter had been distinctly recognized which was generically different from magnetism." — p. 553

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The Sun is a great Magnet. . . . The Solar substance is immaterial.

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The sun was regarded by him [Kepler] as a great magnet revolving on an axis whose position had been determined by the Divine Being {See . . . Delambre: *Astronomie du Moyen Age*}. The solar substance was immaterial, and sent forth radially an emanation of the same substance." — pp. 553-4 & fn. ("Speculations of Kepler")

(*See* "*Isis Unveiled*," *Vol. I, pp.* 270 *to* 271.)

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity . . . the sun is but one of the myriad magnets disseminated through space . . ." — 1:270-1

the constant motion and restoration of the Sun's energy . . . the perpetual care of a spirit

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Kepler, perceiving that the motion of the central sun must in time be diminished and exhausted, provided for its constant restoration by the perpetual care of the Creator, or by the assistance of a spirit designated for that employment." — p. 554

"a hypothesis more fanciful . . . has not been offered in ancient or modern times"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "A hypothesis more fanciful, and less in accord with the requirements of physical principles has not been offered in ancient or modern times." — p. 554

"it is *impossible* to explain the *physical* origin of the rotary motion of the solar system"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dit l'*Encyclopédie*, on est assez d'accord qu'il est impossible d'expliquer l'origine *physique* de ce mouvement giratoire [says the *Encyclopedia*, there is sufficient agreement that it is impossible to explain the *physical* origin of this rotary motion] . . ." — 4:146

If the question is asked, "what causes rotation?" we are answered: "It is the centrifugal Force." . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Si nous demandons: Qui le cause? — C'est la force centrifuge, nous dit-on. — Et celle-ci, qui la produit? — La force de rotation . . .{Godefroy, *Cosmogonie de la révélation*} [If we ask: What causes it? — It is the centrifugal force, we are told. — And this, what produces it? The force of rotation . . .]." — 4:146

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Rotation has originated either — (a) By the collision of nebular masses . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The moment, however, that we recognize the probability of the collision of nebular masses, the idea of rotation necessarily arises. A nebular mass comparatively minute, impinging upon a mass of any dimensions, would inevitably generate a rotation . . ." — p. 94

or by *attraction*, "in cases where no actual impact takes place"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "It is quite conceivable that nebular rotation might be generated by attraction, in cases where no actual impact takes place." — pp. 97-8

"By the tangential action of currents of nebulous matter . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "[Ennis] has maintained that an amorphous nebula would be made to rotate by the tangential action of currents of nebulous matter descending from higher to lower levels simply by the action of the central gravity of the mass . . ." — pp. 98-9 fn.

SEE: Jacob Ennis, *The Origin of the Stars*, 1878: "§ XVII. The Necessity of Rotation in a Contracting Nebulous Mass." — pp. 220-3

"It is a fundamental principle in physics that *no rotation could be generated . . .*"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "It is, however, a fundamental principle in physics that no rotation could be *generated* in such a mass by the action of its own parts. As well attempt to change the course of a steamer by pulling at the deck railing." — p. 99 fn.

"The Comets are strangers to our planetary system" (*La Place*)

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Laplace says: 'In our hypothesis the comets are strangers to the planetary system.' " — p. 182

"The Comets are undeniably generated in our Solar system" (*Faye*)

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "M. Faye also records the opinion that the comets belong to our system . . ." — p. 182 fn.

The "*fixed* stars are motionless" says one authority.

SEE: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "Le nom d'*étoiles fixes* . . . paraît justifié et mis hors de conteste par l'observation de tous les siècles [The name *fixed stars* . . . seems justified and accepted without contest based on the observation of all the ages]." — p. 137

"All the stars are actually in motion" . . .

SEE: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "En réalité, ce n'est qu'une lenteur excessive de mouvement, due à l'immense éloignement du centre commun autour duquel elles tournent [Actually, it is only an extreme slowness of movement, due to the immense distance from the common center around which everything revolves] . . ." — p. 137

"For over 350,000,000 years . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Un mouvement toujours le même depuis des millions de siècles {Selon M. Le Couturier, trois cent cinquante millions d'incandescence} [A movement that has been always the same for millions of centuries {According to Le Couturier, 350 million years of incandescence}] . . ." — 4:149 & fn.

"the sun having Alcyone in the Pleiades for the centre of its orbit . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Maedler believes that he has rendered it probable that our sun has Alcyone in the Pleiades for the centre of its orbit, and consumes 180 millions of years in completing a single revolution." — p. 140

"*the Sun* . . . will emit heat for no longer *than* 10,000,000 *years more*"

SEE: Sir William Thomson, "On the Sun's Heat," Jan. 21, 1887: "The same considerations led Newcomb to the conclusion 'That it is hardly likely that the sun can continue to give sufficient heat to support life on the earth . . . for ten million years from the present time.' " — 1:387-8 (*Popular Lectures and Addresses*, 1889)

the time required for the earth to cool . . . could not exceed 80,000,000 years

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The time required for the earth to cool from incipient incrustation to its present state . . . Sir William Thomson concludes that this

time cannot exceed 80,000,000 years {Thomson and Tait: *Nat. Phil.*}." — p. 356 & fn.

that "a body *in motion tends constantly to inertia . . .*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Que tout corps en mouvement tend sans cesse au repos, s'il n'est *constamment* sollicité par une force active supérieure' ['That every body in motion tends incessantly toward inertia, if it is not *constantly* propelled by a superior active force']." — 4:149

an original impulse . . . within a resisting ether . . . *incompatible with that motion*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une impulsion primitive *inaltérable* au milieu d'un éther résistant, que Newton déclarait *incompatible avec elle* [An original impulse that is *unalterable*, within a resisting ether, which Newton declared *incompatible with it*]!" — 4:149

Universal gravity . . . always tends to a centre in *rectilinear* descent

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une circulation générale expliquée par une *gravitation* qui entraîne toujours . . . la chute *rectiligne* [A general rotation explained by a *gravity* which always entails . . . its *rectilinear* descent]!" — 4:149

the said revolution due to a magnetic force, which acts . . . in a straight line

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une *circulation* due à un aimant qui agit *toujours en ligne droite* comme la gravitation [*Revolution* due to a magnet which, like gravity, *always acts in a straight line*]!" — 4:149

— Footnotes

Bischof . . . calculates that 350 million years would be required . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Bischof calculates that 350 million years would be required for the earth to cool from a temperature of 2000° to 200° centigrade." — pp. 179-80

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The whole acting under *invariable* and changeless laws . . . often shown variable . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Un mouvement *inaltérable* de sa nature . . . et non moins constamment tenu *variable* dans le fait {Pendant le rapprochement et l'éloignement du soleil} [A motion *invariable* in its nature . . . and nonetheless constantly kept *variable* in fact {In the course of approaching and receding from the sun}]!" — 4:149 & fn.

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A Motor Force always *proportionate* to the mass it is acting upon . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une force motrice, toujours *proportionnelle* à la masse, mais toujours *indépendante* de la nature spéciale de cette masse [A motor force, always *proportional* to the mass, but always *independent* of the particular nature of that mass] . . ." — 4:149

"without that Force independent from and of quite another nature . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . sans cette force indépendante et d'*une tout autre nature* que cette masse, celle-ci, qu'elle fût grosse comme Saturne ou minime comme Cérès, tomberait toujours avec la même vitesse' {Le Couturier, *Musée des sciences*, 15 août 1857} ['without that force independent from and *of quite another nature* than that mass, the latter, were it as huge as Saturn, or as tiny as Ceres, would always fall with the same speed']!" — 4:149& fn.

Laplace's perceptions . . . Le Couturier's electricity . . . Foucault's heat

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Le Couturier a beau nous dire que c'est l'électricité qui a mis les astres dans ce mouvement, M. Foucault que c'est la chaleur . . . Autant valaient les vieilles

rêveries du marquis de Laplace attribuant la rotation des planètes au fluide atmosphérique du soleil [Lecouturier may very well say that it is electricity that set the heavenly bodies in motion. Foucault that it is heat . . . Of equal value were the old daydreams of the Marquis de Laplace, who ascribed the rotation of the planets to the atmospheric fluid of the sun] . . .” — 4:148

“but since it is recognised that weight decreases in proportion to the distance . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘. . . mais comme il est reconnu que la pesanteur *décroît* au fur et à mesure qu’on s’élève ou s’éloigne du centre, il est évident qu’à une certaine distance, cette pesanteur est forcément réduite à zero. S’il y avait *attraction*, il y aurait forcément équilibre [but as it is recognized that the weight of an object *decreases* in proportion to its elevation or distance from the center, it is obvious that at a certain distance, this weight is necessarily reduced to zero. If there was any *attraction*, there would necessarily be equilibrium].’ ” — 4:146

SEE: J. Tardy, *Cosmographie de Ptolémée*, 1857, p. 14

“And since the modern school recognizes neither a *beneath* nor an *above* . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Du moment . . . où l’école moderne reconnaît qu’il n’y a ni haut ni bas dans l’univers, nous ne voyons plus ce qui peut solliciter la terre et la faire tomber [From the moment . . . the modern school recognizes that there is neither an above nor a below in the universe, we no longer see what can cause the earth to fall] . . .’ ” —4:146

SEE: J. Tardy, *Cosmographie de Ptolémée*, 1857, p. 14.

— Footnotes

“In the bosom of that aggregate . . . are developed all the forces immanent to matter . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Ecoutons M. Littré: ‘Dans le sein de cet agrégat qu’on nomme planète, se déploient *toutes les forces qui sont immanentes à la matière* . . . à savoir que la matière *possède en soi-même*, et . . . *par soi-même*, les forces qui lui sont propres’ [Listening to Littré: ‘In the bosom of that aggregate which is called planet, are developing all *the forces that are immanent to matter*. . . . i.e., *matter possesses in itself* and . . . *through itself* the forces that are proper to it’] . . .” — 3:383

SEE: É. Littré, “Cosmos, essai d’une description physique du monde,” 1858, pp. 235-6 (*Revue Germanique*, v. 2)

“Such forces are the property of weight . . . electricity . . . magnetism, the property of life.”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Ces forces sont la *propriété* de la pesanteur, la propriété d’électricité, la propriété du magnétisme terrestre . . . la propriété de la vie [These forces are the property of weight, the property of electricity, the property of terrestrial magnetism . . . the property of life] . . .’ ” — 3:383

SEE: É. Littré, “Cosmos, essai d’une description physique du monde,” 1858, p. 236 (*Revue Germanique*, v. 2)

“Every planet can develop life . . . as earth, for instance, which had not always mankind on it . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Sur chaque planète se développe . . . la vie . . . témoin la terre qui n’a pas toujours porté des habitants, et qui maintenant en produit [On every planet life develops . . . witness the earth which has not always borne inhabitants, and which now bears them].’ ” — 3:383

SEE: É. Littré, “Cosmos, essai d’une description physique du monde,” 1858, p. 236 (*Revue Germanique*, v. 2)

“The planets rotate because *they are made to rotate . . .*”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “*Soirées*, t. II. Et il [Count de Maistre] ajoutait en note . . . les astres tournent *parce qu’on les fait tourner*. . . . En un mot LE SYSTÈME PHYSIQUE EST PHYSIQUEMENT IMPOSSIBLE [And he (Count De Maistre) added in a note . . . the heavenly bodies rotate *because they are made to rotate*. . . . In a word THE PHYSICAL SYSTEM IS PHYSICALLY IMPOSSIBLE].” — 4:153 fn.

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there is a will needed to impart a circular motion . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Il faut toujours *une volonté* pour imprimer la force circulaire et *une autre volonté* pour la retenir’ {Herschell, *Discours*} [There always has to be *a will* to impart circular motion and *another will* to restrain it].” — 4:154 & fn.

Science sometimes succeeds . . . in explaining some of such stoppages, retrograde motions . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . nous savons que la science *parvient* à expliquer ces temps d’arrêt de certaines planètes, ces mouvements de recul, ces angles en dehors des orbites, etc., par des *apparences* résultant de l’inégalité de leur vitesse et de la nôtre dans le parcours de nos orbes réciproques [we know that science *succeeds* in explaining these instances of the stationary points of certain planets, these retrograde motions, these angles outside the orbits, etc., by *appearances* resulting from the inequality of their speed and ours in the course of our orbits relative to each other] . . .” — 4:155

we still know that there are others, and “very real and considerable deviations”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . nous savons qu’il y a d’autres déviations ‘très-réelles et même assez considérables, dit Herschell, qui ne peuvent s’expliquer que par l’action mutuelle et irrégulière de ces planètes et par l’influence *perturbatrice* du soleil’ {Herschell, *Discours*, 165} [we know that there are other deviations, ‘very real and even quite considerable deviations, says Herschel, which can only be explained by the mutual and irregular action of those planets and by the *perturbing* influence of the sun’].” — 4:155 & fn.

From Newton, who found that this world needed *repairing* very often

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . dit Newton, ce monde paraît avoir besoin d’être retouché assez souvent [Newton says that this world seems to be in need of repair fairly often].” — 2:xxiii

“The orbits described by the planets as being very far from immutable . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “M. Reynaud n’est pas moins explicite sur toutes ces variations: ‘Les orbites parcourues par les planètes sont loin d’être immuables, et sont au contraire soumises à une mutation perpétuelle dans leur position et dans leur forme’ [Reynaud is no less explicit on all these variations: ‘The orbits described by the planets are far from being immutable . . . and are on the contrary subject to perpetual mutation of position and form] . . .” — 4:155

“they (the orbits) are alternately widening and narrowing . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Ces orbites s’élargissent ou se rétrécissent alternativement, leur grand axe s’allonge ou diminue, ou oscille en même temps de droite et de gauche autour du soleil, et le plan même dans lequel elles sont situées s’élève ou s’abaisse périodiquement, tout en pivotant sur lui-même avec une sorte de tremblement {*Terre et ciel*, p. 28} [These orbits are alternately widening and narrowing, their great axis lengthens and shortens, or oscillates at the same time right and left around the sun, and the plane itself on which they are situated, rises or lowers itself periodically, while pivoting around itself with a kind of tremor].” — 4:155 & fn.

"*Voilá certes*, a voyage which has little in it of mechanical *rigour* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Voilà certes un voyage qui n'a rien de la rigueur mécanique; tout au plus pourrait-il ressembler à celui du *steamer* ballotté, retardé, accéléré . . . tous ces écarts retarderaient indéfiniment l'arrivée du steamer, sans l'intelligence d'un pilote et d'un chauffeur qui savent tout *réparer* [That is certainly a voyage which has no mechanical rigour at all; at the most, one could compare it to that of a *steamer* that is tossed about, slowed down, accelerated . . . all these deviations would indefinitely delay the arrival of the steamer, without the intelligence of a pilot and an engineer who know how to totally *compensate*]." — 4:155-6

— Footnotes

Deuxième mémoire, "Manifestations Historiques" . . .

SEE: J.-E. de Mirville, *Des Esprits*, Tome Quatrième [Volume Four]: Deuxième Mémoire [Second Memoir], "Manifestations Historiques dans l'Antiquité Profane et Sacrée" [Historical Manifestations in Secular and Sacred Antiquity].

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and though presenting . . . "phenomena *not yet fully understood*," comets and meteors . . .

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . suns, stars, and nebulæ are composed of the same matter as the earth and its inhabitants. In like manner comets and meteors, though presenting in other respects phenomena not yet fully understood, are proved to obey the same laws and to consist of the same matter." — pp. 15-16

"The comet of 1811 had a tail 120 millions of miles in length . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . the comet of 1811 had a tail 120 millions of miles in length and 15 millions of miles in diameter at the widest part, while the diameter of the nucleus was about 127,000 miles, or more than ten times that of the earth. In order that bodies of this magnitude, passing near the earth, should not affect its motion or change the length of the year by even a single second, their actual substance must be inconceivably rare." — p. 16

"The extreme tenuity of a comet's mass is also proved . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, this tail is thrown out against the force of gravity by some repulsive force, probably electrical, so that it always points away from the sun." — p. 16

"And yet, thin as the matter of comets must be . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "And yet, thin as the matter of comets must be, it obeys the common law of gravity, and whether the comet revolves in an orbit within that of the outer planets, or shoots off into the abysses of space and returns only after hundreds of years, its path is, at each instant, regulated by the same force as that which causes an apple to fall to the ground . . ." — p. 17

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incipient rotation may be provoked with equal ease in a mass *in igneous fusion* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "La rotation primitive par la *fusion ignée* s'expliquant tout aussi bien par l'*opacité glacée* [The incipient rotation caused by *igneous fusion* can just as well be explained by *glacial opacity*]." — 4:149

"this intervention of heat is itself a *pure hypothesis*"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "*M. Faye's proposed modification*. — . . . 'This corresponds, to a certain point, with what we see. But *this intervention of heat is itself a pure hypothesis*.' " — pp. 198, 199

"the *nebular theory does not profess to discover the origin of things . . .*"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "WHAT THE NEBULAR THEORY DOES NOT IMPLY . . . *It does not profess to discover the* ORIGIN *of things, but only a stadium in material history*." — p. 196

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The *Zohar* mades a distinction . . . between "the *hajaschar . . .*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le *Zohar* distingue toujours 'les lumières-forces (*hajaschar*) des lumières réfléchies (*or hachoser*), ou simple extérioration phénoménale de leurs types spirituels {*Kabbala denudata*, II, 67} [The *Zohar* always makes a distinction between the light-forces (*hajaschar*), the reflected lights (*'ōr hachoser*), or the simple phenomenal exteriorization of their spiritual types]." — 4:154 & fn.

"A cause is that which is essentially acting in the genealogy of phenomena . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. le professeur Jaumes, membre de l'Académie de médecine de Montpellier . . . Une cause, dit-il, est ce qu'il y a d'essentiellement agissant dans une généalogie de phénomènes, dans toute production, dans toute modification. J'ai dit que cette activité était invisible [Professor Jaumes, member of the Academy of Medicine at Montpelier . . . He says, a cause is that which is essentially acting in the genealogy of phenomena, in every production, in every modification. I have said that this activity was invisible] . . ." — 3:389

"To suppose it corporeal and *residing in the properties of matter* would be a gratuitous hypothesis."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Si on la supposait corporelle (cette cause) ou résidant dans les *propriétés* de la matière, ce serait une hypothèse gratuite [If we suppose that it (that cause) is corporeal or that it resides in the *properties* of matter, then that would be a gratuitous hypothesis]." — 3:389

"To reduce all the causes to God . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Réduire toutes les causes à une seule, à Dieu . . . c'est s'embarrasser d'une hypothèse hostile à bien des vérités. Mais *la pluralité des forces* tenant leur existence de Dieu et la possédant *en propre* . . . n'est pas déraisonnable, . . . et il ne me répugne pas d'admettre entre Dieu et les phénomènes des agents intermédiaires appelés forces ou causes secondes [To reduce all the causes to just one, to God . . . that is getting caught up in a hypothesis hostile to many verities. But *the plurality of forces* owing their existence to God and possessing that (existence) *of their own*, is not unreasonable . . . and I am not averse to admitting intermediary agents called secondary forces or causes between God and phenomena] . . ." — 3:389

"The *distinction* of Forces is the principle of the division of Sciences . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "La distinction des forces est le principe de la division des sciences: autant de forces réelles et séparées, autant de sciences mères [The distinction of forces is the principle of the division of sciences; so many real and separate forces, just as many mother-sciences]." — 3:389

"Forces are not suppositions and abstractions, but realities . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Non, les forces ne sont pas des suppositions, des

abstractions, mais des réalités, et les seules réalités agissantes dont les attributs peuvent être déterminés à l'aide de l'observation directe et de l'induction [No, forces are not assumptions, abstractions, but realities, and the only acting realities whose attributes can be determined with the help of direct observation and induction]." — 3:389

("*Sur la distinction des Forces*" . . .)

SEE: F.-A. Jaumes, "Étude sur la Distinction des Forces," *Mémoires*, *Académie des Sciences et Lettres de Montpellier*, v. 2, 1854 [passages quoted & paraphrased by De Mirville, *Des Esprits*, 3:389].

— Footnotes

L'Univers expliqué par la Révélation

SEE: L.-A. Chaubard, *L'Univers expliqué par la Révélation, ou Essai de Philosophie-Positive*, 1841.

Cosmogonie de la Révélation

SEE: M.-M.-P. Godefroy, *La Cosmogonie de la Révélation*, 1841.

But see De Mirville's Deuxiême Mémoire ["Second Memoir"]**.**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8. [Originally presented as 3 "Mémoires" addressed to the French Academies, the "Second Memoir" was divided into four parts and published in volumes 2, 3, 4 and 5.]

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if we believe Mr. Tyndall, even Faraday was an Aristotelian . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Faraday's opinion is concisely stated by Tyndall {"Faraday as a Discoverer," . . . p. 123}: 'What do we know of the atom apart from its force . . . what notion can we form of the nucleus independent of its powers? . . . When Faraday reasoned thus he was probably unaware that he but reproduced old reflections of Aristotle which have since found frequent expression in the writings of modern thinkers . . ." — p. 160 & fn.

Faraday . . . and all others . . . who see, in the atoms and molecules, "centres of force" . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . Boscovich, Faraday, and all those who define atoms or molecules as 'centers of force,' seek to realize the corresponding element, *force*, as an entity by itself." — p. 162

"delusion that the conceptual elements of matter *can be grasped . . .*"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The radical fallacy of the corpuscular as well as of the dynamical theory consists in the delusion that the conceptual elements of matter can be grasped as separate and real entities." — p. 162

"no material constituent of a body, no atom, *is in itself originally endowed with force . . .*"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Thus, Professor Philip Spiller . . . published a cosmological treatise {Der Weltaether als kosmische Kraft . . . 1873} . . . on the express proposition that 'no material constituent of a body, no atom, is in itself originally endowed with force, but that every such atom is absolutely dead, and without any inherent power to act at a distance.' " — p. 164 & fn.

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He asserts the *independent substantiality of force . . .*

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "He is driven, therefore, to the assertion of the independent substantiality of force; and, accordingly, he assumes force to be an all-pervading *quasi*-material presence — as he terms it, an incorporeal matter (unkoerperlicher Stoff)." — p.

He is accused of "utter disregard of the fundamental correlation of force and matter"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "In utter disregard of the fundamental correlation of force and mass, Spiller indentifies his force-substance with the omniferous æther, so that this hypostasized half-concept, which, in the view of all other physicists, is not only imponderable, but destitute of cohesive, chemical, thermal, electric, and magnetic forces." — pp. 164-5

Dr. Richardson . . . the theorist on the "nerve force," or Nervous Ether

SEE: B. W. Richardson, "Theory of a Nervous Ether," *Popular Science Review*, v. 10, 1871 (pp. 379-87).

also on "Sun Force and Earth Force"

SEE: B. W. Richardson, "Sun Force and Earth Force," *Popular Science Review*, v. 5, 1866 (pp. 327-36).

"marvelous as it may appear, light . . . can *actually be stored up for use*"

P/Q: James Comper Gray, *The Biblical Museum*, 1879: "Marvellous as it may appear, light can actually be bottled up for use {*Prof. Grove*}." — p. 251 & note

— 508-9 —

"Take an engraving which has been kept for some days in the dark . . ."

P/Q: James Comper Gray, *The Biblical Museum*, 1879: "Take an engraving which has been kept for some days in the dark; expose it to full sunshine — that is, insulate it — for fifteen minutes; lay it on sensitive paper in a dark place, and at the end of twenty-four hours it will have left an impression of itself on the sensitive paper, the whites coming out as blacks. . . . there seems to be no limit to the reproduction of engravings {Prof. Grove}." — p. 251 & note

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Force is defined as "that which changes or tends to change any physical relation . . ."

P/Q: J. P. Nichol, *Cyclopædia of the Physical Sciences*, 1868: ". . . force . . . is used to denote any action between a pair of bodies which changes, or tends to change, any physical relation between them, whether mechanical, thermal, chemical, electrical, magnetic, or any other kind." — p. 380

"SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES . . ."

P/Q: Ludwig Büchner, *Force and Matter*, 1884: " 'Science,' says Grove, 'should have neither desires nor prejudices; truth should be her sole aim.' " — p. 72

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There was a time . . . when he believed he knew something . . .

P/Q: F. C. Bakewell, *Electric Science*, 1853: "There was a time when I thought I knew something about the matter; but the longer I live, and the more carefully I study the subject, the more convinced I am of my total ignorance of the nature of electricity." — p. 99 fn.

"matter can no more be realized or conceived as mere spacial presence . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Matter can no more be realized or conceived as mere passive, spatial presence, than as a concretion of forces. Force is nothing without mass, and mass is nothing without force." — p. 161

"It is a mere delusion of the phantasy . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'It is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the

predicates belonging to it.' {Schelling, Ideen, etc., p. 18}." — pp. 160 & 161 fn.

pure force is *nothing* in the world of physics

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Mass, inertia, or matter *per se*, is indistinguishable from absolute nothingness; for mass reveals its presence or evinces its reality only by its action . . . And, on the other hand, pure force is equally nothing . . ." — p. 161

— Footnotes

"What do we know of the atom *apart from its* force? . . ."

P/Q: John Tyndall, *Faraday as a Discoverer*, 1870: "What do we know, he asks, of the atom apart from its force? You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; 'to my mind the *a* or nucleus vanishes, and the substance consists in the powers of *m*. And indeed what notion can we form of the nucleus independent of its powers? What thought remains on which to hang the imagination of an *a* independent of the acknowledged forces?' " — p. 151

— 510-11 —

"If we reduce the mass upon which a given force . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "And, on the other hand, pure force is equally nothing; for if we reduce the mass upon which a given force, however small, acts, to its limit zero — or, mathematically expressed, until it becomes infinitely small — the consequence is that the velocity of the resulting motion is infinitely great, and that the 'thing' . . . is at any given moment neither here nor there, but everywhere — that there is no real presence. It is impossible, therefore, to construct matter by a synthesis of forces." — p. 161

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Inertia, so called, "is force" according to Newton

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Newton expressly speaks of inertia as of a force. 'There is inherent,' he says {Princ., Def. iii}, 'in matter a force, a power of resistance . . .' " — p. 162 & fn.

the views advocated by Faraday . . . that gravity — ". . . is a force pervading Space *external to bodies* . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'The fact that gravity increases inversely as the square of the distance may be regarded as evidence of the truth of the views advanced by Faraday, Waterston, and others, that it is a force pervading space external to bodies, and that on the mutual approach of the bodies the force is not increased, as is generally supposed, but the bodies merely pass into a place where the force exists with greater intensity.' {Croll, *On the Transformation of Gravity*, *Phil. Mag*. [*V*], vol. ii, p. 252}. " — p. xxxii & fn.

G. A. Hirn declares the same in his *Théorie Mécanique de l'Univers. . . .*

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Force, it is said, resides not in the atoms, but in the space between them. The most distinguised representative of this school is G. A. Hirn, the well-known author of the *Théorie Mécanique de la Chaleur* . . ." — p. xxxi

the atom of the chemists is not an entity of pure convention . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " '. . . I have demonstrated . . . that the atom of the chemists is not an entity of pure convention, and simply an explicative device, but that it exists really, that its volume is absolutely unalterable, and that, consequently, it is not elastic. Force, therefore, is not *in* the atom; it is *in the space* which separates the atoms from each other.' " —

pp. xxxi-xxxii

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there are two distinct schools of physicists . . .

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . this inert element, *matter*, obviously requires to be supplemented by another element; and this element, according to the adherents of the atomo-mechanical theory, is *motion*, whereas, in the view of its opponents, it is *force*." — p. xxxi

"the force is assumed to be an *independent substantial entity . . .*"

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "This force is assumed to be an independent, substantial entity, which is not a property of matter, nor essentially related to matter, otherwise than by its power to act upon it." — p. xxxi

"While the absolute equality of the primordial units . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . while the absolute equality of the primordial units of mass is thus an essential part of the very foundations of the mechanical theory, the whole modern science of chemistry is based upon a principle directly subversive of it — a principle of which it has recently been said that 'it holds the same place in chemistry that the law of gravitation does in astronomy {J. P. Cooke, The New Chemistry, p. 13}.' This principle is known as the law of Avogadro or Ampère." — pp. 33-4 & fn.

— Footnotes

"It imports that equal volumes of all substances . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "It imports that equal volumes of all substances, when in the gaseous state and under like conditions of pressure and temperature, contain the same number of molecules — whence it follows that the weights of the molecules are proportional to the specific gravities of the gases; that, therefore, these being different, the weights of the molecules are different also; and, inasmuch as the molecules of certain elementary substances are monatomic (i.e., consist of but one atom each), while the molecules of various other substances contain the same number of atoms, that the ultimate atoms of such substances are of different weights." — p. 34

this cardinal principle of modern theoretical chemistry . . .

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "That this cardinal principle of modern theoretical chemistry is in utter and irreconcilable conflict with the first proposition of the atomo-mechanical theory is apparent at a glance." — p. 34

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with "*unfailing* experimental verification"

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "The law of Avogadro . . . has served as the basis of innumerable deductions respecting the formation and transformation of chemical compounds which have thus far met with unfailing experimental verification." — p. 34

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"the differences of weight are only differences of density . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "According to the mechanical conception, which underlies the whole atomic hypothesis, differences of weight are differences of density; and differences of density are differences of distance between the particles contained in a given space. But, in the atom there is no multiplicity of particles and no void space; hence differences of density or weight are impossible in the case of atoms." — p. 101 fn.

"Physical atomism derives all the qualitative properties . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . says Professor Wundt . . . 'the whole tendency of physical atomism is to derive all the qualitative properties of matter from the forms of atomic motion. *Thus the atoms themselves remain as elements utterly devoid of quality*' {'Die Theorie der Materie,' p. 381}." — p. 31 & fn.

"Chemistry in its ultimate form *must be atomic mechanics*."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: "Naumann declares . . . that 'chemistry in its ultimate form must be atomic mechanics' {Thermochemie, p. 150}." — pp. 304-5 & fn.

"Gases consist of atoms which *behave* like . . . *elastic spheres*."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'Gases,' says Kroenig, 'consist of atoms which behave like solid, *perfectly elastic* spheres . . .' This statement is adopted by Clausius and emphasized by Maxwell . . . {Phil. Mag, 4th ser., vol. xix, p. 19}." — p. 42 & fn.

— 513-14 —

"We are forbidden by the modern theory . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'We are forbidden,' says Sir William Thomson {Phil. Mag. 45:321}, 'by the modern theory of the conservation of energy to assume inelasticity or anything short of perfect elasticity of the ultimate molecules, whether of ultra-mundane or mundane matter." — p. 42 & fn.

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Mr. Clerk Maxwell has stated that the pressure of strong sunlight . . .

P/Q: "Notes and News: Pressure of Radiation," Jan. 3, 1874: "It had, however, been recently shown by Maxwell, that the propagation of waves through the ether produces a pressure in the direction of the ray . . . Thus the pressure of strong sunlight is about three pounds and a quarter per square mile." — p. 15 (*The Academy*, v. 5)

— Footnotes

"How could you make yourself understood . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "How could you make yourself understood — *command* in fact, those semi-intelligent Forces, whose means of communicating with us are not through spoken words but through sounds and colours, in correlations between the vibrations of the two?" — pp. 30-1 (K.H., Letter VIII, about Feb. 20, 1881)

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— Footnotes

The names of the Seven Rays — which are Sushumna, Harikesa, Viswakarman . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Here the seven chief rays are: Sushumṇa, Harikeśa, Viśwakarman, Viśwatryarchas, Sannaddha, Sarvāvasu, and Swarāj." — 2:297 fn.

The *Sushumna* . . . is only to light up the moon

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'According to the *Nirukta*, II., 6, it is one ray of the sun (that named Sushumṇa) which lights up the moon . . .' " — 2:297 fn.

"There is no fundamental difference between light and heat . . ."

P/Q: H. T. Buckle, *History of Civilization in England*, 1864: "[Leslie] firmly seized the great truth, that there is no fundamental difference between light and heat. As he puts it, each is merely a

metamorphosis of the other. Heat is light in complete repose. Light is heat in rapid motion. Directly light is combined with a body, it becomes heat; but when it is thrown off from that body, it again becomes light {*Leslie on Heat*}. Whether this is true or false, we cannot tell; and many years, perhaps many generations, will have to elapse, before we shall be able to tell." — 2:400 & fn.

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heat was some imponderable substance. . . . heat became a "mode of motion"

SEE: Grove, Helmholtz, Mayer, Faraday, Liebig and Carpenter, *The Correlation and Conservation of Forces*, 1873: ". . . heat, light, electricity, magnetism . . . have been formerly regarded as . . . 'imponderable elements' . . . Heat, light, electricity, and magnetism are now no longer regarded as substantive and independent existences . . . but simply as modes of motion . . ." — pp. xii-xiii (Introduction)

the Sushumna . . . "the ray cherished *by the initiated Yogi . . .*"

SEE: "Notes on Hata Yoga" [conversation with T. Subba Row], Dec. 1886: "The *Sushumna* . . . runs through the centre of the spine. It is a sort of vein of magnetic electricity, and the energy passing through the *Sushumna* is a stream of vital electricity." . . . "The reason why *Sushumna* is reckoned to be the chief of the *Nadis* [*vessels*] is, because it is only through it that the *Monad* goes out in the case of a *Yogi* . . ." — p. 138 (*The Theosophist*, v. 8)

Why is the moon held as the *deity of the mind*, by those Yogis?

SEE: "Notes on Hata Yoga" [conversation with T. Subba Row], Dec. 1886: "The seven *Chakrams* are connected with the seven planets in the following order . . . Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating." — p. 139 (*The Theosophist*, v. 8)

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Let us see what an eminent Academician, Butlerof, the chemist, had to say . . .

SEE: H. P. Blavatsky, "War in Olympus," November 1879: "After several years of diligent research, and investigation of the phenomena, Messrs. Wagner and Butlerof, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals . . ." — p. 40 (*The Theosophist*, v. 1)

SEE: A. M. Butlerof, "Статьи по медіумизму" [*Articles on Mediumism*], St. Petersburg, 1889 [A collection of "Scientific Letters" sent to Russian newspapers].

"What is Force? . . . by the law of conservation of energy?"

SEE: A. Butlerow, "Prof. Butlerow's Letter," April 1882: ". . . we know that one form of energy can be transmuted into another (with the maintenance of equivalence according to the law of the preservation of power). This other form may be a just perceptible one for us, whilst the former was not so, and *apparently* matter will look as if a power had originated from nothing." — p. 182 (*The Homœopathic Physician*, v. 2)

"Let us admit . . . an absolutely homogeneous state of the Universe . . ."

SEE: H. P. Blavatsky, "The Origin of Evil," Oct. 15, 1887: "This is what we read in the 'Scientific Letters' by [Butlerof] . . . 'In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe . . . wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity *a converse transformation — the transition from plurality to unity, from the heterogeneous to the homogeneous*.' "

— p. 117 (*Lucifer*, v. 1)

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"Therefore . . . the force . . . is in sober reality only an effect . . ."

SEE: A. Butlerow, "Prof. Butlerow's Letter," April 1882: "We know that there may exist vibrations of air imperceptible to our organ of hearing . . . we also know that there are waves of light, making no direct impression upon our eye . . . Such forms of energy may remain unknown to us just as well as if they did not exist at all, and this may last until the circumstances appear under which they are perceptible." — p. 182 (*The Homœopathic Physician*, v. 2)

"Matter thus must be laid aside . . ."

SEE: A. Butlerow, "Prof. Butlerow's Letter," April 1882: ". . . the question arises whether we are justified in attributing a reality to *matter* itself, if we would abstract the conception of it from that of *power*? Now since we perceive only the effects of power, and only according to these judge about the presence and the qualilties of that which we call matter, matter really disappears, and there remains but power or energy." — p. 181 (*The Homœopathic Physician*, v. 2)

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"to accept infinite divisibility is absurd . . ."

P/Q: F. A. Lange, *History of Materialism*, tr. E. C. Thomas, 1880: "Büchner, in his work 'Ueber Natur und Geist' . . . — 'You trouble yourself with difficulties which are more speculative than practical. . . . To suppose an infinite divisibility is absurd; it means to assume nothing, and to throw doubt upon the existence of matter at all . . ." — 2:370

"what a curious contradiction . . . The atom is *indivisible*, and . . . *elastic*. . . ."

SEE: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: " 'The concept "elastic atom" . . . is a contradiction in terms, because elasticity presupposes [divisible] parts the distances between which can be increased and diminished.' " "And the highest scientific authorities are equally explicit in declaring that the hypothesis of the atomic or molecular constitution of matter is in conflict with the doctrine of the conservation of energy, unless the atoms or molecules are assumed to be perfectly elastic." — pp. 40, 42

— Footnotes

"Scientific Letters," Butlerof

SEE: H. P. Blavatsky, "Occult or Exact Science?" May 1886: "[Butlerof's] *Scientific Letters* — published in the [Russian newspaper] *Novoye Vremya*, *St. Petersburg*." — p. 492 fn. (*The Theosophist*, v. 7)

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Professor Butlerof . . . was defending the phenomena of the Spiritualists

SEE: "Science and Spiritualism," *Boston Journal of Chemistry* (14:4), April 1880: ". . . scientific men *have* investigated it, and published the results of their labors. . . . Crookes devoted *four years* to the labor . . . and Wallace *ten*, and they state in the most decided manner that the alleged phenomena are actual and real. . . . In Russia, Wagner and Butleroff, professors in the University of St. Petersburg, after years of patient investigation, have reached similar conclusions." — p. 37

as Professors Zöllner, and Hare did

SEE: H. P. Blavatsky, "The Evidence of Science," July 1881: "From Professor Hare, the great American chemist . . . down to Professor Zöllner, the Leipsig astronomer in 1878, each and all of the

men of Science who, undertaking to expose the so-called *Spiritual* phenomena in the name of Science . . . found themselves baffled and finally completely beaten by facts." — p. 220 (*The Theosophist*, v. 2)

allegories about the sacredness of the three types of fire

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Three (gods) create the fecundating principle in (all) existences; (there exist) three excellent productions of which light is the first: three fires attend upon the dawn . . ." — 3:247 (*Rig Veda*, vii.33, 7)

and the *forty-nine original fires*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Vishṇu Purāṇa he [Agni] is called Abhimānī, and the eldest son of Brahmā. . . . he had three sons, Pāvaka, Paramāna, and Śuchi, and these had forty-five sons; altogether forty-nine persons, identical with the forty-nine fires . . ." — p. 7

personified by the Sons of Daksha's daughters and the Rishis

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Swāyaṃbhuva, the son of the self-born or uncreated, and his wife Śatarupā, the hundred-formed or multiform, are, themselves, allegories; and their female descendants, who become the wives of the Ṛishis . . . In another creation, the chief source of creatures is the patriarch Daksha (ability), whose daughters . . . are the mothers of all existing things." — 1:xcv-xcvi (Preface)

"who with the first son of Brahmâ and his three descendants . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Agni named Abhīmānin, who is the eldest born of Brahmā, had, by Swāhā, three sons of surpassing brilliancy . . . They had forty-five sons, who, with the original son of Brahmā, and his three descendants, constitute the forty-nine fires." — 1:155-6 (i.10)

***Pavaka* is electric, or *Vaidyuta*, fire . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Pāvaka is electric or Vaidyuta fire; Pavamāna is that produced by friction, or Nirmathya; and Śuchi is solar (Saura) fire." — 1:156 fn.

Pavaka, moreover, is made parent to Kavyavâhana, *the fire of the Pitris*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pāvaka . . . is called parent of Kavyavāhana." — 5(I):387 [Hall's correction to Wilson's footnote on 1:156]

Kavyavâhana, *the fire of the Pitris*: Suchi to Havyavâhana — the fire of the gods; and Pavamâna . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Kavyavāhana, *the fire of the Pitṛis*; Śuchi [parent], of Havyavāhana, the fire of the gods; and Pavamāna, of Saharaksha, the fire of the Asuras." — 1:156 fn.

"Then Ether, air, light, water, and earth, severally united . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but, possessing various energies and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity . . ." — 1:38 (i.2)

the writers were perfectly acquainted with . . . the origin of Kosmos from the "undiscrete Principle" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . and from the direction of spirit, with the

acquiescence of the indiscrete Principle, Intellect and the rest, to the gross elements inclusive, formed an egg . . .” — 1:38-9 (i.2)

— Footnotes

Called the “drinker of waters,” solar heat causing water to evaporate

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Agni named Abhīmānin . . . [had] three sons of surpassing brilliancy: Pāvaka, Pavamāna, and Śuchi, who drinks up water {Śuchi is solar (Saura) fire}.” — 1:155-6 & fn. (i.10)

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the origin of Kosmos from the “undiscrete Principle” — *Avyaktânugraheńa*, as applied to Parabrahmam . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . with the acquiescence of the indiscrete Principle {Avyaktānugraheṇa} . . .” — 1:38 & fn.

see: T. Subba Row, “Notes of the Bhagavad Gita,” Feb. 1887: “This *Avyaktam* is *Mulaprakriti*, or rather *Parabramam* manifested in *Mulaprakriti* as its *upadhi*.” — p. 311 (*The Theosophist*, v. 8)

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and not to “Avyakta, *either* First Cause, or matter,” as Wilson gives it

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Avyaktānugraheṇa . . . The expression is something equivocal; as Avyakta may here apply either to the First Cause or to matter.” — 1:38-9 fn.

the *protyle*, as Mr. Crookes has suggestively named matter

see: William Crookes, “Genesis of the Elements,” Feb. 18, 1887: “To form a conception of their genesis I must beg you to carry your thoughts back to the time when the visible universe was ‘without form and void,’ and to watch the development of matter in the states known to us from an antecedent something. What existed anterior to our elements, before matter as we now have it, I propose to name *protyle*.” — p. 95 (*Chemical News*, March 4, 1887)

the newly-published catechism of the *Visishtadwaita Vedantins*

see: N. Bhashyacharya, *A Catechism of the Visishtadwaita Philosophy of Sri Ramanuja Acharya*, “compiled from the original Shastras,” 1887.

before evolution began, Prakriti (Nature) was in a condition of *laya*

see: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: “Before evolution set in, Nature (prakriti) was without form and unknowable. . . . Its attributes were in a latent condition (Sukshumavasthā).” — § 91

“matter exists in two conditions . . .”

p/q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: “Matter exists in two conditions, the sukshma, or latent and undifferentiated; and in the sthula or differentiated condition.” — § 95

Then it became *anu*, atomic.

see: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: “It is Jivatma and is not material. . . . It is pure, blissful (anandamaya) atomic (anu) . . .” — § 93

***Sudda-satwa* — “a substance not subject to the qualities of matter . . .”**

p/q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: “What is *Suddasatwa*? . . . It is a substance not subject to the qualities of matter from which it is different.” — § 92

out of that substance the bodies of the inhabitants of Vaikuntaloka . . . are formed

P/Q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "Out of this Suddasatwa are formed the Vaikuntaloka (the heaven of Vishnu) and the bodies of Iswara and of Muktas when, of their own free will, they take bodies upon themselves." — § 92

That every particle or atom of Prakriti contains *Jiva* . . .

P/Q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "Every particle of Prakriti contains Jiva and is the sarira (body) of that Jiva which it contains. Every Jiva has the Supreme Spirit as Sariri (antaryami)." — § 93

"Parabrahm pervades every Jiva . . ."

P/Q: N. Bhashyacharya, *Catechism of the Visishtadwaita Philosophy*, 1887: "Parabrahm pervades every Jiva as well as every particle of matter." — § 93

the allegory of Purûravas and the celestial *Gandharva* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Gandharvas brought to Purūravas a vessel with fire, and said to him: 'Take this fire, and . . . divide it into three fires; then, fixing your mind upon the idea of living with Urvaśī, offer oblations . . ." "Then he began to reflect, that he had committed a great folly, in bringing away the vessel of fire, instead of his bride; and, leaving the vessel in the wood, he went (disconsolate,) to his palace. In the middle of the night he awoke, and considered . . . that it was absurd in him to have left it . . . he rose, and went to the place where he had deposited the vessel; but it was gone. In its stead, he saw a young Aśwattha tree . . ." — 4:9-10 (iv.6)

The primeval mode of obtaining fire by friction . . . is pregnant with meaning

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: " 'Early the next morn, the Gandharvas gave him his choice: but when he said "let me be one of you," they said: "That kind of sacred fire is not yet known among men . . ." They then initiated Purūravas in the mysteries of a certain sacrifice, and when he had performed it, he became himself one of the Gandharvas.' This is the simple story, told . . . in order to show the importance of a peculiar rite, the rite of kindling the fire by friction, which is represented as the one by which Purūravas obtained immortality." — 2:103-4

The *Tretagni* (sacred triad of fires)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Having thence elicited fire, he made it threefold . . . {forming the Tretāgni, or triad of sacred fires}." — 4:10, 11 fn. (iv.6)

obtained by the attrition of sticks . . . "as many finger-breaths long . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . he took the plants to his city, and prepared their wood for attrition, with pieces of as many inches {*Angula*, 'finger-breadths'} long as there are syllables in the Gāyatrī." — 4:10 & fn. (iv.6)

"the fire, that was primevally *one*, was made threefold (*treta*) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus, fire, that was, at first, but one, was made threefold, in the present Manwantara, by the son of Ilā {The Bhāgavata says, that, before his time, there was but . . . one fire, and one god, Nārāyanā; and that, in the beginning of the Tretā age, Purūravas made them, all, 'three'}." — 4:11 & fn. (iv.6)

— Footnotes

The Gandharva of the Veda is the deity who knows and reveals the secrets of heaven . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The 'heavenly Gandharva' of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. He is

thought by Goldstücker to have been a personification of the fire of the sun." — p. 105

the intelligence residing in the *Sushumna*, Solar ray . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the seven solar rays dilate to seven suns {The seven rays are . . . said to be Sushumṇa, Harikeśa, Viśwakarman, Viśwavyarchas (?), Varchas, Vasu, Saṃpadvasu (?)} . . ." — 5(I):191 & fn. (vi.3)

the occult force in the Soma (the moon, or lunar plant) . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Cherished by the Sushumṇa ray of the sun, the moon is fed (to the full, in the fortnight of its growth); and, in the fortnight of its wane, the ambrosia of its substance is perpetually drunk by the immortals . . ." — 2:297-8 (ii.11)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "SOMA. The juice of a milky climbing plant . . . extracted and fermented, forming a beverage offered in libations to the deities, and drunk by the Brāhmans. . . . As a personification, Soma was the god who represented and animated the soma juice, an Indian Dionysus or Bacchus. . . . the name was appropriated to the moon, and some of the qualities of the soma juice have been transferred to the luminary . . ." — pp. 301-2

the noumenal causes of *Sound* and the "Voice of Nature"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Vāch appears to be the personification of speech by whom knowledge was communicated to man." "The Mahā-bhārata also calls her 'the mother of the Vedas,' and says, 'A voice derived from Brahmā entered into the ears of them all . . .' " — pp. 329, 330

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Gandharvas were next born, imbibing melody. Drinking of the goddess of speech, they were born . . ." — 1:83 (i.5)

the 6,333 "heavenly Singers" and musicians of Indra's loka

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Atharva-veda speaks of 'the 6,333 Gandharvas.' . . . Those of Indra's heaven are generally intended by the term, and they are singers and musicians who attend the banquets of the gods." — pp. 105-6

they are said to have mystic power over women, and *to be fond of them*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Gandharvas . . . had a great partiality for women, and had a mystic power over them." — p. 105

the Sons of God, who saw that the daughters of men were fair

P/Q: *The Interlinear Bible*, 1906: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." — p. 7 (*Genesis*, 6:1-2)

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"At this moment, when the theory of mere motion . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "At this moment, when the theory of mere motion as the origin of all varieties of force is again becoming the prevailing thought, it were almost heresy to re-open a debate, which for a period appears, by general consent, to be virtually closed; but I accept the risk, and shall state, therefore, what were the precise views of the immortal heretic, whose name I have whispered to the reader, respecting sun force. Starting with the argument on which nearly all physicists are agreed, that there exists in nature two agencies, matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and appreciable only by its influence on matter, Metcalfe maintains that the imponderable and active agency, which he calls 'caloric,' is not a mere form of motion, not a vibration amongst the particles of ponderable matter, but

itself a material substance flowing from the sun through space, filling the voids between the particles of solid bodies and conveying by sensation the property called heat." — pp. 329-30 (*Popular Science Review*, v. 5)

"The nature of caloric, or Sun-Force, is contended for by him on the following grounds . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "The material nature of caloric, or sun force, is contended for by him on the following grounds:

1. That it may be added to, and abstracted from, other bodies, and measured with mathematical precision.

2. That it augments the volume of bodies which are again reduced in size by its abstraction.

3. That it modifies the forms, properties, and conditions of all other bodies.

4. That it passes by radiation through the most perfect vacuum that can be formed, in which it produces the same effects on the thermometer as in the atmosphere.

5. That it exerts mechanical and chemical forces which nothing can restrain, as in volcanos, the explosion of gunpowder and other fulminating compounds.

6. That it operates in a sensible manner on the nervous system, producing intense pain; and, when in excess, disorganization of the tissues." — p. 330 (*Popular Science Review*, v. 5)

"As against the vibratory theory, Metcalfe further argues . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "As against the vibratory theory, Metcalfe further argues that, if caloric were a mere property or quality, it could not augment the volume of other bodies; for this purpose it must itself have volume, it must occupy space; and it must, therefore, be a material agent. If caloric were only the effect of vibratory motion amongst the particles of ponderable matter, it could not radiate from hot bodies without the simultaneous transition of the vibrating particles . . ." — p. 330 (*Popular Science Review*, v. 5)

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"but the fact stands out that heat can radiate from material ponderable substance . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: ". . . but the fact stands out that heat can radiate from material ponderable substance without loss of weight of such substance." — p. 330 (*Popular Science Review*, v. 5)

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"With this view as to the material nature of caloric . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "With this view as to the material nature of caloric, or sun force; with the impression firmly fixed on his mind that 'everything in nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,' Metcalfe based the hypothesis that the sun force, or caloric, is a self-active principle. For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity; it attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter." — p. 330-1 (*Popular Science Review*, v. 5)

"If universal space were filled with caloric . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "If universal space were filled with caloric, sun force, alone (without ponderable matter), caloric would also be inactive, and would constitute a boundless ocean of powerless or quiescent ether, because it would then have nothing on which to act; while ponderable matter, however inactive of itself, 'has certain properties by which it modifies and controls the actions of caloric, both of which are governed by immutable laws that have

their origin in the mutual relations and specific properties of each.' " — p. 331 (*Popular Science Review*, v. 5)

"And he lays down a law . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "And he lays down a law which he believes is absolute, and which is thus expressed: — 'By the attraction of caloric for ponderable matter it unites and holds together all things; by its self-repulsive agency it separates and expands all things.' " — p. 331 (*Popular Science Review*, v. 5)

"As I have already said, *the tendency of modern teaching . . .*"

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "As I have already said, the tendency of modern teaching is to rest upon the hypothesis . . . that heat is motion, or, as it would perhaps be better stated, a specific force or form of motion.

But this hypothesis, popular as it is, is not one that ought to be accepted to the exclusion of the simpler view of the material nature of sun force and of its influence in modifying the condition of matter. We do not yet know sufficient to be dogmatic . . ." — p. 331 (*Popular Science Review*, v. 5)

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"The hypothesis of Metcalfe . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: ". . . the hypothesis of Metcalfe respecting sun force and earth force is not only very simple, but most fascinating. . . Here are two elements in this universe: the one is ponderable matter . . . The second element is the all-pervading ether, solar fire. It is without weight, substance, form, or colour; it is matter infinitely divisible and its particles repel each other; its rarity is such that we have no word except ether by which to express it. It pervades and fills space, but alone it too is quiescent — dead." — pp. 331-2 (*Popular Science Review*, v. 5)

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"We bring together the two elements . . ."

SEE: B. W. Richardson, "Sun Force and Earth Force," 1866: "We bring together the two elements, the inert matter, the self-repulsive ether, and thereupon the dead ponderable matter is vivified: through the particles of the ponderable substance the ether penetrates, and so penetrating, it combines with the ponderable particles and holds them in mass, holds them together in one bond of union; they are dissolved in the ether." — p. 332 (*Popular Science Review*, v. 5)

"This distribution of solid ponderable matter . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "This distribution of solid ponderable matter through ether extends, according to the theory before us, to everything that exists at this moment. The ether is all-pervading. The human body itself is charged with the ether; its minute particles are held together by it: the plant is in the same condition; the most solid earth, rock, adamant, crystal, metal, all the same.

But there are differences in the capacities of different kinds of ponderable matter to receive sun force, and upon this depends the various changing conditions of matter; the solid, the liquid, the gaseous condition. Solid bodies have attracted caloric in excess over fluid bodies and hence their firmer cohesion: when a portion of molten zinc is poured upon a plate of solid zinc, the molten zinc becomes solid, because there is a rush of caloric from the liquid to the solid, and in the equalization the particles previously loose or liquid are more closely brought together . . ." — p. 332 (*Popular Science Review*, v. 5)

"Metcalfe himself, dwelling on the above-named phenomena . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "Metcalfe himself, dwelling on the above-named phenomena and accounting for them by the unity of principle of action which has already been explained, sums up his argument in very clear terms, in a comment on the densities of various bodies.

'Hardness and softness, solidity and liquidity, are not essential conditions of bodies, but depend on the relative proportions of ethereal and ponderable matter of which they are composed. The most elastic gas may be reduced to the liquid form by the abstraction of caloric, and again converted into a firm solid, the particles of which would cling together with a force proportional to their augmented affinity for caloric. On the other hand, by adding a sufficient quantity of the same principle to the densest metals, their attraction for it is diminished when they are expanded into the gaseous state, and their cohesion is destroyed.' " — p. 333 (*Popular Science Review*, v. 5)

— Footnotes

it would be *quiescent* . . . or as Mr. Crookes has it, "locked in *protyle*"

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Before the birth of atoms all those forms of energy which become evident when matter acts upon matter, could not have existed, — they were locked up in the *protyle* as latent potentialities only." — p. 124 (*Chemical News*, Sept. 3, 1886)

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"I shall not dwell at great length on this unity . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "I shall not dwell at greater length on the unity of sun force and earth, which this theory implies. But I may add that out of it or out of the hypothesis of mere motion as force and of virtue without substance, we may gather as the nearest possible approach to the truth, on this, the most complex and profound of all subjects, the following inferences: — (*a*) Space inter-stellary, inter-planetary, inter-material, inter-organic, is not a vacuum, but is filled with a subtle fluid or gas, which for want of a better term we may call still, as the ancients did, Aith-Ur — Solar fire, ÆTHER. This fluid, unchangeable in composition, indestructible, invisible, pervades everything, and all matter; the pebble in the running brook, the tree over-hanging, the man looking on, is charged with this ether in various degree: the pebble less than the tree, the tree less than the man. All the planet in like manner is so charged! A world built up in ethereal fluid and moving through a sea of it." — p. 333 (*Popular Science Review*, v. 5)

"The Ether, whatever its nature is . . ."

P/Q: B. W. Richardson, "Sun Force and Earth Force," 1866: "(*b*) The ether, whatever its nature, is from the sun and from the suns; the suns are the generators of it, the store-houses of it, the diffusers of it. (*c*) Without the ether there could be no motion; without it particles of ponderable matter could not glide over each other; without it there could be no impulse to excite those particles into action. (*d*) Ether determines the constitution of bodies. Were there no ether, there could be no change of constitution of substance: water, for example, could only exist as a substance, compact and insoluble beyond any conception we could form of it. It could never even be ice, never fluid, never vapour, except for ether. (*e*) Ether connects sun with planet, planet with planet, man with planet, man with man. Without ether there could be no communication in the universe: no light, no heat, no phenomenon of motion." — pp. 333-4 (*Popular Science Review*, v. 5)

— Footnotes

Aditi . . . "Mother of the gods."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Aditi is called Deva-matri, 'mother of the gods.' " — p. 3

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the late achievements of Bunsen and Kirchoff

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The spectroscope, invented by Bunsen and Kirchoff in recent times . . . seizes the slender ray admitted to a darkened room through a narrow slit . . . It compels the ray to write out the names of the substances which enter into the constitution of the luminous body from which it proceeds." — p. 37

the seven colours, the "primary" of a ray . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Every one understands that a ray of light passed through an angle of a prism is decomposed into seven colors commonly called 'primary,' which range themselves in a fixed order on a screen." — p. 37

"varying from about seven hundred and sixty millionths of a millimètre . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The length of a luminous wave varies from about seven hundred and sixty millionths of a millimeter at the red end of the spectrum to about three hundred and ninety-three millionths of a millimeter at the violet end." — pp. 37-8

the *force* . . . is *believed* to produce "inconceivably minute undulations"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "That is, the force which is the cause of the sensation of light produces inconceivably minute undulations in some medium — generally regarded the same as the ethereal medium . . ." — p. 38

— Footnotes

See *Five Years of Theosophy* — Articles . . .

SEE: "Do the Adepts Deny the Nebular Theory?" (pp. 245-51), and "Is the Sun Merely a Cooling Mass?" (pp. 251-62), in *Five Years of Theosophy*, 1885.

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Attraction by itself is *not* sufficient to explain merely planetary motion

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'L'attraction ne suffit à l'explication des mouvements planétaires qu'en admettant pour chaque corps, une impulsion *spéciale* [Attraction is not sufficient to explain planetary motion, unless a special impulse is supposed for every body] . . .' " — 4:145

SEE: L.-B. Francœur, *Uranographie, ou Traité Élémentaire d'Astronomie*, 1853, p. 370

and the rotation of every planet . . . due to some *one cause* combined with attraction

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . et si les mouvements de toutes les planètes et de leurs satellites sont dus à une cause unique, *combinée* avec l'attraction [and if the movements of all the planets and their satellites are due to one unique cause, *combined* with attraction] . . .' " — 4:145

SEE: L.-B. Francœur, *Uranographie, ou Traité Élémentaire d'Astronomie*, 1853, p. 370

And even then, says an astronomer . . . Science would have to name that cause.

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Francœur . . . a écrit: '. . . il resterait encore à assigner quelle est cette cause' {*Philosophie naturelle*, art. 142} [Francœur wrote: '. . . one would still have to determine what that cause is'] . . ." — 4:145 & fn.

"When we have learned the cause, *unique et speciale* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . quand nous connaîtrons la véritable cause unique et *spéciale* qui *pousse*, nous pourrons la *combiner* avec celle qui *attire*' {Francœur, *Astronomie*, p. 342}

[when we recognize the true cause, unique and *special*, that *pushes*, we will be able to *combine* it with the one that *attracts*].” — 4:145 & fn.

“Attraction between the celestial bodies is only repulsion . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘L’attraction entre les corps célestes n’est *que* répulsion, c’est le soleil qui les fouette *sans relâche*, sans quoi ils s’arrêteraient [Attraction between the celestial bodies is only repulsion, it is the sun that drives them incessantly onward, without which they would stop].’ ” — 4:145

that other far bolder one of Herschell — about certain organisms in the Sun

SEE: Richard A. Proctor, *The Sun*, 1871: “From the luminous atmosphere of the Sun, Herschel proceeds to the opaque body . . . ‘Its similarity to the other globes of the solar system with regard to its solidity, its atmosphere, and its diversified surface . . . lead us on to suppose that it is most probably also inhabited, like the rest of the planets, by beings whose organs are adapted to the peculiar circumstances of that vast globe.’ ” — p. 185

“he pursues them, turning slowly around himself . . .”

P/Q: STANZA IV, 5c: “*He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses* {‘The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits’}.” — *SD* 1:100 & fn.

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“Arago proposed that this envelope should be called the Photosphere . . .”

P/Q: Robert Hunt, “The Source of Heat in the Sun,” Jan. 1865: “Arago proposed that this envelope should be called the *Photosphere*, a name now generally adopted. By the elder Herschel, the surface of this photosphere was compared to mother-of-pearl. . . . it resembles the ocean on a tranquil summer day, when its surface is slightly crisped by a gentle breeze . . .” — p. 148 (*Popular Science Review*, v. 4)

“Mr. Nasmyth has discovered a more remarkable condition . . .”

P/Q: Robert Hunt, “The Source of Heat in the Sun,” Jan. 1865: “Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected. . . . this astronomer has discovered objects which are peculiarly lens-shaped. He himself describes them as more like ‘willow leaves’ . . . These leaved forms are different in size; they are not arranged in any order; they lie crossing each other in all directions; and they have an irregular motion amongst themselves. . . . They are seen approaching to and receding from each other, and sometimes assuming new angular positions, so that the appearance . . . has been compared to a dense shoal of fish, which, indeed they resemble in shape.” — p. 149 (*Popular Science Review*, v. 4)

“The size of these objects gives a grand idea of the gigantic scale . . .”

P/Q: Robert Hunt, “The Source of Heat in the Sun,” Jan. 1865: “The size of those objects gives a grand idea of the gigantic scale upon which physical operations are carried out in the sun. They cannot be less than a thousand miles in length, and from two to three hundred miles in breadth. The most probable conjecture which has been offered respecting those leaf or lens-like objects, is that the photosphere is an immense ocean of gaseous matter in a state of intense incandescence, and that they are perspective projections of the sheets of flame.” — p. 149 (*Popular Science Review*, v. 4)

“Whatever they may be . . . *it is evident they are the immediate sources of solar heat and light. . . .*”

P/Q: Robert Hunt, “The Source of Heat in the Sun,” Jan. 1865: “Whatever they may be, it is evident they are the *immediate sources of solar heat and light*. Here we have a surrounding envelope of

photogenic matter, which pendulates with mighty energies, and by communicating its motion to the ethereal medium, in stellar space, produces heat and light in far distant worlds." — p.149 (*Popular Science Review*, v. 4)

"We have said that those forms have been compared to certain organisms . . ."

P/Q: Robert Hunt, "The Source of Heat in the Sun," Jan. 1865: "We have said that those forms have been compared to certain organisms; and Herschel says, 'Though it would be too daring to speak of such organizations as partaking of the *nature of life, yet we do not know that vital action is competent to develop heat, light, and electricity*.' Can it be that there is truth in this fine thought?" — p. 149 (*Popular Science Review*, v. 4)

— Footnotes

See "Five Years of Theosophy," p. 258 — answer to this speculation of Herschell's

SEE: "Is the Sun Merely a Cooling Mass?" 1885: "These 'wonderful objects' are not, as a modern astronomer interprets Sir J. Herschel's words, '*solar inhabitants*, whose fiery constitution enables them to illuminate, warm and electricize the whole solar system,' but simply the reservoirs of solar *vital* energy, the vital electricity that feeds the whole system in which it lives, and breathes, and has its being." — p. 258 (*Five Years of Theosophy*)

— 530-1 —

"*May the pulsing of vital matter in the central Sun of our System . . .*"

P/Q: Robert Hunt, "The Source of Heat in the Sun," Jan. 1865: "May the pulsing of the vital matter in the central Sun of our system be the source of all that life which crowds the Earth, and without doubt overspreads the other planets, to which the Sun is the mighty minister?" — p. 149 (*Popular Science Review*, v. 4)

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"But regarding Life — Vital Force — as a power . . ."

P/Q: Robert Hunt, "The Source of Heat in the Sun," Jan. 1865: "But regarding Life — vital force — as a power far more exalted than either light, heat, or electricity, and, indeed, capable of exerting a controlling power over them all, we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the Solar energies to LIFE!" — p. 156 (*Popular Science Review*, v. 4)

"The idea attempted to be conveyed . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "The idea attempted to be conveyed by the theory is that between the molecules of the matter, solid or fluid, of which the nervous organisms and indeed of which all the organic parts of the body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form; a medium by and through which all motion is conveyed; by and through which the one organ or part of the body is held in communion with the other parts and by and through which the outer living world communicates with the living man: a medium which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body actually dead . . ." — p. 380 (*Popular Science Review*, v. 10)

"I use the word *Ether* in its general sense . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "I use the word ether in its general sense,

as meaning a very light vaporous or gaseous matter: I use it, in short, as the astronomer uses it when he speaks of the ether of space, by which he means a subtle but material medium, the chemical composition of which he has not yet discovered. Again, when I speak of a *nervous* ether, I do not convey that the ether is existent in nervous structure only: I believe, truly, that it is a special part of the nervous organisation; but as nerves pass into all structures that have capacities for movement and sensibilities, so the nervous ether passes into all such parts; and as the nervous ether is, according to my view, a direct product from blood, so we may look upon it as a part of the atmosphere of the blood." — pp. 380-1 (*Popular Science Review*, v. 10)

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"The evidence in favour of the existence of an elastic medium . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "The evidence in favour of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing. . . . In nervous structure there is, unquestionably, a true nervous fluid, as our predecessors taught. The precise chemical composition of this fluid is not yet well known, the physical characters of it have been little studied. Whether it moves in current we do not know; whether it circulates we do not know; whether it is formed in the centres and passes from them through the nerves, or whether it is formed everywhere where blood enters nerve we do not know. The exact uses of the fluid we do not, consequently, know." — pp. 382-3 (*Popular Science Review*, v. 10)

"It occurs to my mind, however . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal. I think — and this is the modification I suggest of the older theory — there must be another form of matter present during life; a matter which exists in the condition of vapour or gas, which pervades the whole nervous organism, surrounds, as an enveloping atmosphere, each molecule of nervous structure, and is the medium of all motion communicated to or from the nervous centres." — p. 383 (*Popular Science Review*, v. 10)

"When it is once fairly presented to the mind . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "When it is once fairly presented to the mind that during life there is in the animal body a finely diffused form of matter, a vapour filling every part — and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, after it has served its purpose — a new flood of light breaks on the intelligence." — p. 383 (*Popular Science Review*, v. 10)

"The whole of the Microcosm is potentially contained . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'The whole of the Microcosm is potentially contained in the *Liquor Vitae*, a nerve-fluid comparable to the fluidic brain-substance, and in which is contained the nature, quality, character, and essence of beings . . .' " — p. 63 (Paracelsus, *De Generatio Hominis*)

"The Archæus . . . is an essence that is equally distributed in all parts of the human body . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'The Archaeus is an essence that is equally distributed in all parts of the human body . . . The Spiritus Vitae takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man may be explained.' " — p. 133 (Paracelsus, *De Viribus Membrorum*)

— Footnotes

"This vital force . . . radiates around man . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance.' " — p. 133 (Paracelsus, *Paragranum*)

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"It may be urged that in this line of thought . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "It may be urged that in this line of thought is included no more than the theory of the existence of the ether that is supposed to pervade space, the undulating ether of light. It may be said that this universal ether pervades all the organism of the animal body as from without, and as part of every organisation. This view would be Pantheism physically discovered, if it were true. It fails to be true because it would destroy the individuality of every individual being: it fails to be true because it would destroy the individuality of every individual sense." — p. 384 (*Popular Science Review*, v. 10)

"If we did not individually produce the medium . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "If we did not individually produce the medium of communication between ourselves and the outer world, if it were produced from without and adapted to one kind of vibration alone, then were fewer senses required than we possess; for, taking two illustrations only — ether of light is not adapted for sound, and yet we hear as well as see; while air, the medium of motion of sound, is not the medium of light, and yet we see and hear." — p. 384 (*Popular Science Review*, v. 10)

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"The indestructible and the destructible . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The indestructible and the destructible, such is the double manifestation of the self. Of these the indestructible is the existent {'the true nature of the Sat, the self' . . . Perhaps 'underlying principle' might be a nearer approach}, the manifestation as an individual (entity) is called the destructible." — p. 292 & fn. (*Anugītā*, xiii)

"Every one who is twice-born . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Action should be understood to be . . . sacrifice, gift at a sacrifice, and sacred study, for (every one) who is born {'twice-born}. Such is the teaching of the ancients. . . . Space is the first entity." — pp. 339-40 & fn. (*Anugītā*, xxvii)

"Now Space . . . has one quality . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Now space has one quality, and that is stated to be sound only. I will speak at length of the numerous qualities of sound. Shaḍja, Ṛishabha, together with Gāndhāra, Madhyama, and likewise Pañcama, and beyond these should be understood to be Nishāda and Dhaivata likewise {This is the Hindu Gamut} . . ." — pp. 384-5 & fn. (*Anugītā*, xxxv)

— 534-5 —

"State this wonderful mystery . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . state this wonderful mystery. . . . Hear also the assignment of causes exhaustively. The nose, and the tongue, and the eye,

and the skin, and the ear as the fifth, mind and understanding, these seven should be understood to be the causes of (the knowledge of) qualities." — p. 277-8 (*Anugītā*, x)

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"Smell, and taste, and colour . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation and the object of the understanding, these seven are causes of action. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the causes of the agents. These {action, agent, and instrument}, being possessed of qualities, enjoy their own qualities, agreeable and disagreeable." — p. 278 & fn. (*Anugītā*, x)

"Only some know me truly. . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . even of those who have reached perfection, and who are assiduous, only some know me truly. Earth, water, fire, air, space, mind, understanding, and egoism, thus is my nature divided eightfold. But this is a lower (form of my) nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this universe is upheld. . . . all this is woven upon me, like numbers of pearls upon a thread {Muṇḍakopanishad, p. 298}." — pp. 73-4 & fn. (*Bhagavadgītā*, vii)

— Footnotes

The modern commentators . . . take this sentence . . . to mean "that the powers of smelling . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "This seems to mean, that the powers of smelling, &c., when attributed to the self, make him appear as an agent, as an active principle." — p. 278 fn. (*Anugītā*, x)

"the objects are causes, as their enjoyment causes an impression"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Nīlakaṇṭha says, 'seed = cause; product = effect. The unperceived is an effect . . . The objects are causes, as their enjoyment causes an impression.' " — p. 383 fn. (*Anugītā*, xxxv)

"Thus . . . these seven (senses) are the causes of emancipation" . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Thus these seven are the causes of emancipation. And among the learned who understand (everything), the qualities which are in the position of the deities, each in its own place, always enjoy the offering according to prescribed rules." — pp. 278-9 (*Anugītā*, x)

not at all "the senses" . . . For the "learned do not suppose . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "I presume, the senses. . . . The learned do not suppose their self to have aught to do with them." — p. 279 fn. (Translator's comment, *Anugītā*, x)

— 535-6 —

"I *am the taste* in the water . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "I am the taste in water, O son of Kuntī! I am the light of the sun and moon. I am . . . sound {the Occult essence which underlies all these and the other qualities of the various things mentioned} in space . . . I am the fragrant smell in the earth, refulgence in the fire; I am life in all beings . . ." — p. 74 (*Bhagavadgītā*, vii)

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"Who knows the truth about the qualities of nature . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The preceptor said . . . He who knows the truth about the qualities of nature, who understands the creation of all entities, who is devoid of (the thought that this or that is) mine, and who is devoid of egoism, is emancipated . . ." — pp. 312-13 (*Anugītā*, xx)

"Accurately understanding the great tree . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Accurately understanding the great (tree) of which the unperceived is the sprout from the seed, which consists of the understanding as its trunk, the branches of which are the great egoism, in the holes of which are the sprouts, namely, the senses, of which the great elements are the flower-bunches, the gross elements the smaller boughs, which is always possessed of leaves, always possessed of flowers . . . on which all entities subsist, which is eternal, and the seed of which is the Brahman; and cutting it with that excellent sword — knowledge — one attains immortality, and casts off birth and death." — p. 313 (*Anugītā*, xx)

— Footnotes

The elements are the five tanmâtras . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The great elements are the five tanmātras of earth, water, fire, air, and space, which afterwards produce what we have called the gross elements . . ." — p. 313 fn. (*Anugītā*, xx)

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"The theory, I offer, is that the nervous Ether *is an animal product. . . .*"

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "In the theory therefore I offer the nervous ether is an animal product. In different classes of animals it may differ in physical quality so as to be adapted to the special wants of the animal, but essentially it plays one part in all animals, and is produced, in all, in the same way." — p. 384 (*Popular Science Review*, v. 10)

"The nervous ether is not, according to my idea of it . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "The nervous ether is not, according to my ideal of it, in itself active or an excitant of animal motion in the sense of a force; but it is essential as supplying the conditions by which the motion is rendered possible." — p. 385 (*Popular Science Review*, v. 10)

— 537-8 —

"It is the conductor of all vibrations of heat . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "It is the conductor, I presume, of all vibrations of heat, of light, of sound, of electrical action, of mechanical friction. It holds the nervous system throughout in perfect tension during perfect states of life. By exercise it is disposed of, and when the demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. It accumulates in the nervous centres during sleep, bringing them, if I may so speak, to their due tone, and therewith rousing the muscles to awakening or renewed life." — p. 385 (*Popular Science Review*, v. 10)

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"The body fully renewed by it . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "The body, fully renewed by it, presents capacity for motion, fulness of form, life. The body, bereft of it, presents inertia, the configuration of

'shrunk death' the evidence of having lost something physical that was in it when it lived." — p. 385 (*Popular Science Review*, v. 10)

"The nervous Ether may be poisoned . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "Lastly, the nervous ether may be poisoned; it may, I mean, have diffused through it, by simple gaseous diffusion, other gases or vapours derived from without; it may derive from within products of substances swallowed and ingested, or gases of decomposition produced, during disease, in the body itself." — p. 387 (*Popular Science Review*, v. 10)

"The Archæus is of a magnetic nature . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'The Archæus is of a magnetic nature, and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance.' " — p. 133 (Paracelsus, *Paragranum*)

— Footnotes

the Sun-Force, as Metcalfe and Professor Hunt explain it

SEE: B. W. Richardson, "Sun Force and Earth Force," 1866: "But the philosopher who first boldly asserted the unity of the two forces was . . . Samuel Metcalfe. This man, tracing all motion, all force to solar fire — *Aith*, the sun; *Ur*, fire, ÆTHER — spent the whole of his life . . . to prove that there was no necessity to conceive two forces in nature . . ." — p. 329 (*Popular Science Review*, v. 5)

SEE: Robert Hunt, "The Source of Heat in the Sun," Jan. 1865, *Popular Science Review*, v. 4.

— 538-9 —

"It *may poison the essence of life . . .*"

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and restore the health.' " — p. 133 (Paracelsus, *Paragranum*)

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the tension of it *generally* may be too high or too low . . . "owing to local changes . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "The tension of the nervous ether *generally* may be too high or too low; it may be so *locally*, owing to local changes in the nervous matter it invests and charges. Under undue tension of the brain or cord, both closed firmly in by bony walls, the ether, under sharp excitation, may vibrate as if in a storm, and plunge every muscle under cerebral or spinal control into uncontrolled motion — unconscious convulsion." — p. 387 (*Popular Science Review*, v. 10)

— Footnotes

our *pseudo-Orientalist* devotes himself to criticizing the "Seven Principles" . . .

SEE: Arthur Lillie, *Buddhism in Christendom*, 1887: "Madame Blavatsky gives seven stages of spiritual progress which mortals after thousands and thousands of re-births will successively reach. 1. The body (Rupa). 2. Vitality (Jiva). 3. Astral body (Linga śarira). 4. Animal soul (Kāma rupa). 5. Human soul (Manas). 6. Spiritual soul (Buddhi). 7. Spirit (Atma). . . . These stages . . . are pure nonsense." — p. 404

he speaks enthusiastically of the *Vidyadharas*, "the seven great legions . . ."

P/Q: Arthur Lillie, *Buddhism in Christendom*, 1887: "The Vidyadharas round thee stand / Celestial courtiers, / The seven great legions of dead men made wise." — p. 405

The "Hymn to the Sun" . . . endows Buddhism with a *personal god*

SEE: Arthur Lillie, *Buddhism in Christendom*, 1887: "HYMN TO THE SUN. Eye of the World art thou! . . . All turn to thee." — p. 405

Mr. Rhys Davids . . . said that the theories . . . "were not Buddhism, and were not Esoteric."

P/Q: T. W. Rhys Davids, "Theosophy and Buddhism," July 24, 1886: "It also calls its doctrines Esoteric Buddhism. But, however interesting, two things may be said of them without fear of mistake, and these are that they are not esoteric, and that they are not Buddhism." — p. 989 (*The Spectator*, v. 59)

the Vitalist "fallacy" . . . still countenanced . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "We have already seen the essential phenomena by which they [living beings] are distinguised. . . . It seems to me, therefore, necessary to attribute them to a special cause, — to *Life*. I know that in the present day any one making use of this word is readily accused . . . of introducing into science a vague and almost mysterious expression." "If the anti-vitalists would only seriously reflect upon the matter, they would acknowledge that, considered from this point of view, there is nothing more mysterious in living beings than in some of the commonest phenomena presented by inanimate bodies." — pp. 10, 11

"It is very true we do not know *what* life *is* . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "It is very true that we do not know *what* Life *is*; but no more do we know *what* the force *is* that set the stars in motion and retains them in their orbits." — p. 10

"Living beings are heavy . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Living beings are heavy, and therefore subject to gravitation; they are the seat of numerous and various physico-chemical phenomena which are indispensable to their existence and which must be referred to the action of etherodynamy. But these phenomena are here manifested under the influence of *another force*. . . . Life is not antagonistic to the inanimate forces, but it governs and rules their action by its laws." — p. 11

Dr. Gull's attack on the theory of vitality

SEE: Lionel S. Beale, *The Mystery of Life*, 1871: ". . . Dr. Gull simply accepts, supports, and advocates the views of those who hold that 'life' is a form or mode of ordinary force, and attacks the position that life is a power distinct and apart from the forces of the non-living world . . ." — p. 2

"There is a mystery in life . . ."

P/Q: Lionel S. Beale, *The Mystery of Life*, 1871: "There is a mystery in life. A mystery which has never been fathomed, and which appears greater the more deeply the phenomena of life are studied and contemplated. In living centres, far more central than the centre as seen by the highest magnifying powers — in centres of living matter where the eye cannot penetrate, but towards which the understanding may tend, — proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the faintest conception. Nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, inasmuch as they are certainly of an order or nature totally distinct from that to which any other phenomena known to us can be relegated." — pp. 54-5

Occult philosophy denies that the sun is a globe in combustion . . .

SEE: "Is the Sun Merely a Cooling Mass?" Sept. 1883: "The 'Adepts' . . . deny most emphatically (*a*) that the Sun is in combustion, in any ordinary sense of the word; or (*b*) that he is *incandescent* or even *burning* though he is *glowing* . . ." — p. 299 (*The Theosophist*, v. 4)

the *real* Sun being hidden behind . . . its *shell*

SEE: "Is the Sun Merely a Cooling Mass?" Sept. 1883: "The 'Adepts' affirm as a fact that the true *Sun*, — an invisible orb of which the known one is the shell, mask, or clothing — has in him the spirit of every element that exists in the solar system . . ." — p. 299 (*The Theosophist*, v. 4)

The Nasmyth willow leaves, mistaken by Sir J. Herschell for "Solar inhabitants"

SEE: "Is the Sun Merely a Cooling Mass?," Sept. 1883: "When saying in the course of his speculations upon the Nasmyth willow-leaf theory . . . 'looked at in this point of view, we cannot refuse to regard them as *organisms* . . .' " ". . . as a modern astronomer interprets Sir J. Herschel's words, '*solar inhabitants*' . . ." — p. 300 (*The Theosophist*, v. 4)

the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . ."

P/Q: "Is the Sun Merely a Cooling Mass?," Sept. 1883: "These 'wonderful objects' are not . . . '*solar inhabitants* . . .' but simply the reservoirs of solar vital energy, the *vital* electricity that feeds the whole system in which it lives, and breathes, and has its being." — pp. 300-1 (*The Theosophist*, v. 4)

The Sun *in abscondito* being thus the storehouse of our little Kosmos . . .

P/Q: "Is the Sun Merely a Cooling Mass?," Sept. 1883: "It is, as we say, the store-house of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out." — p. 301 (*The Theosophist*, v. 4)

The dark region is *not* due "to the absorption exerted by the vapours . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Father Secchi [says] . . . 'The dark region is due to the absorption exerted by the vapors issuing from the bosom of the sun and interposed between the observer and the photosphere' {*Le Soleil*, ii, 184}." — p. 520

nor are the spots formed "by the matter . . . upon the solar disc"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: " 'The spot is formed by the matter itself which the eruption projects upon the solar disc.' " — p. 520

— Footnotes

(*see the theories of Secchi, of Faye, and of Young*)

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . I present a condensed statement [pp. 522-30] of the characteristics of the four or five classes of stars pointed out by Father Secchi in his beautiful work on the sun {*Le Soleil* . . . 1867}." — p. 522 & fn.

SEE: H. Faye, "Sur l'Origine du Système Solaire," *Les Mondes*, 1880; and C. A. Young, *The Sun and the Phenomena of its Atmosphere*, 1872.

Professor Jevons attributes all the great periodical commercial crises to the influence of the Sun spots . . .

SEE: W. Stanley Jevons, *Investigations in Currency and Finance*, 1884: ". . . I am perfectly convinced that these decennial crises do depend upon meteorological variations of like period, which again depend, in all probability, upon cosmical variations of which we have evidence in the frequency of sun-spots, auroras, and magnetic perturbations." — pp. 235-6

it is the *dream of Science* that "all the recognized chemical elements will one day be found . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . it is a dream of physical philosophy that all the recognized chemical elements will one day be found but modifications of a single material element." — p. 48

the Hæckelian *monera*, is now viewed as the archeobiosis of terrestrial existence . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the first appearance of living beings, can only be decided empirically by proof of the so-called Archeobiosis . . . the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera . . . exceedingly simple microscopic masses of protoplasm without structure or organisation . . . Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley and named Bathybius Haeckelii . . ." — p. 33

"Brahmâ has essentially the *aspect of* prakriti . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'That *Brahma*, in its totality, has, essentially, the aspect of *prakṛiti*, both evolved and unevolved, and also the aspect of spirit, and the aspect of time. Spirit, O twice-born, is the leading aspect of the supreme Brahma. The next is a twofold aspect, *viz*., *prakṛiti*, both evolved and unevolved; and time is the last.' " — 1:18 fn.

***Anu* . . . means "atom": Aníyâmsam aṅíyasám, "the most atomic of the atomic" . . .**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Having glorified him who is the support of all things; who is the smallest of the small {Aṇīyāṃsam aṇīyasāṃ . . . 'the most atomic of the atomic'}; who is in all created things; the unchanged, imperishable {Achyuta} Purushottama." — 1:15-16 & fns. (i.2)

— Footnotes

the "*archeobiosis* of terrestrial existence" has turned . . . into a simple precipitate

SEE: "Ballad of Bathybius," *Punch*, Jan. 28, 1888: " '*Bathybius*, a name given by Professor Huxley to a gelatinous substance found at the bottom of the Atlantic Ocean, and at first supposed to be a formless mass of living protoplasm, but now regarded as an inorganic precipitate.' " — p. 47

sulphate of lime . . . not even an *organic* substance!!!

SEE: "Ballad of Bathybius," *Punch*, Jan. 28, 1888:

"Huxleius in a pallid light awoke . . .
It was the voice of his Bathybius . . .
'Sulphate of lime I am . . .
You need not look for germ of life in *me* . . .
I'm not organic . . .' " — p. 47

Sic transit gloria mundi ["Thus passes the glory of the world"]

SEE: Alexander Cargill, "Sic Transit Gloria Mundi," 1883:

"There is no greatness, howsoe'er sublime,
But hath its clouds attendant: to the West
All glory must, ev'n as the sun, decline . . ." — p. 27 (*Scraps From a Pedlar's Wallet*)

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"*the curds of the cold radiant mother*" and "the *fire-seed* of the hot Father"

SEE: STANZA III, 4, 6: "The radiant essence becomes seven . . . The luminous egg . . . curdles and spreads in milk-white curds throughout the depths of mother . . . and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother." — *SD* 1:29

***resolvable* nebulæ are not a class of proper nebulæ**

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . all nebulæ giving bright-line spectra remain completely irresolvable; and all nebulæ which are resolvable give continuous spectra. The 'resolvable nebulæ,' therefore, do not constitute a class of proper nebulæ. More than half of those forms once regarded as nebulæ must be set down as starry clusters {Prof. Newcomb, *Popular Astronomy*, p. 444}." — pp. 47-8 & fn.

Manasaputras — "mind-born men"

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "In speaking of himself Krishna says, (chapter x, verse 6): — 'The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang . . . the human race and the world.' He speaks of the *sapta rishis* and of the Manus as his *manasaputras*, or mind-born sons . . ." — p. 444 (*The Theosophist*, v. 8)

a Universe, with its numberless forms . . . built out of a "single substance"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . it is a dream of physical philosophy that all the recognized chemical elements will one day be found but modifications of a single material element. When the dream is realized, we shall behold the amazing phenomenon of a universe with its numberless forms, conditions and aspects built out of a single substance." — pp. 48-9

— Footnotes

"It is generally admitted that at excessively high temperatures . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "It is generally admitted that at excessively high temperatures, matter exists in a state of dissociation — that is, no chemical combination can exist." — p. 48 fn.

homogeneity will show a *bright* line

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Now, if the so-called elements are really compounded, a state of dissociation would resolve them into ultimate atoms or molecules, all of one kind. The spectrum of such a substance should be a bright line." — p. 48 fn.

in the case of several molecular arrangements . . . "the spectrum should consist of two or three bright lines!"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "If the temperature is such that two or three different molecular arrangements may exist, the spectrum should consist of two or three bright lines." — p. 48 fn.

Dumas . . . suggests "the composite nature of the 'elements' on . . . atomic weights"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Dumas, in 1857, based the suggestion of the composite nature of the 'elements' on certain relations of atomic weights . . ." — p. 48 fn.

— Footnotes [543-4]

Mr. Crookes's . . . experiments may seem "to be best understood . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the late remarkable experiments of Dr. Crooks on so-called 'radiant matter' . . . would seem to be best understood on the hypothesis of the homogeneity of the elements of matter, and the continuity of the states of matter." — p. 49 fn.

the nebular theory . . . what *it does not* imply. (*Vide Supra*)

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "WHAT THE NEBULAR THEORY DOES NOT IMPLY . . . *It is not a theory of the evolution of the Universe*. . . . *It does not regard the comets as involved in that particular evolution . . . It does not deny an antecedant history of the luminous fire-mist*. . . . *It does not profess to discover the* ORIGIN *of things . . . It does not deny the existence of* PLAN *and* PURPOSE *in the system of cosmic evolution*." — pp. 196-7

"the general principles of the atomo-mechanical theory . . ."

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: ". . . the general principles of the atomo-mechanical theory, which is said to be the basis of modern physics, are substantially identical with the cardinal doctrines of ontological metaphysics . . ." — p. vi

"the fundamental errors of ontology become apparent . . ."

P/Q: J. B. Stallo, *The Concepts and Theories of Modern Physics*, 1884: ". . . the fundamental errors of ontology become apparent in proportion to the advance of physical science . . ." — p. vi

— Footnotes

"when bodies, deemed to be simple, combine with one another . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . H. Ste. Claire Deville affirms that 'when bodies deemed to be simple combine with one another, they vanish, they are individually annihilated.' " — p. 48 fn.

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"That which is the unevolved cause . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "That which is the unevolved cause is emphatically called, by the most eminent sages, *pradhāna, original base, which is* subtile *prakṛiti*, *viz*., that which is eternal, and which at once is and is not, *or is mere process*." — 1:20 fn.

"There was neither day nor night . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not aught else comprehensible by the senses or by the mental faculties. There was then, *however*, one Brahma, essentially *prakṛiti* and spirit. For the two aspects of Vishṇu which are other than his supreme essential aspect are *prakṛiti* and spirit, O Brāhman. *When* these two other *aspects* of his no longer subsist, *but* are dissolved, *then* that *aspect* whence form and the rest, *i.e.*, *creation*, proceed *anew* is denominated time, O twice-born." — 1:25 fn.

(Vide in Part II., "*Primordial Substance and Divine Thought*")

SEE: "Primordial Sustance and Divine Thought," *SD* 1:325-41.

— Footnotes

Vide* preceding Section IX** [pp. 534-5] **. . . quotation from *Anugitâ

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The nose, and the tongue, and the eye, and the skin, and the ear as the fifth, mind and understanding, these seven should be understood to be the causes of (the knowledge of) qualities." — p. 278 (*Anugītā*, x)

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his lecture on the "Genesis of the Elements"

SEE: William Crookes, "Genesis of the Elements," Lecture delivered at the Royal Institution, Feb. 18, 1887; published in *The Chemical News*, v. 55: Feb. 25, 1887 (pp. 83-8); and March 4, 1887 (pp. 95-9).

“Permit me, gentlemen, now to draw your attention . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “Permit me, gentlemen, now to draw your attention for a short time to a subject which concerns the fundamental principles of chemistry, a subject which may lead us to admit the possible existence of bodies which, though neither compounds nor mixtures, are not elements in the strictest sense of the word; — bodies which I venture to call ‘meta-elements.’ ” — p. 206 (*Chemical News*, May 25, 1888)

“To explain my meaning it is necessary . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “To explain my meaning it is necessary for me to revert to our conception of an element. What is the criterion of an element? Where are we to draw the line between distinct existence and identity? No one doubts that oxygen, sodium, chlorine, sulphur, are separate elements; and when we come to such groups as chlorine, bromine, iodine, &c., we still feel no doubt, although were degrees of ‘elementicity’ admissible — and to that we may ultimately have to come — it might be allowed that chlorine approximates much more closely to bromine than to oxygen, sodium, or sulphur. Again, nickel and cobalt are near to each other, very near, though no one questions their claim to rank as distinct elements.” — p. 206 (*Chemical News*, May 25, 1888)

“Still I cannot help asking what would have been the prevalent opinion . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “Still I cannot help asking what would have been the prevalent opinion among chemists had the respective solutions of these bodies and their compounds presented identical colours, instead of colours which, approximately speaking are mutually complementary? Would their distinct nature have even now been recognised?” — p. 206 (*Chemical News*, May 25, 1888)

“When we pass further . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “When we pass further and come to the so-called rare earths the ground is less secure under our feet. Perhaps we may admit scandium, ytterbium, and others of the like sort to elemental rank; but what are we to say in the case of praseo- and neo-dymium, between which there may be said to exist no well-marked chemical difference, their chief claim to separate individuality being slight differences in basicity and crystallising powers, though their physical distinctions as shown by spectrum observations are very strongly marked? Even here we may imagine the disposition of the majority of chemists would incline towards the side of leniency, so that they would admit these two bodies within the charmed circle. Whether in so doing they would be able to appeal to any broad principle is an open question.” — pp. 206-7 (*Chemical News*, May 25, 1888)

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“If we admit these candidates how in justice are we to exclude the series of elemental bodies . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “If we admit these candidates, how in justice are we to exclude the series of elemental bodies or meta-elements made known to us by Krüss and Nilson? Here the spectral differences are well marked, whilst my own researches on didymium show also a slight difference in basicity between some at least of these doubtful bodies.” — p. 207 (*Chemical News*, May 25, 1888)

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“In the same category must be included the numerous separate bodies . . .”

P/Q: William Crookes, “Elements and Meta-Elements,” March 28, 1888: “In the same category must

be included the numerous separate bodies into which it is probable that yttrium, erbium, samarium, and other 'elements' — commonly so-called — have been and are being split up. Where then are we to draw the line? The different groupings shade off so imperceptibly the one into the other that it is impossible to erect a definite boundary between any two adjacent bodies and to say that the body on this side of the line is an element, whilst the one on the other side is non-elementary, or merely something which simulates or approximates to an element." — p. 207 (*Chemical News*, May 25, 1888)

"Wherever an apparently reasonable line might be drawn . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Wherever an apparently reasonable line might be drawn it would no doubt be easy at once to assign most bodies to their proper side, as in all cases of classification the real difficulty comes in when the border-line is approached. Slight chemical differences of course are admitted, and, up to a certain point, so are well-marked physical differences. What are we to say, however, when the only chemical difference is an almost imperceptible tendency for the one body — of a couple or of a group — to precipitate before the other? Again, there are cases where the chemical differences reach the vanishing point, although well-marked physical differences still remain." — p. 207 (*Chemical News*, May 25, 1888)

"Here we stumble on a new difficulty . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Here we stumble on a new difficulty: in such obscurities what is chemical and what is physical? Are we not entitled to call a slight tendency of a nascent amorphous precipitate to fall down in advance of another a 'physical difference?' And may we not call coloured reactions depending on the amount of some particular acid present, and varying according to the concentration of the solution and to the solvent employed, 'chemical differences?' I do not see how we can deny elementary character to a body which differs from another by well-marked colour or spectrum-reactions whilst we accord it to another body whose only claim is a very minute difference in basic powers." — p. 207 (*Chemical News*, May 25, 1888)

"Having once opened the door wide enough . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Having once opened the door wide enough to admit some spectrum differences, we have now to enquire how minute a difference qualifies the candidate to pass? I will give instances from my own experience of some of these doubtful candidates." — p. 207 (*Chemical News*, May 25, 1888)

"periodic theory" stands in the way of an unlimited multiplication of elements

SEE: William Crookes, "Elements and Meta-Elements," March 28, 1888: "The real difficulty we encounter by unlimited multiplication of elements arises from the Periodic theory. That theory has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it." — p. 207 (*Chemical News*, v. 57)

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"That theory has received such abundant verification . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "That theory has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulæ where we formerly saw, or believed we saw, separate stars, the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us then modify this conception. For 'element' read 'elementary group,' such elementary groups taking the place of the old elements in the periodic scheme, — and the difficulty falls away." — p. 207 (*Chemical*

News, May 25, 1888)

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"In defining an element . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "In defining an element, let us take not an external boundary, but an internal type. Let us say, *e.g.*, the smallest ponderable quanitity of yttrium is an assemblage of ultimate atoms almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribe to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the 'element' range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies." — p. 207 (*Chemical News*, May 25, 1888)

"Until lately such bodies passed muster as elements. . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Until lately such bodies passed muster as elements. They had definite properties, chemical and physical; they had recognised atomic weights. If we take a pure dilute solution of such a body, yttrium for instance, and if we add to it an excess of strong ammonia, we obtain a precipitate which appears perfectly homogeneous. But if instead we add very dilute ammonia in quantity sufficient only to precipitate one half of the base present, we obtain no immediate precipitate. If we stir up the whole thoroughly so as to ensure a uniform mixture of the solution and the ammonia, and set the vessel aside for an hour, carefully excluding dust, we may still find the liquid clear and bright without any vestige of turbidity. After three or four hours, however, an opalescence will declare itself, and the next morning a precipitate will have appeared." — pp. 207-8 (*Chemical News*, May 25, 1888)

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"Now let us ask ourselves, What can be the meaning . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Now, let us ask ourselves what can be the meaning of this phenomenon? The quantity of precipitant added was insufficient to throw down more than half the yttria present, therefore a process akin to selection has been going on for several hours. The precipitation has evidently not been effected at random, those molecules of the base being decomposed which happened to come in contact with a corresponding molecule of ammonia, for we have taken care that the liquids should be uniformly mixed, so that one molecule of the original salt would not be more exposed to decomposition than any other." — p. 208 (*Chemical News*, May 25, 1888)

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"If, further, we consider the time which elapses . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "If, further, we consider the time which elapses before the appearance of a precipitate, we cannot avoid coming to the conclusion that the action which has been going on for the first few hours is of a *selective* character. The problem is not *why* a precipitate is produced, but *what determines* or directs some atoms to fall down and others to remain in solution. Out of the multitude of atoms present, what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution, till all have been adjusted." — p. 208 (*Chemical News*, May 25, 1888)

Occultism . . . refers the reader to a subsequent section, "*Gods, Monads, and Atoms*"

SEE: Section XV, "Gods, Monads, and Atoms," *SD* 1:610-34.

"In order that such a selection can be effected . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "In order that such a selection can be effected there evidently must be some slight differences between which it is possible to select, and this difference almost certainly must be one of basicity, so slight as to be imperceptible by any test at present known, but susceptible of being nursed and encouraged to a point when the difference can be appreciated by ordinary tests." — p. 208 (*Chemical News*, May 25, 1888)

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"In the Birmingham address already referred to . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "In the Birmingham address already referred to, I asked my audience to picture the action of two forces on the original protyle, one being *time*, accompanied by a lowering of temperature; the other, swinging to and fro like a mighty pendulum, having periodic cycles of ebb and swell, rest and activity, being intimately connected with the imponderable matter, essence, or source of energy we call *electricity*. Now, a simile like this effects its object if it fixes in the mind the particular fact it is intended to emphasize, but it must not be expected necessarily to run parallel with all the facts. Besides the ebb and flow of temperature with the periodic ebb and flow of electricity, positive or negative, requisite to confer on the newly born elements their particular atomicity, it is evident that a third factor must be taken into account. Nature does not act on a flat plane; she demands space for her cosmogenic operations, and if we introduce *space* as the third factor all appears clear." — p. 227 (*Chemical News*, June 8, 1888)

"Instead of a pendulum . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Instead of a pendulum, which though to a certain extent a good illustration is impossible as a fact, let us seek some more satisfactory way of representing what I conceive may have taken place. Let us suppose the zigzag diagram not drawn upon a plane, but projected in space of three dimensions. What figure can we best select to meet all the conditions involved?" — p. 227 (*Chemical News*, June 8, 1888)

"Many of the facts can be well explained . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Many of the facts can be well explained by supposing the projection in space of Professor Emerson Reynolds's zigzag curve to be a spiral. This figure is, however, inadmissible, inasmuch as the curve has to pass through a point neutral as to electricity and chemical energy twice in each cycle. We must therefore adopt some other figure. A figure of eight or lemniscate will foreshorten into a zigzag just as well as a spiral, and it fulfils every condition of the problem." — p. 227 (*Chemical News*, June 8, 1888)

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"Such a figure will result . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Such a figure will result from three very simple simultaneous motions. First, a simple oscillation backwards and forwards (suppose east and west); secondly, a simple oscillation at right angles to the former (suppose north and south) of half the periodic time, *i.e.*, twice as fast; and thirdly, a motion at right angles to these two (suppose downwards), which, in its simplest form, would be with unvarying velocity." — p. 227 (*Chemical News*, June 8, 1888)

"If we project this figure in space . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "If we project this figure in space we find on examination that the points of the curves where chlorine, bromine, and iodine are formed come close under each other; so also will sulphur, selenium, and tellurium; again, phosphorus, arsenic, and antimony, and in like manner other series of analogous bodies." — p. 227 (*Chemical News*, June 8, 1888)

"It may be asked whether this scheme explains . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "It may be asked whether this scheme explains *how* and *why* the elements appear in this order? Let us imagine a cyclical translation in space, each evolution witnessing the genesis of the group of elements which I previously represented as produced during one complete vibration of the pendulum. Let us suppose that one cycle has thus been completed, the centre of the unknown creative force in its mighty journey through space having scattered along its track the primitive atoms, the seeds, if I may use the expression, which presently are to coalesce and develop into the groupings now known as lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur, and chlorine." — p. 227 (*Chemical News*, June 8, 1888)

"What is most probably the form . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "What is most probably the form of track now pursued? Were it strictly confined to the same plane of temperature and time, the next elementary groupings to appear would again have been those of lithium, and the original cycle would have been eternally repeated, producing again and again the same fourteen elements. The conditions, however, are not quite the same. Space and electricity are as at first; but temperature has altered, and thus, instead of the atoms of lithium being supplemented with atoms in all respects analogous with themselves, the atomic groupings which come into being when the second cycle commences form not lithium but its lineal descendant, potassium." — pp. 227-8 (*Chemical News*, June 8, 1888)

"Suppose, therefore, the *vis generatrix* . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Suppose, therefore, the *vis generatrix* [*generative force*] travelling to and fro in cycles along a lemniscate path as above suggested, while simultaneously temperature is declining and time is flowing on (variations which I have endeavoured to represent by the downward sink) each coil of the lemniscate track crosses the same vertical line at lower and lower points. Projected in space, the curve shows a central line neutral as far as electricity is concerned, and neutral in chemical properties — positive electricity on the north, negative on the south. Dominant atomicities are governed by the distance east and west from the neutral centre line, monatomic elements being one remove from it, diatomic two removes, and so on. In every successive coil the same law holds good." — p. 228 (*Chemical News*, June 8, 1888)

"We have now traced the formation . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "We have now traced the formation of the chemical elements from knots and voids in a primitive, formless fluid. We have shown the possibility, nay, the probability, that the atoms are not eternal in existence, but share with all other created beings the attributes of decay and death." — p. 228 (*Chemical News*, June 8, 1888)

"We have shown, from arguments . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "We have shown, from arguments drawn from the chemical laboratory, that in matter which has responded to every test of an element, there are minute shades of difference which may admit of selection. We have seen that the

time-honoured distinction between elements and compounds no longer keeps pace with the developments of chemical science, but must be modified to include a vast array of intermediate bodies — 'meta-elements.' We have shown how the objections of Clerk-Maxwell, weighty as they are, may be met; and finally, we have adduced reasons for believing that primitive matter was formed by the act of a generative force, throwing off at intervals of time atoms endowed with varying quantities of primitive forms of energy." — p. 228 (*Chemical News*, June 8, 1888)

"If we may hazard any conjectures . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "If we may hazard any conjectures as to the source of energy embodied in a chemical atom, we may, I think, premise that the heat radiations propagated outwards through the ether from the ponderable matter of the universe, by some process of nature not yet known to us, are transformed at the confines of the universe into the primary — the essential — motions of chemical atoms, which, the instant they are formed, gravitate inwards, and thus restore to the universe the energy which otherwise would be lost to it through radiant heat. If this conjecture be well founded, Sir William Thomson's startling prediction of the final decrepitude of the universe through the dissipation of its energy falls to the ground." — p. 228 (*Chemical News*, June 8, 1888)

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"In this fashion, gentlemen, it seems to me . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "In this fashion, gentlemen, it seems to me that the great question of the elements may be provisionally treated. Our slender knowledge of these first mysteries is extending steadily, surely, though slowly." — p. 228 (*Chemical News*, June 8, 1888)

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"As the mighty focus of creative energy goes round . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "As the mighty focus of creative energy goes round we see it in successive cycles sowing in one tract of space seeds of lithium, potassium, rubidium, and caesium; in another tract, chlorine, bromine, and iodine; in a third, sodium, copper, silver, and gold; in a fourth, sulphur, selenium, and tellurium; in a fifth, beryllium, calcium, strontium, and barium; in a sixth, magnesium, zinc, cadmium, and mercury; in a seventh, phosphorus, arsenic, antimony, and bismuth; in other tracts, aluminium, gallium, indium, and thallium; silicon, germanium, and tin; carbon, titanium, and zirconium . . ." — p. 228 (*Chemical News*, June 8, 1888)

"While a natural position near the neutral axis . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: ". . . whilst a natural position near the neutral axis is found for the three groups of elements relegated by Professor Mendeleeff to a sort of hospital for incurables — his 8th family." — p. 228 (*Chemical News*, June 8, 1888)

"those intermediate links . . . named 'meta-elements or elementoids . . .' "

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "Thus we approach nearer and nearer either to a regular gradation in the molecules or to the recognition of those intermediate links, which I have named 'meta-elements' or elementoids." — p. 217 (*Chemical News*, June 1, 1888)

"this deviation from absolute homogeneity . . ."

P/Q: William Crookes, "Elements and Meta-Elements," March 28, 1888: "That this deviation from absolute homogeneity should mark the constitution of these molecules or aggregations of matter which we designate elements will perhaps be clearer if we return in imagination to the earliest dawn of our

material universe, and face to face with the great secret, try to consider the processes of elemental evolution." — p. 208 (*Chemical News*, June 8, 1888)

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that Stanza which treats of Fohat and his "Seven brothers or *Sons*" . . .

see: Stanza III, 7 (b): "All the Kabalists and Occultists, Eastern and Western, recognise (*a*) the identity of 'Father-Mother' with primordial *Æther* or *Akāsa*, (Astral Light); and (*b*) its homogeneity before the evolution of the 'Son,' cosmically *Fohat*, for it is Cosmic Electricity. 'Fohat hardens and scatters the seven brothers' (Book III. Dzyan); which means that the primordial Electric Entity . . . electrifies into life, and separates primordial stuff or pregenetic matter into atoms . . ." — *SD* 1:75-6

Sound . . . is a *sensation* . . . Light is the *sensation* caused by . . . vibrations of ether on the *retina* of the eye

see: Atkinson and Ganot, *Elementary Treatise on Physics*, 1883: ". . . it is held that light is due to the undulations of the ether, just as sound is due to the undulations propagated through the air. In the latter case the undulations cause the drum of the ear to vibrate and produce the sensation of sound. In the former case, the undulations cause points of the retina to vibrate and produce the sensation of light." — p. 570

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the *etheric* Force, discovered by . . . John Worrel Keely

see: Clara Bloomfield Moore, *Keely and His Discoveries*, 1893: "The discoverer of etheric force is able to give . . . the explanations of . . . all that he asserts. Newton at first thought that he had discovered in electricity the ether which he asserted pervades all nature . . . Other philosophers have speculated upon magnetism in the same way . . . Mr. Keely's experiments show that the two are . . . but modifications of the one force in nature." — p. 48

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"In the conception of any machine . . ."

p/q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'In the conception of any machine heretofore constructed, the medium for inducing a neutral centre has never been found. If it had, the difficulties of perpetual-motion seekers would have ended, and this problem would have become an established and operating fact. It would only require an introductory impulse of a few pounds, on such a device, to cause it to run for centuries. In the conception of my vibratory engine, I did not seek to attain perpetual motion; but a circuit is formed that actually has a neutral centre, which is in a condition to be vivified by my vibratory ether, and while under operation, by said substance, is really a machine that is virtually independent of the mass (or globe), and it is the wonderful velocity of the vibratory circuit which makes it so. Still, with all its perfection, it requires to be fed with the vibratory ether to make it an independent motor . . .' " — p. 201

"All structures require a foundation . . ."

p/q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'It is well known that all structures require a foundation in strength according to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuous point far more minute than a molecule; in fact, to express this truth properly, on an inter-etheric point, which requires an infinite mind to understand. To look down into the depths of an etheric centre is precisely the same as it would be to search into the broad space of heaven's ether to find the end; with this difference, that one is the positive field, while the other is the negative field . . .' " — p. 201

— Footnotes

***idealism* . . . based upon "the old ontological assumptions . . ."**

P/Q: J. B. Stallo, *Concepts and Theories of Modern Physics*, 1884: ". . . the true basis of the post-Kantean species of idealism . . . is founded on the old ontological assumption that things or entities exist independently of each other . . . this is not true of objectively real things . . . and it is equally untrue of the relation between the cognizing subject and its object." — p. 235

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"As regards planetary volume . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'As regards planetary volume, we would ask in a scientific point of view — How can the immense difference of volume in the planets exist without disorganizing the harmonious action that has always characterised them? I can only answer this question properly by entering into a progressive synthesis, starting on the rotating etheric centres that were fixed by the Creator with their attractive or accumulative power. If you ask what power it is that gives to each etheric atom its inconceivable velocity of rotation, or introductory impulse, I must answer that no finite mind will ever be able to conceive what it is. The philosophy of accumulation . . . is the only proof that such a power has been given.' " — pp. 199-200

"The area, if we can so speak, of such an atom . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'The area, if we can so speak of such an atom, presents to the attractive or magnetic, the elective or propulsive, all the receptive force and all the antagonistic force that characterizes a planet of the largest magnitude; consequently, as the accumulation goes on, the perfect equation remains the same. When this minute centre has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace the most immense planet that exists. When this atomic neutral centre is displaced, the planet must go with it. The neutral centre carries the full load of any accumulation from the start, and remains the same, for ever balanced in the eternal space.' " — p. 200

"We will imagine that . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'We will imagine that, after an accumulation of a planet of any diameter — say, 20,000 miles more or less, for the size has nothing to do with the problem — there should be a displacement of all the material, with the exception of a crust 5,000 miles thick, leaving an intervening void between this crust and a centre of the size of an ordinary billiard ball, it would then require a force as great to move this small central mass as it would to move the shell of 5000 miles thickness. Moreover, this small central mass would carry the load of this crust for ever, keeping it equi-distant; and there could be no opposing power, however great, that could bring them together. The imagination staggers in contemplating the immense load which bears upon this point of centre, where weight ceases. This is what we understand by a neutral centre.' " — p. 200

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— Footnotes

"What Mr. Keely does admit . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "What Keely does admit is that, baffled in applying vibratory force to mechanics, upon his first and second lines of experimental research, he was obliged either to confess a commercial failure, or to try a third departure from his base or principle; seeking success through another channel of experiment." — p. 85

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(*see paragraphs* 1, 2, 3, 4, 5 *in the Commentary to Stanza VII*.)

SEE: STANZA VII, *SD* 1:213-64.

"to demolish with the hammer of Science the idols of Science"

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "They predict that he will, with the hammer of science, demolish the idols of science . . ." — p. 66

Mrs. Bloomfield-Moore . . . states that Mr. Keely, as a philosopher, "is great enough in soul . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "Those who know the most of Mr. Keely's philosophy, and of his inventions to apply this new force to mechanics, are the most sanguine as to his ultimate success. They say he is great enough in soul, wise enough in mind, and sublime enough in courage to overcome all difficulties, and to stand at last before the world as the greatest discoverer and inventor in the world . . ." — pp. 65-6

"Should Keely . . . lead scientists from the dreary realms where they are groping . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: " 'He has passed the dreary realm where scientists are groping. His researches are made in the open field of elemental force, where gravity, inertia, cohesion, momentum are disturbed in their haunts and diverted to use; where, from the unity of origin, emanates infinite energy in its diversified forms' . . ." — p. 14

"Should he demonstrate . . . that the universe is animated by a mysterious principle . . ."

SEE: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "The pure Philosophy which science seems about to reveal discloses not a universe of dead matter, but a universe alive from its core to its outermost extremity, and animated by mind and means, to which matter, perfectly organized, is absolutely subservient. It illuminates mysteries of nature which have only been partially revealed to us, and lifts the veil which has hitherto shrouded in darkness still greater mysteries . . ." — p. 15

— 559-60 —

"Should he be able to substitute, in the treatment of disease, the finer forces of nature . . ."

SEE: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "This is a terrible excuse for the use of those agences which . . . have sent more human beings to their graves than war, pestilence and famine combined. Keely holds the opinion that Nature works under the one law of Compensation and Equilibrium — the law of Harmony; and that when disease indicates the disturbance of this law Nature at once seeks to banish the disease by restoring equilibrium, He seeks to render assistance on the same plan; replacing grossly material agences by the finer forces of nature . . ." — p. 92

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"The author of No. 5 of the pamphlets issued . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "The author of No. 5 of the pamphlets issued by the Theosophical Publication Society, 'What is Matter and What is Force,' says therein, 'The men of science have just found out "a fourth state of matter," whereas the occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last.' This knowledge comprises one of the secrets of Keely's so-called 'compound secret.' It is already known to many that his secret includes 'the augmentation of energy,' the insulation of the ether, and the adaptation of dynaspheric force to machinery." — p. 13 (T. P. S. 9)

"Step by step, with a patient perseverance . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "Step by step, with a patient perseverance which some day the world will honour, this man of genius has made his researches,

overcoming the colossal difficulties which again and again raised up in his path what seemed to be (to all but himself) insurmountable barriers to further progress: but never has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity." — p. 16 (T. P. S. 9)

"The coal mines of the world cannot long afford . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aerial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvellous discovery when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results." — pp. 16-17 (T. P. S. 9)

— 560-1 —

"Laurence Oliphant, in his preface to 'Scientific Religion' . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "Laurence Oliphant, in his preface to 'Scientific Religion,' says: 'A new moral future is dawning upon the human race — one, certainly, of which it stands much in need.' In no way could this new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life . . ." — p. 17 (T. P. S. 9)

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"In considering the operation of my engine . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: " 'In considering the operation of my engine, the visitor, in order to have even an approximate conception of its *modus operandi*, must discard all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine. My engine has neither piston nor eccentrics, nor is there one grain of pressure exerted in the engine, whatever may be the size or capacity of it.' " — p. 18 (T. P. S. 9)

"My system, in every part and detail . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: " 'My system, in every part and detail, both in the developing of my power and in every branch of its utilization, is based and founded on sympathetic vibration. In no other way would it be possible to awaken or develop my force, and equally impossible would it be to operate my engine upon any other principle. . . . . This, however, is the true system; and henceforth all my operations will be conducted in this manner — that is to say, my power will be generated, my engines run, my cannon operated, through a wire.' " — p. 18 (T. P. S. 9)

"It has been only after years of incessant labour . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: " 'It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance 'ether,' *per se*, produced, that I have been able to dispense with

complicated mechanism, and to obtain, as I claim, mastery over the subtle and strange force with which I am dealing.' " — p. 18 (T. P. S. 9)

The "wire" is already a step below . . . the pure etheric plane

SEE: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "The force is now transmitted along a wire (of platinum and silver), and when the lever is lowered there is no exhaustion . . . of any up-lifting vapour, as was always the case when the ether was used in this experiment." — p. 19 (T. P. S. 9)

From a "generator" six feet long . . . to one "no longer than an olf-fashioned silver watch"

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "From 1882 to 1884 the 'Generator' was a structure six feet long and correspondingly wide and high . . . Continuing his labour of evolution . . . as to combine the production . . . in a machine no larger than a dinner plate . . . This instrument was completed in 1886, up to which time his experiments had been conducted upon a principle of sympathetic vibration . . . His later experiments have been confined to another modification of vibratory sympathy; and the size of the instrument used still for the same purposes is now no larger than an old-fashioned silver watch . . ." — p. 19 (T. P. S. 9)

"the two forms of force which he has been experimenting with . . ."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "The two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other." — p. 19 (T. P. S. 9)

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Mr. Keely defines electricity "as a certain form of atomic vibration."

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "[Keely] attributes all 'forces' to various modes of vibration, as to the number of vibrations in a second. Electricity Mr. Keely defines as a certain form of atomic vibration." — p. 35 (T. P. S. 9)

He estimates — Molecular vibrations at 100,000,000 per second . . .

P/Q: Mrs. Bloomfield Moore, *Keely's Secrets*, July 10, 1888: "He estimates

Molecular vibrations	at		100,000,000	per	second	
Inter-molecular	"	"	300,000,000	"	"	
Atomic	"	"	900,000,000	"	"	
Inter-atomic	"	"	2,700,000,000	"	"	
Ætheric	"	"	8,100,000,000	"	"	
Inter-Ætheric"	"	"	24,300,000,000	"	"	" — p. 35 (T. P. S. 9)

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the terrible sidereal Force, known to . . . the Aryan Rishis in their *Ashtar Vidya*

SEE: *The Mahabharata*, "Adi Parva," [tr. K. M. Ganguli], 1884: "Thus Drona continued giving lessons to the princes in the science of weapons [*Astravidyā*]." — p. 392

" 'O Gandharva . . . I fight with thee with celestial weapons . . . This fiery weapon (that I shall hurl at thee) . . . Drona — gave it unto me.' . . . Saying these words, the Pandava in wrath hurled at the Gandharva, that blazing weapon made of fire. And it burnt the Gandharva's chariot in a trice." — p. 488

It is the *vril* of Bulwer Lytton's "Coming Race"

SEE: Edward Lord Lytton, *The Coming Race*, 1886: "These people consider that in vril they have arrived at the unity in natural energetic agencies, which has been conjectured by many philosophers . . . These subterranean philosophers assert that, by one operation of vril, which Faraday would perhaps call 'atomospheric magnetism,' they can influence the variations of temperature — in plain words, the

weather; that by other operations . . . they can exercise influence over minds, and bodies . . .” — pp. 53-4

It is this vibratory Force, which . . . reduced to ashes 100,000 men and elephants

SEE: *The Mahabharata*, “Adi Parva,” [tr. K. M. Ganguli], 1884: “. . . Arjuna, like unto the terrible fire that consumeth at the end of the *Yuga*, began to prostrate on the ground horses and cars and elephants by thousands.” — p. 410

In the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara’s 60,000 sons

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The sixty thousand sons of Sagara . . . saw the Ṛishi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky. Exclaiming ‘This is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!’ they ran towards him, with uplifted weapons. The Muni slowly raised his eyes, and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person.” — 3:298-300 (iv.4)

there is enough work before him . . . to “humble the pride of those scientists . . .”

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: “They predict . . . that the demonstration of the truth of his system will humble the pride of those scientists who are materialists, by revealing some of the mysteries which lie behind the world of matter . . .” — p. 66

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“It is as platina to hydrogen gas. . . .”

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: “It is as platina to hydrogen gas. Molecular separation of air brings us to the first subdivision only; inter-molecular, to the second; atomic, to the third; inter-atomic, to the fourth; etheric, to the fifth; and inter-etheric, to the sixth sub-division, or positive association with luminiferous ether. In my introductory argument I have contended that this is the vibratory envelope of all atoms. In my definition of atom I do not confine myself to the sixth subdivision, where this luminiferous ether is developed in its crude form, as far as my researches prove. I think this idea will be pronounced, by the physicists of the present day, a wild freak of the imagination. Possibly, in time, a light may fall upon this theory that will bring its simplicity forward for scientific research. At present I can only compare it to some planet in a dark space, where the light of the sun of science has not yet reached it.” — p. 202

“I assume that sound, like odour, is a real substance . . .”

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: “I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter — inter-atomic particles — with a velocity of 1120 feet per second, in vacuo 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and if kept under this agitation continuously would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of subdivision that governs its liberation from its parent body.” — pp. 202-3

“The sounds from vibratory forks . . .”

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: “The sounds from vibratory forks, set so as to produce etheric chords, while disseminating their compound tones permeate most thoroughly all substances that come under the range of their atomic bombardment. The clapping of a bell in vacuo liberates these atoms with the same velocity and volume as one in the open air . . .” — p. 203

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". . . and were the agitation of the bell kept up continuously . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: ". . . and were the agitation of the bell kept up continuously for a few millions of centuries, it would thoroughly return to its primitive element. If the chamber were hermetically sealed, and strong enough, the vacuous volume surrounding the bell would be brought to a pressure of many thousands of pounds to the square inch, by the tenuous substance evolved." — p. 203

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"In my estimation, sound truly defined is the disturbance of atomic equilibrium . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "In my estimation, *sound truly defined is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow*. Under these conditions is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? All bodies are formed primitively from this highly tenuous ether, animal, vegetable and mineral, and they only return to their high gaseous condition when brought under a state of differential equilibrium." — p. 203

"As regards odour, we can only get some definite idea . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "As regards odour . . . we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odorous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact, a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it." — pp. 203-4

"But infinitely tenuous as odour is . . ."

P/Q: Mrs. Bloomfield Moore, *Keely and His Discoveries*, 1893: "But infinitely tenuous as odour is, it holds a very crude relation to the substance of subdivision that governs a magnetic flow (a flow of sympathy, if you please to call it so). This subdivision comes next to sound, but is above sound. The action of the flow of a magnet coincides somewhat to the receiving and distributing portion of the human brain, giving off at all times a depreciating ratio of the amount received. It is a grand illustration of the control of mind over matter, which gradually depreciates the physical till dissolution takes place. The magnet on the same ratio gradually loses its power and becomes inert. If the relations that exist between mind and matter could be equated, and so held, we would live on in our physical state eternally, as there would be no physical depreciation. But this physical depreciation leads, at its terminus, to the source of a much higher development — viz., the liberation of the pure ether from the crude molecular; which in my estimation is to be much desired." — p. 204

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"incorporeal corporealities" — such as "appear in the mirror," and "abstract forms" . . .

P/Q: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "If thou reflectest, O King, thou wilt perceive that there are incorporeal corporealities. . . . Corporealities which appear in mirrors; are they not incorporeal? . . . There are yet other incorporealities; for instance, abstract forms . . . they are manifest in

animated and inanimated corporealities. . . . In other words, the Sensible World and the Ideal World reflect each other." — p. 107 (*Definitions of Asclepios*, II)

— Footnotes

In this case the American "Substantialists" are not wrong . . .

SEE: A. Wilford Hall, "The Substantial Philosophy – I," April 1884: "Substantialism teaches . . . that we have only entered the hitherto unexplored . . . domain of the absolute physical, vital, mental, and spiritual entities which, though immaterial, underlie, manipulate, and control all material bodies, and from which domain, as their source, all material worlds have their origin, and from whose delegated power all visible and sensible manifestations are now observed in sensuous phenomena." — p. 280 (*Wilford's Microcosm*, v. 3)

"there must be positive entitative properties in objects which have a constitutional relation . . ."

P/Q: Mrs. M. S. Organ, "What is the True Philosophy of Color?" July 1886: "There must be positive, entitative properties inherent in objects which have a constitutional relation to the nerves of animal sensation or there can be no perception. No impression of any kind can be made upon nerve, brain, or mind — no stimulus to action — unless there is an actual and direct communication of a substantial force." — p. 24 (*The Scientific Arena*, I:2)

"That force may be the most refined and sublimated immaterial Entity . . ."

P/Q: Mrs. M. S. Organ, "What is the True Philosophy of Color?" July 1886: "That force may be the most refined and sublimated immaterial entity, yet it must exist: for no sense, element, or faculty of the human being can have a perception, or be stimulated into action, without some substantial force coming in direct contact with it. This is the fundamental law pervading the whole inorganic, organic and mental world. In a true philosophical sense there is no such thing as independent action: for every force or substance is correlated to some other force or substance." — p. 24 (*The Scientific Arena*, I:2)

"We can with just as much truth and reason assert that no substance possesses . . ."

P/Q: Mrs. M. S. Organ, "What is the True Philosophy of Color?" July 1886: "We can, with just as much truth and reason, assert that no substance possesses any inherent gustatory property, or any olfactory property — that taste and odor are simply sensations caused by vibrations; and hence mere illusions of animal perception." — p. 24 (*The Scientific Arena*, I:2)

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— Footnotes

"it is at present, and perhaps always will be, IMPOSSIBLE to reduce . . . geological time into years . . ."

P/Q: W. Pengelly, "On the Devonian Age of the World," Aug. 1861: "In the existing state of our knowledge it is impossible to convert geological into astronomical time: it is at present, and perhaps always will be, beyond our power to determine . . . how many revolutions round the sun the earth made between any two recognized and well-marked events in its geological history." — p. 332 (*The Geologist*)

irrational, turbulent Elements "composed of fire, air, water, and earth"

SEE: Plato, *Works*, v. 2, tr. Henry Davis, 1849: ". . . after living well for the time appointed to him, each one [each soul] should once more return to the habitation of his associate star . . . but failing in these points . . . the soul should be changed into the nature of some brute corresponding thereto, and when changed never cease from labour, until . . . having overcome by reason its turbulent and irrational part . . . composed of fire, water, air, and earth, it should at length return to the first and best disposition

of its nature." — pp. 346-7 (*Timæus*, xvii)

Elementary Dæmons

SEE: Proclus, *Commentaries on the Timæus of Plato*, tr. Thomas Taylor, 1820: "It is not, therefore, the dæmoniacal genus which ascends or descends . . . nor are dæmons subject to death, but partial souls . . ." — 1:45

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Anaxagoras . . . believed more or less in ANIMATED atoms

SEE: Alexander Winchell, *World-Life*, 1883: "According to Anaxagoras . . . the primitive condition of things was a heterogeneous commixture of substances which continued motionless and unorganized . . . 'Then Mind began to work upon it, communicating to it motion and order. The Mind first effected *a revolving motion* to a single point; but ever-increasing masses were gradually brought within the sphere of this motion, which is still incessantly extending farther and farther in the infinite realm of matter.' " — p. 552

down to Epicurus, the Roman Lucretius, and finally even to Galileo . . . ANIMATED atoms

SEE: Alexander Winchell, *World-Life*, 1883: "The views of Leucippus, and of Democritus . . . maintained that space was eternally filled with atoms actuated by an eternal motion. . . . These views were extended by Epicurus and the Roman Lucretius {similar theories were long afterward entertained by Torricelli and Galileo}, though by them the lateral motion of the atoms was ascribed to choice — a conception of the animated nature . . ." — p. 553 & fn.

"Light . . . consolidates into fiery particles; which . . . become cold, hard particles . . ."

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The Kabbalists compare the spirit to a substance which remains fluidic in the divine environment, and under the influence of the essential light, but whose exterior hardens, like a cortex exposed to the air, in the colder regions of the rational or of visible forms. These cortices [outer shells] . . . belong to the heaviness or hardness of their animal nature." — pp. 106-7 ("Writings of Éliphas Lévi")

SEE: *Kabbala Denudata* [tr. Christian Knorr von Rosenroth], v. 2, 1684: ". . . omnes animæ delapsæ in profunda corticum, cum exinde prodeunt, ut veniant in hunc mundum, & intrent in aliquod corpus [all the souls that have fallen deeply into the 'cortex'-state, then proceed forward, that they may come into this world and enter into a body] . . ." — p. 326 (*Tractatus de Revolutionibus Animarum*, xx.15)

"And this is called *Soul*, imprisoned in its robe of matter"

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . an interior body . . . becomes their prison and their torment after death, until the moment when they succeed in dissolving it in the heat of the divine light . . ." — p. 107 ("Writings of Éliphas Lévi")

The "whirling Souls," *Gilgoolem*

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Certain of the learned Jews have believed, for many centuries, in the doctrine of Gilgul . . . a process, called by them the 'Whirling of the Soul' . . . The learned may consult further authorities on this curious subject in the *Kabbala Denudata* . . ." — 1:250-1

The passage of the SOUL-ATOM "through the Seven Planetary Chambers"

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "According to the Arabian descriptions, each of the seven chambers of the Pyramids — those grandest of all cosmic symbols — was known by the name of a planet. . . . Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the

'soul,' the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation." — 1:296-7

It had the latter when it was said to *dissolve into Ether*.

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The individualization of man after death depended on the spirit . . . in the case of criminals beyond redemption . . . the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated . . ." — 1:315

— Footnotes

Plato used the words "*secretions*" of turbulent Elements

SEE: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: "But this is plainly declared by Proclus upon the Timæus, after he had spoken of . . . 'irrational' or 'brutish demons,' or 'demoniac aërial' brutes; of which he sometimes speaks doubtfully . . ." ". . . [these] corruptions being nothing but accidental mutations, concretions, and secretions . . ." — 3:443, 445

Esoteric Treatise on the Doctrine of Gilgul

SEE: *Tractatus de Revolutionibus Animarum* [*Treatise on the Revolutions of Souls*], in *Kabbala Denudata*, v. 2.

SEE: Christian Ginsburg, *The Kabbalah*, 1865: "Knorr Baron von Rosenroth, therefore put himself under the tuition of R. Meier Stern, a learned Jew, and with his assistance was enabled to publish the celebrated work entitled the *Unveiled Kabbalah* (KABBALA DENUDATA), in two large volumes, the first of which was printed at Sulzbach, 1677-78, and the second at Frankfort-on-the-Maine, 1684, giving a Latin translation of . . . the *Doctrine of Metempsychosis* (הגלגולים) [*ha-Gilgulim*] . . ." — p. 140

Surely no *educated* Jew ever believed . . . "the bodies of Jews deposited in foreign lands . . ."

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Certain of the learned Jews have believed . . . the bodies of Jews deposited in foreign tombs contain within them a principle of soul, which cannot rest until, by a process called by them the 'Whirling of the Soul,' the immortal particle reaches once more the sacred soil of the Promised Land." — 1:250-1

metempsychosis, the psychic spark being conveyed through bird, beast . . .

P/Q: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the *metempsychosis* of the Hindus, the psychical spark being conveyed through bird, beast, or fish, and sometimes the most minute insect." — 1:251

"All the Souls go into the *gilgoolah*"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "OF THE GIL'GOOL-EM, OR REVOLUTION OF SOULS. 'All the souls go up into the *gil-gool-ah* . . .' {Zohar ii, 99*b*}" — p. 413 & fn.

— 569 —

Soul . . . formed from the *smoothest, roundest, and finest atoms*

P/Q: Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers*, tr. C. D. Yonge, 1853: "(Epicurus . . . adds that the soul is composed of atoms of the most perfect lightness and roundness . . .)" — p. 448 ("Epicurus to Herodotus")

— 569-70 —

the sublime teachings on the subject of Soul and Spirit, of Sankarâchârya . . .

SEE: Sankaracharya, *The Crest Jewel of Wisdom*, "Being a Translation of Sankaracharya's Viveka-Chudamani," tr. Mohini M. Chatterji, in *The Theosophist*, v. 7: Oct. 1885 (pp. 65-8); Jan. 1886 (pp. 253-8); March 1886 (pp. 385-90); July 1886 (pp. 661-5); Aug. 1886 (pp. 724-32).

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The monad — a truly "indivisible thing," as defined by Good

SEE: John Mason Good, *The Book of Nature*, 1828: ". . . matter has its ultimate atoms, or monads, as they were denominated by Leibnitz, from the language of Pythagoras, beyond which it is altogether indivisible . . ." — p. 32

"having attained that primeval consciousness . . ."

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(294.) Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on)." — p. 732 (*The Theosophist*, v. 7)

Buddhi (the *Anandamaya sheath*) is but a mirror which *reflects* absolute bliss . . .

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(209.) *Anandamaya sheath* is the reflection of the absolute bliss, yet not free from ignorance." — p. 725 (*The Theosophist*, v. 7)

and is *not* the Supreme Spirit, being subject to conditons . . .

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(211.) Nor is this *Anandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *Prakriti*, an effect, and the sum of all the consequences of good acts." — p. 725 (*The Theosophist*, v. 7)

Atma alone is the one real and eternal substratum of all

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April, 1887: " 'Look at my condition when manifested as *Eswara* (*Logos*) . . . My *Atma* (however) is the foundation and origin of manifested beings . . .' " — p. 432 (*The Theosophist*, v. 8)

the essence and absolute knowledge — the *Kshetragna*

SEE: T. Subba Row, "Notes on the Bhagavad Gita — IV," July 1887: " '. . . this body is called *Kshetra* (*Upadhi* or vehicle). That which knows this (*Kshetra*) the wise call *Kshetragna* (the real self or Ego). . . . the knowledge of *Kshetra* and *Kshetragna* I consider to be real knowledge." — p. 635 (*The Theosophist*, v. 8)

It is called in Esoteric philosophy "the One Witness"

SEE: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: "*From the Brahma Puran* . . . 'The god whom I worship is that universal Spirit which pervades all things . . . within me, within thee, and within others he resides, the witness of every thing . . .' " — p. 347

— Footnotes [570-1]

"It is the Spirit that beareth *witness* . . ."

P/Q: *The Interlinear Bible*, 1906: "And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." — p. 315 (*1 John*, 5:6-7)

"there are three who bear witness: the Spirit and the *Water* and the *Blood*"

P/Q: *The Interlinear Bible*, 1906: "And there are three who bear witness in earth, the spirit, and the water, and the blood . . ." — p. 315 (*1 John*, 5:8)

***atma* (spirit) alone is what remains after the *subtraction* of the sheaths . . .**

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(212.) According to the Vedas the *atma* is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge." — p. 725 (*The Theosophist*, v. 7)

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"the Three Witnesses to Karma"

SEE: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(213.) This *atma* . . . is the witness of the three states (waking, dreaming and dreamless sleep) . . ." "(219.) The manifestation of this *atma* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes . . ." — pp. 725-6 (*The Theosophist*, v. 7)

Adi Buddha (*Chogi dangpoi sangye*) . . . without beginning or end

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Ādi Buddha, in Tibetan Chogi dangpoi sangye, who is without beginning or end . . ." — p. 50

Vajradhara, the Supreme Buddha (also called *Dorjechang*)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The first of the Buddhas is called in the Tantras Vajradhara (in Tibetan Dorjechang . . .). As Vajradhara he is epitheted 'the supreme Buddha . . .' " — p. 50

the "diamond heart," Vajrasattva (*Dorjesempa*)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Vajrasattva (in Tibetan Dorjesempa) . . . . 'the being who has the soul of a diamond (Vajrasattva).' " — p. 50

Dhyani Buddhas, called the Anupadaka, "the parentless"

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "By the name of Dhyāni Buddha, 'Buddha of contemplation,' or by the term Anupadaka, 'without parents,' celestial beings are designated . . ." — p. 51

SEE: Ernest Eitel, *Hand-book of Chinese Buddhism*, 1888: "ANUPAPĀDUKA or AUPAPĀDUKA (Pāli. Opapātika. Singh. Aupapātika . . .) lit. birth by transformation. . . . supernatural birth . . . in full maturity, such as is ascribed to Buddhas and Bodhisattvas . . ." — p. 14

These Dhyani Buddhas . . . create from themselves . . . the *super*-human Bodhisattvas.

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Dhyāni Buddhas have the faculty of creating from themselves by virtue of Dhyāna, or abstract meditation, an equally celestial son, a Dhyāni Bōdhisattva . . ." — p. 52

they may re-appear as *Manushi* (human) Buddhas

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . a Dhyāni Bōdhisattva, who after the death of a Mānushi Buddha is charged with the continuance of the work undertaken by the departed Buddha . . ." — p. 52

"Whatever entities there are in this world . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Whatever entities (there are) in this world, movable or immovable, they are the very first to be dissolved; and next the developments produced from the elements; and (after) these developments, all the elements. Such is the upward gradation among entities. Gods, men, Gandharvas, Piṣākas, Asuras, Rākshasas, all have been

created by nature {svabhāva}, not by actions, nor by a cause." — p. 387 & fn. (*Anugītā*, xxxvi)

— 571-2 —

"These Brâhmanas . . . the creators of the world, are born here . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "These Brāhmaṇas, the creators of the world, are born here again and again. And whatever is produced from them is dissolved in due time in those very five great elements, like billows in the ocean. The great elements are in every way (beyond) the elements that make up the world {the gross elements}. And he who is released, even from those five elements, goes to the highest goal. The Lord Prajāpati created all this by the mind only." — pp. 387-8 & fn. (*Anugītā*, xxxvi)

— 572 —

every Buddha . . . manifests himself simultaneously in three worlds . . .

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Buddhists believe that each Buddha when preaching the law to men, manifests himself at the same time in the three worlds which their cosmographical system acknowledges. In the world of *desire*, the lowest of the three to which the earth belongs, he appears in human shape. In the world of *forms* he manifests himself in a more sublime form as Dhyāni Buddha. In the highest world, the one of the *incorporeal beings* . . ." — pp. 51-2

***This* descends "like a flame spreading from the eternal Fire, immoveable . . ."**

SEE: Iamblichus, *On the Mysteries*, tr. Thomas Taylor, 1821: "Prior to truly existing beings and total principles . . . there is one God . . . immoveable, and abiding in the solitude of his own unity. . . . But from this one deity, the God who is sufficient to himself, unfolds himself into light." — p. 301 (viii.2)

and becomes universal life on the Mundane Plane

SEE: Iamblichus, *On the Mysteries*, tr. Thomas Taylor, 1821: ". . . the fire of the Gods, indeed, shines forth with an indivisible and ineffable light, and fills all the profundities of the world, in an empyrean {above the material worlds}, but not in a mundane, manner. But the fire of archangels . . . is seen to possess about itself an abundant multitude . . ." — p. 92 & fn. (ii.4)

the Brahmanical mystic phrase: "Thou art 'THAT' — *Brahm*"

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(254.) . . . what is evolved out of *atma* is always *atma*, and every thing is *atma*, and there is nothing existing apart from it; therefore thou art 'that' — absolute peace, without stain, great, — *Brahm* . . ." — p. 728 (*The Theosophist*, v. 7)

The "Seven Sons of Light" are also called "Stars."

SEE: H. T. Colebrooke, *Miscellaneous Essays*, 1873: "I have purposely reserved for separate consideration the seven *Ṛishis*, who give name to seven stars in Ursa major . . . because the authors, who give their positions, ascribe to them a particular motion . . . different from other stars, and apparently unconnected with the precession of the equinoxes." ". . . the seven *Ṛishis* are invisible deities, who perform the stated revolution in the period specified." — 2:355, 360

— Footnotes

The Tanmâtras are literally the type or rudiment of an element devoid of qualities

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In each several element resides its peculiar rudiment; thence the property of tanmātratā (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities . . ." — 1:35-7 (i.2)

— 573 —

Zanoni face to face with his *Augoeides*

SEE: Edward Bulwer Lytton, *Zanoni*, 1853: "— Soul of mine, the luminous, the Augoeides, why descendest thou from thy sphere — why from the eternal, starlike, and passionless Serene, shrinkest thou back to the mists of the dark sarcophagus?" — p. 57 (ii.4)

SEE: Iamblichus, *Life of Pythagoras*, tr. Thomas Taylor, 1818: "In the etherial vehicle of the soul, which when the soul energizes intellectually is spherical . . . This vehicle also is *αὐγοειδής* [augoeides], or luciform, throughout diaphanous, and of a star-like nature. Hence Marcus Antoninus beautifully observes . . . 'The sphere of the soul is then luciform . . . illuminated with a light by which she sees the truth of all things, and the truth that is in herself.' " — p. 225 fn.

Iswara, say the Vedantins, is the highest consciousness in nature.

SEE: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "The highest consciousness that is in nature (the *atma* being absolute) is *Iswara* or the seventh principle of the macrocosm." — p. 729 fn. (*The Theosophist*, v. 7)

"This highest consciousness," answer the Occultists, "is only a *synthetic unit* . . . on the *plane of illusion* . . ."

SEE: Theoptes, *The Panidèa*, 1846: ". . . The Logos or perfect Reason, is not only the original synthesis of all form, but it also contains all form within itself, by reason of its omnipresence. . . . Take away space . . . and all forms are resolved into a synthetic unit, and subsist in the bosom of the Logos as a mere idea." — pp. 58-9

"Oh, wise man, remove the conception *that not-Spirit is Spirit*"

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "(287.) O wise man . . . remove the conception that not-spirit is spirit." — p. 731 (*The Theosophist*, v. 7)

There are seven chief groups of such Dhyan Chohans . . . the primeval SEVEN Rays.

SEE: Solar Sphinx [T. Subba Row], "The Idyll of the White Lotus," Aug. 1886: ". . . as seven distinct rays radiate from the 'Central Spiritual Sun,' all adepts and Dhyan Chohans are divisible into seven classes . . ." — p. 706 (*The Theosophist*, v. 7)

The monad . . . as a triad, it is the direct radiant progeny of the said *compound* UNIT

SEE: Iamblichus, *On the Mysteries*, tr. Thomas Taylor, 1821: ". . . a triad is the immediate progeny of a monad. . . . And hence it is said in one of the Chaldean oracles, '*In every world a triad shines forth, of which a monad is the ruling principle*.' " — p. ix fn.

not the breath (and special *creation* out of *nihil*) of "God"

SEE: Stephen Charnock, *Discourses Upon the Existence and Attributes of God*, 1874: "From this rude matter . . . he kneaded the body of man . . . fit to entertain a soul of a heavenly extraction, formed by the breath of God (Gen. ii. 7). . . . God first forms matter out of nothing . . ." — 2:40

though *Iswara* is "God" "unchanged in the profoundest depths of *pralayas* . . ."

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "*Iswara* . . . is God, unchanged in the profoundest depths of *pralaya* and the intensest activity of the *manvantara*." — p. 729 fn. (*The Theosophist*, v. 7)

— Footnotes

the seven chief planets, the *spheres* of the indwelling seven spirits . . .

SEE: Solar Sphinx [T. Subba Row], "The Idyll of the White Lotus," Aug. 1886: ". . . all adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed by one of seven forms or manifestations of divine wisdom." — p. 706 (*The Theosophist*, v. 7)

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"*beyond* (him) is 'ATMA' . . ."

P/Q: Sankaracharya, *The Crest Jewel of Wisdom*, tr. Mohini M. Chatterji, Aug. 1886: "Beyond is '*atma*,' round whose pavilion is the darkness of eternal *Maya*." — p. 729 fn. (*The Theosophist*, v. 7)

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"I and my Father are one"

P/Q: *The Interlinear Bible*, 1906: "I and my Father are one. . . . the Father is in me, and I in him." — p. 138 (*John*, 10:30, 38)

"I ascend to *my* Father and your Father"

P/Q: *The Interlinear Bible*, 1906: ". . . go to my brethren, and say unto them, I ascend unto my Father, and your Father . . ." — p. 153 (*John*, 20:17)

"Every Buddha meets at his last initiation all the great adepts . . ."

P/Q: Solar Sphinx [T. Subba Row], "The Idyll of the White Lotus," Aug. 1886: "Every Buddha meets at his last initiation all the great adepts who reached Buddhaship during the preceding ages: and similarly every class of adepts has its own bond of spiritual communion which knits them together . . . The only possible and effectual way of entering into any such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. I may further point out here . . . that such communion is only possible between persons whose souls derive their life and sustenance from the same divine ray, and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' all adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed by one of the seven forms or mainifestations of the divine wisdom." — p. 706 (*The Theosophist*, v. 7)

— Footnotes

The . . . error of attributing to the ancients the knowledge of only seven planets . . .

SEE: H. P. Blavatsky, "Star-Angel Worship in the Roman Catholic Church," July 15, 1888: " 'We shall examine . . . this opinion hitherto so accredited, to-day discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the rulership, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets . . . [*Des Esprits*, 2:359-60]' Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being, the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan . . ." — p. 364 (*Lucifer*, v. 2)

"My Father is *greater* than I"

P/Q: *The Interlinear Bible*, 1906: ". . . I go away, and come again unto you. . . . I go unto the Father: for my Father is greater than I." — p. 145 (*John*, 14:28)

"Glorify *your* Father *who is in Heaven*"

P/Q: *The Interlinear Bible*, 1906: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — p. 5 (*Matthew*, 5:16)

"The righteous will *shine* in the kingdom of *their* Father"

P/Q: *The Interlinear Bible*, 1906: "Then shall the righteous shine forth as the sun in the kingdom of their Father." — p. 19 (*Matthew*, 13:43)

"Know ye not ye are *a temple* of God . . ."

P/Q: *The Interlinear Bible*, 1906: "Know ye not that ye are the temple of God, and *that* the spirit of

God dwelleth in you?" — p. 221 (*1 Corinthians*, 3:16)

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"Seven Sons of Light" — called after their planets . . .

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. J. D. Chambers, 1882: "And the Heaven appeared in Seven Circles, and Gods in their stellar forms . . . were severally enumerated . . . bourne onward in a circular course by Divine Spirit {'Sun and Moon, and five others denominated Planet Stars'}." — pp. 26-7 & 28 fn. (*Poemandres*, iii.3)

the heavenly bodies in direct . . . communication with the Earth, its Guides

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. J. D. Chambers, 1882: ". . . the constellations . . . with the Gods in them . . . sowed . . . the generations of the men, for the knowledge of Divine works . . . for the dominion of all things that are under heaven . . . and for signs of good things, for knowledge of Divine power . . ." — pp. 27-9 (*Poemandres*, iii.3)

and Watchers — morally and physically; the visible orbs . . .

SEE: Moses Stuart, *Commentary on the Book of Daniel*, 1850: "The Bun-Dehesh, a commentary on the Zend-Avesta, contains an extract from it which shows clearly the name and object of the *watchers* . . . those secondary deities, who were commisioned by superior ones to *watch* and to *oversee*. The names of these . . . are the names respectively of four of the *planets* . . . They ranked next to the sun and moon . . ." — p. 103

Neptune receives 900 times less light than our Earth

SEE: Collyns Simon, *A Treatise on the Solar Illumination of the Solar System*, 1879: ". . . by a division of Neptune's distance into 30 parts, we find him, by this law, to have only 900 times less of this light than in various other parts of the system round the sun . . ." — p. 144

and Uranus 390 times less

SEE: Camille Flammarion, *Pluralité des Mondes Habités*, 1869: "La planète Uranus . . . la lumière et la chaleur qu'elle reçoit du Soleil sont 390 fois moindres qu'à la surface terrestre [the planet Uranus . . . the light and the heat that it receives from the sun are 390 times less than at the surface of the earth]." — p. 73

their satellites show a peculiarity of inverse rotation . . .

SEE: Camille Flammarion, *Pluralité des Mondes Habités*, 1869: "Ces satellites présentent une singularité dont il n'y a pas d'autre exemple dans le système solaire . . . Cette singularité a fait penser que la planète elle-même doit avoir un mouvement de rotation rétrograde [These satellites show a peculiarity of which there is no other example in the solar system . . . This peculiarity has made us think that the planet itself rotates with a retrograde movement] . . ." — p. 73

— Footnotes

The Sun was . . . the great Father of all the Seven "Fathers" . . .

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: ". . . in the Chaldèan oracles, the great father is said to have constituted a septenary of living erratic animals, which are the seven Worlds or seven Planets. . . . and, as the Sun was the brightest of these bodies, it was naturally thought the peculiar residence of the parent and chief of those hero-gods." — 2:226

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Roman Catholic theology speaks of "*seventy* planets . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il ne serait pas difficile . . . d'ajuster le nombre sept,

comme aussi celui de soixante-dix, que nous retrouvons également dans la subdivision des divinités du Zodiaque, sur les soixante-dix *princes* que le *Zohar* . . . fait présider aux destinées des peuples [It would not be difficult . . . to apply the number seven, as also the number seventy, which we also find in the subdivision of the divinities of the Zodiac, to the seventy princes that the Zohar . . . has presiding over the destinies of nations]." — 3:150 fn.

The seventy planets are connected with the *seventy* elders of the people of Israel

SEE: *The Interlinear Bible*, 1906: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel . . . and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee . . ." — p. 193 (*Numbers*, 11:16-17)

Jehovah . . . *Sabaoth* or SATURN

SEE: George Oliver, *Signs and Symbols*, 1826: " 'The name of Jupiter Sabazius, as Selden justly remarks, is clearly derived from Jehovah Sabaoth, a term perpetually applied to the Most High . . .' " — p. 30

SEE: Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, 1830: "Jehovah Sabaoth. . . . *Whose host all creatures are, whether the host of heaven . . . or the stars and planets* . . ." — p. 500

"When the MOST HIGH . . . divided to the nations their inheritance . . ."

P/Q: *The Interlinear Bible*, 1906: "When the Most High divided to the nations their inheritance . . . He set the bounds of the people / According to the number of the children of Israel." — p. 279 (*Deuternomy*, 32:8)

in the *Septuagint* the text reads "according *to the number of Angels*"

P/Q: *Septuagint Version of the Old Testament*, tr. L. C. L. Brenton, 1844: "When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God." — 1:226 (*Deuteronomy*, 32:8)

"the Lord's . . . *portion* is his people . . ."

P/Q: *The Interlinear Bible*, 1906: "When the Most High . . . separated the sons of Adam . . . the LORD's portion is his people; Jacob is the lot of his inheritance." — p. 279 (*Deuteronomy*, 32:8-9)

— Footnotes

Herschell . . . saw pass in one quarter of an hour, 16,000 stars . . .

SEE: J. Henri Fabre, *Le Ciel*, 1878: "Herschel essaya de les compter. Il estima que, en un quart d'heure, 116 000 étoiles défilaient sous ses yeux! Il estima que le recensement total s'élèverait au moins à 18 millions [Herschel tried to count them. He estimated that in a quarter of an hour 116,000 stars passed before his eyes. He estimated that the total count would reach at least 18 million]!" — p. 315

one wonders no longer that Laplace . . . called God a HYPOTHESIS

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ce fût au nom de l'*attraction* que le marquis de Laplace prononçât son terrible mot déjà cité: 'Dieu lui-même est devenu une hypothèse inutile' [it was in the name of *attraction* that the Marquis de Laplace uttered his terrible remark, already quoted: 'God himself has become a useless hypothesis']." — 4:145

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The Planetary origin of the Monad (Soul) . . . was taught by the Gnostics

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "This learned Father [Origen] had . . . a parchment chart on which were depicted the successive stages of the soul's heavenward journey, with the several *Powers* it must encounter in its flight . . ." "Of the theory therein embodied, much was evidently derived from the same source as the Neo-Platonic doctrine concerning the *planetary* origin of

the soul's faculties . . ." — pp. 343, 344

each soul born in, and from, the "Boundless Light" . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The chart itself was founded on that essential doctrine of Gnosticism, that the soul, released from the body, mounted upwards, eager for absorption into the Infinite Godhead, or 'Boundless Light' . . ." — p. 344

the Seven Devs, the ministers of Ahriman, "each chained to his planet"

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "These genii were of a nature somewhat *material*, and therefore malignant, and in this respect corresponding to the Seven Devs, Ahriman's ministers, who according to Zoroaster are chained each to his own planet." — p. 344

(*see Origen's Copy of the Chart*)

SEE: Origen, *Contra Celsum*, tr. F. Crombie, 1872: "[Celsus] returns to the subject of the Seven ruling Demons . . . We found, indeed, that in the Diagram, which on their account we procured a sight of, the same order was laid down as that which Celsus has given." — 2:368 (*Contr. Cels.* vi.30, *Writings of Origen*)

given by Origen as *Adonai*, genius of the Sun . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "Their *names* were put down therein, as Adonai, genius of the Sun, Iao of the Moon, Eloi of Jupiter, Sabao of Mars, Orai of Venus, Astaphai of Mercury, and Ildabaoth of Saturn." — p. 344

the *Pistis-Sophia* . . . "that precious monument of Gnosticism"

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "To the above-quoted theories explaining the nature of the soul, and its final destination, the recent discovery of that precious monument of Gnosticism, the Pistis-Sophia enables us to add a third, infinitely more complete in all its details." — p. 348

Rulers of the Spheres . . . create the monads . . . out of the tears of their eyes . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "This last revelation improves upon the Neo-Platonic doctrine by making the astral genii 'the Rulers of the Sphere' (Zodiac) *create* the soul from their own substance 'out of the tears of their eyes and the sweat of their torment,' animated with a spark of that Divine Light which has not yet been totally extracted from their fuller nature." — pp. 348-9

(*Vide Part II*., "*On the Seven Souls*," . . .)

SEE: "The Seven Souls of the Egyptologists," *SD* 2:630-41; and "Gods, Monads, and Atoms," *SD* 1:610-34.

The nations born under Saturn . . . in the book of Jasher — were eternally fighting . . .

SEE: *The Book of Jasher*, tr. M. M. Noah, 1840: "And Terah had twelve gods of large size, made of wood and stone, after the twelve months *of the year*, and he served each one monthly . . ." "And Abram came to his father's house and saw twelve gods standing there in their temples . . ." "And he called out and said, wo unto my father and this wicked generation . . . who serve these idols of wood and stone . . ." — pp. 22, 28, 29 (ix.8, x.16, 32)

— Footnotes

"that *summum bonum* of Oriental aspiration, the Buddhist Nirvana" . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . 'Boundless Light,' that *summum bonum* of Oriental aspiration (the Buddist Nirwana 'perfect Repose, the Epicurean *Indolentia*') . . ." — p. 344

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Jesus *the initiate* (or Jehoshua) . . . from whom the "historical" Jesus was copied

SEE: Gerald Massey, *The Historical Jesus and Mythical Christ*, 1887: "According to the Babylonian Gemara . . . this Jehoshua, the son of Pandira and Stada, was stoned to death as a wizard . . . and afterwards crucified by being hanged on a tree, on the eve of the Passover. This is the manner of death assigned to Jesus in the Book of Acts." — p. 2

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not of pure Jewish blood

SEE: Franz Hartmann, *The Life of Jehoshua*, 1889: ". . . one of the stalwart Roman warriors, whose name was *Pandira*, fell in love with one of the dark-eyed daughters of Nazareth . . . the fruit of their 'illegitimate' union was a son, whom they called *Jehoshua* . . ." — p. 40

his own "Father" . . . with whom he communed . . . "spirit to Spirit and Soul to Soul"

SEE: H. U. Onderdonk, "Charity," Jan. 1833: "Love; universal love . . . marks the entire subjection of the spirit of self . . . Love is the pervading light which animates with one impulse all holy creatures . . . reflected from spirit to spirit, and from soul to soul, and returning, in rays almost infinitely intermingled, to its divine source." — p. 14 (*The Protestant Episcopal Pulpit*, v. 3)

"I know ye are Abraham's seed . . ."

P/Q: *The Interlinear Bible*, 1906: "Jesus answered them . . . I know that ye are Abraham's seed . . . I speak the things which I have seen with *my* Father: and ye do that which ye have seen with *your* father. . . . Ye do the deeds of your father. . . . Ye are of *your* father the devil . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." — p. 134 (*John*, 8:34, 37-8, 41, 44)

one who threatened with hell-fire anyone who simply says *raca* (fool) to his brother

SEE: *The Interlinear Bible*, 1906: ". . . whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." — p. 6 (*Matthew*, 5:22)

"Each of these stars is a religious house."

P/Q: Edward Young, *The Complaint: or, Night Thoughts*, 1851:

"For, what a thunder of Omnipotence
. . . is seen in all!
In man! in earth! in more amazing skies! . . .
And is there cause for higher wonder still . . .
Yes; and for deeper adoration too. . . .
Each of these stars is a religious house . . ." — pp. 306-7 ("Night IX")

— Footnotes

Abraham and Saturn are identical in astro-symbology

SEE: Robert Taylor, "Melchisedec: A Discourse," May 5, 1833: "Thus the name which the Chaldean astronomers had given to the planet *Saturn* . . . as the most remote, most elevated, and most devious, of course, of all the then known planetary bodies, *Father of Deviation*: AB-RAM . . ." — p. 230 (*The Comet*, v. 2)

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homogeneous matter, or *Chaos*, renamed . . . "Nebular condition of the world-stuff"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . fundamental conceptions of nebular cosmogony have been in existence ever since the dawn of Greek philosophy. These are . . . The conception of widely extended, unorganized, homogeneous matter, which the Greeks called *Chaos*, and most late writers have identified with the *nebular* condition of matter . . ." — p. 618

What Anaxagoras called "Chaos" in his *Homoiomeria*

SEE: Tennemann & Morell, *Manual of the History of Philosophy*, 1870: "[Anaxagoras] admitted the existence of a chaotic matter, the constituent elements of which, always united and identical . . . are incapable of being decomposed {Exercitationes de Homoiomeriâ Anaxagoræ} . . ." — p. 79 & fn.

now called "primitive fluid" by Sir. W. Thomson

SEE: *Conflict in Nature and Life* [by John Stahl Patterson], 1883: "But according to Thomson . . . the primitive fluid is 'the only true matter,' yet that which we call matter is not the primitive fluid itself, but a mode of motion in that primitive fluid." — p. 65

the "Vortical Atoms" of Sir W. Thomson

SEE: Sir William Thomson, "On Vortex Atoms," March 6, 1867: "After noticing Helmholtz's admirable discovery of the law of vortex motion in a perfect liquid . . . the author said that this discovery inevitably suggests the idea that Helmholtz's rings are the only true atoms. . . . to explain the properties of matter, on the hypothesis that all bodies are composed of vortex atoms in a perfect homogeneous liquid." — p. 197 (*Proceedings of the Philosphical Society of Glasgow*, v. 6)

"Light is the first begotten, and the first emanation . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity — the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies." — 1:258

— Footnotes

the "Architect" is the generic name for the *Sephiroth*, the Builders of the Universe

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "As he appeared in the Intellectual World, the architect . . . said to the Master-builder, 'Let *us* make *a man* in *our image* . . .' " "The idea of the Sephiroth is that of a builder who desires to build a great Palace. 1. He grasps in his mind the plan of the whole building. This is Kether, 'Hokhmah, Binah. 2. Then he considers the way . . . the work shall be done, that it shall correspond to the plan. This is 'Hesed, Tiph'e-reth and Ge'boor-ah. 3. He considers the means of carrying this out, this is Ne-tza'h, Ye'sod and Hod. The entire building is the Divine government of the whole world represented by Malkuth." — pp. 360, 380

— 579-80 —

"It was at the ray of this *First* mother, one in three . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It was at the ray of this *First* mother, one in three, that God, according to Plato, 'lighted a fire, which we now call the sun,' and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces." — 1:258

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"the undulatory theory does not account for the results . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Mr. Hunt finds that the undulatory theory does not account for the results of his experiments." — 1:137

SEE: Robert Hunt, *Researches on Light*, 1844: "If we admit the necessity of referring chemical changes to the theory of undulations . . . it does not appear to me, that it assists us in the least in the elucidation of the very remarkable class of phenomena we have been considering." — p. 258

"the colors of vegetable life arise . . . from a specific attraction . . ."

P/Q: Sir David Brewster, *A Treatise on Optics*, 1853: "The colours of vegetable life and those of various kinds of solids arise . . . from a specific attraction which the particles of these bodies exercise over the differently coloured rays of light. It is by the light of the sun that the coloured juices of plants are elaborated, that the colours of bodies are changed . . . It is not easy to allow that such effects can be produced by the mere vibration of an ethereal medium; and we are forced, by this class of facts, to reason as if light was material." — p. 402

"Josiah P. Cooke . . . says that he 'cannot agree . . .' "

P/Q: Josiah Cooke, *The New Chemistry*, 1874: "I cannot agree with those who regard the wave-theory of light as an established principle of science." — p. 22

"Herschell's doctrine, that the intensity of light . . . 'is inversely as the square of the distance . . .' "

P/Q: M. J. Williamson, *Modern Diabolism; Commonly called Modern Spiritualism*, 1873: "But what appears to me the greatest, and indeed an unanswerable objection to the undulatory theory . . . It is to be found in the fact that the intensity of light is inversely as the square of the distance from the luminous body. This has been definitely ascertained by experiments with photometers." — p. 207

"Herschell's doctrine . . . if correct, damages a good deal . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . if correct, [Herschel's doctrine] damages a good deal if it does not kill the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and, though it begins to be much doubted, the undulatory theory is still alive." — 1:137.

Helmholtz says that electricity must be . . .

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Helmholtz says that electricity is probably as atomic as matter." — p. 99 (*Chemical News*, March 4, 1887)

"If we accept the hypothesis that the elementary substances are composed of atoms . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: " 'If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.' Helmholtz, Faraday Lecture, 1881." — p. 125 fn. (*Chemical News*, Sept. 3, 1886)

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in the hitherto *fruitless* chase after the element of negative atomic weight

SEE: William Crookes, "Address to the Chemical Section," Sept. 2, 1886: ". . . is electricity one of the negative elements? and the luminiferous ether another? . . . a substance of negative weight is not inconceivable . . ." — p. 125 (*Chemical News*, Sept. 3, 1886)

"We are on the track and are not daunted . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "We are on the track and are not daunted, and fain would we enter the mysterious region which

ignorance tickets 'Unknown.' " — p. 117 (*Chemical News*, Sept. 3, 1886)

"he who grasps the Key will be permitted . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "I must now call attention to a method of illustrating the periodic law [fig. 1] . . ." "The more I study the arrangement of this zigzag curve the more I am convinced that he who grasps the key will be permitted to unlock some of the deepest mysteries of creation." — pp. 119, 121 (*Chemical News*, Sept. 3, 1886)

". . . a word analogous to protoplasm, to express the idea of the original primal matter . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "We require a word, analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of *προ* (*earlier than*) and *ὑλη* (*the stuff of which things are made*). The word is scarcely a new coinage, for 600 years ago Roger Bacon wrote in his *De Arte Chymiæ*, 'The elements are made out of *ὑλη*, and every element is converted into the nature of another element.' " — p. 122 fn. (*Chemical News*, Sept. 3, 1886)

— Footnotes [581-2]

Mr. Crookes' "Presidential Address" at Birmingham

SEE: William Crookes, President of the Section, "Address to the Chemical Section of the British Association," delivered Thursday, September 2nd, 1886 at the "Birmingham Meeting," published in *The Chemical News*, Sept. 3, 1886, pp. 115-26.

"*the ultimate substratum of Spirit*"

SEE: Epes Sargent, *The Proof Palpable of Immortality*, 1876: ". . . the authors of the Veda at last arrived at the conception of a unity of forces, of a Divine Power as the ultimate substratum of things. They regarded the beings of the world as . . composed of two elements: the one real and of a nature permanent and absolute, and the other relative, flowing, variable, and phenomenal; the one spirit, the other matter, but both proceeding from an inseparable unity, a single substance." — p. 161

"That which is not the *Absolute* and the *One* . . ."

SEE: Epes Sargent, *The Proof Palpable of Immortality*, 1876: ". . . higher Theism . . . while it regards God as *in* Nature, regards him at the same time as *beyond* Nature, — at once the God in whom we live and move and have our being . . . and the God transcendent, absolute, and infinite, the incomprehensible Unity." — p. 187

"Many of these mystics, by following what they were taught . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among 'pretenders' to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries — such as gunpowder and optical glasses, and his mechanical achievements — were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One." — 1:64-5

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"Let us start at the moment . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Let us start at the moment when the first element came into existence. Before this time matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy without matter; from one point of view the two are convertible terms. Before the birth of atoms all those forms of energy which become evident when matter acts upon matter, could not have existed, — they were locked up in the *protyle* as latent potentialities only. Coincident with the creation of atoms all those attributes and properties which form the means of discriminating one chemical element from another start into existence fully endowed with energy." — p. 124 (*Chemical News*, Sept. 3, 1886)

the *Jagad-Yoni* the *material* causative womb of the world

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-7: "*Jagad-yoni* . . . is scarcely so much 'the mother of the world,' or 'the womb of the world,' as 'the material cause of the world.' " — 1:21 fn.

***Pradhâna* . . . and *Purusha* . . . are *Nirupadhi*, (without adventitious qualities or attributes)**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-7: "The two forms which are other than the essence of unmodified Vishṇu are Pradhāna (matter) and Purusha (spirit) {that is, from the nature of Vishṇu when he is Nirupādhi or without adventitious attributes} . . ." — 1:24-5 & fn. (i.2)

Both *Purusha* and *Pradhâna* are immutable and unconsumable . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-7: "Pradhāna is styled Vyaya . . . 'that which may be expended'; or Pariṇāmin . . . 'which may be modified'; and Purusha is called Avyaya . . . 'inconsumable,' or apariṇāmin, 'immutable.' " — 1:27 fn.

it is the substance of the world, its soul, the *all-permeant* "Sarvaga"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-7: ". . . the supreme Brahma, the supreme soul, the substance of the world {'all-permeant' *sarvaga*} . . ." — 1:27 & fn. (i.2)

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"Let us pause at the end of the first complete vibration . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Let us pause at the end of the first complete vibration and examine the result. We have already formed the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorus for the brain, salt for the sea, clay for the solid earth . . . phosphates, and silicates, sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as the bone is concerned." — p. 124 (*Chemical News*, Sept. 3, 1886)

"At the lower end of our curve . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "At the lower end of our curve what is there to be noted? We see a great hiatus . . . This oasis, and the blanks which precede and follow it, may be referred with much probability to the particular way in which our earth developed into a member of our solar system. If this be so it may be that on our earth only these blanks occur, and not generally throughout the universe." — p. 125 (*Chemical News*, Sept. 3, 1886)

"that neither stars nor the sun can be said to be constituted of those terrestrial elements . . ."

P/Q: "Is the Sun Merely a Cooling Mass?" 1885: ". . . the body of the sun . . . cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science." — pp. 252-3 (*Five Years of Theosophy*)

no element present on our earth could ever be possibly found wanting in the sun . . .

P/Q: "Is the Sun Merely a Cooling Mass?" 1885: "There seems to be little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or . . . though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests." — p. 253 (*Five Years of Theosophy*)

an element of still lower atomic weight than hydrogen, an *element purely hypothetical* . . .

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Suppose that the unit of the scale . . . is not hydrogen, but some element of still lower atomic weight? We are here at once reminded of helium, — an element purely hypothetical as far as our earth is concerned." — p. 118 (*Chemical News*, Sept. 3, 1886)

"Dr. Carnelly's weighty argument . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "We have studied Carnelley's weighty argument in favour of the compound nature of the so-called elements from their analogy to the compound radicals." — p. 126 (*Chemical News*, Sept. 3, 1886)

— Footnotes

the primitive race was *boneless*. (See Book II.)

SEE: STANZA IV, 15: "THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES." ". . . since those progenitors (*Pitar*), the formless and the intellectual, refuse to build man, but endow him with mind; the four corporeal classes creating only his body." — *SD* 2:90-1, 92

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a particle of homogeneous matter, the *Mysterium Magnum* of Paracelsus

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "MYSTERIUM MAGNUM. — Original matter; the matter of all things; the ultimate essence . . . All forms come originally from the Mysterium magnum . . ." — p. 37

"Let us now turn to the upper portion of the scheme. . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Let us now turn to the upper portion of the scheme. With hydrogen of atomic weight = 1, there is little room for other elements, save perhaps for hypothetical helium. But what if we get 'through the looking-glass,' and cross the zero-line in search of new principles, — what shall we find on the other side of zero? Dr. Carnelley asks for an element of negative atomic weight; here is ample room and verge enough for a shadow series of such unsubstantialities. Helmholtz says that electricity is probably as atomic as matter: is electricity one of the negative elements? and the luminiferous ether another? Matter, as we now know it, does not here exist; the forms of energy which are apparent in the motions of matter are as yet only latent possibilities. A substance of negative weight is not inconceivable. But can we form a clear conception of a body which combines with other bodies in proportions expressible by negative quantities?" — p. 125 (*Chemical News*, Sept. 3, 1886)

"A genesis of the elements such as is here sketched out . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "A genesis of the elements such as is here sketched out would not be confined to our little solar system, but would probably follow the same general sequence of events in every centre of energy now visible as

a star. Before the birth of atoms to gravitate towards one another, no pressure could be exercised; but at the outskirts of the fire-mist sphere, within which all is protyle, — at the shell on which the tremendous forces involved in the birth of a chemical element exert full sway, — the fierce heat would be accompanied by gravitation sufficient to keep the newly born elements from flying off into space. As temperature increases expansion and molecular motion increase, molecules tend to fly asunder, and their chemical affinities become deadened; but the enormous pressure of the gravitation of the mass of atomic matter outside what I may for brevity call the birth-shell would counteract this action of heat." — p. 125 (*Chemical News*, Sept. 3, 1886)

"Beyond the birth-shell would be a space . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Beyond this birth-shell would be a space in which no chemical action could take place, owing to the temperature there being above what is called the dissociation-point for compounds. In this space the lion and the lamb would lie down together; phosphorus and oxygen would mix without union; hydrogen and chlorine would show no tendency to closer bonds . . ." — p. 125 (*Chemical News*, Sept. 3, 1886)

— Footnotes

"The first riddle which we encounter in chemistry is . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "The first riddle, then, which we encounter in chemistry is 'What are the elements'? Of the attempts hitherto made to define or explain an element none satisfy the demands of the human intellect. The text-books tell us that an element is 'a body which has not been decomposed;' that it is 'a something to which we can add, but from which we can take away nothing,' or 'a body which increases in weight with every chemical change.' Such definitions are doubly unsatisfactory: they are provisional, and may cease to-morrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power; they are confessions of intellectual impotence." — p. 116 (*Chemical News*, Sept. 3, 1886)

"I can easily conceive that there are plenty of bodies about us . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: " 'I can easily conceive that there are plenty of bodies about us not subject to this intermutual action, and therefore not subject to the law of gravitation.' — Sir George Airy. 'Faraday's Life and Letters.' " — p. 125 fn. (*Chemical News*, Sept. 3, 1886)

metaphysics, called by Mr. Tyndall "poetry"

SEE: H. P. Blavatsky, "War in Olympus," Nov. 1879: "Mr. Tyndall . . . declares ('Science and Man') that 'Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry' . . . his spiritualistic opponents retort with the answer that 'physics will always be welcomed, when it abandons its pretension to psychological discovery.' " — p. 42 (*The Theosophist*, v. 1)

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"and even fluorine, that energetic gas . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: ". . . and even fluorine, that energetic gas which chemists have only isolated within the last month or two, would float about free and uncombined. Outside this space of free atomic matter would be another shell, in which the formed chemical elements would have cooled down to the combination-point, and the sequence of events so graphically described by Mr. Mattieu Williams in 'The Fuel of the Sun' would

now take place, culminating in the solid earth and the commencement of geological time." — pp. 125-6 (*Chemical News*, Sept. 3, 1886)

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(*Vide* § *XV*., "*Gods, Monads, and Atoms*.")

SEE: "Gods, Monads, and Atoms," *SD* 1: 610-34.

"We have glanced at the difficulty of defining an element . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "We have glanced at the difficulty of defining an element; we have noticed too the revolt of many leading physicists and chemists against the ordinary acceptation of the term element. We have weighed the improbability of their eternal self-existence, or their origination by chance. As a remaining alternative we have suggested their origin by a process of evolution like that of the heavenly bodies according to Laplace, and the plants and animals of our globe according to Lamarck, Darwin, and Wallace. In the general array of the elements, as known to us, we have seen a striking approximation to that of the organic world. In lack of direct evidence of the decomposition of any element, we have sought and found indirect evidence. . . . We have next glanced at the view of the genesis of the elements; and lastly, we have reviewed a scheme of their origin suggested by Professor Reynolds's method of illustrating the periodic classification." — p. 126 (*Chemical News*, Sept. 3, 1886)

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"Summing up all the above considerations . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Summing up all the above considerations we cannot, indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favour of this speculation." — p. 126 (*Chemical News*, Sept. 3, 1886)

— Footnotes

Professor Emerson Reynolds . . . "points out that in each period . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "Professor Emerson Reynolds . . . points out that in each period the general properties of the elements vary from one to another with approximate regularity until we reach the seventh member, which is in more or less striking contrast with the first element of the same period, as well as with the first of the next. Thus chlorine, the seventh member of Mendeleeff's third period, contrasts sharply both with sodium, the first member of the same series, and with potassium, the first member of the next series, whilst, on the other hand, sodium and potassium are closely analogous. The six elements whose atomic weights intervene between sodium and potassium vary in properties, step by step, until chlorine, the contrast to sodium, is reached. But from chlorine to potassium, the analogue of sodium, there is a change in properties *per saltum*." — pp. 119-20 (*Chemical News*, Sept. 3, 1886)

"If we thus recognise a contrast in properties . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "If we thus recognise a contrast in properties — more or less decided — between the first and the last members of each series, we can scarcely help admitting the existence of a point of mean variation within each system. In general the *fourth* element of each series possesses the properties we might expect a transition-element to exhibit. . . . Thus for the purpose of graphic translation Professor Reynolds considers that the fourth member of a period — silicon, for example — may be placed at the apex of a symmetrical curve, which shall represent, for that particular period, the direction in which the properties

of the series of elements vary with rising atomic weights." — pp. 120-1 (*Chemical News*, Sept. 3, 1886)

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— Footnotes

he does not "wish to infer that the gaps in Mendeleef's table . . ."

P/Q: William Crookes, "Address to the Chemical Section of the British Association," Sept. 2, 1886: "I do not, however, wish to infer that the gaps in Mendeleeff's table, and in this graphic representation of it, necessarily mean that there are elements actually existing to fill up the gaps; these gaps may only mean that at the birth of the elements there was an easy potentiality of the formation of an element which would fit into the place." — p. 121 (*Chemical News*, Sept. 3, 1886)

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"Ether produced Sound" is said in the Purânas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-7: "From the great principle (Mahat) Intellect, threefold Egotism (Ahaṃkāra) . . . Elementary Egotism, then becoming productive, as the rudiment of sound, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound." — 1:32-4 (i.2)

— Footnotes

"Jules Bourdin, in the name of the group . . . whose war-cry . . . is *A bas l'Ether*"

P/Q: G. A. Hirn, "La Notion de Force dans La Science Moderne," Oct. 1885: "M. Jules Bourdin, dans la lettre qu'il a écrite à M. Clausius au nom du groupe d'étudiants électriciens dont le cri de ralliement est: 'A bas l'ether,' proteste vivement contre l'hypothèse d'un fluide électrique pouvant traverser un conducteur plein [Jules Bourdin, in the letter that he wrote to Clausius on behalf of the group of student electricians whose war-cry is: 'Down with ether,' protests sharply against the hypothesis of an electric fluid that can flow through a solid conductor]." — p. 106 (*Annales de Philosophie Chrétienne*, v. 13)

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Without metaphysics, as Mr. H. J. Slack says, *real* science is inadmissible.

SEE: Henry J. Slack, "What is the Meaning of Human Personality?" 1876: "But if intermittence and change be the condition of our lives, is there nothing permanent to which we can cling? Physical Science has to do, in its present stage, only with facts belonging to the regions of incessant change; but man must, from his constitution, form an ideal of the continuous and the enduring towards which he aspires, and in which, in spite of doubts, he in the long run believes." — p. 397 (*Popular Science Review*, v. 15)

The sixty-two "coincidences" . . . confirming the nebular theory

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Prof. Stephen Alexander enumerates 62 'consistencies' or confirmations of the nebular theory (*Smithsonian Contributions* xxi, Art. I)." — p. 150 fn.

"there is in Laplace's theory . . . *nothing hypothetical* . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: " 'There is thus, in Laplace's theory,' says John Stuart Mill, '*nothing hypothetical*; it is an example of *legitimate reasoning* from a present effect to its past cause, according to the known laws of that cause; it assumes nothing more than that objects which really exist, obey the laws which are known to be obeyed by all terrestrial objects resembling them.' " — p. 153 fn.

SEE: John Stuart Mill, *A System of Logic*, 1858, p. 299

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The many objections against the homogeneity of original diffuse matter . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "*The want of uniformity in the composition of the fixed stars*. — Mr. Rutherford [says] '. . . we have now the strongest evidence that they also differ in constituent materials — some of them, perhaps, having no elements to be found in some other. What, then, becomes of that homogeneity of original diffuse matter which is almost a logical necessity of the nebular hypothesis?' " — p. 191

the *Ultima Thule* of the Universe

SEE: Edward Everett, *The Uses of Astronomy*, 1856: "But there is no *Ultima Thule* [farthest place] in the progress of science. . . . the details of the nebular theory, proposed by Sir W. Herschell . . . have been drawn in question." — p. 34

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sidereal bodies were formed through the progressive condensation of a primordial *pregenetic* matter

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "C'est une opinion très répandue chez les Astronomes, et qui était déjà enseignée par Anaximène et l'École Ionienne, que les astres se sont formés par la condensation progressive d'une matière primitive excessivement légère disséminée dans l'espace [It is a widespread belief among astronomers, and it was already taught by Anaximenes and the Ionian School, that the stars were formed by the progressive condensation of exceedingly light primordial matter spread out through space]." — p. 2

Tycho Brahè . . . thought the new star . . . in 1572, had been formed out of that matter.

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Tycho Brahe regardait l'étoile nouvelle, apparue en 1572 dans Cassiopée, comme formée de la substance éthérée de la Voie lactée (*Progymnasmata*, p. 795) [Tycho Brahe regarded the new star that appeared in Cassiopeia in 1572 as being formed of the ethereal substance of the Milky Way]." — p. 2

Kepler believed the star of 1606 had been likewise formed . . .

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Kepler supposait que l'étoile de 1606 avait été engendrée par une substance éthérée, qui remplit tout l'espace (*De stella nova in pede Serpentarii*, p. 115) [Kepler assumed that the star of 1606 was produced by an ethereal substance which fills all space]." — p. 2

He attributed to that same ether the apparition of a luminous ring around the moon . . .

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Il attribuait à ce même éther l'apparition d'un anneau lumineux autour de la Lune, pendant l'éclipse totale de Soleil observée à Naples en 1605 [He attributed to this same ether the appearance of a luminous ring around the moon, during the total solar eclipse observed in Naples in 1605]." — p. 2

Still later, in 1714 . . . self-luminous matter was recognized by Halley

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Plus tard l'existence d'une matière nébulaire, lumineuse par elle-même, était admise par Halley (*Phil. Transactions*, 1714) [Later the existence of a nebulous matter that was self-luminous was accepted by Halley]." — p. 2

the famous hypothesis on the transformation of nebulæ into stars . . .

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Mais il faut arriver à W. Herschel pour trouver établie sur des données d'observation l'existence de la matière nébulaire. C'est en 1811 que cet illustre Astronome communiqua à la Société Royale le Mémoire dans lequel il expose son hypothèse fameuse

sur la transformation des nébuleuses en étoiles (*Phil. Transactions*, 1811, p. 269 et suivantes) [But we must turn to W. Herschel to find the existence of nebulous matter established by observed data. It was in 1811 that this illustrious astronomer submitted to the Royal Society the Memoir in which he explains his famous hypothesis on the transformation of nebulæ into stars]." — p. 2

"No; they do not deny its general propositions . . ."

P/Q: "Do the Adepts Deny the Nebular Theory?" 1885: "No; they do not deny its general propositions, nor the approximative truths of the scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called 'exploded' old theories, which, during the last century, have followed each other in such rapid succession." — p. 245 (*Five Years of Theosophy*)

surmises of Sir W. Herschell . . . about the sun being called "*globe of fire*"

SEE: *Nouveau Dictionnaire d'Histoire Naturelle*, v. 6, 1803: "Mais il paroît plus probable de supposer, avec Herschel, que le soleil est un corps purement lumineux, et nullement un globe de feu [But it seems more probable to suppose, with Herschel, that the sun is a purely luminous body, and not at all a globe of fire] . . ." — p. 106

his early speculations about the nature of that which is now called the Nasmyth willow-leaf theory

SEE: E. W. Brayley, "Physical Constitution and Functions of the Sun," Oct. 1864: ". . . having described the *willow-leaves* of Nasmyth . . . [Herschel] proceeds, 'and these flakes . . . are evidently the *immediate sources of the solar light and heat* . . . we cannot refuse to regard them as *organisms* of some peculiar and amazing kind . . .' " — pp. 68-9 (*The British Almanac*, 1865)

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"imaginative and fanciful theories"

SEE: Richard Proctor, *Other Worlds Than Ours*, 1871: "I DO not propose to dwell in this chapter on the views which have been propounded respecting the sun's habitability. . . . I regard those views as too *bizarre* and fanciful to find a place in a serious consideration of the subject . . ." — p. 35

it is "sufficient to make a *résumé* of what the solar physicists *do not know*"

P/Q: "Is the Sun Merely a Cooling Mass?" 1885: "Were the astronomers to be asked — what definite and positive fact exists at the root of their solar theory . . . they might, perchance, feel embarrassed when confronted with all their present theories. For it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies." — pp. 258-9 (*Five Years of Theosophy*)

Cosmic matter . . . "so fine that its presence could hardly have been suspected."

P/Q: William Whewell, *Astronomy and General Physics*, 1833: " 'This anterior state was itself preceded by other states, in which the nebulous matter was more and more diffuse, the nucleus being less and less luminous. We arrive,' Laplace says, 'in this manner, at a nebulosity so diffuse, that its existence could scarcely be suspected.' " — pp. 186-7

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("Laplace conceived that the external and internal zones of the ring . . .")

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Laplace conceived that the external and internal zones of the ring would rotate with the same angular velocity, which would be the case with a solid ring; but the principle of equal areas requires the inner zones to rotate more rapidly than the outer." — p. 121

"Almost always each ring of vapours must have been broken up . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Almost always each ring of vapors must have broken up into numerous masses, which, moving with a nearly uniform velocity, must have continued to circulate at the same distance around the sun. These masses must have taken a spheroidal form, with a motion of rotation in the same direction as their revolution, since the inner molecules (those nearest the sun) would have less actual velocity than the exterior ones. They must then have formed as many planets in a state of vapor. But if one of them was sufficiently powerful to unite successively, by its attraction, all the others around its centre, the ring of vapors must have been thus transformed into a single spheroidal mass of vapors circulating around the sun with a rotation in the same direction as its revolution. The latter case has been the more common, but the solar system presents us the first case in the four small planets which move between Jupiter and Mars." — p. 614

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the satellites of Neptune and Uranus display a retrograde motion

SEE: Alexander Winchell, *World-Life*, *or Comparative Geology*, 1883: "*Retrograde Motions*. The satellites of Uranus revolve in a plane which makes an angle of 98° with the plane of the ecliptic . . . and the satellites thus have an apparent retrograde motion. Similarly, the plane of Neptune's satellite is tilted over 145°, so that it seems to have a retrograde motion . . ." — pp. 153-4

"They (the Occultists) find that the centrifugal theory . . ."

P/Q: "Do the Adepts Deny the Nebular Theory?" 1885: ". . . they find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it *can* neither account for every spheroid oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only 'about one-third that of the Earth, and its density only about one-fourth greater than the Earth,' should have a polar compression *more than ten times greater than the latter*? And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the Earth,' should have its polar compression seventeen times greater than that of the Earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression *only three times* greater than Mercury's?" — pp. 249-50 (*Five Years of Theosophy*)

"To crown the above contradictions . . ."

P/Q: "Do the Adepts Deny the Nebular Theory?" 1885: "To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the sun, with more than four times the centrifugal velocity of the earth's equatorial surface and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the sun, with only one-fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the 'Adepts' are aware." — p. 250 (*Five Years of Theosophy*)

"Therefore, do they (the Adepts) say . . ."

P/Q: "Do the Adepts Deny the Nebular Theory?" 1885: "Therefore do they say that the great men of science of the West, knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the sun, stars, or even the moon, are imprudent to speak so confidently as they do about the 'central mass of the sun' whirling out into space planets, comets, and what-not." — p. 250 (*Five Years of Theosophy*)

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"We maintain that it (the Sun) evolves out . . ."

P/Q: "Do the Adepts Deny the Nebular Theory?" 1885: ". . . we maintain: that it evolutes out, but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the 'Universal Life-giver,' the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar cosmos." — pp. 250-1 (*Five Years of Theosophy*)

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Newton . . . forced to abandon the idea of ever explaining . . . the original impulse . . .

SEE: Sir Isaac Newton, *Four Letters to Doctor Bentley*, 1756: "You sometimes speak of Gravity as essential and inherent to Matter. Pray do not ascribe that Notion to me; for the Cause of Gravity is what I do not pretend to know . . ." — p. 20 (Letter II, Jan. 17, 1693)

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Sir W. Herschell's paper . . . showing the existence of nebular matter

SEE: William Herschel, "Astronomical Observations relating to the Construction of the Heavens," June 20, 1811, *Philosophical Transactions of the Royal Society*, 1811, part I, pp. 269-336.

Laplace demanded some kind of primitive "world stuff" . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "But what of the *irresolvable* nebulæ? . . . They are incandescent cosmical dust. . . . The world-stuff which Laplace demanded is at hand." — p. 41

substances remained motionless . . . until finally "the Mind" . . . began to work . . .

SEE: Friedrich Ueberweg, *A History of Philosophy*, tr. G. S. Morris, 1875: "In the primitive condition of things the most heterogeneous substances were, according to Anaxagoras, everywhere intermingled . . . When matter had thus remained inert . . . the Mind worked upon it, communicating to it motion and order (Arist. *Phys*., VIII, I . . .)." — 1:65-6

The spectra of the resolvable and the irresolvable nebulæ are . . . entirely different . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the *irresolvable* nebulæ . . . *yield only bright lines*. Similar as they are in general aspect, to the resolvable nebulæ, their spectra are fundamentally different. Their physical condition, accordingly, is that of *a glowing gas or vapor*." — p. 41

The bright lines of one nebula reveal the existence of hydrogen . . .

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Les lignes brillantes du spectre d'une nébuleuse nous y révèlent l'existence de l'hydrogène, peut-être de l'azote et d'une autre matière inconnue. Dans les atmosphères des étoiles et du Soleil, le même procédé d'analyse nous montre les vapeurs de presque tous les métaux [The bright lines of the spectrum of one nebula reveal to us the existence of hydrogen, perhaps of nitrogen and another unknown substance. In the atmospheres of the stars and the Sun, the same analytical procedure shows us the vapors of almost all the metals.]." — p. 2

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This leads to the direct inference that a star is formed by the condensation of a nebula . . .

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Supposer qu'une étoile se forme par la condensation d'une nébuleuse, c'est donc admettre que nos métaux sont eux-mêmes formés par la condensation de l'hydrogène ou de quelque matière primitive inconnue, problème que la Chimie est encore impuissante à résoudre [To suppose that a star is formed by the condensation of a nebula is thus

to admit that our metals are themselves formed by the condensation of hydrogen or some primitive unknown matter, and this is a problem that chemistry is still unable to solve].” — pp. 2-3

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Astronomy could anticipate Chemistry in proving the existence of the fact . . .

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: “L’Astronomie pourrait devancer la Chimie dans cette voie, si elle nous montrait une nébuleuse planétaire, à spectre de trois ou quatre lignes brillantes, se condensant peu à peu, et se transformant en une étoile à spectre sillonné de lignes noires et nombreuses [Astronomy could anticipate chemistry in this way, if it showed us a planetary nebula with a spectrum of three or four bright lines, gradually condensing and transforming into a star with a spectrum marked by numerous dark lines].” — p. 3

“the question of the variability of the nebula . . .”

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: “Mais la question de la variabilité des nébuleuses, même au point de vue de la forme, est encore un des mystères de l’Astronomie. Les données d’observation que nous possédons sur ce sujet sont trop récentes et trop peu sûres pour qu’il soit permis de rien affirmer [But the question of the variability of the nebulae, even as to their form, is still one of the mysteries of astronomy. The data of observation that we possess on this subject are too recent and too uncertain to allow us to affirm anything] . . .” — p. 3

a star transforming itself into a planetary nebula

SEE: “Change of a Star into a Planetary Nebula,” *The Observatory*, Sept. 20, 1877: “Lord Lindsay makes the important announcement that Schmidt’s Nova Cygni . . . which blazed forth suddenly last November, exhibiting a continuous spectrum with numerous bright lines, now gives monochromatic light, the spectrum consisting of a single bright line . . . From this fact Lord Lindsay infers that this star . . . has now actually become a planetary nebula . . .” — p. 185

— 596-7 —

the hypothesis of the planets and their satellites originating in the bosom of the Sun

SEE: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: “Avant Laplace, Buffon, frappé comme lui de cette remarquable identité des mouvements des planètes et . . . fit naître les planètes et leurs satellites du globe même du Soleil, auquel une puissante comète aurait arraché, par un choc oblique, la quantité de matière nécessaire à leur formation. Je ne m’arrêterai pas à cette hypothèse, dont Laplace a fait justice dans la Note VII de son *Exposition du Système du monde* [Before Laplace, Buffon was, like him, struck by this remarkable identity of the movements of the planets and . . . [he] originated the planets and their satellites from the sun-globe itself, from which a powerful comet would have torn away by an oblique blow the quantity of matter necessary for their formation. I will not stop at this hypothesis, to which Laplace did justice in Note VII of his *Exposition du Système du monde*].” — pp. 6-7

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“*The essence of cometary matter and of that which composes the stars . . .*”

P/Q: “Reply to an English F.T.S.,” 1885: “The essence of cometary matter must be . . . *totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar . . .*” — pp. 241-2 (*Five Years of Theosophy*)

“While the spectroscope has shown the probable similarity . . .”

P/Q: “Reply to an English F.T.S.,” 1885: “While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of

space have not been detected, nor proven to be identical with those observed on our own planet." — p. 239 (*Five Years of Theosophy*)

"At the utmost," observes C. Wolf . . .

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Tout au plus peut-on invoquer en sa faveur, avec W. Herschel, l'existence de nébuleuses planétaires à divers degrés de condensation, et celle de nébuleuses en spirale avec nœuds de condensation sur les branches et au centre. Mais, en réalité, la connaissance du lien qui unit les nébuleuses aux étoiles nous est encore interdite; et à défaut d'observation directe, nous ne pouvons même l'établir sur l'analogie de composition chimique [At the utmost, we could cite in its favour, with W. Herschel, the existence of planetary nebulæ in various degrees of condensation, and that of spiral nebulæ, with nuclei of condensation on the branches and in the center. But, in fact, knowledge of the bond that unites the nebulæ to the stars is still denied to us; and because of a lack of direct observation, we cannot even establish it on the analogy of chemical composition]." — p. 3

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"Some of these," Wolf tells us, "have a spectrum of three or four bright lines . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Les unes donnent un spectre de trois ou quatre lignes brillantes, les autres un spectre continu. Les premières sont gazeuses, les autres formées d'une matière pulvérulente. Les premières doivent constituer une véritable atmosphère: c'est parmi elles qu'il faudra ranger la nébuleuse solaire de Laplace [Some have a spectrum of three or four bright lines, others a continuous spectrum. The first are gaseous, the others formed of a pulverulent matter. The former must build up a veritable atmosphere: it is among these that the solar nebula of Laplace has to be placed]." — p. 4

— Footnotes

"The question of the resolvability of the nebulæ . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "La question de la résolubilité des nébuleuses a été souvent présentée d'une manière trop affirmative et contraire aux idées exprimées par l'illustre observateur des spectres de ces astres, M. Huggins. Toute nébuleuse dont le spectre ne contient que des lignes brillantes est gazeuse et, par suite, dit-on, irrésoluble; toute nébuleuse dont le spectre est continu doit finir par se résoudre en étoiles avec un instrument suffisamment puissant. Cet énoncé est contraire à la fois aux résultats de l'observation et à la théorie spectroscopique [The question of the resolvability of the nebulæ has been often presented in a too affirmative manner and quite contrary to the ideas expressed by the illustrious observer of the spectra of these stars — Huggins. Every nebula of which the spectrum contains only bright lines is gaseous, and hence, it is said, irresolvable; every nebula of which the spectrum is continuous, must finally – with a sufficiently powerful instrument – resolve into stars. This assertion is at the same time contrary to the results of observation and to spectroscopic theory]." — p. 4 fn.

"The *Lyra* nebula, the *Dumb-bell* nebula, the central region of the nebula of Orion . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "La nébuleuse de la Lyre, la *Dumbbell nebula*, la région centrale de la nébuleuse d'Orion, paraissent résolubles, et donnent un spectre de lignes brillantes; la nébuleuse des Chiens de chasse n'est pas résoluble et donne un spectre continu. C'est qu'en effet le spectroscope nous renseigne sur l'état physique de la matière constitutive des astres, mais non sur son mode d'agrégation. Une nébuleuse formée de globes gazeux (ou même de noyaux peu lumineux entourés d'une puissante atmosphère) donnerait un spectre de lignes et serait cependant

résoluble; tel parait être l'état de la région d'Huygens dans la nébuleuse d'Orion. Une nébuleuse formée de particules solides ou liquides incandescentes, un véritable nuage, donnera un spectre continu et sera irrésoluble [The Lyra nebula, the *Dumb-bell nebula*, and the central region of the nebula of Orion, appear resolvable, and show a spectrum of bright lines; the nebula of Canis Venatici is not resolvable, and gives a continuous spectrum. It is indeed the spectroscope that informs us about the physical state of the constituent matter of the stars, but affords us nothing about its mode of aggregation. A nebula formed of gaseous globes (or even of nuclei, faintly luminous, surrounded by a powerful atmosphere) would give a spectrum of lines and be still resolvable; such seems to be the state of Huygens region in the Orion nebula. A nebula formed of solid particles or incandescent fluids, a true cloud, will give a continuous spectrum and will be irresolvable]." — p. 4 fn.

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"The latter form an *ensemble* of particles that may be considered as independent . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Les autres forment un ensemble de particules qui peuvent être considérées comme indépendantes et dont la circulation obéira aux lois de la pesanteur interne: telles sont les nébuleuses adoptées par Kant et par M. Faye. L'observation nous permet de placer l'une ou l'autre à l'origine du monde planétaire [The others form an aggregate of particles that may be considered as independent, and the rotation of which will obey the laws of internal weight: such are the nebulæ adopted by Kant and Faye. Observation allows us to place the one or the other at the very origin of the planetary world]." — p. 4

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"But when we try to go beyond and ascend to the primitive chaos . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "Mais lorsque nous voulons aller plus loin et remonter jusqu'au chaos primitif qui a produit l'ensemble de tous les astres, nous avons à rendre compte de l'existence actuelle de ces deux ordres de nébuleuses. Si le chaos originel était un gaz froid, on comprendra comment la contraction résultant de l'attraction a pu l'échauffer et le rendre lumineux; il faudra expliquer la condensation de ce gaz à l'état de particules incandescentes dont le spectroscope nous révèle l'existence dans certaines nébuleuses. Si le chaos était formé de telles particules, comment certaines portions ont-elles passé à l'état gazeux, tandis que d'autres conservaient leur état primitif [But when we want to go further and return to the primitive chaos which produced the totality of the heavenly bodies, we have to account for the actual existence of these two classes of nebulae. If the original chaos was a cold gas, one would understand how the contraction resulting from attraction could have heated it and made it luminous. We would have to explain the condensation of this gas to the state of incandescent particles, the existence of which in certain nebulae is revealed to us by the spectroscope. If the chaos was composed of such particles, how did certain portions pass into the gaseous state, while others have preserved their primitive state]?" — pp. 4-5

"The first part of the Cosmogonical problem . . ."

P/Q: C. Wolf, *Les Hypothèses Cosmogoniques*, 1886: "La première partie du problème cosmogonique, quelle est la matière primitive du chaos et comment a-t-elle donné naissance aux étoiles et au Soleil, reste donc, aujourd'hui encore, dans le domaine du roman et de l'imagination pure [The first part of the cosmogonical problem, which is the primitive matter of chaos and how it gave birth to the stars and the sun, remains to this day in the domain of fiction and of mere imagination]." — p. 5

It "*is not a theory of the evolution* of the Universe . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "1. *It is not a theory of the*

evolution of the Universe. — It is primarily a genetic explanation of the phenomena of the solar system; and accessorily a coördination in a common conception, of the principal phenomena in the stellar and nebular firmament, as far as human vision has been able to penetrate.

2. *It does not regard the Comets as involved in that particular evolution which has produced the Solar System*; — but it recognizes the comets as forms of cosmic existence coördinated with earlier stages of nebular evolution.

3. *It does not deny an antecedent history of the luminous fire-mist*. — It makes no claim to having reached an absolute beginning." — p. 196

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this "fire mist may have previously existed . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The fire-mist may have previously existed in a cold, non-luminous and invisible condition." — p. 196

". . . it does not profess to discover the ORIGIN of things . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "4. *It does not profess to discover the* ORIGIN *of things, but only a stadium in material history*. . . . It makes no affirmation concerning the origin of these. It leaves the philosopher and the theologian as free as they ever were to seek the origin of the modes of being." — pp. 196-7

"The problem of existence is not resolved . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: " 'The problem of existence is not resolved. . . . The nebular hypothesis throws no light upon the origin of diffused matter. . . . The nebular hypothesis implies a First Cause. . . .' (H. Spencer, *Westminster Review*, lxx, 127, July, 1858.)" — p. 197 fn.

"There is an evident convergence of all sciences . . ."

P/Q: H. J. Slack, "Recent Researches in Minute Life," 1875: "There is an evident convergence of all sciences from physics to chemistry and physiology toward *some* doctrine of evolution and development, of which the facts of Darwinism will form a part; but what ultimate aspect this doctrine will take there is little if any evidence to show, and perhaps it will not be shaped by the human mind until metaphysical as well as physical inquiries are much more advanced." — p. 252 (*Popular Science Review*, v. 14)

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INTELLIGENCES . . . called in the Hermetic works the "Seven Governors"

SEE: *Divine Pymander*, tr. Everard, 1884: "But the *Workman*, *Mind*, together with the *Word* . . . turned round as a wheel, his own Workmanships . . . he considered the Operations or Workmanships of the *Seven* . . . . and made manifest the downward-born Nature . . . and all the operations of the *Seven Governors* . . ." — pp. 10-11 (ii.15, 20, 22, 23)

whom Asklepios calls the "Supernal Gods"

SEE: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "These are the primordial principles, the first sources, of all things. . . . it has been said that the souls of the Gods are intelligences. As for me, I say not this of all of them, but of the great supernal Gods." — pp. 63-4 (*Asclepios*, vii)

— 601-2 —

if it is once admitted . . . harmony of the stars . . . "that cause *cannot really be the matter* . . ."

P/Q: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "Si l'on admet . . . que l'harmonie parfaite des mouvements des astres et la coïncidence des plans de leurs orbites démontrent l'existence d'une cause

naturelle qui en est la source, cette cause ne peut pourtant pas être la matière qui remplit aujourd'hui les espaces célestes [If it is admitted . . . that the perfect harmony of the movements of the stars and the planets and the coincidence of their orbital planes demonstrate the existence of a natural cause, which is its Source, that cause cannot be the matter which today fills the heavenly spaces]." — p. 227

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It must be that which filled space . . .

P/Q: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "Il faut donc que ce soit celle qui primitivement remplissait ces espaces, dont le mouvement a été l'origine des mouvements actuels des astres, et qui, en se condensant dans ces astres mêmes, a abandonné l'espace que l'on trouve vide aujourd'hui [Therefore the motion of that which originally filled these spaces, must have been the origin of the current movements of the sidereal bodies, and in condensing itself in those very bodies, it must have abandoned the space that is found empty today]." — pp. 227-8

In other words, it is that same matter . . .

P/Q: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "En d'autres termes, il faut que la matière même dont se sont formées les planètes, les comètes et le Soleil lui-même ait été au commencement diffusée dans toute l'étendue du système planétaire, et dans cet état se soit mise en mouvement, mouvement qu'elle a conservé en se réunissant dans les noyaux isolés des astres, qui contiennent aujourd'hui toute la masse primitivement dispersée de la matière du monde [In other words, it must be that the same matter of which the planets, the comets and the Sun itself were formed, was initially distributed throughout the planetary system, and in this state was set in motion, motion that it preserved by reuniting itself in the isolated nuclei of stars, which now contain all the mass of the matter which originally was dispersed in the universe]." — p. 228

the matter of . . . the inhabitants . . . is of *a lighter and more subtle nature* . . .

P/Q: Emmanuel Kant, *Du Ciel*, tr. C. Wolf, 1886: "*La matière dont sont formés les habitants des diverses planètes, les animaux aussi bien que les plantes, doit avant tout être d'une nature d'autant plus légère et plus subtile, l'élasticité des fibres et en même temps la conformation de leur corps doivent être d'autant plus parfaites que les astres sont plus éloignés du Soleil* [The material of which the inhabitants of different planets, animals as well as plants, are formed, must above all be of a nature so much lighter and more subtle, the elasticity of the fibers, and at the same time the constitution of their bodies, must be more perfect as the planets are farther from the Sun]." — p. 246

— 603 —

"I speak only of a veritable *material agent* . . ."

P/Q: B. W. Richardson, "Theory of a Nervous Ether," 1871: "I speak only of a veritable material agent, refined, it may be, to the world at large, but actual and substantial: an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, that is to say, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis*, or *energia naturæ*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter." — pp. 379-80 (*Popular Science Review*, v. 10)

de Quatrefages' admission, is a clear confirmation . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "It is very true that we do not know *what* Life *is*; but no more do we know *what* the force *is* that set the stars in motion and retains them in their orbits. If astronomers have been right in giving to the *force*, or *unknown cause*, which gives the worlds their

mathematical movements, naturalists have a perfect right to designate by a special term that *unknown cause* which produces filiation, birth and death." — p. 10

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De Maistre was right in calling the law of gravitation merely a *word* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais, comme le dit si bien le comte de Maistre, 'l'attraction ne pourra jamais être qu'un mot mis à la place d'une chose' {*Soirées de Saint-Pétersbourg*} [But, as count De Maistre says so well, 'attraction can never be more than a word replacing a thing'] . . ." — 2:25 & fn.

we may cite Le Couturier . . . Herschell and many others

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suivant le très-savant M. Le Couturier, 'l'attraction ne serait plus pour tout le monde que ce qu'elle était pour Newton lui-même, UN SIMPLE MOT, une idée' . . . Mais il fallait bien permettre à J.-F.-W. Herschell de dire: 'En étudiant les phénomènes de l'attraction, nous nous pénétrons, à chaque instant, de l'existence de causes qui n'agissent que sous un voile qui nous *dérobe leur action directe* {*Musée des sciences*, août 1856} [According to the very-learned Lecouturier, 'for the whole world attraction would not be A SIMPLE WORD, an idea, any more than it was for Newton himself' . . . But we must allow J. F. W. Herschel to say: 'When studying the phenomena of attraction, at each moment we become aware of the existence of causes that act only under a veil which *conceals* to us *their direct action*']." — 4:145 & fn.

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"*other* worlds" . . . blended with our world — interpenetrating it . . .

SEE: John Oxlee, *Three Letters*, 1827: " 'In this manner are there seven earths below, and all . . . inhabitable . . . he so divideth all those earths, that they are all found below, in the same manner as those firmaments are above, one upon another.' " " '. . . *seven* firmaments are the root of all the rest . . .' " — pp. 124-5 (*Zohar Gadol*, *Sepher Raziel*)

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Society . . . hails with mirth . . . the *Count de Gabalis . . . open satire is the securest mask*

SEE: *Le Comte de Gabalis* [by Nicolas de Montfaucon], 1670.

SEE: *Royal Masonic Cyclopaedia*, ed. Kenneth R. H. Mackenzie, 1877: "Villars [Abbé Montfaucon de Villars] . . . is celebrated as the author of "The Count of Gabalis; or, Conversations on the Secret Sciences," published at Paris in 1670. Although professedly a satire on the ideas then current about the Rosicrucians, it contains much worthy of consideration, being a work in which flashes of wit continually abound." — 2:759

— Footnotes

see what the great astronomer, Camille Flammarion, says in his "*Pluralité des Mondes*."

SEE: Camille Flammarion, *La Pluralité des Mondes Habités* [*The Plurality of Inhabited Worlds*], "Étude ou l'on Expose Les Conditions d'Habitabilité des Terres Célestes" [A Study Explaining the Conditions of Habitability of Celestial Worlds], 1869.

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the principles contained in the Newtonian philosophy are those "which lie at the foundation . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the habitability of other worlds has been denied on theological grounds {Maxwell: *Plurality of Worlds*, 1820. He holds that the

Newtonian philosophy contains principles 'which lie at the foundation of all atheistical systems.'}." — p. 497 & fn.

"Dr. Whewell disputed the plurality of worlds . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence {Whewell: *Of the Plurality of Worlds*}." — p. 497 & fn.

clothed in "coats of skin" like those that Adam and Eve were provided

SEE: *The Interlinear Bible*, 1906: "Unto Adam also and to his wife did the LORD God make coats of skin, and clothed them." — p. 4 (*Genesis*, 3:21)

Corporeality . . . "may exist under very divergent conditions."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The question of the habitability of other worlds has generally been discussed from the assumption that all other corporeal beings must be clothed in flesh and bones similar to those of terrestrial animals, and must be adapted to a similar physical environment. But it is manifest . . . that corporeality may exist under very divergent conditions." — p. 497

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— Footnotes

on the testimony of the Bible itself, and . . . Cardinal Wiseman . . .

SEE: J. P. Lange, *Genesis*, *Commentary on the Holy Scriptures*, v. 1, 1869: "In this connection no portion of Scripture is more worthy of attention than Psalm xc. . . . 'O Lord, thou hast been our dwelling-place in all generations. . . . Before the mountains were *born*, before the earth and the tebel were *brought* forth . . . from Olam to Olam, from world to world . . ." — p. 140 (*Psalms*, 90:1-2)

SEE: *The Interlinear Bible*, 1906: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." — p. 294 (*Hebrews*, 11:3)

SEE: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: ". . . who will assert that it clashes with His sacred word, seeing that in this indefinite period, wherein this work of gradual development is placed . . . we suppose allusion made to such primeval revolutions, that is destructions and reproductions . . . wherein *worlds* are said to have been created in their most literal sense." — p. 193

"It is not at all improbable that substances of a refractory nature . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "It is not at all improbable that substances of a refractory nature might be so mixed with other substances, known or unknown to us, as to be capable of enduring vastly greater vicissitudes of heat and cold than is possible with terrestrial organisms. The tissues of terrestrial animals are simply suited to terrestrial conditions. Yet even here we find different types and species of animals adapted to the trials of extremely dissimilar situations." — pp. 497-8

"That an animal should be a quadruped or a biped . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "That an animal should be a quadruped or a biped is something not depending on the necessities of organization, or instinct, or intelligence. That an animal should possess just five senses is not a necessity of percipient existence. There may be animals on the earth which neither smell nor taste. There may be beings on other worlds, and even on this, who possess more numerous senses than we. The possibility of this is apparent when

we consider the high probability that other properties and other modes of existence lie among the resources of the cosmos, and even of terrestrial matter." — p. 498

"There are animals which subsist where rational man would perish . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "There are animals which subsist where rational man would perish — in the soil, in the river, and the sea. . . . Nor is incorporated rational existence conditioned on warm blood, nor on any temperature which does not change the forms of matter of which the organism may be composed. There may be intelligences corporealized after some concept not involving the processes of injestion, assimilation, and reproduction. Such bodies would not require daily food and warmth. They might be lost in the abysses of the ocean, or laid up on a stormy cliff through the tempests of an arctic winter, or plunged in a volcano for a hundred years, and yet retain consciousness and thought. It is conceivable." — pp. 498-9

"Why might not psychic natures be enshrined in indestructible flint . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Why might not psychic natures be enshrined in indestructible flint and platinum? These substances are no further from the nature of intelligence than carbon, hydrogen, oxygen, and lime. But, not to carry the thought to such an extreme, might not high intelligence be embodied in frames as indifferent to external conditions as the sage of the western plains or the lichens of Labrador — the rotifers which remain dried for years or the bacteria which pass living through boiling water." — p. 499

"These suggestions are made simply to remind the reader . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "These suggestions are made simply to remind the reader how little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the Universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter and force." — pp. 499-500

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cosmic dust . . . "*which had never belonged to the earth before*"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "And yet I will venture the opinion that some dust comes to the earth daily *which had never belonged to the earth before*." — p. 4 (Ch. 1, "Cosmical Dust")

"Behold, I have showed thee all things. . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: ". . . Behold, I have showed thee all things, O Enoch . . . Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners the years shall be shortened. . . . and everything done on earth shall be subverted, and disappear in its season. The rain shall be restrained, and heaven shall stand still. . . . The moon shall change its laws . . ." — p. 111 (79:1-4, 6)

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"the Esoteric Doctrine may well be called the 'thread-doctrine' . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," 1885: "Verily the Esoteric doctrine may well be called in its turn the 'thread-doctrine,' since, like *Sutratman* or *Pranatman*, it passes through and strings together all the ancient philosophical religious systems, and, what is more, reconciles and explains them." — p. 197 (*Five Years of Theosophy*)

Nature behaving *in actu* . . . and being, as the Kabalists say, *in abscondito*

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'SENIOR occultatus est et absconditus:

Microprosopus manifestus est, et non manifestus' [The Ancient One is hidden and concealed; the Microprosopus is manifested, and is not manifested]." — p. 32 fn. (*The Sohar*, *Liber Mysterii*, iv. 1; Rosenroth)

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the idea that Kosmos . . . is full of invisible, intelligent *Existences*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the Speculative Qabbalah, four Conditions or Worlds are enumerated. The first of these is termed, *Olam A'tzeel-ooth* . . . the World of Emanation *par excellance*. . . . containing only the Holy Upper Ten Sephiroth . . ." "From the A'tzeel-oothic World . . . proceeds the World of Creation . . . It is considered as the abode of only pure Spirits. . . . Following, and also proceeding . . . by emanation, is . . . the World of Formation. It is the abode of the Angels, the Intelligences of the Celestial planets and stars . . ." "The fourth and last Condition is . . . the World of Action . . . It contains the actual matter of the planets or spheres . . ." — pp. 320, 328-30

Epicurus . . . believing in *gods*

SEE: Albert Schwegler, *Handbook of the History of Philosophy*, tr. J. H. Stirling, 1868: "Epicurus crowns his general view by his doctrine of the gods . . . The gods lead, he thinks, in human form, but without human wants, and without permanent bodies, in the empty interspaces of the infinite worlds, an untroubled, unalterable life . . ." — p. 134

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The *ten points* inscribed within that "Pythagorean *triangle*" . . .

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: "Thus, in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or jod is monad or unity . . . the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from invisible nature . . . But a triangle . . . was considered by the Pythagoreans to be the author of all sublunary [terrestrial] things." — pp. 18-19

they reveal the order in which were evolved the Kosmos . . . and the primordial elements

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: "The Pythagorean world, according to Plutarch, consisted of a double quaternary. The quaternary of the intellectual world is T'Agathon [the Good, or 1st Logos], Nous [Divine Mind], Psyche [World Soul], Hyle [Primordial Matter]; while that of the sensible world, which is properly what Pythagoras meant by the word Kosmos, is Fire, Air, Water, and Earth." — p. 112

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"A point . . . is enough to put all the schools in the world . . ."

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: " 'A point is enough to put all the schools in the world in a combustion. But what need has man to know that point, since the creation of such a small being is beyond his power? *A fortiori*, philosophy acts against probability when, from that point which absorbs and disconcerts all her meditations, she presumes to pass on to the generation of the world . . .' — LA PLUCHE." — p. 32

read "the Great Architect of the Universe"

P/Q: G. Oliver, *The Pythagorean Triangle; or, The Science of Numbers*, 1875: ". . . Freemasonry has a peculiar reference for the Monad . . . 'God, the great Architect of the Universe . . .' . . . from India and Japan to the extremest west, including the Goths, the Celts . . . All acknowledge the unity of T.G.A.O.T.U. . . ." — pp. 45-6

— 613-14 —

the "hierogram within a Circle, or equilateral Triangle" . . .

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "Amongst these sages, the MONAD represented the throne of the Omnipotent Deity, placed in the centre of the empyrean, to indicate T.G.A.O.T.U., by whom all things were made and are preserved. This disposition was symbolised by the hierogram of a Point within a circle or equilateral triangle, to exemplify equally the unity of the divine essence . . ." — p. 36

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Kant's *Thesis* . . . his second *Antinomy*

SEE: Emmanuel Kant, *Critique de la Raison Pure*, tr. Jules Barni, 1869: "Deuxième Antinomie — Deuxième Conflit des Idées Transcendentales [Second Antinomy — Second Conflict of the Transcendental Ideas]." — 2:53-64

SEE: Albert Schwegler, *Handbook of the History of Philosophy*, 1868: ". . . the idea of the world as totality of all phenomena . . . the idea of God as ultimate condition of the possibility of all things . . . Through these ideas, in which reason attempts to apply the categories to the unconditioned, it gets only entangled in unavoidable show and deception. . . . it is the fate of reason to find itself compelled to make contradictory assertions (the *antinomies*) . . ." — p. 227 (ch. 38, "Kant")

(see the *Kabalistic Tree of Life*)

SEE: *The Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "This is the qabalistical 'tree of life,' on which all things depend [Plate III, facing page]." — p. 28 (Introduction)

the Monad is degraded into a Vehicle — a "throne"!

SEE: *The Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "Now the Sephiroth are also called the World of Emanations . . . or archetypal world . . . and this gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness. The second world is . . . the world of creation, also called . . . the throne." — p. 29 (Introduction)

the *Duad* . . . the evil, counteracting principle (Plutarch, *De Placitis* . . .)

SEE: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: ". . . De Placitis Philosophorum, doth affirm Pythagoras to have asserted two substantial principles self-existent, a Monad and a Dyad . . . the latter of them is . . . interpreted to be a demon, or a principle of evil . . . And doubtless, this book, De Placitis Philosophorum, was either written by Plutarch himself, or else by some disciple and follower of his according to his principles." — 2:5-6

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Space, Force, and Matter — "the potencies of an interacting Unity."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "*Force and Matter, Potencies of Space*. In the original simple unity termed space, force and matter are primarily latent. . . . Hence force and matter originate in changes in the substance of space . . ." "The terms force and matter . . . represent the potencies of an interacting unity — of a unity proceeding from the primary unity . . ." — pp. 6, 10

"Space, Force, Matter, are, what signs in algebra are to the mathematician . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The terms space, and force, and matter, are, to the physicist, what signs in algebra are to the mathematician, merely conventional symbols." — p. 7

"Force as force, and Matter as matter . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Force, as force, and matter, as matter, are

as absolutely unknowable as is the assumed empty space in which they are held to interact." — p. 7

"the physicist bases reasoned hypotheses . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "As symbols, they represent abstract ideas — ideas drawn from and resting on the assumptions on which the physicist bases reasoned hypotheses of the origin of things." — p. 7

"and sees three needs in what he terms creation . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Judging from the necessities of his own works, he thinks he sees three needs in what he terms creation: A place wherein to create. A medium by which to create. A material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents, *as he conceives it to be*." — pp. 7-8

Space . . . which Locke defined as capable of neither resistance nor motion

P/Q: John Locke, *An Essay Concerning Human Understanding*, 1828: ". . . our idea of solidity is distinguished both from pure space, which is capable neither of resistance nor motion, and from the ordinary idea of hardness." — 1:107 (II.iv.3)

"Space is a substantial though . . . an absolutely unknowable living Entity."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "*Force and Matter, unknown Revealers of the Unknown*. But if space be a substantial though unknowable living entity . . . the phenomena of nature . . . will simply be the functional expression of the action of the potencies through . . . which the unknown becomes knowable . . ." — p. 8

there is "a connection of all matter in the *plenum*"

P/Q: Leibniz, *La Monadologie*, ed. D. Nolen, 1881: ". . . ce corps exprime tout l'univers par la connexion de toute la matière dans le plein [this body expresses the entire universe through the connection of all matter in the plenum] . . ." — p. 220 (62.1)

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It consists of *ten points* . . . The upper single dot is a Monad . . .

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "Thus, in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or jod is monad or unity . . ." — p. 18

"Pythagoras considered a *point* to correspond in proportion to unity . . ."

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "Pythagoras considered a point to correspond in proportion to unity; a *line* to 2; a *superfice* to 3; a *solid* to 4; and he defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superfice was compared to the number three, because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre — space — circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points." — pp. 18-19

"the human mind cannot conceive an indivisible unit . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The human mind cannot conceive an indivisible unit, short of the annihilation of the idea, with its subject . . ." — p. 386

"one whose base, and each of its sides, form equal triangles . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The triangle . . . is commonly called three-sided, as in the equilateral triangle. But this is an evident misnomer; for a solid equilateral triangular body — one whose base as well as each of its sides form equal triangles — must have four co-equal sides or surfaces, while a triangular plane will as necessarily possess five . . ." — p. 387

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an ideal triangle, depicted by mathematical imaginary lines "can have no sides at all . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . an ideal triangle, depicted by mathematical, that is, imaginary lines, can have no sides at all, being simply a phantom of the mind, to which, if sides be imputed, these must be the sides of the object it constructively represents." — p. 387

the ideal triangle — "as the abstract idea of a triangular body . . ."

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Hence an ideal triangle, as the abstract idea of a triangular body and therefore as the type of an abstract idea . . ." — p. 387

an "imaginary figure constructed of three mathematical lines" . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . [it] can only be correctly defined as an imaginary figure constructed of three mathematical lines enclosing a mathematical space — which is equal to nothing enclosing nothing." — pp. 387-8

if "*the possible unit is only a possibility as an actuality of nature . . .*"

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Now *the possible unit is only a possibility as an actuality of nature — as an individual of any kind*. But every individual natural object is capable of division, and by division loses its unity, or ceases to be a unit." — pp. 385-6

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"*that most simple Being, the cause of all unity and the measure of all things*"

P/Q: Ralph Cudworth, *The True Intellectual System of the Universe*, 1845: "Thus, according to Porphyrius, by the Pythagoric Dyad is not so much meant matter, as the infinite and indeterminate nature, and the passive capability of things. So that the Monad . . . only is substantial, that first most simple being, the cause of all unity, and the measure of all things." — 2:7

Numbers which proceeded from THAT, "which was before all Numbers"

P/Q: G. Oliver, *The Pythagorean Triangle*, 1875: "The Rabbi Barahiel taught that numbers proceed from Him who was before all numbers . . ." — p. 22

"in the treatment of the Primal cause . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . in the treatment of the Primal Cause, two things must be considered, the Primal Cause *per se*, and the relation and connection of the Primal Cause, with the visible and unseen universe." — p. 174

Thus he shows the early Hebrews following in the steps of the Oriental philosophy . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Arabian peripateticians, in order to give an explanation of this most abstruse subject, were obliged to step into the mazes of the Chaldean, Persian, Hindu, and the generally called, Oriental Philosophy." — pp. 174-5

Their Primal Cause was designated at first "by the triadic Shaddaï . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Hebrews . . . designated the Primal Cause, at first by the triadic . . . Shaddaï, the Almighty, subsequently by the Tetragrammaton . . . YHVH, symbol of the Past, Present and Future, and also the equivalent for the really highest name of the Deity . . . Eh'yeh, *i.e.*, I

Am." — p. 175

in the Kabala the name YHVH (or Jehovah) expresses a He and a She . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "In the Qabbalah the Name . . . YHVH, expresses a He and a She, two persons in one Deity . . ." — p. 175

"In the name of Unity, of the Holy and Blessed Hû . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "See also the Jewish Liturgy, for Pentecost, also the daily 'In the Name of Unity, of the Holy and Blessed Hû and His She'keen-ah, the Hidden and Concealed Hû, blessed be YHVH forever.' " — p. 175

"Hû is said to be masculine and YAH feminine . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Hû is said to be masculine and YaH feminine, together they make the יהוה אחד *i.e.*, One YHVH. One but of a male-female nature. The She'keen-ah is always considered in the Qabbalah as feminine." — p. 175

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the Elohim . . . with the true Kabalists the *lowest* designation, translated in the Bible "God"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the lowest designation, or the Deity in Nature, the more general term Elohim, is translated, God." — p. 175

Out of these issue the *Scintillas*.

SEE: STANZA IV, 5: ". . . the Kabalistic 'Archetypal World,' from whence proceed the 'Creative, Formative, and the Material Worlds'; the Scintillæ or Sparks . . ." — *SD* 1:98-9

"Every atom . . . passing through the mineral, vegetable, and animal Kingdoms, becomes man."

SEE: "Commentary": "*Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the* 'HEAVENLY MAN.' " — *SD* 1:183

Spirit, Mind, and Body . . . the "Heavenly Man"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . a symbol of the Makrokosm, the Great Universal Heavenly Man, composed of the Four Worlds of the Qabbalah . . ."

". . . the World of Emanation . . . the direct emanation of Ain Soph . . ."

". . . the World of Creation . . . the abode of only pure spirits."

". . . the World of Formation. It is the abode of the Angels, the Intelligences . . ."

". . . the World of Action . . . contains the actual matter . . ." — pp. 216, 320-1, 328-30

"The Monads . . . the Souls of the Atoms . . . the fabric in which the Chohans . . ."

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . such a garment as it is given to the soul to clothe itself in it so as to exist in this world, so here too (Above) He gives her a garment of the splendor Above . . ." — pp. 399-400

— Footnotes

Such recent works . . . justify our attitude towards the Jehovistic Deity.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Deity may be considered from four points of view, following each other: 1. As the Ain Soph, the Without End . . . above man's comprehension . . . 2. Eh'yeh . . . abstract thought. 3. YHVH [Jehovah], It, who was, and is, and will be, therefore in Time. 4. Elohim, the Deity in Nature . . ." — p. 128

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH . . ." "But IHVH . . . signifies the Lesser Countenance, Microprosopus . . ." — pp. 30, 31-2 (Introduction)

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Figuier and . . . D'Assier, two Positivists and Materialists, have succumbed before this logical necessity.

SEE: Louis Figuier, *The Day After Death; or, Our Future Life, According to Science*, 1874: "Thus it was with the author of this book. . . . The power of logic forced him to study those beings, impossible to be seen by our organs of vision . . . So that you will find in this book, not only an attempt at the solution of the problem of the future life by science, but also the statement of a complete theory of nature . . ." — pp. 3-4

SEE: Adolphe d'Assier, *Posthumous Humanity*, tr. H. S. Olcott, 1887: "Never transcending the domain of facts, nor invoking any supernatural cause to explain them, I have designed to give my book the stamp of Positivism." — p. vi

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"Into the details of the evolution of the solar system . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea as to the way in which the various elements start into existence from these three principles into which *Mulaprakriti* is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will at least give you some idea of the way in which the so-called elements spring from *Vishwanara*, the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara* and is, as far as I know, the nearest approach made by modern investigators to the real occult theory on the subject." — p. 308 (*The Theosophist*, v. 8)

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Much from the lectures by Prof. Crookes has already been quoted . . .

SEE: "Ancient Thought in Modern Dress," *SD* 1:580-6.

"What are these elements, whence do they come . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: ". . . what are these elements, whence do they come, what is their signification? . . . These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us — mocking, mystifying, and murmuring strange revelations and possibilities." — p. 83 (*Chemical News*, Feb. 25, 1887)

— Footnotes

"*Vishwanara* is not merely the manifested objective world . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now this *Vishwanara* is not to be looked upon as merely the manifested objective world, but as the one physical basis from which the whole objective world starts into existence." — p. 307 (*The Theosophist*, v. 8)

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"If I venture to say *that our commonly received elements are* NOT *simple . . .*"

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "If I venture to say that our commonly received elements are *not* simple and primordial, that they have *not* arisen by chance or have *not* been created in a desultory and mechanical manner but have been evolved from simpler matters —

or perhaps indeed from one sole kind of matter — I do but give formal utterance to an idea which has been, so to speak, for some time 'in the air' of science. Chemists, physicists, philosophers of the highest merit declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass." "Philosophers in the present as in the past, — men who certainly have not worked in the laboratory, — have reached the same view from another side. Thus Mr. Herbert Spencer records his conviction that 'the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce.' " — p. 83 (*Chemical News*, Feb. 25, 1887)

"And the poet has forestalled the philosopher. Milton ('Paradise Lost,' Book V.) . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "And the poet has forestalled the philosopher. Milton ('Paradise Lost,' Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created . . . 'one first matter all / Indued with various forms, various degrees / Of substance.' " — p. 83 (*Chemical News*, Feb. 25, 1887)

"An idea," says Plutarch, "is a *being* incorporeal . . ."

P/Q: *Plutarch's Morals*, ed. William Goodwin, 1874: "An idea is a being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of its manifestation." — 3:123 (*Sentiments Concerning Nature* [*De Placitis Philosophorum*], i.10)

The revolution produced in old chemistry by Avogadro . . .

SEE: Josiah Cooke, *The New Chemistry*, 1874: ". . . while the prominent facts of science have remained the same, its history has been marked by very frequent revolutions in its theories or systems." — pp. 9-10 (Lecture I, "Molecules and Avogadro's Law")

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Descartes' *plenum* of matter differentiated into particles . . .

P/Q: Alexander Winchell, *World-Life*, 1883: ". . . several cosmogonic systems and conceptions contributed to the modern theory . . .

Chaos. . . .
Solar emanation. . . .
Plenum of matter becoming differentiated into Particles. Descartes.
Ethereal Fluid. Leibnitz. . . .
Primitive fluid formed of all the matter of the solar system dissolved into its elements. Kant." — p. 619

Elemental Vortices inaugurated by the universal mind — through Anaxagoras . . . Galileo, Torricelli, and Swedenborg

P/Q: Alexander Winchell, *World-Life*, 1883:

"*Elemental Vortices*. 1. *Inaugurated by The Mind*. Anaxagoras, Torricelli, Galileo, Descartes, Swedenborg. . . .
Systematic Vortices. 1. *One Solar Vortex*. Kepler." — p. 619

"The Monads (of Leibnitz) may from one point of view be called *force* . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "The monads may from one point of view be called *force*, from another *matter*. To occult science *force* and *matter* are only two sides of the same substance." — pp. 297-8 (*The Path*, v. 1)

these "Monads" of Leibnitz, every one of which is a living mirror of the universe . . .

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "Every monad

reflects every other. Every monad is a living mirror of the universe, within its own sphere." — p. 297 (*The Path*, v. 1)

"Hidden in a veil of thick darkness . . ."

P/Q: *Cyclopædia of Sacred Poetical Quotations*, ed. L. G. Adams, 1854:

"Hidden in a veil of thick darkness.
He formed mirrors of the atoms of the world,
And He cast a reflection from His own face on every atom!" — p. 252 ("*Jami, from the Persian*")

"If we can show how the so-called chemical elements might have been generated . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe." — p. 83 (*Chemical News*, Feb. 25, 1887)

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"Our notions of a chemical element have expanded. . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ one from the other, according to the position they occupied in the yttrium edifice." — p. 86 (*Chemical News*, Feb. 25, 1887)

"Perhaps this hypothesis can be simplified . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . if I throw my shillings into the melting-pot or dissolve them chemically, — the mint stamp disappears and they all turn out to be silver." — p. 86 (*Chemical News*, Feb. 25, 1887)

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"Hitherto, it has been considered that . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Hitherto it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant . . . then such metal must rightly take rank among the simple or elementary bodies. We learn from Nordenskiold's gandolinium that this is no longer the case. Again, we have here wheels within wheels. Gadolinium is not an element, but a compound." — p. 95 (*Chemical News*, March 4, 1887)

"We have shown that yttrium is a complex . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the results were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible! Where, then, is the actual ultimate element? As we advance it recedes like the tantalising mirage lakes and groves seen

by the tired and thirsty traveller in the desert. Are we in our quest for truth to be thus deluded and baulked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct." — p. 95 (*Chemical News*, March 4, 1887)

"the mystery of first creation, which was ever the despair of Science . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. . . . Darwin begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Could he remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists." — 1:429

"an antecedent form of energy having periodic cycles of ebb and swell, rest and activity" . . .

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: ". . . let there be granted an antecedent form of energy having periodic cycles of ebb and swell, rest and activity." — p. 97 (*Chemical News*, March 4, 1887)

"an internal action akin to cooling . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Let there also be granted an internal action akin to cooling operating slowly in the protyle." — p. 97 (*Chemical News*, March 4, 1887)

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"Spirit which is invisible Flame, which never burns, but sets on fire all that it touches . . ."

SEE: George Berkeley, *Works*, 1871: ". . . the ancients distinguish a pure elementary invisible fire from . . . that which appears in ignited bodies . . . That therefore which smokes and flames is not pure fire . . . But this active element is supposed to be everywhere, and always present, imparting different degrees of life . . ." — 2:433-4 (*Siris*, § 190)

"the first-born element . . . most nearly allied to protyle" . . . "*hydrogen* . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "The first-born element would, in its simplicity, be most nearly allied to protyle . . . For some time hydrogen would be the only existing form of matter . . ." — p. 97 (*Chemical News*, March 4, 1887)

the "two very reasonable postulates" . . . "to get a glimpse of some few of the secrets . . ."

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "We require two very reasonable postulates . . . an antecedent form of energy . . . an internal action akin to cooling . . . Let us batter at the door of the Unknown and do our utmost to get a glimpse of some few of the secrets so darkly hidden." — p. 97 (*Chemical News*, March 4, 1887)

— Footnotes

"The Lord is a consuming *fire*."

P/Q: *The Interlinear Bible*, 1906: "For the LORD thy God is a consuming fire . . ." — p. 240 (*Deuteronomy*, 4:24)

"In him was *life*, and the life was the light of men."

P/Q: *The Interlinear Bible*, 1906: "In him was life; and the life was the light of men." — p. 120 (*John*, 1:4)

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like Descartes, they . . . are incapable of explaining the phenomenon of motion

P/Q: John Theodore Merz, *Leibniz*, 1884: "The distinction (peculiar to Descartes) of extension and thought, the former being the property of external things, was incapable of explaining the phenomena of motion; for if external things were merely extended, their properties must be purely geometrical." — p. 140

"this property of inertia is not a purely geometrical property . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "Leibniz maintained . . . that this property of inertia was not a purely geometrical property, that it pointed to the existence of something in external bodies, which was not extension merely." — pp. 140-1

he called this *something* Force . . .

P/Q: John Theodore Merz, *Leibniz*, 1884: "This something he called force, and maintained that external things were endowed with force, and in order to be the bearers of this force they must have a substance. . . . With the conclusion that external things were not lifeless and inert masses, but that they were the centres and bearers of force — *i.e.*, of an active principle — the contrast between mind and matter promised to disappear." — p. 141

"The mathematical and dynamical inquiries of Leibnitz . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "The mathematical and dynamical inquiries of Leibniz would not have led to the same result in the mind of a purely scientific inquirer. But Leibniz was not a scientific man in the modern sense of the word. Had he been so, he might have worked out the conception of energy, defined mathematically the ideas of force and mechanical work, and arrived at the conclusion that, even for purely scientific purposes, it is desirable to look upon force, not as a primary quantity, but as a quantity derived from some other value." — p. 141

"Leibniz was a philosopher . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "Leibniz was a philosopher, and as such he had certain primary principles, which biassed him in favour of certain conclusions, and his discovery that external things were substances endowed with force was at once used for the purpose of applying these principles. One of these principles was the law of continuity, the conviction that everything in the world was connected, that there were no gaps and chasms which could not be bridged over. The contrast of extended and thinking substances was unbearable to him. The definition of the extended substances had already been found untenable: it was natural that a similar inquiry was made into the definition of mind, the thinking substance." — pp. 141-2

With him there existed ever an infinite gradation of thought. . . .

P/Q: John Theodore Merz, *Leibniz*, 1884: "Leibniz . . . could not agree with [Descartes] in limiting the thinking process merely to clear and distinct thoughts. On the contrary, there existed an infinite gradation of thoughts. Only a small portion of the contents of our thoughts rises into the clearness of apperception, 'into the light of perfect consciousness.' Many remain in a confused or obscure state in the state of 'perceptions,' but they are nevertheless there . . ." — p. 142

Descartes denied soul to the animal, Leibnitz endowed . . . "the whole creation with mental life . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "The Cartesians had denied that animals were endowed with souls; but Leibniz . . . saw no obstacle in the theory which endows the whole creation with mental life, this being, according to him, capable of infinite gradations." — p. 142

this . . . "at once widened the realm of mental life . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "If this conception of mind . . . at once widened the realm

of mental life, destroying the contrast of animate and inanimate nature, it did yet more: it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented this property of extension only to our senses, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk, through which external things seemed to fill space, was a property which they acquired only through the coarseness of our senses." — pp. 142-3

"Leibnitz followed these arguments to some extent . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: "Leibniz followed the arguments of Gassendi to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small (though not infinitely small) parts. His mathematical mind forced him to carry out the argument *in infinitum*. And what became of the atoms then? They lost their extension, and they retained only the property of resistance — they were the centres of force. They were reduced to mathematical points . . ." — pp. 143-4

"but if their extension in space was nothing . . ."

P/Q: John Theodore Merz, *Leibniz*, 1884: ". . . but if their extension in space was nothing, so much fuller was their inner life. Assuming that inner existence, such as that of the human mind, is a new dimension — not a geometrical but a metaphysical dimension — we might say that Leibniz, after having reduced the geometrical extension of the atoms to nothing, endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. As a cone standing on its point, or a perpendicular straight line, cuts a horizontal plane only in one mathematical point, but may extend indefinitely in height and depth, so the essences of things real have only a punctual existence in this physical world of space, but have an infinite depth of inner life in the metaphysical world of thought." — p. 144

— Footnotes

The real spelling of the name — as spelt by himself — is Leibniz. . . .

SEE: A. Foucher de Careil, "Leibniz — Sa Vie et Sa Doctrine," 1861: "Leibniz écrivait son nom comme nous l'avons figuré, et non pas Leibnitz. . . . Il regardait ce nom comme d'origine slave [Leibniz wrote his name as we figured, not Leibnitz. . . . He regarded this name as of Slavonic origin]." — p. 368 (*Séances et Travaux de l'Academie*, v. 55)

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metaphysics of Descartes. . . . the contrast of two substances — Extension and Thought . . .

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "La métaphysique de Descartes consistait essentiellement dans l'opposition de deux substances radicalement différentes, irréductibles l'une à l'autre, l'Étendue . . . et la Pensée . . . Leibniz est, avec Spinoza, l'adversaire du dualisme cartésien [The metaphysics of Descartes consisted essentially of the contrast of two radically different substances, irreducible the one to the other, Extention . . . and Thought . . . Leibniz is, with Spinoza, the opponent of Cartesian dualism]." — pp. 9, 10

Leibnitz made of the two Cartesian substances . . . one universal unity

SEE: John Theodore Merz, *Leibniz*, 1884: "The critical writings of Leibniz . . . show us plainly how, simultaneously with transcending Descartes in mathematics, he recognised the necessity of superseding his philosophical teachings. As there was wanting in Descartes' mathematical labours the unity of a

principle . . . so there was wanting in his philosophy, which established the existence of two substances . . . the unity of a common principle, actuating and uniting both." — p. 66

Spinoza recognized but one universal indivisible substance . . .

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Spinoza . . . pensa que la réalité devait être une, et, des deux substances de Descartes . . . il fit deux manifestations, deux attributs d'une substance unique, qu'il appela Dieu. . . . la substance de Spinoza reste une sorte de tout indivisible [Spinoza . . . thought that reality had to be one, and of the two substances of Descartes . . . he made two manifestations, two attributes of one unique substance which he called God. . . . the substance of Spinoza remains a kind of indivisible all]." — pp. 9-10

Leibnitz, on the contrary perceived the existence of a plurality of substances.

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Mais tandis que la substance de Spinoza reste une sorte de tout indivisible, Leibniz reconnait l'existence d'une pluralité de substances [But while the substance of Spinoza remains a kind of indivisible all, Leibniz recognizes the existence of a plurarity of substances]." — p. 10

"the primitive Element of every material body being Force . . ."

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "L'élément primitif de tout corps matériel, la Force, n'a donc rien de ce qui caractérise la matière. Leibniz affirme 'qu'on peut bien le concevoir, mais qu'il ne peut être l'objet d'aucune représentation imaginative' [So the primitive Element of every material body, Force, has none of the characteristics of matter. Leibniz affirms 'that it can be conceived, but that it cannot be the object of any imaginative representation']." — p. 12

the primordial and ultimate element . . . not the material atoms . . . as those of Epicurus and Gassendi

SEE: John Theodore Merz, *Leibniz*, 1884: "The divisibility of matter was a property which had, long before Leibniz, been made the basis of the corpuscular or atomic theory, and this theory had been recently revived by several philosophers, notably by Gassendi." — p. 143

but, as Mertz shows, immaterial and metaphysical atoms, 'mathematical points'

SEE: John Theodore Merz, *Leibniz*, 1884: "And what became of the atoms then? . . . They were reduced to mathematical points . . . but if their extension in space was nothing, so much fuller was their inner life. . . . a new dimension — not a geometrical but a metaphysical dimension . . ." — p. 144

immaterial and metaphysical atoms . . . *real souls*

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Les choses ont donc pour derniers éléments, non pas des atomes de matière, nécessairement plus ou moins étendus, comme ceux d'Épicure ou de Gassendi, mais des atomes immatériels et métaphysiques, c'est-à-dire de véritables âmes [Thus things have, as ultimate elements, not atoms of matter, which are necessarily more or less extended, like those of Epicurus or Gassendi, but immaterial and metaphysical atoms, in other words, real souls]." — p. 12

SEE: Leibnitz, *Philosophical Works*, tr. G. M. Duncan, 1890: "Only *atoms of substance*, i.e., unities which are real . . . only metaphysical points or those of substance (constituted by forms or souls) are exact and real . . ." — p. 76 ("A New System of Nature. 1695," § 11)

as explained by Henri Lachelier (*Professeur agrégé de Philosophie*)

SEE: Leibniz, *La Monadologie*, "Publiée d'apres les Manuscrits de la Bibliothèque de Hanovre avec Introduction, Notes et Suppléments par Henri Lachelier, Professeur agrégé de Philosophie [Published according to the Manuscripts of the Library of Hanover, with an Introduction, Notes, and Supplements, by Henri Lachelier, Professor of Philosophy]," Paris, 1881.

"That which exists outside of us in an absolute manner, are Souls whose essence is force"

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Ce qui existe d'une façon absolue, en dehors de nous, ce sont donc des âmes dont l'essence est la force [So that which exists outside of us in an absolute manner, are Souls whose essence is force]." — p. 12

Thus, *reality* . . . is composed of a *unity of units* . . .

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "La réalité se compose donc d'unités de Force. Ces unités tout immatérielles, en nombre infini, sont les Monades [Thus reality is made up of units of force. These totally immaterial units, infinite in number, are the monads]." — p. 13

— 629-30 —

"Monads" . . . "the expression of the universe" . . .

SEE: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: ". . . les atomes substantiels, les Monades, ont 'quelque chose de vital et une espèce de perception.' Ils 'expriment l'univers' [the substantial atoms, the monads, have 'something vital and a kind of perception.' They 'express the universe']." — p. 14

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every physical point . . . the phenomenal expression of the . . . metaphysical point

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Tout point physique n'est pour ainsi dire que l'expression phénoménale d'un point metaphysique [Every physical point is, so to speak, but the phenomenal expression of a metaphysical point]." — p. 13

His distinction between *perception* and *apperception*

SEE: John Theodore Merz, *Leibniz*, 1884: "Only a small portion of the contents of our thoughts rises into the clearness of apperception, 'into the light of perfect consciousness.' Many remain in a confused or obscure state in the state of 'perceptions' . . ." — p. 142

His "reduced universes"

SEE: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Il y a autant d' 'univers réduits' que de Monades [There are as many reduced universes as monads]." — p. 21

SEE: John Theodore Merz, *Leibniz*, 1884: "And what became of the atoms then? They lost their extension . . . They were reduced to mathematical points . . ." — p. 144

"there are as many as there are Monads"

P/Q: "The Monadologie of Leibnitz," Dec. 30, 1871: "Through the connexion (*liaison*) of each Monad with all the others, each is a living mirror of the universe, and we may even say that there are as many universes as there are monads . . ." — p. 850 (*Saturday Review*, v. 32)

"To Spinoza, substance is dead and inactive . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "To Spinoza substance is dead and inactive, but to Leibnitz's penetrating powers of mind everything is living activity and active energy. In holding this view he comes infinitely nearer the Orient than any other thinker of his day or after him. His discovery that *an active energy forms the essence of substance* is a principle that places him in direct relationship to the Seers of the East." — p. 297 (*The Path*, v. 1)

atoms and elements are *centres of force*, or rather "spiritual beings . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "They are centres of force or better 'spiritual beings, whose very nature it is to act.' These elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal or spiritual units, inaccessible to all change from without, but only subject to internal movement. They are indestructible by any external force." — p. 297 (*The Path*, v. 1)

Leibnitz's monads . . . "differ from atoms . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "Leibniz's monads differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter. Atoms are not distinguished from each other, they are qualitatively alike, but one monad differs from every other monad, qualitatively; and every one is a peculiar world to itself. Not so with atoms; they are absolutely alike quantitatively and qualitatively and possess no individuality of their own." — p. 297 (*The Path*, v. 1)

— Footnotes

"Leibnitz's Dynamism . . . would offer but little difficulty . . ."

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Le dynamisme de Leibniz présenterait peu de difficultés, si la Monade y était restée un simple atome de force aveugle [Leibniz's Dynamism would offer but little difficulty, if in his system the Monad had remained a simple atom of blind force]." — p. 13

"material atoms are contrary to reason"

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Aussi Leibniz déclare-t-il nettement que 'les atomes de matière sont contraires à la raison [Therefore Leibniz stated clearly: 'material atoms are contrary to reason']." — p. 23

SEE: Leibniz, *Opera Philosophica*, ed. J. E. Erdmann, v. 1, 1840: ". . . les atomes de matiére sont contraires à la raison [material atoms are contrary to reason] . . ." — p. 126 ("Système Nouveau," 36.11)

— 630-1 —

"Again, the atoms . . . of materialistic philosophy . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "Again, the atoms of materialistic philosophy can be considered as extended and divisible, while the monads are mere 'metaphysical points' and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the Elementals of mystic philosophy, these monads are representative beings. Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us: in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad — or elemental — is a looking-glass that can speak." — p. 297 (*The Path*, v. 1)

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"God has ever made anything but Monads or substances without extension."

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Et dans l'*Examen des principes du P. Malebranche*: 'Il y a même grand sujet de douter si Dieu a fait d'autre chose que des Monades, ou des substances sans étendue' [And in *Examen des principes du P. Malebranche*: 'There is even great reason to doubt whether God has made anything other than Monads, or substances without extension'] . . ." — p. 24

"bodies with all their qualities are only phenomenal, like the rainbow . . ."

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "Leibniz est souvent revenu sur cette idée que les corps avec toutes leurs qualités ne sont que des phénomènes comme l'arc-en-ciel: *Corpora*

omnia cum omnibus qualitatibus suis non [*sunt*] *aliud quam phænomena bene fundata ut Iris* {*Correspond*. *avec Desbosses*, lettre XVIII} [Leibniz often returned to this idea that the bodies with all their qualities are but phenomena like the rainbow].” — p. 24 & fn.

a certain metaphysical bond between the monads — *vinculum substantiale*

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “Leibniz dit qu’il en serait ainsi sans la présence d’un certain lien métaphysique entre les substances, le *vinculum substantiale* [Leibniz said that it would thus be without the presence of a certain metaphysical bond between the substances, the *vinculum substantiale*].” — p. 24 fn.

— Footnotes

The *atoms* of Leibnitz have . . . nothing but the name in common . . .

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “. . . *les véritable atomes* de Leibniz n’ont de commun que le nom avec ceux d’Épicure [the real atoms of Leibniz have only the name in common with those of Epicurus].” — p. 44 fn.

He calls them *formal* atoms . . .

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “Il les appelle ailleurs *atomes formels* (*Syst. nouv.* § 3) et les rapproche des formes substantialles d’Aristote [Elsewhere he calls them formal atoms and he brings them closer to the substantial forms of Aristotle].” — p. 44 fn.

— 631-2 —

“It is not in the object, but in the modification . . .”

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “Ce n’est pas dans l’objet, mais dans la modification de la connaissance de l’objet, que les Monades sont bornées. Elles vont toutes confusément à l’infini, au tout, mais elles sont limitées et distinguées par les degrés des perceptions distinctes.” — p. 67 [*Monadologie*, § 60]

SEE: Leibnitz, *Philosophical Works*, tr. G. M. Duncan, 1890: “It is not in the object but only in the modification of the knowledge of the object, that monads are limited. They all tend confusedly toward the infinite, toward the whole, but they are limited, and distinguished by their degrees of distinct perceptions.” — p. 227 (“The Monadology. 1714,” § 60)

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“All the portions of the Universe are distinctly represented in the Monads . . .”

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “Toutes les parties de l’univers sont exprimées distinctement, mais les unes dans une Monade, les autres dans une autre; il faut un nombre infini de Monades pour que tout l’univers soit exprimé distinctement [All the parts of the universe are expressed distinctly, but some in one monad, others in another; there has to be an infinite number of monads so that the entire universe can be expressed distinctly] . . .” — p. 21

a number of monads could represent . . . two millions of inhabitants of Paris

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: “Si je suis dans ma chambre, (à) Paris, ma Monade ne perçoit clairement qu’un petit coin de Paris . . . Mais au même moment d’autres Monades, celles des passants, perçoivent clairement la façade de ma maison et toute ma rue . . . si bien que tous les coins et recoins de Paris se trouvent distinctement représentés dans deux millions d’âmes [When I am in my room in Paris, my monad perceives clearly only a small corner of Paris . . . But at the same time other monads, those of passers-by, perceive clearly the front of my house and the entire street . . . so well that all nooks and crannies of Paris find themselves distinctly represented in two million souls].” — pp.

— Footnotes

the created . . . monads . . . *Entelechies* . . . "incorporeal *automata*"

P/Q: Leibniz, *La Monadologie*, ed. Henri Lachelier, 1881: "18. On pourrait donner le nom d'Entéléchies à toutes les substances simples, ou Monades créées, car elles ont en elles une certaine perfection . . . il y a une suffisance . . . qui les rend sources de leurs actions internes, et pour ainsi dire, des Automates incorporels{*Entéléchies*. Ἐντελέχεια, chez Aristote, est à peu près synonyme d'ἐνέρχεια} [18. The name Entelechies could be given to all simple substances or created Monads, for they have within themselves a certain perfection . . . there is a sufficiency . . . which renders them the sources of their internal actions, and so to speak, of incorporeal Automata {*Entelechies*. . . . is with Aristotle almost synonymous with *energy*}]." — pp. 49-50 & fn.

not to regard the *Sephiroth* . . . as *individualities* . . . [or] ***abstractions***

SEE: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "But it is not enough that we escape the mistakes which we would fall into if we regarded the Sephiroth as individualities, we must also beware of regarding them as mere *abstractions*, which the terms wisdom and intellect might lead us into." — p. 296 (*The Path*, v. 1)

"We shall never arrive at the truth . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "We shall never arrive at the truth, much less the power of associating with those celestials, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness." — p. 296 (*The Path*, v. 1)

"There are several designations for 'angels' in the Bible . . ."

P/Q: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Feb. 1887: "There are several designations for 'angels' in the Bible, which clearly show that beings like the elementals of the Kabbala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called 'morning stars,' (Job 38, 7); 'flaming fires,' (Ps. 104, 4.); 'the mighty ones,' (Ps. 103, 20) and St. Paul sees them in his cosmogonic vision (1 Col. 1, 16) as 'principalities and powers.' Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal existences . . . as an *influence*, a spiritual substance or *conscious* force." — pp. 321-2 (*The Path*, v. 1)

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Mr. Tyndall's scientific discovery. He traced . . . the whole course of the *atmospheric vibrations* . . .

SEE: John Tyndall, *Sound*, 1875: "Chapter VIII. Law of Vibratory Motions in Water and Air . . . Resultant Tones — Conditions of Their Production — Experimental Illustrations . . ." — pp. 324-54

— 634 —

Sterling's work "Concerning Protoplasm"

SEE: James Hutchison Stirling, *As Regards Protoplasm*, London, 1872.

Beale's decision is also in favour of a Vital Principle

SEE: Lionel S. Beale, *The Mystery of Life*, 1871: "Life is a power, *force*, *or property of a special and peculiar kind, temporarily influencing matter and its ordinary forces, but entirely different from, and in no way correlated with, any of these*." — p. 2

Richardson's lectures on the "Nervous Ether"

SEE: B. W. Richardson, "Theory of a Nervous Ether," 1871, *Popular Science Review*, v. 10.

"Divine Providence tempers His blessings . . ."

P/Q: *Suggestive Thoughts on Religious Subjects*, compiled by Henry Southgate, 1881: "Divine Providence tempers His blessings to secure their better effect." — p. 308 (Rev. John Wogan)

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Svâbhâvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity"

SEE: "What is Theosophy?" [by H. P. Blavatsky], Oct. 1879: "The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness . . . was made the basis of all things . . . the Vedantic conception of Brahma . . . is represented as 'without life, without mind, pure,' *unconscious*, for Brahma is 'Absolute Consciousness.' Or . . . 'Svabhāvāt' (substance or nature) which exists by *itself* without any creator . . ." — pp. 433-4 (*The Theosophist*, v. 1)

"The one Cosmic atom becomes seven . . ."

SEE: T. Subba Row, "Brahmanism on the Sevenfold Principle in Man," 1885: ". . . whenever seven *entities* are mentioned in the ancient occult science in India . . . you must suppose that those seven entities come into existence from *three primary entities*; and that those three entities, again, are evolved out of a *single* entity or MONAD." — p. 160 (*Five Years of Theosophy*)

"one the right, the other the left . . . in close embrace. What unites them?"

SEE: Marie, Countess of Caithness, *The Mystery of the Ages*, 1887: " '*Karma*,' says Buddha, 'is the most essential property of all beings . . . It is like the shadow which always accompanies the body.' . . . our every thought, word, and action . . . is helping to build the Karma which is to accompany our Soul for ever as its shadow, either for good or ill . . ." — p. 144 fn.

"Thyan-kam" is the power or knowledge . . .

P/Q: H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett*, comp. A. T. Barker, 1925: "Thyan kam (= the knowledge of bringing about) giving the impulse to Kosmic energy in the right direction." "Then coming within the Universal mind Dyan Kam develops these germs, conceives, and . . . runs along the lines of cosmic manifestations and frames all and everything . . ." — pp. 376, 380 ("Cosmological Notes" by M. and K.H.)

The "Yin-Sin"

SEE: Samuel Beal, *A Catena of Buddhist Scriptures*, 1871: ". . . the idea of a universally diffused essence (dharmakaya) was accepted . . . And from this consideration appears to have proceeded . . . the several names Vairochana (the Omnipresent), Amitābha (for Amrita) the Eternal, and Adi-Buddha (yih-sin) the 'one form of existence.' " — p. 373

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . the manifested 'Voice' (or *Logos*) . . . 'the Self manifested in Self — *Yih-sin*, the 'one form of existence,' the child of *Dharmakaya* (the universally diffused Essence) . . ." — p. 346 (Letter LIX, by K.H., about July 1883)

regarding a personal God "as only a gigantic shadow . . ."

P/Q: Henry S. Olcott, *A Buddhist Catechism*, 1887: "A Personal God Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." — p. 55 (§ 122)

they teach that only "two things are (objectively) eternal . . ."

P/Q: Henry S. Olcott, *A Buddhist Catechism*, 1887: "Buddha taught that two things are eternal; namely, 'Akāsa' and 'Nirvāna.' " — p. 56 (§ 123)

— 635-6 —

"Buddhists deny creation . . . Everything has come out of Akâsa . . ."

P/Q: Henry S. Olcott, *A Buddhist Catechism*, 1887: "Everything has come out of Akāsa in obedience to a law of motion inherent in it, and, after a certain existence, passes away. Nothing ever came out of nothing. Buddhists . . . deny creation, and cannot conceive of a Creator." — p. 56 (§ 123)

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"I am myself 'God' " . . . "an immortal portion of the immortal matter"

P/Q: Louis Jacolliot, *La Genèse de l'Humanité*, 1879: "Je suis moi-même un Dieu. Qu'entendez-vous par là? J'entends que chaque être sur la terre, si petit qu'il soit, est une portion immortelle de l'immortelle matière [I am myself a God. What do you mean by that? I mean that every being on earth, however small, is an immortal portion of immortal matter]." — p. 339

"So far, and no farther shalt thou go."

SEE: John Stuart Mill, *Auguste Comte and Positivism*, 1866: ". . . [Comte] says, it is absolutely necessary that the basis of numeration should be a prime number. . . . His reason is that they are the type of irreductibility . . . Nothing can exceed his delight in anything which says to the human mind, Thus far shalt thou go and no farther." — p. 196

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Yugas and Kalpas by the Hindus . . . *Κύκλος* . . . ring or circle, by the Greeks

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . the Hindoos formed another period, which consisted of ten ages or Calpas or Yugs . . . {The first Cali . . . may be the Chaldee word . . . *klo*. . . . *Klo* is found in the Greek word *κυκλος*, circle or cycle}." — 1:176 & fn.

— Footnotes

"Probably then, in regard to any continuity . . ."

P/Q: James Hutchison Stirling, *As Regards Protoplasm*, 1872: "Probably, then, in regard to any continuity in protoplasm of power, of form, or of substance, we have seen *lacunae* enow. Nay, Mr. Huxley himself can be adduced in evidence on the same side. Not rarely do we find in his essay admissions of *probability* where it is *certainty* that is alone in place. He says, for example, 'It is more than probable that *when* the vegetable world *is* thoroughly explored we *shall* find all plants in possession of the same powers.' When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premises are still to collect." — pp. 33-4

"Again, here is a passage in which he is seen to cut his own '*basis*' . . ."

P/Q: James Hutchison Stirling, *As Regards Protoplasm*, 1872: "Again, here is a passage in which he is seen to cut his own '*basis*' from beneath his own feet. After telling us that all forms of protoplasm consist of carbon, hydrogen, oxygen, and nitrogen 'in very complex union,' he continues. 'To this complex combination, *the nature of which has never been determined with exactness*, the name of protein has been applied.' This, plainly, is an identification, on Mr Huxley's own part, of protoplasm and protein; and what is said of the one being necessarily true of the other, it follows that Mr. Huxley admits the nature of protoplasm never to have been determined with exactness, and that, even in his eyes, the *lis* is still *sub judice*. This admission is strengthened by the words, too, 'If we use this term' (protein) 'with such *caution* as may properly arise out of our *comparative ignorance* of the things for which it stands;' . . . '*caution*' in the use of the term protoplasm." — p. 34 ("In Reply to Mr. Huxley in '*Yeast*' ")

— 638 —

There are "Cycles of Matter"

SEE: Alexander Winchell, *World-Life or Comparative Geology*, 1883: "These recurrences of cosmical activity and rest were traced in my essay of 1860, and designated 'The Cycles of Matter.' " — pp. 494-5

"The possibility of rising to a comprehension . . ."

P/Q: Alexander Winchell, *World-Life or Comparative Geology*, 1883: "The possibility of rising to a comprehension of a system of coördination so far outreaching in time and space all range of human observation, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconstant matter, and assert his superiority over all insentient and perishable forms of being." — pp. 534-5

"*There is a method in the succession of events . . .*"

P/Q: Alexander Winchell, *World-Life or Comparative Geology*, 1883: "There is a method in the succession of events, and in the relation of coexistent things, which the mind of man seizes hold of; and by means of this as a clew, he runs back or forward over aeons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, the *law of correlated successiveness or organized history in the individual*, illustrated in the changing phases of every single maturing system of results . . ." — p. 535

"These thoughts summon into our immediate presence the measureless past . . ."

P/Q: Alexander Winchell, *World-Life or Comparative Geology*, 1883: "These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up toward a sublime apprehension of the Supreme Intelligence whose dwelling place is eternity." — p. 548

— 639 —

"the events of humanity *do* run co-ordinately with the number forms"

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "It seems also that . . . all this was known to rest upon an astronomical basis . . . Is it possible that the events of humanity do run co-ordinately with these number forms?" — pp. 260-1

This is not superstition, least of all is it *Fatalism*. The latter implies a blind course . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "They [the Ancients] rejected fatalism, for fatalism implies a blind course of some still blinder power." — 2:593

there are *external and internal conditions . . .*

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*." — 2:593

***destiny*, which, from birth to death, every man is weaving thread by thread . . .**

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man,

who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions." — 2:593

periodical creations of our globe . . . "The whole *past* of the Earth . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "It is now known that there can be no discussion about those periodic creations of the earth of which so much was said, and which to this day an erroneous conception of nature tries to identify with the so-called days of creation of the Bible; but that the whole *past* of the earth is nothing but an unfolded *present*." — p. 57

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"the historical investigation of the development of the Earth . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'The historical investigation of the development of the earth has proved that *now* and *then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the forces which were in action, ever remained the same.' (Burmeister.)" — p. 59

"this eternal conformity in the essence of phenomena . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'This eternal conformity in the essence of phenomena renders it certain that fire and water possessed at all times the same powers, and ever will possess them' . . . (Rossmässler.) " — p. 59

Who are they "that darken counsel with words without knowledge"

P/Q: *The Interlinear Bible*, 1906:

"Then the LORD answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge?" — p. 701 (*Book of Job*, 38:1-2)

it is absolutely *false* . . . that all the great geological changes and terrible convulsions . . .

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'There have been great changes, terrible convulsions . . . in all cases they have *been produced by ordinary and known physical forces*.' " — p. 60

"The history of the World begins . . ."

P/Q: G. W. F. Hegel, *Lectures on the Philosophy of History*, tr. J. Sibree, 1857: "The History of the World begins with its general aim — the realization of the Idea of Spirit — only in an *implicit* form (*an sich*) that is, as Nature; a hidden, most profoundly hidden, unconscious instinct; and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will — that which has been called the subjective side, — physical craving, instinct, passion, private interest, as also opinion and subjective conception, — spontaneously present themselves at the very commencement." — p. 26

— Footnotes

"So be it, but have you at least demonstrated the contrary? . . ."

P/Q: Ch. Richet, "La suggestion mentale et le calcul des probabilités," Dec. 1884: "Soit, mais au moins avez-vous démontré le contraire? . . . En tout cas, ne niez pas *à priori*. La science actuelle n'est

pas assez avancée pour vous donner ce droit-là [So be it, but did you at least demonstrate the contrary? . . . Do not, at any rate, deny *a priori*. Actual Science is not sufficiently advanced to give you that right]." — pp. 612-13 (*Revue Philosophique*, v. 18)

— 640-1 —

"*This vast congeries of volitions, interests and activities . . .*"

P/Q: G. W. F. Hegel, *Lectures on the Philosophy of History*, tr. J. Sibree, 1857: "This vast congeries of volitions, interests and activities, constitute the instruments and means of the World-Spirit for attaining its object; bringing it to consciousness, and realizing it. And this aim is none other than finding itself — coming to itself — and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are, at the same time, the means and instruments of a higher and broader purpose of which they know nothing, — which they realise unconsciously, — might be made a matter of question; rather has been questioned . . ." — p. 26

— 641 —

"on this point I announced my view . . ."

P/Q: G. W. F. Hegel, *Lectures on the Philosophy of History*, tr. J. Sibree, 1857: ". . . on this point I announced my view at the very outset, and asserted our hypothesis . . . and our belief, that Reason governs the world and has consequently governed its history. In relation to this independently universal and substantial existence — all else is subordinate, subservient to it, and the means for its development." — p. 26

***Isis Unveiled*, p. 268, Vol. II** [p. 34, Vol. I] **. . . "As our planet revolves once every year . . ."**

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros. The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one." — 1:34

"Thus we see in history a regular alteration of ebb and flow . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended." — 1:34

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the *Racial division of Cycles* (*See sub-section* 6 [7]**.)**

SEE: "§ VII. The Days and Nights of Brahmā." — *SD* 1:368-78

"Wise are they who worship Nemesis"

P/Q: Æschylus, *The Dramas*, tr. Anna Swanwick, 1873:

"PROMETHEUS. What should I fear who am not doomed to die?

Chorus. To keener struggle he [Zeus] may sentence thee.

PROMETHEUS. So let him then! all is by me foreseen.

Chorus. Yet wise are they who worship Nemesis." — 2:202-3 (*Prometheus Bound*, 956-7)

— Footnotes

the *names of the Kabiri appear to be all allegorical . . .*

P/Q: George Stanley Faber, *A Dissertation on the Mysteries of the Cabiri*, 1803: "Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general; and asserts, that the 'names and explanations of the Cabiri appear to be all allegorical, and to have signified no more than an almanack of the vicissitudes of the seasons, calculated for the operations of agriculture' {Collect. de Reb. Hibern. No. 13. Præf. Sect. 5}." — 1:7, 8 fn.

his assertion that Æon, Kronos, Saturn and Dagon are all one . . . the "patriarch Adam"

P/Q: George Stanley Faber, *A Dissertation on the Mysteries of the Cabiri*, 1803: ". . . he maintains, that Eon, Cronus, Saturn, and Dagon, are all one person, and are equally the patriarch Adam . . ." — 1:7

— 643 —

"The triform Fates and ever mindful Furies"

P/Q: Æschylus, *The Dramas*, tr. Anna Swanwick, 1873:

"Prometheus. Not yet nor thus is it ordained that fate
These things shall compass; but by myriad pangs
And tortures bent, so shall I 'scape these bonds . . .
Chorus. Then who is the helmsman of necessity?
Prometheus. The triform Fates and ever-mindful Furies." — 2:181 (*Prometheus Bound*, 523-4)

— 644 —

If one breaks the laws of Harmony, or . . . "the laws of life" . . .

SEE: Archibald Keightley, "A Law of Life: Karma," Sept. 15, 1887: ". . . Karma may be defined as a manifestation of the One, Universal, Divine Principle in the phenomenal world. Thus, it may be further defined as 'the great law of Harmony' which governs the Universe . . . The man who denies the existence of harmony in the universe has transgressed the law and is experiencing the punishment." — p. 39 (*Lucifer*, v. 1)

"every avenging Angel is only a typified representation of their re-action."

SEE: Archibald Keightley, "A Law of Life: Karma," Sept. 15, 1887: ". . . Nemesis became simply the avenging deity . . . the personification of the moral reverence for law, of the natural fear of committing a wrong action . . ." — pp. 40-1 (*Lucifer*, v. 1)

It is a law of occult dynamics that "a given amount of energy . . ."

P/Q: Mohini Chatterji, "Morality and Pantheism," 1885: ". . . it will be easily seen, by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." — p. 217 (*Five Years of Theosophy*)

". . . virtue in distress, and vice in triumph . . ."

P/Q: John Dryden, *Dramatic Works*, 1882:

"Yet sure the gods are good . . .
But virtue in distress, and vice in triumph,
Make atheists of mankind." — 8:339 (*Cleomenes*, V.ii)

"Just, though mysterious, leads us on unerring . . ."

P/Q: David Mallet, *Eurydice*, 1735:

". . . That heaven thou dar'st accuse,
Just, tho' mysterious, lead us on unerring,
Thro' ways unmark'd from Guilt to Punishment." — p. 74 (V.i)

— 645 —

"With centric and eccentric scribbled o'er . . ."

P/Q: John Milton, *Poetical Works*, 1809:

"Hereafter; when they come to model Heaven
And calculate the stars, how they will wield
The mighty frame; how build, unbuild, contrive
To save appearances; how gird the sphere
With centrick and eccentrick scribbled o'er,
Cycle and epicycle, orb in orb . . ." — 3:426 (*Paradise Lost*, viii.79-84)

". . . Time, cyclical time, was their abstraction of the Deity . . ."

P/Q: Samuel Taylor Coleridge, *Complete Works*, 1884: "Wherever the powers of nature had found a cycle for themselves . . . there the Egyptian sages predicated life and mind. Time, cyclical time, was their abstraction of the deity . . ." — 4:347 ("On the Prometheus of Aeschylus")

— Footnotes [645-6]

". . . all in Nature for us is *the unknown* . . ."

P/Q: Albert de Rochas, *Les Forces Non Définies*, 1887: ". . . tout dans la nature est l'inconnu pour nous . . . Ils sont nombreux cependant les esprits superficiels pour qui rien ne peut se produire, par le jeu des forces naturelles, en dehors des faits observés depuis longtemps, consacrés par les livres et groupés plus ou moins habilement à l'aide de théories dont la durée éphémère devrait cependant bien démontrer l'insuffisance [everything in Nature is for us the unknown . . . Yet they are numerous, the superficial minds for whom nothing can be produced by the play of natural forces outside of facts observed for a long time, consecrated by books and grouped more or less skilfully with the help of theories whose ephemeral duration should have in the meantime demonstrated their insufficiency]." — pp. 1-2

"I do not pretend *to contest the possibility of invisible Beings* . . ."

P/Q: Albert de Rochas, *Les Forces Non Définies*, 1887: "Je ne prétends point contester la possibilité d'êtres invisibles, d'une nature différente de la nôtre et susceptibles d'actionner la matière. De profonds philosophes l'ont admise à toutes les époques comme conséquence de la grande loi de continuité qui régit l'univers. [I do not pretend to contest the possibility of invisible beings, of a nature different from ours and able to spur matter into action. In all ages profound philosophers have admitted it as a consequence of the great law of continuity which rules the universe]." — p. 2

"That intellectual life, which we see starting . . ."

P/Q: Albert de Rochas, *Les Forces Non Définies*, 1887: "Cette vie intellectuelle, que nous voyons en quelque sorte partir du néant et arriver graduellement jusqu'à l'homme, s'arrêterait-elle brusquement à lui pour ne reparaître qu'à l'infini, dans le souverain régulateur des mondes? c'est peu probable. Je ne nie pas plus l'existence des Esprits que je ne nie celle de l'Ame en cherchant à expliquer certains faits sans avoir recours à leur hypothèse [That intellectual life, which we see starting in some way from non-being and gradually reaching man, would it stop abruptly with him to reappear only in the infinite, in the sovereign regulator of the worlds? It is not very probable. I no more deny the existence of Spirits than I deny that of the soul while trying to explain certain facts without having recourse to their hypothesis] . . ." — pp. 2-3

— 646 —

racial *Karma*

SEE: "Helena Petrovna Blavatsky – III" [by Charles Johnston], June, 1900: "[HPB] said . . . 'what is the use of material benefits, if you are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race . . . There are really no 'inferior races,' for all are one in our common humanity . . . we have all had incarnations in each of these races . . .' " — pp. 25-6 (*Theosophical Forum*, 6:2)

— 647 —

"All men are apt to have a high conceit of their own understanding . . ."

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862: "All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet almost all men are guided by the understandings of others, not by their own; and may be said more truly to adopt, than to beget, their opinions." — p. 500 (Jerdan)

Professor Weber's opinion that the peoples of India had no idea . . . of the Zodiac . . .

SEE: Albrecht Weber, *History of Indian Literature*, 1882: ". . . the signs of the zodiac, which were unquestionably borrowed by the Hindus from the Greeks . . ." — p. 229

— 647-8 —

the *making* "of Arcturus, Orion, and Pleiades (*Ash*, *Kesil*, and *Cimah*) and the chambers of the South"

P/Q: *Holy Bible*, "With a Commentary and Critical Notes" by Adam Clarke, 1833: "[It is the power of God] Which maketh Arcturus, Orion, and Pleiades {*âash*, *kesil*, *ve-chimah*}, and the chambers of the south . . ." — 2:752 & fn. (*Book of Job*, 9:9)

— 648 —

[*Job* speaks] of Scorpio

SEE: *Holy Bible*, "With a Commentary and Critical Notes" by Adam Clarke, 1833: "Which maketh Arcturus [âash], Orion [kesil], and Pleiades [kimah] {Dr. *Hales* translates *kimah* and *kesil* by *Taurus* and *Scorpio*} . . ." — 2:752 & fn. (*Book of Job*, 9:9)

and the *Mazzaroths* — the TWELVE SIGNS

SEE: *Holy Bible*, "With a Commentary and Critical Notes" by Adam Clarke, 1833: "Canst thou bring forth Mazzaroth {the *signs of the zodiac*} . . ." — 2:865 & fn. (*Book of Job*, 38:32)

The *Book of Job* . . . precedes Homer and Hesiod by at least one thousand years

SEE: Rev. Joseph Cross, *Alone With God*, 1884: "Who knows the antiquity of Job? Evidently it antedates the Exodus . . . Some of the greatest scholars and critics have assigned him to the twenty-second century before Christ, which is more than a thousand years before Homer . . ." — p. 163

Homer . . . flourished some eight centuries before the Christian era

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Car ce n'est rien de retrouver quelques-uns de nos signes zodiacaux dans Orphée et dans Homère, c'est-à-dire huit cents ans environ avant notre ère, puisque, mille ans auparavant, pour le moins, Job parle de la création des *pléiades* [For it is nothing to find some of our signs of the zodiac also in Orpheus or in Homer, that is to say about eight hundred years before our era, since at least a thousand years before that, Job speaks of the creation of the *Pleiades*] . . ." — 4:52

hypothesis of some modern critics . . . Homer and Hesiod . . . forgery of the Jew Aristobulus

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "La critique moderne . . . ne s'est pas contentée de rejeter l'existence d'Orphée, elle en a fait autant de celle de ses deux grands collègues, Homère et Hésiode; selon elle, ce serait Aristobule le Juif qui aurait forgé . . . tous ces poëmes auxquels il aurait joint ceux de Linus [Modern criticism . . . did not merely reject the existence of Orpheus, it has done the same to that of his two great colleagues, Homer and Hesiod; according to it, it was the Jew Aristobulus who forged . . . all those poems and added those of Linus]." — 4:52-3 fn.

Bailly devised a very ingenious means of proving . . . 3700 years B.C. as the correct age of the science

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Bailly . . . se voyait obligé de remonter à trois mille et même à trois mille sept cents ans avant notre ère. . . . il se voyait obligé d'admettre l'existence d'un peuple primitif et antédiluvien, et de proclamer Thaut, Seth, Fohi, autrement dit nos patriarches, 'comme les premiers instituteurs de la science' [Bailly . . . was compelled to go back to three thousand or even thirty-seven hundred years before our era. . . . he was obliged to admit the existence of a primitive and antediluvian people, and to proclaim Thot, Seth, Fohi, in other words, our patriarchs, 'as the first instructors of that science']." — 4:53

Bailly then calculated the period at which the constellations manifested the atmospheric influence . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le savant Bailly, calculant l'époque à laquelle les constellations devaient manifester l'influence atmosphérique qui leur est attribuée dans l'écrivain sacré par l'expression de *douceur* ou température élevée (à propos de *kimah-pléiades*), et par celle de *pluies tristes* (à propos de *kemil-scorpion*) [The learned Bailly, calculating the time period at which the constellations had to manifest the atmospheric influence, attributed to them by the sacred writer, and described as the mild influence or raised temperature (because of *kimah-Pleiades*), and the sad rains (because of *kemil-scorpion*)] . . ." — 4:53

"sweet influences of the Pleiades"

P/Q: *The Interlinear Bible*, 1906:

> "Canst thou bind the sweet influences of the Pleiades,
> Or loose the bands of Orion?" — p. 703 (*Book of Job*, 38:31)

— 648-9 —

the eternal conformity . . . the impossibility of attributing it all to chance . . . "which never creates . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Devant l'éternelle conformité de ces divisions du zodiaque et de ces noms de planètes, appliqués dans le même ordre, *toujours* et *partout*, et devant l'impossibilité d'attribuer cette conformité 'au hasard, qui, dit-il, ne produit jamais de pareilles ressemblances [In the presence of the eternal conformity of these divisions of the zodiac and these names of the planets, applied in the same order, always and everywhere, and in the presence of the impossibility of attributing this conformity to chance, which, he says, never produces such similarities] . . ." — 4:53 (Bailly, *Astronomie Antique*)

— 649 —

Before the "book of the law" was "found" by Hilkiah

SEE: *The Interlinear Bible*, 1906: "And Hilkiah the high priest said . . . I have found the book of the law in the house of the LORD." — p. 523 (*II Kings*, 22:8)

the "priests, whom the kings of Judah had ordained to burn incense . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . the idolatrous priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to the sun, and to the moon . . ." — p. 524 (*II Kings*, 23:5)

"and to the planets . . ." or the *twelve signs*

P/Q: *Holy Bible*, "With a Commentary and Critical Notes" by Adam Clarke, v. 2, 1833: ". . . and to the planets {*mazzaroth . . . the twelve signs*, i.e. the *zodiac*}, and to all the host of heaven." — p. 456 & fn. (*II Kings*, 23:5)

They were stopped in their idolatry only by King Josiah, 624 years B.C.

SEE: *The Historical Books of the Bible*, ed. Adolph & Isaac Moses, 1884: "In the eighteenth year of the reign of Josiah (624) the BOOK OF THE LAW (Deuteronomy) is found . . . in accordance with that *Book* . . . He removes every trace of idolatry." — p. 243

the dream of Joseph, who saw eleven "stars" bowing to the *twelfth* . . .

SEE: *The Interlinear Bible*, 1906: ". . . Behold, I have dreamed a dream . . . the sun and the moon and the eleven stars made obeisance to me." — p. 49 (*Genesis*, 37:9)

The twelve sons of Jacob are again a reference to the same . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . puis entouré par les *douze signes du zodiaque*, *comme dans les camps d'Israël* la tribu sacerdotale séparée en quatre phalanges marchait toujours entourée par les douze autres; les quatre premiers chefs portaient sur leurs étendards sacrés, Juda un lion, Ruben un homme ou verseau, Éphraïm un bœuf, Dan un scorpion, car chacun des signes se trouvait appliqué à chacune des tribus [then surrounded by the twelve signs of the zodiac, as in the camps of Israel, the priestly tribe separated into four phalanges, and always marched surrounded by the twelve others, the first four leaders carried on their sacred banners, Judah a lion, Ruben a man or Aquarius, Ephraim an ox, Dan a scorpion, because each of the signs was applied to one of the tribes].' " — 4:58 (Villapandus, *Temple de Jérusalem*, II, 2e xxx)

Malcolm . . . shows the *Dabistan* echoing all such traditions . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'était, il est vrai, une tradition constante et générale que celle de la *révélation* positive de ces signes, et nous remercions le savant Malcolm de nous en montrer un écho dans le *Dabistan* (l'un des livres de la Perse) . . . [et] remonter cette invention aux beaux jours de l'âge d'or de l'Iran [It is true, there was a constant and general tradition like that about the positive revelation of these signs, and we thank the scholar Malcolm for showing us an echo in the *Dabistan* (one of the books of Persia) . . . (and) tracing that invention to the heyday of the golden age in Iran] . . ." — 4:55

SEE: Sir John Malcolm, *The History of Persia*, 1829: "While his generals were subduing the Roman empire, [the Persian King] Khoosroo was devoted to the enjoyment of unheard-of luxury and magnificence. His noble palaces, of which he had built one for every season; his thrones . . . formed to represent the twelve signs of the zodiac . . ." — 1:125

the genii of the planets . . . *showed themselves to several holy prophets . . .*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il ajoute que 'les génies des planètes sont représentés avec les mêmes figures *sous lesquelles* ILS S'ÉTAIENT MONTRÉS *à plusieurs saints prophètes* et avaient ainsi donné lieu à tous les rites' [he adds that 'the genii of the planets are represented with the same figures *under which* THEY WERE SHOWN *to several holy prophets* and had thus given rise to all the rites]." — 4:55 [*History of Persia*, ch. 7]

the number 12 . . . "a PERFECT number" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Philon le Juif avait donc bien raison de remarquer à son tour que 'ce nombre duodénaire est parfait. C'est celui . . . des signes du zodiaque, que le soleil parcourt en douze mois . . . {*de Profugis*} [Philo the Jew had thus good reason to remark in his turn that 'this duodenary number is perfect. It is the number . . . of the signs of the zodiac, that the sun passes through

in twelve months']." — 4:58 & 59 fn.

it is to honour that sign that Moses . . . established the twelve cakes . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " . . . et c'est encore ce nombre que Moïse honora en divisant sa nation en douze tribus, en instituant les douze pains de proposition et en plaçant les douze pierres précieuses autour du rational des pontifes' {*de Profugis*.} [and it is again this number that Moses honored when dividing his nation into twelve tribes, when establishing the twelve loaves of the shewbread, and when placing the twelve precious stones around the breastplate (ephod) of the High Priests]." — 4:58 & fn.

Berosus taught prophecy of every future event and cataclysm by the Zodiac

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "Berossus . . . says that these events take place according to the course of the stars; and affirms it so positively, as to assign the time for the Conflagrations and the Deluge." — p. 322 (*Seneca Nat. Quæst*.)

at every renewal of the cycle . . . of 25,868 years

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Thus when Herodotus was in Egypt . . . priests informed the Greek inquirer that time had been reckoned by them so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession [2 x 25,868], or a period of 51,736 years." — 2:318

— 649-50 —

The names of the Akkadian months . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: "The Akkadian months derive their names from the signs of the zodiac . . ." — 2:214

— 650 —

Mr. Proctor shows . . . that the ancient astronomers had acquired a system . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Mr. Proctor's observations lead him to the conclusion that about 2,400 B.C. the observers of the heavens had attained a system of exact astronomy {*Myths and Marvels of Astronomy*}." — 2:336 & fn.

SEE: Richard A. Proctor, *Myths and Marvels of Astronomy*, 1877: "We may feel tolerably sure that the period when the old southern constellations were formed must have been between 2,400 and 2,000 years before the present era . . ." — p. 346

the Hindus date their Kali Yug from a great periodical conjunction . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "The time the Brahmins fixed for their Cali Yug and the entrance of the Sun into Aries being 3100 years B.C. . . . In or about the year 3100 was a remarkable conjunction of the planets . . ." — 2:140

the Egyptians had kept astronomical observations . . . 630,000 years

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Simplicius . . . of the sixth century, had heard that the Egyptians were in possession of recorded observations extending over a period of 630,000 years." — 2:318

"if we read this number of years by the month which Euxodus [Eudoxus] **said . . ."**

SEE: Gerald Massey, *The Natural Genesis*, 1883: "If we read this number of years by the month which Eudoxus said the Egyptians termed a year, *i.e.* a course of time, that would still yield the length of two cycles of precession." — 2:318

Diogenes Laertius carried back . . . calculations . . . to 48,863 years before Alexander

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Diogenes Laertius states that the Egyptian astronomers possessed observations of 373 eclipses of the sun . . . these he carried back by calculation to 48,863 years before Alexander {Diog. Laertius, *Proem.* 2}." — 2:318-19 & fn.

Martianus Capella corroborates . . . that the Egyptians had secretly studied astronomy for over 40,000 years . . .

SEE: Gerald Massey, *The Natural Genesis*, 1883: "Martianus Capella reproduces a declaration that the Egyptians had secretly cultivated the science of astronomy for 40,000 years before it was made known to the rest of the world {Cited by Lewis, *Astronomy of the Ancients*, p. 264}." — 2:319 & fn.

"One day when the sky was serene . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: " '*One day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, shrill, and mournful, that it affrighted and astonished the world. The Tuscan sages said that it portended a new race of men and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners; and that heaven had allotted each its time, which was limited by the circuit of the great year.*' " — 2:319 (Plutarch, *Life of Sulla*)

"The Assyrians . . . have not only preserved the memorials . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: " '*The Assyrians . . . have not only preserved the memorials of seven-and-twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World.*' {Proclus in *Timæus*, b. i}" — 2:321 & fn.

— 651 —

these writers . . . recognise . . . the Zodiac, in the words addressed by the dying Jacob to his Sons

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le patriarche Jacob, qui, sur son lit de mort et dans la prophétie la plus solennelle qui fut jamais, annonce les destins d'Israël, et, . . . l'entoure aussi de ses douze fils, qui représentent, par conséquent, les douze étoiles de Joseph, . . . aussi, les douze signes du zodiaque dont les douze tribus d'Israël, chose étonnante, vont désormais porter les noms et les emblèmes sur chacun de leurs drapeaux, et désigner ce que désignaient les pierres de l'*ummim* [*thummim*] et les ailes des chérubs! [the patriarch Jacob, who on his deathbed and in the most solemn prophecy that ever was, announces the fates of Israel . . . was also surrounded by his twelve sons, who thus represent the twelve stars of Joseph . . . and also the twelve signs of the zodiac of which the twelve tribes of Israel surprisingly henceforth bear the names and emblems on each of their banners, and designate what was shown in the stones of *thummim* and on the wings of the cherubs!]." — 4:56

stones of the *Urim* and *Thummim*

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Urim and Thummim . . . the most generally received interpretation is, 'light and truth.' . . . they were sacred lots [oracular stones] to be worn concealed in or behind the breastplate, and to be consulted by the high priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment." — pp. 848-9

***Aquarius*, is in the sphere of Reuben . . . *Gemini*, in . . . Simeon and Levi; *Leo*, in that of Judah . . .**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ainsi, comment ne pas reconnaître l'*homme* ou *le Verseau* de la sphère dans Ruben, qui, dans la prophétie de Jacob, 'se précipite comme de l'eau;' *les Gémeaux* dans 'l'association fraternelle de Siméon et de Lévi;' *le Lion* dans 'Juda, qui se repose comme le lion;' [So why not recognize man or Aquarius in the sphere of Ruben, which in the prophecy of Jacob, 'rushes like water'; Gemini in 'the fraternal association of Simeon and Levi'; Leo in 'Judah, who rests as the lion'] . . ." — 4:56-7

***Pisces*, in Zabulon . . . *Taurus*, in Issachar . . . *Scorpio*, in Dan . . . *Capricornus* in Naphtali . . .**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . *les Poissons* dans 'Zabulon, qui habitera les mers et les rivières;' *le Taureau* dans 'Issacar, qui se tient dans ses étables;' *le Scorpion* chez 'Dan, qui sera comme le serpent, *mordens*;' *le Capricorne* dans 'Nephtali le Cerf;' *le Cancer* dans 'Benjamin, qui change du soir au matin;' *les Balances* dans 'Aser le boulanger;' *le Sagittaire* dans 'Joseph, dont l'arc est resté dans sa force;' *la Vierge* dans Dina, fille unique de Jacob, etc.?' [Pisces, in 'Zebulun, who will live in the seas and rivers'; Taurus in 'Issachar, who stays in his stables'; Scorpio in 'Dan who will be like the serpent, biting'; Capricorn in 'Naphtali the stag'; Cancer in 'Benjamin, who changes from evening to morning'; Libra in 'Asher the baker'; Sagittarius in 'Joseph, whose bow retained its strength'; Virgo in Dina, the only daughter of Jacob]." — 4:57

(*See Genesis xlix.*)

P/Q: *The Interlinear Bible*, 1906: "And Jacob called unto his sons, and said . . . Reuben, thou art my firstborn . . . Unstable as water, thou shalt not excel . . . Simeon and Levi are brethren; instruments of cruelty are in their habitations. . . . Judah is a lion's whelp . . . he stooped down, he couched as a lion . . . Zebulun shall dwell at the haven of the sea . . . Issachar is a strong ass couching down between two burdens . . . Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. . . . Out of Asher his bread shall be fat . . . Naphtali is a hind let loose: he giveth goodly words. Joseph is a fruitful bough . . . whose branches run over the wall: The archers have sorely grieved him . . . But his bow abode in strength . . . Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." — pp. 67-9 (*Genesis*, 49:1, 3-5, 9, 13-14, 17, 20-24, 27)

— 652 —

Newton believed . . the Zodiac could be traced as far back as . . the Argonauts

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Newton en faisait remonter l'invention à l'expédition des Argonautes [Newton traced the invention of it (the Zodiac) back to the expedition of the Argonauts]." — 4:54

SEE: George Cornewall Lewis, *Historical Survey of the Astronomy of the Ancients*, 1862: "Newton, in his treatise on Ancient Chronology . . . the people of Corcyra attributed the invention of the [zodiacal] sphere to Nausicaa . . . she appears to have obtained her knowledge of it from the Argonauts . . ." — pp. 73-4

Dulaure fixed its origin at 6,500 years B.C. . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Dulaure, qui ne regarde pas aux années, la fixait à six mille cinq cents ans avant notre ère [Dulaure, who was not particular as to a few years or so, put it at six thousand five hundred years before our era] . . ." — 4:54

SEE: J. A. Dulaure, *Des Cultes Qui Ont Précédé et Amené l'Idolatrie*, 1805: "C'est lorsque cet équinoxe était sous ce dernier signe, c'est-à-dire, plus de 6500 ans avant le commencement du dix-huitième siècle, qu'il faut placer la première institution du zodiaque [It is when this equinox was under that last sign, that is, more than 6500 years before the beginning of the 18th century, that one has to place the first establishment of the zodiac] . . ." — p. 78

Creuzer believes . . . the theogonies . . . point to the Zodiac as their prime origin

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " . . . dit Creuzer . . . il ne sera pas très-difficile de démontrer que la plupart des théogonies et leur intime connexion avec le calendrier religieux *supposent*, sinon le zodiaque tel que nous le connaissons, du moins quelque chose de très-analogue [Creuzer said . . . it will not be very difficult to prove that most theogonies, and their intimate connection with the

religious calendar, assume — if not the zodiac as we know it — at least something very similar to it] . . .” — 4:54

and that it had existed in the old form for ages . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . et qu’il *préexistait*, en quelque sorte, au sein de toutes les mythologies, sous des formes diverses, lorsqu’un concours *singulier* de circonstances vint le coordonner dans cet ensemble astronomique plus complet et plus déterminé que nous possédons {Creuzer, liv. III, p. 930}[and that it pre-existed somehow, at the core of all mythologies, under various forms, when a singular concurrence of circumstances arranged it into this more complete and defined astronomical whole that we now have].” — 4:54 & fn.

“the genii of the planets” . . . showed themselves to “holy prophets”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . il ajoute que ‘les génies des planètes sont représentés avec les mêmes figures *sous lesquelles* ILS S’ÉTAIENT MONTRÉS *à plusieurs saints prophètes* et avaient ainsi donné lieu à tous les rites’ [he adds that ‘the genii of the planets are represented with the same figures *under which* THEY ARE SHOWN *to several holy prophets* and had thus given rise to all the rites].” — 4:55 [*History of Persia*, ch. 7]

Cyrus . . . giving ardent thanks to gods and heroes . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Ceci s’accorde parfaitement avec ce que Xénophon . . . nous raconte de Cyrus . . . [qui] remerciait, au moment de sa mort, les dieux et les héros de l’avoir *tant de fois* instruit par eux-mêmes de tous les *signes* du ciel, *ἐν οὐράνιοῖς σημειοῖς* {*Cyropédie*}[This corresponds perfectly with what Xenophon . . . tells us about Cyrus . . . who at the moment of his death, thanked the gods and heroes for instructing him *so often* about all the constellations of heaven].” — 4:55 & fn.

Laplace . . . struck with amazement . . . days of . . . Venus . . . Jupiter . . . with the same names in India

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Le marquis de Laplace se disait ‘frappé d’étonnement’ lorsqu’il voyait, soit le jour de Jupiter (ou le jeudi), soit le jour de Vénus (ou le vendredi), observés aux Indes comme au nord de l’Europe [The Marquis de Laplace said that ‘he was struck with amazement’ when he saw that the day of Jupiter (or Thursday), the day of Venus (or Friday), were treated in India in the same way as in northern Europe].” — 4:59

“Try, if you can, with the present system of *autochthonous* civilizations . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Allez donc, avec le système des civilisations autochthones, si en vogue aujourd’hui, essayer d’expliquer comment des peuples sans parenté, sans traditions communes, sans berceau commun, s’y seraient pris pour inventer une sorte de fantasmagorie céleste, un véritable *imbroglio* de dénominations sidérales, sans suite et sans dessein, n’ayant aucun rapport figuratif avec les constellations qu’ils désignent, et moins encore . . . avec les phases de la vie terrestre qu’on veut leur faire signifier [So go and try, with the system of autochthonous civilizations, so fashionable today, to explain how peoples without ancestry, without common traditions, without common birthplace, would be led to invent a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence and without object, having no figurative relation with the constellations that they designate, and still less . . . with the phases of terrestrial life which they are made to signify]!” — 4:59-60

“Il est impossible de découvrir le moindre trait . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “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 {*Origine des cultes*, ch. Zodiaque} [It is impossible to discover the least trace of similarity between parts of the heavens and the figures that astronomers have arbitrarily drawn of them, and on the other hand CHANCE IS IMPOSSIBLE]." — 4:61 & fn.

— 653 —

"Chance . . . is but the pseudonym of God . . ."

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862: " 'Chance is but the pseudonyme of God for those particular cases which He does not choose to subscribe openly with His own sign-manual.' — *Coleridge*." — p. 81

at the moment of the Sun entering into the sign of the Fish . . . "the Elect Messiah . . . had to be born."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans notre curieux testament de Jacob, ce signe est celui d'Éphraïm ou l'*élu*. . . . c'est encore au moment de l'entrée du soleil dans le signe des *Poissons*, que l'élu Messie, l'Iχθύς des premiers chrétiens, fera son entrée dans le monde [in our curious testament of Jacob, that sign is that of Ephraim or the *elected*. . . . it is still at the moment of the entrance of the sun into the sign of *Pisces*, that the elect Messiah, the *Fish* of the early Christians, will be born in the world]!" — 4:66

the word *Dag* . . . both "fish" and "Messiah" . . . *Dag-on* . . . the Man-Fish and Prophet

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Chez les rabbins *Dag* signifie également *poisson* et *messie*, et l'on sait que l'idole de *Dagon* était moitié homme et moitié poisson; aussi le dauphin est-il appelé *poisson-prophète* [With the rabbis *Dag* also means both *fish* and *messiah*, and it is known that the idol of *Dagon* was half human and half fish; the dolphin is also called *fish-prophet*]." — 4:66

Brahmins also connect *their* "Messiah," the eternal Avatar Vishnu, with a *fish*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "On sait que chez les Brahmes Vichnou, leur Messie incarné, est aussi *poisson* [We know that with the Brahmins, Vishnu, their incarnated Messiah, is also a *fish*] . . ." — 4:66

— 653-4 —

"When the Pharisees sought a '*sign from heaven*' . . ."

P/Q: Gerald Massey, *The Natural Genesis*, 1883: "When the Pharisees sought a '*sign from heaven*,' Jesus said, '*there shall no sign be given but the sign of Jonas*' {Matthew xvi. 4}. . . . The sign of Jonas is that of the Oan or fish-man of Nineveh. . . . Assuredly there was no other sign than that of the sun reborn in Pisces. The voice of the secret wisdom says, those who are looking for signs can have no other than that of the returning fish-man, Ichthys, Oannes, or Jonas — who could not be made flesh." — 2:391

— 654 —

at the moment of the "incarnation," all the planets were in conjunction in the sign of *Pisces* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'C'est un fait affirmé (par Keppler), dit le docteur Sepp, que toutes les planètes, au moment de l'incarnation, étaient en conjonction dans le signe des *Poissons* que les Juifs appelaient . . . la *constellation du Messie*. C'est dans cette constellation, ajoute-t-il, que se trouvait l'étoile des mages . . .' [It is a confirmed fact (by Kepler), says Dr. Sepp, that, at the moment of the Incarnation, all the planets were in conjunction in the sign of *Pisces*, which the Jews called . . . the *constellation of the Messiah*. It is in this constellation, he adds, that one could find the star of the Magi] . . ." — 4:67

all the Jewish traditions . . . announcing that *star* . . . would absorb the *seventy planets* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Toutes les traditions juives, en annonçant cette étoile que beaucoup de peuples ont vue . . . 'qu'elle absorberait les soixante-dix planètes qui président aux diverses nations de l'univers. En vertu de ces prophéties naturelles, dit le docteur Sepp, il était écrit dans les astres du firmament que le Messie paraîtrait dans l'année lunaire du monde 4320, dans cette année mémorable où le chœur entier des planètes fêtait son jubilé' {*Vie de Notre-Seigneur Jésus-Christ*, 1:9} [All the Jewish traditions, when announcing that star that many nations have seen . . . 'that it would absorb the seventy planets that preside over the various nations of the universe. In virtue of these natural prophecies, says doctor Sepp, it was written in the stars of the firmament that the Messiah would appear in the lunar year of the world 4320, in that memorable year when the entire choir of the planets celebrated its jubilee']." — 4:67 & fn.

It was Wilford who had recognized Noah in Prithee [Pṛithī, Pṛithu] **. . .**

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "By supposing *Prithu* to be *Noah* at one time; and *Satyavrata*, to be *Noah* at another: and *Dhruva*, to be *Enos*; and *Iswara*, is made to be Assur, &c. it is astonishing to see what wonderful things Captain W. can prove." — p. 24 ("Key of Urania")

and even Assur in Iswara

SEE: Francis Wilford, "A Dissertation on Semiramis," 1799: "NINUS is with good reason supposed to be the ASSUR of Scripture, who built *Nineveh*; and ASSUR is obviously the IŚWARA of the Purānas . . ." — p. 392 (*Asiatic Researches*, v. 4)

"Christian theologians think it their duty to write against the long periods . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Christian Theologians think it their duty to write against the long periods of *Hindu Chronology* . . . but when a man of learning crucify the names and the numbers, of the ancients; and wring and twist them into a form, which means something quite foreign to the intention of the ancient authors; but which, so mutilated, fits in with the *birth* of some *maggot* pre-existing in his own brain with so much exactness, that he *pretends* to be amazed at the discovery, I cannot think him quite so pardonable." — pp. 23-4 ("Key of Urania")

S. A. Mackey, the Norwich "philosopher, astronomer, and shoemaker"

SEE: "Mackey's 'Theory of the Earth'," Dec. 10, 1853: "Mackey . . . was an entirely self-educated man, but a learned shoemaker, residing in Norwich. He devoted all his leisure time to astronomical, geological, and philological pursuits . . ." — pp. 566-7 (*Notes and Queries*, v. 8)

dwarfing the figures to 4,320 years . . . Dr. Sepp has simply plagiarized the idea . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "To cut down the Hindu *divine age* of 4,320,000 years, with the *cleaver* of '*probablity:*' to 4,320 years, is, at best, but a clownish way to make things fit. And then, to make his 4,320 years to have commenced 4,320 years before a *certain event* took place . . " — p. 24 ("Key of Urania")

SEE: Samuel J. Andrews, "Works on the Life of Christ," April 1865: ". . . J. N. Sepp, is a Professor of History in the Royal University of Munich." "From the creation to the birth of Christ he makes a period of four thousand three hundred and twenty lunar years to have elapsed . . ." — pp. 179, 181 (*Bibliotheca Sacra*, v. 22)

he persisted in seeing in them Jewish property, as well as a Christian prophecy

SEE: Samuel J. Andrews, "Works on the Life of Christ," April 1865: "He holds that heathenism in all its forms . . . illustrate and confirm the scriptures. . . . Thus Christianity is the total religion, illustrated and confirmed by the sacred records, the worship, and the history of every people." — p. 180

(*Bibliotheca Sacra*, v. 22)

These figures of 4,320 *lunar* years . . . the distorted echo of the . . . doctrine concerning the Yugas.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "If these divine years are converted into years of mortals, by multiplying them by 360 (a year of men being a day of the gods), we obtain the years of which the Yugas of mortals are respectively said to consist:

4800 x 360 = 1.728.000 [Krita Yuga]
3600 x 360 = 1.296.000 [Tretā Yuga]
2400 x 360 = 864.000 [Dwāpara Yuga]
1200 x 360 = 432.000 [Kali Yuga]
4.320.000, a Mahāyuga." — 1:50 fn.

A "Day" of Brahmâ equals 4,320,000,000 years, as also a "Night" of Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The most simple, and, probably, the original, calculation of a Kalpa is its being 1000 great ages, or ages of the gods . . . Then 4.320.000 years, or a divine age, x 1000 = 4.320.000.000 years, or a day or night of Brahmā." — 1:51 fn.

— Footnotes

the Chaldeans claimed the same figures (432) or (432,000) . . . as the Hindus do for their Mahayuga

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "(In the second book was contained the history of the ten kings of the Chaldæans, and the periods of the continuance of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. . . .)" — p. 26 (Berossus, "Of the Cosmogony and Deluge")

the Jews . . . expected their Messiah in . . . 4320

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Toutes les traditions juives, en annonçant cette étoile que beaucoup de peuples ont vue . . . 'qu'elle absorberait les soixante-dix planètes qui président aux diverses nations de l'univers. En vertu de ces prophéties naturelles, dit le docteur Sepp, il était écrit dans les astres du firmament que le Messie paraîtrait dans l'année lunaire du monde 4320, dans cette année mémorable où le chœur entier des planètes fêtait son jubilé' {*Vie de Notre-Seigneur Jésus-Christ*, 1:9} [All the Jewish traditions, when announcing that star that many nations have seen . . . 'that it would absorb the seventy planets that preside over the various nations of the universe. In virtue of these natural prophecies, says Doctor Sepp, it was written in the stars of the firmament that the Messiah would appear in the lunar year of the world 4320, in that memorable year when the entire choir of the planets celebrated its jubilee']." — 4:67 & fn.

As these figures . . . were based by Berosus on the 120 Saroses . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . mais le Dr. Sepp a . . . jeté la plus vive lumière sur ces périodes indéfinies, et notamment sur celle de 432,000 ans, réclamée par les Babyloniens; cette prétention était appuyée sur les 120 saros des fragments de Bérose; chacune de ces divisions, disait-on, comprenant six néros de 600 ans chacun, ce chiffre de 432,000 ans paraissait péremptoire [but Dr. Sepp has . . . thrown the clearest light on these undefined periods, and more particularly on that of 432,000 years, claimed by the Babylonians; this claim was founded on the 120 saroses of the fragments of Berosus; each of these divisions is said to include six neroses of 600 years each, this total amount of 432,000 years seemed peremptory]." — 3:24

But the pious professor . . . claims . . . "the saros being composed according to Pliny . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Or, le savant professeur de Munich l'a prouvé; le saros se composant, d'après Pline, de 222 mois synodiques, c'est-à-dire de 18 ans 6/10, on retombe dans les

chiffres de Suidas affirmant que les 120 saros font 2,222 années sacerdotales et cycliques, égales à 1,656 années solaires {*Vie de Notre-Seigneur Jésus-Christ*, 2:417}[But the learned professor of Munich has proved it, the saros consisting, according to Pliny, of 222 synodical months, that is to say, 18 and 6/10 years, one falls back to the numbers of Suidas, who affirmed that the 120 saroses make 2,222 sacerdotal and cyclic years, equal to 1,656 solar years]." — 3:24 & fn.

— 656 —

The teaching . . . centuries before the Christian era (see *Isis Unveiled* II. 132 [I. 30-1]**)**

SEE: H. B. Blavatsky, *Isis Unveiled*, 1877: "At the close of each 'great year,' called by Aristotle . . . the *greatest* . . . our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places . . . attended by cataclysms, earthquakes, and other cosmical throes." — 1:30-1

the 25th of December, the day on which all the *solar* gods were said to have been incarnated

SEE: J. G. R. Forlong, *Rivers of Life*, 1883: "All these Solar gods, including such as Bacchus, are said to have been born at midnight on the 25th of December, when Virgo is cut in two by the Eastern horizon . . ." — 1:415

Kepler . . . recognised the . . . importance of all such planetary conjunctions, "each of which . . ."

P/Q: J.-E. de Mirville, Des Esprits, 1863-8: "Keppler . . . reconnaissait l'extrême importance de toutes ces conjonctions planétaires, dont 'chacune . . . était une année climatérique de l'humanité' [Kepler . . . recognized the extreme importance of all these planetary conjunctions, 'each of which . . . was a climacteric year of humanity']." — 4:68

The rare conjunction of Saturn, Jupiter, and Mars . . .

SEE: J.-E. de Mirville, Des Esprits, 1863-8: ". . . 'cette conjonction si rare des trois planètes, Saturne, Jupiter et Mars, dans une contrée du zodiaque si FÉCONDE EN SIGNIFICATIONS (la constellation du poisson-messie), qui attira l'attention des mages' [that so very rare conjunction of three planets, Saturn, Jupiter and Mars, in a region of the zodiac which is so RICH IN MEANING (the constellation of the Piscean Messiah), which attracted the attention of the Magi] . . ." — 4:68

archaic architects of the Zodiac . . . mark with the asterisk (*a*) the figure of *Taurus* . . .

SEE: J.-E. de Mirville, Des Esprits, 1863-8: "Oui, le hasard est impossible . . . trois ou quatre mille ans avant l'incarnation du Verbe qui s'appelait lui-même l'*alpha* ou le premier . . . marqué de l'astérisque *a* cette figure de taureau, dont le nom *aleph* signifie aussi le *premier* [Yes, chance is impossible . . . three or four thousand years before the incarnation of the Word, which was itself called the *alpha* or the first . . . marked with the asterisk (*a*) this figure of Taurus, whose name *aleph* also means the *first*]." — 4:61

— Footnotes

"climacteric year" . . .

SEE: "Climacterics," *Notes and Queries*, Aug. 22, 1857: ". . . the mystic numbers 7 and 9 . . . have had their influence with many persons. It was believed that the constitution of man changed every seven years; and that during every septime the whole of the solids and fluids of the body were periodically renewed. . . . 'the climacteric is every seventh year . . . The grand climacteric is the 63rd year . . ." — p. 148

— 657 —

"It is not simple chance . . . that has placed . . . on a throne, the head of that bull (Taurus) . . ."

SEE: J.-E. de Mirville, Des Esprits, 1863-8: "Remercions encore Dupuis de nous avoir répété . . . 'Il

est *impossible* . . .' Oui, le hasard est impossible . . . Ce n'est pas lui qui dans certaines sphères aura placé sur un trône la tête de ce taureau essayant de faire reculer un dragon en lui présentant une *croix* ansée [Let us again thank Dupuis, who has repeated . . . 'It is *impossible* . . .' Yes, chance is impossible. Chance has not placed in certain spheres, on a throne, the head of that bull, trying to push away a dragon by holding out to it an ansated *cross*] . . ." — 4:61

***Taurus* was called '*the great city of God . . .*'**

P/Q: J.-E. de Mirville, Des Esprits, 1863-8: ". . . il faut savoir que cette constellation du *Taureau* était appelée 'la *grande cité de Dieu* et la *mère des révélations*, ou bien encore l'*Interprète de la voix de Dieu*, l'*Apis pacis* de Hermontis, en Égypte, lequel proférait, dit-on, des oracles qui se rapportaient à la naissance du Sauveur' [one should know that this constellation of *Taurus* was called '*the great city of God* and the *mother of revelations*, or even the *Interpreter of God's voice*, the *Apis pacis* of Hermontis in Egypt, which, we are told, uttered oracles that related to the birth of the Savior']." — 4:61

the *Tau*, or Cross . . . "the foundation and framework of all construction"

P/Q: J. Ralston Skinner, *Source of Measures*, 1875: "ת *t*, *th*. Tau. Cross, ┼. Foundation framework of construction." — p. 11

Erard-Mollien read . . . a paper tending to prove the antiquity of the Indian Zodiac . . .

SEE: J.-E. de Mirville, Des Esprits, 1863-8: ". . . en 1853 M. Érard-Mollien lisait à l'Institut, . . . un article ayant pour but de prouver l'accord du zodiaque indien avec la plus ancienne théologie de ce pays et avec tout cet ensemble de fêtes qui remonte au moins à trois mille ans [in 1853, Erard-Mollien read before the Institute . . . an article intending to prove the similarity of the Indian zodiac with the oldest theology of that country and with that entire ensemble of festivals which goes back at least three thousand years]." — 4:62

The Zodiac of the Hindus, he thought, was far anterior to the Zodiac of the Greeks . . .

SEE: J.-E. de Mirville, Des Esprits, 1863-8: " 'Tout prouve . . . que ces figures zodiacales avaient été transmises aux Grecs par les Chaldéens, qui les tenaient ? leur tour des Brachmanes? [All this proves . . . that these zodiacal figures were handed down to the Greeks by the Chaldeans, who got them in their turn from the Brahmins]." — 4:62

In it one sees the *Dragon* on a tree, at the foot of which the "Virgin" . . .

SEE: J.-E. de Mirville, Des Esprits, 1863-8: "Si le dragon qu'elle foule sous les pieds est uniquement une constellation hivernale, pourquoi aurait-on placé ce dragon sur un arbre [If the dragon that she treads with her feet is uniquely a Winter constellation, why would that dragon be placed in a tree]?" — 4:63

— 657-8 —

"This is the reason why . . . this Virgin *Durga* is not the simple *memento* . . ."

P/Q: J.-E. de Mirville, Des Esprits, 1863-8: " 'C'est pourquoi, . . . cette vierge *Dourga* n'est pas le simple *memento* d'un fait astronomique, mais bien la plus ancienne divinité de l'Olympe indien; elle est bien positivement celle dont tous les livres sibyllins, d'après lesquels parlait Virgile, annonçaient le retour comme une époque de rénovation universelle' [This is why . . . this virgin *Durga* is not the simple *memento* of an astronomical fact, but truly the most ancient divinity of the Indian Olympus; she is exactly the one whom all the Sibylline books — mentioned by Virgil — spoke of and announced that her return is a period of universal renovation] . . ." — 4:62

— 658 —

"And why . . . should that people have abandoned their ancestral Zodiac . . ."

P/Q: J.-E. de Mirville, Des Esprits, 1863-8: "Pourquoi donc, ajoutait-il encore, lorsque au Maleyalam

les mois portent encore les noms de ce zodiaque solaire les Indiens auraient-ils été l'abandonner pour prendre celui des Grecs? Tout prouve, au contraire, que ces figures zodiacales avaient été transmises aux Grecs par les Chaldéens, qui les tenaient à leur tour des Brachmanes {*Recueil de l'Academie des Inscriptions*, 1853} [Why then . . . when the months with the Malayalam still bear the names of that solar zodiac — why would the Hindus have abandoned them to take on those of the Greeks? This all proves, on the contrary, that these zodiacal figures were handed down to the Greeks by the Chaldeans, who got them in their turn from the Brahmins]." — 4:62 & fn.

as *Aries* was in its fifteenth degree 1447 B.C.

P/Q: Volney, *The Ruins*, 1796: ". . . observing that *Aries* was in its fifteenth degree, 1447 years before Christ, it follows, that the first degree of *Libra* could not have coincided with the vernal equinox more lately than 15,194 years before Christ, to which if you add 1790 years since Christ, it appears that 16,984 have elapsed since the origin of the Zodiac." — p. 360

Dr. Schlegel . . . assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Dr. Schlegel, *Uranographie chinoise* . . . gives the great antiquity of 18,000 to the Chinese astronomical sphere." — p. 140 fn.

"The astronomers who preceded the epoch 1,491 . . ."

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Les Astronomes qui ont précédé l'époque de 1491, sont d'abord les Grecs d'Alexandrie; Hypparque a fleuri 125 ans avant notre ère, & Ptolémée 260 ans après Hypparque. Ce sont ensuite les Arabes qui ont cultivé de nouveau l'Astronomie dans le IX siècle. Les Persans & les Tartares ont succédé, & nous leur devons les Tables de Nassireddin en 1269, & celles d'Ulug-beg en 1437. Voilà quelle a été 1a succession connue des choses en Asie avant l'époque indienne de 1491. Or, cela posé, qu'est-ce qu'une époque? C'est l'observation de la longitude d'un astre pour un tems déterminé, le lieu du ciel où il a été vu, & qui sert de point fixe, de point de départ pour calculer, au moyen du mouvement observé, son lieu dans le ciel, tant pour le passé que pour l'avenir. Une époque n'est d'aucun usàge quand le mouvement n'a pas été determiné [(ad. *SD*) The astronomers who preceded the epoch of 1,491 are, first, the Greeks of Alexandria; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived astronomy in the ninth century. These were succeeded by the Persians and the Tartars, to whom we owe the tables of Nasireddin in 1269, and those of Ulug-beg in 1437. Such has been the succession of events in Asia as known prior to the Indian epoch of 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given time, the place in the sky where it was seen, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined]." — p. xx

— 658-9 —

"A people, new to science and obliged to borrow a foreign astronomy . . ."

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Un peuple nouveau dans la science, un peuple obligé d'emprunter une Astronomie étrangère, n'est pas embarrassé d'établir une époque, il lui suffit d'une observation qu'il peut faire à chaque instant. Ce qui lui est nécessaire, ce qu'il a besoin d'emprunter, ce sont les élémens qui dépendent d'une détermination délicate, & qui exigent des recherches suivies; ce sont sur-tout les mouvemens qui dépendent du tems, & qu'on ne connoît avec précision que par des siècles d'observation. II faut donc qu'il demande, avant tout, ces mouvemens aux peuples qui ont fait les observations, & qui ont derrière eux des siècles de travaux. Concluons qu'un peuple nouveau n'empruntera pas les époques d'un peuple ancien, sans emprunter ses moyens

mouvemens. En partant de ce principe, on ne trouve point que les époques indiennes de 1491 & de l'an 3102 aient pu être déduites des époques ni de Ptolémée ni d'Ulug-beg [A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since the only observation needed is one which can be made at any moment. But what it needs above all, what it is required to borrow, are the elements which depend on accurate determination, and which require continuous observation; above all, those motions that depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation that has made such observations, and has behind it the labors of centuries. Let us conclude, therefore, that a new people will not borrow the epochs of an ancient one, without also borrowing from them the 'average motions.' Starting from this principle we find that the Hindu epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulug-beg]." — pp. xx-xxi

— 659 —

There remains the supposition that the Hindus, comparing their observations . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Il reste à supposer que les Indiens, comparant leurs observations en 1491 aux observations faites antérieurement par Ulug-beg & par Ptolémée, se soient servis des intervalles de ces observations pour déterminer les moyens mouvemens. Les tems d'Ulug-beg étoient trop proches pour une pareille détermination; ceux de Ptolémée & d'Hypparque étoient à peine à une distance suffisante. Mais si les mouvemens indiens avoient été déterminés par ces comparaisons, les époques seroient enchainées. En partant des époques d'Ulug-beg & de Ptolémée, on retrouverait toutes les époques des Indiens. Les époques étrangères ont donc été inconnues ou inutiles aux Indiens [There remains the supposition that the Hindus, comparing their observations in 1491 with those previously made by Ulug-beg and Ptolemy, made use of the periods between these observations to determine the 'average motions.' The dates of Ulug-beg were too recent for such a determination; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindu motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulug-beg and Ptolemy we should arrive at all those of the Hindus. Hence foreign epochs were either unknown or useless to the Hindus]." — pp. xxi-xxii

We may add to this another important consideration. . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Nous ajouterons encore une considération importante; c'est que lorsqu'un peuple est obligé de prendre chez ses voisins les méthodes ou les moyens mouvemens de ses Tables astronomiques, il a bien plus besoin de leur emprunter & la connoissance des inégalités du mouvement, & le mouvement de l'apogée, des nœuds, & l'obliquité de l'écliptique; enfin tous les élémens dont la détermination exacte suppose l'art d'observer, un appareil quelconque d'instrumens & beaucoup d'industrie. Tous ces élémens de la science, plus ou moins différens chez les Grecs d'Alexandrie, les Arabes, les Perses, les Tartares n'ont aucune ressemblance avec ceux des indiens. Les Indiens n'ont donc rien emprunté de leurs voisins [We may add to this another important consideration. When a nation is obliged to borrow from its neighbours the methods or the average motions of its astronomical tables, it has even greater need to borrow, besides these, the knowledge of the inequalities of the motions of the heavenly bodies, the motions of the apogee, of the nodes, and of the inclination of the ecliptic; in short, all those elements the exact determination of which requires the art of observing, some instrumental appliances, and great industry. All these elements of this science, differing more or less with the Greeks of Alexandria, the Arabs, the Persians and the Tartars, exhibit no resemblance whatever with those of the Hindus. The Hindus, therefore, borrowed nothing from their neighbours]." — p. xxii

If the Hindus did not borrow their epoch, they must have possessed a real one of their own . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Si les Indiens n'ont point emprunté leur époque, il faut qu'ils en aient une réelle, fondée sur leurs propres observations; ce ne peut être que l'époque de l'an 1491, ou celle de l'an 3102 avant notre ère, & qui précède de 4592 ans l'époque de 1491. Il s'agit de choisir entre ces deux époques, & de décider laquelle est fondée sur une observation [If the Hindus did not borrow their epoch, they must have possessed a real one of their own, based on their own observations; and this can only be either the epoch of the year 1491, or that of the year 3102 before our era, and the latter preceding by 4592 years the epoch of 1491. We have to choose between these two epochs and decide which of them is based on observation]." — p. xxii

— 659-60 —

But before stating the arguments which can and must decide the question . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Mais avant d'exposer les raisons qui peuvent & doivent résoudre le problême, qu'il nous soit permis de proposer quelques réflexions à ceux qui seroient tentés de croire que ce sont des observations & des calculs modernes qui ont fait établir aux Indiens l'état passé du ciel. Ce n'est pas une chose aisée que de connoître les mouvemens célestes avec assez de précision pour remonter dans les tems à une distance de 4592 ans, & pour décrire les phénomènes qui ont dû arriver à cette époque [But before stating the arguments which can and must resolve the problem, we may be permitted to make a few remarks to those who may be inclined to believe that these are modern observations and calculations which have enabled the Hindus to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements with sufficient accuracy to ascend the stream of time for 4592 years, and to describe the phenomena which must have occurred at that period]." — pp. xxii-xxiii

— 660 —

We possess to-day excellent instruments; exact observations have been made . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Nous avons aujourd'hui d'excellens instrumens, nous faisons depuis deux ou trois siècles des observations exactes, qui suffisent déjà pour nous faire connoître assez bien les moyens mouvemens des planètes; nous avons les observations des Chaldéens, d'Hypparque & de Ptolémée, qui par leur éloignement des tems où nous sommes . . . permettent de déterminer ces mouvemens avec plus de précision. Cependant nous ne pouvons répondre de représenter toujours fidellement les observations dans ce grand intervalle depuis les Chaldéens jusqu'à nous; nous pouvons encore moins répondre de retrouver avec exactitude les phénomènes arrivés 4592 ans avant nous [We possess to-day excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the planets; we have the observations of the Chaldeans, of Hipparchus and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4592 years before our day]." — p. xxiii

Cassini and Maier have each determined the secular motion of the moon . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Cassini & Maïer ont établi l'un & l'autre le mouvement séculaire de la lune, & ils diffèrent de 3' 43". Cette différence produiroit en quarante-six siècles, sur le lieu de la lune, une incertitude de près de trois degrés. Sans doute un de ces deux mouvemens est plus exact que l'autre; c'est aux observations très-anciennes à le décider. Mais dans les tems éloignés, où les observations manquent, il résulte de cette différence que nous sommes

incertains des phénomènes. Comment donc auroient fait les Indiens, s'ils étoient modernes dans l'Astronomie, pour remonter de l'an 1491 à l'an 3102 avant notre ère [Cassini and Maier have each determined the secular motion of the moon, and they differ by 3' 43". This difference would give rise in forty-six centuries to an uncertainty of nearly three degrees in the place of the moon. No doubt one of these two determinations is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindus have calculated back from the year 1491 A.D. to the year 3102 before our era, if they were only recent students of astronomy]?" — p. xxiii

The Orientals have never been what we are. . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Les Orientaux n'ont jamais été ce que nous sommes. Quelque bonne opinion que l'examen de leur Astronomie puisse donner de leur savoir, on ne peut supposer qu'ils aient eu jamais ni ce grand appareil d'instrumens qui distingue nos obsèrvatoires modernes, & qui est le produit des progrès simultanés de plusieurs arts, ni ce génie des découvertes, qui a paru appartenir jusqu'ici à l'Europe seule, & qui suppléant au tems, fait faire des progrès rapides aux sciences & à l'esprit humain [The Orientals have never been what we are. However high an opinion we may form from the examination of their astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery, which has hitherto seemed to belong exclusively to Europe, and which, supplying the place of time, causes the rapid progress of science and of the human mind]." — p. xxiv

If the Asiatics have been powerful, learned and wise . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Si les Asiatiques ont été puissans, savans & sages, la force & le tems ont fait leur mérite & leurs succès dans tous les genres. La force a fondé ou détruit des empires; tantôt elle a élevé des édifices imposans par leur masse, tantôt elle en a fait des ruines respectables; & tandis que ces grandes vicissitudes s'opéroient, la patience accumuloit lentement des connoissances, & une longue expérience produisoit la sagesse. C'est la vieillesse des nations orientales qui a fait leur gloire dans les sciences [If the Asiatics have been powerful, learned and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these great vicissitudes alternated with each other, patience slowly accumulated knowledge; and prolonged experience produced wisdom. It is the antiquity of the nations of the East which has produced their scientific fame]." — p. xxiv

— 660-1 —

If the Hindus possessed in 1491 a knowledge of the heavenly motions sufficiently accurate . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Si les Indiens avoient en 1491 une connoissance assez exacte des mouvemens célestes pour remonter à un intervalle de 4592 ans, ils ne pouvoient tenir cette connoissance que des anciennes observations [If the Hindus possessed in 1491 a knowledge of the heavenly motions sufficiently accurate to enable them to calculate backwards for 4,592 years, it follows that they could only have obtained this knowledge from very ancient observations]." — p. xxiv

— 661 —

To grant them such knowledge, while refusing them the observations from which it is derived . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Leur accorder cette

connoissance, & leur refuser les observations antiques, c'est supposer l'impossible; c'est vouloir qu'en entrant dans la carrière, ils aient cueilli les fruits du tems & de l'expérience; au lieu que si leur époque de l'an 3102 est regardée comme réelle, on voit que, partis de cette époque, les Indiens sont descendus jusqu'à l'an 1491 de notre ère avec les siècles mêmes: c'est le tems qui les a successivement instruits; ils ont bien connu les mouvemens célestes dans ces intervalles, parce qu'ils les ont vus; & la durée de ce peuple sur la terre, est la raison de la fidélité de ses récits & de l'exactitude de ses calculs [To grant them such knowledge, while refusing them the very ancient observations from which it is derived, is to suppose the impossible; it would be equivalent to assuming that at the outset of their career they had already reaped the fruits of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, we would see that the Hindus had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew well the motions of the heavenly bodies during these periods, because they had seen them; and the duration of the Hindu people on earth is the reason for the fidelity of their records and the accuracy of their calculations.]." — pp. xxiv-xxv

It would seem that the problem as to which of the two epochs of 3102 and 1491 . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "La question de savoir quelle est l'époque réelle entre les époques de l'an 3102 & celle de l'an 1491, semble devoir être résolue par une seule considération, c'est que les anciens en général, & les Indiens en particulier . . . n'ont jamais calculé, & par conséquent observé que les eclipses [The question of knowing which of the two epochs of 3102 and 1491 is the real one, seems to be solved by one consideration, viz., that the ancients in general, and particularly the Hindus, calculated, and therefore observed, eclipses only]." — p. xxv

Now, there was no eclipse of the sun at the moment of the epoch 1492 . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Or il ne se trouve point d'éclipse de soleil au moment de l'époque de 1491; & il n'y a point eu d'éclipse de lune ni quinze jours avant, ni quinze jours après. L'époque de l'an 1491 n'est donc point fondée sur une observation. Quant à celle de l'an 3102, les Brames de Tirvalour la placent au moment du lever du soleil, le 18 Février. Le soleil étoit alors au premier point du zodiaque par sa longitude vraie. Les autres Tables nous sont reconnoître qu'au minuit précédent la lune étoit au même point, mais par sa longitude moyenne. Les Brames nous apprennent en même tems que ce premier point, l'origine de leur zodiaque, étoit l'an 3102 moins avancé de 54° que l'équinoxe. Il en resulte que cette origine étoit alors au sixième degré du Verseau [Now, we do not find an eclipse of the sun at the moment of the epoch 1491; and there had been no eclipse of the moon either 14 days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102, the Brahmins of Tirvalur place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other tables show us that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brahmins tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54 degrees behind the equinox. It follows that that origin was therefore in the sixth degree of Aquarius]." — pp. xxv-xxvi

There occurred, therefore, about this time and place an average conjunction . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Il y a donc eu vers ce tems, & dans ce point, une conjonction moyenne; les meilleures de nos Tables, favoir, celles de la Caille pour le soleil, & celles de Maïer pour la lune, donnent en effet cette conjonction. Il n'y a point eu alors d'éclipse de soleil, la lune étoit trop éloignée de son nœud; mais quinze jours après, la lune s'en étant rapprochée, a dû s'éclipser. Les Tables de Maïer, employées sans accélération, donnent cette éclipse; seulement elles la font arriver de jour; & le phénomène n'auroit pu être observé dans l'Inde. Les Tables

de Cassini la font arriver la nuit; ce qui montre que le mouvement de Maïer est trop rapide pour les siècles éloignés, lorsqu'on ne tient pas compte de l'accélération; & ce qui prouve en même tems que malgré nos connoissances perfectionnées, nous pouvons être encore dans quelque incertitude sur l'état du ciel dans les tems passés [There occurred, therefore, about this time and place an average conjunction; and indeed this conjunction is given in our best tables: those of La Caille for the sun and of Maier for the moon. There had been no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Maier's tables, used without correction for acceleration, give this eclipse; but they place it during the day; and the phenomenon could not have been observed in India. Cassini's tables give it as occurring at night, which shows that Maier's motions are too rapid for distant centuries, when the acceleration is not allowed for; and which also proves that in spite of our perfected knowledge, we can still be uncertain as to the actual state of the heavens in past times]." — p. xxvi

— 661-2 —

Therefore we believe that as between the two Hindu epochs, the real one is the year 3102 . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Nous croyons donc qu'entre les deux époques indiennes, l'époque réelle est celle de l'an 3102, parce qu'elle est accompagnée d'une éclipse qui a pu être observée, & qui a dû servir à la déterminer. C'est une première preuve de la vérité des longitudes que les Indiens assignent pour cet instant au soleil & à la lune; & cette preuve suffiroit peut-être si cette ancienne détermination, qui devient très-importante pour la vérification des mouvemens de ces deux astres, ne devoit pas être revêtue de toutes les preuves qui en constatent l'authenticité [Therefore we believe that between the two Hindu epochs, the real one is the year 3102, because it was accompanied by an eclipse which could have been observed, and which must have served to determine it. This is a first proof of the truth of the longitudes which the Hindus assign to the sun and the moon at that instant; and this proof would perhaps be sufficient, were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these two heavenly bodies, and must therefore be borne out by all the proofs that show its authenticity]." — pp. xxvi-xxvii

— 662 —

We notice, first, that the Hindus seemed to have combined two epochs . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Nous remarquons 1°. que les Indiens semblent avoir réuni deux époques dans celle de l'an 3102. Les Brames de Tirvalour comptent d'abord du premier instant de l'âge caliougam; puis ils ont une séconde époque placée $2^j\ 3^h\ 32'\ 30''$ plus tard. Celle-ci est la véritable époque astronomique, l'autre paroît être une époque civile. Mais si cette époque du caliougam n'avoit rien de réel & n'étoit que le résultat d'un calcul, pourquoi seroit-elle ainsi divisée? Leur époque astronomique calculée seroit devenue celle du caliougam, qui auroit été placée dans la conjonction du soleil & de la lune, comme le sont les époques des trois autres Tables. Il faut qu'ils aient eu une raison pour en distinguer deux; & cette raison ne peut appartenir qu'aux circonstances des tems de cette époque: cette époque n'est donc pas un calcul [We notice, first, that the Hindus seem to have combined two epochs together into the year 3102. The Brahmins of Tirvalur reckon primarily from the first moment of the Kali-Yuga age; then they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali-Yuga had no reality, and was only the result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali-Yuga, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other

tables. They must have had a reason for distinguishing between the two; and this reason can only be due to the circumstances of the time of that epoch; which therefore could not be the result of calculation]." — p. xxvii

This is not all; starting from the solar epoch determined by the rising of the sun . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Ce n'est pas tout; en partant de l'époque solaire fixée au lever du soleil . . . le 18 Février de l'an 3102, & remontant de 2^j 3^h 32' 30", on arrivera à 2^h 27' 30" du matin le 16 Février. C'est le moment où commence l'âge caliougam. Il est singulier qu'on n'ait pas fait commencer cet âge à une des quatre grandes divisions qui partagent le jour. On pourroit soupçonner que l'époque doit être à minuit, & que les 2^h 27' 30" sont une réduction de méridiens. Mais quelle que soit la cause de cette fixation, si l'époque étoit le résultat d'un calcul, il auroit été aussi facile de le conduire jusqu'à minuit, pour faire répondre l'époque à une des divisions principales de la journée, & non à un instant marqué par une fraction de jour [This is not all; starting from the solar epoch determined by the rising of the sun . . . on February 18th, 3102, and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th. This is the instant of the beginning of Kali-Yuga. It is curious that this age had not been made to begin at one of the four great divisions of the day. It might be suspected that the epoch should be at midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, if the epoch were the result of a calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by a fraction of a day]." — pp. xxvii-xxviii

2nd. . . . at the first moment of Kali-Yug there was a conjunction of all the planets . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "2°. Les Indiens disent qu'à l'instant du caliougam il y a eu une conjonction de toutes les planètes; leurs Tables en effet indiquent cette conjonction, & les nôtres montrent qu'elle a pu réellement avoir lieu. Jupiter & Mercure étoient précisément dans le même degré de l'écliptique; Mars s'en éloignoit de huit degrés & Saturne de dix-sept. Il en résulte que vers ce tems ou environ quinze jours après le caliougam . . . les Indiens ont vu quatre planètes se dégager successivement des rayons du soleil; d'abord Saturne, ensuite Mars, puis Jupiter & Mercure, & ces planètes se sont montrées réunies dans un assez petit espace. Quoique Vénus n'y parût pas, le goût du merveilleux y a fait placer une conjonction générale de toutes les planètes. Le témoignage des Brames est ici d'accord avec celui de nos Tables; & ce témoignage, qui résulte d'une tradition, doit être fondé sur une véritable observation [2nd. The Hindus say that at the first moment of Kali-Yuga, there was a conjunction of all the planets; and their tables show this conjunction, while ours indicate that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8 degrees and Saturn 17 degress distant from it. It follows that about this time, or some fourteen days after the Kali-Yuga (began) . . . the Hindus saw four planets emerge successively from the Sun's rays; first Saturn, then Mars, then Jupiter and Mercury, and these planets appeared united in a somewhat small space. Although Venus had not appeared there, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brahmins here coincides with that of our tables; and this evidence, the result of a tradition, must be founded on actual observation]." — p. xxviii

3rd. We may remark that this phenomenon was visible about a fortnight after the epoch . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "3°. Remarquons que ce phénomène a été visible environ quinze jours après l'époque, & précisément dans le tems où a dû être

observée l'éclipse de lune qui a réglé cette époque. Ces deux observations se confirment donc mutuellement; qui a fait l'une doit avoir fait l'autre [3rd. We may remark that this phenomenon had been visible about a fortnight after the epoch, and exactly at the time when the eclipse of the moon must have been observed, which served to fix this epoch. These two observations mutually confirm each other; and whoever made the one must have made the other also]." — pp. xxviii-xxix

4th. We may believe also that the Hindus made at the same time a determination . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "4°. On peut croire encore que les Indiens ont fait dans le même tems une détermination du lieu du nœud de la lune; leur calcul semble l'indiquer. Ils donnent la longitude de ce point de l'orbite lunaire pour le tems de leur époque, puis ils y ajoutent une quantité constante de 40', qui est le mouvement du nœud en $12^j\ 14^h$. C'est comme s'ils déclaroient que cette détermination a été faire treize jours après leur époque, & que pour qu'elle réponde à leur époque même, il faut y ajouter 40' dont le nœud a rétrogradé dans l'intervalle. Cette observation est donc encore de la même date que celle de leur éclipse de lune; & voilà trois observations qui se rendent mutuellement témoignage [4th. We may believe also that the Hindus made at the same time a determination of the place of the moon's node; this seems indicated by their calculation. They give the longitude of this point of the lunar orbit for the time of their epoch, and to this they add as a constant 40m., which is the node's motion in 12d. 14h. It is as if they stated that this determination was made 13 days after their epoch, and that to make it correspond to their epoch, we must add the 40m. through which the node has retrograded in the interval. This observation is, therefore, of the same date as that of their lunar eclipse; thus giving three observations, which are mutually confirmatory]." — p. xxix

5th. It appears from the description of the Hindu Zodiac . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "5°. Il résulte de la description que M. le Gentil nous a donnée du zodiaque indien, que l'on peut y déterminer les lieux des étoiles nommées l'Œil du Taureau & l'Epi de la Vierge pour le commencement de l'âge caliougam. Or, en comparant ces positions aux positions actuelles, réduites par notre précession des équinoxes au tems de l'époque, on voit que l'origine du zodiaque indien devoit être entre le cinquième & le sixième degré du Verseau. Les Brames ont donc raison de la placer au sixième degré de ce signe; d'autant que la différence assez petite peut appartenir au mouvement propre & inconnu de ces étoiles. C'est donc encore une observation qui a guidé les Indiens dans cette détermination assez exacte du premier point de leur zodiaque mobile [5th. It follows from the description of the Hindu Zodiac given by G. Le Gentil, that on it the places of the stars named The Eye of Taurus and the Wheat Ear of Virgo can be determined for the beginning of the Kali-Yuga. Now, comparing these places with the actual positions, reduced by our precession of the equinoxes to the moment of the epoch, we see that the point of origin of the Hindu zodiac must lie between the fifth and sixth degree of Aquarius. The Brahmins, therefore, were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of these stars which is unknown. Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their movable zodiac]." — pp. xxix-xxx

It does not seem possible to doubt the existence in antiquity of observations of this date. . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Qu'il y ait des observations de cette date dans l'antiquité, c'est ce dont il ne semble pas possible de douter. Les Perses disent que quatre belles étoiles ont été établies pour garder les quatre coins du monde. Or il se rencontre qu'au tems du commencement de l'âge caliougam, 3000 ou 3100 ans avant notre ère, l'Œil du Taureau & le Cœur du Scorpion étoient précisément dans les équinoxes, le Cœur du Lion & le Poisson austral assez près des solstices. Une observation du lever des Pleïades le soir, sept jours avant l'équinoxe d'automne, appartient encore à l'an 3000 avant notre ère. Cette observation & celles de la même espèce, qui ont été

recueillies dans les calendriers de Ptolémée, sans qu'il en ait nommé les auteurs, ces observations, qui sont plus anciennes que celles des Chaldéens, pourroient bien être l'ouvrage des Indiens. Ils connoissent parfaitement la constellation des Pleïades, & tandis que nous la nommons vulgairement la *Poussinière*, ils la nomment *Pillalou codi*, les petits & la poule [It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the beginning of Kali Yuga, 3000 or 3100 years before our era, the Eye of the Bull and the Heart of the Scorpion were exactly at the equinoctial points, while the Heart of the Lion and the Southern Fish were close enough to the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations which were collected in Ptolemy's calendars, though he does not name their authors, these observations, which are much older than those of the Chaldeans, may well be the work of the Hindus. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the 'Poussinière,' they name it: *Pillaloo-codi* — the 'Hen and chickens']." — p. xxx

— 663-4 —

This name has therefore, passed from people to people . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Ce nom a donc passé de peuple en peuple, & nous vient des plus anciennes nations de l'Asie. On reconnoît que les Indiens ont dû observer le lever des Pleïades, & s'en servir pour régler leurs années & leurs mois; car cette constellation est aussi nommée chez eux *Cartiguey*. Or ils ont un mois qui porte le même nom; & cette conformité n'a pu avoir lieu que parce que le tems de ce mois étoit annoncé par le lever ou le coucher de la constellation. Mais ce qui est plus décisif pour montrer que les Indiens ont observé les étoiles, & de la même manière que nous, en désignant leur posîtion par leur longitude, c'est qu'Augustin Riccius rapporte que, suivant des observations attribuées à Hermès & faites 1985 ans avant Ptolémée, l'étoile brillante de la Lyre & celle du Cœur de l'Hydre étoient plus avancées chacune de sept degrés qu'au tems de cet Astronôme [This name has therefore passed from people to people, and comes to us from the most ancient nations of Asia. We see that the Hindus must have observed the rising of the Pleiades, and have made use of it to regulate their years and their months; for this constellation is also called Krittika. Now they have a month of the same name; and this coincidence can only be due to the fact that this month was announced by the rising or setting of the constellation. But what is even more decisive for showing that the Hindus observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Riccius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the Heart of the Hydra were each seven degrees in advance of their respective positions in the time of that astronomer]." — pp. xxx-xxxi

— 664 —

This determination seems very extraordinary. The stars advance regularly . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Cette détermination paroît fort extraordinaire. Les étoiles avancent constamment à l'égard de l'équinoxe; Ptolémée devoit trouver les longitudes plus grandes de 28 degrés qu'elles ne l'étoient 1985 ans avant lui. Il y avoit même dans ce fait une circonstance singulière; on retrouvoit la même erreur ou la même différence sur le lieu des deux étoiles; cette différence appartenoit donc à une cause qui les affectoit toutes deux également. C'est pour expliquer cette singularité, que l'Arabe Thebith imagina que les étoiles avoient un mouvement d'oscillation, qui les faisoit tantôt avancer & tantôt reculer [This determination seems very

extraordinary. The stars advance regularly with respect to the equinox; and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1985 years before his time. Besides, there is a remarkable peculiarity about this fact; the same error or difference was found in the position of both stars; therefore that difference was due to some cause that affected both stars equally. It was to explain this peculiarity that the Arab Thābit imagined that the stars had an oscillatory movement, causing them to advance and recede alternately]." — p. xxxi

This hypothesis was easily disproved . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Cette hypothèse a été facilement détruite; mais les observations attribuées à Hermès restoient sans explication. Cette explication se rencontre dans l'Astronomie indienne. Au tems marqué de ces observations, 1985 ans avant Ptolémée, l'origine du zodiaque indien précédoit l'équinoxe de 35 degrés; les longitudes qui y étoient comptées, étoient donc de 35 degrés plus avancées que celles qui sont comptées de l'équinoxe. Mais après 1985 ans écoulés, les étoiles ayant avancé de 28 degrés, il ne se trouve plus que 7 degrés de différence entre les longitudes de Ptolémée & celles d'Hermès, & la différence est la même pour les deux étoiles, parce qu'elle appartient à la différence des origines du zodiaque indien & du zodiaque de Ptolémée qui commence à l'équinoxe. Cette explication est si simple & si naturelle, qu'elle ne peut manquer d'être vraie. Nous ignorons si l'Hermès, célèbre dans l'antiquité, a été Indien, mais nous voyons que les observations, qui lui sont attribuées, sont notées à la manière indienne; nous en concluons que ce sont des Indiens qui les ont faites: ils ont par consequent pu faire toutes les observations que nous venons de détailler & que leurs Tables nous ont fait connoître [This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. This explanation is found again in Hindu astronomy. At the date fixed for these observations, 1985 years before Ptolemy, the first point of the Hindu Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point were 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Ptolemy and those of Hermes, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindu zodiac and that of Ptolemy, which begins at the equinox. This explanation is so simple and so natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindu, but we see that the observations, which are attributed to him, are reckoned in the Hindu manner, and we conclude that they were made by the Hindus: therefore, they were able to make all the observations we have enumerated, and which we find noted in their tables]." — pp. xxxi-xxxii

— 664-5 —

6th. The observation of the year 3102, which seems to have fixed their epoch . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "6°. L'observation de l'an 3102 qui paroît avoir fondé l'époque, n'a pas été difficile à faire. On apperçoit que les Indiens, lorsqu'ils ont connu le mouvement journalier de la lune de 13° 10' 35", s'en sont servis pour diviser le zodiaque en 27 constellations, relativement à la lune qui employe environ 27 jours à le parcourir [6th. The observation of the year 3102, which seems to have fixed the epoch, was not a difficult one to make. We see that the Hindus, when they knew the moon's daily motion of 13º 10' 35", made use of it to divide the zodiac into 27 constellations, related to the period of the moon, which takes about 27 days to describe it]." — p. xxxii

— 665 —

It was by this method that they determined the positions of the stars in this Zodiac . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "C'est par ce moyen qu'ils ont déterminé le lieu des étoiles dans ce zodiaque; c'est ainsi qu'ils ont trouvé que la Claire de la Lyre étoit dans 8^s 24°, le Cœur de l'Hydre dans 4^s 7°: longitudes attribuées à Hermès, mais qui sont comptées dans le zodiaque indien. C'est ainsi qu'ils ont encore reconnu que l'Epi de la Vierge faisoit le commencement de leur quinzième constellation, & l'Œil du Taureau la fin de la quatrième; ces étoiles étant, l'une dans 6^s 6° 40', & l'autre dans 1^s 23° 20' du zodiaque indien. Cela posé, l'éclipse de lune arrivée quinze jours après l'époque caliougam, a eu lieu dans un point placé entre l'Epi de la Vierge & l'étoile θ de la même constellation. Ces étoiles sont éloignées assez précisément de l'intervalle d'une constellation; l'une commence la quinzième, l'autre la seizième. Il n'a donc pas été difficile de déterminer le lieu de la lune, en mesurant sa distance à l'une de ces deux étoiles; on a conclu le lieu du soleil qui est opposé: & puis par la connoissance des moyens mouvemens, on a calculé que la lune avoit été au point de l'origine de ce zodiaque par sa longitude moyenne au minuit entre le 17 & le 18 Février de l'an 3102 avant notre ère, & que le soleil s'y étoit trouvé six heures après par sa longitude vraie; circonstance qui fixe le commencement de l'année indienne [It was by this method that they determined the position of the stars in this zodiac; it was thus they found that the bright star of the Lyre was in 8s 24°, the Heart of the Hydra in 4s 7°, longitudes which are ascribed to Hermes, but which are calculated on the Hindu zodiac. Similarly, they discovered that the 'Wheat Ear of Virgo' formed the beginning of their fifteenth constellation, and the 'Eye of Taurus' the end of the fourth; these stars being the one in 6s 6° 40', the other in 1s 23° 20' of the Hindu zodiac. This being so, the eclipse of the moon which occurred 14 days after the Kali-Yuga epoch, took place at a point between the 'Wheat Ear' of Virgo and the star θ of the same constellation. These stars are exactly distanced at the period of a constellation, the one beginning the fifteenth, the other the sixteenth. Thus it would not be difficult to determine the moon's place by measuring her distance to one of these two stars; from this they deduced the position of the sun, which is opposite to the moon, and then, by knowing their average motions, they calculated that the moon had been at the point of origin of that zodiac according to her average longitude at midnight between the 17th and the 18th of February of the year 3102 before our era, and that the sun had occupied the same place six hours later according to its true longitude; an event which fixes the beginning of the Hindu year]." — pp. xxxii-xxxiii

7th. The Hindus state that 20,400 years before the age of the Kali . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "7°. Les Indiens établissent que l'an 20400 avant l'âge caliougam, l'origine de leur zodiaque répondoit à l'équinoxe du printems, & que le soleil & la lune y étoient en conjonction. Il est bien visible que cette époque est fictive; mais on peut chercher de quel point, de quelle époque les Indiens sont partis pour l'établir. Si l'on prend la révolution indienne du soleil 365^j 6^h 12' 30", & celle de la lune 27^j 7^h 43' 13".

20400 révolutions du soleil sont 7451277^j 2^h
272724 révolutions de la lune 7451277 7

[7th. The Hindus state that 20,400 years before the age of Kali Yuga, the first point of their zodiac coincided with the vernal equinox, and that the sun and moon were in conjunction there. This epoch is obviously fictitious; but we may inquire from what point, from what epoch, the Hindus set out in establishing it. If we take the Hindu values for the revolution of the sun, viz., 365d. 6h. 12m. 30s., and those of the moon, 27d. 7h. 43m. 13s., we have —

20,400 revolutions of the sun 7,451,277d. 2h.
272,724 revolutions of the moon 7,451,277 7]." — pp. xxxiii-xxxiv

Such is the result obtained by starting from the Kali Yuga epoch . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Voilà ce qu'on trouve en partant de l'époque du caliougam; & l'assertion des Indiens, qu'il y a eu alors une conjonction, est en effet fondée sur leurs Tables; mais si, en employant les mêmes élémens, on part des époques de l'an 1491, ou d'une autre placée en 1282, dont nous parlerons dans la suite, on trouvera presque un ou deux jours de différence. Il est naturel & juste, en vérifiant le calcul des Indiens, de prendre ceux de leurs élémens qui donnent le même résultat que le leur, & de partir de celle de leurs époques qui fait retrouver l'époque fictive. Or, comme pour établir ce calcul, ils ont dû partir de leur époque réelle, de celle qui étoit fondée sur une observation, & non pas de celles qui en ont été dérivées par le calcul même, il s'ensuit que leur époque réelle est celle de l'an 3102 avant notre ère [Such is the result obtained by starting from the Kali Yuga epoch; and the assertion of the Hindus, that there had been a conjunction at the time stated, is founded on their tables; but if, using the same elements, we start from the epoch of the year 1491, or from another placed in the year 1282, of which we shall speak later, there will always be a difference of almost one or two days. It is just and natural, in verifying the Hindu calculations, to take those among their elements which give the same result as they had themselves arrived at, and to set out from that one among their epochs which enables us to arrive at the fictitious epoch. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch is that of the year 3102 before our era]." — p. xxxiv

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8th. The Tiravalore Brahmins give the Moon's motion as 7d. 2h. 8m. . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "8°. Les Brames de Tirvalour nous donnent le mouvement de la lune de 7^s 2° 0' 7" dans le zodiaque mobile, ou de 9^s 7° 45' 1" relativement à l'équinox dans un grand intervalle de 1600984 jours ou de 4383 ans 94 jours. Nous croyons que ce mouvement a été déterminé par observation. Nous dirons d'abord que cet intervalle a une étendue qui le rend peu commode pour . . . le calcul des moyens mouvemens [8th. The Brahmins of Tiravalur give us the moon's motion as 7s 2° 0' 7" on the movable zodiac, and as 9s 7° 45' 1" as referred to the equinox in a great period of 1,600,984 days, or 4,383 years and 94 days. We believe that this motion was determined by observation. We will say at the outset that this period is of an extent which renders it but ill suited to . . . the calculation of the mean motions]." — pp. xxxiv-xxxv

In their astronomical calculations the Hindus make use of periods . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Les Indiens employent dans leurs calculs astronomiques des intervalles de 248, 3031, 12372 jours; mais indépendamment de ce que ces intervalles, beaucoup plus courts, n'ont pas l'incommodité du premier, c'est qu'ils renferment un nombre complet de révolutions de la lune à l'égard de son apogée. Ce sont réellement des moyens mouvemens. Le grand intervalle de 1600984 jours n'est point une somme de révolutions accumulées; il n'y a point de raison pour qu'il embrasse plutôt 1600984 que 1600985 jours. Il semble que l'observation seule doit avoir décidé du nombre de jours, & en avoir marqué le commencement & la fin. Cet intervalle finit le 21 Mai de l'an 1282 de notre ère à 5^h 15' 30" à Bénarès. La lune étoit alors dans son apogée, suivant les Indiens, &

avoit de longitude	7^s	13°	45'	1"
Maïer donne au même instant	7	13	53	48
& il place l'apogée	7	14	6	54

[In their astronomical calculations the Hindus make use of periods of 248, 3031, and 12,372 days; but apart from the fact that these periods, though much too short, do not present the inconvenience of the

former, they contain an exact number of revolutions of the moon with respect to its apogee. They are in reality mean motions. The great period of 1,600,984 is not a sum of accumulated revolutions; there is no reason why it should contain 1,600,984 rather than 1,600,985 days. It seems that observation alone must have fixed the number of days and marked the beginning and the end. This period ends on the 21st of May, 1282, of our era at 5h 15' 30" at Benares. The moon was then in her apogee, according to the Hindus, and

her longitude was	$7^s 13°$ 45' 1"
Maier gives the longitude as	7 13 53 48
and places the apogee at	7 14 6 54]." — p. xxxv

The determination of the moon's place by the Brahmins . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "La détermination des Brames ne diffère donc que de huit à neuf minutes sur le lieu de la lune, & de vingt-deux min. sur celui de l'apogée; & il est bien évident qu'ils n'ont pu obtenir cet accord avec nos meilleures Tables & cette exactitude dans le ciel que par observation. Si l'observation a en effet déterminé la fin de l'intervalle, il y a tout lieu de croire que c'est une semblable observation qui en a marqué le commencement. Mais alors ce mouvement, déterminé directement & pris dans la nature, doit avoir une grande conformité avec les vrais mouvemens célestes [The determination of the moon's place by the Brahmins thus differs only by eight or nine minutes from ours, and that of the apogee by twenty-two minutes, and it is very evident that they could only have obtained this agreement with our best tables and this exactitude in the celestial positions by observation. If then, observation fixed the end of this period, there is every reason to believe that a similar observation marked the beginning of it. But then this motion, determined directly, and taken from nature, would of necessity be in close agreement with the true motions of the heavenly bodies]." — pp. xxxv-xxxvi

And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "En effet le mouvement indien dans ce long intervalle de 4383 ans, ne diffère pas d'une minute de celui de Cassini; il est également conforme à celui des Tables de Maïer. Ainsi deux peuples, les Indiens & les Européens, placés aux deux extrémités du monde, & par des institutions peut-être aussi éloignées dans le tems, ont obtenu précisément les mêmes résultats quant au mouvement de la lune, & une conformité qui ne seroit pas concevable, si elle n'étoit pas fondée sur l'observation & sur une imitation réciproque de la nature. Remarquons que les quatre Tables des Indiens sont toutes les copies d'une même Astronomie [And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Maier's tables. Thus two peoples, the Hindus and the Europeans, placed at the two ends of the world, and perhaps just as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would not be conceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four tables of the Hindus are all copies of the same astronomy]." — p. xxxvi

— 666-7 —

It cannot be denied that the Siamese tables existed in 1687, when they were brought from India . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "On ne peut nier que les Tables de Siam n'existassent en 1687, dans le tems que M. de la Loubere les rapporta de l'Inde. A cette époque les Tables de Cassini & de Maïer n'existoient pas; les Indiens avoient déjà le mouvement exact que renferment ces Tables, & nous ne l'avions pas encore. Il faut donc convenir que l'exactitude de ce mouvement indien est le fruit de l'observation. Il est exact dans cette durée de 4383 ans, parce qu'il a

été pris sur le ciel même; & si l'observation en a déterminé la fin, elle en a marqué également le commencement. C'est le plus long intervalle qui ait été observé & dont le souvenir se soit conservé dans les fastes de l'Astronomie. Il a son origine dans l'époque de 3102, & il est une preuve démonstrative de la réalité de cette époque [It cannot be denied that the Siamese tables existed in 1687, in the time when De la Loubère brought them back from India. At that time period the tables of Cassini and Maier did not exist, and the Hindus were already in possession of the exact motion contained in these tables, while we did not yet possess it. It must, therefore, be admitted that the accuracy of this Hindu motion is the result of observation. It is exact throughout this period of 4,383 years, because it was taken from the sky itself; and if observation determined the end of it, it also fixed its beginning. It is the longest period which had been observed and of which the recollection is preserved in the annals of astronomy. It has its origin in the epoch of the year 3102, B.C., and it is a demonstrative proof of the reality of that epoch]." — pp. xxxvi-xxxvii

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From John Bentley down to Burgess' "Sûrya-Siddhânta"

SEE: John Bentley, *Historical View of the Hindu Astronomy*, 1825; & *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860.

— Footnotes

The following is an answer to those men of science who might suspect that our Astronomy . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Ceci répond aux Savans qui pourroient soupçonner que notre Astronomie a été portée dans l'Inde & communiquée aux Indiens par nos Missionnaires. 1º. L'Astronomie indienne a des formes qui lui sont propres, des formes qui caractérisent l'originalité; si c'étoit notre Astronomie que l'on eût traduire, il auroit fallu beaucoup d'art & de science pour déguiser ainsi le larcin. 2º. En adoptant le moyen mouvement de la lune, on auroit adopté également l'obliquité de l'écliptique, l'équation du centre du soleil, la durée de l'année; ces élémens diffèrent absolument des nôtres, ils sont singulièrement exacts lorsqu'ils appartiennent à l'époque de l'an 3102; ils feroient très-erronés s'ils avoient été établis dans le siècle dernier. 3º. enfin nos Missionnaires n'ont pu communiquer aux Indiens en 1687 le moyen mouvement de la lune des Tables de Cassini qui n'existoient pas alors, ils ne pouvoient connoître que les moyens mouvemens de Tycho, de Riccioli, de Copernic, de Bouillaud, Képler, Longomontanus, ou ceux des Tables d'Alphonse [The following is an answer to those scientists who might suspect that our astronomy had been carried to India and communicated to the Hindus by our Missionaries. 1st. Hindu astronomy has its own peculiar forms, forms which characterized its originality; if it had been our astronomy that had been translated, great skill and knowledge would have been needed to disguise the theft. 2nd. When adopting the mean movement of the moon, they would have adopted also the inclination of the ecliptic, the equation of the sun's centre, the length of the year; these elements differ completely from ours, and are remarkably accurate when they are applied to the epoch of 3102; while they would be exceedingly erroneous if they had been established in the last century. 3rd, finally, our missionaries could not have communicated to the Hindus in 1687 the mean motions of the moon in the tables of Cassini, which then did not exist, they could have known only the mean motions of Tycho, Riccioli, Copernicus, Bouillaud, Kepler, Longomontanus, and those of the tables of Alphonso]." — pp. xxxvi-xxxvii fn.

I will now give a tabular view of these mean motions for 4383 years and 94 days . . .

P/Q: J. S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Je vais présenter ici le tableau de ces moyens mouvemens pour 4383 ans & 94 jours.

TABLE *Moy. mouv.* *Dif. avec les Ind.*

d'Alphonse	9^{s}	7°	2'	47"	– 0°	42'	14"
Copernic	9	6	2	13	– 1	42	48
Tycho	9	7	54	40	+ 0	9	39
Képler	9	6	57	35	– 0	47	26
Longomontanus	9	7	2	13	– 0	42	48
Bouillaud	9	6	48	8	– 0	58	53
Riccioli	9	7	53	57	+ 0	8	56
Cassini	9	7	44	11	– 0	0	50
Indiens	9	7	45	1			

On voit qu'aucun de ces moyen mouvemens, celui de Cassini excepté, ne s'accorde avec le mouvement donné par les Indiens. On n'a donc point emprunté ces moyens mouvemens. Il n'y a de conformité qu'avec le mouvement de Cassini, dont les Tables n'existoient pas en 1687. Ce mouvement de la lune appartient donc aux Indiens, & ils n'ont pu l'obtenir que de l'observation.

[I will now give a tabular view of these mean motions for 4383 years and 94 days:

TABLE	*Mean Motion*				*Diff. from Hindu*		
Alphonso	9s	7°	2'	47"	– 0°	42'	14"
Copernicus	9	6	2	13	– 1	42	48
Tycho	9	7	54	40	+ 0	9	39
Kepler	9	6	57	35	– 0	47	26
Longomontanus	9	7	2	13	– 0	42	48
Bouillaud	9	6	48	8	– 0	58	53
Riccioli	9	7	53	57	+ 0	8	56
Cassini	9	7	44	11	– 0	0	50
Indian	9	7	45	1			

We see that none of these mean motions, except Cassini's, agree with the motion given by the Hindus. They therefore did not borrow their mean motions. There is an agreement only with those of Cassini, whose tables did not exist in 1687. This mean motion of the moon belongs, therefore, to the Hindus, and they could only have obtained it by observation]." — p. xxxvii fn.

— 668 —

the aim of all the Gnostic schools . . . "was to accomodate the old faith . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "The aim of all the school was to accommodate the old faith to the influence of the Buddhistic theosophy, the very essence of which was that the innumerable gods of the Hindoo mythology were but *names* for the *Energies* of the First Triad in its successive *Avatars*, or manifestations unto man." — p. 132

the theory that "two lights make darkness"

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . if one wave overtakes another when the crest of the pursuing wave just coincides with the hollow of the wave before it the effect is neutralised . . . In other words, two lights will make darkness." — p. 52

— 669 —

According to Mr. Tyndall, metaphysics is *fiction*, like poetry.

SEE: John Tyndall, *Fragments of Science for Unscientific People*, 1871: "I CARRIED with me to the Alps this year . . . two volumes of poetry, Goethe's 'Farbenlehre' [*Theory of Colors*] and the work on 'Logic' recently published by Mr. Alexander Bain." — p. 127

the author . . . "exhibits with much power and effect the immense discoveries of Science . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . Mr. Laing exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions whenever they have had the rashness to challenge conclusions with it." — p. 371 ("Some Opinions of the Press — *From* The Times")

"What is the material universe composed of?" . . . "*Ether is not actually known . . .*"

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "What is the material universe composed of? Ether, Matter, Energy. Ether is not actually known to us by any test of which the senses can take congnizance, but is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." — p. 51

"*In perfect strictness, it is true . . .*"

P/Q: Thomas Henry Huxley, "On the Physical Basis of Life," Nov. 8, 1868: "In perfect strictness, it is true that chemical investigation can tell us little or nothing, directly, of the composition of living matter . . . it is also, in strictness, true that we know nothing about the composition of any body whatever, as it is." — p. 129 (*Lay Sermons*)

"Energy is that which is only known to us by its effects."

see: Atkinson and Ganot, *Elementary Treatise on Physics*, 1883: ". . . we assume the existence of *physical agents*, or *natural forces* acting upon matter; as examples of such we have *gravitation*, *heat*, *light*, *magnetism*, and *electricity*. Since these physical agents are disclosed to us only by their effects, their intimate nature is completely unknown." — p. 3

— 670 —

"the various phenomena which bodies present . . ."

P/Q: Atkinson and Ganot, *Elementary Treatise on Physics*, 1883: "The various phenomena which bodies present show that their molecules are under the influence of two contrary forces, one which tends to bring them together, and the other to separate them from each other. The first force . . . is called *molecular attraction* . . . The second force is due to the *vis viva*, or moving force, which the molecules possess." — p. 68

"It is an empty shadow of my imagination"

P/Q: Thomas Henry Huxley, "On the Physical Basis of Life," Nov. 8, 1868: "For, after all, what do we know of this terrible 'matter,' except as a name for the unknown . . . And what is the dire necessity . . . that a stone, unsupported, must fall to the ground. . . . what is this Necessity, save an empty shadow of my own mind's throwing?" — pp. 143-4 (*Lay Sermons*)

"Substance which eludes the senses"

see: Immanuel Kant, *Critique of Pure Reason*, tr. F. Max Müller, 1881: ". . . we may attenuate and dilute matter itself until it eludes the senses . . . but matter continues matter, and remains for evermore unable to create *from itself* the opposite principle of consciousness." — 1:134

"Self-moving *ARCHÆUS*"

see: P. M. Orfila, *Practical Chemistry*, tr. J. R. Coxe, 1818: ". . . the universal archæus, or principle of Van Helmont; the internal efficient cause of all things; anima mundi . . . the active principle of the material world . . ." — p. xvii

"*MYSTERY is the fatality of Science*" . . . "Science *cannot* escape it!"

P/Q: Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: "Vous demandez qu'on vous montre directement que la science, à la rigueur, peut admettre le mystère: je vous dis résolument

qu'elle n'y peut échapper. Le mystère est la fatalité de la science [You ask that we show you directly that science can, if necessary, admit mystery: I say to you resolutely that it cannot escape it. Mystery is the fate of science]." — p. xvi

SEE: Père Felix, "Le Mystère et La Science," 1862: "Le mystère est la fatalité de la science [Mystery is the fate of science]." — p. 281 (*La Tribune Sacrée*, v. 18)

". . . [Who] has been able to penetrate . . . the formation of a body . . ."

P/Q: Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: " 'Qui a pu pénétrer la formation d'un corps, la génération d'un atome? Qu'y a-t-il, je ne dirai pas au centre d'un soleil, mais au centre d'un atome? qui a sondé jusqu'au fond l'abîme d'un grain de sable? Le grain de sable, messieurs, depuis quatre mille ans la science le regarde, elle le tourne et le retourne; elle le divise et le subdivise; elle le harcèle de ses expériences, elle le tourmente de ses calculs pour lui arracher le dernier mot de sa constitution intime; elle lui demande avec une curiosité qui ne parvient pas à se satisfaire: Te diviserai-je à l'infini? Et suspendue sur cet abîme, la science hésite, elle trébuche, elle s'éblouit elle-même, elle prend le vertige, et elle dit à la fin: *Je ne sais pas* [Who has been able to penetrate the formation of a body, the generation of an atom? What is there, I will not say at the center of a sun, but at the center of an atom? who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied by science for four thousand years, science has looked at it, she has turned it and turned it again; she divides it and subdivides it; she torments it with her experiments; she vexes it with her calculations to snatch from it the final word as to its inner constitution; she asks it, with a curiosity that does not manage to satisfy: 'Shall I divide you ad infinitum?' And suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and she finally says: *I do not know*].' " — p. xix

P/Q: Père Felix, "Le Mystère et La Science," 1862, p. 285 (*La Tribune Sacrée*, v. 18)

"But if you are so fatally ignorant of the genesis . . ."

P/Q: Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: " 'Et si vous ignorez fatalement la genèse et la constitution intime d'un grain de sable, comment auriez-vous l'intuition de la génération d'un seul être vivant? Où est, dans l'être vivant, le point de départ de la vie? le commencement de la vie? le principe de la vie? [And if you are fatally ignorant of the genesis and inner nature of a grain of sand, how would you have an intuition as to the generation of a single living being? Where in a living being is the starting point of life? Where does life begin? What is the principle of life?].' " — p. xix

SEE: Père Felix, "Le Mystère et La Science," 1862, p. 285 (*La Tribune Sacrée*, v. 18)

— 670-1 —

"The first marshalling of the atoms, on which all subsequent action depends . . ."

P/Q: John Tyndall, *Fragments of Science for Unscientific People*, 1871: "This first marshalling of the atoms on which all subsequent action depends baffles a keener power than that of the microscope. Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly-trained intellect, the most refined and disciplined imagination, retires in bewilderment from the contemplation of the problem. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of Nature." — pp. 153-4

— 671 —

"Concerning the void . . . my judgment is that it does not exist . . ."

P/Q: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "Concerning the Void . . . my judgment is that it does not exist, that it never has existed, and that it never will exist. For all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger and more solid are easily perceived; the smaller and more tenuous are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore many persons deny such entities to be bodies, and regard them as simply spaces, but it is impossible there should be such spaces. For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its Divinity . . . I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the highest airs; wherein are neither clouds nor any tempest." — pp. 83-4 (*Asclepios*, VII)

— Footnotes

official teachers, who speak of the Forces of nature as . . . modes of motion

SEE: Grove, Helmholtz, Mayer, Faraday, Liebig and Carpenter, *The Correlation and Conservation of Forces*, 1873: ". . . heat, light, electricity, magnetism . . . have been formerly regarded as . . . 'imponderable elements' . . . Heat, light, electricity, and magnetism are now no longer regarded as substantive and independent existences . . . but simply as modes of motion in ordinary matter . . ." — pp. xii-xiii (Introduction)

and yet hold electricity . . . as being as *atomic as matter*

P/Q: William Crookes, "Genesis of the Elements," Feb. 18, 1887: "Helmholtz says that electricity is probably as atomic as matter {'we cannot avoid concluding that electricity also . . . is divided into definite elementary portions, which behave like atoms of electricity.' — Helmholtz, Faraday Lecture, 1881}." — p. 99 & fn. (*Chemical News*, March 4, 1887)

— 672 —

"There are many orders of the gods . . ."

P/Q: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "There are many orders of the Gods; and in all there is an intelligent part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible . . ." — p. 64 (*Asclepios*, VIII)

"There are then gods, superior to all appearances . . ."

P/Q: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "There are, then, Gods superior to all appearances; after them come the Gods whose principle is spiritual; these Gods being sensible, in conformity with their double origin, manifest all things by a sensible nature, each of them illuminating his works one by another. The supreme Being of heaven, or of all that is comprehended under this name, is Zeus, for it is by heaven that Zeus gives life to all things. The supreme Being of the sun is light, for it is by the disk of the sun that we receive the benefit of the light. The thirty-six horoscopes of the fixed stars have for supreme Being or prince, him whose name is *Pantomorphos*, or having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced." — p. 65 (*Asclepios*, VIII)

(*See also* § X., THE COMING FORCE)

SEE: "The Coming Force. Its Possibilities and Impossibilities," *SD* 1:554-66.

in Stanza VI., "Fohat sets in motion the primordial World-germs . . ."

SEE: STANZA VI: "The Swift and Radiant One produces the Seven Laya Centres . . . and seats the Universe on these Eternal Foundations surrounding Tsien-Tchan [the Universe] with the Elementary Germs. . . . then sets them in motion; some one way, some the other way." — *SD* 1:32-3

— Footnotes

"Hermes here includes as gods the *sensible Forces* of nature . . ."

P/Q: *The Virgin of the World*, tr. Kingsford and Maitland, 1885: "Hermes here includes as Gods the sensible Forces of Nature, the elements and phenomena of the universe." — p. 65 fn. (*Asclepios*, VIII)

— 672-3 —

"The meteoric showers (periodical in November and August) . . ."

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Arago was the first to suggest the periodicity of meteoric showers . . . It has been shown by the researches of H. A. Newton . . . and others, that the meteors which fall within our atmosphere at regular periods, in August and November, are derived from swarms of meteoric bodies revolving about the sun in orbits which intersect that of the earth." — pp. 16-17

"The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The aphelion of this ring is 1, 732 million miles beyond the orbit of Neptune. The plane of the ring, or more properly, ellipse, is inclined at an angle of 64° 3' to the plane of the earth's orbit, and its orbital motion is contrary to that of the earth." — p. 17

— 673 —

the mysterious "central Sun" (the "Abode of the invisible deity" . . .)

SEE: Edward Falconer Litton, *Life or Death*, 1866: "The Persians, as well as the Chaldeans, regarded the sun as an object of adoration. It was believed to be the abode of the invisible deity . . . Zoroaster is said to have thought, that the various order of spiritual beings — gods, demons, and heroes — proceeded from the Deity . . . He taught that the human soul is a particle of divine light . . . that matter was the last and most distant emanation . . ." — p. 46

Indra . . . older and more important in the Rig Veda

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA . . . In the Vedas he stands in the first rank among the gods . . ." "In the Ṛig Veda Vishṇu is not in the first rank of gods. He is a manifestaton of solar energy . . ." — pp. 123-4, 360

Toum issued of Noot . . . primordial god, creator of heaven and of beings

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "TOUM, issu de Nout . . . Presenté comme dieu primordial et créateur du ciel et des êtres (commencem. du ch. xvii . . .) [TUM, issued from Nūt . . . Presented as a primordial god and creator of heaven and of beings (beginning of ch. xvii)]." — p. 655 (Index Analytique)

***Toum* . . . who *generates other gods* and gives himself the form he likes . . .**

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "TOUM . . . qui enfante les dieux et se donne la forme à lui-même [TUM . . . who gives birth to the gods and gives form to himself] . . ." — pp. 655-6 (Index Analytique)

the "master of life" "giving . . . vigour to the gods" . . .

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . maître de la vie, donnant la vigueur aux dieux, lxxix, 1 [master of life, giving vigor to the gods]." — p. 656 (Index Analytique)

He is the *overseer* of the gods . . . "who creates spirits and gives them shape . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "[Toum] créant des esprits, leur donnant la forme . . . [Tum] surveillant unique des dieux [Tum creating spirits and giving them form . . . Tum, unique overseer of the gods]." — p. 656 (Index Analytique)

he is "the *north wind* and the *spirit of the west*"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Le vent du nord issu de Toum . . . Toum esprit de l'occident [The north wind issued from Tum . . . Tum, spirit of the west] . . ." — p. 656 (Index Analytique)

the "Setting Sun of Life"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Paroles à dire quand le soleil se couche dans la montagne de vie . . . L'Osiris N dit en adorant Toum se couchant dans la montagne de vie et donnant ses clartés au Tiaou [Words to be said when the Sun is setting in the Land of Life . . . The Defunct (the Osirified soul) says while adoring Tum setting in the Land of Life and giving his light to the Tuat (the Underworld)] . . ." — pp. 47-8 (xv.41-3)

— Footnotes

"Oh Toum, Toum! issued from the great . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "O Toum! Toum! issu de la Grande qui est au sein de l'eau, lumineux par les deux Lions {c'est Nout au sein de l'espace céleste . . . Les deux Lions désignent la double force des deux yeux solaires. Cf. *Panthéon égypt.*, ch. ii}[Oh Tum, Tum! issued from the Great Goddess who is in the bosom of the water luminous through the two Lions {this is Nūt (the Great Deep) in the bosom of Space . . . the two Lions designate the dual Force of the two solar eyes}." — pp. 15-16 (iii.1 & note 1)

— 673-4 —

the *defunct* begs that Toum should give him the breath . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Vents du nord issus de Toum par la narine du Résident de l'Ouest, est ton nom. . . . donnez-moi les provisions pour ma narine. . . . des approvisionnements de sortie le jour en toutes formes désirables [North-winds coming from Tum through the nostril of the One Residing in the West, is your name. . . . give me the supply for my nostril. . . . the supply of going out by day (coming forth into life) in all desirable forms]." — pp. 300-2 (xcix.24, 29, 32)

— 674 —

a man standing erect with the hieroglyph *of the breaths* in his hands

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Tableau: Un homme debout, tenant l'hiéroglyphe des souffles [Vignette: A man standing erect, holding the hieroglyph of the breaths]." — p. 189 (lxii, Tableau)

"I open to the chief of An . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "J'ouvre au chef d'An. Je suis Toum. Je traverse l'eau répandue par Thot-Hapi, seigneur de l'horizon, en ce nom de diviseur de la terre. . . [I open to the chief of An, I am Tum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and in the name of the divider of the earth]." — p. 189 (lxii.1-2)

"I cross the heavens, and am the two Lions. I am *Ra*, I am *Aam* . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je traverse le ciel, je suis les deux Lions. Je suis Ra, je suis Aam. Je mange mon héritier. . . . Je circule sur le sol du champ Aanrou que me donne le maître de l'éternité sans limites. Je suis un germe d'éternité. Je suis Toum à qui est accordée l'éternité [I cross the heavens, and am the two Lions. I am Ra, I am Aam, I eat up my heir. . . . I glide over the soil of the field of Aanroo, given me by the master of limitless eternity. I am a germ of eternity. I am Tum, to whom eternity is granted]." — p. 189 (lxii.2-3)

"The Great Water . . . is said to be *seven* cubits deep"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "EAU. La grande . . . lequel a une hauteur de 7 coudées [WATER. The Great One . . . which has a depth of 7 cubits] . . ." — p. 605 (Index Analytique)

"in the great mother, all the Gods . . . are born"

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: ". . . le mot *Noutir*, *nouti* . . . Les textes nous apprennent qu'il est le père des dieux, la mère des dieux [the word Nūt . . . The texts teach us that it is the father of the gods, the mother of the gods] . . ." — p. 152

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis le dieu grand qui s'est donné la forme à lui-même, c'est-à-dire l'Eau, c'est à-dire le Noun . . . créateur de ses membres qui deviennent les dieux [I am the great Supreme Being that gave shape to itself, that is the Water, that is Nūt (the Cosmic Abyss) . . . creator of its limbs who become the gods] . . ." — p. 54 (xvii.3-4)

"the *seven great ones*"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . les sept Lumineux, ce sont Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Har-Khent-an-mer-ti [the seven Luminous Ones, these are Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Har-Khent-an-mer-ti] . . ." — p. 61 (xvii.38)

the "Great ones of the Seven Magic Forces," who, "conquer the Serpent *Apap*"

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis le grand des forces magiques . . . C'est ainsi que je conjure celui qui marche sur son ventre . . . je repousse Apap [I am the Great One of the magic forces . . . It is in this way that I conjure the one that moves on its belly . . . I repel Apap]." — pp. 322-3 (cviii.7-8, 10)

— Footnotes

An image expressing the succession of divine functions . . .

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Le dieu qui mange son héritier . . . Image par laquelle est exprimée la succession des rôles divins, la substitution d'une forme à une autre [The god who eats up his heir . . . An image expressing the succession of divine functions, the substitution of one form for another." — p. 587 (Index Analytique)

***Aanroo* is the domain of Osiris . . . "surrounded with an *iron* enclosure . . ."**

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "AANROU . . . C'est là qu'est le domaine d'Osiris [AANROO . . . There is the domain of Osiris] . . ." — pp. 587-8 (Index)

"Il est divisé en quatorze sections . . . dans ce champ Aanrou dont l'enciente est en fer, où le blé a 7 coudées [It is divided into fourteen sections . . . in this field of Aanroo, of which the enclosure is of iron, where the grain is 7 cubits high] . . ." — pp. 507-8 (cxlix: Intro., 4)

In Amenti, one becomes pure spirit for the eternity

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: ". . . je ne suis pas mort dans l'Amenti, j'y suis pur esprit pour l'éternité [I am not dead in Amenti, there I am pure spirit for eternity]." — p. 114 (xxx.4)

while in *Aanroo* "the soul of the spirit" . . . is devoured each time by *Uræus*

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis Ra sortant de l'abîme céleste, c'est-à-dire l'âme divine [I am Ra going out of the heavenly Abyss, that is, the divine soul]." ". . . la flamme sort de l'horizon. . . . j'ai anéanti les impuretés que je gardais sur terre. . . . Je connais les chemins mystérieux conduisant aux portes du champ Aanrou [the flame bursts out of the horizon . . . I annihilated the impurities I was holding on to on earth. . . . I know the mysterious ways leading to the gates of the Field of Aanru]." — pp. 263, 267-8 (lxxxv.1, lxxxvi.1, 5-7)

The soul quits the fields of Aanroo . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "On sort du champ Aanrou dans toutes les formes qu'on désire [One leaves the field of Aanroo in all the forms one desires] . . ." — p. 302 (xcix.34)

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one *Absolute* cause of all . . . in the conception of Mr. Herbert Spencer

SEE: Herbert Spencer, *First Principles*, 1880: ". . . in our search for a cause, we discover no resting place until we arrive at the hypothesis of a First Cause; and we have no alternative but to regard this First Cause as Infinite and Absolute." — 1:38 (§ 12)

As for the Egyptian in general . . . whenever he "arrived at the notion of divine Unity . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Pour l'Égyptien qui arrivait à la notion de l'unité divine, le dieu un n'était jamais dieu tout court: M. Lepage-Renouf a fait remarquer très finement que le mot *Noutir, nouti*, dieu, n'a jamais cessé d'être nom commun pour devenir nom propre. Dieu est toujours le dieu unique Ammon, le dieu unique Phtah, le dieu unique Osiris . . . il faut admettre que le Dieu unique régnait sur des réalités de dieux. Mais ce monothéïsme est avant tout géographique [As for the Egyptian who arrived at the notion of divine Unity, the 'One God' was never 'God,' simply. Lepage-Renouf very justly observed that the word *Nouter, nouti*, god, had never ceased to be a generic name in order to become a proper name. God is always the unique god Ammon, the unique god Phtah, the unique god Osiris . . . We have to admit that the unique God reigned over the realities of gods. But this monotheism was above all geographical]." — p. 152

"If the Egyptian of Memphis proclaimed the unity of Phtah . . ."

P/Q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Si l'Egyptien de Memphis proclamait l'unité de Phtah à l'exclusion d'Ammon, l'Égyptien de Thèbes proclamait l'unité d'Ammon à l'exclusion de Phtah. Râ dieu un à Héliopolis n'est pas le même qu'Osiri dieu un à Abydos et peut être adoré à côté de lui sans s'absorber en lui. Le dieu unique n'est que le dieu du nome ou de la ville, *noutir noutti*, qui n'exclut pas l'existence du dieu unique de la ville ou du nome voisin. En résumé, ce n'est pas du dieu unique de l'Égypte qu'on devrait parler, quand on traite du monothéïsme égyptien, mais des dieux uniques de l'Égypte [If the Egyptian of Memphis proclaimed the unity of Phtah to the exclusion of Ammon, the Egyptian of Thebes proclaimed the unity of Ammon to the exclusion of Phtah. Ra, the 'One God' at Heliopolis is not the same as Osiris, the 'One God' at Abydos, and can be worshipped side by side with him, without being absorbed by him. The one god is but the god of the province or the city, *noutir noutti*, which does not exclude the existence of the one god of that town or of the neighbouring province. In short, whenever speaking of Egyptian Monotheism, one ought to speak of the unique gods of Egypt, and not of the one unique god]." — p. 152

Thot (Hermes) the directing intelligence of the Universe

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "THOT . . . intelligence directrice du monde, xciv [THOT . . . directing intelligence of the universe]." — p. 653 (Index Analytique)

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Augustin Thierry . . . deplored the erroneous principle . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Augustin Thierry, déplorant le principe qui l'avait égaré trop longtemps, accordait dans ses dernières années à celles [historiens] du moyen âge [Augustin Thierry, deploring the principle which had lead him astray for too long, agreed in his later years with those historians of the Middle Ages] . . ." — p. 45

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vox populi* . . . is *vox Dei

SEE: Sir William Hamilton, "On the Philosophy of Common Sense," 1872: "Hesiod thus terminates his Works and Days: — 'The Word proclaimed by the concordant voice / Of mankind fails not; for in man speaks God.' . . . Hence . . . 'Vox Populi, vox Dei' [The voice of the people is the voice of God]. " — 2:770 ("Supplementary Dissertation" in *The Works of Thomas Reid*)

"legend . . . is *living* tradition, and three times out of four it is truer than what we call History"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il y trouvait LA VÉRITABLE HISTOIRE, et il avait raison; car la légende est la tradition vivante, et TROIS FOIS SUR QUATRE ELLE EST PLUS VRAIE QUE L'HISTOIRE [he found there THE TRUE HISTORY, and he was right, because legend is living tradition, and THREE TIMES OUT OF FOUR IT IS TRUER THAN HISTORY]." — 2:45 (*Revue des Deux Mondes*, pp. 157-58)

Our present-day Orientalists and Historical writers are . . . that which the white ants are . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Michelet nous fait une peinture saissante de cette variété d'insectes rongeurs qu'on appelle les termites. . . . Nos critiques modernes sont les termites de l'histoire [Michelet gives us a striking picture of that kind of gnawing insects which we call termites. . . . Our modern critics are the termites of history]." — 2:45

"History will tumble down and break into atoms . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . l'histoire vient de s'effondrer sur elle-même [history will collapse onto itself]." — 2:46

"By opening so freely their lunatic asylums . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Les hommes, a dit Montesquieu, en ouvrant quelques asiles à leurs fous, ont voulu faire croire qu'ils ne l'étaient pas eux-mêmes' {*Lettres persanes*} ['Montesquieu has said that men, by opening some asylums to their madmen, wanted to make themselves believe that they themselves were not mad']." — 2:37

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"There is no Religion higher than Truth."

SEE: "Introductory": "THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH" — "SATYĀT [Satyān] NĀSTI PARO DHARMAH" — the motto of the Maharajah of Benares, adopted by the Theosophical Society." — *SD* 1:xli

SEE: *Mahabharata*, "Çanti Parva" [tr. K. M. Ganguli], 1890: "There is no duty which is higher than Truth . . ." — p. 526 (§ clxii)

SEE: *The Divine Pymander*, tr. Everard, 1884: "For there can be no Religion more true and just, than to know the things that are . . ." — p. 1 (i.2)

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"My doctrine is not mine, but his that sent me."

P/Q: *The Interlinear Bible*, 1906: "My doctrine is not mine, but his that sent me." — p. 131 (*John* 7:16)

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Modern science insists upon the doctrine of evolution . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Modern science insists upon the doctrine of evolution; so do human reason and the 'secret doctrine,' and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have preëxisted in the parent of this race, as the seed, in which lies hidden the flower of the next summer, was developed in the capsule of its parent-flower; the parent may be but *slightly* different, but it still differs from its future progeny." — 1:152-3

The antediluvian ancestors of the present elephant and lizard . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the 'giants' of the *Vedas*, the *Völuspa*, and the Book of *Genesis*? While it is positively absurd to believe the 'transformation of species' to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the mollusks and ending with monkey-man, has modified from its own primordial and distinctive form." — 1:153

Preliminary Notes

— 1 —

"Facies totius Universi, quamvis infinitis modis variet . . ."

P/Q: Spinoza, *Opera*, ed. C. H. Bruder, 1844: ". . . facies totius universi, quae quamvis infinitis modis variet, manet tamen semper eadem [the sum of the whole universe, which though it varies in infinite

modifications, yet it always remains the same] . . .” — 2:332 (Epistola LXVI)

see: Harold Joachim, *A Study of the Ethics of Spinoza*, 1901: “If we proceed on this plan, through more and more complex grades of individuals in which the unity comprehends more and more . . . we shall ultimately conceive the whole extended universe as a single individual . . . it will comprehend the infinite variety of changes and processes which make up ‘the face of the corporeal universe’ {In Ep. 64, Spinoza gives . . . ‘facies totius universi, quae quamvis infinitis modis variet, manet tamen semper eadem’}.” — p. 87 & fn.

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“Out of the *ground* the Lord God formed *every beast of the field . . .*”

p/q: *The Interlinear Bible*, 1906: “And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them . . .” — p. 3 (*Genesis*, 2:19)

“male and female” . . . “made in his (God’s) image and after his likeness”

p/q: *The Interlinear Bible*, 1906: “So God created man in his own image, in the image of God created he him; male and female created he them.” — p. 2 (*Genesis*, 1:27)

see: John Covel, *Some Account of the Present Greek Church*, 1722: “I find indeed two Images of *the one Invisible God* exprest in Scripture; one is *Man himself* in general, *made in his Image and after his likeness* . . .” — p. 352

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seven human beings with the faces of ravens . . . “the (Seven) great gods created”

p/q: George Smith, *The Chaldean Account of Genesis*, 1876: “*Legend of Creation from Cutha tablet*. . . . human beings . . . with the faces of ravens . . . these the great gods created . . .” — pp. 102-3

“In the midst of the Earth they grew up . . .”

p/q: George Smith, *The Chaldean Account of Genesis*, 1876:

“16. in the midst of the earth they grew up and became great,
17. and increased in number,
18. Seven kings brothers of the same family . . .” — p. 103

These are the Seven Kings of Edom

see: *Qabbalah*, tr. Isaac Myer, 1888: “It is written: ‘And these are the Kings that reigned in the land of Edom.’ (Gen. xxxvi, 31.) . . . ‘they did not remain in their places, because the forms of the kings had not been formed as it ought to be . . .’ ” — pp. 386-7

the first race, which was *imperfect* . . . born before the “balance” (sexes) existed . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “. . . reference is made to the seven androgenic kings who were first made, who were imperfect and were destroyed {Zohar: Siphrah D’Tznioothah . . . Idrah Zootah, 292*b*. *La Kabbale*, p. 205 *sq*.}. — p. 246 & fn.

“The idea [of balance] . . . is especially noticeable in our own earth, through the difference of sex and the tendency to unification, by which the existence itself is preserved. . . . ‘Before the Balance existed . . . the primordial kings died . . .’ ” — p. 118

“*Seven Kings*, brethren, appeared and begat children . . .”

p/q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘*Seven kings*, *brethren*, *appeared* and begat children. 6000 in number were their peoples, etc.’ (Hibbert Lect., pp. 372-373.) The god Ner or Nergal, the deity of death, was deputed to destroy these.” — p. 246

“By bringing into equilibrium (or balance) those who did not yet exist”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "This Balance hangs in the Place (*Maqom*) which is No-Thing (*Ayin*). In the same were brought into equilibrium those who did not yet exist." — p. 118 (*Siphrah D'Tznioothah*)

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"This is the mystery that to this day was hidden. . . ."

P/Q: *The Divine Pymander*, tr. Everard, 1884: "Then said *Pimander*, This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful . . . seven Men, all *Males* and *Females*, and sublime, or on high, according to the Natures of the seven Governors." — p. 11 (ii.29)

the translator wonders "for whom these *seven men* are intended?" . . .

P/Q: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John David Chambers, 1882: "For whom these Seven Men are intended is questionable; but the difficulty may perhaps be solved thus: The original pattern Man being masculine-feminine, represents Adam with Eve . . . and the Seven whom Nature procreated may signify, in like manner, the succeeding Patriarchs named in Genesis . . ." — p. 9 fn.

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the traditions of Esoteric Philosophy . . . [in] the Egyptian "*Books of Thoth*"

SEE: Alexander Wilder, "The Eclectic Philosophy," 1868: "Ammonius [Saccus] declared that the system of doctrine and moral life . . . was taught in the Books of Thoth, or Hermes Trismegistus, from which records Pythagoras as well as Plato derived his philosophy. They were regarded by him as being substantially identical with the teachings of the sages of the remote East." — p. 72 (*Transactions of the Eclectic Medical Society*)

the generic name of the Kabiri was the "Holy Fires"

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Il nous paraît plus probable que le nom des Cabires a une origine grecque . . . nous inclinons à le faire dériver de καίω, brûler. Les Cabires seraient donc 'ceux qui brûlent' [It seems very probable to us that the name of the Kabiri has a Greek origin . . . we are inclined to derive it from καίω, to be on fire. The Kabiri would thus be 'those who are on fire'] . . ." — p. 268

the "Kabir born of the Holy Lemnos" . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Pindare, dans un passage qui nous a été conservé par l'auteur des *Philosophoumena*, cite 'le Cabire né de la sainte Lemnos' parmi les personnages qui étaient considérés . . . comme les ancêtres du genre humain {*Philosoph*. éd. Miller, p. 96} [Pindar, in a passage that was preserved for us by the author of *Philosophoumena*, cites 'the Kabir born of holy Lemnos' among the personages who were considered . . . as ancestors of humankind] . . ." — pp. 268-9

this Kabir . . . Adamas, was, in the traditions of Lemnos . . . born from the bosom of the Earth.

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . le Cabire dont parle Pindare était donc, dans les traditions de Lemnos, le type de l'homme primitif, né du sein de la terre. . . . Nous savons, en effet, qu'un des personnages des mystères de Samothrace, qui portait le nom d'*Adamas*, y était représenté comme l'homme archétype, comme le premier mâle dans l'ordre de la génération [the Kabir of whom Pindar speaks was thus, in the traditions of Lemnos, the type of primitive man, born from the bosom of the earth. . . . We know in fact that one of the personages of the mysteries of Samothrace, who had the name Adamas, was there represented as a human archetype, as the first male in the order of

generation].” — p. 269

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description of Creation . . . the Flood . . . were written “before the time of Moses”

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: “This story is supposed to have happened about B.C. 1600, rather earlier than the supposed age of Moses . . . I have given the various fragments of the Legends describing the Creation, Flood, time of Nimrod . . .” — p. 300

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Adam Kadmon is the Sephirothal TREE

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “In their totality and unity the ten Sephiroth represent the archetypal man . . . *Adam Qadmon* . . . This is the qabalistical ‘tree of life,’ on which all things depend.” — p. 28 (Introduction)

the “Tree of the Knowledge of Good and Evil” . . . “hath around it seven columns” . . .

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “This is the tree which hath two paths . . . (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces) . . .” — p. 104 (*Book of Concealed Mystery*, v.32)

“The word Adam used in these legends for the first human being . . .”

P/Q: George Smith, *The Chaldean Account of* Genesis, 1876: “The word Adam used in these legends for the first human being is evidently not a proper name, but is only used as a term for mankind. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word . . .” — p. 86

— Footnotes

***Vide* § “Adam-Adami,” in Part II.**

SEE: § XVI, “Adam-Adami,” *SD* 2:452-8.

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Samothrace . . . was overflowed very suddenly by the waters of the Euxine . . .

SEE: M. N. Bouillet, *Dictionnaire Classique de l’Antiquité*, 1841: “SAMOTHRACE . . . Diodore de Sicile (*l*.5.) raconte, que, long-temps avant l’expédition des Argonautes, cette île fut submergée par les eaux du Pont Euxin, qui s’ouvrirent tout à coup un passage dans la Méditerranée [SAMOTHRACE . . . Diodorus Siculus (*l*.5.) recounts that long before the expedition of the Argonauts, this island had been submerged by the waters of the Euxine (the Black Sea), which suddenly opened up a passage into the Mediterranean].” — 2:420

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(the mound of *Kouyunjik* . . . yielded to Layard’s excavations over twenty thousand fragments . . .)

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: “In the mound of Kouyunjik, opposite the town of Mosul, Mr. Layard discovered part of the Royal Assyrian library, and further collections, also forming parts of this library, have been subsequently found by Mr. H. Rassam, Mr. Loftus, and myself. Sir Henry Rawlinson, who made the preliminary examination of Mr. Layard’s treasures, and who was the first to recognize their value, estimated the number of these fragments of inscriptions at over twenty thousand.” — p. 2

the race which was the first to fall into generation . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: “It appears from line 18 that the race of

human beings spoken of is the *zalmat-qaqadi*, or dark race, and in various fragments of these legends they are called Admi or Adami, which is exactly the name given to the first man in Genesis." — pp. 85-6

the Babylonians recognised *two principal Races* . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "It has already been pointed out by Sir Henry Rawlinson that the Babylonians recognized two principal races: the Adamu, or dark race, and the Sarku, or light race, probably in the same manner that two races are mentioned in Genesis, the sons of Adam and the sons of God. It appears . . . that it was the race of Adam, or the dark race, which was believed to have fallen . . ." — p. 86

these seven Gods, each . . . created a *man* . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "The obverse gives a series of speeches and statements respecting the newly created man, who was supposed to be under the especial care of the [seven] deities. . . . The various divine titles or names, 'the god of noble life' . . . 'the god of noble lips [saviour from death of the gods imprisoned],' are all most probably titles of Hea." — p. 85

the god *Zi*; the god *Ziku* (noble life, Director of purity); the god *Mirku* (noble crown) . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "The god Zi . . . The god Ziku (Noble life) quickly called; Director of purity . . . The god Mir-ku (noble crown) . . . saviour from death . . . of the gods imprisoned, the accomplisher of restoration . . . May he be established, and may his will not fail . . . in the mouth of the dark races which his hand has made. . . . The god Libzu wise among the gods . . . The god Nissi . . . The god Suhhab . . . The god Hea . . ." — pp. 82-4

— Footnotes

[Samothrace overflowed] See Pliny, 4, c. 12; Strabo, 10; Herodotus, 7 c. 108; Pausanias, 7, c. 4

P/Q: M. N. Bouillet, *Dictionnaire Classique de l'Antiquité*, 1841: ". . . cette île fut submergée par les eaux du Pont Euxin . . . *Hérod*., 7, *c*. 108. — *Pline*, 4, *c*.12. — *Strab*., 10 . . . *Paus*., 7, *c*. 4 [this island had been submerged by the waters of the Euxine . . . *Herodotus*, 7, c. 108; *Pliny*, 4, c. 12; *Strabo*, 10 . . . *Pausanias*, 7, c. 4]." — 2:420

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Airyanem Vaego (*see Bund*. 79, 12) wherein was born the original Zoroaster

SEE: *Zend-Avesta*, Pt. 1, tr. James Darmesteter, 1880: "Now we read in the Bundahish that Zartusht founded his religion by offering a sacrifice in Irân Vêj (Airyanem Vaêjô) {Bund. 79, 12}. . . . In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Dareja . . ." — p. xlix & fn. (*Vendidad*, Intro. iii)

— Footnotes

we mean the "Amshaspend," called "Zarathustra . . ."

SEE: C. C. J. Baron Bunsen, *God in History*, 1868: ". . . the Parsee conception of the seven Amshaspands . . . is brought out only by representing Ahura-mazda . . . as one of several beings, in conjunction with whom . . . he constitutes one Whole." — 1:282-3

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "Now, what is the meaning of the complicated word Zoroaster, or Zoradust [Zarathustra]? . . . we arrive at an incarnation of the Deity [Ahura-mazda] . . ." — 1:86-7

"the lord and ruler of the Vara made by Yima"

P/Q: *Zend-Avesta*, Pt. 1, tr. James Darmesteter, 1880: "And Ahura Mazda spake unto Yima . . . 'make thee a Vara {'an enclosure' . . . the Var Jam-kard, 'the Var made by Yima'} . . .' " — pp. 15-16 & fn.

(*Vendidad*, ii.22, 25)

"O Maker of the material world, thou Holy One! Who is the lord and ruler [of the Vara made by Yima]?

Ahura Mazda answered: '. . . thyself, Zarathustra.' " — p. 21 (*Vendidad*, ii.43)

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Apollo . . . abandoning his Hellenic sanctuaries . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Son exil est un exil volontaire; c'est celui du dieu voyageur qui, chaque année, aime à quitter ses sanctuaires de Grèce et à prendre la route d'une lointaine et mystérieuse région où il doit séjourner, pour en revenir à une époque fixe [His exile is a voluntary exile; it is one of a traveling god, who every year loves to leave his sanctuaries in Greece and go on his way to a far and mysterious region, where he has to remain, to come back at a fixed point in time]." — p. 107

***Εγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι*, says a verse in the *Odyssey* (x. 86).**

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . dans un vers de *l'Odyssée*, X, 86: '*Ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι* [in a verse from *The Odyssey*, x. 86: 'for the ways of night and of day are close together']." — p. 108 fn.

The land of the Hyperboreans . . . extended beyond Boreas . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Cette région est la région hyperboréenne, celle qui s'étend au delà de Borée, le dieu de l'hiver et des ouragans, qui avait son séjour sur la chaîne des monts Riphées: région idéale, dont les anciens ont en vain cherché à déterminer la place dans le voisinage de la Scythie ou sur les bords du Danube {Voir Völcker, *Myth. Geogr.*, 145-170} [That region is the Hyperborean region, which stretches out beyond Boreas, the god of winter and hurricanes, who had his abode on the mountain chain Riphaeus: an ideal region, which the ancients in vain tried to locate near Scythia or on the borders of the Danube]." — p. 107 & fn.

a real Continent . . . which knew no winter . . . nocturnal shadows never fall upon it

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Située au delà du règne de Borée, elle échappe à sa funeste action; elle ne connaît point les rigueurs de l'hiver; les ombres de la nuit ne l'enveloppent jamais [Situated beyond the kingdom of Boreas, it escapes her disastrous action; it does not know the rigours of winter; the shadows of the nights never shroud it] . . ." — p. 108

the favourite abode of Apollo . . . its inhabitants . . . his beloved priests and servants

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Ce royaume de l'éternelle lumière devait être le séjour favori du dieu radieux, d'Apollon, qui aimait à s'y transporter et à y vivre une partie de l'année . . . Les Hyperboréens étaient conçus comme les prêtres et les serviteurs chéris du dieu [That kingdom of eternal light had to be the favorite abode of the radiant god Apollo, who loved to travel there and live there a part of the year . . . The Hyperboreans were known as priests and cherished servants of the god]." — p. 108

a Continent which . . . extended from Madagascar to Ceylon and Sumatra

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Thus Mr. Sclater, on zoological grounds, claims the late existence of a continent which he calls Lemuria, extending from Madagascar to Ceylon and Sumatra . . ." — p. 47

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Wallace . . . "extends the Australia of tertiary periods to New Guinea and the Solomon Islands . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . for similar reasons Mr. Wallace extends the

Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji, and from its marsupial types infers a connection with the northern continent during the Secondary period." — p. 47

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The famous island of Plato of that name was but a fragment of this great Continent.

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "The proper home of the fourth race, which directly preceded our own, was that continent of which some memory has been preserved even in exoteric literature — the lost Atlantis. But the great island, the destruction of which is spoken of by Plato, was really but the last remnant of the continent." — p. 64

— Footnotes [8-9]

Mr. Sclater supposes a land . . . formerly uniting Africa, Madagascar, and India . . .

SEE: Alfred Russel Wallace, *Geographical Distribution of Animals*, 1876: ". . . a few words may be said about Lemuria, a name proposed by Mr. Sclater for the site of a supposed submerged continent extending from Madagascar to Ceylon and Sumatra, in which the Lemuroid type of animals was developed." — 1:76

Wallace shows . . . the hypothesis of such a land is quite uncalled for . . .

SEE: Alfred Russel Wallace, *Geographical Distribution of Animals*, 1876: "But we must not . . . make this hypothetical land one of our actual Zoological regions. It represents what was probably a primary Zoological region in some past geological epoch; but what that epoch was and what were the limits of the region in question, we are quite unable to say." — 1:76

But he admits . . . a much closer proximity of India and Australia . . .

SEE: Alfred Russel Wallace, *Geographical Distribution of Animals*, 1876: "It is evident therefore, that during much of the tertiary period, Ceylon and South India . . . probably formed part of an extensive southern continent or great island. The very numerous and remarkable cases of affinity with Malaya, require however some closer approximation to these islands . . ." — 1:328

"Now it is proved that . . . *this region of North Africa was in fact a peninsula of Spain . . .*"

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Now it is proved that, in geologically recent times, this region of North Africa was in fact a peninsula of Spain, and that its union with Africa was effected on the north by the rupture of the Straits of Gibraltar, and on the south by an upheaval to which the Sahara owes its existence. The shores of the former Sea of Sahara are still marked by the shells of the same Gasteropoda that live on the shores of the Mediterranean." — p. 224

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"These secrets . . . were divulged *to the men of the secret science . . .*"

P/Q: *Qabbalah*, tr. Isaac Myers, 1888: "These secrets were made known to the men of the secret science but not to the geographers {Zohar iii, fol. 10*a*}." — p. 139 & fn.

2,500,000 years represent the time since the beginning of the tertiary age

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Again, if 2,500,000, according to Croll, represents the time since the *beginning* of the Tertiary Age, the whole incrusted age of the world would be 131,600,000 years, which I do not feel disposed to allow." — p. 369

Mr. Croll "allows fifteen millions since the beginning of the Eocene period . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "On the other hand, Mr. Croll . . . allows fifteen millions since the beginning of the Eocene period . . ." — p. 84

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These gentlemen . . . maintain that man existed so far back as in the Secondary Age.

SEE: Charles Gould, *Mythical Monsters*, 1886: "I omit discussing the doubtful assertions of the extreme antiquity of man, which come to us from American observers, such as are based on supposed footprints in rocks of secondary age . . ." — p. 85

— Footnotes

Sir Charles Lyell . . . "happily invented the terms Eocene, Miocene, and Pliocene" . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "I have hitherto assumed a certain acquaintance, upon the part of the general reader, with the terms Eocene, Miocene, and Pliocene, happily invented by Sir Charles Lyell to designate three of the four great divisions of the Tertiary age." — p. 87

In Thomson and Tait's "*Natural Philosophy*," one finds only ten million years allowed . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Sir William Thomson, on the basis of the observed principles of cooling, concludes that not more than ten million years can have elapsed since the temperature of the earth was sufficiently reduced to sustain vegetable life {Thomson and Tait: *Natural Philosophy*, Appendix D, also §§ 832 . . . (but 847-9 cancelled in Glasgow address); *Trans. Roy. Soc. Edinb.*, xxiii, pt. I, 157, 1862}." — p. 179 & fn.

Sir W. Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Mr. Darwin, arguing upon Sir W. Thompson's estimate of a minimum of ninety-eight and maximum of two hundred millions of years since the consolidation of the crust, and on Mr. Croll's estimate of sixty millions, as the time elapsed since the Cambrian period, considers that the latter is quite insufficient to permit of the many and great mutations of life which have certainly occurred since then." — p. 83

In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The time required for the earth to cool from incipient incrustation to its present state, based on the thermal conductivity of rock-masses and the rate of increase of heat toward the earth's centre. Sir William Thomson concludes that this time cannot exceed 80,000,000 years {Thomson and Tait: *Nat. Phil.*}" — p. 356 & fn.

basing his arguments [on] the limits to the age of the Sun's heat . . . Croll allows 60 *millions* of years

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . Mr. Croll [allows] . . . sixty millions of years in all since the beginning of the Cambrian period. He bases his arguments on the limit to the age of the sun's heat as detailed by Sir William Thompson." — p. 84

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the *minimum* time required for the formation of sedimentary *strata* . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Thus Mr. T. Mellard Reade . . . concludes that the formation of the sedimentary strata must have occupied at least six hundred million years {"Limestone as an Index of Geological Time," *Proceedings*, Royal Society, London, vol. xxviii., p. 281} . . ." — p. 82 & fn.

[Darwin] demands for the organic transformations according to his theory . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Darwin thought 300 million years demanded by the organic transformations which his theory contemplates . . ." — p. 180

Lyell and . . . Houghton . . . placing the beginning of the Cambrian Age at 200 and 240 millions

SEE: Charles Gould, *Mythical Monsters*, 1886: "Sir Charles Lyell and Professor Haughton respectively estimated the expiration of time from the commencement of the Cambrian at two hundred

and forty and two hundred millions of years . . .” — p. 84

Mr. Huxley . . . placed the beginning of the incrustation of the earth 1,000 million years ago

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: “. . . Huxley is disposed to demand a thousand millions.” — p. 180

during “The Miocene Age” . . . Greenland . . . “had *almost a tropical climate*”

SEE: “Physical Geology,” July 4, 1878: “There is abundant evidence to show that during the miocene tertiary period the northern parts of the continents of America and Europasia possessed a nearly common forest vegetation, with a temperate climate . . . Greenland (Disco), lat. 70° . . . Spitzbergen (West Coast), lat. 77°.” “. . . The Island of Saghalien and the Peninsula of Kamchatka contain miocene coal beds, requiring at least a sub-tropical climate {Spitzbergen . . . in miocene times, supported a vegetation pointing to like conditions of climate} . . .” — p. 267 & fn. (*Nature*, v. 18)

“During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees . . .”

P/Q: Charles Gould, *Mythical Monsters*, 1886: “. . . during the Miocene age, Greenland (in N. Lat. 70º) developed an abundance of trees, such as the yew, the Redwood, a Sequoia allied to the Californian species, beeches, planes, willows, oaks, poplars, and walnuts, as well as a Magnolia and a Zamia.” — p. 91

Part I — Anthropogenesis

— 14 —

In primeval times, a maiden . . .

P/Q: *The Kalevala*, tr. John Martin Crawford, 1888:

“In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of heaven . . .”

“Seven hundred years she wandered . . .
Seven hundred years she labored
Ere her first-born was delivered.”

“Ere a beauteous duck descending,
Hastens toward the water-mother . . .”

“Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety.
Here she builds her humble dwelling,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then, a seventh, an egg of iron . . .” — 1:5, 6, 7, 8 (Rune I)

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THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The chariots . . . of the planets: kept in their

orbits by aerial chains . . .” “I have thus described to you, Maitreya, the chariots of the . . . planets, all which are fastened to Dhruva by aerial cords. . . . {the Kūrma and Linga enumerate seven principal winds which perform this function}.” — 2:299, 305 & 306 fn. (ii.12)

see: A. A. Macdonell, *Vedic Mythology*, 1897: “The eye of Sūrya [the Sun] is mentioned several times . . . In the AV. he is called the ‘lord of eyes’ . . . and is said to be the one eye of created beings . . .” — p. 30

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The water-men terrible and bad . . . created from . . . her first, second, and third . . .

see: Gerald Massey, *The Hebrew and Other Creations*, 1887: “These were the primitive people of the past . . . who were held to have been created *without souls* . . .” “Seven such races are described in the Bundahish . . . as the earth-men, the men of the water . . . and the men with tails.” — pp. 24, 25

The flames came. . . . They dried out the turbid dark waters.

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “[Rudra] enters into the seven rays of the sun, drinks up all the waters (of the globe), and causes all moisture . . . to evaporate; thus drying up the whole earth.” — 5(I):191

the goat-men, and the dog-headed men, and the men with fishes’ bodies

see: Gerald Massey, *The Hebrew and Other Creations*, 1887: “These early races were first represented by Totemic zoötypes, and were afterwards abominated as the dog-men, monkey-men . . . created in the likeness of animals, reptiles, fish, or birds.” — p. 25

he separated the waters, and that was heaven above, the first heaven.

see: *Qabbalah*, tr. Isaac Myers, 1888: “ ‘Elohim said: Let there be a firmament in the midst of the waters.’ . . . He created 7 heavens Above. He created 7 earths Below . . .” “And the Lower earths where do they come from? They are from the chain of the earth and from the Heaven Above.” — pp. 415, 416

The Lords of the Flame remain behind. . . . they would not create.

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From Brahmā . . . were born mind-engendered progeny . . . they did not multiply themselves . . . they were without desire or passion . . . estranged from the universe, and undesirous of progeny.” — 1:100-2 (i.7)

— 17 —

These three produced . . . a shadow with no sense . . .

see: H. P. Blavatsky, *Isis Unveiled*, 1877: “. . . this creation of beings, without . . . the ‘Living Fire,’ produced but creatures of matter and astral light . . . the ‘witless’ seven spirits begotten by ‘Karabtanos’ and the ‘spiritus’ . . .” — 1:301

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The Sons of Wisdom . . .

see: T. Subba Row, “Notes on the Bhagavad Gita — III,” April 1887: “In all Puranas the Maharishis are said to be the mind-born sons of Prajapati or Brahma . . . he commenced the creation of man by forming, or bringing into existence by his own intellectual power, these Maharishis and these Manus. . . . [He] is still the overshadowing *Logos* . . .” “. . . the *Logos* is indicated in [ch. x], verse 11: ‘I, dwelling in them, out of my compassion for them, destroy the darkness born from ignorance by the shining light of spiritual Wisdom.’ ”— pp. 444, 445 (*The Theosophist*, v. 8)

Some entered . . . Some projected the Spark. Some deferred . . .

see: T. Subba Row, “Notes on the Bhagavad Gita — III,” April 1887: “. . . Sanaka, Sanandana,

Sanatkumara and Sanatsujata, who were also included among the mind-born sons of Prajapati. . . . It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so . . .” — p. 444 (*The Theosophist*, v. 8)

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THE LORDS OF WISDOM . . . CREATED “SONS OF WILL AND YOGA,” BY KRIYASAKTI

SEE: STANZA VII, 27: “How did they *create*, since the ‘Lords of Wisdom’ are identical with the Hindu Devas, who refuse ‘to create’? Clearly they are . . . those elder sons of Brahmā, ‘Sanandana and the other sons of *Vedhas*’ . . . The power, by which they first created . . . was by *Kriyasakti* . . .” — 2:172-3

SEE: T. Subba Row, “The Twelve Signs of the Zodiac,” 1885: “*Kriyāsakti*: — The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one’s attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.” — p. 111 (*Five Years of Theosophy*)

THE FIRST ANIMALS WERE PRODUCED. . . . THE ANIMALS SEPARATED . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “This great sage [Daksha], for the furtherance of creation . . . made movable and immovable things, bipeds and quadrupeds, and subsequently, by his will, gave birth to females . . . From that period forwards, living creatures were engendered by sexual intercourse.” — 2:10 (i.15)

THE TWO-FOLD MAN SEPARATED ALSO.

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: “Use and disuse . . . elucidate the separation of the sexes . . . In the Vertebrata especially, each sex possesses such distinct traces of the reproductive apparatus characteristic of the other, that even antiquity assumed hermaphroditism as a natural primæval condition of mankind.” — p. 186

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LET US DWELL IN THE OTHERS. . . . THEN ALL MEN BECAME ENDOWED WITH MANAS.

SEE: H. P. Blavatsky, *The Key to Theosophy*, 1889: “Manas is also called *Kshetrajna*, ‘embodied Spirit,’ because it is . . . the *Manasa-putras*, or ‘Sons of the Universal Mind,’ who *created*, or rather produced, the *thinking* man, ‘*manu*,’ by incarnating in the *third Race* . . .” — pp. 135-6 fn.

SEE: T. Subba Row, “Notes on the Bhagavad Gita — IV,” July 1887: “ ‘. . . this body is called *Kshetra* (*Upadhi* or vehicle). That which knows this (*Kshetra*) the wise call *Kshetragna* (the real self or Ego). . . . I am the *Kshetragna* in all *Kshetras* . . .’ ” — p. 635 (*The Theosophist*, v. 8)

THEY TOOK WIVES . . . FROM THE MINDLESS . . . THEY BRED MONSTERS.

SEE: *Calmet’s Dictionary of the Holy Bible*, 1830: “. . . [in] Enoch, and some passages of the LXX. . . . it is said, ‘the sons of God saw the daughters of men, and took them wives, from whom the giants descended’ . . .” “There are three opinions remarkable in authors who have written on the fall of angels: some attribute the cause of it — (1.) to their pride and presumption: others (2.) to their envy of man: others (3.) to their irregular love of women.” — 1:433

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THE FIFTH . . . RULED OVER BY THE FIRST DIVINE KINGS . . . WHO TAUGHT AND INSTRUCTED IT.

SEE: Frederick von Schlegel, *The Philosophy of History*, 1835: “The Indian traditions acknowledge and revere the succession of the first ancestors of mankind, or the holy Patriarchs of the primitive world, under the name of the seven great *Rishis*, or sages of hoary antiquity . . .” — 1:147

— 22 —

THE ONE EYE (*Loka-Chakshub*) OF OUR WORLD

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "SŪRYA. The sun or its deity. . . . The names and epithets of the sun are numberless. He is Savitṛi, 'the nourisher' . . . Loka-chakshuh, 'eye of the world' . . ." — pp. 310, 311

Lha is the ancient word in trans-Himalayan regions for "Spirit" . . .

SEE: Ernest Eitel, *Hand-book of Chinese Buddhism*, 1888: "DÊVA (Singh. Dewa. Tib. Lha. . . .) . . . lit. spirits of heaven. (1.) General designation of . . . all inhabitants of the Dêvalôkas who are subject to metempsychosis." — p. 42

the "Seven Eyes of the Lord" in the Christian religion

SEE: *The Interlinear Bible*, 1906: ". . . behold a candlestick all of gold, with . . . seven lamps . . ." ". . . these seven, which are the eyes of the LORD . . ." — pp. 1173-4 (*Zechariah*, 4:2, 10)

"And I saw in the midst of the throne . . . seven eyes, which are the seven Spirits of God . . ." — p. 323 (*Revelation*, 5:6)

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"The seven . . . create the world" . . . the fabricators . . . of Hermes

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: "But the Mind, The God . . . [begat] by Word another Mind Creator . . . [who] created some Seven Administrators {'The Seven Spirits which are before His throne' (Rev. i.4); 'The Seven Spirits of God, and the Seven Stars' (*ibid*. i.20; iii.1); 'Seven lamps of fire burning before the throne, which are Seven Spirits of God' (*ibid*. iv.5) . . .}, encompassing in [seven] circles the sensible world . . . Immediately from the downborne elements sprung forth The Word of The God to the pure creation of all Nature . . ." — pp. 4-5 & fn. (*Poemandres*, i.9-10)

"His breath gave life to the seven"

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: "By the Word of the Lord were the [seven] Heavens made, and all the host of them by the breath of His mouth (. . . *καὶ τῳ πνεύματι* [Spirit] . . .), Ps. xxxiii.6." — p. 5 fn. (*Poemandres*, i.10)

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This LOGOS is the apex of the Pythagorean triangle.

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or jod is monad or unity . . ." — p. 18

"From this eternal Monad, however, from this primeval UNITY . . . there sprang an infinite duality." — p. 48

" 'God . . . fills up the whole circle of the universe, but *makes His particular abode in the centre* . . .' " — p. 51

". . . the centre was . . . the *Verbum fiat*, the natural Word of God . . ." — p. 59

it becomes the Tetraktis . . . the four-lettered *Tetragrammaton* in the manifested Kosmos

SEE: G. Oliver, *The Pythagorean Triangle*, 1875: ". . . the tetrad or tetractys was called *Kosmos*, the world . . . the sensible world, which is properly what Pythagoras meant by the word Kosmos, is Fire, Air, Water, and Earth." — pp. 111-12

hence spring the wondrous laws of matter: hence the "primal impress"

SEE: Frederick Temple, *The Relations Between Religion and Science*, 1885: "[God] did not make the things, we may say; no, but He made them make themselves. . . . thus to impress His Will once for all on

His creation, and provide for all its countless variety by this one original impress . . . creating the original elements of matter, determining their number and their properties . . . creating the various laws of chemical and physical action . . .” — pp. 115-16

***minus* Force, Mulaprakriti is . . . non-existent**

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “Now we see the first manifestation of *Parabrahmam* is a Trinity . . . It consists of *Mulaprakriti* [Root-Nature], *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light . . .” “This light . . . is the life of the whole of nature.” — p. 305

“The universe . . . does not . . . spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. It comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *Logos* . . . Matter acquires all its attributes . . . by the action of this light that emanates from the *Logos* upon *Mulaprakriti*.” — p. 306 (*The Theosophist*, v. 8)

The “Heavenly Man” . . . Tikkoun, the firstborn . . . the universal form and idea

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “. . . the First-born of God, the *Tikkun*, or ‘Universal Type’ (Platonic *Idea*) . . . is the creator, preserver, and prime animator of the world. He is the ‘Light of light,’ possessing the three primitive forces of the Godhead: the light, the spirit, and the life.” — p. 34

the manifested Logos, Adam Kadmon . . . of the *Universe itself* . . . the *second Logos*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “Especially was this idea in the Primordial Adam, the content of the invisible and visible universe . . . the Logos of St. John which created all Things . . .” “[Philo] teaches, as does the Qabbalah, that . . . the Deity created perfect spiritual types . . . these were also thought of as active causes which brought disorganized matter into order. Through these spiritual powers the Deity was asserted to act in the universe. They were his ministers, the *logoi* . . .” — p. 301

“*Dianoia* and *Logos* are synonymous, *Nous* being superior . . .”

P/Q: Alexander Wilder, “Philological Notes,” March 1887: “. . . I read *διάνοιᾶ* and *λόγος* as synonymous: *νοῦς* being superior, and closely in affinity with *το αγαθον*. Thus *νοῦς* and *ἐπιστήμη* belong together, *διάνοιᾶ* and *λόγος*: one being the superior apprehending, the other the comprehending — one noetic, and the other phrenic.” — p. 131 (*The Platonist*, v. 3)

Man was regarded in several systems as the *third Logos. . . .*

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “. . . the Christians and Gnostics agreed on *one point*; namely, that the ANOINTED is the ‘WISDOM,’ the LOGOS. . . . The doctrine that the ‘WISDOM’ is the Demiurg [creative Logos] . . . belongs to the *Gnosis* (the *old* ‘Oriental Philosophy’) . . .” “The Heavenly MAN is the Divine THOUGHT, which is usually named the LOGOS, or the WORD.” — pp. 64-5, 66

It is the three Heads of the Kabala: “*Unum intra alterum, et alterum super alterum*”

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “ ‘Three heads are hewn in one another and over one another. . . . Tria capita exsculpta sunt, unum intra alterum, et alterum supra alterum.’ ” — pp. 78-9 (*Idra Suta*, *Sohar*, III. 288, b)

“Every Universe (world or planet) has its own Logos”

SEE: Philip Schaff, *History of the Christian Church* (II), 1884: “Each world has a beginning and an end . . . Origen mediates the transition from God to the world by the eternal generation of the Logos . . .”

— p. 541

The Sun was always called by the Egyptians "the eye of Osiris"

SEE: *Enoch: The Second Messenger of God*, [by E. V. H. Kenealy, 1872]: "One of the symbols of Osiris, or God in his solar aspect, was an Eye. Sallust, the philosopher, called the Sun the Eye of Heaven . . ." — 2:89

light made manifest . . . "which is the Mind and divine intellect of the Concealed"

SEE: *Dictionary of Christian Biography*, ed. Smith & Wace, 1877: "*The Supreme Being* or *the En Soph* . . . cannot be comprehended by the intellect . . . Nor can He be the direct creator . . . [*En Soph*] sent forth from the fulness of his infinite light one spiritual substance or [divine] intelligence. . . . when the Concealed of the Concealed wished to reveal himself, he first made a single point. The Infinite was entirely unknown, and diffused no light, before this luminous point violently broke through into vision." — 1:357

It is symbolised generally by the Dragon and the Serpent

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John David Chambers, 1882: ". . . darkness was brought down in part having become dreadful and horrible, sinuously terminated . . . the darkness changed into a certain moist nature . . . giving forth smoke as if from fire . . ." — p. 2 (*Poemandres*, i.4)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . under the form of a long serpent, extended hither and thither, the tail (of the serpent) is in its head . . . It watches and hides itself. Once, in a thousand . . . (? years or periods of time); it is manifested.' " — p. 233

SEE: Gerald Massey, *Natural Genesis*, 1883: "The *Sesha-Naga* of India . . . As Ananta it typifies the Vague Infinite. . . . The Serpent with Seven heads forms the support of Vishnu in the Abyss of the Waters when he dreams or muses in the Intervals of Creation . . ." — 1:350

— Footnotes

see the Notes thereon published in the "*Theosophist*" . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita," Lectures I-IV: February, March, April & July, 1887, *The Theosophist*, v. 8.

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In the epic poem of Finland, the Kalewala . . .

SEE: *The Kalevala: The Epic Poem of Finland*, tr. John Martin Crawford, 2 vols., New York: J. B. Alden, 1888.

the Serpent of Evil . . . is born from the "spittle of Suoyatar . . ."

SEE: *The Kalevala*, tr. John Martin Crawford, 1888: "Hiisi, the Finnish devil . . . was brought into the world consentaneously with Suoyatar, from whose spittle, as sung in *The Kalevala*, he formed the serpent." — 1:xxii (Preface)

". . . endowed with a living Soul by the Principle of Evil," Hisi

SEE: *The Kalevala*, tr. John Martin Crawford, 1888:

"Hisi . . . Made himself to be creator,
Breathed a soul into the spittle . . .
Thus was born the evil serpent,
This the origin of evil." — 2:436

A strife is described between the two, the "thing of Evil" . . . and Ahti . . . Magic Lemminkainen

SEE: *The Kalevala*, tr. John Martin Crawford, 1888:

" 'Whither art thou driving, Ahti {Lemminkainen} . . .'
'To the feastings of Pohyola . . .' "

"In the way, a serpent lying . . .
Hundred-eyed, the heinous serpent,
And a thousand tongues . . .
'Close thy mouth, thou thing of evil . . .'
Hardly had the hero ended,
When the monster . . .
Pounces with his mouth of venom
At the head of Lemminkainen . . ." — 2:428, 432-4 (Rune 26) & 739 note (Glossary)

Ilmatar, the virgin "daughter of the air," she "who fell from heaven into the sea"

P/Q: *The Kalevala*, tr. John Martin Crawford, 1888: "The Finns proper regard the chief heroes . . . as descendants of the Celestial Virgin, Ilmatar . . ." — 1:xxxii (Preface)

"*Ilmatär*. Daughter of the Air, and mother of Wainamoinen." "*Waīnamoinen*. . . . The chief hero of the Kalevala . . . whose mother, Ilmatar, fell from the air into the ocean." — 2:739, 744

"Hews the wall with might of magic . . ."

P/Q: *The Kalevala*, tr. John Martin Crawford, 1888:

"Hews the wall with might of magic,
Breaks the palisade in pieces,
Hews to atoms seven pickets,
Chops the serpent-wall to fragments . . ."

"When the monster, little heeding,
Hissing with his tongue in anger,
Plying like the forked lightning,
Pounces with his mouth of venom
At the head of Lemminkainen;
But the hero, quick recalling,
Speaks the master-words of knowledge,
Words that came from distant ages,
Words his ancestors had taught him . . ." — pp. 432, 434 (Rune 26)

In China the men of Fohi (or the "Heavenly Man") . . .

SEE: *Universal History*, v. 20, 1748: ". . . the vast ocean of eternity that preceded the creation of the world. . . . the WATER, or LIQUID MASS . . . resembles the *chaos* of *Ovid* . . . The *Tien hoam xi*, *Ty hoam xi*, and *Gin hoam xi*, i.e. *The august family of heaven*, *the august family of earth*, and *the august family of men* . . . that immediately come after the LIQUID MASS . . . denote the creation of the heavens, of the earth, and of man. . . . *the august family of men* . . . [are] antediluvian generations preceding *Noah* . . . *Fo-hi* . . . is placed at the head of those generations . . . which seems to imply that *Adam* and *Fo hi* were the same person." — pp. 153-4

the twelve *Tien Hoang* . . . with human Faces and Dragon bodies

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: "Of these rulers we again find . . . the *twelve* children of the emperor of Heaven, *Tien-Hoang*, who had the *body of a serpent*." — p. 96

"The Serpent has been connected with the god of wisdom . . ."

P/Q: Charles Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "The serpent has been connected with the god of Wisdom from the earliest times of which we have any historical notice. This animal was the especial symbol of Thoth or Taut, a primeval deity of Syro-Egyptian mythology, and of all those gods, such as Hermes and Seth, who can be connected with him. This is true also of the third member of the primitive Chaldean triad, Héa or Hoa." — p. 73

the most important titles of this deity refer to "his functions as the source of all knowledge . . ."

P/Q: Charles Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "According to Sir Henry Rawlinson, the most important titles of this deity refer to 'his functions as the source of all knowledge and science.' Not only is he 'the intelligent fish,' but his name may be read as signifying both 'life' and a 'serpent,' and he may be considered as 'figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions.' " — p. 73

Esculapius, Serapis, Pluto, Knoum and Kneph, are all deities with the attributes of the serpent.

P/Q: Charles Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "[The serpent] was also the symbol of other gods of health and the like attributes, as stated by the learned Dupuis in the chapters entitled 'Esculapius, Serapis, Pluto, Esmun, Cneph, and all the divinities with the attributes of the serpent.' " — p. 75

The crown formed of an asp, the *Thermuthis*, belongs to Isis, goddess of Life and Healing.

P/Q: Charles Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "That the idea of health was among the Egyptians intimately associated with the serpent, is shown, moreover, by the crown formed of the asp, of sacred *Thermuthis*, having been given particularly to Isis, a goddess of Life and Healing." — p. 75

The Upanishads have a treatise on the *Science of Serpents* . . .

P/Q: Charles Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "The Upanishads refer to the science of serpents, by which is meant the wisdom of the mysterious Nagas who, according to Buddhistic legend, reside under Mount Meru, and in the waters of the terrestrial world. One of the sacred books of the Tibetan Buddhists is fabled to have been received from the Nagas, who, says Schlagentweit, are 'fabulous creatures, of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of the Buddha.' " — p. 72

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . the Nagas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of the Buddha." — p. 31

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figures of clay . . . (compare the "*Symbols of the Bonzes*")

SEE: Nicolas Longobardi, *Traité sur la Religion des Chinois*, 1701: "Les symboles sont aussi en usage dans les Sectes des Bonzes . . . Ces symboles sont des figures humaines . . . Les TAOÇU, à l'imitation des Bonzes, se servent presque des mêmes figures humaines, pour signifier . . . les Elémens dont l'homme est compose [The symbols are also used in the sects of the Bonzes . . . These symbols are human figures . . . The TAO-TZU, in imitation of the Bonzes, use almost the same human figures, to signify . . . the Elements of which man is made] . . ." — p. 103 (*Leibnitii Opera Omnia*, v. 4)

men were created by the "Sons of God" descending on Earth

SEE: Charles Churchill, *Mount Lebanon*, 1853: ". . . the Druses utterly reject the idea of the descent of mankind from a single pair. Contemporary and simultaneously with the first manifestation amongst men of the 'Universal Intelligence,' the human form in which the Deity 'was clothed upon' was called 'Albar.' . . . 'Those who believed in Albar . . . were called Binni Ullah, or the sons of God.' " ". . . the divine and glorious Humanity of the Lord is anterior to all created substances, and is the prototype of the human form . . ." — 2:46, 68

— Footnotes

Gautama Buddha "is said to have taught them . . ."

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . Nāgārjuna received the book Paramārtha . . . from the Nāgas . . . To these spiritual beings Sākyamuni is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance." — p. 31

The Mandragora is the *mandrake* of the Bible . . .

SEE: *The Interlinear Bible*, 1906: "And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes." — p. 38 (*Genesis*, 30:14)

"Like mandrakes torn out of the earth . . ."

P/Q: William Shakespeare, *Romeo and Juliet*:

"As in a vault, an ancient receptacle,
. . . where, as they say,
At some hours in the night spirits resort;
. . . with loathsome smells;
And shrieks like mandrakes, torn out of the earth,
That living mortals, hearing them, run mad . . ." — IV.iii, 39, 43-4, 46-8

— 27-8 —

". . . Mercury receives seven times more light and heat from the Sun . . ."

SEE: G. Fellows Harrison, "New Theories of Light and Heat," Oct. 6, 1855: ". . . the planets in the solar system derive light and heat from the sun according to the square of the distance they are from him: thus they say Mercury receives about seven times more light and heat than our earth, Venus about twice as much . . ." — p. 325 (*Mechanics' Magazine*, v. 63)

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Mithra, the genius . . . established between the Sun and the Moon . . ."

P/Q: J- E. de Mirville, *Des Esprits*, 1863-8: " '. . . Mithra n'est ni un dieu, ni le soleil, mais un génie ÉTABLI ENTRE LE SOLEIL ET LA LUNE, compagnon perpétuel du SOLEIL TOUT . . . en différant essentiellement' [Mithra is neither a god nor the sun, but a genius established between the sun and the moon, constant companion of the sun while differing essentially from it]." — 4:161

Pausanias shows him as having an altar in common with Jupiter . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pausanias, livre V, nous dit qu'il avait un autel commun avec Jupiter. On l'appelait *Fils de Jupiter* et *Apollon*; on lui donnait des ailes, pour exprimer la course du soleil, on l'appelait encore *Nuntium* ou *Soleil-loup*, '*solaris luminis particeps*, participant à la lumière solaire' [Pausanias, Book V, tells us he had an altar in common with Jupiter. He was called the *Son of Jupiter* and *Apollo*; he was given wings to express the path of the sun, he was also called *Nuntium* or

Sun-wolf, '*solaris luminis particeps*,' participating in the sunlight]." — 4:161

Virgil depicts him as taking "his wand to evoke from Orcus the souls plunged therein"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Virgile le peint ainsi: 'Tum virgam capit, hac animas ille vocat Orco; il prend sa verge qui lui sert à l'évocation des âmes plongées dans le Tartare' [Virgil describes him as follows: 'Tum virgam capit, hac animas ille vocat Orco; he takes his wand which he uses to evoke the souls plunged into Tartarus']." — 4:161

SEE: Virgil, *Works*, 1872:

"Tum virgam capit (hac animas ille evocat Orco
Pallentis, alias sub Tartara tristia mittit . . .)
[Then he takes his wand (with this he summons the pale departed souls
from Orcus and sends others down to gloomy Tartarus . . .)]." — 2:284

(See also the 21st Fargard of the Vendidad on the celestial militia.)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais ce n'était pas leur seul emprunt sidéral, car le 21e fargard des *Vendidad* donne un chant à refrain sur toute la milice céleste [But it was not their only sidereal derivation, because the 21st fargard of the *Vendidad* gives a verse with a refrain about the entire celestial militia]." — 4:161 fn.

He is the golden-coloured Mercury, the *χρυσοφαὴς Ἑρμῆς . . .*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est le χρυσοφαὴς Ἑρμῆς, le Mercure couleur d'or, que les prêtres défendaient de nommer. C'est l'un des deux *chiens* qui gardent le troupeau, autrement dit l'Hermès-Anubis ou Agathodæmon. C'est l'Argus qui veille sur la terre et que la terre prend pour le soleil. C'est un des deux assesseurs du soleil. C'est par lui que l'empereur apostat se recommande toutes les nuits au Soleil [This is the χρυσοφαὴς Ἑρμῆς, the golden-colored Mercury, which the priests forbade to name. This is one of two dogs that guard the flock, in other words Hermes-Anubis or Agathodæmon. This is the Argus who watches over the earth and which the earth takes to be the sun. This is one of two assistants of the Sun. It was through him that the apostate emperor prays to the Sun every night]." — 4:162

"All the theologians agree to say that *Mercury and the Sun are one. . . .*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . 'car, dit le savant Vossius, *tous les théologiens* affirment que *Mercure et le Soleil ne sont qu'un* . . . C'était le plus éloquent et le plus sage des dieux, ce qui n'était pas étonnant, étant *si voisin de la sagesse et du Verbe* de Dieu, *qu'il se confondait avec eux* {*Idolâtrie*, 1. II, p. 373} [because, says the learned Vossius, all the theologians maintain that *Mercury and the Sun are but one* . . . He was the most eloquent and the wisest of the gods, which was not surprising, because, being *so close to the wisdom and to the Word* of God, *he was confused with them*]." — 4:162 & fn.

The *Hermes-Sarameyas* of the Greeks is closely related to the Hindu *Saram and Sarameya . . .*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il est évident que l'Hermès *Sarameyas* des Grecs remonte à ce divin lévrier *Sarama* des Indiens, 'qui garde pour le maître des cieux le troupeau d'or des étoiles et des rayons solaires' [It is obvious that the Hermes *Sarameyas* of the Greeks traces its origin back to this divine dog *Saramā* of the Hindus, 'who guards the golden flock of stars and solar rays for the master of the heavens']." — 4:162

— Footnotes

"In the book of Hammannunah . . . the earth turns upon itself in the form of a circle . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . many centuries before Copernicus wrote his work on the 'Revolution of the Heavenly Bodies,' which was about 1542 A.D., the Zohar stated . . . that: 'In the book

of Hammannunah, the Old (or, the Ancient), we learn through some extended explanations, that the earth turns upon itself in the form of a circle; that some are on top, the others below; that all creatures change in aspect, following the manner of each place, keeping however in the same position, but there are some countries of the earth which are lightened, whilst others are in darkness; these have the day when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants {Zohar iii, fol. 10*a*}." — p. 139 & fn.

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***each of the seven First-born* (the primordial human groups)**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the beginning of the Kalpa, as Brahmā purposed to create a son . . . [a youth] appeared; crying with a low cry . . . 'Rudra be thy name . . . be composed; desist from tears.' But, thus addressed, the boy still wept seven times; and Brahmā therefore gave to him seven other denominations: and to these eight persons regions . . . and posterity belong." — 1:115-16

***Lohitanga* (the "fiery-bodied," Venus, or Sukra)**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "He also assigned to them their respective stations, the sun, water, earth, air, fire, ether . . . and the moon . . . Now hear an account of their progeny, by whose successive generations this world has been peopled. . . . Śanaiśchara (Saturn), Śukra (Venus), the fiery-bodied {*Lohitānga*} (Mars) . . . and Budha (Mercury)." — 1:116-17

The first is born under the Sun

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: " 'To Mārtaṇḍa (*i.e.* Vivasvat, the Sun) was born the wise and mighty Manu . . . on whom a race was founded.' " — 1:126 (*Mahābhārata*, Ādi Parvan, 3128)

***Brihaspati* (Jupiter)**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ANGIRAS . . . He was one of the seven Maharshis or great Ṛishis, and also one of the ten Prajāpatis or progenitors of mankind. . . . As an astronomical personification he is Bṛihaspati, the regent of the planet Jupiter, or the planet itself." — p. 16

***Sani*, *Saturn*, *the Krura-lochana* (evil-eyed) *and the Asita* (the dark)**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚANI. The Planet Saturn. . . . he is called Krūra-dṛis and Krūra-lochana, 'the evil-eyed one.' He is also . . . Asita, 'the dark.' " — p. 278

— Footnotes

"As it is above so it is below" is the fundamental axiom of occult philosophy.

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "SMARAGDINE TABLET OF HERMES. — The foundation of Hermetic knowledge, according to the occult system of viewing the phenomena of life . . . 'That which is above is as that which is below, and that which is below is as that which is above . . .' " — p. 677

As the logos is seven-fold . . . it appears as seven logoi under seven different forms

SEE: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: ". . . the Logos has seven forms. In other words there are seven kinds of Logoi in the cosmos." — p. 706 (*The Theosophist*, v. 8)

"each of these is the central figure of one of the seven main branches . . ."

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "Each of these has become the

central figure of one of the seven main branches of the ancient Wisdom-religion." — p. 706 (*The Theosophist*, v. 8)

the seven principles which correspond to the seven distinct states of *Pragna*, or consciousness . . .

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. . . . The seven principles are allied to seven states of matter, and to seven forms or force." — p. 706 (*The Theosophist*, v. 8)

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Venus . . . as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*

P/Q: J- E. de Mirville, *Des Esprits*, 1863-8: ". . . on voit cette planète figurée dans les plus anciennes tables astronomiques par une croix *sous* un globe, pendant que la terre, sa sœur, l'est au contraire par une croix *sur* un globe [we see this planet represented in the most ancient astronomical tables as a cross *under* a globe, while the earth, its sister, on the contrary, is represented as a cross *over* a globe]." — 4:164

Venus or *Sukra* . . . is the son of Bhrigu, one of the Prajapati . . . and is Daitya-Guru . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚUKRA. The planet Venus and its regent. Śukra was son of Bhṛigu and priest of Bali and the Daityas (Daitya-guru)." — p. 307

"BHṚIGU. A Vedic sage. He is one of the Prajāpatis and great Ṛishis . . ." "DAITYAS. . . . They are a race of demons and giants, who warred against the gods . . ." — pp. 54, 76

the symbol is transformed . . . (See first pp. of Book I) . . .

SEE: PROEM: "When the diameter line is crossed by a vertical one . . . it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only ☥ it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins." — *SD* 1:5

The Egyptians symbolized *Ank*, "life," by the ansated cross . . . another form of Venus

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "With the Egyptians this symbol was given as ☥ . . . and by them called *ank* (*I. being*, *life*) . . . As ♀ the same was the sign of the goddess Venus." — p. 262 (*Masonic Review*, v. 65)

— Footnotes

the bearded Venus

SEE: John P. Lundy, *Monumental Christianity*, 1876: "The two figures above shown . . . were found at or near old Paphos. One is the bearded Venus . . . as Sir William Jones remarks, 'Venus, presiding over generation, and, on that account, exhibited sometimes of both sexes . . . as in her bearded statue at Rome . . .' " — p. 324

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The word *Ank* in Hebrew, with the personal suffix . . . "is the personal pronoun Anochi" . . .

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: ". . . *ank* (*I. being*, *life*) being the same word with the Hebrew *anochi* (the personal pronoun *I*)." — p. 262 (*Masonic Review*, v. 65)

the hermaphrodite goddess Adanari . . .

SEE: Edward Moor, *The Hindu Pantheon*, 1810: ". . . the Mighty Power, having divided his own substance, became male and female; and from that female produced Viraj. . . . from which it is likely that the *Hindu* sculptors and painters have derived their idea of the half male, half female, figure, seen in the

cave on *Gharipuri* (*Elephanta*) . . . represented in PLATES 7. and 24. called *Ardha Nari*." — p. 83

Vishnu . . . represented with a lotus growing out of his navel . . .

SEE: Edward Moor, *The Hindu Pantheon*, 1810: "The portion of PLATE 7. . . . represents . . . NARAYANA, or VISHNU, reposing on the vast thousand-headed serpent, SESHA, contemplating and willing the creation of the world: the creative power BRAHMA, is seen springing from his navel on a lotos . . ." — p. 26

shown . . . as double-sexed (Vishnu and Lakshmi)

SEE: Edward Moor, *The Hindu Pantheon*, 1810: "LACSHMI is seated [with Vishnu] . . . On the top of the picture are written in *Sanscrit* these words — *Shesheshahi*, NARAYANA, LACSHMI, *sahit*; meaning NARAYANA with LACSHMI, on SESHA." — p. 27

Pythagoras calls Sukra-Venus the *Sol alter*, "the other Sun."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Vénus, que Pythagore appelait *sol alter*, ou l'autre soleil [Venus, which Pythagoras called *sol alter*, or the other Sun] . . ." — 4:164

SEE: Pliny, *Natural History*, tr. Bostock & Riley, 1855: ". . . Venus . . . when it precedes the day and rises in the morning, it receives the name of Lucifer, as if it were another sun [*sol alter*] . . . Pythagoras, the Samian, was the first who discovered its nature . . ." — 1:29 (ii.6)

Of the "seven palaces of the Sun," that of Lucifer Venus is the *third* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il ne faut pas oublier en outre que le *Zohar* assigne toujours Sammaël le *troisième* palais . . . parmi les sept palais *principaux* du soleil. Vénus, en effet, occupe le troisième rang, en partant du soleil [Moreover, we must not forget that the *Zohar* always assigns the third palace, of the seven main palaces of the Sun, to Samael. Venus, in fact, occupies the third rank, starting from the Sun]." — 4:165

Sukra's car . . . is said to be drawn by an ogdoad of "*earth-born horses*" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The chariot of the son of Chandra (Budha or Mercury) . . . is drawn by eight bay horses, of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses . . . The splendid car of Bhauma (Mars) is . . . drawn by eight horses, of a ruby red, sprung from fire. Bṛihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses . . ." — 2:304 (ii.12)

Venus . . . is now placed by theologians between the horns of the mystic Lucifer.

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une très-remarquable coïncidence est encore celle qui existe, dans la configuration de Vénus, entre *les cornes* du Lucifer Mystique dont 'une est abattue' . . . et cette bizarrerie zoologique qui donne au croissant de cette planète 'l'apparence d'une corne tronquée' [One very remarkable coincidence is again the one that exists, in the configuration of Venus between the horns of the mystic Lucifer, of which 'one is downcast' . . . and that bizarre zoological quality that gives to the crescent of that planet 'the appearance of a truncated horn'] . . ." — 4:164

— Footnotes

The ansated Cross . . . Venus, "signifying . . . Isis . . . Eve, *Hauvah* . . ."

SEE: J. Ralston Skinner, "The Cabbalah — IX," *Masonic Review*, May 1887: ". . . the number 10, the chosen symbolical picture of *male-female*, which is the letter *jod* and *Hauva*, or *Eva*. The picture of the number 10 also indicates . . . Venus, or Isis, — all carrying the same idea of the Mysteries of Creation." — p. 198

SEE: J. Ralston Skinner, "The Cabbalah — XI," *Masonic Review*, Oct. 1887: ". . . 10 . . . the picture of the circle with its diameter line, the parts of the ansated cross, the generative source . . ." — p. 138

Athenaeus shows that the first letter of Satan's name was . . . an arc and crescent . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . si nous en croyons Athénée, 'la première lettre du nom de Satan se traçait autrefois comme un arc et comme un croissant' et serait-ce en honneur de cette planète, qu'ils continuent à adorer, que *les enfants du Croissant* auraient fait de celui-ci la base de leur blason [if we believe Athenaeus about this, the first letter of Satan's name was in bygone days outlined by an arc and a crescent . . . and would it be in honor of that planet that they continue to worship, that the children of the Crescent would have made of it the basis of their coat of arms]?" — 4:164

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Venus changes . . . with the Earth . . . many and great were their common changes

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . s'il faut en croire le témoignage de l'antiquité, Vénus aurait subi . . . des modifications tellement extraordinaires, qu'elles ne pourraient résulter que de la *transformation* complète de sa nature [if we have to believe the testimony of antiquity, Venus would have undergone . . . such extraordinary modifications that they could only have resulted in the complete *transformation* of its nature] . . ." — 4:165

to connect the last changes of the planet with the Noachian and mythical Deluge . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . saint Augustin . . . (*Cité de Dieu*, 1. XXI, ch. VIII) rapporte . . . que 'cette étoile aurait changé de couleur, de grandeur, de figure et *de cours*.' Cet événement . . . serait arrivé l'an 1796 avant l'ère chrétienne, c'est-à-dire à peu près à l'époque du déluge, qui inclinait la terre sur son axe [St. Augustine . . . (*City of God*) reports . . . that 'this heavenly body would have changed color, size, shape and *course*.' This event . . . would have taken place in the year 1796 before the Christian era, that is, almost in the time of the Deluge, which made the Earth lean on its axis]." — 4:165

Sukra went to Siva asking him to protect . . . the Daityas and Asuras, from the fighting gods

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Hari-vanśa relates that he [Śukra] went to Śiva and asked for means of protecting the Asuras against the gods . . ." — p. 307

to further his object he performed a Yoga rite "imbibing the *smoke* of chaff . . . for 1,000 years"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . for obtaining his object he performed 'a painful rite, imbibing the smoke of chaff with his head downwards for a thousand years.' " — p. 307

— Footnotes

the association between the serpent and the idea of darkness had an astronomical foundation. . . .

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: "The association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation Draco at one time occupied showed that the Great Serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and it is so extensive, that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac . . ." — p. 79

Dupuis . . . "sees in the Dragon . . . a reference to the celestial serpent" . . .

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: ". . . Dupuis, who sees in the Dragon of the Apocalypse a reference to the celestial serpent, says, 'It is not astonishing that a constellation so extended should be represented by the author of that book as a great dragon with seven heads, who drew the third part of the stars from heaven and cast them to the earth' {Dupuis, Tom. iii. p. 255}." — p. 79 & fn.

Seth . . . was . . . "a great god universally adored in Egypt . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: " 'Seth was at one

time,' says Bunsen, 'a great god, universally adored throughout Egypt, who conferred on the sovereigns of the Eighteenth and Nineteenth Dynasties the symbols of life and power. The most glorious monarch of the latter dynasty Sethos, derives his name from this deity. But, subsequently, in the course of the Twentieth Dynasty, he is suddenly treated as an evil demon, inasmuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached.' " — p. 60

Sukra is the son of Bhrigu

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚUKRA. The planet Venus and its regent. Śukra was son of Bhṛigu . . . Śukra is known by his patronymic Bhārgava . . ." — p. 307

Bhrigu the great Rishi . . . founder of the Race of Bhargavas . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BHṚIGU. . . . one of the Prajāpatis and great Ṛishis . . . the founder of the race of the Bhṛigus or Bhārgavas, in which was born . . . Paraśu Rāma." — p. 54

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for killing Sukra's mother, Vishnu was cursed . . . to be *reborn seven times* on the Earth

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In his [Śukra's] absence . . . Vishṇu killed his mother, for which deed Śukra cursed him 'to be born seven times in the world of men.' " — p. 307

"*All have a double physical and spiritual nature*."

SEE: *Divine Pymander*, tr. Everard, 1884: "For Generation and Time, in Heaven and in Earth, are of a double Nature; in Heaven they are unchangeable and incorruptible; but on Earth they are changeable and corruptible." — p. 62 (x.34)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'All that which is found (or exists) upon the Earth, has its spiritual counterpart also to be found on High, and there does not exist the smallest thing in this world, which is not itself attached to something on High, and is not found in dependence upon it.' " — p. 109

"*Pratyagâtma* (. . . the Logos . . . appearing at the beginning of every new Manvantara)"

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* may be called . . . *Pratyagatma* or *Sabda Brahmam*. . . . a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity." — p. 303 (*The Theosophist*, v. 8)

— Footnotes

in "the *first Earth of the astral world*," inhabitants *dressed as the peasants in Europe . . .*

P/Q: Camille Flammarion, *Pluralité des Mondes Habités*, 1869: "*Sur une première Terre dans le monde astral*. '. . . Je vis ensuite quelques habitants qui étaient d'une basse condition, vêtus à peu près comme les paysans en Europe. . . . *Sur une quatrième terre du monde astral*, il y a des hommes vêtus et des hommes non vêtus.' " " 'Ensuite il se présenta à lui, sur la droite, plusieurs autres femmes qui faisaient paître des brebis et des agneaux' [*On the first Earth in the astral world*. '. . . Then I saw some inhabitants who were of a low station, dressed almost like the peasants in Europe . . . *On the fourth earth of the astral world*, there are people with clothes on and people without clothes.' 'After that, several women appeared to him on the right, who looked after sheep and lambs']." — pp. 237-8

SEE: Emanuel Swedenborg, *The Earths in the Universe, and Their Inhabitants*, 1875: "Afterwards I saw some of the inhabitants, who were of the meaner class, clothed nearly like the country-people in Europe." "Whilst the spirit who had been a prelate and preacher was with those who were clothed, there appeared a woman of a very beautiful countenance, in a plain simple dress . . . Afterwards there

appeared to him on the right several other women, who had the care of sheep and lambs . . .” — pp. 91, 110 (§§ 134, 162)

the mistaken idea that other worlds and planets have the same identical beings . . .

SEE: Camille Flammarion, *Pluralité des Mondes Habités*, 1869: “. . . l’astronome Huygens . . . s’est laissé lui-même égarer . . . en croyant voir sur les autres mondes des créations identiques à celles qui existent dans celui-ci [the astronomer Huygens . . . has deluded himself . . . into believing that he saw on the other worlds creations identical to those that exist on this one].” — p. 239

possessing the same figures, senses, brain-power, arts, sciences, dwellings . . .

SEE: Camille Flammarion, *Pluralité des Mondes Habités*, 1869: “. . . ils ont la même disposition de corps . . . des vêtements leur sont semblablement nécessaires; le commerce, la guerre, les besoins divers et les passions de l’homme se trouvent là comme ici; les habitants des planètes se bâtissent des demeures par une architecture analogue à la nôtre, ils connaissent la marine et pratiquent la navigation . . . les règles sûres de la géométrie, les théorèmes de la mathématique, les lois de la musique, cultivent les beaux-arts, — en un mot, sont la reproduction fidèle de l’état de l’humanité terrestre. . . . *Théorie du Monde* [they have the same disposition of the body . . . their clothes are similarly necessary; trade, war, the various needs and passions of man are over there as they are here; the inhabitants of the planets build their dwellings with an architecture similar to ours, they know navigation . . . the unfailing rules of geometry, mathematical theorems, the laws of music, they foster the fine arts, — in a word, they are a faithful reproduction of the state of humanity on this earth].” — p. 240

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“*Thus there is but one absolute Upadhi . . .*”

SEE: T. Subba Row, “Prakriti and Parusha,” 1885: “PRAKRITI may be looked upon . . . as the *Upadhi* {vehicle} *of Parabrahmam* . . . As our great Sankaracharya truly observes . . . ‘Parabrahmam is Prakriti, there being no other Upadanam.’ ” — pp. 210-11 & fn. (*Five Years of Theosophy*)

“*The informing Intelligences, which animate these various centres of Being . . .*”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “The gods . . . derive their divine nature from . . . the supreme intelligence . . . All gods are, therefore, embodiments and multiplications of one and the same supreme wisdom . . .” — pp. 107-8

“*Dhyani Buddhas . . . Bodhisattvas . . . manifestations of* THAT . . .”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “There is a first, chief Buddha, Ādi Buddha . . . the being who is without beginning or end . . . ‘the supreme intelligence . . . the president of the five Dhyāni Buddhas.’ ” “By the name of Dhyāni Buddha . . . celestial beings are designated . . . The Dhyāni Buddhas have the faculty of creating from themselves by virtue of Dhyāna, or abstract meditation, an equally celestial son, a Dhyāni Bōdhisattva . . .” — pp. 50-2

— Footnotes

the *worship* of the human Bodhisattvas, or Manjusri . . .

SEE: Ernest Eitel, *Hand-book of Chinese Buddhism*, 1888: “MAÑDJUŚRĪ . . . A legendary Bodhisattva . . . It is said . . . that he was in the retinue of Sākyamuni, and . . . that he is now a Buddha . . . Hiuen-tsang (A.D. 603), who saw at Mathurā a stūpa containing the remains of Mañdjuśrī’s body, connects his worship especially with the Yogātchārya School.” — pp. 94-5

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“Seven seems to have been the sacred number *par excellence* . . .”

P/Q: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "SEVEN seems to have been the sacred number *par excellence* among all civilized nations of antiquity. Why? This query has never been satisfactorily answered. Each separate people has given a different explanation, according to the peculiar tenets of their religion. That it was the number of numbers for those initiated to the sacred mysteries there can be no doubt. Pythagoras, who had borrowed his ideas on numbers from the Egyptians, calls it the 'Vehicle of life,' containing body and soul, since it is formed of a quartenary, that is: *Wisdom and Intellect*; and a *trinity* or *action* and *matter*. Emperor Julian, in *Matrem* [*Hymn to the Mother of the Gods*, § 173] and in *Oratio*, expresses himself thus: 'Were I to touch upon the initiation into our secret mysteries, which the Chaldees bacchised, respecting the *seven-rayed* god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well-known to the blessed Theurgists.' " — p. 143

Speaking of the prevalence of seven as a mystic number . . .

P/Q: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "The prevalence of *seven* as a mystic number among the inhabitants of the 'Western Continent' is not less remarkable. It frequently occurs in the *Popol-Vuh*. We find it besides in the *seven families* said by Sahagun and Clavigero to have accompanied the mystical personage named *Votan*, the reputed founder of the great city of Nachan, identified by some with Palenque. In the *seven caves* from which the ancestors of the Nahualts are reported to have emerged. In the *seven cities* of Cibola, described by Coronado and Niza . . . In the *seven Antilles*; in the *Seven heroes* who, we are told, escaped the deluge." — p. 148

In China, 1, 3, 5, 7, are called "celestial numbers" . . .

P/Q: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "In China it occupies a conspicuous place among the celestial or perfect numbers, as 1, 3, 5, 7, 9, are called in the *y-king*, or Canonical book of Changes . . ." — p. 141

— Footnotes

to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas

SEE: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "We have already said how the Maya sages have taken care to perpetuate their cosmogonical conceptions, by causing the narrative of the creation to be carved, in high relief, over the doorway of the east façade of the palace at Chichen-Itza, and that these conceptions were identical with those of the Hindoos and the Egyptians." "There is every reason to believe that the cosmogonical conceptions, so widely spread, originated with the Mayas . . ." — pp. 112, 113

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Examine the Mexican MSS . . .

SEE: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "The complex form of the mystical T . . . a reminiscence of the *yaxche*, the sacred tree of the Mayas . . ." "[Illustration] From a Mexican MS. in British Museum. (Add. MS. b. m. 9789.)" — pp. 133-4

from the top of the trunk two branches shoot horizontally to the right and left . . .

P/Q: Auguste Le Plongeon, *Sacred Mysteries among the Mayas and Quiches*, 1886: "The Mayas and other peoples of Central America, in the sculptures or paintings, always represented their sacred trees with two branches shooting horizontally from the top of the trunk, thus presenting the appearance of a cross or tau." — p. 134

MAN. . . . He is the mystic square . . . His symbol is the cube unfolded . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The cube unfolded becomes, in superficial

display, a *cross proper* . . . this kind of measure was made to co-ordinate with the idea of the *origin of human life* . . . while the faces [of the cube] originally represented are but 6, the use of the two bars [in the cube unfolded] counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all." — pp. 50-1

"The universe . . . hath a Ruler . . . set over it . . . the *First Power* after the ONE."

SEE: Ralph Cudworth, *True Intellectual System*, 1845: "For St. Cyril doth indeed cite several passages out of Hermaic writings . . . 'The world hath a governor set over it, that Word of the Lord of all . . . this is the first power after himself . . .' " — 1:559

"The Spirit, whose essence is eternal, one and self-existent," emanates a pure ethereal LIGHT

P/Q: "Explanation of the Gods of the Hindoo Religion," 1843: "In this authentic Sanscreet treatise, the 'independent Spirit, whose essence is eternal, sole, and self-existent,' is represented as, in the first place, giving birth to a certain pure ætherial light . . ." — p. 256 (*Freethinkers' Information*, No. 33)

the DUAL-MAN, or the Androgyne . . . whose generic name is ADAM KADMON

SEE: *Kabbalah Unveiled*, tr. S. L. Macgregor Mathers, 1887: ". . . Heavenly Man . . . the Adam Qadmon, the sephirotic image . . . And 'the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One' . . . All souls are pre-existent in the world of emanations, and are in their original state androgynous . . ." — p. 34 (Introduction)

It is they who complete man, whose ethereal form is emanated . . .

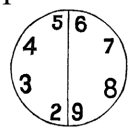
SEE: *Kabbalah Unveiled*, tr. S. L. Macgregor Mathers, 1887: "And Tetragrammaton Elohim formed the substance of man, completed (*him*) formation by formation from the most ethereal (*portion*) of the refined (*element of*) earth . . . '*Ophir Men Ha-Adamah*, from the dust of the ground' . . ." — pp. 226-7 (*Greater Holy Assembly*, xxxix.929, 937)

the foundation of the Kabala and all its mystic books is made to rest upon the *ten Sephiroth*

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "The foundation of the mystic books of the Cabbalah, already spoken on, is made to rest upon the Ten Sephiroth . . ." — p. 266 (*Masonic Review*, v. 65)

[Diagram] wherein the circle is the *naught*, its vertical diameter line . . . primal ONE . . .

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . the Ten Sephiroth, or the 10 Numbers, the picture of which is this:



wherein the circle is the *naught*, its vertical diameter line is the first or primal *One*, — from which springs the 2, the 3, and so on to 9, the limit of the digits." — p. 266 (*Masonic Review*, v. 65)

The 10 is the first Divine Manifestation containing "every possible power . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "This 10 is the first Divine Manifestation, which contains every possible power of exact expression of proportion . . ." — p. 266 (*Masonic Review*, v. 65)

the Sephiroth "were the numbers or emanations of the Heavenly Light . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . these Sephiroth were the *numbers* or emanations of the heavenly Light (20612 to 6561), they were the 10 Words, DBRIM, 41224, the light of which they were the flux was the Heavenly man, the Adam-KDM, (the 144 – 144); and the Light, by the New Testament or Covenant (41224), created God; just as by the Old Testament God (Alhim, 31415)

creates Light (20612 to 6561).” — p. 266 (*Masonic Review*, v. 65)

the three lights are described as: — (1) The clear and penetrating, that of Jehovah . . .

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “There are three kinds of light: — (1) clear and penetrating, that of Jehovah, — (2) reflected light. — and (3) light *in the abstract*.” — p. 266 (*Masonic Review*, v. 65)

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“This light abstractly taken (in a metaphysical or symbolical sense) is Alhim . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “This Light, abstractly taken, (in a metaphysical or symbolic sense) is Alhim (Elohim, God) while the clear penetrating Light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated to and made.” — p. 266 (*Masonic Review*, v. 65)

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The author . . . refers the reader to Inman’s “*Ancient Faiths embodied in Ancient Names*” . . .

SEE: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “For the penetrating power of light and its effect, see Inman’s Ancient Faiths under Ancient Names, Vol. 2, page 648.” — p. 266 fn. (*Masonic Review*, v. 65)

an engraving of “the *vesica piscis*, Mary and the female emblem . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “As to the pictures, the author [Inman] says: ‘The *vesica piscis*, Mary, and the female emblem, copied from a Rosary of the blessed Virgin Mary, which was printed at Venice, 1542, with a license from the Inquisition, and consequently orthodox.’ ” — p. 266 fn. (*Masonic Review*, v. 65)

Occultists call this light *Daiviprakriti* in the East . . . It is the light of the LOGOS

SEE: T. Subba Row, “Notes on the Bhagavad Gita — I,” Feb. 1887: “This *Logos* may be called . . . the divine *Christos* who is eternally in the bosom of his father.” “In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*.” “This light from the *Logos* is called *Daiviprakriti* in the Bhagavad Gita . . .” — pp. 303, 305 (*The Theosophist*, v. 8)

“To the fulness of the world in general . . . the term Elohim-Jehovah applies . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from Sohar, the Rev. Dr. Cassel, to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: ‘Jehovah is Elohim (Alhim). . . . That is, — by *three* steps God, (Alhim) and Jehovah became the same, and though separated, each and together they are of the same One.’ ” — p. 266-7 (*Masonic Review*, v. 65)

Vishnu . . . “striding through the seven regions of the Universe in *three steps*.”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “In the Ṛig-veda Vishṇu is . . . described as striding through the seven regions of the universe in three steps . . .” — p. 360

“Now light . . . as shown, is 20612 to 6521 . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “Now Light, as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, that is 31415 to One, a modified form of the above) is the reduction of this, so as to obtain a standard unite *One*, as the basis, in general, of all calculation and all mensuration. But for the production of animal life, and for especial *time measure*, or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure (the ‘*man even Jehovah*’

measure), viz., 113 to 355, have to be specialized." — p. 267 (*Masonic Review*, v. 65)

— Footnotes

See "*Source of Measures*," pp. 276, *et seq.* App. VII

SEE: J. Ralston Skinner, *Source of Measures*, 1875: "The first sentence in 4 Gen. 1, is: 'And Adam knew Eve, his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord' . . . A better and more literal rendering is: '. . . I have *measured* a *man*, even *Jehovah*.' " — pp. 276-7 (Appendix VII)

— 38-9 —

"But this last ratio is but a modified form of light . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "But this last ratio is but a modified form of Light, or 20612 to 6561, as a *pi value*, being only a variation of the same (that is 20612 to 6561 is 31415 to one, and 355 to 113 is 31415 to one, or Alhim or God), — and in such a manner that one can be made to flow into and be derived from the other: — and these are the three steps by which the *Unity* and sameness can be shown of the Divine names. That is, the two are but variations of a same ratio, viz., that of *pi*. The object of this comment is to show the same symbolic measuring use for the Cabbalah, as taught, with that of the Three Covenants of the Bible, and with that of Masonry as just noticed." — p. 267 (*Masonic Review*, v. 65)

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"First then, the Sephiroth are described as *Light* . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "First then, the Sephiroth are described as *Light*, that is, they themselves are a function of, indeed, the same as, the manifestation of the Ain-Soph; and they are so from the fact that '*Light*' represents the ratio of 20612 to 6561, as part of the 'Words,' DBRIM, 41224, or, as to the Word, Dabar, 206 (= 10 cubits). '*Light*' is so much the burden of the Cabbalah as to explaining the Sephiroth, that the most famous book on the Cabbalah is called *Sohar* or '*Light*.' " — p. 267 (*Masonic Review*, v. 65)

"In this we find . . . 'The Infinite was entirely unknown and diffused no light . . .' "

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "In this we find expressions of this kind: 'The Infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision' — 'When He first assumed the form (of the crown, or the first Sephira,) He caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions:' — that is, these 9 with his one (which was the origin, as above, of the 9), together, made the 10, that is ⨁, or ⨂, or the sacred Ten (numbers, or Sephiroth), or *Jod*, — and these numbers were '*the Light*.' Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that Light (20612 to 6561) by which (Light) all things were made." — pp. 267-8 (*Masonic Review*, v. 65)

"by which (Light) all things were made"

SEE: *The Interlinear Bible*, 1906: "In the beginning was the Word . . . and the Word was God. . . . All things were made by him . . . In him was life; and the life was the light of men." — p. 120 (*John*, 1:1, 3-4)

we find Plato stating the deity *geometrizes* in fabricating the Universe

SEE: Plato, *Works*, v. 2, tr. Henry Davis, 1849: ". . . it is the business of geometry to concern itself with eternal being." "And think you not then, that the true astronomer will feel just the same, when he looks up to the orbits of the stars, — reckoning, indeed, that the heavens and all in them are established

by the heavenly architect in the most beautiful manner possible for the formation of such works . . .” — pp. 216, 220 (*Republic*, vii.9, 11)

The Kabalistic book, the Sepher Jezirah, opens with a statement of the hidden wisdom . . .

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “The Cabbalistic book, the Sepher Jetzirah . . . opens with a statement of the hidden wisdom of God (Alhim), in *Sephrim*, (Sephiroth).” — p. 268 (*Masonic Review*, v. 65)

“In thirty and two paths, hidden wisdom, established Jah, JHVH . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “ ‘In thirty and two paths, hidden wisdom, established Jah, IHVH, Tzbaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy, — exalted uplifted Dweller on high, and King of Everlasting, and His name, — Holy! in Three Sephrim, viz., B—S’ph-r, V—S’ph-r, V—Siph-o-r.’ ” — p. 268 (*Masonic Review*, v. 65)

“This Comment sets forth ‘the *Hidden Wisdom*’ of the original text . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “This comment sets forth the ‘*hidden* wisdom’ of this original text by hidden wisdom, that is, by the use of words carrying a special set of numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible . . .” — p. 268 (*Masonic Review*, v. 65)

— 39-40 —

“In setting forth his scheme . . . the one word *Sephrim* (*Sephiroth*) . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate, — viz., the one word ‘*Sephrim*’ (*Sephiroth*), of the Number Jetzirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word *s-ph-r*, or *number*.” — p. 268 (*Masonic Review*, v. 65)

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The prince Al-Chazari says to the Rabbi: — “I wish now that thou wouldest impart to me . . .”

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “The prince Al-Chazari says to the Rabbi: ‘I wish now that thou wouldest impart to me some of the chiefest or leading principles of *Natural Philosophy*, which, as thou sayst, were in former times worked out by them (the ancient wise ones);’ — to which the Rabbi makes answer: ‘To such principles appertains the Number of Creation of our race-father Abraham’ (that is Abram and Abraham, or numbers 41224 and 41252).” — pp. 268-9 (*Masonic Review*, v. 65)

He then says that this book of Number treats of teaching the *Alhim-ness* and *One-ness* . . .

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “He then says that this book or number treats of teaching the ‘*Alhim*-ness and *One*-ness through (DBRIM)’ viz., the numbers of the word ‘*Words*.’ That is, it teaches the use of the ratio 31415 to One, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by the *two* tables of stone on which these DBRIM, or 41224, were written or engraved, — or 20612 x 2. He then comments on these three subordinately used words, and takes care as to one of them to make the comment, ‘And *Alhim* (31415 to One) said let there be *Light* (20612 to 6561).’ ” — p. 269 (*Masonic Review*, v. 65)

The three words as given in the text are: ספר ספר סיפור . . .

P/Q: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “The words as given in the text are — ספר ספר סיפור and the Rabbi, in commenting on them, says: ‘It teaches the *Alhim*-ness (31415) and *One*-ness (the diameter to Alhim), through Words (DBRIM = 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other side a final harmonic tendency to *One*-

ness' (which, as every one knows, is the mathematical function of *pi* of the schools, which measures, weighs, and numbers the stars of heaven, and yet resolves them back into the final oneness of the Universe) — 'through Words . . .' " — p. 269 (*Masonic Review*, v. 65)

"Their final accord perfects itself in that Oneness . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: " 'Their final accord perfects itself in that *One*-ness that ordains them, and which consists in ספר ספר סיפור' that is, the Rabbi, in his first comment, leaves the *jod*, or *i*, out of one of the words, whereas afterward he restores it again. If we take the values of these subordinate words, we find them to be 340, 340 and 346; — together these are 1026, and the division of the general word into these has been to produce these numbers, — which, by T'mura, may be changed in various ways, for various purposes." — p. 269 (*Masonic Review*, v. 65)

turn to Stanza IV. . . . to find . . . the number of the 21 Prajâpati . . .

SEE: STANZA IV, 3: "In the Mahabhārata the Prajāpati are 21 in number, or ten, six, and five (1065), thrice seven." — *SD* 1:90

— 40-1 —

Jehovah is but a *lunar* and "generation" god. (See Book 1 . . .)

SEE: "The Moon, Deus Lunus, Phœbe": "For the 'Fathers' — such as Origen or Clemens Alexandrinus — the Moon was Jehovah's living symbol: the giver of Life and the giver of Death, the disposer of being — in *our* World." — *SD* 1:387

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***primal intelligence* . . . It cannot be comprehended, nor can it be located . . .**

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . the wise men who enunciated the Cabbalah dealt first with the fact of a *primal intelligence* . . . This intelligence, they declared, could not be comprehended at all, — could not be located, — could not be named, though the cause of all. They, therefore, designated it by a term of negation, and called it the Ain Soph, — the inscrutable, the unknowable, the unnameable." — p. 257 (*Masonic Review*, v. 65)

His remarks are quoted in Part II. . . .

SEE: "The Theogony of the Creative Gods" [quoting J. Ralston Skinner], *SD* 1:429, 432, 443-4.

"Mental perception . . . to become physical perception . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "But mental perception, to become physical perception, must have the cosmic principle of *Light*: — and, by this, our mental circle must become visible through light; or, for its complete manifestation the circle must be that of physical visibility, or Light itself. Such conceptions, thus formulated, became the ground-work of the philosophy of the Divine manifesting in the universe." — p. 258 (*Masonic Review*, v. 65)

"under s'ph-r is to be understood *calculation* and *weighing* . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: " 'Under s'ph-r is to be understood, — *calculation* and *weighing* of created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number*, *extension*, *mass*, *weight*; — co ordinate relation of movements, then harmony of music, must consist altogether *by number*, that is s'ph-r.' " — p. 270 (*Masonic Review*, v. 65)

"By Sippor (s'phor) is to be understood the words of Alhim . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: " 'By Sippor (s'phor) is to be understood the words of Alhim . . . whereunto joins or adapts itself the design to the frame or form of construction; for

example, — it was said "Let Light be." The work became as the *words* were spoken, that is, as the numbers of the work came forth.' " — p. 270 (*Masonic Review*, v. 65)

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"Sankhya" Philosophy . . . Purusha mounts on the shoulders of Prakriti . . .

SEE: Monier Williams, *Hinduism*, 1880: "But although Prakṛiti is the sole originator of creation, yet, according to the pure Sānkhya, it does not . . . create at all to any practical purpose unless it comes into union with Purusha . . . But each separate soul . . . is a looker on, uniting itself with unintelligent *Prakṛiti*, as a lame man mounted on a blind man's shoulders . . ." — p. 197

***Evolution*, not *creation*, by means of WORDS . . . in the philosophies of the East**

SEE: Joseph H. Allen, "The Mind of Paganism," Feb. 1880: "The world is seen as the successive emanations and withdrawals of the divine Reason, the eternal *Logos* [the *Word*]. . . . Thus the fundamental conception is not creation, but evolution or emanation." — p. 124 (*Unitarian Review*, v. 13)

SEE: *The Upanishads*, Part I, tr. F. Max Müller, 1879: "How the one Sat became many, how what we call the creation, what they call emanation . . . constantly proceeds and returns to it, has been explained . . . by ancient prophets and poets." — p. xxxi (Preface)

***Ex oriente lux*.**

SEE: "The Upanishads," Oct. 1881: " '. . . at present we may perceive shining through, in the writings of the learned, the native pantheism of India . . . *ex oriente lux* [*out of the East, light*].' . . . Schopenhauer's words are useful in this respect that they call attention to a fact . . . that there is a school of modern thought which . . . sets a high value on an ancient literature which can be held up as an early possession of our race . . ." — p. 256 (*The Month*, v. 43)

the name of the first man . . . Müller's negation notwithstanding

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "If the first man were called in Sanskrit Adima, and in Hebrew Adam, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech . . ." — p. 302

(*Ad-ad*, "the only one")

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . Macrobius states that Adad meant 'the only one' in Syrian . . ." — p. 231 (Lecture IV)

in Assyrian, "father" whence *Ak-Ad* or "father-creator"

SEE: François Lenormant, *Chaldean Magic*, 1877: "The sign meaning 'father,' in the Assyrian *abu*, is phonetically *at* or *ad*, because the word 'father' was *ad* . . . in the Accadian . . ." — p. 357

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: "In Assyrian . . . *ak* signifies a 'Creator' . . ." — p. 111

***Vide* Part II. of this Volume, § "Adam-Adami."**

SEE: "Adam-Adami," *SD* 2:452-8.

— Footnotes

Ak-Ad meaning "Son of *Ad*" (like the sons of Ad in Ancient Arabia).

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: "Thus *Ak(k)-Ad* may well be 'the sons or lineage of Ad' . . ." "Nor is the idea that the Chaldean *Akkad* were literally 'the sons of *Ad*' without historical basis." — pp. 110, 111

***Ad-ad* . . . was the *Ad-on* or 'Lord' . . . and consort of *Ad-ar-gat* . . .**

SEE: J. Lemprière, *Bibliotheca Classica*, 1833: "ADAD, an Assyrian deity supposed to be the sun.

(Macrobius) . . . states, that the name Adad means '*One*' . . . and that the goddess Adargatis was assigned to this deity as his spouse . . ." " 'Adonis, or Adonai . . . was an Oriental title of the sun, signifying Lord . . .' " — 1:26, 27

Gan-Æden (Eden) or Gandunia was Babylonia

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the primitive home of Tammuz had been in that 'garden' of Edin [*Gan 'Eden*], or Eden, which Babylonian tradition placed in the immediate vicinity of Eridu." — pp. 237-8 (Lecture IV)

SEE: François Lenormant, *Chaldean Magic*, 1877: ". . . *Gan-Dunyas*, as numerous examples bear witness, is a designation for the particular district of Babylon, called since the time of the Cissian dynasty the city of Kar-Dunyas." — p. 393

According to Swedenborg's mysticism Adam was not a man but a church . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "According to the doctrines of Swedenborg, Adam signified not a man, but a church of Primitive Light." — p. 17

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"The breath returning to the eternal bosom . . ."

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . O Imperishable Breath of Life . . . which dost breathe forth and draw in the life of all beings in the ebb and flow of thine eternal speech . . ." — p. 122 ("Writings of Éliphas Lévi")

Adam Kadmon . . . "The first emanation of the Father-Mother or divine nature"

SEE: Isaac Myer, "Hindu Symbolism — II," Nov. 1886: "The androgene or male-female, the Great Appearance . . . under the form of the double-sexed first emanation. . . . This symbol, the divine type of the first male and female . . . the Adam Kadmon or Heavenly Adam of the Kabbalah." — pp. 251-2 (*The Path*, v. 1)

***Aditi* and Vâch . . . "Mothers of all living" and "of the gods"**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Aditi is called Deva-mātṛi, 'mother of the gods' . . . In the Vishṇu Purāṇa . . . she is called 'the mother of the gods' and 'the mother of the world.' " — p. 3

SEE: *Texts of the White Yajurveda*, tr. Ralph T. H. Griffith, 1899: "*Aditi*: regarded as the Cosmic Cow . . ." ". . . Aditi the General Mother of all living beings." — pp. 29 fn., 273 fn.

— Footnotes [43-44]

"It takes *earth and water* to create a *human* soul"

P/Q: Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, 1898: "For Moses writes, that only Earth and Water bring forth a living soul." — 1:45

SEE: *The Interlinear Bible*, 1906: "But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." — p. 3 (*Genesis*, 2:6-7)

Mars is identical with *Kartikeya* . . . born without the intervention of a woman . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀRTTIKEYA. The god of war and the planet Mars . . . He is said in the Mahā-bhārata and Ramāyaṇa to be the son of Śiva or Rudra, and to have been produced without the intervention of a woman." — p. 152

born of the Sweat of Siva, *Sivâ Gharmaja* and the Earth . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANGALA. The planet Mars, identified with Kārtikeya, the god of war. He was a son of Śiva and the Earth . . . He is also called Śiva-

gharma-ja, ‘born of the sweat of Śiva’ . . . [and] Lohita, ‘the red’ . . .” — p. 198

“Mars . . . being the *god of war* and of *bloodshed* . . .”

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: “*Mars* . . . his being the *god of war*, and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding blood in *conception*, for the first time.” — p. 186

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“Man was created by the Sephiroth . . . and they engendered . . . the *earthly* Adam.”

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Man was at length created by the ten Sephiroth (the Heavenly Adam), and they engendered by common power the earthly Adam.” — p. 411

“Behold Man is become *as one of us*.”

P/Q: *The Interlinear Bible*, 1906: “And the Lord God said, ‘Behold, the man is become as one of us.” — p. 4 (*Genesis*, 3:22)

Brahmâ-Prajâpati *creates* Virâj and the Rishis . . . called “the Mind-born sons of Brahmâ”

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “PRAJĀ-PATI. ‘Lord of creatures,’ a progenitor, creator. . . . and as the secondary creator of the ten Ṛishis, or ‘mind-born sons’ of Brahmā, from whom mankind has descended. It is to these ten sages, as fathers of the human race, that the name Prajā-pati most commonly is given.” — p. 239

“I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. . . . THOU ART NOT READY.”

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: “These [progenitors] all create men, but fail in their final object. Desiring to endow man with an immortal spirit . . . Prometheus fails in his attempt to steal the *divine* fire . . . In the *Codex Nazaræus* we see Bahak-Zivo . . . unable to ‘construct creatures,’ for he is equally unacquainted with . . . ‘the consuming fire which is wanting in light.’ ” — 1:298

***Kumuda-Pati* is the Moon . . . in his region of Soma-loka**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “In the Purāṇic mythology Soma, as the moon . . . son of Dharma [a Prajāpati] . . .” “The moon has many names . . . Kumuda-pati, ‘lord of the lotus’ . . .” — pp. 302, 303

the Pitris (Pitar or “Fathers”) are sons of the Gods

SEE: Theodore Goldstücker, *Literary Remains*, 1879: “PITṚI (a Sanscrit word literally meaning father . . . in the plural *Pitaras* . . . Anglicised to *Pitṛis*) . . .” “The Pitṛis reside in a world of their own, called Pitṛi-loka, which is sometimes supposed to be the moon . . .” — 1:133, 134

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “PITṚIS. . . . the fathers . . . the first Pitṛis were the sons of the gods.” — p. 235

they are generally known as the “lunar” ancestors

SEE: Louis Jacolliot, *Histoire des Vierges*, 1874: “. . . les pitris, ancêtres lunaires du genre humain [the Pitris, the lunar ancestors of the human race].” — p. 34

Pitri-pati is the lord or king of the *Pitris*, Yama, the god of Death and the Judge of mortals.

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “PITṚI-PATI. ‘The lord of the Manes.’ Yama, judge of the dead.” — p. 236

— Footnotes

one who commands war. . . . the aggressive *Zodh*

SEE: C. de Beauvoir Stocks, “Folk-lore and Customs of the Lap-chas of Sikhim,” 1925: “. . . the Spirit

of the *Kangchen-Dzod-Nga* . . . who is shortly called *Dzod-nga* . . . He is represented as the War-God in Sikhim . . .” — p. 357 fn. (*Journal of the Asiatic Society of Bengal*, N.S. XXI)

Cain . . . [slew his] “*brother*,” whose “blood crieth from the ground” . . .

P/Q: *Interlinear Bible*, 1906: “And the LORD said unto Cain . . . the voice of thy brother’s blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand . . .” — p. 5 (*Genesis*, 4:9-11)

Apollo *Karneios* is . . . the Hindu Krishna *Karna*. “Karna” means *radiant* . . .

P/Q: Edward Balfour, *Cyclopædia of India*, 1885: “The Greeks and Celts worshipped Apollo under the title of Carneios, which . . . is derived from Carnos . . . One of the titles of Krishna, the Hindu Apollo, is Carna, ‘the radiant,’ from Carna, a ray . . .” — 3:922

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the son of the Moon (*Soma*) is *Budha* (Mercury), “the intelligent” and the Wise

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘. . . Verily, thou art wise.’ And, hence, his name was Budha {‘He who knows.’ Much erroneous speculation has originated in confounding this Budha, the son of Soma, and regent of the planet Mercury, — ‘he who knows,’ ‘the intelligent,’ — with Buddha, any deified mortal, or ‘he by whom truth is known’; or, as individually applicable, Gautama or Śākya . . . The two characters have nothing in common}.” — 4:4, 4-5 fn. (iv.6)

the “first War in Heaven,” the Târaka-mâya

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Then there ensued a fierce contest, which, being on account of Tārakā (or Tārā), was termed the Tārakā-maya or Tārakā war.” — 4:3 (iv.6)

Brihaspati . . . whose wife Târâ . . . had been carried away by the Moon, *Soma*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Soma . . . carried off Tārā, the wife of Bṛihaspati, the preceptor of the gods. . . . Soma refused to relinquish her. Uśanas, out of enmity to Bṛihaspati, took part with Soma.” — 4:2 (iv.6)

— Footnotes

***Brihaspati* . . . or Brahmanaspati . . . is priest sacrificer . . . the *Purohita* . . .**

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “In the Ṛig-veda the names of Bṛihaspati and Brahmanaspati alternate . . . He is the suppliant, the sacrificer, the priest, who intercedes with gods on behalf of men . . . and is also designated as the Purohita (family priest) of the divine community.” — p. 63

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Man’s organism was adapted in every race to its surroundings. . . . (see Part III. of this Volume)

SEE: “Organic Evolution and Creative Centres,” *SD* 2:731-41.

“*the changeless* (avikâra) *immutable nature* (Essence, sadaikarûpa) . . .”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “[Vishṇu] is Avikāra, not subject to change: Sadaikarūpa, one invariable nature . . .” — 1:14-15 fn.

“(a state of) *causality* (vyakta), *from invisible it became visible*”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . he is the indiscrete (Avyakta) cause of the world, as well as the discrete (Vyakta) effect; or the invisible cause and visible creation.” — 1:15 fn.

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“*The smallest of the small* (the most atomic of atoms, or aniyâmsam aniyâsam)”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the smallest of the small {Aṇīyāṃsam aṇīyasāṃ . . . 'the most atomic of the atomic'} . . ." — 1:15 & fn.

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"*became one and the many* (ekanekárûpa)"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[Vishṇu] is both single and manifold (Ekānekarūpa) . . ." — 1:15 fn.

the earth . . . *Sarpa Rajni*, "the Queen of the Serpents," and "the mother of all that moves"

P/Q: *Aitareya Brahmanam*, tr. Martin Haug, 1863: "They chant the verses (seen) by the Queen of the Serpents (*Sarpa-rājnī*); because the earth (*iyam*) is the Queen of the Serpents, for she is the queen of all that moves (*sarpat*)." — 2:358-9 (Bk V: iv.23)

Narada, the son of Brahmâ in Matsya Purâna

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Brahmā then created mind-begotten sons . . .' " "The Matsya agrees with Manu, in adding Nārada to the list . . ." — 1:101 fn.

Narada . . . the progeny of Kasyapa and the daughter of Daksha

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . it was agreed . . . that Nārada should be again born, as the son of Kaśyapa, by one of Daksha's daughters." — 2:18 fn.

— Footnotes

Achyuta . . . not subject to fall . . . the Unfalling . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ACHYUTA. 'Unfallen;' a name of Vishṇu or Kṛishṇa. It has been variously interpreted as signifying 'he who does not perish with created things' . . . and in the Skanda Purāṇa as 'he who never declines (or varies) from his proper nature.' " — p. 2

it is the reverse of *chyuta*, "the Fallen"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[He] who is in all created things; the unchanged, imperishable {Or Achyuta . . . a common name of Vishṇu, from *a* privative and Chyuta, fallen} . . ." — 1:15 & fn.

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He is . . . Deva Rishi (divine Rishi, more than a demi-god)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . divine Ṛishis, (or sages who are demigods also, as Nārada) . . ." — 3:68 (iii.6)

yet he is cursed by Daksha and even by Brahmâ

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Mahā-bhārata and some Purāṇas state that he [Nārada] frustrated the scheme which Daksha had formed for peopling the earth, and consequently incurred that patriarch's curse to enter again the womb of a woman and be born." "The Nārada-pancha-rātra relates that Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher . . . Brahmā then cursed Nārada to lead a life of sensuality . . ." — pp. 218, 219

He informs Kansa that Bhagavat . . . would incarnate in the eighth child of Devaki . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Nārada informed Kaṃsa that the supporter of the earth, Vishṇu {Bhagavat} would be the eighth child of Devakī; and, his wrath being excited by this report, he placed both Vasudeva and Devakī in confinement." — 4:259 & fn. (v.1)

from the cloud on which he is seated . . . he lauds Krishna . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Kṛishṇa stood, unharmed and smiling, after the

destruction of the demon . . . Nārada, the Brahman, invisible, seated in a cloud, beheld the fall of Keśin, and delightfully exclaimed: 'Well done! lord of the universe . . .' " — 4:340-1 (v.16)

Narada — who is called . . . *Pesh-Hun*, the "Messenger"

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "*Piśuna* . . . an epithet of Nārada (the messenger and informant of the gods) . . ." — p. 576

"Kali-Kâraka," *strife-maker*, "Kapi-vaktra," *monkey-faced* . . . Deva-Brahmâ

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Nārada should be born again of Brahmā and one of Daksha's daughters; he was hence called . . . Deva-brahmā." "Nārada has the appellations, Kali-kāraka, 'strife-maker;' Kapi-vaktra, 'monkey-faced;' Piśuna, 'messenger or spy.' "— p. 219

Sir W. Jones . . . calls him "the eloquent messenger of the gods"

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "A very distinguished son of Brahma . . . named Narad, (says Jones), whose actions are the subject of a Purana, bears a strong resemblance to Hermes, or Mercury. He was . . . an eloquent Messenger of the gods . . ." — p. 60

SEE: Sir William Jones, "On the Gods of Greece, Italy, and India," 1798: ". . . *Nāred*, whose actions are the subject of a *Purāna*, bears a strong resemblance to *Hermes* or *Mercury*: he was . . . an eloquent messenger of the Gods . . ." — p. 265 (*Asiatick Researches*, v. 1)

a great Rishi, "who is for ever wandering about the earth, giving good counsel" . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The Hindus preserve the tradition in the name *Narad*, whom they believe to be a great Prophet, who is for ever wandering about the earth, giving good counsel." — p. 60

— Footnotes

Brahmâ had communicated to Narada . . . that all men whatsoever, even *Mlechchhas* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata is communicated to the Ṛishis . . . it was originally communicated by Brahmā to Nārada, that all men whatsoever, Hindus of every caste, and even Mlechchhas, outcasts or barbarians, might learn to have faith in Vāsudeva." — 1:xl-xli (Preface)

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Narada . . . visits the so-called nether or infernal regions, Pâtâla.

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "[Nārada] also went down to the infernal regions (Pātāla), and was delighted with what he saw there." — p. 219

the thousand-headed Sesha . . . who bears . . . the entire world like a diadem . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Below the seven Pātālas is the form of Vishṇu, proceeding from the quality of darkness, which is called Śesha {the great serpent on which Vishṇu sleeps during the intervals of creation} . . . He has a thousand heads . . . and the thousand jewels in his crests give light to all the regions. . . . Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pātālas rest." — 2:211-12 & fn. (ii.5)

— Footnotes

having given his astronomical knowledge to Garga . . . who propitiated him . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The ancient sage Garga {One of the oldest writers on astronomy amongst the Hindus}, having propitiated Śesha, acquired from him a knowledge of

the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens." — 2:213 & fn. (ii.5)

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Asuramaya, to whom the epic tradition points as the earliest astronomer . . .

P/Q: Albrecht Weber, *The History of Indian Literature*, 1882: "The epic tradition, again, gives as the earliest astronomer the Asura Maya, and asserts that to him the sun-god himself imparted the knowledge of the stars." — p. 253

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identified . . . with the "Ptolemaios" of the Greeks . . .

P/Q: Albrecht Weber, *The History of Indian Literature*, 1882: ". . . this 'Asura Maya' is identical with the 'Ptolemaios' of the Greeks; since this latter name, as we see from the inscriptions of Piyadasi, became in Indian 'Turamaya,' out of which the name 'Asura Maya' might very easily grow . . ." — p. 253

"since this Maya is distinctly assigned to Romaka-pura in the West"

P/Q: Albrecht Weber, *The History of Indian Literature*, 1882: ". . . and since, by the later tradition (that of the Jnāna-bhāskara, for instance) this Maya is distinctly assigned to Romaka-pura in the West." — p. 253

Weber . . . [thinks] Hindus never knew of a Zodiac . . . till "they had borrowed one . . ."

P/Q: Albrecht Weber, *The History of Indian Literature*, 1882: ". . . the signs of the zodiac, which were unquestionably borrowed by the Hindūs from the Greeks . . ." — p. 229

(Vide "*The Zodiac and its Antiquity*")

SEE: "The Zodiac and Its Antiquity": "M. Bailly, the famous French astronomer . . . asserts that the Hindu systems of astronomy are by far the oldest . . . [p. 658]." — *SD* 1:647-68

"in addition to the natural obstacles which impede investigation . . ."

P/Q: Albrecht Weber, *The History of Indian Literature*, 1882: ". . . in addition to the natural obstacles which impede investigation, there still prevails a dense mist of prejudice and preconceived opinions hovering over the land, and enfolding it as with a veil." — p. 2

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the calendar elsewhere mentioned . . . (But see "*Chronology of the Brahmins*" . . .)

SEE: "The Chronology of the Brahmins": "The best and most complete of all such calendars . . . is the already mentioned Tamil calendar called the 'Tirukkanda Panchanga' . . . [*et seq*.]."— *SD* 2:67-70

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The work . . . relates to the chonology of the orthodox teachings.

SEE: Edward Balfour, *Cyclopædia of India*, 1885: ". . . the Samvat, or era of Vikramaditya, which follows the luni-solar reckoning, is also extensively employed in the ordinary affairs of life. The almanac being thus a necessity, great numbers of almanacs are published in all the principal languages. . . . The Hindu almanac is everywhere called Panchanga, because it must exhibit five (pancha) distinct matters: — 1. the tithi or lunar day; 2. the vara or solar day of the week; 3. the nakshatra or lunar asterism for each day; 4. the yoga, the conjunctions and transits of the planets, eclipses, etc.; 5. the karanas or subdivisions of the lunar day." — 3:100

— Footnotes

The "*Tirukkanda Panchanga*"

see: R. S. Perinbanayagam, *The Karmic Theater*, 1982: "The information in these Pancānkams is used to order the activities of everyday life. One of the Pancānkams is known as the *Vākiya Pancānkam*, the other is known as the *Tirukkanita Pancānkam*, and both claim the same sage, one Rāmalinga Munivar, as the founder. . . . Rāmalinga Munivar appears to have arrived in Jaffna in the seventeenth century and to have put into palm-leaf manuscripts what was an oral tradition." — p. 46

for the *Kali Yug* 4986 [1884-1885]

see: Monier Williams, *Indian Wisdom*, 1875: "The present Kali-yuga is reckoned to have begun February 18th, 3102 B.C. . . ." — p. 333 fn.

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chaos on Earth . . . in which monsters . . . were generated

see: Gerald Massey, *The Natural Genesis*, 1883: "The Egyptians had their museum of monsters . . ." ". . . it is feasible that the mythical dragon of the abyss, the waters of source, was *founded on the crocodile* . . . The crocodile was a type of the first goddess, Typhon. And if there be a *first god* in Egyptian mythology it is *Sevekh*, her son, who bore her image as the Crocodile. . . . The Egyptian mythology begins with the Eight gods that ruled Am-Smen, the Place of Preparation or of Chaos." "The Eight then are composed of the genitrix Typhon and her brood of Seven. . . . the Seven Children of Revolt . . . {*Ritual*, ch. xvii}." — 1:320-2 & fn.

also in the Chaldean account of creation, on the Cutha Tablets

see: George Smith, *The Chaldean Account of Genesis*, 1876: "Men with the bodies of birds of the desert, human beings . . . with the faces of ravens . . . in the midst of the earth they grew up and became great . . . Seven kings brothers of the same family . . ." — p. 103 ("Legend of Creation from Cutha Tablet")

— Footnotes

"the plants came into being *three ages* (Triyugam) before the gods"

p/q: H. W. Wallis, *The Cosmology of the Rig Veda*, 1887: "In one passage at the beginning of the well-known physician's hymn, we read that 'the plants came into being three ages before the gods {*triyugām* X. 97. 1}.' " — p. 96 & fn.

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repeated in the account of *Pymander*

see: *The Divine Pymander*, tr. Everard, 1884: "And the *Circulation* . . . out of the lower or downward-born Elements, brought forth unreasonable or brutish Creatures . . ." — p. 10 (ii.16)

The verses . . . checked by the Cosmogony, as given by Berosus . . .

see: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "The first fragment preserved by Alexander Polyhistor . . . the Chaos is pourtrayed by the confusion of limbs of every kind of animal . . ." — pp. xi-xii (Preface)

"There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings . . . human figures were to be seen with the legs and horns of goats: some had horses' feet: while others united the hind quarters of a horse with the body of a man . . ." — pp. 23-4 (Berosus, "Of the Cosmogony and Deluge")

"The water-men terrible and bad"

see: Gerald Massey, *The Hebrew and Other Creations*, 1887: ". . . the pre-Adamite races of men . . .

were the primitive people of the past . . . who were held to have been created *without souls* . . .” “Seven such races are described in the Bundahish . . . as the earth-men, the men of the water . . . and the men with tails. These were the soulless people.” — pp. 24, 25

the great Deep (the Watery Abyss . . .) was the birthplace and abode of Ea, Wisdom

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “. . . with the early Akkadian philosophers of Eridu, there was not anything unholy in the watery abyss, the home and mother of Ea or Wisdom . . .” — p. 244

But with the Semites . . . the fathomless Deep of Wisdom becomes . . . sinful Substance

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “But in the Semitic account, the abyss is the chaotic opposition to the present order of nature and is evil.” — pp. 244-5

and Ea is changed into Tiamat, the dragon slain by Merodach

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The old Akkadian deity of Wisdom, Ea or Hea, was a sea or water god who lived in the Great Crystalline Sea . . . and who was called: ‘mighty bond of heaven and earth.’ ” “In the later or Semitic period, a new idea appears, Merodach the sun-god of light, has a struggle with Tiamat considered as the evil dragon of darkness, which ends in the defeat of the latter . . .” — pp. 243-4

two great creations are mentioned, the Padma and the Vârâha, the present

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “When the three worlds are but one mighty ocean, Brahmā . . . sleeps upon his serpent-bed . . . for a night of equal duration with his day; at the close of which he creates anew {The only Kalpas usually specified are . . . the last, or the Pādma, and the present or Vārāha}.” — 1:52-3 & fn. (i.3)

when the Earth was lifted out of the water by Brahmâ, in the shape of a boar . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “*Boar Incarnation* [*Varāha Avatāra*] . . . the creator Prajāpati, afterwards known as Brahmā, took the form of a boar for the purpose of raising the earth out of the boundless waters.” — p. 34

Creation is shown as a sport, an amusement (Lîlâ) of the creative god.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The creation of the world is very commonly considered to be the Līlā . . . sport or amusement, of the supreme being.” — 1:20 fn.

The Zohar speaks of primordial worlds, which perished as soon as they came into existence.

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “The Zohar says, ‘There were old worlds, which perished as soon as they came into existence: were formless, as they were called sparks. . . . These sparks are the primordial worlds which could not continue, because the Sacred Aged had not as yet assumed his form . . .’ ” — p. 408 (*Idra Suta*, iii. 292*b*)

— Footnotes

(See Book I. “The Seven Creations”)

SEE: “The Seven Creations,” *SD* 1:445-60.

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“the Holy One” had successively created and destroyed sundry worlds . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Rabbi Abahu in the *Bereshith Rabba*, Parsha ix., expressly says, ‘From this we see that the Holy One . . . had successively created and destroyed sundry worlds before He created the present world . . .’ ” — p. 408

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For the words, “This one pleases me,” are repeated in Genesis i. 31

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " '[The Holy One] said, This pleases me; the previous ones did not please me' — alluding in this place to Gen. i. 31." — p. 408

SEE: *The Interlinear Bible*, 1906: "And God saw every thing that he had made, and, behold, it was very good." — p. 2 (*Genesis*, 1:31)

our actual creation was preceded by others

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The Babylonian Genesis . . . is essentially local in character; but the local elements have been combined . . . to form that great epic of the Creation whose fragments have come to us from the library of Nineveh. . . . in each case the present creation has been preceded by another." — p. 390

and as shown by the author of "The Qabbalah" . . . The Kabala [*La Kabbale*] **states the same.**

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the Qabbalah reference is made to the seven androgenic kings who were first made, who were imperfect and were destroyed {Zohar: Siphrah D'Tznioothah, beg. Idrah Rabbah, 128*a*, 135*b*. Idrah Zootah, 292*b*. *La Kabbale* [by Adolphe Franck], p. 205 *sq*.}." — p. 246 & fn.

the abyss of waters . . . wherein resided most hideous beings . . .

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings . . . There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads . . . Other human figures were to be seen with the legs and horns of goats: some . . . resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs . . . with the tails of fishes . . ." — pp. 23-4 (Berosus, "Of the Cosmogony and Deluge")

combinations of various animals and men . . . assuming each other's shapes . . .

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance." — p. 24 (Berosus, "Of the Cosmogony and Deluge")

The feminine element . . . is personified by Thalatth — the Sea

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: "The person, who presided over them, was a woman named Omoroca; which in the Chaldæan language is Thalatth; in Greek Thalassa, the sea . . ." — p. 25 (Berosus, "Of the Cosmogony and Deluge")

Polyhistor says: "Belus came and cut the woman asunder . . ."

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: ". . . Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her. . . . (Such, according to Polyhistor Alexander, is the account which Berossus gives in his first book.)" — pp. 25-6 ("Of the Cosmogony and Deluge")

"with the Akkadians each object and power of Nature had its *Zi*, Spirit. . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "With the Akkadians each object and power of nature had its *Zi* or spirit. The Akkadians formed their deities into triads, usually of males, the Semites also had triadic deities but introduced sex." — p. 246

— Footnotes

According to the commentator Kwoh P'oh in the work called *Shan-Hai-King* . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "*The Shan Hai King* — According to the commentator Kwoh P'oh (A.D. 276-324), this work was compiled three thousand years before this time, or at seven

dynasties' distance. Yang Sun of the Ming dynasty (commencing A.D. 1368), states that it was compiled by Kung Chia (and Chung Ku?) from engravings on nine urns made by the Emperor Yü, B.C. 2255." — p. 27

an interview is mentioned with men *having two distinct faces on their heads . . .*

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Wang Ch'i had an interview with men having two distinct faces on their heads . . ." — p. 386 (Appendix III, Preface to "Wonders by Land and Sea")

Chung Ku at the time of the last emperor of the Hia dynasty . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Chung Ku was an historiographer, and at the time of the last Emperor of the Hia dynasty (B.C. 1888), fearing that the Emperor might destroy the books treating of the ancient and present time, carried them in flight to Yin." — p. 27

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"the Lord of Angels" destroys the men in the abyss . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: ". . . lord of the upper region and the lower region lord of angels . . . with his flame, his weapon, that men he enclosed . . . he destroyed . . . and there were not left the carcasses and waste . . ." — p. 102 ("Legend of Creation from Cutha tablet")

After which they . . . create men with the bodies of birds of the desert . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: "Men with the bodies of birds of the desert, human beings . . . Seven kings brothers of the same family . . ." — p. 103 ("Legend of Creation from Cutha tablet")

who "were destroyed" because they were not "*perfect*" . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the Perfect Primordial Ideation Man or Adam, comprises . . . All Things . . . And because that constitution of (the Perfect Man) Adam was not at that early time found, they (the Primitive Kings of Edom . . .) could not exist . . . until the complete formation of Adam came forward. . . . {the Perfect Ideation Adam, who was at first an Androgene, but who had been separated into the two sexes}." — p. 138 & fn.

lizards with birds' wings, and serpents' heads on animal bodies

SEE: Charles Gould, *Mythical Monsters*, 1886: "Are the composite creatures of Chaldæan mythology so very much more wonderful than . . . the flying lizard of Malaysia . . . Does not geological science . . . disclose the previous existence of intermediate types . . . connecting the great divisions of the animal kingdom, of reptile-like birds and bird-like reptiles?" — pp. 18-19

— Footnotes

"The three Ribhus" who yet become "thrice seven in number" of their gifts

SEE: *Ṛig-Veda-Sanhitā*, Book 2, tr. H. H. Wilson, 1850: "The ṚIBHUS have divided into four the new ladle . . . May they, moved by our praises, give to the offerer of the libation many precious things, and perfect the thrice seven sacrifices." — p. 48 (xx.6-7)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ṚIBHUS. Three sons of Sudhanwan . . . Through their assiduous performance of good works they obtained divinity . . . They are supposed to dwell in the solar sphere . . . [as] rays of the sun . . . By command of the gods . . . they made a single new sacrificial cup into four." — p. 267

Remember the "winged Races" of Plato

SEE: Plato, *Works*, v. 1, tr. Henry Cary, 1848: "The rest follow, all eager for the upper region, but being unable to reach it they are . . . striking against each other . . . and many break many of their feathers . . . it is the nature of the wing by which the soul is borne aloft . . . but whenever from inability

to keep up . . . filled with oblivion and vice, and so weighed down, and from being weighed down has lost its wings, and fallen to the earth . . .” — p. 324 (*Phædrus*, 59-60)

and the *Popol-Vuh* accounts of the first human race . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: “Four men are mentioned as the real ancestors of the human race . . . their creation was a wonder wrought by the Creator. They could reason and speak, their sight was unlimited, and they knew all things at once.” — 1:336-7 (“Extracts from the ‘Popol Vuh’ ”)

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monsters . . . were a possibility . . . by the bare fact of “REVERSION”

SEE: Charles Darwin, *On the Origin of Species*, 1864: “So again characters which formerly were useful . . . may reappear from the law of reversion, though now of no direct use.” — p. 178

— Footnotes

In the first volume . . . by M. de Quatrefages . . . Races were already scattered . . .

SEE: “Societies and Academies,” *Nature*, Nov. 4, 1886: “Note accompanying the presentation of his work entitled ‘An Introduction to the Study of the Human Races,’ by M. de Quatrefages. This is the first volume of the ‘Bibliothèque d’Ethnologie’ . . . he now shows that even in Quaternary times the human race had already spread over the whole earth . . . This ubiquity of Quaternary man already suggested the existence of the species in the previous epoch, and direct proofs of this fact have recently been multiplied . . .” — p. 23

since the post-tertiary period . . . man has not altered one iota in his physical structure

SEE: A. de Quatrefages, *The Human Species*, 1879: “. . . *an unknown cause* began to accelerate the development of the intelligence in this anthropoid being. . . . The physical characters already acquired remained almost unaltered . . . Animals unaffected by this *unknown cause* which separates us from them, continued to undergo morphological transmutations, so that since the Miocene epoch there has been a great change in the terrestrial fauna. With man only did the form remain the same.” — p. 117

Why should he alone have escaped transformation? . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: “The superiority acquired by the intelligence has, moreover, removed our race for ever from the law of the action of *morphological transmutations*.” — p. 117

the human organism . . . existed already . . . in those far distant geological periods . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: “Thus, man was most certainly in existence during the quaternary epoch . . . He has . . . seen miocene times, and consequently the entire pliocene epoch. . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period.” “. . . he has been contemporary with species of mammalia which have not even seen the commencement of the present epoch. There is then nothing impossible in the idea that he should have survived other species . . . or have appeared upon the globe with the first representatives of the type to which he belongs by his organisation.” — pp. 152, 153

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— Footnotes

In the esoteric system the seven principles in man are represented by seven letters.

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Seven are the paths (if the Tetragrammaton be written in this way partially complete), IVD, HH, V, H . . . for occultly Adam is

denoted . . .” — p. 95 (*Book of Concealed Mystery*, V.2)

The first two are *more* sacred than the four letters of the Tetragrammaton.

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “The number 2, or the Duad. . . . This Sephira is the active and evident Father [2nd Sephira], to whom the Mother is united, who is the number 3.” — p. 24

“. . . IHVH, the Tetragrammaton . . . signifies the Lesser Countenance, Microprosopus . . .” — pp. 31-2

“The first two letters, I and H, *Yod* and *He*, are the father and mother of Microprosopus . . .” — p. 41

The “Three Fires,” Pavaka, Pavamâna, and Suchi

SEE: *The Upanishads*, Part II, tr. Max Müller, 1884: “The earth is the Gārhapatya-fire, the sky the Dakshiṇa-fire, the heaven the Āhavanīya-fire; and therefore they are also the Pavamāna (pure), the Pāvaka (purifying), and the Śuchi (bright).” — p. 332 (*Maitrāyana-Brāhmaṇa-Upanishad*, vi.34)

SEE: *Selections from the Mahābhārata*, ed. Francis Johnson, 1842: “The sacred fire of the Hindus, which was originally one, is said to have been made threefold by Purūravas. . . . 1st, *Gārhapatya*, perpetual household fire . . . is to be always burning . . . It is the pure Vestal flame, the emblem of Eternal light . . .” — p. 14 fn.

Pavaka, Pavamâna, and Suchi, who had forty-five sons . . . 49 fires

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . Pāvaka, Pavamāna, and Śuchi . . . They had forty-five sons, who, with the original son of Brahmā, and his three descendants, constitute the forty-nine fires.” — 1:156 (i.10)

Pavamâna (fire produced by friction) is the parent of the *fire of the Asuras*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Pavamāna was the parent of Kavyavāhana, the fire of the Pitṛis . . . [and] of Saharaksha, the fire of the Asuras.” — 1:156 fn.

Suchi (Solar fire) is the parent of the fire of the gods . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . Śuchi is solar (Saura) fire . . . [parent] of Havyavāhana, the fire of the gods . . .” — 1:156 fn.

and Pavaka (electric fire) is the father of the fire of the *Pitris* (See *Vayu Purana*)

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Vāyu Purāṇa enters into a very long detail of the names and places of the whole forty-nine fires. According to that, also, Pāvaka is electric or Vaidyuta fire . . .” — 1:156 fn.

“P. 156, notes . . . Pāvaka, I think, is called parent of Kavyavāhana.” — 5(I):387 (Corrigenda)

The *Suras*, who became later the A-Suras.

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: “In the Purānas and other of the later writings . . . the Suras were the gods, the A-suras were not-gods, and therefore the enemies or opponents of the gods. In the Vedas the name Asura is applied more frequently to the gods themselves . . . ‘Varuna was the all-knowing Asura, Prajāpati, the Supreme Being; Indra, the Maruts, Tvastri, Mitra, Rudra . . . Vāyu . . . were all Asuras.’ ” — p. 364

Brahmâ . . . “Possessed of the desire and of the power to create . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . in the beginning of each Kalpa, does Brahmā repeatedly create the world, possessing the power that is derived from the will to create . . . {‘Possessed of the desire and of the power to create, and impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation.’}.” — 1:87-8 & fn. (i.5)

(see *Vishnu Purâna* . . . Also "*Manava Dharma Shastra*," I. 30.)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The writer may have had in mind a stanza of the *Mānava-dharma-śastra*: I., 30." — 1:88 fn.

Brahmâ assuming . . . "*four bodies invested by three qualities*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā then, being desirous of creating the four orders of beings . . . collected his mind into itself. Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born . . . Continuing to create, but assuming a different shape . . . from his mouth proceeded the gods, endowed with the quality of goodness. . . . He next adopted another person, in which the rudiment of goodness also prevailed; and . . . the progenitors (the Pitṛis) were born from his side. . . . Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men . . . were produced . . .[these] are the four bodies of Brahmā invested by three qualities." — 1:79-81 (i.5)

when Brahmâ wants to create . . . "he collects Yoga-like (Yúyujè) his mind"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself {'Collecting his mind into itself' . . . is the performance of the Yoga (Yūyuje)}." — 1:79-80 & fn. (i.5)

MAHAT, or Intellect . . . the "first product" of Pradhana

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then from that equilibrium of the qualities (Pradhāna), presided over by soul, proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation {The first product of Pradhāna . . . the principle called Mahat, literally, 'the Great'}." — 1:29 & fn.

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"Having concentrated his mind into itself and the quality of darkness pervading . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . collected his mind into itself. Whilst thus concentrated, the quality of darkness prevaded his body and thence the demons (Asuras) were first born, issuing from his thigh. Brahmā then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night." — 1:79-80 (i.5)

(See Part II., § "*The Fallen Angels*.")

SEE: "On the Myth of the 'Fallen Angel,' in its Various Aspects," *SD* 2:475-505.

in the *Rig-Veda*, the "Asuras" are shown as *Spiritual divine beings* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. 'Spiritual, divine.' In the oldest parts of the Ṛig-veda this term is used for the supreme spirit, and is the same as the Ahura of the Zoroastrians. . . . According to the Taittirīya Brāhmana, the breath (*asu*) of Prajāpati became alive, and 'with that breath he created the Asuras.' " — p. 27

later on . . . their name began to be derived from *a* privative, and *sura*, god

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "It afterwards acquired an entirely opposite meaning, and came to signify, as now, a demon or enemy of the gods. . . . In this sense a different derivation has been found for it . . . the initial *a* is taken as the negative prefix, and *a-sura* signifies 'not a god' . . ." — pp. 27-8

Continuing to create, Brahmâ assumes another form . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Continuing to create, but assuming a different shape . . . from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him became day . . ." — 1:80 (i.5)

“Brahmâ thought of himself . . . as the father of the world.”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “He next adopted another person . . . and, thinking of himself as the father of the world, the progenitors (the Pitṛis) were born from his side.” — 1:80-1 (i.5)

— Footnotes

“by day the gods are most powerful . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . and hence by day the gods are most powerful, and by night the demons.” — 1:80 (i.5)

“whosoever shall say to this mountain be thou removed . . .”

P/Q: *The Interlinear Bible*, 1906: “. . . Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.” — p. 63 (*Mark*, 11:23)

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This body of Brahmâ when cast off became the *Sandhya* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The body, when he [Brahmā] abandoned it, became the Sandhyā (or evening twilight), the interval between day and night.” — 1:81 (i.5)

Brahmâ assumed his last form . . . “and from this MEN were produced.”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced.” — 1:81 (i.5)

This body when cast off became the dawn, or morning twilight

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Quickly abandoning that body, it became morning twilight, or the dawn.” — 1:81 (i.5)

— Footnotes

The same idea [of collective creators] **is found in . . . *Genesis*, with their “Lord” and “God”**

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: “The Hebrew designation of the Creator, *Elohim*, in the first chapter of Genesis . . . means ‘forces.’ ” — p. 42

“In reading the Pentateuch, it is noticeable that God is first called Elohim, then Jehovah Elohim, and then Jehovah. Of these, Elohim is in the plural, and really signifies gods.” — p. 63

“. . . how are we to know that Jehovah was not a personating spirit . . . of the One unknown and unknowable God? . . . and it is on the faith of the assertion of this personator that the names *El*, *Eloah*, *Elohim* and *Shaddai*, have been read and interpreted . . . as ‘the Lord God Almighty’ . . .” — p. 145

which are the *Elohim* and the Androgynous *Eloha*

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: “From the junction of the foregoing opposites emanated again the masculine or active potency . . . represented by *El* (אל) . . . From this again emanated the feminine or passive potency . . . represented by the divine name *Eloha* (אלה) . . . and from this again the uniting potency . . . represented by the divine name *Elohim* (אלהים) . . .” — p. 9

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “Elohim is a compound made up of *El*, a masculine singular, meaning the all-embracing God; to this ה, or *h*, is added . . . constituting *El-h* [*’Elōha*, *Elōah*], or *male* and *female*.” — p. 180

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The Sadducees . . . knew not of, and rejected, any angels

see: *The Interlinear Bible*, 1906: "For the Sadducees say that there is no resurrection, neither angel, nor spirit . . ." — p. 191 (*Acts*, 23:8)

opposing even the immortality of the human *Soul*

see: Hiram Mattison, *The Immortality of the Soul*, 1866: "The Sadducees denied the immortality of the soul, if not all purely spiritual existence." — p. 56

the only "Angels" spoken of are the "Sons of God" mentioned in Genesis vi.

see: *The Interlinear Bible*, 1906: "The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them . . ." — p. 7 (*Genesis*, 6:4)

(who are now regarded as the *Nephilim*, the Fallen Angels)

see: John Fleming, *The Fallen Angels*, 1879: ". . . the historian observes . . . that 'the Nephilim' were then in the earth — thus designing to inform his readers . . . that the Sons of God, of whom he had spoken, were no others than those known as the *Nephilim* — this being the established and recognized designation of certain angels, who left their heavenly habitation, for the purpose of companying with women." — p. 102

***Ea*, Wisdom, that which was disfigured . . . into *Tismat*, Tisalat and Thallath of Berosus**

see: George Smith, *The Chaldean Account of Genesis*, 1876: "Hea [Ea], maker of fate, lord of the deep, god of wisdom and knowledge . . ." — p. 53

". . . in the Creation tablet the first existence is called Mummu Tiamatu, a name meaning the 'sea-water' or 'sea chaos.' . . . Tiamatu appears also as Tisallat and agrees with the Thalatth of Berosus . . . [and] with the statement of Genesis, i. 2. where the chaotic waters are called . . . 'the deep,' the same word as the Tiamat of the Creation text . . ." — pp. 64-5

see: *Qabbalah*, tr. Isaac Myer, 1888: "In the later or Semitic period . . . Tiamat [is] considered as the evil dragon of darkness . . . but with the early Akkadian philosophers of Eridu, there was not anything unholy in the watery abyss, the home and mother of Ea or Wisdom . . . But in the Semitic account, the abyss is the chaotic opposition to the present order of nature and is evil." — pp. 244-5

"How art thou fallen . . . O bright star and son of the morning"!

p/q: *The Interlinear Bible*, 1906: "How art thou fallen from heaven, O day star [Lucifer], son of the morning!" — p. 894 (*Isaiah*, 14:12)

Smith's "*Assyrian Discoveries*" . . . The "*Tablet with the story of the Seven Wicked Gods or Spirits*"

see: George Smith, *The Chaldean Account of Genesis*, 1876: "There is another legend . . . the legend of the seven evil spirits, which I have given in my former work, 'Assyrian Discoveries,' p. 398.

Tablet with the story of the Seven Wicked Gods or Spirits [translation follows]." — p. 107

1. In the *first days* the Evil Gods . . .

p/q: George Smith, *The Chaldean Account of Genesis*, 1876:

"1. In the first days the evil gods
2. the angels who were in rebellion, who in the lower part of heaven
3. had been created,
4. they caused their evil work
5. devising with wicked heads . . ." — p. 107

7. There were seven of them (. . . the fourth being a 'serpent' . . .)

p/q: George Smith, *The Chaldean Account of Genesis*, 1876: "7. There were seven of them. . . . 11.

the fourth was a serpent . . .” — p. 108

15. The seven of them . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: “15. The seven of them messengers of the god Anu their king.” — p. 108

the “Messengers of Anu” . . . overpowered by the same Sin . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: “At this time Bel of this matter head and . . . Sin (the moon), Shamas (the sun), and Ishtar (Venus) in the lower part of heaven to control it he appointed. . . . In those days those seven evil spirits . . . before the light of Sin fiercely they came . . . Shamas and Vul (the god of the atmosphere) the warrior to their side they turned . . . Ishtar with Anu the king into a noble seat . . . they raised and in the government of heaven they fixed.” — p. 109 (§§ 28-41)

It is Michael, “who is like unto God” . . . leader of the celestial hosts . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “MICHAEL (Hebrew . . . *Who is like unto God*?) — The protecting angel of Israel (Dan. x. 13), and leader of the celestial hosts, as Lucifer is of the infernal hosts.” — p. 485

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As shown by Bentley, the “War of the Titans against the gods” in Hesiod . . .

SEE: John Bentley, *Historical View of the Hindu Astronomy*, 1825: “*The* War *between the* Gods *and the* Giants *in the West*, *described by* Hesiod *in his* Theogony . . . *appears to have been derived from the* Hindus . . .” — p. 36

“all the planets, except Saturn, were on the same side of the heavens . . .”

P/Q: John Bentley, *Historical View of the Hindu Astronomy*, 1825: “. . . we find that the eclipse we are in quest of fell on Thursday, the 25th October, in the year 945 B.C. . . . From which it will appear, that all the planets, except *Saturn*, were on the same side of the heavens with the *sun* and *moon*.” — p. 28

the “burning” fiery *Saraph* (Seraphim) mentioned by Isaiah (vi. 2-6) . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “SERAPHIM . . . The plural of the word . . . *saraph*, ‘burning or fiery,’ and applied to celestial beings, described by Isaiah vi. 2-6. They were supposed to be in attendanace at the Throne of the Almighty . . .” — p. 662

Melha is the Lord of the “Flames”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “. . . Melha, or Melhai gyalpo, ‘the lord of the genii of fire’ . . .” — p. 251

when he appears on Earth, he assumes the personality of a Buddha

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “*Melha*, the God of fire . . . in representations not having for object to show his wrath, his attitude and type are those of a Buddha.” — pp. 207-8

the Llas are Spirits of the highest Spheres

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “The highest class are the Lha, ‘spirits, highest beings, gods,’ Sanskr. Deva; they rank next to the Buddhas, and inhabit the six celestial regions (Sanskr. Devalōkas).” — p. 91

whence the name of the capital of Tibet, *Lha*-ssa

SEE: Abbé Huc, *Travels in Tartary, Thibet and China*, 1852: “. . . a *Lha* (spirit), all radiant with light, stayed him . . . Tsong-Kaba, docile to the supernatural voice, entered the *Land of Spirits* (Lha-Ssa) . . .” — 2:48

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not less than 52,000,000 years ago — and probably much more — the Moon originated . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Mr. [G. H.] Darwin . . . is led therefore to assume . . . that the moon actually did separate from the earth after the earth had attained the condition of a molten or plastic mass. . . . The epoch was not less than fifty-two million years ago — probably much more." — p. 259

he retraced the course of tidal retardation of the earth's rotary motion . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Proceeding from the starting point already determined by the researches of Ferrel (1853), Helmholtz, Purser, Sir William Thomson and Delaunay, Mr. [G. H.] Darwin has attempted to retrace the course of tidal retardation of the earth's rotary motion through the long æons of the past." — pp. 258-9

and placed the Moon . . . at only "a fraction of its present distance"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . it follows that at some epoch in the past the moon's distance was but a fraction of its present distance . . ." — p. 259

The tidal elevation concurring with the swing of the globular mass . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The tidal elevation would concur with the natural swing of the earth-mass; and, at a time when the centrifugal tendency was nearly equal to gravity, the concurrence of the tidal and oscillatory movements might quite overcome gravitation, and the tidally elevated mass might completely separate from the earth." — p. 260

— Footnotes

Compare Sir R. S. Bull's article in "*Nature*" . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . Professor Robert S. Ball, {In a lecture . . . published in *Nature*, xxv, 79-82, 103-7, Nov. 24 and Dec. 1, 1881} of Dublin, has lately advanced the opinion that enormous lunar tides were produced upon earth during the Palæozoic ages." — p. 263 & fn.

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Varuna is dragged down from the infinite Space, to reign as Neptune over the finite Seas.

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "It is in the highest heaven that the Fathers behold Varuṇa [the *all-envoloping* sky]." "In the AV. Varuṇa appears divested of his powers as a universal ruler, retaining only the control of the department of waters." "Thus he ultimately became in post-Vedic mythology an Indian Neptune, god of the Sea." — pp. 23, 25-6, 28

We are taught by the Greeks (See "*Iliad*" IV., 201, 246) . . .

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Les plus anciens indices qui nous restent de ces premières conceptions se trouvent dans deux passages de l'Iliade {IV, 201; 246} [The oldest indications that are left to us of these first ideas are to be found in two passages of the Iliad {IV. 201, 246}." — pp. 2-3 & fn.

that all things, gods included, owe their being to the Ocean and his wife Tethys

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Il y est dit que toutes les choses et tous les dieux doivent leur naissance à *Océan* et qu'Océan a pour épouse *Téthys* [There it is said that all things and all the gods owe their birth to *Oceanus* and that *Tethys* is Oceanus' wife]." — p. 3

— Footnotes

The goddess . . . in the account of Berosus, was Thallath, in Greek *Thalassa*, "the Sea."

P/Q: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: " 'There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. . . . The person, who presided over them, was a woman named Omoroca; which in the Chaldean language is Thalatth; in Greek Thalassa, the sea . . .' " — pp. 23-4, 25 (Berosus, "Of the Cosmogony and Deluge")

Neras . . . and Kimnaras . . . created by Brahmâ in the commencement of the Kalpa

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The great progenitor of the world, having formed . . . in the commencement of the Kalpa . . . Naras (centaurs, or beings with the limbs of horses and human bodies), and Kiṃnaras (beings {'men'} with the heads of horses) . . ." — 1:86-7 & fn. (i.5)

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for chronological information, one is told by . . . Pengelly . . . "We do not know."

SEE: W. Pengelly, "On the Devonian Age of the World," Aug. 1861: "The rocks composing the earth's crust contain . . . a history of changes . . . The time required for these mutations must have been vast beyond human comprehension . . . In the existing state of our knowledge it is impossible to convert geological into astronomical time . . ." — p. 332 (*The Geologist*)

— Footnotes

For a similar admission see Prof. Lefèvre's *Philosophy*, p. 481.

SEE: André Lefèvre, *Philosophy*, 1879: "All estimate of geological duration is not merely impossible but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which may have quickened or retarded the progress of sedimentary deposits. . . . And what is even the duration of the organic evolution itself compared with the eons that preceded it . . ." — pp. 480-1

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the farthest date . . . "the earliest distinctly visible point . . ."

P/Q: E. B. Tylor, "Anthropology," 1878: ". . . the farthest date to which documentary record extends, is now generally regarded by anthropologists as but the earliest distinctly visible point of the historic period, beyond which stretches back a vast indefinite series of prehistoric ages." — p. 117 (*Encyclopædia Britannica*, v. 2)

the already mentioned Tamil calendar called the "Tirukkanda Panchanga"

SEE: R. S. Perinbanayagam, *The Karmic Theater*, 1982: ". . . there are two systems of time: civil time . . . and religious time, based on the ancient Hindu and Tamil systems of astronomy and astrology. . . . The information in these Pancānkams is used to order the activities of everyday life. One of the Pancānkams is known as the *Vākiya Pancānkam*, the other is known as the *Tirukkanita Pancānkam* . . . The *Vākiya Pancānkam* has retained the original tables . . . whereas the *Tirukkanita Pancānkam* has introduced various corrections." — p. 46

the "WHITE ISLAND, which had become BLACK with sin"

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "The WHITE ISLAND has disappeared . . . 'The Indians believe the White Island became black on account of the sins of the people!' " — p. 71 (*Key of Urania*)

SEE: Capt. F. Wilford, "An Essay on the Sacred Isles in the West," 1808: "The Sacred Isles in the West, of which *Sweta-dwīpa*, or the White Island, is the principal, and the most famous, are, in fact, the holy land of the *Hindus*." ". . . in the present wicked age and degenerated times . . . the white island, is become black, on account of the sins of mankind." — pp. 246, 302 (*Asiatic Researches*, v. 8)

Asuramâya is said to have lived . . . in *Romaka*-pura in the West

SEE: Albrecht Weber, *History of Indian Literature*, 1882: "The epic tradition, again, gives as the earliest astronomer the Asura Maya . . . by the later tradition (that of Jnāna-bhāskara, for instance) this Maya is distinctly assigned to *Romaka-pura* in the West." — p. 253

the *Wise Race*, *the Race that never dies*

SEE: Bishop Thomas Burnett, *The Sacred Theory of the Earth*, 1816: "And in the west, the Celts, the most ancient people there, had the same tradition; for the Druids, who were their priests and philosophers, derived not from the Greeks, but of the old race of wise men, that had their learning traditionally, and, as it were, hereditary from the first ages: these, as Strabo tells us, lib. 4. gave the world a kind of immortality by repeated renovations . . ." — p. 389

Asuramâya . . . the pupil of Surya (the Sun-God) himself

SEE: Albrecht Weber, *History of Indian Literature*, 1882: "The epic tradition, again, gives . . . Asura Maya, and asserts that to him the sun-god himself imparted the knowledge of the stars." — p. 253

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"ROMAKÚPAS" means "hair-pores" . . . Raumyas . . . created from the pores of Virabhadra

P/Q: Albrecht Weber, *History of Indian Literature*, 1882: ". . . in Mahā-Bhārata xii. 10308, the Raumyas are said to have been created from the *roma-kūpas* ('hair-pores') of Vīrabhadra, at the destruction of Daksha's sacrifice . . ." — p. 253 fn.

From the beginning of cosmic evolution . . . 1,955,884,687 years.

SEE: Hans Malmstedt, "Our Position in Time on Globe D," Oct. 1933: ". . . compare the following three numbers of years given on that page [*SD* 2:68] . . . the two first of them taken from the Tamil calendar and the third one from Sarasvatī [68 fn.]:

1,955,844,687 years
1,664,500,987 "
1,960,852,987 "

And further, let us look at the three last figures in these three numbers of years:

687
987
987

. . . They should all be the same, or 987 . . . It is possible, however, that a compositor . . . turned the 9 upside down and made a 6." — p. 229 (*The Theosophical Path*, v. 43)

— Footnotes

Dayanand Saraswati, founder of the Arya Samaj, gives a date of 1,960,852,987.

SEE: *The Religious History of India*, comp. John Murdoch, 1900: "Dayānand held the *eternity of the Vedas*. An Arya Samaj tract, *Beliefs of Dayānand Sarasvatī*, bears the date, 1,960,852,987 A.M. with the Christian era 1887 A.D." — p. 159

the "Arya Magazine" . . . "Aryan era . . ."

SEE: *Papers on Indian Reform*, comp. John Murdoch, 1889: "Calculations differ as to the exact period of creation. The *Aryan Magazine*, published in 1884, makes the Aryan era 196 crores, 8 lakhs [and] 52,984 years." — p. 76

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The full period of one *Manvantara* . . . 14 "Manvantaras" *plus* the period of one *Sâtya Yuga* . . .

SEE: John Bentley, "Remarks on the Principal Æras and Dates of the Ancient Hindus," 1799: "The *Calpa* is the greatest of all the astronomical periods, and the duration of it is 4320000000 years. This period is composed, or made up, of the lesser *yugs*, &c. in the following manner. 4 *Yugs*, viz. a *Satya*, a *Treta*, a *Dwapar*, and a *Cali yug*, make one divine age or *Maha yug*; 71 *Maha yugs*, with a *Sandhi* [transition period], equal to a *Satya yug*, make 1 *Manwantara*; and 14 *Manwantaras* compose a *Calpa* . . .The duration of each . . . *Manwanatara* – 308448000 [years] . . ." — p. 316 (*Asiatic Researches*, v. 5)

Therefore a *Maha-Yuga* consists of . . . 4,320,000 years.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "If these divine years are converted into years of mortals, by multiplying them by 360 (a year of men being a day of the gods), we obtain the years of which the Yugas of mortals are respectively said to consist:

4800 x 360 = 1.728.000 [Kṛita Yuga]
3600 x 360 = 1.296.000 [Tretā Yuga]
2400 x 360 = 864.000 [Dwāpara Yuga]
1200 x 360 = 432.000 [Kali Yuga]
4.320.000, a Mahāyuga." — 1:50 fn.

— Footnotes

VAIVASVATA Manu

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANU. . . . This name belongs to fourteen mythological progenitors of mankind . . . each of whom holds sway for the period called a Manwantara . . . The Manu of the present age is the seventh, named Vaivaswata, 'sun-born,' who was the son of Vivaswat, the sun . . ." — p. 199

who in the *Matsya* Avatar allegory . . . is saved from the Deluge in a boat

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The earliest mention of the fish [Matsya] Avatāra occurs in the Śatapatha Brāhmaṇa . . . Manu found . . . a small fish, which spoke to him and said, 'I will save thee' from a flood which shall sweep away all creatures. This fish grew to a large size, and had to be consigned to the ocean, when he directed Manu to construct a ship and resort to him when the flood should rise." — p. 35

"[In the] story, as told in the Mahā-bhārata . . . it warned Manu of the coming flood, and directed him to build a ship and to embark with the seven Ṛishis. . . .

'And now, when all the world was deluged, nought appeared above the waves
But Manu and the seven sages, and the fish that drew the bark.
. . . 'Know me, the lord of all,
The great creator Brahmā, mightier than all might, omnipotent.
By me, in fish-like shape, have you been saved . . .' " — pp. 200-1

the "*Naimitika*," occasional or incidental, "*Prakritika*," elemental, "*Atyantika*," the absolute . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The dissolution of all things is of four kinds: Naimittika, 'occasional'; Prākṛitika, 'elemental'; Ātyantika, 'absolute'; Nitya, 'perpetual'." — 1:112-13 (i.7)

the latter being described as "Brahmâ's contingent recoalescence . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "At the end of this day, a dissolution of the universe occurs {'At the end of this *day* occurs a recoalescence *of the universe*, called Brahmā's contingent *recoalescence*'} . . ." — 1:52 & fn. (i.3)

". . . otherwise, the *Logos* (Krishna) would have to be reborn . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "But even though there may be a cosmic *pralaya* the *Logos* will not perish even when it takes place; otherwise at the recommencement of cosmic activity, the *Logos* will have to be born again . . . In such a case, Krishna cannot call himself *aja* (unborn); he can only say this of himself, if the *Logos* does not perish . . ." — p. 443 (*The Theosophist*, v. 8)

the *Avyaya* . . . the eternal . . . assuming the character of Rudra, the *Destroyer* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The eternal {*Avyaya*} Vishṇu then assumes the character of Rudra, the destroyer . . . [he] enters into the seven rays of the sun, drinks up all the waters of the globe . . . Thus fed . . . the seven solar rays dilate to seven suns, whose radiance glows above, below, and on every side, and sets the three worlds and Pātāla on fire." — 5(I):191-2 & fn.

— 69-70 —

360 days of mortals make a year . . .

P/Q: Mabel Collins & P. Sreenevas Row, "Light on the Path — III," Nov. 1885:

	" Mortal years.
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to	4,294,080,000
Add *Sandhis*, *i.e.*, intervals between the reign of each Manu, which amount to 6 Maha Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, *i.e.*, one day of Brahma, — equal to	4,320,000,000
As Brahma's night is of equal duration, one day and night of Brahma will contain	8,640,000,000
360 of such days and nights make one year of Brahma, equal to	3,110,400,000,000
100 of such years constitute the whole period of Brahma's age *i.e.*, Maha Kalpa	311,040,000,000,000 "

— pp. 115-16 (*The Theosophist*, v. 7)

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(the Gibborim of the Bible)

SEE: John Fleming, *Fallen Angels*, 1879: "Dr. Delitzsch . . . gives the following as his translation of the verse [*Genesis*, 6:4] . . . 'The giants were . . . on the earth in those days . . . and also, after that . . . when the Sons of God joined themselves to the daughters of men, and they bare children to them (giants arose likewise) . . .' . . . [Delitzsch] discovers in the *Gibborim*, a later race of giants, less gigantic then

the first." — pp. 104-5

the Orphic Titan, the *anguipedal* monster known as Ephialtes

SEE: Victor Duruy, *History of Greece*, 1898: "The ancient Greeks had an instinctive knowledge of these great convulsions of Nature. These . . . recalled to their minds the strife of the Titans against Zeus . . .

{Two anguipede [serpent-footed] Titans, each holding a rock and clasping hands, about to attack Zeus}." — 1:127 & fn.

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: "The Aloeids, Otos and Ephialtes, were also sons of Poseidon. In their ninth year, they were nine cubits in width, and nine fathoms in height. At this early age they undertook to make war upon Zeus . . ." — p. 412

the Rakshasas and Yakshas of Lanka

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀKSHASAS. . . . have been classified as of three sorts — one as a set of beings like Yakshas [elemental spirits], another as a sort of Titans or enemies of the gods, and lastly, in the common acceptation of the term, demons and fiends who haunt cemetaries . . . and vex and afflict mankind in all sorts of ways. . . . When Hanumān entered the city of Lankā . . . he saw that 'the Rākshasas sleeping in the houses were of every shape and form.' (*Rāmāyana*)." — pp. 254-5

— 70-1 —

the antiquity of man is allowed to stretch *only over* "tens of thousands of years"

P/Q: E. B. Tylor, "Anthropology," 1878: "This evidence is now generally accepted by geologists as carrying back the existence of man into the period of the post-glacial drift . . . this indicates an antiquity at least of tens of thousands of years . . ." — p. 115 (*Encyclopædia Britannica*, v. 2)

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"ice age" is . . . a long succession of ages which "shaded without abrupt change of any kind . . ."

P/Q: Archibald Geikie, "Geology," 1879: "That long succession of ages to which the name of the Glacial Period has been given shaded without abrupt change of any kind into what is termed the Human or Recent Period." — p. 368 (*Encyclopædia Britannica*, v. 10)

"the overlapping of geological periods having been the rule from the beginning of time"

P/Q: Archibald Geikie, "Geology," 1879: "This dovetailing or overlapping of geological periods has been the rule from the beginning of time, the apparently abrupt transitions in the geological record being due to imperfections in the chronicle." — p. 368 (*Encyclopædia Britannica*, v. 10)

"even to-day man is contemporary with the ice-age . . ."

P/Q: Archibald Geikie, "Geology," 1879: "For it is evident that even to-day man is contemporary with the Ice Age in the Alpine valleys and in Finmark." — p. 368 (*Encyclopædia Britannica*, v. 10)

"in . . . calculations of this sort . . . there is no *theory* . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In calculations of this sort there is no *theory*, they are based on positive facts, limited only by a certain possible amount of error either way." — p. 48

— 71-2 —

"In short, the conclusions of Geology . . . are appoximate . . . *facts* and not *theories* . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In short, the conclusions of geology, at any rate up to the Silurian period when the present order of things was fairly inaugurated, are approximate *facts* and not *theories*, while the astronomical conclusions are *theories* based on *data* so uncertain, that while in some cases they give results incredibly short . . . in others they give results almost incredibly long . . ." — p. 48

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the safest course "seems to be to *assume* that Geology really proves the *duration* . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . the safest course, in the present state of our knowledge, seems to be to assume that geology really proves the duration of the present order of things to have been somewhere over 100 millions of years . . ." — p. 49

"Astronomy gives an enormous though unknown time in the past . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . astronomy gives an enormous though unknown time beyond in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the solar system of which our earth is a small planet now passing through the habitable phase." — p. 49

"the results incredibly short," *i.e.*, only 15,000,000 years

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of the formation of the solar system . . ." — p. 48

". . . 600,000,000 years" . . . "since sedimentation began in Europe"

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Reade . . . demands 500 million years since sedimentation began in Europe. . . . Huxley is disposed to demand a thousand millions." — p. 180

"It is at present, and perhaps always will be, IMPOSSIBLE . . ."

P/Q: W. Pengelly, "On the Devonian Age of the World," Aug. 1861: "In the existing state of our knowledge it is impossible to convert geological into astronomical time: it is at present, and perhaps always will be, beyond our power to determine . . . how many revolutions round the sun the earth made between any two recognized and well-marked events in its geological history." — p. 332 (*The Geologist*)

If it is not very material "to the bearings of modern scientific discovery . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . as the immediate object of this work is concerned, viz., the bearings of modern scientific discovery on modern thought, it is not very material whether the shortest or longest possible standards of time are adopted." — p. 49

whether "man has existed in a state of constant though slow progression . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The conclusions as to man's position in the universe . . . are the same whether man has existed in a state of constant though slow progression for the last 50,000 years of a period of 15 millions, or for the last 500,000 years of a period of 150 millions." — p. 49

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Hindu Chronology is constantly represented . . . as a fiction based on no *actual* computation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These calculations of time are . . . of no importance . . . the scheme, extravagant as it may appear, seems to admit of easy explanation. . . . these periods resolve themselves into very simple elements: the notion of four ages . . . expressed by descending arithmetical progression, as 4, 3, 2, 1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology." — 1:49-51 fn.

it is often as useful to prove what a thing is not as to show what it may be

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "It is the same with the student of the Science of Religion. He wants to find out what Religion is . . . For that purpose the study of errors is to him more instructive than the study of truth . . ." — p. 9

concerning the figures that were cited a few pages back

SEE: "The Chronology of the Brahmins," *SD* 2:68-70.

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"*We are at the bottom of a cycle and evidently in a transitory state. . . .*"

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "*We are at the bottom of a cycle and evidently in a transitory state*. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' " — 1:247

"When those circulations — which Eliphas Levi calls 'currents of the astral light' . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "When those circulations — which Eliphas Levi calls 'currents of the astral light' — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the 'superior natures,' and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*." — 1:247

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"He the Lord" . . . "when the world had become one ocean . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "He, the supreme Nārāyaṇa . . . invested with the form of Brahmā . . . He, the lord {'when the world had become one ocean' . . . *Harivaṃśa* — I., 36}, concluding that within the waters lay the earth, and being desirous to raise it up, created another form for that purpose; and, as, in preceding Kalpas, he had assumed the shape of a fish or a tortoise, so, in this, he took the figure of a boar." — 1:55-9 & fn. (i.4)

"God" creates a firmament in the midst of the waters . . . and says "let *dry land* appear."

P/Q: *The Interlinear Bible*, 1906: "And God said, Let there be a firmament in the midst of the waters . . . And God said . . . let the dry land appear: and it was so." — p. 1 (*Genesis*, 1:6, 9)

"Daniel . . . told off God's providence by *set times*"

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . Daniel, the most wonderful of all the prophets, told off God's providence by *set times* . . ." — p. 271 (*Masonic Review*, v. 65)

the "Revelation" of John "speaks of a carefully measured *cubical* city . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . the Book of Revelations . . . speaks of a carefully measured *cubical* city descending out of the heavens." — p. 271 (*Masonic Review*, v. 65)

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"But the vitalizing power of heaven lay chiefly *with the moon* . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "But the vitalizing power of heaven lay chiefly with *the moon* . . . In its vitalizing aspect, it was the Hebrew יהוה . . ." — p. 271 (*Masonic Review*, v. 65)

"and St. Paul enjoins: 'Let no man judge you for your observance . . .' "

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . and St. Paul enjoins: — 'Let no man judge you for your observance of the 7th day and the day of the *new moon*, — *which are a shadow of things to come*; but the body (or substance) is of Christ,' *i.e.*, Jehovah . . ." — p. 271 (*Masonic Review*, v. 65)

SEE: *The Interlinear Bible*, 1906: "Let no man therefore judge you . . . in respect of a feast day or of the new moon, or a sabbath day: which are a shadow of things to come; but the body is of Christ." — p. 265 (*Colossians*, 2:16-18)

that function of this power that "made the barren woman . . . a mother . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . that function of this power that 'made the barren woman the joyful mother of children,' — 'for they are the gift of Jehovah' . . . which is a key to the objection which her husband made . . . as to her going to the man of God: — 'for it is neither the 7th day nor the day of *new moon*.' " — pp. 271-2 (*Masonic Review*, v. 65)

SEE: *The Interlinear Bible*, 1906: "And she called unto her husband, and said, Send me . . . one of the asses, that I may run to the man of God . . . And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath." — p. 493 (*2 Kings*, 4:22-3)

The living spiritual powers of the constellations had mighty wars . . .

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "The living spiritual powers of the constellations had mighty wars marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth and sun." — p. 272 (*Masonic Review*, v. 65)

Bentley comments on the Hindu "War between the gods and the giants" . . .

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "Bentley comments on the Hindu 'war between the gods and giants,' as marked by the eclipse of the sun at the ascending node of the moon, 945 B.C., at which time was born, or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew Abram) . . ." — p. 272 (*Masonic Review*, v. 65)

SEE: John Bentley, *A Historical View of the Hindu Astronomy*, 1825: "When the *War* between the *Gods* and the *Giants* was feigned to take place in *India*, 945 years B.C. the solstitial Colure cut the Lunar Asterism . . . and formed the boundary between light and darkness at the moment of the autumnal equinox . . ." — p. 40

Sri is also Venus-Aphrodite the Western emblem "of the luni-solar year . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "SRI . . . who was the Venus-Aphroditus of the Westerns, emblem 'of the luni-solar year, or the moon, the goddess of increase.' " — p. 272 (*Masonic Review*, v. 65)

"the grand monument and landmark of the exact period of the lunar year . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . the grand monument and land-mark of the exact period of the lunar year and month, by which this cycle could be calculated, was Mount Sinai, — the Lord Jehovah coming down thereon." — pp. 272-3 (*Masonic Review*, v. 65)

"Paul speaks (then) as a mystagogue . . . 'For this Hagar . . . is Mount Sinai . . .' "

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: ". . . that wonderful, grand, and good man, St. Paul, speaks as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: — 'For this Hagar (the bond woman of Abraham) is Mount Sinai in Arabia.' " — p. 273 (*Masonic Review*, v. 65)

SEE: *The Interlinear Bible*, 1906: "Which things contain an allegory: for these women are two covenants; the one from mount Sinai, bearing children unto bondage, which is Hagar. For this Hagar is mount Sinai in Arabia . . ." — p. 251 (*Galatians*, 4:24-5)

— Footnotes

According to the wonderful chronology of Bentley

SEE: John Bentley, *A Historical View of the Hindu Astronomy*, "From the Earliest Dawn of that Science in India, to the Present Time," 1825.

***Sri* is the daughter of Bhrigu, one of the Prajâpatis and Rishis . . .**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Lakshmī or Śrī in later times is the goddess of fortune, wife of Vishṇu . . . According to the Purāṇas, she was the daughter of Bhṛigu . . ." — p. 176

"[Bhṛigu] is one of the Prajāpatis and great Ṛishis, and is regarded as the founder of the race of the Bhṛigus . . ." "BHṚIGUS. 'Roasters, consumers.' '. . . who belonged to the middle or aerial class of gods.' "— pp. 54, 55

she is Sarasvati, "the watery," the wife of Brahmâ

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "SARASWATĪ. 'Watery . . .' In the Vedas, Saraswatī . . . is celebrated in the hymns both as a river and a deity. . . . In later times Saraswatī is the wife of Brahmā, the goddess of speech and learning . . ." — p. 284

the three gods and goddesses are one, under three aspects

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "PARĀŚARA. — Śrī, the bride of Vishṇu, the mother of the world, is eternal, imperishable. In like manner as he is all-pervading, so also is she . . . Vishṇu is meaning; she is speech . . . He is the creator; she is creation. Śrī is the earth; Hari, the support of it. . . . Śauri (Vishṇu) is Śankara (Śiva); and Śrī is the bride of Śiva (Gauri)." — 1:118-19 (i.8)

"The Lord of Sri" is the moon . . . and "Sri is the wife of Narâyâna . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Śrī, the wife of Nārāyaṇa, the god of gods." "The lord of Śrī is the moon; she is his unfading light. . . . Lakshmī is the consort of Indra (Indrāṇī) . . ." — 1:118, 119 (i.8)

"Hari . . . is all that is called male . . . Lakshmi is all that is termed female. . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Hari is all that is called male; Lakshmī is all that is termed female. There is nothing else than they." — 1:120 (i.8)

Sri is goddess of, and herself "Fortune and Prosperity."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Whosoever hears this account of the birth of Lakshmī [Śrī], whosoever reads it, shall never lose the goddess Fortune from his dwelling . . . And misfortune shall never visit those amongst mankind who daily recite the praises of Lakshmī, uttered by

Indra, which are the origin and cause of all prosperity." — 1:151 (i.9)

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"How could a woman be a mountain? and such a mountain! . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "How could a woman be a mountain? and such a mountain! Yet, in one sense, she was . . . Her name was Hagar, Hebrew הגר, whose numbers read 235, or in exact measure, the very number of lunar months to equal 19 tropical years to complete this cycle . . . Mount Sinai being in the esoteric language of this wisdom, the monument of the exact time of the lunar year and month, by which this spiritual vitalizing cycle could be computed, — and which mountain, indeed, was called (Fuerst) 'the Mountain of the Moon (Sin).' " — p. 273 (*Masonic Review*, v. 65)

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"So also Sarai (SRI), the wife of Abram, could have no child until her name was changed . . ."

P/Q: J. Ralston Skinner, "Cabbalah — VI," June 1886: "So, also, Sarai (SRI) the wife of Abram could have no child until her name was changed to Sarah, שרה, giving to her the property of this lunar influence . . ." — p. 273 (*Masonic Review*, v. 65)

Sarai . . . who was "fair to look upon"

P/Q: *The Interlinear Bible*, 1906: "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon . . . when the Egyptians shall see thee . . . Say, I pray thee, thou art my sister . . ." — p. 14 (*Genesis*, 12:11-13)

Progenitors . . . those possessed of the "sacred fire" and those devoid of it

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The progenitors (Pitṛis), who . . . were created by Brahmā, were Agnishwāttas and Barhishads; the former being devoid of, and the latter possessed of, fires." — 1:156 (i.10)

those who have, and those who have *not* attended . . . to their household sacred fires . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . this distinction is derived from the Vedas. The first class, or Agnishwāttas, consists of those householders [Gṛihasthas] who, when alive, did not maintain their domestic fires, nor offer burnt-sacrifices; the second, of those who kept up the household flame, and presented oblations with fire." — 1:156 fn.

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Sanandana and other *Vedhas*, the Sons of Brahmâ . . . "were without desire or passion . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other sons of Brahmā {Vedhas} were previously created by him. But they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny." — 1:100-2 & fn. (i.7)

Brahmâ . . . saw that those "embodied spirits . . . would not multiply themselves."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From Brahmā . . . were born mind-engendered progeny . . . embodied spirits, produced from the person {'limbs', *gātra*} of that all-wise deity. . . . But they were without desire or passion . . . This when Brahmā perceived, he was filled with wrath . . ." — 1:100-2 & fn. (i.7)

he creates other seven *mind-born* Sons (see "*Moksha-Darma*" and "*Mahabhârata*") . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "But, as they did not multiply themselves, Brahmā created other mind-born sons . . . {in the Mahābhārata, Moksha Dharma, we have, in one place, Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha . . . In another place of the same, however, we have

Daksha substitued for Vasishṭha} . . .” — 1:100 & 101 fn.

SEE: *Mahabharata*, “Çanti Parva,” v. 2 [tr. K. M. Ganguli], 1891: “After this, Brahman created . . . seven sons with Daksha completing the tale.” — p. 123 (*Mokshadharma Parva*, § ccvii)

these Seven Sons . . . are called the seven Rishis of the *Third* Manvantara . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “In the third period, or Manwantara . . . The seven sons of Vasishṭha were the seven Ṛishis {‘There were (in the first Manwantara) seven celebrated sons of Vasishṭha, who (in the third Manwantara) were sons of Brahmā (i.e. Ṛishis)} . . .” — 3:5-6 & fn. (iii.1)

— Footnotes [78-9]

the Gods . . . dreading the sanctity of . . . *ascetics* and Yogis . . .

SEE: “On Personification,” June 1841: “Dhruva . . . betook himself to a life of ascetic devotion, and to the constant contemplation of the Supreme Being. The fixed abstraction of the little child alarmed, as usual, the minor deities, who feared that the force of his sanctity might overturn their power. They endeavoured, therefore, by every sort of distraction, to lure or terrify him from his religious exercises. But all was in vain . . . A continuance in such a course of intense veneration procured him at last the favour of Vishnu . . .” — p. 776 (*Blackwood’s Edinburgh Magazine*, v. 49)

Some Rishi-Yogis are shown in the Purânas to be far more powerful than the gods.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Vishṇu said to him: ‘. . . A station shall be assigned to thee, Dhruva, above the three worlds {the polar star} . . . above those of the sun . . . above the regions of the seven Ṛishis and the divinities who traverse the atmosphere.’ ” — 1:173-5 & fn. (i.12)

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Brahmâ (the collective *Mahat* or Universal Divine Mind)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Mahat, the Great principle, is so termed from being the first of the created principles . . . Brahmā implies that which effects the development and augmentation of created things. . . . The Purāṇas generally . . . [attribute] to Mahat or Intelligence the act of creating. Mahat is, therefore, the divine mind in creative operation . . .” — 1:32-3 fn.

This requires a living *Spiritual Fire* . . . from the *fifth* and *third states* of Pleroma.

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), May 15, 1890: “Within the Circle of the Hysterēma [Sensible World] is the Square of primordial Matter . . . Above this is a Triangle, *primordial Spirit* . . . the Triangle and Square of the Hysterēma are a *reflection* of the Triangle and Square of the Pleroma [Super-sensible World].” “In this figure [8] we have a symbol of Fire or Spirit. The vertical line . . . is the subtlest Fire; this gradually falls into the shape of triangles . . . Six planes or bases in all, and six triangles, with the point the seventh.” — p. 238 note (*Lucifer*, v. 6)

***Cubes*, which symbolize the Angelic Beings**

SEE: Proclus, *Commentaries on the Timæus of Plato*, tr. Thomas Taylor, 1820: “For the beginning from the monad, gives to the soul a progression from [universal] intellect; but the termination in these cubes, evinces the harmony of all the celestial orbs . . .” — 2:100 (Book III)

SEE: *Pistis-Sophia*, tr. G. R. S. Meade, May 15, 1890: “[§ 34] . . . Sophia [universal soul] . . . emanated Seventy Logoi, which are celestial Messengers (angels) . . .” — p. 235 (*Lucifer*, v. 6)

independent and free Intelligences . . . “rebellious to the divine passive law”

P/Q: Bishop John Kaye, *The Writings and Opinions of Justin Martyr*, 1829: “. . . before the creation of man, the *Λόγος* created Angels, who were endowed with freedom . . . *πρωτόγονος*, being more subtle than the rest, rebelled against the Divine Law, and persuaded others to join him in his revolt . . .” — p. 198

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They who are called in Theology "the Thrones," and are the "Seat of God"

P/Q: Thomas Aquinas, *La Somme Théologique*, cm. l'Abbé Drioux, 1854: ". . . l'ordre des Trônes {Saint Grégoire et . . . saint Bernard . . . disent que les Trônes sont ainsi appelés, parce qu'ils sont le siége de Dieu} [the order of the Thrones {St. Gregory and . . . St. Bernard . . . say that the Thrones are so called, because they are the Seat of God}] . . ." — p. 579 & fn. (Q. 108, v.)

the higher Angels had broken . . . through the "Seven Circles" . . .

SEE: J. C. Prichard, *Analysis of Egyptian Mythology*, 1819: "The Pythagoreans taught that there were various orders of beings superior to men, whose souls had emanated from the deity. The souls of the superior orders were condemned to enter into human bodies, and undergo on earth purgatorial afflictions." — p. 205

"The heavens were divided by these mystics into eight regions or spheres. The eighth, or highest sphere, was . . . the region of the divine and incorruptible æther . . . the native and original abode of all intelligent and spiritual essences. As long as they remained there . . . their nature was pure and unsullied. Certain souls, however . . . descended into the lower world . . . passing down through the seven spheres . . ." — pp. 209-10

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the "Lord God," is in the original the *Elohim*, or *Gods* . . . in the plural

SEE: Augustus R. Grote, *Genesis I – II: An Essay*, 1880: "In the foregoing translation . . . it was thought advisable to use *Elohim* . . . instead of 'God' and 'the Lord God,' because in the first place the plural termination 'im' of the word Eloh-im, is lost in the English . . . secondly, our English term 'God,' is not a translation of Elohim, but merely a substitute . . ." — p. 31

makes the earthly Adam of dust . . . [and] **breathes into him the breath of life . . .**

SEE: Augustus R. Grote, *Genesis I – II: An Essay*, 1880: "And Yahveh Elohim . . . formed the man . . . of the dust of the ground and breathed into his nostrils the breath of life and the man . . . became a living soul." — p. 24 (*Genesis*, 2:7)

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"The first man is of the Earth, the second . . . is from heaven"

P/Q: *The Interlinear Bible*, 1906: "There is a natural body, and there is a spiritual body. . . . The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is of heaven." — p. 234 (*1 Corinthians*, 15:44-5, 47)

Daksha . . . brings forth 10,000 sons for the purpose of peopling the world

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the great father of mankind [Daksha] begot five thousand mighty sons, through whom he expected the world should be peopled . . . {*Bhāgavata-purāṇa*, VI., 5, 43. . . . Le puissant Pradjāpati . . . eut de sa femme . . . dix mille fils [The mighty Prajāpati . . . had by his wife . . . ten thousand sons]}." — 2:13 (i.15) & 15 fn.

Narada . . . the great Rishi . . . frustrates Daksha's aim . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "NĀRADA. . . . He is one of the Prajāpatis, and also one of the seven great Ṛishis. . . . Another authority states that he sprang from the forehead of Brahmā . . . The Māha-bhārata and some Purāṇas state that he frustrated the scheme which Daksha had formed for peopling the earth . . ." — p. 218

persuading those Sons to remain holy ascetics and eschew marriage

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "HARYAŚWAS. Five [or ten] thousand sons of the patriarch Daksha, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring . . ." — p. 120

"Perish in thy present (*Deva* or angelic) form . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Nārada, perish (in your present form); and take up your abode in the womb.' {*Harivaṃśa*, 140}." — 2:20 fns.

calling his father Brahmâ "a false teacher" for advising him to get married

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Nārada-pancha-rātra relates that Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher, because devotion to Kṛishṇa was the only true means of felicity. Brahmā then cursed Nārada to lead a life of sensuality . . ." — p. 219

the *Naradiya* is credited with containing 25,000 Stanzas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Nārada or Nāradīya Purāṇa. 'Where Nārada has described the duties which were observed in the Bṛihat Kalpa, that is called the Nāradīya, having twenty-five thousand stanzas.' " — 1:li (Preface)

the fragment of about 3,000 Stanzas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "If the number of verses [25,000] be here correctly stated, the Purāṇa has not fallen into my hands. The copy I have analysed contains not many more than three thousand ślokas." — 1:li (Preface)

— Footnotes

Seth . . . is not only the *primitive god* of the Semites . . . but also their "semi-divine ancestor."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "Seth . . . is not only the primitive god of the Semites, but also their semi-divine ancestor." — p. 61

"the Seth of Genesis, the father of Enoch (*the* man) . . ."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: ". . . his genealogy as 'the Seth of Genesis, the father of Enoch (the man) must be considered as originally running parallel with that derived from the Elohim, Adam's father.' [Bunsen] {God in History, Vol i., pp. 233-4.}" — p. 61 & fn.

"According to Bunsen, the Deity . . . was the *primitive god* . . ."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "According to Bunsen, this deity was the primitive god of Northern Egypt and Palestine, and appears as the background of religious consciousness among the Semites." — p. 61

Seth became considered in the later Theology of the Egyptians as "AN EVIL DÆMON"

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: " 'Seth was at one time . . . a great god, universally adored throughout Egypt . . . But, subsequently, in the course of the Twentieth Dynasty, he is suddenly treated as an evil demon . . .' " — p. 60

for he is one with Typhon and one with the Hindu demons

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "The Chinese notion of the serpent or dragon dwelling above the clouds . . . reminds us of the Aryan myth of Vritra, or Ahi, the throttling snake, or dragon with three heads, who hides away the rain clouds . . . analogous to Typhon . . . [who] bore the same name as a very destructive wind which was much dreaded by the Phœnicians and Egyptians. . . . We have here a reference to the serpent as the embodiment of the Evil Being; and in the later identification of Seth with Typhon, the enemy of Osiris . . ." — pp. 76, 77

— 82-3 —

Narada is *the* Deva-Rishi of Occultism *par excellence* . . .

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "NĀRADA. . . . He is the messenger of the gods, and is often described as imparting information that was only known to them." "Manu declares that he was one of the Maharishis whom he created at the beginning of the age. . . . In another birth Nārada was the son of Kasyapa and a daughter of Daksha." "In the Mahābhārata, Nārada figures as a religious teacher . . . Nārada was the friend and companion of Krishna . . . Great honour is given to Nārada because he is said to have revealed to Valmiki the 'Rāmāyana,' which opens as follows: —

'To sainted Nārad, prince of those
Whose lore in words of wisdom flows,
Whose constant care and chief delights
Were scripture and ascetic rites . . .' " — pp. 317, 318, 319, 320

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among . . . "vibrating Flames and Sparks" . . . the *workmen* proceed to create man, "male and female" . . .

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "And therefore were the Prior Worlds destroyed . . . But these which existed not in conformation are called vibrating flames and sparks, like as when the worker in stone striketh sparks from the flint with his hammer, or as when the smith smiteth the iron and dasheth forth sparks on every side. . . . these sparks which fly forth flame and scintillate, but shortly they are extinguished. . . . And those sparks are called the Prior Worlds, and suddenly they perished. . . . Then proceeded the workman unto His work, and was conformed, namely as Male and Female." — p. 301 ("The Lesser Holy Assembly" [Hā-'Idrā' Zūtā' Qaddīshā'], x.421-3, 426-7)

From a Light-Bearer . . . of insupportable brightness proceeded a radiating Flame . . .

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887:

"429. From a Light-Bearer of insupportable brightness proceeded a Radiating Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.

430. And with most subtle ether were these intermingled and bound mutually together, but only when they were conjoined together, even the Great Father and Great Mother.

431. From *Hoa*, Himself, is AB, the Father; and from *Hoa*, Himself, is Ruach, the Spirit; Who are hidden in the Ancient of Days, and therein is that ether concealed.

432. And It was connected with a light-bearer, which went forth from that Light-Bearer of insupportable brightness, which is hidden in the Bosom of Aima, the Great Mother." — p. 302 ("The Lesser Holy Assembly," ch. 10)

— 83-4 —

"The Pre-Adamite Kings. 'We have learned in the Siphrah D'Tzniootha . . .' "

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "THE PRE-ADAMITE KINGS. 'We have learned in the Siphrah D'Tznioothah: That the *At-tee'kah D'At-tee'keen* Ancient of Ancients, before He prepared His Form, built kings and engraved kings, and sketched out kings, and they could not exist: till He overthrew them and hid them until after a time, therefore it is written; "And these are the kings which reigned in the land of Edom." . . .' " — p. 386

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"And they could not exist til *Resha'Hiv'rah*, the White Head . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "And they could not exist until *Resha'Hiv'rah* the White Head, the *At-tee'kah D' At-tee'keen* Ancient of Ancients, arranged Himself. . . . [and] formed all forms Above and Below. . . . Before He arranged Himself in His Form, had not been formed all those whom He desired to form, and all worlds have been destroyed {Zohar iii, 135*a*, Brody Ed.} . . ." — p. 386 & fn.

"they did not remain in their places, because the form of the Kings had not been formed . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . they did not remain in their places, because the forms of the kings had not been formed as it ought to be, and the Holy City had not been prepared {Zohar iii, 292*a*, Idrah Zootah. Brody Ed.}." — p. 387 & fn.

the law which the Kabala calls the *Balance* . . . everything that exists does so as male and female

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: ". . . the two opposites, masculine and feminine, and the uniting principle, the development of the *Sephiroth*, and of life generally, is symbolically called *the Balance* . . ." — p. 10

***Chochmah*, Wisdom . . . had to diffuse itself *in*, and *through*, *Binah* . . . Understanding**

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "THOUGHT AND THE WORD [*'Hokhmah*, Wisdom]. '. . . Thought, is the first (principle) of all . . . When this Thought began to diffuse itself, it came to the place where the Spirit rests . . . *Binah* Understanding . . . that Spirit spreads itself and brings out a Voice {*'Hokhmah* Wisdom, or the Word} . . . and this Voice comprises all the other *Forces* . . . And when they look in the degrees, this is the Thought; this is the Understanding; this is Voice . . . and all are One.' " — pp. 377-8 & fn.

the First Root-race . . . had to be overthrown and "hidden until after a time"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . [the] Ancient of Ancients . . . built kings . . . and they could not exist: till He overthrew them and hid them until after a time . . .' " — p. 386

"*They passed by together*" . . . "And he died and another reigned in his stead"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'They *passed by* together' as it is written: 'And he died' and another 'reigned in his stead.' (Gen. xxvi, 31 sq.) 'They saw, they marveled, were troubled,' (Ps. xlviii, 5) that they did not remain in their places, because the forms of the kings had not been formed as it ought to be, and the Holy City had not been prepared {Zohar iii, 292*a*}.' " — p. 387 & fn.

— 84-5 —

"the Emanation of the Male and Female Principles" in the Zohar (*ibid*.)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "THE EMANATION OF THE MALE AND FEMALE PRINCIPLES. . . . {Zohar iii, 290*a*, Brody Ed. Idra Zootah}." — pp. 387 & 388 fn.

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the WISDOM . . . "does not shine except in male and female."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'This Wisdom comprises All, when it goeth forth and is illuminated from the Holy Ancient it does not shine except in male and female.' " — p. 387

"*Hohmah*, Wisdom, is the Father, and BINAH, understanding, is the Mother . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'Wisdom is the Father and Understanding is the Mother . . . and when they connect one with the other they bring forth and diffuse and emanate, Truth. In the sayings of R. Ye-yeva, Sabah, *i.e.*, the Old, we learned this; What is Binah Understanding? But when they connect in one another, the י (Yod) in the ה (Heh), they become impregnated and produce a Son. And therefore it is called *Binah* Understanding. It means BeN YaH *i.e.*, Son of YaH. This is the completeness of the Whole." — pp. 387-8

"We find it rather unwise on the part of Catholic writers . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: 'In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva.' Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore, the minarets of Islam — either rounded or pointed — are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus." — 2:5

'In a multitude of pagodas, the phallic stone . . .'

P/Q: H.-R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: "Dans une multitude de pagodes, la pierre, encore et toujours, revêtant comme les bétyles grecs la forme brutalement impudique du lingam, est adorée sous le nom de Maha-Déva [In a multitude of pagodas, the stone, still and always adorned like the Greek batylos in the brutally lewd form of the lingam, is worshipped under the name of Mahā-Deva] . . ." — p. 24

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Brahmâ . . . breathed out . . . "*Asuras*" (from *Asu*, breath)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. . . . According to the Taittirīya Brāhmaṇa, the breath (*asu*) of Prajāpata [Brahmā] became alive, and 'with that breath he created the Asuras.' " — p. 27

the newly-created men, "were the shadows of the Shadows"

SEE: Charles Johnston, "The Tide of Life," May 1888: "The first man (Humanity) is Etherial too, for he is but the shadow (*Chhaya*) 'in the image' of his progenitors, because he is the 'astral body' or image of his *Pitar* (father). . . . [H.P.B.]" — p. 45 fn. (*The Path*, v. 3)

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— Footnotes

"Huxley, supported by the most evident discoveries in Comparative Anatomy . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has evolved gradually from the true apes." — p. 49

"Nowhere, in the older deposits, is an ape to be found . . ."

P/Q: S. R. Pattison and Friedrich Pfaff, *The Age and Origin of Man*, 1883: "Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape . . . The same gulf which is found to-day between man and the ape, goes back with undiminished breadth and depth to the tertiary period. This fact alone is sufficient to make its untenableness clear to every one . . ." — p. 51 ("The Origin of Man" by Pfaff)

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The Endowers of man with his conscious, immortal EGO, are the "Solar Angels"

SEE: "Additional Facts and Explanations Concerning the Globes and the Monads": ". . . the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the 'givers of intelligence and consciousness' to man . . ." — *SD* 1:181

"persevering ceaseless devotion" (*pranidhâna*) . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The sage who would bring his mind into a fit state for (the performance of) devout contemplation . . . must fix his mind intently on the supreme Brahma, practising holy study {The fifth observance is . . . *praṇidhāna*, 'persevering devotion.' See the *Yoga-śāstra*, II., 32} . . ." — 5(I):229 & fn. (vi.7)

Plato's expression . . . on the (human) soul . . . "a compound of the *same* and the *other*"

P/Q: Voltaire, *Philosophical Dictionary*, 1824: "Let us see if thy reason alone can have given thee light enough by which to conclude . . . that thou hast a soul. . . . according to the divine Plato, it is a compound of the *same*, and the *other*." — 6:179-80

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "Now God did not make the soul after the body . . . he took of the unchangeable and indivisible essence, and also of the divisible and corporeal which is generated, and he made a third sort of intermediate essence out them both . . . and thus he compounded a nature . . . containing an admixture of the same and of the other and of the essence." — 2:528 (*Timaeus*, § 34)

— 88-9 —

"there must be something within us which produces our thoughts . . ."

P/Q: Voltaire, *Philosophical Dictionary*, 1824: "There must be something within us which produces our thoughts; that something must be very subtle; it is a breath; it is fire; it is ether; it is a quintessence; it is a slender likeness; it is an entelechia; it is a number; it is a harmony." — 6:180

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There are seven classes of Pitris . . . three incorporeal and four corporeal

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Vāyu, Matsya, and Padma Purāṇas, and Hari Vaṃśa . . . agree in distinguishing the Pitṛis into seven classes; three of which are without form . . . and four are corporeal . . ." — 3:157 fn.

and two kinds, the Agnishwatta and the Barhishad

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The progenitors (Pitṛis), who . . . were created by Brahmā, were the Agnishwāttas and Barhishads; the former being devoid of, and the latter possessed of, fires." — 1:156 (i.10)

Barhishad . . . are reborn as the *Sons of Atri*, and are the "Pitris of the Demons"

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "The Barhiṣads, sons of Atri, are said (to be the fathers) of Daityas [titans] . . . and Rakṣasas [demons] . . ." — p. 68 (iii.196)

the Agnishwatta are reborn as Sons of Marichi . . . and are the Pitris of the Gods

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "According to Kullūka on the *Laws of the Mānavas*, III., 195, the Agnishwāttas were sons of Marīchi . . ." — 2:303 fn.

"Agnishwāttas — sons of Marīchi, and Pitṛis of the gods (Manu, Matsya, Padma) . . ." — 3:160 fn.

the *Vayu Purâna* declares all the seven orders to have originally been the *first gods*, the *Vairâjas* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Vāyu Purāṇa declares the seven orders of Pitṛis to have been, originally, the first gods, the Vairājas, whom Brahmā, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods . . ." — 3:158 fn.

the *Matsya* adds that the Gods worshipped them

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Matsya agrees with this latter statement, and adds, that the gods worship them . . ." — 3:159 fn.

the *Harivamsa* . . . distinguishes the Virâjas as one class of the Pitris only

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Hari Vaṃśa {*Sl.* 935} . . . distinguishes the Vairājas as one class only of the incorporeal Pitṛis." — 3:159 & fn.

the Secret Teachings . . . identify the Virâjas with the *elder Agnishwattas*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . in the same work [*Vāyu Purāṇa*], we have the incorporeal Pitṛis called Vairājas . . ." — 3:158 fn.

the *Rajasas*, or *Abhutarajasas* . . . Vishnu is said . . . to have incarnated through them

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the third Manwantara, Tushita {Vishṇu} was again born of Satyā, as Satya . . . In the next period, Satya became Hari . . . Hari was again born . . . as Mānasa, along with the gods called Abūtarajasas {Rajasas}." — 3:17 & fns.

"In the *Raivata Manvantara*, again, Hari, best of gods, was born of *Sambhuti* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'In the Raivata *patriarchal* period, again, Hari, best of gods, was born, of Saṃbhūti, as the divine Mānasa, — originating with the deities *called* Rajasas.' " — 3:17 fn.

Sambhuti was a daughter of Daksha, and wife of Marichi

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Saṃbhūti . . . daughter of Daksha, and wife of Marīchi . . ." — 5(II):168

the *Agnishwatta*, who . . . are ever associated with *Manasas*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "AGNISHWĀTTAS. Pitṛis or Manes of the gods . . . descendants of Marīchi." — p. 8

"KAŚYAPA. . . . he was the son of Marīchi, the son of Brahmā, and he was the father of Vivaswat, the father of Manu, progenitor [Prajāpati] of mankind. . . . He is one of the seven great Ṛishis . . ." — p. 153

" 'The seven Ṛishis' . . . or the Prajā-patis, 'the mind-born sons' [mānasas, mānasaputras] of Brahmā . . ." — p. 268

"Manasa is no inappropriate name for a deity associated with the Rajasas. . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Mānasa is no inappropriate name for a deity associated with the Rajasas. We appear to have, in it, *mānasam* — the same as *manas* — with the change of termination required to express male personification." — 3:17 fn. (iii.1)

All the sons of Virâja are *Manasa*, says *Nilakantha*.

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Nilakaṇṭha says that Virāja's sons were *mānasa* . . ." — 3:159 fn.

— Footnotes

the *Vayu* and *Matsya Purânas* identify . . . the Agnishwatta with the seasons . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Vāyu and Matsya add a fourth class, the Kavyas; identifying them with the cyclic years . . . and Agnishwāttas, with the seasons; and the Barhishads, with the months." — 2:303 fn.

The Vayu Purâna shows . . . Virâja-loka inhabited by the Agnishwattas.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Agnishwāttas . . . The Vāyu makes them residents of Viraja-loka . . ." — 3:160 fn.

the *incorporeal* Pitris are called Vairâjas from being the Sons of Virâja

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Again, in the same work [*Vāyu Purāṇa*], we have the incorporeal Pitṛis called Vairājas, from being the sons of the Prajāpati Virāja . . ." — 3:158 fn.

There are thirty-three crores . . . of gods . . . "they may all be devas . . ."

SEE: T. Subba Row, "Notes on the Bhagavad Gita — II," March 1887: "Do not make the mistake of thinking . . . that because we have thirty-three crores of *Devas*, we therefore worship thirty-three crores of gods." — p. 360 (*The Theosophist*, v. 8)

"This is an unfortunate blunder . . . generally committed by Europeans. . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — II," March 1887: "This is an unfortunate blunder generally committed by Europeans. *Deva* is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component *upadhis* into which we have divided man." — p. 360 (*The Theosophist*, v. 8)

Thus the twelve great gods, *Jayas*, created by Brahmâ to assist him in the work of creation . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the beginning of the Kalpa, twelve gods, named Jayas, were created by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands . . ." — 2:26 fn.

they were cursed to be repeatedly born in each Manvantara . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . he cursed them to be repeatedly born in each Manwantara, till the seventh. They were, accordingly, in the several successive Manwantaras, Ajitas, Tushitas, Satyas, Haris, Vaikuṇṭhas, Sādhyas, and Ādityas." — 2:26-7 fn. (*Vāyu Purāṇa*)

they are *Tushitas* (in the second Kalpa), and *Adityas* in the *Vaivasvata* period . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These, who, in the Chākshusha Manwantara, were the gods called Tushitas, were called the twelve Ādityas, in the Manwantara of Vaivaswata." — 2:27 (i.15)

With the Brahmins the Pitris are very sacred, because they are the Progenitors

SEE: *The Laws of Manu*, tr. G. Bühler, 1886: "A Brāhmaṇa who has been invited to a (rite) in honour of the manes [progenitors] shall always control himself . . . For the manes attend the invited Brāhmaṇas, follow them (when they walk) like the wind . . . The (various) classes of the manes are declared to be the sons of all those sages . . . the Agnishvāttas, the children of Marīchi, are famous in the world (as the manes) of the gods." — pp. 110-12 (iii.188-9, 194, 195)

SEE: Edward Davies, *Celtic Researches*, 1804: " 'On the day of the conjunction, obsequies are performed (as offerings) to the manes of the *Pitris*, or progenitors of the human race . . .' " — p. 198

their ritual is more important than the worship of the gods

P/Q: *The Laws of Manu*, tr. G. Bühler, 1886: "For twice-born men [initiated Brahmans] the rite in honour of the manes [progenitors] is more important than the rite in honour of the gods . . ." — p. 113 (iii.203)

Pitris . . . *seven classes* . . . three of these are . . . formless, while four are corporeal

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The account given of the Pitṛis is much the same in all the Purāṇas. 'They agree in distinguishing them into seven classes, three of which are without form, or composed of intellectual, not elementary substance . . . and four are

corporeal.' " — p. 236

it is the *Asuras* who form the first three classes of Pitris — . . . "born in the body of night"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā then, being desirous of creating the four orders of beings . . . collected his mind into itself. Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born . . . that form which was composed of the rudiment of darkness . . . became night." — 1:79-80 (i.5)

the other four were produced from the body of twilight

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . thinking of himself as the father of the world, the progenitors (the Pitṛis) were born from his side. The body, when he abandoned it, became the Sandhyā (or evening twilight) . . ." — 1:80-1 (i.5)

Their fathers, the gods, were doomed to be born fools on Earth . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "According to a legend given by the Vāyu . . . the first Pitṛis were the sons of the gods. The gods, having offended Brahmā . . . were cursed, by him, to become fools . . ." — 3:157 fn.

— Footnotes

"The *Pitris* are not the ancestors of the present living men . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The *Pitris* are not the ancestors of the present living men, but those of the human kind or Adamic race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors." — 1:xxxviii

"In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors."

SEE: *Manava-Dharma-Sastra*, tr. A. L. Deslongchamps, 1833: "Les Pitris . . . sont des personnages divins considérés comme les ancêtres des Dieux, des Génies et du genre humain; ils habitent la lune [The Pitris . . . are divine individuals who are viewed as the ancestors of the Gods, the Genii and the human race; they inhabit the moon]." — p. 105 fn.

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***Asura* means "spiritual divine," and the word is used . . . for Supreme Spirit . . .**

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. 'Spiritual, divine.' In the oldest parts of the Ṛigveda this term is used for the supreme spirit . . ." — p. 27

in the sense of a "God," the term "Asura" is applied to Varuna and Indra and . . . Agni . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the sense of 'god' it was applied to several of the chief deities, as to Indra, Agni, and Varuṇa. It afterwards acquired an entirely opposite meaning, and came to signify, as now, a demon or enemy of the gods." — p. 27

"Asura" is the lord *Asura Visvavedas*, the "all-knowing" . . .

P/Q: *Zend-Avesta*, Part I, tr. James Darmesteter, 1880: "This god was named . . . after his spiritual attributes Asura, 'the Lord,' Asura viśvadevas, 'the all-knowing Lord,' Asura Mazdhā, 'the Lord of high knowledge' {Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhā and Ahura Mazdāo')}." — p. lviii & fn. (Introduction)

the Indo-Iranian Asura was always regarded as *sevenfold*

SEE: *Zend-Avesta*, Part I, tr. James Darmesteter, 1880: "The Indo-Iranian Asura was often conceived as sevenfold . . . the supreme god was often made sevenfold, as well as the worlds over which he ruled." — p. lix (Introduction)

(Compare also what is said about Makara and the Kumâras in connection with the Zodiac.)

SEE: "Poseidon's Five Ministers," *SD* 2:576-80.

Ahriman destroys the Bull created by Ormazd

SEE: James Freeman Clarke, "Zoroaster and the Zend-Avesta," Aug. 1869: ". . . Ormazd had also produced the great primitive Bull, in which, as the representative of the animal world, the seeds of all living creatures were deposited. While Ormazd was thus completing his light-creation, Ahriman, in his dark abyss, was completing a corresponding creation of darkness . . . He passed into the primal Bull . . . and injured him so that he died." — pp. 162-3 (*Atlantic Monthly*, v. 24)

the Bull . . . the emblem of terrestrial *illusive* life

SEE: James Freeman Clarke, "Zoroaster and the Zend-Avesta," Aug. 1869: "But when he died . . . the whole realm of clean animals and plants came from the Bull's body." — p. 163 (*Atlantic Monthly*, v. 24)

the "germ of sorrow"

SEE: Léon Boré, "Cours sur le Panthéisme," 1839: "Enfin, *Sosiosch*, le dieu de la victoire . . . rendra le bonheur au monde entier après l'avoir purifié, après avoir extirpé le germe du péché et de la douleur [Finally, *Sosiosh*, the god of victory . . . will restore happiness to the whole world after having purified it, after having exterminated the germ of sin and sorrow]." — p. 420 (*L'Université Catholique*, v. 7)

Typhon cuts Osiris into fourteen pieces

SEE: James Freeman Clarke, *Ten Great Religions*, 1871: "Isis became the wife of Osiris, who went through the world taming it by means of oratory, poetry, and music. When he returned, Typhon . . . made an ark the size of Osiris's body . . . Osiris got into it, and they fastened down the lid . . . [Isis] then took the ark and the elder son and set sail. . . . Typhon, hunting by moonlight, saw the ark, with the body of Osiris, which he tore into fourteen parts and threw them about." — pp. 244-5

in order to prevent his peopling the world

SEE: James Freeman Clarke, *Ten Great Religions*, 1871: ". . . Osiris is in general the productive, the creative power in nature . . . and Typhon the destructive property in nature; while Horus is the mediator between creation and destruction. . . . essentially corresponding to the Hindoo triad, Brahma, Siva, Vishnu . . ." — p. 247

and Typhon becomes . . . the Power of Darkness

SEE: James Freeman Clarke, *Ten Great Religions*, 1871: "In the Egyptian system, as in the later faith of India, the evil principle appears as a power of destruction. Siva and Typhon are the destroying agencies from whom proceed all the mischief done in the world." — p. 497

the three classes of the *Arupa* Pitris . . . "composed of *intellectual* not elementary substances"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "They agree {*Harivaṃśa*, *śl*. 932} in distinguishing the Pitṛis into seven classes; three of which are without form . . . or composed of intellectual, not elementary, substance . . ." — 3:157 fns.

— Footnotes

"the great red Dragon having seven heads and *ten* horns . . ."

P/Q: *The Interlinear Bible*, 1906: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth . . ." — p. 329 (*Revelation of St. John*, 12:3-4)

***Nirmanakayas* . . . reappearing on this globe . . . as Kings, Rishis, and heroes**

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "These Bōdhisattvas . . . might immediately become most perfect Buddhas, did they not prefer, from unlimited charity towards animated beings . . . to re-incorporate themselves in human shape for the benefit of man." "*Nirmānakāya* . . . [the] body in which the Bōdhisattva appears upon earth in order to teach man . . ." — pp. 37, 38

"Man must not be like one of us," say the *creative* gods

SEE: John William Colenso, *The Pentateuch*, Part V, 1865: "And JEHOVAH-ELOHIM said, 'Behold, the man has become as one of us, for the knowledge of good and evil: and now, lest he put forth his hand and take also of the tree of life . . . and live for ever . . .' And JEHOVAH-ELOHIM put him forth from the garden of Eden . . ." — p. 241 (*Genesis*, 3:22-3)

SEE: Proclus, *On the Theology of Plato*, tr. Thomas Taylor, 1816: ". . . Plato says, that the one demiurgus calls on the many demiurgi to weave together the mortal and immortal natures [*Timæus*, § 16] . . . however the demiurgus says, 'Yet if these are generated and participate of life through me they will become equal to the Gods' . . ." — 2:126 (vii.9)

the *creative* gods, entrusted with the fabrication of the lower animal but higher

SEE: Proclus, *On the Theology of Plato*, tr. Thomas Taylor, 1816: "After this, the demiurgus says [to the creative gods], 'That mortal natures therefore may subsist . . . convert yourselves according to nature to the fabrication of animals, imitating the power which I employed in your generation.' [*Timæus*, § 16] . . . the first demiurgus excites the second fabrication supernally from his own exalted place of survey." — 2:127 (vii.10)

— Footnotes

their highest Archangel, St. Michael, who is shown to conquer . . . the DRAGON OF WISDOM

SEE: *Dictionary of the Bible*, ed. William Smith, 1863: "To present the serpent-form . . . impaled as the trophy of a conqueror . . . expressed the same idea as the dragon in the popular representations of the Archangel Michael . . . The idea primarily connected with the serpent in the history of the Fall . . . is that of wisdom . . ." — 3:1215

St. Michael . . . WAS THE FIRST TO REFUSE TO CREATE!

SEE: Hargrave Jennings, *Phallicism: Celestial and Terrestrial*, 1884: "Included in this universal obeisance are the rebellious inhabitants [Fallen Angels] — now mastered by Saint Michael — imprisoned in the vast abysses of the nethermost 'Hold' — namely, Darkness and Matter . . . this Archangel Saint Michael is the invincible sexless, celestial 'Energy' . . . clothed, and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' " — pp. 212-13

raising a noise during certain eclipses to scare away the "great red Dragon" . . .

SEE: John Owen, *Five Great Skeptical Dramas of History*, 1896: ". . . I allude to eclipses, whether solar or lunar. . . . The sudden stealing without any presage or warning of some mysterious dark unknown monster upon the sun or moon, destroying for the time its brilliant form . . . Ancient races . . . {In the East the sun- and moon-devouring monster is generally a dragon, as in the Hindu legend of Rāhu} . . . endeavoured to frighten away the enemies of light by shouting, drum-beating and other loud noises." — p. 40 & fn.

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(*See Part II. of this volume . . .*)

SEE: § XVIII. "On the Myth of the 'Fallen Angel,' in its Various Aspects": (A.) "The Evil Spirit: Who, and What?" pp. 475-83; (B.) "The Gods of Light Proceed from the Gods of Darkness," pp. 483-92;

(C.) "The Many Meanings of the 'War in Heaven,' " pp. 492-505.

too spiritual and pure . . . endowed as it is with every *negative* (*Nirguna*) perfection

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "It is soul — one (in all bodies), pervading, uniform, perfect . . . independent {*Nirguṇa*; rendered 'void of qualities'} . . . so the nature of the great spirit is single, though its forms be manifold . . ." — 2:328-9 (ii.14)

— Footnotes

The Gnostics, then, were right in regarding the Jewish God as belonging to a lower class . . .

SEE: "The Ignation Epistles," *Dublin Review*, v. 21, 1873: "Above all, the later Gnostics mentioned by Irenæus in his first book had denied that the Jewish religion came from the supreme God. To them Judaism was the religion of the Demiurge, the lower God . . ." — p. 398

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Plato speaks, in the *Phædrus*, of a *winged race of men.*

SEE: Plato, *Works*, v. 1, tr. Henry Cary, 1848: "The rest follow, all eager for the upper region, but being unable to reach it they are . . . striking against each other . . . and many break many of their feathers . . . it is the nature of the wing by which the soul is borne aloft . . . but whenever from inability to keep up . . . filled with oblivion and vice, and so weighed down, and from being weighed down has lost its wings, and fallen to the earth . . ." — p. 324 (*Phædrus*, 59-60)

Aristophanes . . . speaks of a race androgynous and with round bodies.

SEE: Plato, *Works*, tr. Thomas Taylor, 1804: ". . . you must first be informed what the human nature is, and what changes it has undergone. For our nature of old was different from what it is at present. . . . For then existed actually and flourished hermaphrodites . . . In the next place, the entire form of every individual of the human kind was cylindrical . . ." — 3:474-5 (*The Banquet*, "The Speech of Aristophanes")

"The circuit having been accomplished, *the knot was loosened. . . .*"

P/Q: *Le Pimandre de Mercure Trismegiste*, [tr. from the Greek] with cm. by François, Monsieur de Foix, 1579: ". . . *le ciruit estant acomply, le neud de toutes choses a esté lache . . . Car tous les animaus, qui estoient des deux sexes, furent desliez, ensemble l'homme* [the cycle being fulfilled, the bond of all things has been loosened . . . For all animals, which were of two sexes (hermaphrodite), were untied (separated), together with man]." — p. 67 (i.18)

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "The period being completed, the connecting bond of all things was loosed by the will of God; for all the living creatures being male-female, were loosed apart along with the Man, and became partly some male, but some female in like manner." — p. 10 (*Poemandres*, i.18)

"the causes had to produce effects on earth"

P/Q: *Le Pimandre de Mercure Trismegiste*, [tr. from the Greek] with cm. by François, Monsieur de Foix, 1579: ". . . les causes des effects qui deuoient estre produicts en la matiere [the causes of the effects which had to be produced in matter] . . ." — p. 67 (i.18 Commentary)

the ancient Quiché Manuscript . . . published by the late Abbé Brasseur de Bourbourg

SEE: *Popol-Vuh*, "Le Livre Sacré et les Mythes de l'Antiquité Américaine, avec les Livres Héroïques et Historiques des Quichés" [The Sacred Book and Myths of American Antiquity, with the Heroic and Historical Books of the Quichés], tr. Abbé Brasseur de Bourbourg, 1861.

the first men . . . "whose sight was unlimited, and who knew all things at once"

P/Q: Max Müller, *Chips from a German Workshop*, 1867-75: "Four men are mentioned as the real

ancestors of the human race . . . their creation was a wonder wrought by the Creator. They could reason and speak, their sight was unlimited, and they knew all things at once." — 1:336-7 (§ XIV, "Popol Vuh")

— Footnotes

the Nazarenes . . . held their "Mysteries of Life" in Nazara (ancient and modern Nazareth) . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Nazireate sect existed long before the laws of Moses, and originated among . . . the people of Galilee . . . where was built Nazara, the present Nazareth. It is in Nazara that the ancient Nazorïa or Nazireates held their 'Mysteries of Life' or 'assemblies,' as the word now stands in the translation {'Codex Nazaræus,' ii., 305}, which were but the secret mysteries of initiation . . ." — 2:131 & fn.

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'Give them mysterious words by which they may be taught. Interpret for them the GREAT LIFE, speak concerning the assemblies of Life, and instruct Nazoria living in the world, that they put on robes of splendor and, following Thee, go above! . . .' — *Codex Nas*., II. 305." — p. vi

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Seven primitive men, created by Nature from the "heavenly Man"

SEE: *Thrice-Greatest Hermes*, tr. & cm. G. R. S. Mead, 1906: "Nature embraced by Man . . . brought forth seven 'men,' in correspondence with the natures of the Seven [Rulers], male-female . . ." — 2:11 (*Pœmandres*, § 16)

"16. Our treatise then describes the first appearance of man . . . The Celestial Man, or type of humanity, was gradually differentiating himself . . . The first incarnate men appear to have been at first also hermaphrodite . . ." — 2:37 (Commentary)

all partake of the qualities of the "Seven *Governors*" . . . who loved Man

SEE: Gerald Massey, *The Natural Genesis*, 1883: ". . . [Man] considered the operations or workmanships of the Seven; but they loved him, and every one made him partaker of his own order. . . . he having the nature of the Harmony of the Seven . . . Nature continued not, but forthwith brought forth Seven Men . . . according to the natures of the Seven Governors." — 2:143 (*Pymander*, ii.23, 29)

***Ases* . . . means literally the "pillars of the world," its "supports"**

SEE: W. Wägner, *Asgard and the Gods*, 1880: "The new rulers, who called themselves Ases, *i.e.*, pillars and supports of the world . . . began to create as Allfather willed that they should." — p. 23

identical with . . . the "Seven Workmen or Rectors" . . . the seven Rishis

SEE: Gerald Massey, *The Natural Genesis*, 1883: ". . . *the seven* (the seven governors, also called the seven workmen . . . the seven Kabiri and seven Rishis) . . ." — 2:40

The Ases create the earth, the seas, the sky . . . from the remains of the slain giant Ymir

SEE: W. Wägner, *Asgard and the Gods*, 1880: "They made the earth of Ymir's body, the sea of his sweat . . . Of his skull they made the firmament . . ." — pp. 23-4

they do not create MAN, but only his form from the *Ask* or ash-tree

SEE: W. Wägner, *Asgard and the Gods*, 1880: "While wandering over the face of the earth . . . [the gods] found two human forms lying near the shore, Ask (the ash), and Embla (the alder), both of whom were without power or sense . . ." — p. 25

It is Odin who endows him with life and soul . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Odin gave them souls; Hönir, motion and the senses;

and Lodur, blood . . . From these two are descended all the numerous races of men." — p. 25

the *Tzite* tree . . . of which the Mexican *third* race of men was created

SEE: Max Müller, *Chips From a German Workshop*, 1867-75: "Then follows a third creation, man being made of a tree called tzité . . . They, too, did neither think nor speak . . . and they were likewise swept away by the waters and destroyed." — 1:335

the Norse Yggdrasil, the Hindu Aswatha . . .

SEE: William Williamson, *The Great Law*, 1899: "The Rig Veda refers to '. . . the holy fig-tree which victorious priests surround.' This is the sacred Aśwattha which represents the Tree in its cosmic aspect . . ." "In Genesis the tree figures not only as the Tree of Life planted in the midst of the garden, but also as the Tree of Knowledge . . ." "On the Scandinavian Mount Asgard . . . grew the tree Yggdrasil, whose roots were watered by the well of life . . ." — pp. 138, 141, 142

the Hellenic tree of life . . . and the Tibetan Zampun . . .

SEE: William Williamson, *The Great Law*, 1899: "It is a remarkable fact that in the Popol-Vuh of the Guatemalans, as well as in Hesiod and in the above Scandinavian story, the human race is described as produced from a tree — Hesiod agreeing with the Edda in calling it the Ash-tree. In Thibet there is a legend of untold antiquity in which the great world-tree, there called Zampun, is described as stretching its three roots up to heaven and down to the nether regions." — pp. 142-3

all those "Trees," whether Pippala or Haoma . . . are the "plants of life"

SEE: *Zend-Avesta*, Part I, tr. James Darmesteter, 1880: "Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV) . . ." — p. 72 fn. (*Vendidad*, vi.4)

the great mundane macrocosmic tree

SEE: Plato, *Works*, v. 2, tr. Henry Davis, 1849: ". . . we are plants, not of earth, but heaven; and from the same source whence the soul first arose, a divine nature, raising aloft our head and root, directs our whole corporeal frame." — p. 406 (*Timæus*, § 71)

the mystery is half revealed in the *Dirghotamas*

SEE: Max Müller, *History of Ancient Sanskrit Literature*, 1860: ". . . the old Ṛishi Dīrghatamas, whose hymns [the 'Dirghatamas Hymns'] have likewise been preserved in the first maṇḍala of the Rig-veda." — p. 57

— Footnotes

"*The tree, whatever it is . . .*"

P/Q: *Zend-Avesta*, Part I, tr. James Darmesteter, 1880: "Ahura Mazda answered: 'God, O Spitama Zarathustra! towards that tree {The tree, whatever it is, from which the baresma is taken} . . .' " — p. 209 & fn. (*Vendidad*, xix.18)

"The baresma . . . is a bundle of sacred twigs . . . which the Magi hold in their hand while reciting their hymns . . ." — pp. 22-3 fn. (*Vendidad*, iii.1)

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"Pippala, the sweet fruit of that tree . . ."

P/Q: F. de Rougement, *Le Peuple Primitif*, 1857: ". . . Dirghatamas parle d'un arbre mystique 'le pippala', dont le fruit est doux comme l'ambroisie. Les esprits qui aiment la bonté viennent sur cet arbe; les dieux y produisent toutes leurs merveilles [Dirghatamas speaks of a mystical tree 'the pippala,' the fruit of which is sweet like ambrosia. The spirits who love goodness come to that tree; the gods produce all their marvels there]." — 3:414

As in the Gogard, among the luxuriant branches . . . the "Serpent" dwells.

SEE: William Williamson, *The Great Law*, 1899: " 'At Dodona . . . Zeus was worshippped as immanent in the sacred oak . . .' This sacred oak appears to have been known by the name of Gogard, and a serpent was supposed to dwell among its branches." — p. 146

A sentence of imprisonment in the lower or nether regions

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Origen held . . . all souls emanated from the Divine Nature long before the foundations of the world. . . . [some] Souls . . . were placed in this world . . . This was an imprisonment." — pp. 308-9

which is *our earth; the lowest in its chain*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'At the time that the Holy . . . created the world He created 7 heavens Above. He created 7 earths Below . . .' " " 'And the Lower earths where do they come from? They are from the chain of the earth and from the Heaven above.' {Zohar iii, 9*b*, 10*a*}." — pp. 415, 416 & 417 fn.

(*Vide* Part II., "The Evil Spirit, who, or what?")

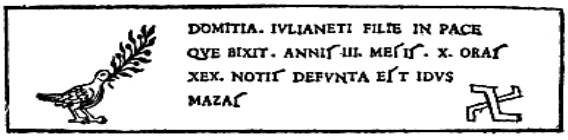
SEE: "The Evil Spirit: Who, and What?" — *SD* 2:475-83

The *Svastica* . . . the "Jaina-Cross" as it is now called by the Masons

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "JAINA CROSS. . . . It is found alike in the Old World and the New: on the monuments of Egypt . . . the rock caverns of India . . . it is associated with the mediæval Rosicrucians, and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe." — p. 351

its direct connection, and even identity with the Christian Cross

SEE: John P. Lundy, *Monumental Christianity*, 1876: ". . . I must . . . here introduce what I conceive to be a pagan type of Christ, viz., the Hindu *Agni* or god of fire, whose symbol is the oldest form of the cross known. As this symbol was in general use in all the ancient pagan world from India to Italy, so it is found among the other forms of the cross in the Christian Catacombs at Rome . . ."



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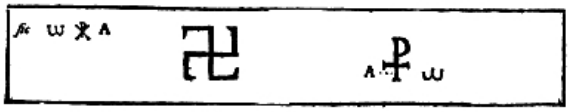
No. 12.

No. 13.

"Nos. 11, 12, and 13, are examples of the symbol of Agni, called *Swastica*, found in the Roman Catacombs . . ." — pp. 14-15

"Does it not shine . . . on the thousand headed Sesha-Ananta, in the depths of Pâtâla . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Below the seven Pātālas [infernal regions] is the form of Vishṇu, proceeding from the quality of darkness, which is called Śesha . . . This being is called Ananta by the spirits of heaven . . . He has a thousand heads, which are embellished with the pure and visible mystic sign {the Swastika} . . ." — 2:211 & fn. (ii.5)

The Svastica . . . is the summary in a few lines of the whole work of *creation*

SEE: Krishnashankar Lalshankar, "The Six-Pointed and Five-Pointed Stars," Nov. 1881: "The idea of *spirit* and *matter* crossing and interlacing . . . has not been unknown to the Aryan mystics and philosophers; and, in fact, it is expressed by them by a cross, nay even more, by often turning and

extending the extremities thus, 卄, 卐 . . . they have denoted the endlessness alike of the process of this multiplication and of the expansion of the great cosmos." — p. 30 (*The Theosophist*, v. 3)

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the humble *moneron* of materialistic science . . .

SEE: A. Wilford Hall, *The Problem of Human Life*, 1883: "I will follow Professor Haeckel back to that *moneron* . . . which he says is the 'primeval parent of all other organisms,' — that *moneron* . . . which accidentally varied and then transmitted its peculiarity, in some manner to mortals unknown, to some other moneron with additional improvements, — that to another and so on till a new and higher species of animals was developed." — p. 399

the "Worker's Hammer" . . . "which striketh sparks from the flint" . . .

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . like as when the worker in stone striketh sparks from the flint with his hammer . . . these sparks which fly forth flame and scintillate, but shortly they are extinguished. And these are called the Prior Worlds." — p. 301 (*Lesser Holy Assembly*, x.422-3)

referred to in the "*Book of Concealed Mystery*" (Ch. I., §§ 1, 2, 3, 4, etc.)

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "For before the world was established Countenance beheld not Countenance {See "Book of Concealed Mystery," ch. i. §§ 2, 3, 4, *et. seq.*}. . . . And therefore were the Prior Worlds ['sparks' from the 'Worker's Hammer'] destroyed." — p. 301 & fn. (*Lesser Holy Assembly*, x.420-1)

". . . countenance beheld not countenance. . . . {Macroprosopus and Microprosopus} . . . And the kings of ancient time were dead . . . {they symbolize worlds of 'unbalanced force'}." — p. 43 & notes (*Book of Concealed Mystery*, i.2-3)

"Thor's Hammer," the magic weapon forged by dwarfs against the Giants

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Thor . . . receives Miölnir, the storm-hammer, from the dwarfs who made it for him . . . [a giant steals it . . .] he gets back the stolen hammer from the mountain-giant Thrym, [and] destroys the whole race of giants in Thrymheim . . ." — p. 9

the Ases . . . having been purified by fire . . . become fit to dwell in Ida . . .

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "This was the Field of Ida . . . There the holy Ases were assembled; for they, like the world, had been purified by fire, and were now fitted to dwell in Ida in eternal peace. The bonds of Hel could bind them no more, for the kingdom of evil had passed away . . ." — pp. 302, 305

"Surtur's flames had not destroyed them . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "Surtur's flames had not destroyed them, nor yet had the raging waters. There were also Magni and Modi, the sons of Thor. They brought Miölnir with them, not as a weapon of war, but as the instrument with which to consecrate the new heavens and the new earth." — p. 305 ("The Renewal of the World")

the "HAMMER OF CREATION"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "From a Light-Bearer of insupportable brightness proceeded a Radiating {Compare this with Miölner, the hammer of Thor} Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds." — p. 302 (*Lesser Holy Assembly*, x.429)

with its four arms bent at right angles . . . continual *motion* and revolution . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "JAINA CROSS. . . . There is no

limit to the extension of the arms . . . bent at right angles . . . It is an emblem of activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which, in a mystical sense, constitute the fabric of the Earth." — pp. 351, 352

In the *Smaragdine Tablet of Hermes*, the uplifted right hand is inscribed with the word "Solve"

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Considered as Man, it represents him in a humble sitting posture — one hand supporting the body on the ground, the other raised towards heaven . . . In this sense, it likewise refers to the Smaragdine Tablet of Hermes, and the upper arm should bear the [Latin] word *Solve* ['*dissolve*'] and the lower one *Coagula* ['*combine*']. . . . The two hands, in their several positions, remind us that that which is above is as that which is below . . ." — p. 352

now degraded into the mallet . . . of the Grand Masters of Masonic Lodges

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "In Masonry, however, we find this hammer of Thor . . . has survived in the form of the mallet. . . . an emblematic pledge of a Master's ownership over his Lodge." — p. 353

the songs of the three Norse Goddesses

SEE: W. Wägner, *Asgard and the Gods*, 1880: "FRIGG AND HER MAIDENS. . . . The goddess [Frigg] had three . . . attendants [aspects] always beside her, and with these she used to hold council on human affairs . . ." — pp. 96, 99

". . . Saga [an aspect of Frigg] . . . sang of the deeds of gods and heroes. . . . But her songs did not pass away without leaving a trace behind; some of them are probably preserved in the Edda . . ." — p. 48

to whom the ravens of Odin whisper of the past and the future . . .

P/Q: W. Wägner, *Asgard and the Gods*, 1880: ". . . the great goddess Saga . . . dwelt in a house of crystal beneath the cool flowing river. The eager enquirers . . . found the goddess sunk in dreamy thought, while Odin's ravens fluttered around her, and whispered to her of the past and of the future." — p. 1

written down in the "*Scrolls* of Wisdom"

SEE: W. Wägner, *Asgard and the Gods*, 1880: "[The goddess] pointed to the scrolls which were lying scattered around her, as she said: 'Are ye come at last to seek intelligence of the wisdom and deeds of your ancestors? I have written on these scrolls all that the people of that distant land thought and believed, and that which they held to be eternal truth.' " — p. 1

"on the field of Ida, the field of resurrection . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "On the Field of Ida, the field of resurrection, the sons of the highest gods assembled, and in them their fathers rose again. They talked together of the Past and the Present, and remembered the wisdom and prophecies of their ancestors which had all been fulfilled. Near them, but unseen by them, was the strong, the mighty One who rules all things . . . and ordains the eternal laws that govern the world." — p. 305

"They *all knew he was there, they felt his presence . . .*"

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "They all knew he was there, they felt his presence and his power, but were ignorant of his name. At his command the new earth rose out of the waters. To the south, above the Field of Ida, he made another heaven called Audlang, and further off, a third, known as Widblain. Over Gimil's cave a wondrous palace was erected, which was covered with gold and shone brighter than the sun." — p. 305

From Gimil's heights . . . they looked down upon the happy descendants . . .

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "From Gimil's heights they looked down upon the happy descendants of Lif and signed to them to climb up higher, to rise in knowledge and wisdom . . . step by step, from one heaven to another, until they were at last fit to be united to the divinities in the house of the Allfather." — p. 305

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the myth of Prometheus. . . . examined further on in the light of the Hindu *Pramanthâ*

SEE: "Prometheus, the Titan: His Origin in Ancient India," *SD* 2:519-28.

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the Divine babe, Agni . . . is born from the conjunction of Pramanthâ and Arani (Svastica)

SEE: Nicolas Joly, *Man Before Metals*, 1883: "The lighting stick or *pramanthā* . . . The stick was turned in a little hollow formed at the point of intersection of two pieces of wood placed one above the other in the form of a cross, and of which the extremities bent at right angles were firmly fixed by four bronze nails. The whole apparatus was called *Swastika* . . . the Pramanthā whose friction produced the divine child *Agni*, in Latin *Ignis*." — pp. 189-90

***Twashtri* (Viswakarman) is the "divine artist and *carpenter*" . . .**

SEE: Nicolas Joly, *Man Before Metals*, 1883: "The father of the sacred fire bore the name of *Twastri*, that is, the divine carpenter . . ." — p. 190

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "TWASHṬṚI. In the Ṛig-veda this deity is the ideal artist, the divine artisan . . . He is the beautiful . . . archetype of all forms . . . He created Brahmanaspati [father of the gods] above all creatures, and generated Agni along with heaven and earth . . . In the Purāṇas Twashṭṛi is identified with Viśwakarman, the artisan of the gods . . ." — pp. 323-4

discs, called *fusaiolos* . . . found by Dr. Schliemann *under* the ruins of ancient Troy . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "It is a remarkable fact that the *Swastica* of India 卐 occurs often in these two forms 卍 or 🜨 upon the *fusaïoles* or terra-cotta discs found in such abundance by Dr. Schliemann under the ruins of ancient Troy. Hence the natural conclusion that the Trojans were of Aryan race." — p. 190 fn.

Sanjna . . . is shown retiring . . . leaving behind to her husband her Chhaya

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanjnā . . . was the wife of the Sun . . . Unable to endure the fervours of her lord, Sanjnā gave him Chhāyā {her shadow, or image} . . . and repaired to the forests, to practise devout exercises." — 3:20 & fn. (iii.2)

— Footnotes

The "Father of the Sacred Fire . . . is Twashtri . . . his mother was Maya. . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "The father of the sacred fire bore the name of *Twashtri* . . . His mother was named Maya. He himself was styled *Akta* (*anointed*, *χριστὸς*) after the priests had poured upon his head the spirituous *Sôma*, and on his body butter purified by sacrifice." — p. 190

Adalbert Kühn, in his "*Die Herabkunft des Feuers*," identifies the two signs . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "In his interesting work upon the origin of fire ('Die Herabkunft des Feuers') Adalbert Kühn always designates the 卐 and this other similar sign 卍 by the name of *arani* . . . He adds: 'This process of kindling fire naturally led man to the idea of sexual reproduction.' " — p. 190

"*Agni*, in the condition of *Akta*, or anointed, is suggestive of Christ" . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "*Agni*, in the condition of *Akta* or anointed, is suggestive of Christ; *Maya*, Mary His mother; *Twastri*, Saint Joseph, the carpenter of the Bible." — p. 190 fn.

In the *Rig Veda*, Viswakarman is the highest and oldest of the Gods and their "Father."

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Viśwa-karmā was the great architect of the universe, and is described in two hymns of the Ṛig-veda as the one 'all-seeing god . . . the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals.' " — p. 363

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THE FATHERS (*Barhishad . . .*) CALL TO THEIR HELP . . . (*the Kavyavâhana . . .*)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The progenitors (Pitṛis) . . . the Agnishwāttas and Barhishads . . . the latter possessed of, fires {Kavyavāhana, the fire of the Pitṛis}." — 1:156 & fn. (i.10)

Thus primitive man was . . . only a senseless Bhûta or a "phantom."

SEE: STANZA IV, 17-21: ". . . men, during the first and the second races, were not physical beings, but merely *rudiments* of the future men: *Bhūtas* . . ." — *SD* 2:108

"The first race of men were, then, simply the images, the astral doubles, of their Fathers . . ." "How could these Chhayas reproduce themselves . . . since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire . . ." — *SD* 2:115, 116

"The 'shadows,' or *Chhayas*, are called the sons of the 'self-born' . . ." ". . . the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own . . ." — *SD* 2:120, 121

the progeny of *Pârvaka* and *Suchi* are the *animal electric* and solar fires

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Pāvaka is electric or Vaidyuta fire . . . Śuchi is solar (Saura) fire. . . . Kavyavāhana, the fire of the Pitṛis . . ." — 1:156 fn.

— Footnotes

"Bhûtas — fiends, frightful from being monkey-coloured . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhūtas (malignant fiends), and eaters of flesh {These creatures were 'fiends, frightful from being monkey-coloured, and carnivorous'}." — 1:83 & fn. (i.5)

"*Bhûtas*" . . . in esoteric teaching, it means *elementary* substances

SEE: *Sānkhya Kārikā* and *The Bhāshya*, tr. Colebrooke & Wilson, 1837: ". . . the creation of bhūtas . . . or elemental creation . . ." — p. 163 (§ 53 cm.)

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(*Vide infra*, "*The Secret of Satan*.")

SEE: STANZA X, 39: "The true esoteric view about 'Satan' . . . is admirably brought out in an appendix, entitled 'The Secret of Satan,' to the second edition of Dr. A. Kingsford's 'Perfect Way.' . . . '1. And on the seventh day . . . there went forth from the presence of God a *mighty Angel* . . . and God gave him the dominion of the outermost sphere {Our earth and the physical plane of consciousness}.' "

" '. . . Upon Satan only *is the shame of generation*. He hath lost his virginal estate (so hath the *Kumāra* by incarnating): *uncovering heavenly secrets*, he hath entered into bondage. . . . He compasseth with bonds and limits all things.' " — *SD* 2:233 & fn., 235 (*The Perfect Way*, Appendix 15, "The Secret

of Satan")

"Son of the Father" . . . partook of the nature . . . of the Seven Governors

SEE: *Divine Pymander*, tr. Everard, 1884: "For the *Mind* being God . . . brought forth by his *Word* another *Mind* or *Workman*; which . . . formed seven other *Governors* . . ." "But the Father of all things . . . brought forth *Man* like unto himself . . . he considered the Operations and Workmanships of the *Seven*; but they loved him, and every one made him partaker of his own order." — pp. 9, 10 (*Poemander*, §§ 13, 18, 20)

"peeped through the *Harmony* and, breaking through the *Seven Circles* . . ."

P/Q: *Divine Pymander*, tr. Everard, 1884: "And he [Man] . . . partaking their Nature, resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire. And having . . . peeped through the *Harmony*, and breaking through the strength of the Circles, so shewed and made manifest the downward-born Nature . . ." — pp. 10-11 (*Poemander*, §§ 21-2)

allegorical accounts about the "Wars in Heaven" . . .

SEE: George Smith, *Chaldean Account of Genesis*, 1876: " 'We are told, in the [Chaldean] inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven . . .' " " 'This rebellion leads to a war in heaven and the conquest of the powers of evil . . .' " "This war between the powers of good and evil, chaos and order . . . finds its parallel in the war between Michael and the dragon in Revelation, xii. . . ." — pp. 14, 99-100

including that of *Revelation* with respect to . . . the *fallen angels*

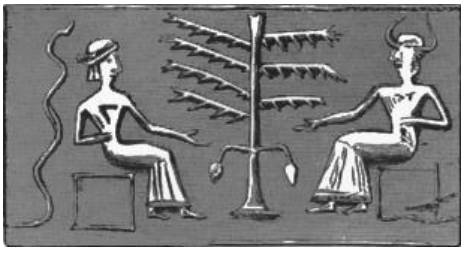
SEE: George Smith, *Chaldean Account of Genesis*, 1876: " '. . . the brief narration given in the Pentateuch omits a number of incidents . . . as to the origin of evil, the fall of the angels . . . Such points as these are included in the Cuneiform narrative . . .' " ". . . the war between Michael and the dragon in Revelation, xii. . . . This description is strikingly like the impression gathered from the fragments of the cuneiform story; the dragon Tiamat who fought against the gods and led man to sin, and whose fate it was to be conquered in a celestial war, closely corresponds in all essential points to the dragon conquered by Michael." — pp. 14, 99-100

"My first idea of this part . . . was that the wars . . . *preceded the Creation* . . ."

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "My first idea of this part was that the war with the powers of evil preceded the Creation; I now think it followed the account of the Fall . . ." — p. 92

an engraving . . . of the Sacred Tree, the Serpent, man and woman . . .

SEE: George Smith, *Chaldean Account of Genesis*, 1876: "One striking and important specimen of early type in the British Museum collection has two figures sitting one on each side of a tree, holding out their hands to the fruit, while at the back of one is stretched a serpent. . . .



SACRED TREE, SEATED FIGURE ON EACH SIDE, AND SERPENT IN BACKGROUND, FROM AN EARLY BABYLONIAN CYLINDER."

— pp. 90, 91

"The Dragon . . . which in the Chaldean account of the creation leads men to sin . . ."

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "The dragon which, in the Chaldean account of the Creation, leads men to sin, is the creature of Tiamat, the living principle of the sea and of chaos . . . which was opposed to the deities at the creation of the world." — p. 91

The Dragon is . . . "an embodiment of the Spirit of Chaos"

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "The dragon . . . is an embodiment of the spirit of chaos . . ." — p. 91

"It is clear that the Dragon is included in the curse for the Fall . . ."

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "It is clear that the dragon is included in the curse for the Fall, and that the gods invoke on the head of the human race all the evils which afflict humanity. Wisdom and knowledge shall injure him (line 22), he shall have family quarrels (line 23), shall submit to tyranny (line 24), he will anger the gods (line 25) . . . he shall be disappointed in his desires (line 27), he shall pour out useless prayer (lines 28 and 30) . . . he shall commit future sin (line 32)." — p. 91 ("Babylonian Legend of Creation")

"No doubt subsequent lines continue this topic . . ."

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "No doubt subsequent lines continue these topics, but again our narrative is broken, and it only reopens where the gods are preparing for war with the powers of evil, which are led by Tiamat . . ." — pp. 91-2

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even in chemistry hydrogen "would be the only existing form of matter . . ."

P/Q: William Crookes, "Genesis of the Elements," March 4, 1887: "The first-born element, would, in its simplicity, be most nearly allied to protyle [primordial substance]. This is hydrogen . . . For some time hydrogen would be the only existing form of matter (in our sense of the term)." — p. 97 (*Chemical News*, v. 55)

Godfrey Higgins . . . compared Hydrogen to . . . the To ON, the "One"

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: "Was it hydrogen? This Gas . . . is what the ancient materialists . . . considered to be the substance of the First Cause. . . . Then in what will hydrogen differ from the To Ov [THE ONE]?" — 2:336

— 105-6 —

Hydrogen is *not* Water . . . is not fire . . . nor is it Air . . .

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: "It is not *water*, though the base of water, — it is not *fire*, though the base of fire. It is not *air*, though air or gas arises from the union of its two products . . . These first three constituted the first Trinity. From these, three in one, emanated the next Trinity, consisting of fire, water, air or gas, in their most refined forms . . ." — 2:336

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the Kabeiri . . . Some say that there were three or four only; others say seven.

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "Herodotus mentions the Egyptian Cabiri at Memphis . . . the three names he had agree with the supposed number of the Cabiri of Samothrace." — 2:81 fn.

SEE: Gerald Massey, *The Natural Genesis*, 1883: ". . . *for he* [MAN] *having the nature of the harmony of the seven* (the seven governors, also called . . . the seven Kabiri and seven Rishis) . . ." — 2:40

Aschieros, Achiosersa, Achiochersus, and Camillus

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . les noms mystiques de trois des Cabires de Samothrace: *Axieros*, *Axiokersa*, *Axiokersos* . . . Un quatrième personnage . . . portait le nom *Cadmos* ou *Casmilos* [the mystical names of three of the Kabiri of Samothrace: *Axieros*, *Axiokersa*, *Axiokersos* . . . A fourth personage . . . had the name *Cadmus* or Camilus] . . ." — p. 270

the four Kumâras — Sanat-Kumâra, Sananda, Sanaka, and Sanâtana

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KUMĀRAS. Mind-born sons of Brahmā . . . There were four of them, Sanat-kumāra, Sananda, Sanaka, and Sanātana . . ." — p. 170

The former deities . . . were often confounded with the Dioscuri, Corybantes, Anaces, etc.

P/Q: J. Lemprière, *Bibliotheca Classica*, 1833: "These deities are often confounded with the Corybantes, Anaces, Dioscuri, &c. and, according to Herodotus, Vulcan was their father." — 1:294

just as the Kumâra, whose reputed father is Brahmâ

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KUMĀRAS. Mind-born sons of Brahmā, who, declining to create progeny, remained ever boys and ever pure and innocent." — p. 170

the "Flame of his Wrath" . . . prompted him to perform the . . . Kumâra creation . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other sons of Brahmā [the Kumāras] . . . were without desire or passion . . . and undesirous of progeny. This when Brahmā perceived, he was filled with wrath . . . the flame of which invested, like a garland, heaven, earth, and hell. Then from his forehead . . . sprang Rudra . . ." — 1:100-3 (i.7)

resulting in Rudra or Nilalohita (Siva) and the Kumâras

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "But there is a ninth, the Kaumāra creation {the creation of Rudra or Nīlalohita, a form of Śiva, by Brahmā . . . and of certain other mind-born sons of Brahmā} . . ." — 1:76-7 & fn. (i.5)

These physical senses pertain even to a lower creation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat or Intellect . . . The second was that of the rudimental principles . . . The third was the modified form of egotism . . . or creation of the senses . . ." — 1:74 (i.5)

***Pratisarga*, or secondary Creation**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "CHAPTER IV. . . . The lower spheres of the universe restored. Creation renewed. . . . {This creation is of the secondary order, or Pratisarga}." — 1:55 & fn. (i.4)

Bath-Kol is the daughter of the *Divine Voice*

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "The first (Alhim, Elohim) is like the Hebrew letters, which are the frame-work for sound or speech, but are dead without the use of the living vowels, or the Spirit, the Bath Col, or Daughter of the Voice." — p. 259 (*Masonic Review*, 65:5)

Vâch was called . . . the "Mother of the Vedas"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VĀCH. 'Speech.' . . . In the Taittirīya Brāhmaṇa, she is called 'the mother of the Vedas' . . ." — p. 329

"I am thy Thought, thy God, more ancient than the moist principle . . ."

P/Q: *Theological and Philosophical Works of Hermes Trismegistus*, tr. J. D. Chambers, 1882: " 'I am MIND, thy God, Who is before moist nature, that which appeared out of darkness; but The luminous Word {λόγος} out of Mind, Son of God.' " — pp. 2-3 & fn. (*Poemandres*, i.6)

All proceeds from *Prabhavâpyaya* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "That chief principle (Pradhāna) . . . is called, by the sages, also Prakṛiti (nature): it is . . . the mother of the world; without beginning; and that into which all that is produced is resolved {*Prabhavāpyaya*, '*the place* whence is the origination and into which is the resolution *of all things*'}." — 1:20-1 & fn. (i.2)

appellations given to Vishnu . . . he is called *Pûrvaja*, "pregenetic" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In this stanza occurs a series of the appellations of Vishṇu . . . Pūrvaja . . . produced or appearing before creation; the Orphic *πρωτόγονος*." — 1:2-3 fn. (i.2)

First Cause is called . . . Jagad-Yoni, "the womb of the world"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The chief principle (Pradhāna), which is . . . the mother of the world . . . {*Jagad-yoni* . . . 'the mother of the world', or 'the womb of the world'}." — 1:20, 21 fn. (i.2)

Bhûtadi, "origin" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From the great principle (Mahat) . . . and Bhūtādi, 'rudimental' {'origin of the elements'}, is produced; the origin of the (subtile) elements . . ." — 1:32-4 & fn. (i.2)

from *Prabhavâpyaya*, "the place whence is the origination . . . of all things"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . into which all that is produced is resolved {*Prabhavāpyaya*, '*the place* whence is the origination and into which is the resolution *of all things*'}. By that principle all things were invested . . . prior to creation." — 1:20-3 & fn. (i.2)

called the *incognizable*, eternal Brahma

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The indiscrete cause . . . is the uncognizable Brahma, who was before all' . . ." — 1:21 fn.

the Punda-Rikaksha, "supreme and imperishable glory"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Puṇḍarīkāksha . . . Puṇḍarīka is explained supreme glory, and Aksha, imperishable." — 1:2 fn.

***Sadaika-Rupa*, "changeless" or "immutable" Nature**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This address to Vishṇu pursues the notion that he, as the supreme being, is one, whilst he is all. He is Avikāra, not subject to change: Sadaikarūpa, one invariable nature . . ." — 1:14-15 fn. (i.2)

he is addressed as *Ekanaka-Rupa*, "both single and manifold" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . to him whose essence is both single and manifold . . . {Ekānekarūpa}. Glory to the supreme Vishṇu, the cause of the creation, existence, and end of this world . . ." — 1:14-15 & fn. (i.2)

his names, if placed in esoteric order, show . . . Mahapurusha or Paramatman . . . Supreme Spirit

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vishṇu is described by . . . Paramātman . . . supreme spirit, or Mahāpurusha . . ." — 1:3 fn.

Atman or Pûrvaja . . . The living Spirit of Nature.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Ātman . . . living soul, animating nature and existing before it, or Pūrvaja." — 1:3 fn.

Indriyâtman, or Hrishikesa . . . (One with the senses).

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Indriyātman . . . one with the senses, or Hṛishīkeśa . . ." — 1:3 fn.

Bhutâtman . . . The living, or Life Soul.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Bhūtātman . . . one with created things . . ." — 1:3 fn.

Kshetrajna . . . Embodied soul, or the Universe of Spirit and Matter

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Kshetrajna, 'embodied spirit', or that which knows the Kshetra or 'body'; implying the combination of spirit with form or matter, for the purpose of creating." — 1:29 fn.

Bhrântidarsanatah . . . False perception — Material Universe. . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . who is in all created things . . . and who is known, through false appearances, by the nature of visible objects {Bhrāntidarśanatah . . . 'false appearances' . . . That is, visible objects are not what they seem to be, independent existences; they are essentially one with their original source}." — 1:15-16 & fn. (i.2)

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the *Tabula Smaragdina* . . . The "One thing" mentioned

SEE: *The Divine Pymander*, tr. Everard, 1884: "The following is cited as the inscription of the 'Smaragdine Table' . . . What is below, is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing." — p. ix

SEE: *Five Treatises on the Philosophers Stone*, "The Smaragdine Table," 1652: ". . . the matter of this worke . . . is one only thing, containing in it selfe all necessaries to the accomplishing of its own perfection." — p. 2 (Introduction to "The Smaragdine Table")

"The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon . . ."

P/Q: *Five Treatises on the Philosophers Stone*, "The Smaragdine Table," 1652: ". . . all things have sprung from this one thing . . . His Father is the Sun, his Mother is the Moone, the Winde bore it in her belly, the Earth is his Nurse . . ." — p. 3

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to live a Senseless life (*Tanha*)

SEE: *Vinaya Texts*, Part I, tr. T. W. Rhys Davids & H. Oldenberg, 1881: "Then the Blessed One . . . fixed his mind upon the Chain of Causation {the four Noble Truths simply reduce the origin of suffering to Thirst, or Desire (Taṇhā), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity . . . What does taṇhā come from? . . . avijjā (Ignorance)} . . ." — p. 75 (*Mahāvagga*, I:i.2)

which is "the maker of the tabernacle"

P/Q: *Dhammapada*, tr. F. Max Müller, 1881: "Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again." — p. 42 (xi.153, 154)

***nous* or *Mind* . . . reigns over the animal ego . . . the animal or physical impedes it . . .**

SEE: Plato, *Works*, v. 5, tr. George Burges, 1852: ". . . that body is posterior and secondary, as being . . . ruled over by the ruling soul." ". . . and all that Soul makes use of . . . she ever takes as an ally Mind, a god {*Noῦς* [higher ego]} . . . but when Not-Mind {*Ἄνοια* [irrational ego]}, it works out every thing the contrary." — pp. 426, 427 & fns. (*The Laws*, x.8)

the "*Chaldean Book of Numbers*"

SEE: A. E. Waite, *Doctrine and Literature of the Kabalah*, 1902: ". . . Kabalistic books once indisputably in existence, but now lost. Of such is the Chaldæan Book of Numbers {said to be much superior to the Zohar} . . ." — p. 436 & fn.

First comes En-Soph, the "Concealed of the Concealed," then the *Point* . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "At first En Soph . . . sent forth from his infinite light one spiritual substance, the first *Sephira* . . . *The Primordial Point* . . ." — p. 404

" 'When the Concealed of all the Concealed wanted to reveal himself, he first made a point (*i.e.*, the first Sephira), shaped it into a sacred form (*i.e.*, the whole of the Sephiroth) . . .' " — p. 410 (*Zohar*, i.2*a*)

then the *Atzilatic* World, a *World of Emanations* that gives birth to three other worlds . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "These Sephiroth, or the *World of Emanations* . . . or the *Atzilatic World*, gave birth to three other worlds: — (1.) *The World of Creation* . . . also called the *Throne* . . . the abode of pure spirits . . ." — p. 409

the second, the *World of Formation* . . . habitat of the Angels . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "(2.) the *World of Formation*, or the *Jetziratic World* . . . the habitation of the angels . . . which sent forth (3.) the *World of Action* . . ." — p. 409

World of Action . . . *Kliphoth*, containing the . . . Spheres . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "(3.) the *World of Action*, or the *Assiatic World* . . . also called the *World of Keliphoth* . . . containing the *Spheres* (גלגלים) and Matter, the residence of the Prince of Darkness . . ." — p. 409

***Metatron*, the Angel of the second or *Briatic* World, means Messenger *ἄγγελος* . . .**

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The angel of the second or Briatic World is Metatron . . . Metatron signifies *ἀγγελος*, *messenger*, and by some he is called Great Teacher." — p. 410

under him are the Angels of the third World . . . "they inhabit and vivify this world . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Under him are the angels of the Jetziratic World, in which the ten Sephiroth are divided into ten orders. . . . These angels inhabit or vivify this world as essential intelligences, and their correlates and logical contraries inhabit the third habitable world, called the Assiatic . . ." — p. 410

These . . . are called "the *Shells*" . . . or *demons*, who inhabit the seven habitations . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . they are called *the shells* (קליפות) or *demons* . . . They are provided with suitable miserable habitations . . . These seven habitations are called Sheba Hachaloth . . ." — p. 410

Their prince is called in the Kabala Samael, the Angel of Death . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The chief governor is a prince, called by the Kabbalah Samaël . . . the angel of poison or death. He was the seducing serpent Satan." — p. 411

Lucifer, the bright angel of Light, the *Light* and Life-bringer

SEE: *The Interlinear Bible*, 1906: "I Jesus . . . am the root and the offspring of David, *and* the bright and morning star [Lucifer]." — p. 340 (*Revelation*, xxii.16)

SEE: James Comper Gray, *The Biblical Museum*, 1871: "*Lucifer*. — There is no name we know so abused and misapplied as this truly beautiful name. Lucifer, the light-bringer, is the Latin equivalent of the Greek Phosphoros . . . to which corresponds the phrase, 'Bright and Morning Star' . . . for He is the true light who enlightens every man who cometh into the world . . ." — 2:98

"The *Souls* . . . are pre-existent in the world of Emanations," (*Book of Wisdom*, viii., 20)

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "All souls are pre-existent in the Worlds of Emanations; a belief also found in the Book of Wisdom (viii. 20) . . ." — p. 412

SEE: *The Book of Wisdom*, ed. W. J. Deane, 1881: ". . . being good, I came into a body undefiled." — p. 69 (viii.20)

"From this passage it is inferred that the author believed in the pre-existence of souls . . . The doctrine is found in the Talmud . . . and in the Kabbalah. According to this all souls pre-exist in the World of Emanations . . ." — p. 157 (viii.20 cm.)

the *Zohar* teaches that in the "Soul" "is the *real man* . . ."

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: " 'That which constitutes the real man is the soul, and those things which are called the skin, the flesh, the bones, and the veins . . . these are the outer garments, for the inward part is the deep mystery of the heavenly man.' . . . (*Sohar*, ii, 42 *a*.). The souls of all these epitomies of the universe are pre-existent in the World of Emanations . . ." — pp. 30-1

"They descend from the pure air to be *chained to bodies*"

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . Josephus . . . says (*De Bell. Jud*. ii. 12), that the Essenes believed 'that souls were immortal, and that they descended from the pure air . . . to be chained to bodies' . . ." — p. 412

"The air is full of Souls . . . they *descend to be tied to mortal bodies* . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . [this] doctrine is repeated by Philo. 'The air was full of them . . . descending to be tied to mortal bodies . . . being desirous to live in them' (*De Gignat*. p. 222C; *De Somniis*, p. 455D.)." — p. 412

they will become *progressive* beings . . . transcending the faculties of the Angels

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "This new being, man, was created with faculties far transcending those of the angels, being of a progressive and not intransitive nature." — p. 411

it is the Brahmin, the twice-born, who rules the gods or devas

SEE: Richard S. Storrs, *The Divine Origin of Christianity*, 1884: "Under the Brahmanic system . . . the highest place among men belonged to those supposed to have power over the gods through prayer and sacrifice . . . it was the abstracted contemplating intelligence of the men twice-born, who entered thus into conference with the Absolute . . ." — p. 74

"Know ye not that we (the Initiates) shall judge angels"?

P/Q: *The Interlinear Bible*, 1906: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? . . ." — p. 223 (*1 Corinthians*, 6:2-3)

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Even in the present form, the righteous take precedence of the angels . . . as it is said in the Talmud . . . with which may be compared the New Testament assertion — 'Know ye not that we shall judge angels? how much more things that pertain to this life?' (1 Cor. vi. 3)." — p. 412

"The Soul and the Form when descending on Earth put on an earthly garment"

P/Q: Christian D. Ginsburg, *The Kabbalah*, 1865: "Since the form of the body as well as the soul, is made after the image of the Heavenly Man, a figure of the forthcoming body which is to clothe the newly descending soul, is sent down from the celestial regions . . ." " '. . . the soul, when sent to this earth, puts on an earthly garment . . .' " — pp. 34, 38

His protoplastic body was not formed of that matter of . . . our mortal frames . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Nor were the protoplastic bodies formed of that matter of which our mortal frames are constituted." — p. 411

"When Adam dwelt in the garden of Eden, he was clothed in the celestial garment . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " 'When Adam dwelled in the garden of Eden, he was dressed in the celestial garment which is a garment of heavenly light. . . . light of that light which was used in the garden of Eden' (ii. 229*b*)." — p. 411

"Man (the heavenly Adam) *was created* by the ten Sephiroth . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Man was at length created by the ten Sephiroth (the Heavenly Adam), and they engendered by common power the earthly Adam." — p. 411

"The devas cast no shadows"

SEE: *Zend-Avesta*, Part I, tr. James Darmesteter, 1880: "In India, gods have no shadows . . . in Persia, Rāshidaddīn was recognized to be a god from his producing no shadow . . ." — p. xliii fn. (*Vendidad*, Introduction)

— Footnotes

vegetation is shown . . . before "the heavens and the Earth were created"

P/Q: *The Interlinear Bible*, 1906: "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. And every plant of the field before it was in the earth . . ." — p. 2 (*Genesis*, 2:4-5)

SEE: Thomas Griffith, *Behind the Veil*, 1876: "And it is this series of transient forms . . . which the Scripture writers have in mind when they speak, not simply of 'the world,' but of 'the worlds' . . . Nor are the changes which perpetually occur in the phenomena of each world the results of these phenomena themselves. They must be ascribed to . . . the working of invisible elements antecedent to them; whence it is declared that 'the Lord God made every plant of the field *before* it was in the earth' . . ." — pp. 29-30

"there went up a mist from the Earth" and watered the whole face of the Earth

P/Q: *The Interlinear Bible*, 1906: "But there went up a mist from the earth, and watered the whole face of the ground." — p. 3 (*Genesis*, 2:6)

Adam Kadmon, "the male and female being" of *Genesis*, *ch.*1

SEE: *The Interlinear Bible*, 1906: "So God created man in his own image . . . male and female created he them." — p. 2 (*Genesis*, 1:27)

"In the day that God created man . . . male and female created he them; and blessed them, and called their name Adam . . ." — p. 6 (*Genesis*, 5:1-2)

Adam Kadmon . . . the host of the Elohim

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . the Supreme Deity . . . [created] a mysterious and holy Form {The totality of all the Sephiroth . . . also called Adam Qadmon . . . in whom were the perfect models of all forms}; finally It covered this (Ideal) Form, with a rich and shining (visible) garment; that is, the entire universe, of which, the name necessarily enters into the Name of Elohim.' " — p. 128 & fn.

— 112-13 —

Hydrogen . . . its trinitarian latent nature is mirrored . . . in man

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . the substance which we call *hydrogen*, by which is meant a substance which is the base of both *water* and *fire* . . . But here we may perceive the corporeal trinity of Plato. . . . From the FIRST [the ONE] . . . emanated the base of hydrogen . . . [from] the base of hydrogen, emanated hydrogen, the base of *fire* and *water*. These first three constituted the first Trinity. From these, three in one, emanated the next Trinity, consisting of fire, water, air or gas, in their most refined forms . . . and from these emanated all beings . . ." — 2:336

— 113 —

"The Superior agrees with the Inferior . . ."

P/Q: Alfred C. Garratt, *Myths in Medicine*, 1884: " '*The Smaragdine Table of Hermes*, whence all Alchymie did arise. . . . That which is inferior, is as that which is superior; and that which is superior, is as that which is inferior, for the accomplishing of the miricles by *one* . . . so all things have proceeded from *one* . . .' " — p. 162

SEE: *The Divine Pymander*, tr. Everard, 1884: "What is below, is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing." — p. ix

the secret work of . . . Hiram in the Kabala

SEE: J. D. Buck, *Mystic Masonry*, 1897: ". . . the old philosophy (Kabalah) teaches that the Immortal Spirit of man is the artificer of the body and its source of life . . . It is *Christos*, or *Hiram*, the Mediator between the Soul, or physical man, and the Universal Spirit . . ." — p. 102

"one in essence, but three in aspect"

SEE: J. D. Buck, *Mystic Masonry*, 1897: "This is the oldest 'Trinity' known to man . . . *Christos* is called the *Word*, but is not AIN SOPH. Atma in man represents Ain Soph in Cosmos. . . . they are one in essence." — pp. 163-4

the Universal Agent or *Lapis Philosophorum*

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: ". . . the philosphers' stone [*Lapis Philosophorum*] . . . This stone, say the masters in alchemy, is the true salt of the philosophers, which is the . . . true philosophical agent . . . This stone is the foundation of absolute philosophy . . . the doctrine of universal harmonies by the sympathy of contrary things. . . . we must possess that reason which is the touchstone of truth. . . . To find the absolute in the infinite, the indefinite, and the finite, such is the *magnum opus* of the sages . . ." — pp. 198-9 ("Writings of Éliphas Lévi")

TO ON . . . the one "whom no person has seen except the Son"

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: ". . . the highest . . . philosophy was a knowledge of *Πατηρ αγνωστος* [the unknown Father], called by Plato *To Ov* [the One], WHOM NO PERSON HAS SEEN EXCEPT THE SON . . ." — 1:814

"We say *four elements*, my Son . . ."

SEE: *Thrice-Greatest Hermes*, tr. & cm. G. R. S. Mead, 1906: "Of living things, my son, some are made friends with fire, and some with water, some with air, and some with earth . . . It is because . . . the elements doth form their bodies . . . Each soul, accordingly, while it is in its body is weighted and constricted by these four." — 3:133-4 (*Virgin of the World* – II, §§ 49-50)

". . . but ought to say three"

SEE: *Thrice-Greatest Hermes*, tr. & cm. G. R. S. Mead, 1906: "Straightway this Nature fell from one into three . . . The primal elements were not our mixed earth, water, fire, and air . . . these souls . . . were

a blend of the three: spirit, knowing fire, and unknowing air, — triads, yet a unity . . .” — 3:137-8 (*Virgin of the World* – II, Commentary, §§ 7, 8)

Sulphur . . . Hydrargyum . . . Sal

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: “The invisible element or basic principle of all substances . . . may be either a solid (earthly), liquid (watery), gaseous (airy), or ethereal (fiery) state . . .” “The combination of a body out of its three constituent principles, [is] represented by salt [sal], sulphur, and mercury [hydrargyrum], or body, soul, and spirit; respectively the elements of earth, water, and fire.” — pp. 33, 34

Flamma . . . Natura . . . Mater

SEE: *The Hermetic Museum* [1678], ed. A. E. Waite, 1893: “This Matter is . . . the universal Magnesia . . . [it] cannot be consumed by fire. For itself is the universal and sparkling flame of the light of Nature . . .” — 1:77-8 (*The Sophic Hydrolith*, II)

“Thou art the Architect; thou knowest the glorious properties of the Matter.” “Only one substance is required, which contains within itself air, water, and fire . . . Therefore, thou, Nature, art the first mother, since thou dost cunningly combine the four elements . . .” — 1:135, 136 (*A Demonstration of Nature*)

Spiritus . . . Aqua . . . Sanguis

SEE: *Hexaglot Bible*, 1901: “Et tres sunt qui testimonium dant in terra. Spiritus et aqua et sanguis, et hi tres unum sunt [There are three that bear witness in earth, the Spirit and the water and the blood, and these three are one].” — 6:788 (*1 John*, 5:8)

SEE: Jamieson, Fausset & Brown, *Commentary: on the Old and New Testaments*, 1884: “. . . the three things (*the Spirit*, *the water*, and *the blood*) are SYMBOLS OF THE TRINITY. . . . ‘Of the *Father*, *Son*, and *Holy Spirit*, it is written, “*And these* three are one” (a unity).’ ”— 2:486

All is fire . . . the All in nature and its mind.

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “ ‘All things are the progeny of one fire. . . . The Soul, being a bright fire . . . fills up the recesses of the world. . . . for the framer of the fiery world is the mind of mind, who first sprang from mind, clothing fire with fire.’ ” — p. 611

***Pro-Mater* is divine fire.**

SEE: Liddell & Scott, *Greek-English Lexicon*, 1852: “*Προμήτωρ . . . προμάτωρ . . . first mother . . .* formed like *προπάτωρ* [*first father*] . . .” — p. 1256

SEE: *The Hermetic Museum* [1678], ed. A. E. Waite, 1893: “We also spoke of the ‘fire of the Sages’ . . . that it was an essential, preternatural, and Divine fire . . . planted in our souls by Nature . . .” — p. 108 (*The Sophic Hydrolith*, IV)

“NATURE (speaks). . . . Follow me, that am the mother of all things created, which have one essence . . .” “For this is the most excellent substance of the Sages . . . Transmute the elements . . . kindle the fire of the Sages . . .” “Therefore, thou, Nature, art the first mother, since thou dost cunningly combine the four elements into an essence . . .” — pp. 1:123, 131, 133, 136 (*A Demonstration of Nature*)

from AGNI . . . to the Jewish god who “is a consuming fire”

SEE: Robert Brown, “The Religion of Zoroaster,” April 21, 1879: “. . . [the Aryan] knew that the mere ordinary earthly flame, born so mysteriously, is but the last and lowest link in a wondrous chain, which includes all fire, aërial and celestial, all light, all heat, and hence all life; a chain which descends . . . from the dwelling-place of Him who is ‘a consuming fire’ [*Deut*. 4:24]. And this aspect of Agni will explain why the different divinities are identified with him . . .” — p. 296 (*Transactions of the Victoria Institute*, v. 13)

In India, God is called . . . *Eashoor*, *Esur*, *Iswur* . . .

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "In the Hindustanee, God is called Eashoor, Esur, Iswur; in the Shanscreet, Eswara . . ." — p. 114

***Is'Vara*, in Sanskrit the Lord, from *Isa*, but this is primarily the name of Siva**

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "Īśa . . . a master, a lord . . . N. of Śiva . . ." "Īśvara . . . master, lord . . . the supreme, especially Śiva . . ." — p. 144

Agni (*ignis*), Vayu, and Sûrya — Fire, Air, and the Sun, three occult degrees of fire

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "AGNI. (Nom. Agnis=Ignis) . . . appears in three phases — in heaven as the sun, in mid-air as lightning, on earth as ordinary fire. Agni is one of the chief deities of the Vedas . . . [and] one of the three great deities — Agni, Vāyu (or Indra), and Sūrya — who respectively preside over earth, air, and sky, and are all equal in dignity." — p. 6

In the Hebrew אזא (*aza*), means *to illuminate* . . .

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "In the Hebrew אזא *aza*, means *to illuminate*. אשא *asha*, is Fire." — p. 114

"to kindle a fire" is synonymous to evoking one of the three great fire-powers

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Agni is in some passages represented as having a triple existence, by which may be intended his threefold manifestations, as the sun in heaven, as lightning in the atmosphere, and as ordinary fire in the earth . . ." " '. . . men kindle Agni, the bearer of oblations . . .' " — 5:206, 207 fn.

In Sanskrit *Osch* or *Asch* is fire or heat . . .

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "In the Shanscreet, *Osch*, or *Asch*, is Fire, or Heat; and the Egyptian word Osiris, has been by Schelling thought to be compounded of the two primitives איש *aish* אסר *asr*, or a Fire-Enchanter." — p. 114

***Aesar* in the old Etruscan meant a God . . .**

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "*Aesar*, in the old Etruscan, meant a God. The *Aeswar* or *Iswara* of the Hindus is analogous. In the Bhagavad-Geeta we read; *Aeswar* resides in every mortal being, and puts in movement, by his supernatural powers, all things which mount on the wheel of time. As Fire was supposed to be the first Principle, it was also supposed . . . to be the destroyer, whence arose the idea of the Creator and Destroyer being identified." — pp. 114-15

"The primitive fire was supposed to have an insatiable appetite . . ."

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The primitive Fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre relates that the ancient Persians threw into the fire combustible matters, crying, *Devour, O Lord!* In the Irish language *easam*, or *asam*, signifies to *make*, or *create*." — p. 115

"*Aesar* was the name of an ancient Irish god . . ."

P/Q: *The Book of God — The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "*Aesar* was the name also of one of the ancient Irish gods; the literal meaning of the word is 'to kindle a fire.' " — p. 114

The four elements formed from divine substances . . .

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The material elements, analogous to the divine elements, are popularly classified as four . . . The magical elements are in alchemy salt, mercury, sulphur, and azoth . . . in symbolism, the man, eagle, lion, and bull; in old physics . . . air, water, earth,

and fire." — pp. 118-19 ("Writings of Éliphas Lévi")

St. Matthew. Angel-Man . . . (Jesus-Christ . . .)

SEE: Alexander H. Grant, *The Church Seasons*, 1881: " 'The general application of the Four Creatures to the Four Evanagelists . . . propounded by St. Jerome, in his commentary on Ezekiel . . . to St. Matthew was given the *Angelic*, or *Human* semblance . . . because in his Gospel the Human Nature of the Saviour is more insisted on than the Divine.' " — p. 290

St. Mark. The Lion Fire
St. Luke. The Bull Earth
St. John. The Eagle Air

SEE: Alexander H. Grant, *The Church Seasons*, 1881: " 'In Greek art the four emblems are united in one mysterious cherub-like form called a *Tetramorph* . . . with the four heads of a Man, a Lion, an Ox, and an Eagle joined onto one body.' " — p. 291

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The symbolic tetrad [*Tetramorph*] . . . corresponded to the four elements. The chalice held by the man, or aquarius, corresponded to water; air was represented by the circle, or nimbus, which surrounds the head of the celestial eagle; fire . . . symbolized in the lion; earth is represented by . . . the sacred bull . . ." — pp. 119-20 ("Writings of Éliphas Lévi")

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THE QUINTESSENCE . . . LUCIS ÆTERNA

SEE: Jacob Behmen, *Works*, 1781: "It is the visible World; an Image and Quintessence . . . a Manifestation of the inward spiritual World, come out of the eternal Light [LUCIS ÆTERNAE] . . ." — 4:104 ("Of Heaven and Hell")

ΦΛΟΞ . . . FLAMMA . . . LUCIS

SEE: Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1860: " 'Æon and Protogonos again begat mortal children: they were called Phôs, Pyr, and Phlox [ΦΛΟΞ] (light, fire, and flame).' " — 4:188 ("Philo's Cosmogonies")

FLAMMA-VIRGO . . . LUCIS ÆTERNA

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " '. . . Rabbi . . . we have heard thee saying that there is . . . another baptism of the Spirit of Holy Light, and moreover an unction of the Spirit . . . Jesus said unto them, Do ye seek after these mysteries? No mystery is more excellent than they; which shall bring your souls unto the Light of Lights . . .' " — pp. 200-1 (*Pistis-Sophia*, § 378)

" '. . . they bring the soul before the Virgin of Light . . .' " " '. . . the Receivers of Light baptize the same and give unto it the spiritual unction.' " — pp. 353-4 (*Pistis-Sophia*, §§ 282, 292)

VIRGO, LUCIS ÆTERNA MATER

SEE: Augustino de Roskovány, *Beata Virgo Maria*, 1873: "Virgo *sancta*, lucis aeternae mater [Holy Virgin, mother of eternal light]!" — 1:14 ("Monumenta Mariana," § 28)

this shell . . . sought to form its first inhabitants, the pre-human monsters

SEE: STANZA II: "This relates to . . . chaos on Earth . . . in which monsters, half-human, half-animal, were generated. . . . [They] were the production of physical nature alone . . . and the first attempt to create *man* . . ." "Thus physical nature . . . can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation . . ." — *SD* 2:52-3, 56

Berosus obtained his information . . . from *Ea* . . . deity of Wisdom.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Chaldean historian Bêrôssos . . . obtained his knowledge from a document said to have been written by the deity Ea or Wisdom . . ." — pp. 242-3

the woman Omoroka, who is . . . the Greek Thalassa . . . the Sea

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: " 'The person who . . . presided over them was a woman named Omoroka, which in the Chaldean language is Thalatth (*read* Thavatth), which in Greek is interpreted Thalassa (the sea) . . .' " — p. 369

which esoterically and even exoterically is the *Moon*

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: " '. . . but according to the most true interpretation it is equivalent to the Moon . . . All this was an allegorical description of nature. . . . {Euseb. *Chron*. i. 4.}.' " — pp. 369, 370 fn.

(*Vide Hibbert Lectures*, p. 370 *et seq*. . . .)

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the cosmological theories of the Babylonians thus given by Bêrôssos . . . In one of them, the composite creatures who filled the watery chaos . . . were represented as being destroyed by Bel when he cut Thavatth asunder, forming the heavens . . . and the earth . . . In the second version, the monsters of chaos perished through the creation of light . . ." — p. 370 (*Hibbert Lectures*)

(*Vide* . . . also in Part II., "Adam-Adami.")

SEE: "Adam-Adami": "The Kabalists teach . . . the transformation of four consecutive Adams . . . the first being the 'perfect, Holy Adam'; . . . 'a shadow that disappeared' . . . the second is called the protoplastic androgyne Adam . . . the third Adam is the man made of 'dust' . . . and the fourth, is the supposed forefather of our own race — the Fallen Adam . . . 'He has the animal power of reproduction and continuance of species,' and this is the *human* Root-Race." — *SD* 2:457

Brahmâ, who is said . . . to create everything through Yoga power

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā then, being desirous of creating the four orders of beings . . . collected his mind into itself {'Collecting his mind into itself' . . . is the performance of the Yoga}." — 1:79-80 & fn. (i.5)

Brahmâ, Vishnu and Siva are the most powerful energies of God

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the lord of all, himself becoming Brahmā, engaged in the creation of the universe. Vishṇu, with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity . . . assumes the awful form of Rudra [Śiva], and swallows up the universe. . . . Thus the one only god . . . takes the designation of Brahmā, Vishṇu, and Śiva, accordingly as he creates, preserves, or destroys." — 1:41 (i.2)

— Footnotes

With the Chaldees, the Egyptians, from whom Moses adopted *Chroub* . . .

SEE: Charles Bradlaugh, *Genesis: Its Authorship and Authenticity*, 1882: " 'According to Rosenmüller, Moses had taken the figure of the Chroub from the ancient Egyptian sanctuaries . . .' " " 'The term *cherub*,' says Calmet, 'in *Hebrew*, is sometimes taken for a calf, or an ox. . . . The word *cherub* in Syriac and in Chaldee, signifies to till or plough, which is the work of oxen.' " — pp. 127-8

the Angels . . . were symbolized . . . by the *Lion* (Mikael); the *Bull* (Uriel); the *Dragon* (Raphael)

P/Q: *La Bible*, tr. Samuel Cahen, 1845: "Quant aux génies des *ophites*, le premier avait la forme et la figure d'un lion, et était appelé *Michel*; le second la forme d'un taureau, et s'appelait *Uriel*; le troisième la forme d'un dragon, et s'appelait *Raphael* [As for the spirits of the Ophites, the first had the form and

the face of a lion and was called *Michael*; the second had the form of a bull and was called *Uriel*; the third had the form of a dragon and was called *Raphael*] . . .” — 1:17 fn.

the *Eagle* (Gabriel); the *Bear* (Thot-Sabaoth); the *Dog* (Erataoth) . . .

P/Q: *La Bible*, tr. Samuel Cahen, 1845: “. . . le quatrième [avait] la figure d’un aigle et s’appelait *Gabriel*; le cinquième la forme d’un ours et se nommait *Thauthabaot*; le sixième . . . avait la figure d’un chien, et se nommait *Erataoth*; enfin le septième, la figure d’un âne, et se nommait *Onoel* ou *Thartharaoth* (Origène, liv. 6) [the fourth had the face of an eagle and was called *Gabriel*; the fifth the form of a bear and was named *Thauthabaoth*; the sixth . . . had the face of a dog and was named *Erataoth*; and finally the seventh, the face of a donkey, and he was named *Onoel* or *Thartharaoth* (Origen, Bk. 6)].” — 1:17 fn.

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Dhyâna . . . is again synonymous with Yoga in the Tibetan text

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “. . . ‘he who is strong in the Yoga (meditation) is able to introduce his soul by means of the Yoga into the true nature of existence.’ ” — p. 40

“. . . if man has once succeeded . . . to meditate with unmoved mind . . . in the four degrees of meditation, Dhyāna . . . he finally arrives at entire imperturbability . . .” — p. 54

abstract meditation through which the Dhyani-Buddhas create their celestial sons . . .

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “The Dhyāni Buddhas have the faculty of creating from themselves by virtue of Dhyāna, or abstract meditation, an equally celestial son, a Dhyāni Bōdhisattva . . .” — p. 52

All the creatures in the world would have each a superior above.

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘All that which is on the earth, is also found above (in perfect prototype) . . .’ This is also the view of R. Yitz’haq Luria. ‘All the creatures in the world have each a superior above.’ ” — pp. 109-10

“This superior whose inner pleasure it is *to emanate into them . . .*”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored.’ {Sepher *M’bo Sha-arim*}” — p. 110 & fn.

microscopic research shows no permanence of any particular mode of reproducing life

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: “Microscopic research brings to light fresh facts confounding our fixed ideas as to the permanence of particular modes of reproducing life . . .” — p. 90

“it shows that the same organism may run through various metamorphoses . . .”

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: “. . . showing that the same organism may run through various metamorphoses in the course of its life-cycle, during some of which it may be sexual and in others asexual, *i.e.*, it may reproduce itself alternately by the co-operation of two beings of opposite sex, and by fissure or budding from one being only which is of no sex.” — p. 90

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just as Occultism regards the “fiery lives”

SEE: STANZA VII: “The physical body of man . . . its destruction and preservation are due to the alternate function of the fiery lives as ‘destroyers’ and ‘builders.’ They are ‘builders’ by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes . . . They are ‘destroyers’ also when that restraint is removed and the microbes . . . are left to run riot as destructive *agents*.” — *SD* 1:262-3 fn.

Shakespeare . . . who divided the ages of man into a series of seven

SEE: William Shakespeare, *As You Like It*:

"All the world's a stage,
And all the men and women merely players:
They have their exits, and their entrances;
And one man in his time plays many parts,
His acts being seven ages." — Act II, sc. vii, 139-43

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"If thou wilt know the invisible, open thine eye wide on the visible"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Talmudic maxim is: 'If thou wilt know the invisible have an open eye for the visible.' " — p. 109

"It has been known that in the vertebrate kingdom one sex bears rudiments . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex . . . Hence some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous." — p. 161

"But here we encounter a *singular difficulty*. . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "But here we encounter a singular difficulty. In the mammalian class the males possess rudiments of a uterus with the adjacent passage, in their vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male Marsupials have traces of a marsupial sack. Other analogous facts could be added. Are we, then, to suppose that some extremely ancient mammal continued androgynous, after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable, for we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms." — p. 161

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"The fact that various accessory organs proper to each sex . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "That various accessory parts, proper to each sex, are found in a rudimentary condition in the opposite sex, may be explained by such organs having been gradually acquired by the one sex, and then transmitted in a more or less imperfect state to the other." — pp. 161-2

the case of "spurs, plumes, and brilliant colours . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: ". . . we shall meet with innumerable instances of this form of transmission, — as in the case of the spurs, plumes, and brilliant colours, acquired for battle or ornament by male birds, and inherited by the females in an imperfect or rudimentary condition." — p. 162

Naudin, who gave the name of *Blastema* to . . . protoplasm, put forward a theory

SEE: A. de Quatrefages, *The Human Species*, 1879: "M. Naudin admits the existence of a *protoplasma* or *primordial blastema* . . . endowed with the power of producing by buds and with a great activity *meso-organisms*, similar to the first, though already more complicated." — p. 122

He made Adam . . . spring suddenly from the *clay* . . . the *Blastema* of Science.

P/Q: A. de Quatrefages, *The Human Species*, 1879: "This is Adam, who sprang from a primordial

blastema called *clay* in the Bible. At this epoch, he was . . . neither male nor female; the two sexes were not yet differentiated." — p.124

"It is from this larval form of mankind that the evolutive force . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: " 'It is from this larval form of mankind, that the evolutive force effected the completion of the species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis.' " — p. 124

***mankind*, "which remained concealed within a temporary organism . . ."**

P/Q: A. de Quatrefages, *The Human Species*, 1879: "In its first phase, mankind was concealed within a temporary organism, already distinct from all others, and incapable of contracting an alliance with any of them." — p. 124

the differentiation of sexes accomplished by "a process of germination . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . the work of differentiation was accomplished . . . by a process of germination, similar to that of medusæ and ascidians." — p. 124

Mankind, thus constituted . . . "would retain a sufficient evolutive force . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Mankind, thus constituted physiologically, would retain a sufficient evolutive force for the rapid production of the various great human races." — p. 124

he says . . . Naudin's ideas "do not form a scientific theory"

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . I will confine myself to a single observation upon all these ideas [of Naudin]; properly speaking, they do not form a *scientific theory*." — p. 124

— 119-20 —

inasmuch as primordial *Blastema* is connected . . . with the *First Cause* . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: "If the *first cause*, with which M. Naudin immediately connects his primoridal blastema, has made potentially in this blastema all past, present and future beings, as well as the power of producing them at the proper time, with all their distinctive characters, *It* has, in reality, *created* all these beings *en masse*." — pp. 124-5

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Naudin does not even consider the *secondary* Causes . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "We do not see what kind of action is reserved for *second causes* . . . Naudin has not even mentioned their part in this *evolution* of the organic world." — p. 125

Science . . . has thus "nothing to say to the theory of Naudin"

P/Q: A. de Quatrefages, *The Human Species*, 1879: "That science which is only occupied with second causes has, therefore, nothing to say to the theory of M. Naudin. It can neither praise nor criticise it."— p. 125

Naudin declares that evolution has progressed by sudden leaps . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "M. Naudin . . . rejects no less strongly the idea of *gradual transmutations*, which require millions of years . . . He insists, on the contrary, upon the *suddenness* with which most of the variations observed in plants have been produced . . . Darwin, in the last edition of his work recognises the reality of these *sudden leaps* . . ." — p. 122

his "ancient and general process of *creation*" from *proto-organisms*

P/Q: A. de Quatrefages, *The Human Species*, 1879: "He recognises *true proto-organisms* in the pro-embryo of mosses, in the larvæ of insects, and of many other inferior animals. He lays particular stress upon the phenomena of alternate generation . . . as representing in part 'the ancient and general process of creation.' " — pp. 123-4

"All that which is in the lower (our) world . . . is found in the upper. . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'All that which is contained in the Lower World is also found in the Upper (in prototype). The Lower and Upper reciprocally act upon each other.' " — p. 109

***Vide infra*, Part II., "Esoteric Tenets . . ."**

SEE: "Esoteric Tenets Corroborated in Every Scripture," *SD* 2:449-641.

The *Homunculi* of Paracelsus . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'Human beings may come into existence without natural parents. . . . The generatio homunculi has until now been kept very secret . . . But I know that such things may be accomplished . . . If the sperma . . . [is] properly 'magnetized,' it may begin to live and to move. After such a time it bears the form and resemblance of a human being, but it will be transparent and without a corpus.' " — p. 174 (Paracelsus, "Homunculi")

the "Self-born" progenitors of our doctrine are identical with the Pitris

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā then . . . thinking of himself as the father of the world, the progenitors (the Pitṛis) were born from his side." — 1:80-1 (i.5)

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these Pitris . . . issued from Brahmâ's "body of twilight"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "CHAPTER V. . . . Origin of different orders of beings from Brahmā's body under different conditions . . ." ". . . the progenitors (the Pitṛis) were born from his side. The body, when he abandoned it, became the Sandhyā (or evening twilight) . . ." — 1:68, 80-1 (i.5)

— 121-2 —

Leda . . . gave birth . . . to "two sons of valiant heart" — Castor and Pollux.

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . *Lèda*, l'épouse de Tyndare, qui, de Tyndare, mit au jour deux fils au cœur vaillant: Castor . . . Pollux {*Odyss*., XI} [*Leda*, the wife of Tyndarus, who by Tyndarus gave birth to two sons of valiant heart: Castor . . . Pollux] . . ." — p. 651 & fn.

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Jupiter endows them with . . . privilege. They are semi-immortal . . .

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Mais ils sont en possession d'un singulier privilège, qu'ils tiennent de la faveur de Jupiter. . . . ils jouissent d'une demi-immortalité: ils vivent et ils meurent tour à tour, de deux jours l'un (ἑτερήμεροι) [But they are in possession of a singular privilege, which they have through the favor of Jupiter. . . . they enjoy semi-immortality; they live and die in turn, every other day]." — p. 651

their two wives . . . the daughters of Apollo . . .

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Leucippos . . . avait deux filles . . . qui furent enlevées par Castor et Pollux, dont elles devinrent les épouses . . . elles s'appellent *Phœbè* et *Hilaeira* {Hyg., *Fab*., 80. Ovid., *Fast*., 700}. Or, d'après l'auteur des *Chants cypriaques*, Phœbè et Hilaeira étaient les filles d'Apollon {Pausan., III, 16, 1} [Leucippus . . . had two daughters . . . who were

carried away by Castor and Pollux, whose wives they became . . . they are called *Phœbe* and *Hilaeira* {Hyginus, *Fabularum*, 80. Ovid, *Fasti*, 700}. But, according to the author of *Chants cypriaques*, Phœbe and Hilaeira were the daughters of Apollo {Pausanius, III, 16, 1}]." — p. 653 & fns.

personifying the Dawn and the Twilight

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Les filles d'Apollon-Leucippos sont donc une création mythologique analogue à celle de Phaéthousa et Lampétié, les filles du Soleil. L'une d'elles serait ainsi un nom de l'Aurore [The daughters of Apollo-Leucippus are thus a mythological creation that is analogous to that of Phaethousa and Lampetia, the daughters of the Sun. One of them would thus be a name for the Dawn (or Twilight)] . . ." — p. 653

Zeus is shown as the father of the two heroes — born from the egg to which Leda gives birth

SEE: J. Lemprière, *Bibliotheca Classica*, 1833: "CASTOR and POLLUX, were twin brothers, sons of Jupiter [Zeus], by Leda . . . [Jupiter] changed himself into a beautiful swan . . . . Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung." — 1:332

Leda is the mythical bird . . . in the traditions of various peoples . . .

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Lèda est donc l'oiseau mythique qui, dans les traditions des différents peuples de race aryenne, sous différents noms (oie, canard, poule), pond des œufs d'or [So Leda is the mythical bird who, in the traditions of different peoples of the Aryan race, under different names (goose, duck, chicken), lays golden eggs]." — p. 652

the beauteous daughter of the Ether, "the Water Mother," creates the world . . .

P/Q: *The Kalevala*, tr. John Martin Crawford, 1888:

"In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of heaven . . .
She descended to the ocean . . .
Thus she swam as water-mother . . ." — 1:5-6

with a "Duck" . . . who lays six golden eggs, and the seventh, "an egg of iron"

P/Q: *The Kalevala*, tr. John Martin Crawford, 1888:

". . . a beauteous Duck descending,
Hastens toward the water-mother . . .
Six, the golden eggs she lays there,
Then a seventh, an egg of iron . . ." — 1:7-8

Castor and Pollux . . . the *Dioscuri* (of *Apollodorus* III. 10, 7)

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . suivant une autre version, elle enfante deux œufs: de l'un sort Hélène, de l'autre les brillants Dioscures, Castor et Pollux {Apollod., III, 10, 7} [according to another version, she (Leda) brings forth two eggs: Helena comes out of one, out of the other come the magnificent Dioscuri, Castor and Pollux]." — p. 652

Pindar shows Leda uniting herself . . . to her husband and also to the father of the gods

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Chez Pindare, Lèda s'est unie dans la même nuit à son époux et au maître du ciel. Castor est le fils de Tyndare; Pollux est le fils de Jupiter {*Nem.*, X, 80 et suiv. Theocr., XXIV, 131} [In Pindar Leda is united, in the same night, with her husband and with the master of the heavens. Castor is the son of Tyndarus; Pollux is the son of Jupiter (Zeus) {*Nemeonikai*, x.80 *et seq.*; Theocritus, xxiv.131}]." — p. 652 & fn.

Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal.

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Ce dernier seul est donc immortel, tandis que le premier est sujet à la vieillesse et à la mort. . . . Pollux, le frère immortel . . . Castor, son frère mortel [So only the latter is immortal, while the former is subject to old age and death. . . . Pollux, the immortal brother . . . Castor, his mortal brother] . . ." — p. 652

In the allegory . . . the *Apherides*

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . Leucippos a pour frère Aphareus, qui est le père de Lynceus et d'Idas [les Apharides] . . . une paire fraternelle, qui a peut-être la même origine que celle de Castor et Pollux [Leucippus has a brother Aphareus, who is the father of Lynceus and Idas (the Apharētides) . . . a brotherly pair who have perhaps the same origin as that of Castor and Pollux]." — p. 653

Pollux kills Lynceus — "of all mortals he whose sight is the most penetrating"

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Les Dioscures . . . dirigent une expédition . . . voulant châtier les Apharides, ils leur tendent une embuscade {Apollod., III, 11, 1}. . . . Lynceus, 'celui de tous les mortels dont le regard est le plus pénétrant', les aperçoit; il prend la fuite avec son frère [The Dioscuri . . . organize an expedition . . . wanting to chastize the Apharētides, they ambush them. . . . Lynceus, 'the one among all mortals whose sight is the most penetrating,' sees them; he flees with his brother]." — p. 654 & fn.

but Castor is wounded by *Idas*, "he who sees and knows"

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "*Lynceus* . . . dont la vue perçante était devenue proverbiale chez les Grecs, *Idas* (celui qui voit ou qui connait), composent une paire fraternelle [*Lynceus* . . . whose penetrating sight had become proverbial among the Greeks, and *Idas* (he who sees or who knows) form a brotherly pair]. . ."— p. 653

"Pollux les poursuit, tue Lynceus; mais Castor est blessé par la lance d'Idas [Pollux pursues them, and kills Lynceus; but Castor is wounded by Idas' lance]." — p. 654

Zeus . . . hurling his thunderbolt and killing the last two combatants

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "La lutte va continuer, quand Jupiter fait retentir son tonnerre et lance sa foudre qui consume les deux combattants [The fight is about to continue when Jupiter makes his thunder resound and launches his thunderbolt which consumes the two combatants]." — p. 654

— Footnotes

Castor's tomb was shown in Sparta . . . he was called . . . *μιξαρχαγέτας*

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Castor était considéré comme un mortel. On montrait son tombeau à Sparte (Pausan., III, 13, 1) et à Argos, où il portait le nom de *μιξαρχαγέτας*, c'est-à-dire demi-héros (Plut., *Quæst. Gr.*, 23) [Castor was considered a mortal. His tomb was said to be in Sparta (Pausanias, III, 13, 1) and in Argos, where he has the name *μιξαρχαγέτας*, that is demi-hero (Plutarch, *Quæstiones Græcæ*, 23)]." — p. 654 fn.

— 122-3 —

Pollux finds his brother dying. . . . he calls upon Zeus to slay him also.

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: "Pollux arrive auprès de son frère qu'il trouve rendant le dernier soupir. Dans sa douleur . . . il supplie Jupiter de lui donner la mort, à lui aussi [Pollux approaches his brother whom he finds breathing his last breath. In his grief . . . he begs Jupiter that he may also die]." — p. 654

— 123 —

“Thou canst not die altogether” . . .

SEE: P. Decharme, *Mythologie de la Grèce Antique*, 1886: “Le mâitre des dieux lui répond qu’il ne peut mourir entièrement, car il est de race divine . . . mais il lui offre le choix . . . Ou bien . . . il vivra éternellement dans l’Olympe . . . ou, s’il veut partager en tout l’existence de son frère, la moitié de son existence se passera sous la terre, l’autre moitié ‘dans les demeures dorées du ciel’ [The chief of the gods replies that he cannot fully die, because he is of a divine race . . . but he offers him the choice . . . either he will . . . live eternally on Olympus . . . or he may partake of the entire existence of his brother, half his existence will take place underground, the other half in the golden abode of the heavens].” — p. 654

This semi-immortality, which is also to be shared by Castor, is accepted

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: “Cette demi-immortalité, qui sera aussi celle de Castor, est acceptée par Pollux {Pindare, *Nem*., X, 60 sqq., Dissen.}; et c’est ainsi que les deux frères vivent de deux jours l’un, ou, suivant une interprétation déjà donnée par les anciens {Schol. Eurip. *Orest*., 463, Dindorf}, l’un le jour, l’autre la nuit [This semi-immortality, which will be shared by Castor, is accepted by Pollux; and thus the two brothers live every other day, or, according to one interpretation already given by the ancients {Scholia in Euripides, *Orestes*, 463, Dindorf}, one during the day, the other during the night].” — p. 654 & fns.

The widely spread . . . interpretation of it . . . as symbolical of brotherly devotion . . .

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: “Ce dévouement fraternel de Pollux, qui était célèbre dans l’antiquité {Plut., *Moral*., p. 484 f.}, est évidemment une image empruntée au spectacle de la nature [This brotherly devotion of Pollux, which was celebrated in antiquity, is evidently an image borrowed from the spectacle of nature].” — pp. 654-5

— Footnotes [123-124]

“Castor and Pollux,” he says, “are nothing but the Sun and the Moon . . .”

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: “Si Pollux et Castor ne sont autre chose que le Soleil et la Lune, conçus comme deux frères jumeaux, on s’explique comment ils meurent et ils vivent tour à tour [If Pollux and Castor are nothing but the Sun and the Moon, conceived as twins, one can explain how they in turn die and live].” — p. 655

“The Sun, the immortal and powerful being that disappears every evening . . .”

P/Q: P. Decharme, *Mythologie de la Grèce Antique*, 1886: “Le Soleil, l’être puissant et immortel, qui chaque soir disparaît à l’horizon et descend sous la terre, comme s’il voulait faire place à l’astre fraternel qui arrive à la vie avec la nuit, c’est Pollux qui se sacrifie pour Castor; Castor inférieur à son frère, à qui il doit sa part d’immortalité, car la lune, disait Théophraste, n’est qu’un autre soleil tres faible {*De Ventis*, 17} [The Sun, the powerful and immortal being that disappears at the horizon every night and descends under the earth, as if he wanted to make room for the fraternal orb which comes to life at night, is Pollux who sacrifices himself for Castor; Castor who is inferior to his brother, to whom he owes his share of immortality, because the moon, said Theophrastus, is only another, but weaker sun].” — p. 655 & fn.

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Divine wisdom . . . the tree of the knowledge . . .

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “. . . [I] arrived at the garden of righteousness. . . . The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom. . . . Then holy Raphael, an angel who was with me . . . said, This is the tree of knowledge, of which thy ancient father and thy aged mother ate, who were before thee . . .” — pp. 36-7 (xxxi.2-3, 5)

— Footnotes [124-5]

"It takes Earth and Water [to] **create a human soul"**

SEE: Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, 1898: "For Moses writes, that only Earth and Water bring forth a living soul." — 1:45

SEE: *The Interlinear Bible*, 1906: "But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." — p. 3 (*Genesis*, 2:6-7)

Mars is the Hindu *Mangala . . . Kartikeya*, the "War-God," born of *Gharma-ja . . .*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANGALA. The planet Mars, identified with Kārtikeya, the god of war. He was the son of Śiva and the Earth . . . He is also called Śiva-gharma-ja, 'born of the sweat of Śiva' . . . [and] Lohita, 'the red' . . ." — p. 198

— 124-5 —

In the Book of Enoch we have Adam . . .

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "In that day shall be distributed *for food* two monsters; a female monster, whose name is Leviathan . . . And a male *monster*, whose name is Behemoth . . . he received *it* from my ancestor, who was man, from Adam the first of men . . . those monsters . . . became separated on the same day . . ." — p. 67 (lviii.7-10)

SEE: *Thrice-Greatest Hermes*, tr. G. R. S. Mead, 1906: ". . . in the *Book of Enoch*, the apocalyptic writer associates these two monsters . . ." ". . . notice that Leviathan and Behemoth were believed to have once formed one monster, which was subsequently divided into male and female . . . just as the animals were first of all male-female, and subsequently were separated." — 1:424, 426 (Prolegomena)

SEE: Gerald Massey, *Ancient Egypt*, 1907: ". . . the primal pair of beings were not constellated as the human parents of the human race, but as male and female . . . Behemoth and Leviathan . . . the primal pair are represented in the book of Genesis by Adam and Eve . . ." — 2:588

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becoming JAH-HEVA . . . the double-sexed Jehovah

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The Deity name, J'hovah, is a compound of . . . *Jah*, and *hovah* . . . The word Jehovah, or *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . ." — p. 8

Cain and Abel (male and female)

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "As the processes of nature are gradual . . . the clothing with skins . . . was extended over a protracted period . . . during which time a constant separation was being effected between the masculine and feminine principles, until it reached the point signified in the fourth chapter of Genesis, by the birth of Cain and Abel. Cain, as his Hebrew name implies, signifying the male principle . . . and Abel, as his name implies, signifying the breath (pneuma) or female principle." — p. 257

"Male and female created he them . . . and called their name Adam"

P/Q: *The Interlinear Bible*, 1906: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them . . . and called their name Adam . . ." — p. 6 (*Genesis*, 5:1-2)

"And Adam begat a son in *his own likeness . . .*"

P/Q: *The Interlinear Bible*, 1906: "And Adam . . . begat *a son* in his own likeness, after his image; and

called his name Seth . . . after he had begotten Seth . . . he begat sons and daughters." — p. 6 (*Genesis*, 5:3-4)

"The two words of which Jehovah is composed make up the original idea of male-female . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth originator (for the י was the *membrum virile*, and *Hovah* was *Eve*)." — p. 159

Eve, the mother of all living, or the procreatrix, Earth and Nature

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: " '*Muth* . . . was the Egyptian cognomen of Venus (Eve, mother of all living) . . . Plutarch (Is. 374) hands it down that "Isis was sometimes called *Muth*, which word means *mother*. . . . Perhaps *Muth* is to be derived from *Man-tho*, *mater terra* (Eve-Adam) . . ." Isis, he says, is that part of nature which, as feminine, contains in herself, as (nutrix) nurse, all things to be born.' " — p. 294

"It is seen that the *perfect one* . . . as *originator of measures* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "So, it is seen that the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one*; hence, the phallic form and use." — p. 159

the first and original meaning of Enos, the son of Seth . . .

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "The physiological change culminated at the race of Seth . . . The birth of Seth marks a new departure for the race . . . we are told that Adam 'begat a son in his own likeness,' in contradistinction to the immediately preceding verse, where it is said, 'In the day that God created man, in the likeness of God made He him; male and female created He them . . . and called their name Adam.' . . . the great change which had taken place . . . resulted in a man being no longer born in the divine likeness as two-in-one . . . Hence the son of Seth was called 'Enos,' a word signifying 'a man of sorrow.' " — pp. 259-60

— Footnotes

Abel is Chebel, meaning "Pains of Birth," conception.

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "ה . . . Hē . . . womb (Kabbala) . . ." "ח . . . Chēth . . . Affinity with ה, as the womb." — p. 10

". . . ה, or the womb value . . . *the primal emptiness out of which reality sprung*." — p. 158

"Abel is הבל, *Hebel* . . . The meaning of the word Hebel is *emptiness*, *nothingness*." ". . . חבל, *chebel*, signifies, to *conceive*, also *pains of birth*." — pp. 282-3, 284

See "*Isis Unveiled*" . . . where Jehovah is shown to be Adam and Eve blended . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the word Jehovah . . . This is so well known to the kabalists, that in their careful etymology of the יהוה they show it beyond doubt to be . . . composed of the two-fold name of the first androgyne — Adam and Eve, Jod (or Yodh), Vau and He-Va — the female serpent as a symbol of Divine Intelligence proceeding from the ONE-Generative or *Creative* Spirit." — 2:398

See "*Isis Unveiled*" . . . "The union of the two create a *third* Race . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "One thing, at least, has been shown in the Hebrew text, viz.: that there was one race of purely physical creatures, another purely spiritual. . . . the union of these two races produced a third — the Adamite race. Sharing the natures of both its parents, it is equally adapted to an existence in the material and spiritual worlds." — 1:305

Enos is referred to as the "Son of man." (*Vida infra*.)

SEE: "Enoïchion-Henoch": ". . . notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch . . . The number Seven being attached to, and connected with, each of those primitive Initiators {Khanoch, or Hanoch, or Enoch means the 'Initiator' and 'teacher,' as well as the 'Son of Man,' *Enos* (*vide Genesis* iv., 26), esoterically} . . ." — *SD* 2:529 & fn.

***Yah* and *Jah*, the letters *i* or *j* or *y* being interchangeable, or *Jah-Hovah*, *i.e. male* and *female* . . .**

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The Deity name, J'hovah, is a compound of two words . . . *Jah*, and *hovah*, or הוה . . . The word Jehovah, or *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . . the י, or *i*, or *j*, or *y*, stands for *Jah*, or *male* . . ." — p. 8

Brahmâ . . . divides his body into male and female

SEE: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Having divided his own body into two, he became a male by half, by half a female . . ." — p. 6 (i.6)

the "creation" of the world is generally considered . . . to be Lilâ . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creation of the world is very commonly considered to be the Līlā . . . sport or amusement, of the supreme being." — 1:20 fn.

"Vishnu being thus discrete and indiscrete substance . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vishṇu, being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics." — 1:19-20 (i.2)

"The Kabalists say that the entering into existence . . . happens through *delight* . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "A curious idea of the Qabbalists is, that as to emanation stated in the book, Nobeleth 'Hokhmah: 'The Qabbalists say, that the entering into existence of the worlds, happened through delight, in that Ain Soph, rejoiced in Itself, and flashed and beamed from Itself to Itself; and from these intelligent movements . . . which are called delight, Its sources have spread themselves toward the outside, as seeds for the world . . .' " — p. 110

— Footnotes

***Jod* in the Kabala has for symbol the hand, the forefinger . . .**

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: " י *y*, *i*, or *j*. Yōdh. Hand, bent forefinger, *membrum virile* . . . The perfect number, or *one* (Kabbala)." — p. 10

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Jah-hovah is the generic name of that group . . . of creative planetary angels

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "In the Hebrew writings, the term 'Heavenly Hosts' includes not only the counsellors and emissaries of Jehovah, but also the celestial luminaries; and the stars, imagined in the East to be animated intelligences . . . are identified with the more distinctly impersonated messengers or angels . . . whose predominance in Heaven is in mysterious correspondence and relation with the powers and dominions of the earth." — p. 509

Jah-hovah . . . is one of the planetary *Elohim* of . . . Saturn.

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Elohim originally included . . . winged messengers, ascending and descending the vault of Heaven, to communicate the will of God to mankind. . . . The Prophet Amos explicitly asserts that the Israelites, in the desert, worshipped, not Jehovah, but Moloch, or a Star-God, equivalent to Saturn. . . . Yet the astrological character is assigned

even to Jehovah." — p. 509

"To him also, was born a son, Enos . . ."

SEE: *The Interlinear Bible*, 1906: "And to Seth [Adam's 3rd son], to him also there was born a son; and he called his name Enos . . ." — p. 6 (*Genesis*, 4:26)

". . . then began men to call themselves *Jah* or Yah-hovah"

SEE: Charles Bradlaugh, *Genesis: Its Authorship and Authenticity*, 1882: "[*Gen*. 4:] 26 'Then men began to call on the name of the Lord.' Cahen reads this: 'on commenca à nommer par le nom de Jehovah [they began to call themselves by the name of Jehovah].' . . . Clericus, Michaelis: 'then they began to call themselves by the name of God.' " — p. 151

"I have gotten a man, even Jehovah."

P/Q: John Lightfoot, *Sermons*, 1822: ". . . these words of Eve, Gen. iv. 1: when Cain was born, she said, 'I have gotten a man from the Lord.' . . . (though I should construe it . . . 'I have gotten a man, even the Lord' . . .) . . ." — p. 400 (*Whole Works*, v. 7)

Luther translated the passage one way, the Roman Catholics quite differently.

SEE: H. P. Laird, "The Ancient Oracle," July 1886: "That the real value of the Hebrew particle *eth* is still obscured by uncertainty I may refer to the various translations of the first verse of the fourth chapter of Genesis, 'And she said I have gotten a man *eth Yah-we*,' which Luther translated Ich *habe den Mann, den Herrn*. But the Vulgate translated *Possedi hominem per Deum*, and the authorized English version has it, 'and said I have gotten a man from the Lord.' All of these three translations cannot represent the true idea of the Hebrew original." — p. 309 (*Reformed Quarterly Review*, v. 33)

Bishop Wordsworth renders it: "Cain — *I have gotten* Kain . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "Wordsworth, in a note on 4 Gen. 1, on this passage, says: 'Cain — *I have gotten*], — *Kain*, from *Ka'nithi*, *I have gotten*.' " — p. 277

"I have *measured a man*, even *Jehovah*."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "A better and more literal rendering is: '. . . I have *measured* a *man*, even *Jehovah*.' The reading is *ka'nithi aish eth Jehovah* . . . The word of the text is derived by Wordsworth from *ka'nithi*, *I have gotten*. . . . the verbal is *kānāh*, קנה. We find this as קנה, a *substantive*, meaning *measuring stick* . . ." — p. 277

"Cain . . . is the son of the 'Lord' not of Adam . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Cain leads the ascending line, or Macrocosm, for he is the Son of the 'Lord,' not of Adam (*Genesis* iv. 1). The 'Lord' is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood. Seth on the other hand is the leader of the races of earth, for he is the Son of Adam." — 2:464

"male and female (*Zachar va Nakobeh*) created he them . . ."

SEE: *Etymologicon Magnum* [by Walter Whiter], 1800: " 'MALE and *Female* created he them.' (Gen. 1. v. 27.) ZACHAR *unkebah* (זכר ונקבה)." ". . . the Hebrew word for a *Woman* or *Female* — NEKEBAH, ('Male and *Female* created he them,') . . ." — pp. 198, 457

The *Unknowable* . . . in *Rig Vedic* verse, such as "*Nought* Was"

SEE: Max Müller, *History of Ancient Sanskrit Literature*, 1860:

" 'Nor aught nor naught existed . . .
The gods themselves came later into being. —
Who knows from whence this great creation sprang?' " — p. 564 (*Ṛig-veda*, x.129)

The *Unknowable* . . . called, later on "Parabrahm"

see: T. Subba Row, "Notes on the Bhagavad Gita" (I & III), Feb. & April 1887: ". . . *Parabrahmam* is not so associated . . . it is not ego, it is not non-ego, nor is it consciousness . . ." "*Parabrahmam* is unknowable . . ." — pp. 302, 432 (*The Theosophist*, v. 8)

the אין (*Ain*, nothing, or the "Ain-Soph" of the Kabalists)

see: *Qabbalah*, tr. Isaac Myer, 1888: "Above Kether is the Ayin or *Ens* (אין), *i.e.*, *Ain*, the No-Thing. 'It is so named because we do not know, and it is impossible to know, that which there is in this Principle . . .' " — p. 127

the "Spirit" (of God) that moves upon the face of the waters

see: K. H. Banerjea, *The Arian Witness*, 1875: "This is a close approximation to 'the Spirit of God moving over the face of the waters.' Manu says: 'This universe was enveloped in darkness, unperceived, undistinguishable, undiscoverable, unknowable . . .' " — p. 128

***Genesis*, ch. i., v. 2, is placed as verse 1**

see: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The first veil of negative existence is the AIN, *Ain* = Negativity. . . .The second veil is the . . . *Ain Soph* = the Limitless." — p. 20 (Introduction)

"It was formless and void, and darkness upon the face of the deep [*Gen*. 1:2] . . . {the 'face of (from) the deep (abyss)' is the countenance formed from Ain Soph, the Limitless One} . . ." — p. 48 & note (*Book of Concealed Mystery*, i.20)

it is followed by the *Elohim* "creating the Heaven and the Earth"

see: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The third veil is the . . . *Ain Soph Aur* = the Limitless Light." — p. 20 (Introduction)

"(When, therefore, the Divine law beginneth) . . . 'the Elohim created the substance of the heavens and the substance of the earth.' " " 'And the Elohim said, Let there be light, and there was light.' " — pp. 46, 48 (*Book of Concealed Mystery*, i.16, 21)

those Elohim (gods) who *have not created* the Heavens and the Earth . . .

see: *The Interlinear Bible*, 1906: "The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens." — p. 963 (*Jeremiah*, 10:11)

see: Edward Nares, *Remarks on the Version of the New Testament*, 1814: ". . . Jeremiah, x. 11. 'The *Gods that* have *not made the Heavens and the Earth* . . .' — here the term is *Elohim*, (allowing for the *Chaldee* termination . . .) and the verbs and pronouns plural, while he must have intended a reference to the *Elohim* of Moses that *did* make the Heavens and Earth . . ." — p. 124 fn.

***Manu-Swâyambhuva*, who sprang from . . . the "Self-existent"**

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANU. . . . This name belongs to fourteen mythological progenitors of mankind . . . The first of these Manus was Swāyam-bhuva, who sprang from Swayam-bhū, the self-existent." — p. 199

see: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "This (All) was darkness, imperceptible . . . unknowable . . . Then the self-existent Lord became manifest . . . Waters are called *nārāḥ* . . . they were his first abode (*ayana*), he thence is called Nārāyana."— pp. 1-2 (i.5-6, 10)

Manu-swâyambhuva is Brahmâ, or the Logos

see: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: ". . . Brahma . . . who was called *Swayambhuva* . . . he commenced the creation of man by forming, or bringing into existence by his own intellectual power, these Maharishis and these Manus. . . . *Swayambhuva* thus disappeared after commencing the work of evolution . . . but is still the overshadowing *Logos* . . ." — p. 444 (*The*

Theosophist, v. 8)

Vâch is the daughter of Brahmâ and is named *Sata-Rupa*, "the hundred-formed"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚATA-RŪPĀ. 'The hundred-formed.' . . . she was the daughter of Brahmā . . . She is also called Sāvitrī." — pp. 286-7

Vâch . . . *Savitri* . . . the mother of the gods

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: ". . . the word Aditi is given a synonym . . . of *vāch*, voice . . . she is defined as the mighty mother of the gods." — 5:35

SEE: E. Washburn Hopkins, *Epic Mythology*, 1915: "(. . . sāvitrī here is sā avitrī, 'guardian and generatrix of pure birth')." "Sāvitrī . . . is both the mother of the Vedas . . . and the mother of the initiated regenerate . . ." — p. 86

identical with Eve, "the mother . . . of all living"

SEE: *The Interlinear Bible*, 1906: "And Adam called his wife's name Eve {*Havvah*, that is, *Living*, or, *Life*}; because she was the mother of all living." — p. 4 & fn. (*Genesis*, 3:20)

— 128-9 —

"When the ternary is taken in the beginning of the Tetragram . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "When the ternary is taken in the beginning of the tetragram, it expresses the divine creation *spiritually*, *i.e.*, without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name Eve is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehovah but *Ieva*, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon." — 2:462-3

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"When woman issues from the rib of the second Adam . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling 'into generation,' or the downward cycle, becomes *Scorpio*, emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjāpatis, and Sephiroth) are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or *Libra*, the *seventh*; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one." — 2:463

יהוה . . . was pronounced *Ya-va.*

SEE: Thomas Inman, *Ancient Faiths Embodied in Ancient Names*, 1868: ". . . the name of Jehovah {JAHVE is the form which is supposed to be nearest to the real pronunciation}." — 1:610 & fn.

Inman suggests that it is . . . from the two words . . . *Yaho-Iah*

SEE: D. M. Bennett, *The Gods and Religions of Ancient and Modern Times*, 1880: " 'The very ancient name of God, Yaho . . . written in the Greek *Iao*, appears . . . to have been an old mystic name of the supreme deity of the Shemites.' " " 'The identification of the Iao of the heathen Shemites, with *Yaho*, or *Jehovah*, of the Hebrews, is already in Tacitus . . .' " — 1:524-5 ("Views of Dr. Inman")

Punctuated . . . to associate it with the name *Adoni*

SEE: J. P. Lange, *Genesis*, *Commentary on the Holy Scriptures*, 1869: ". . . the Masorites punctuated the text-name יהוה with the vowels of Adonai . . . where Adonai Jehovah occurs in the text, there they read Adonai Elohim." — p. 110

Philo Byblus, who gives us the . . . fragment of Sanchoniathon, spelt it . . . ΪΕΥΩ, *Javo* or *Jevo*

SEE: Matthew Bridges, *The Testimony of Profane Antiquity*, 1825: "In a fragment of Philo Byblius, taken from Sanchoniathon . . . a most remarkable mention is made of the god Jevo . . ." — pp. 224-5

SEE: *Hebrew and English Lexicon*, ed. Josiah W. Gibbs, 1824: ". . . a pronunciation which some derive from the *IEYΩ* of Philo Byblius . . ." — p. 261

Theodoret says the Samaritans pronounced *Yahva*, and the Jews *Yaho*

SEE: J. P. Lange, *Genesis*, *Commentary on the Holy Scriptures*, 1869: "On this point compare the lexicons (Diodorus on the word *Jao*; the Samaritans, according to Theodoret, *Jabe*; *Jao* in Clemens Alex. . . . Reland *Jahve*) . . ." — p. 110

Gibbs . . . suggests its punctuation . . . as a Hebrew verb, it means "he will — be."

SEE: *Hebrew and English Lexicon*, ed. Josiah W. Gibbs, 1824: "The pronunciation יַהֲוֶה *he shall be* is supported also by the etymological explanation given by Moses, Ex. 3:14 . . . namely, *he who is as he shall be*, i.e. the eternal, unchangeable . . ." — p. 261

It was also derived from the Chaldaic verb . . . "to be."

SEE: Charles Elliot, *Vindication of the Mosaic Authorship of the Pentateuch*, 1884: "Jehovah is derived from the Hebrew root *hayah* (Chaldaic *havah* . . .), *to be*, *to exist*, *to live*." — p. 65

— Footnotes

See for comparison *Hosea*, xii. 6

SEE: *Hebrew and English Lexicon*, ed. Josiah W. Gibbs, 1824: ". . . [Jehovah] *he who is as he shall be*, i.e. the eternal, unchangeable . . . To this interpretation, an allusion is also made Hos. 12:6 . . . *he is called* or *is Jehovah*, i.e. the unchangeable." — p. 261

— 129-30 —

Parkhurst makes the verb הוה to mean . . . "To fall down" . . . "*To be*, *to continue*"

P/Q: John Parkhurst, *Hebrew and English Lexicon*, 1799: "הוה . . . I apprehend that the primary sense of this Root is, *To fall down*, *subside* . . . whence are derived . . . secondary senses of *subsisting*, *being*, or *continuing* . . . Hence likewise the Greek . . . *εω to be*." — p. 155

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The aspirate of the word *eua* (*Eva*) "to be"

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "We ourselves suppress the sound of the aspirate in Eve . . ." "In Exod. iii. 14, God is called אהוה [*'ehyeh*, 'I am'] . . . formed from the root היה *eie* or הוה *eue*, which signifies *to live*, *exist*, or *be*. But הוה *eue* . . . was the name of Eve . . ." — 1:318, 523

***Heve* (Eve), which is the feminine of יהוה**

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The verbal היה, or Hāyāh, or E-y-e, means *to be*, *to exist* . . . The first becomes Hāvah, or Eve . . . The Deity name, J'hovah, is a compound of two words, viz., י , or *Jah*, and *hovah*, or הוה . . . The word Jehovah, *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . ." — p. 8

the same as Hebe, the Grecian goddess of youth

SEE: François Bertrand, *Dictionnaire Universel*, 1849: "HÉBÉ, déesse de la jeunesse . . . Hébé ou, comme on prononçait en grec, *Ἥβη* (*Hévé*) rappelle le nom d'Eve (*Héva*), la mère du genre humain. Ce nom signifie . . . *Hava*, *vivre*, en hébreu [Hebe, the goddess of youth . . . Hebe, or as it is pronounced in Greek, *Ἥβη* (*Hévé*) reminds one of the name Eve (*Heva*), the mother of humankind. This name signifies . . . *Hava*, *to live*, in Hebrew]." — 2:1080

Finding in Sanskrit such syllables as *Jah* and *Yah*

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "*ja* . . . N. of Vishṇu; also of Śiva . . ." "*ya* . . . N. of Yama . . ." — pp. 334, 801

***e.g.*, *Jah* (*navi*) "Ganges"**

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "GANGĀ (the Ganges), the chief of the sacred streams of India, whose waters are said to have the power of cleansing from all past, present, and future sins, is believed to be divine . . ." ". . . one of the many names of Gangā is Jāhnavi, or daughter of Jahnu." — pp. 383, 389

and *Jagan-nâtha*, "Lord of the World"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "JAGAN-NĀTHA. 'Lord of the world.' A particular form of Vishṇu, or rather of Kṛishṇa." — p. 129

Rawlinson . . . confident . . . of an *Aryan* or *Vedic* influence on the early mythology of Babylon

P/Q: Sir Henry Rawlinson, "Bilingual Readings – Cuneiform and Phœnician," March 7, 1864: "The proofs of a Vedic, or . . . an Arian, influence on the early mythology of Babylonia, which these comparative lists of the names of the gods supply, appear to me to be of the very highest interest, and in many cases to be of undoubted authenticity." — p. 230 fn. (*Journal of the Royal Asiatic Society*, v. 1)

There were *Brahms* and *A-brahms* . . . before the first Jew had been born.

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . when the Israelitish tribe, who were a sect of Brahmins, came into Syria, they would merely say that *Abram* came. . . . Now suppose the letter א *a* . . . to mean *the*, and the word ברם *brm* to mean the same as the Brahm of India . . ." " 'The *Yadus* . . . Part of them, say the old Hindu writers, remained in this country . . . while others resided far to the West.' . . . This emigrating tribe of Yadu or Yuda . . . were no other than the Jews. . . . There is, I think, no difficulty in finding here the Iudai or tribe of Yuda of the Hindoos long before the Jews of Western Syria could have taken that name from one of the sons of Jacob, called Judah . . . because it is clear that they had the epithet long before he was born . . ." — 1:390, 392

"Under the emblematical devices and peculiar phraseology of the priesthood of old . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Under the emblematical devices and peculiar phraseology of the priesthood of old lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, certain fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation." — 1:156

"But there are myths which speak for themselves. . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "But there are myths which speak for themselves. In this class we may include the double-sexed first creators, of every cosmogony. The Greek Zeus-Zēn (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona — the former god representing also ether — the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras, the rock-born god, the symbol of the male-mundane fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation)." — 1:156

"a case where the umbilical cord was ruptured and perfectly cicatrized" . . .

P/Q: François Magendie, *Précis Élémentaire de la Physiologie*, 1819: "M. Ribes vient d'en observer récemment un cas où le cordon ombilical était rompu et parfaitement cicatrisé. Comment s'était faite alors la circulation dans cet organe [Ribes has recently discussed an example of this where the umbilical cord was ruptured and perfectly cicatrized (scarred over). How then did circulation take place in this organ]?" — 2:446

"Nothing is at present known respecting . . . digestion in the fœtus" . . .

P/Q: François Magendie, *Précis Élémentaire de la Physiologie*, 1819: "Rien n'est encore connu touchant l'usage de cette digestion dans le fœtus [Nothing is yet known regarding the use of this (kind of) digestion in the fetus] . . ." "Que dire sur la nutrition du fœtus? Les ouvrages de physiologie ne contiennent que des conjectures plus ou moins vagues sur ce point [What can one say about the nutrition of the fetus? The works on physiology contain only more or less vague conjectures on this point] . . ." — 2:447, 449

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"Concerning the rise and development of the fuctional activities of the embryo . . ."

P/Q: Michael Foster, *A Text Book: Physiology*, 1880: "Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to expound." — p. 699

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those of the later races were born androgynous

SEE: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: ". . . traditions of the human race indicate a period when . . . 'Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of and being common to both the male and the female.' " — p. 113 (*The Theosophist*, v. 4)

Think of Kasyapa, the Vedic sage, and the most prolific of creators. . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. A Vedic sage . . . authorities agree in assigning to him a large part in the work of creation. . . . he was the son of Marīchi, the son of Brahmā, and he was father of Vivaswat, the father of Manu, the progenitor of mankind." — p. 153

the father of the *Nagas*, or Serpents . . . semi-divine beings which have a human face . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "NĀGA. . . . A mythical semi-divine being, having a human face with the tail of a serpent . . . The race of Nāgas is said to be a thousand in number, and to have sprung from Kadru, the wife of Kaśyapa, for the purpose of peopling Pātāla, or the regions below the earth . . ." — p. 213

***Pâtâla*, which is undeniably America**

SEE: W. S. Blacket, *Researches into the Lost Histories of America*, 1884: ". . . there are many extracts, which disclose the fact, that, in olden times, there must have been intercourse between India and America." ". . . in the Vishnu Purana . . . [is] an account of the Patalas, which will be hereafter identified with other parts of North America . . ." "There is every reason to believe, that the mound cities of North America are described in the records of the ancient world . . ." — pp. 67, 68, 166

SEE: James Fergusson, *Tree and Serpent Worship*, 1868: ". . . if we may trust the antiquaries of the United States, there are great serpent mounds formed of earth, 1,000 feet long or more, which would seem to prove that . . . a race of Serpent Worshippers occupied their places, and they have been the

ancestors of the Toltecs." — p. 38

there was a Naga-Dwipa, one of the seven divisions of Bhârata-Varsha . . .

p/q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Nāgas, or a people bearing the same name, are historical, and have left many traces behind them. . . . Nāga-dwīpa was one of the seven divisions of Bhārata-varsha. . . . There are various speculations as to who and what they were, but it seems clear that they were a race distinct from the Hindus." — p. 213

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"a solitary hermaphrodite"

p/q: H. C. Bastian, *The Beginnings of Life*, 1872: "These [first] 'species' are represented either by solitary hermaphrodite individuals, by two sexually-distinct individuals, or by a series of transitional and derivative individuals . . ." — 2:637

all the primitive forms . . . "still retained the power . . . of A-Sexual multiplication"

p/q: H. C. Bastian, *The Beginnings of Life*, 1872: ". . . all the earlier forms are sexless and still retain the power of undergoing processes of asexual multiplication . . ." — 2: 637

"that a large part of the vegetable creation exhibits the phenomenon of bisexuality . . ."

p/q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "That a large part of the vegetable creation exhibit the phenomenon of bisexuality is patent to every one. In the Linnæn classification, all plants are so enumerated, except the monœcious and diœcious . . . These exceptions, it is palpable, by no means include the superior families. 'The pumpkin, squash, and cucumber . . . are monœcious, having staminate flowers apart from the pistillate blossoms; and others, like the hemp, Lombardy poplar, and ailanthus, have also duplicated bodies one being male and the other female.' " — p. 112 (*The Theosophist*, v. 4)

in insect life, the moth generates a worm . . . "*Taurus Draconem genuit . . .*"

p/q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed — *Taurus draconem genuit, et Taurum draco* [*the Bull begat the Dragon, and the Dragon the Bull*]." — p. 112 (*The Theosophist*, v. 4)

The coral-producing family, which according to Agassiz . . .

p/q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The polyps, or coral-producing family, which, according to Agassiz, has spent many hundreds or thousands of years, during the present geological period, in building out the peninsula of Florida from the main land . . . produce their offspring from themselves like the buds and ramifications of a tree." — pp. 112-13 (*The Theosophist*, v. 4)

Bees are somewhat in the same line . . .

p/q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "Bees are somewhat in the same line. . . . The aphids, or plant-lice, keep house like Amazons, and virgin parents perpetuate the race for ten successive generations." — p. 113 (*The Theosophist*, v. 4)

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"Our nature of old was not the same as it is now. . . ."

p/q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "Plato, in the 'Banquet,' has preserved to us the discourse of Aristophanes on the subject. 'Our nature of old was not the same as it is now. It was *androgynous* . . .' " — p. 113 (*The Theosophist*, v. 4)

see: Plato, *Works*, v. 3, tr. George Burges, 1850: ". . . our nature of old was not the same as it is now.

. . . It was then man-woman {hermaphrodite}, whose form and name partook of and was common to both the male and the female. . . .The bodies thus were round, and the manner of their running was circular . . .” — pp. 508-9 & fn. (*The Banquet*, § 16)

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“They were terrible in force and strength . . .”

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “ ‘They were terrible in force and strength, and had prodigious ambition. Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.’ ” — p. 113 (*The Theosophist*, v. 4)

Meshia and Meshiane were but a single individual . . . “They also taught . . .”

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “With the old Persians, Meshia and Meshiane were but a single individual. They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.” — p. 113 (*The Theosophist*, v. 4)

In the *Toleduth* (generation) of Adam . . .

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “The accounts given in the book of Genesis appear to imply that man was created double-sexed. In the fifth chapter it reads: ‘This is the book of the generations (Hebrew, *toleduth*) of Adam . . .’ ” — p. 113 (*The Theosophist*, v. 4)

“God created (*bara*, brought forth) man in his image . . .”

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “. . . Genesis i. 27: ‘God created (*bara*, brought forth) man in his image, the image of God created he him, male and female created he them.’ ” — p. 113 (*The Theosophist*, v. 4)

“The *Elohim* (Gods) brought forth from themselves . . . male and female . . .”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . the Deity is both masculine and feminine. . . . Again (v. 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also?” — p. 21 (Introduction)

“the God possessing the double fecundity of the two sexes”

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “In the Hermetic books intelligence is declared to be ‘God possessing the double fecundity of the two sexes.’ ” — p. 113 (*The Theosophist*, v. 4)

— Footnotes

four beings who “had the likeness of a man” . . .

P/Q: *The Interlinear Bible*, 1906: “And I looked, and, behold . . . a great cloud, with a fire infolding itself . . . And out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man. . . . Now as I beheld the living creatures, behold . . . their appearance and their work was as it were a wheel within a wheel.” — pp. 1035-6 (*Ezekiel*, 1:4-5, 15-16)

“When they went they went upon their four sides . . .”

P/Q: *The Interlinear Bible*, 1906: “When they went, they went upon their four sides . . . and the wheels were lifted up beside them; for the spirit of the living creatures was in the wheels.” — p. 1036 (*Ezekiel*, 1:17, 20)

Eugibinus . . . and the Rabbis . . . taught that “Adam had *two* faces . . .”

P/Q: Alexander Wilder, “The Primeval Race Double-Sexed,” Feb. 1883: “Eugibinus, among Christian

authors, and the rabbis Samuel, Menasseh ben-Israel, and Maimonides . . . [were] in favor of this interpretation. 'Adam . . . had two faces and one person, and from the beginning he was both male and female — male on one side and female on the other; but afterwards the parts were separated.' " — p. 113 (*The Theosophist*, v. 4)

"Thou has *fashioned* me behind and before" . . .

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The 139th psalm, by David . . . was cited in evidence. The rabbi Jeremiah ben-Eleazer, on the authority of the fifth verse, '*Thou has fashioned me behind and before*,' argued that the primeval form of mankind was androgynous." — p. 113 (*The Theosophist*, v. 4)

the union of *Chochmah*, Wisdom, with *Binah*, Intelligence, or Jehovah, the *Demiurge*

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: ". . . *Hakmoh* [Ḥokmāh], or Wisdom, is united with the Demiurge, Jehovah, in the eighth chapter of the Proverbs of Solomon." — p. 113 (*The Theosophist*, v. 4)

"Oh, ye simple, understand Wisdom; and ye *fools*, be *of an understanding heart*."

P/Q: *The Holy Bible*, with Notes by Chr. Wordsworth, 1876:

> "Doth not Wisdom {*chocmah*} cry? . . .
> O ye simple, understand wisdom:
> And, ye fools, be ye of an understanding heart. . . .
> I wisdom dwell with prudence . . .
> I *am* understanding [Binah] . . ." — 4:18-19 & fn. (*Proverbs*, 8:1, 5, 12, 14)

***psyche* . . . of which St. James says that it is "earthly, sensual, and devilish"**

SEE: Israel P. Warren, *The Parousia*, 1879: " '. . . sensual — Gr. *psychical*' . . . 'We have,' says Alford, 'no English word for *ψυχικός* . . . The *psyche* is the center of the personal being; the "I" of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other.' . . . The same sense is apparent in James 3:15, 'This wisdom descendeth not from above, but is earthly, *psychical*, devilish.' " — p. 229

"Zeus is male, Zeus is an immortal maid."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: " 'Zeus is a male, Zeus is an immortal maid,' is asserted in the Orphic hymn, which was chanted in the Mysteries." — p. 113 (*The Theosophist*, v. 4)

The Egyptian Ammon was the goddess Neïth . . .

SEE: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The Egyptians blended the goddess Neith with Amon in the creation . . . Some of the statues of Jupiter have female breasts, and representations of Venus-Aphrodité give her a beard . . ." — p. 113 (*The Theosophist*, v. 4)

Ila, the goddess, is also Su-Dyumna, the god . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "SU-DYUMNA. Son of the Manu Vaivaswata. At his birth he was a female, Ilā, but was afterwards changed into a male and called Su-dyumna." — p. 306

"The name *Adam* . . . or man, itself implies this double form of existence. . . ."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The name *Adam*, or man, itself implies this double form of existence. It is identical with *Athamas* or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *didumos*, a twin. If, therefore, the first woman was formed subsequently to the

first man, she must, as a logical necessity, be 'taken out of man.' Accordingly we read: 'And the Lord God caused a deep sleep to fall upon Adam . . . and He took one of his *sides* and closed up the flesh . . . and the *side* which the Lord God had taken from man, made He a woman.' " — p. 113 (*The Theosophist*, v. 4)

"The Hebrew word . . . is *Tzala*, which bears the translation we have given . . ."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The Hebrew word here used is *tzala*, which bears the translation which we have given. It is easy to trace this legend in Berosus, who says that *Thalatth* (the *Omaroca*, or Lady of Urka), was the beginning of the creation. She was also Telita, the queen of the moon . . ." — p. 113 (*The Theosophist*, v. 4)

"The two twin births of *Genesis* . . ."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and his characteristics seem to be feminine. 'Unto thee shall be his desire,' said the Lord to Cain; 'and thou shalt rule over him.' The same language had been uttered to Eve. 'Thy desire shall be to thy husband, and he shall rule over thee.' " — pp. 113-14 (*The Theosophist*, v. 4)

a "world . . . which is not subject like our own to the vicissitudes of seasons . . ."

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1869: ". . . Jupiter . . . Ce monde n'est point soumis comme le nôtre aux vicissitudes des saisons ni aux brusques alternatives de la température; un éternel printemps l'enrichit de ses trésors [Jupiter . . . This world is not subjected like ours to the changes of the seasons, nor to the abrupt alterations of temperature; an eternal spring enriches it with its treasures]." — p. 71

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"presentiments" . . . "frequently the outcome of the wisdom . . ."

P/Q: Louis Figuier, *The Day After Death*, 1874: "These prejudices, these presentiments are frequently the outcome of the wisdom and the observation of an infinite number of generations of men." — p. 23

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"*a tradition which has an uniform and universal existence . . .*"

P/Q: Louis Figuier, *The Day After Death*, 1874: "A tradition which has a uniform and universal existence, has all the weight of scientific testimony." — p. 23

— Footnotes

"Applying now the researches of Dr. Andrews to the conditions of Solar existence . . ."

P/Q: Matthieu Williams, "The Sun's Atmosphere," April 4, 1884: "Applying now the researches of Dr. Andrews to the conditions of solar existence . . . I conclude that the sun has no nucleus, either solid, liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first by a flaming envelope, due to the recombination of the dissociated matter, and outside this, another envelope of vapours, due to this combination." — p. 218 (*Knowledge*, v. 5)

"when 88° is reached, the boundary between liquid and gas vanished . . ."

P/Q: Matthieu Williams, "Solids, Liquids, and Gases," Dec. 9, 1881: "Then 88° is reached, and the boundary between liquid and gas vanishes; liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube — an etherialised liquid or a visible gas. Hold a red-hot poker between your eye and the light; you will see an upflowing wavy movement of what appears like liquid air. The appearance of the hybrid fluid in the tube resembles this,

but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid . . .” — p. 110 (*Knowledge*, v. 1)

The *temperature at which this occurs has been named by Dr. Andrews . . .*

P/Q: Matthieu Williams, “Solids, Liquids, and Gases,” Dec. 9, 1881: “The temperature at which this occurs has been named by Dr. Andrews the ‘*critical temperature*;’ here the gaseous and liquid states are ‘*continuous*’ and it is probable that all other substances capable of existing in both states have their own particular critical temperatures.” — p. 110 (*Knowledge*, v. 1)

“*Our notions of solids, liquids, and gases are derived from our experiences . . .*”

P/Q: Matthieu Williams, “Solids, Liquids, and Gases,” Dec. 23, 1881: “Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this earth. Could we be removed to another planet, they would be curiously changed. On Mercury water would rank as one of the condensible gases, on Mars, as a fusible solid, but what on Jupiter?” — p. 157 (*Knowledge*, v. 1)

“Recent observations justify us in regarding this as a miniature sun . . .”

P/Q: Matthieu Williams, “Solids, Liquids, and Gases,” Dec. 23, 1881: “Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface 2½ times greater than that on our earth’s surface, the atmospheric pressure in descending below this visible surface must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans or atmospheres of critical water. If any fish-birds swim or fly therein they must be very critically organised.” — p. 157 (*Knowledge*, v. 1)

As the whole mass of Jupiter is 300 times greater than that of Earth . . .

P/Q: Matthieu Williams, “Solids, Liquids, and Gases,” Dec. 23, 1881: “As the whole mass of Jupiter is 300 times greater than that of the earth, and its compressing energy towards the centre proportional to this, its materials, if similar to those of the earth and no hotter, would be considerably more dense, and the whole planet would have a higher specific gravity, but we know by the movement of its satellites that, instead of this, its specific gravity is less than a fourth of that of the earth. This justifies the conclusion that it is intensely hot, for even hydrogen, if cold, would become denser than Jupiter under such pressure.” — p. 157 (*Knowledge*, v. 1)

“As all elementary substances may exist as solids, liquids, or gases . . .”

P/Q: Matthieu Williams, “Solids, Liquids, and Gases,” Dec. 23, 1881: “As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the conditions of temperature and pressure, I am justified in hypothetically concluding that Jupiter is neither a solid, a liquid, nor a gaseous planet, but a critical planet, or an orb composed internally of dissociated elements in the critical state, and surrounded by a dense atmosphere of their vapours, and those of some of their compounds, such as water. The same reasoning applies to Saturn and the other large and rarefied planets.” — p. 157 (*Knowledge*, v. 1)

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“In the *Tzalam* (shadow image) of Elohim . . . was made Adam (man) . . .”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘And this is the World which is not always in continuance. (Zohar, Cremona Ed. iii, 76*a*; Brody Ed. iii, 159*a.*) Like this it is said: ‘In the *Tzelem* shadow image, of Elohim, He made Adam (man).’ ” — p. 420

"From one Soul, that of ALL, spring all the Souls . . ."

SEE: Iamblichus, *On the Mysteries*, tr. Thomas Taylor, 1821: ". . . all beings proceed from, and are comprehended in, the first being . . . all souls from one first soul . . . from which both they and all their depending series are unfolded into light." — pp. xii-xiii (Introduction)

". . . the soul, which ranks as a whole, presides over all the mundane body {Hence Iamblichus (apud Stob. Eclog. Phys. p. 114), says . . . 'the soul which ranks as a whole . . . contains body in itself '} . . ." — p. 226 & fn. (v.2)

"These souls undergo many transformations . . ."

P/Q: Ignaz von Döllinger, *Paganisme et Judaïsme*, 1858: ". . . les âmes . . . sont renvoyées sur la terre où elles subissent beaucoup de transformations. Rampant d'abord, ils se changent successivement en animaux aquatiques, en quadrupèdes, en oiseaux et finalement en hommes [the souls . . . are sent back to earth where they undergo many transformations. While creeping at first, they successively change into water animals, into quadrupeds, into birds and finally into human beings] . . ." — 2:288

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"On reaching that status of man, the Souls receive the principle of . . . immortalilty . . ."

P/Q: Ignaz von Döllinger, *Paganisme et Judaïsme*, 1858: ". . . 'dans ce dernier état ils reçoivent le germe de l'immortalité en devenant des génies et ils parviennent ensuite dans le chœur des dieux' {Ap. Stob. Eclog. Phys.} [in this latest phase they receive the seed of immortality by becoming spirits and they then partake of the choir of the gods]." — 1:288 & fn.

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The ever-blooming lands of the Second Continent . . .

SEE: William F. Warren, *Paradise Found*, 1885: ". . . geologists and paleontologists . . . in their opinion . . . a 'continent' once existed within the Arctic Circle of which at present only vestiges remain." ". . . *there have been and might be again conditions which could convert the ice-clad Arctic regions into blooming Paradises*." "The old, old stories of a Golden-Age . . . of the Hyperborean Macrobii, of the insurrection of the Titans, of the destruction of mankind by a Flood, are history once more." — pp. 71-2, 102, 403

***in the Rig Veda*, Ida . . . is called the Instructress of Vaivasvata Manu . . .**

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Ṛig-veda Iḍā is . . . personified as the goddess of speech. She is called the instructress of Manu . . . According to Sāyaṇa, she is the goddess presiding over the earth. A legend in the Śatapatha Brāhmaṇa represents her as springing from a sacrifice which Manu performed for the purpose of obtaining offspring." — p. 122

In the Purânas . . . she is Vaivasvata's daughter, yet the wife of Budha . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Purāṇas she is daughter of the Manu Vaivaswata, wife of Budha . . ." — p. 123

Budha (Wisdom), the illegitimate son of the Moon (Soma) and . . . Tara

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Soma . . . carried off Tārā, the wife of Bṛihaspati . . ." ". . . [Brahmā] compelled Soma to restore Tārā to her husband. . . . she was delivered of a son . . . [Brahmā] addressing Tārā, said: '. . . is this the child of Bṛihaspati? or of Soma?' 'Of Soma,' said Tārā . . . the lord of the constellations . . . embraced his son, and said: 'Well done, my boy! Verily, thou art wise.' And, hence, his name was Budha {'He who knows.'}." — 4:2, 3-4 & fn. (iv.6)

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The story as told in the "Mahabhârata" . . . Vaivasvata was engaged in devotion . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The story, as told in the Mahā-bhārata, represents [Vaivasvata] Manu as engaged in devotion by the side of a river, and the fish craving his protections from the bigger fish. Manu placed the fish in a glass vase, but it grew larger and larger till the ocean alone could contain it. Then it warned Manu of the coming flood . . ." — p. 200

"Matsya Avatar," the first Avatar of Vishnu . . . orders a ship to be built . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . the fish [Matsya] Avatāra . . . directed Manu to construct a ship and to resort to him when the flood should rise." — p. 35

"[In the] story, as told in the Mahā-bhārata . . . [Vishṇu] directed him to build a ship and to embark with the seven Ṛishis." — p. 200

The ship or ark — *navis* . . . the symbol of the female generative principle . . .

SEE: George Oliver, *The History of Initiation*, 1841: ". . . the ark, or female principle, with the whole human race in her womb, floated on the surface of the diluvian waters . . ." — p. 180 fn.

". . . [it] pointed to the great father and mother of the renovated world; the egg and lunette [moon-shaped ark] symbolized the generative principle, in the persons of the same progenitors; for the moon and egg were equally symbols of the ark from which they issued when they became parents of a new race {'In memory of the ark, the ancients . . . sometimes even built their temples in the form of ships. . . . Hence the Greeks designated a temple and a ship by the very same word, *Naus* or *Naos*; and hence . . . we still call the body of a church . . . the nave . . .'}." — pp. 72-3 & fn.

— Footnotes

***Ea*, the first, was the God of Wisdom . . . and of the DEEP**

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Ea . . . was the god not only of the deep, but also of wisdom. Ancient legends affirmed that . . . the entrance to the deep or ocean-stream — had been the mysterious spot from whence the first elements of culture and civilisation had been brought to Chaldæa." — p. 131

the great "God of Light"

SEE: A. H. Sayce, *Babylonia and Assyria*, 1899: "Ea, the god of Eridu, was a god of light and beneficence . . . He had given man all the elements of civilization; rising each morning out of his palace under the waters of the deep, he taught them the arts and sciences . . ." — p. 3

he was identified with Oannes . . . the man-fish who rose out of the Persian Gulf

SEE: A. H. Sayce, *Babylonia and Assyria*, 1899: "The Ea of the cuneiform text seems to be the Oannes . . . who was said to have risen out of the waters of the Persian Gulf, bringing with him the elements of civilization . . ." — p. 195

See Part. II. § "*The Holy of Holies*."

SEE: "The 'Holy of Holies.' Its Degradation" : "The ark is the navi-form *Argha* of the Mysteries. Parkhurst . . . in his Greek dictionary . . . explains it thus: — '*Ἀρχὴ* in this application . . . had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.' " — *SD* 2:459-60

the Moon became a male god . . . Nannar, and Sin

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "With the growth of the Semitic power in Babylonia, the influence of the Moon-god of Ur became greater and more extensive. Nannar was now invoked as Sin . . . His worshippers invoked him as the father and creator of both gods

and men." — pp. 164-5

the son of Mulil, the older Bel . . . "Lord of Ghosts"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "In a list of the titles of Ea, we find it expressly stated that he is one with 'Mul-lil the strong.' . . . Mul-lil signifies 'the lord of the ghost-world.' " "But long before this account of the Deluge was composed . . . the Accadian Mul-lil had become the Semitic Bel." "He was distinguised from the younger Bel of Babylon, Bel-Merodach, as . . . 'the older Baal' {'the older Bel' . . . may be a form of Mul-lil} . . ." — pp. 145, 147, 148

the god of Nipoor (Niffer) . . . caused the waters of the Flood . . .

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "As 'the lord of heaven and earth,' Ea was . . . Mul-lil, the supreme god and demiurge of Nipur (the modern Niffer)." ". . . it was he who caused the waters of the flood to descend from heaven, and who designed the destruction of all mankind." — pp. 145, 146

for which Xisuthrus would not allow him to approach his altar

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: " 'When Mul-lil . . . saw the ship (of Xisuthros) [the ark] . . . (he cried). "Let no man remain alive in the great destruction." ' It was then that Ea came forward with words of wisdom . . . so that Xisuthros and his companions were allowed to escape . . . when inviting the other gods to his sacrifice after his descent from the ark, he specially excepted the god of Nipur. 'Let the (other) gods come to my altar, but let Mul-lil not come . . .' " — pp. 146-7

Nipoor . . . the centre whence the Chaldean (black) magic spread . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . just as Eridu in southern Babylonia was the primitive seat of the worship of the Chaldean culture-god . . . Nipur in northern Babylonia . . . concerned itself with ghosts and demons . . . It was, in fact, the home of that belief in magic, and in the various spirits exorcised by the magician, which left so deep an impression upon the religion of early Babylonia . . ." — p. 150

Ur was the chief seat of the worship of the Moon-god . . .

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The chief seat, however, of the worship of the Moon-god was not Nipur but Ur . . . Already in the oldest documents . . . he is termed 'the first-born of Mul-lil.' " "Now Abraham . . . migrated from Ur to Harran. . . . Like Ur, Harran also was a city of the Moon-god . . . Harran was as closely connected with Babylonian history and religion as was Ur itself." — pp. 155, 163

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Vaivasvata produces a daughter and begets from her the race of Manu

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "IḌĀ. . . . A legend in the Śatapatha Brāhmaṇa represents her as springing from a sacrifice which Manu performed for the purpose of obtaining offspring. . . . Manu lived with her, and . . . begat upon her the race of Manu." — pp. 122-3

(*Ida* or *Ila*) the wife of Budha . . . referring to the events of the Atlantean flood . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Purāṇas she is daughter of the Manu Vaivaswata, wife of Budha . . . The Manu Vaivaswata, before he had sons, instituted a sacrifice to Mitra and Varuṇa . . . the result was the birth of a daughter, Iḍā or Ilā." — p. 123

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "The SB. . . . relates a legend of how Manu was saved in a ship from a deluge, which swept away all other creatures . . . Manu is then said to have become the progenitor of mankind through his daughter Iḍā." — p. 139

"The Seven great Rishis, the *four preceding Manus*, partaking of my essence . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "In speaking of himself Krishna says, (chapter x, verse 6): — 'The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang [was born] the human race and the world.' " — p. 444 (*The Theosophist*, v. 8)

"There is a peculiarity to which I must call your attention. . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "There is a peculiarity in this passage to which I must call your attention. He speaks here of four Manus. Why does he speak of four? We are now in the seventh *Manwantara* — that of Vaivaswata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner. The word 'Chatwaraha' is separated from the word 'Manavaha' and is made to refer to Sanaka, Sanandana, Sanatkumara and Sanatsujata, who were also included among the mind-born sons of Prajapati." — p. 444 (*The Theosophist*, v. 8)

"But this interpretation will lead to a most absurd conclusion . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will be then four, and the statement would contradict the Puranic account, though it would be in harmony with the occult theory." — p. 444 (*The Theosophist*, v. 8)

"You will recollect that . . . we are now in the Fifth Root-Race. . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "You will recollect that Mr. Sinnett has stated that we are now in the fifth root race. Each root race is considered as the *santhathi* [progeny] of a particular Manu. Now the fourth root race has passed, or in other words there have been four past Manus." — p. 444 (*The Theosophist*, v. 8)

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Stockwell and Croll enumerate some half dozen Glacial Periods . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the theory that epochs of glaciation on the northern hemisphere have been caused by extreme eccentricity of the earth's orbit. . . . The last occurring epoch of maximum eccentricity, according to Stockwell's calculations (supplemented by Croll's) were, before 1800 A.D., 100,000 years . . . Professor Croll regards the last glacial period as extending from 240,000 to 80,000 years ago. The maximum of 850,000 years, he thinks, fell in the Miocene period . . ." — pp. 368-9

the last peninsulas of Atlantis . . .

SEE: Francis Wilford, "On Egypt and Other Countries Adjacent to the Nile," 1799: "Several divisions of the old continent were made by different persons . . . The most ancient of them is mentioned in the *Purānas* . . . where that continent is divided into seven *dwīpas*, or countries with *water on two sides*; so that . . . they may signify either *islands* or *peninsulas*. They are said to be wholly surrounded by a vast ocean, beyond which lie the region and mountains of *Atala*; whence most probably the Greeks derived their notion of the celebrated *Atlantis* . . ." — p. 300 (*Asiatic Researches*, v. 3)

island mentioned by Plato

SEE: Plato, *Timaeus*, ed. R. D. Archer-Hind, 1888: ". . . there had been exceeding great earthquakes

and floods . . . and in like manner did the island Atlantis sink beneath the sea . . .” — p. 81 (§ 25A)

The little deluge, the traces of which Baron Bunsen found in Central Asia . . .

SEE: Christian C. J. Bunsen, *Egypt’s Place in Universal History*, 1848-67: “The period of the immigration from Western Asia is, at all events, antediluvian, that is to say, anterior to the great catastrophe which, about ten thousand years before our era, in the most suitable epoch of the temperature of the northern hemisphere, changed the climate and surface of Central Asia . . .” — 5:88

“The Incas, *seven* in number, have repeopled the Earth after the deluge”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Les Incas, au nombre de *sept*, ont repeuplé la terre {Coste, 1. IV, p. 19}’ [The Incas, *seven* in number, have repeopled the earth {Acosta, 1. IV, 19}] . . .” — 3:90

SEE: Joseph de Acosta, *Natural and Moral History of the Indies*, tr. Grimston [1604], ed. Markham, 1880: “. . . the world had beene preserved, restored, and peopled by these Yncas . . . seven of them came foorth of the cave . . . all other men owed them tribute . . . as their progenitors.” — 2:428 (vi.19)

***twice seven* companions and the *divine bird* which preceded the boat of the Aztecs**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . les Mexicains . . . Humboldt nous montre ‘un radeau portant un homme, une femme et leurs *quinze* compagnons, protégés par l’oiseau divin qui précède la marche des Aztèques’ [(with) the Mexicans . . . Humboldt shows us ‘a raft carrying a man, a woman and their fifteen companions, protected by the divine bird who precedes the journey of the Aztecs’] . . .” — 3:90

reminiscence of Moses, who . . . mentioned fifteen grandsons of Noah . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . ‘un radeau portant un homme, une femme et leurs *quinze* compagnons’ {Moïse donne *quinze* petits-fils à Noé} [‘a raft carrying a man, a woman and their fifteen companions’ {Moses gives Noah fifteen grandsons}] . . .” — 3:90 & fn.

SEE: *The Interlinear Bible*, 1906: “Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were [16] sons born after the flood. . . . By these were the isles of the Gentiles divided . . .” — p. 11 (*Genesis*, 10:1, 5)

Xisuthrus, the Chaldean Noah, is saved and translated *alive* to heaven

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: “. . . the same story is told of the Babylonian Xisuthrus . . . When the vessel, in which he had been preserved from the fury of the deluge, grounded . . . [he] offered sacrifices to the immortal gods. After these rites had been duly performed, Xisuthrus . . . suddenly disappeared. . . . Xisuthrus is translated [to heaven] from the summit of an Armenian mountain . . .” — 2:45-6

like Enoch — with the seven gods, the *Kabirim*, or the seven Titans

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: “Mr. Baxter . . . argues, that he [*Canac*] must be the Enoch or Chanoch of Scripture: Mr. Bryant . . . supposes him to be the patriarch Noah in his antediluvian state.” “. . . says Taliesin in his poem The spoils of the deep . . . *we entered into the deep; excepting seven, none have returned from Caer Sidi*. . . . the inclosure of Sidi is the Ark . . . the seven, who alone return with him in safety from the deep where all the rest of mankind had perished, are his family, the same as the seven Cabiri or seven Titans . . .” — 2:47, 48-9 fn.

— Footnotes

“*Smithsonian Contributions to Knowledge*,” xviii; “*American Journal of Science*,” . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: “This theory [of glacial periods] has been carefully expounded by Professor Croll {Croll: *Climate and Time*}. . . . according to

Stockwell's calculations {Stockwell, *Smithsonian Contributions to Knowledge*, xviii; R. W. McFarland, *Amer. Jour. Sci.*, III, xi, 456} . . ." — p. 368 & fns.

— 141-2 —

Sanchoniathon makes the *Aletæ* or Titans . . . contemporary with Agruerus . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . Sanchoniatho makes the Aletæ or Titans contemporary with Agruerus the great god of Phenicia, whom I have shewn to be the same as the Patriarch Noah." — 2:240

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the name of "Titan" is derived from *Tit-Ain* — "the fountains of the chaotic abyss"

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the primitive Titans . . . derived their name from Tit-Ain, *the fountains of the chaotic abyss* . . ." — 2:240

(Tit-Theus, or Tityus is "*the divine deluge*")

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . along with the Titans, the poet [Virgil] stations the huge monster Tityus. . . . Tityus derives his name from the same root as Titan, and is . . . a personification of the deluge." — 1:325, 326

They are the sons of Kronos . . . and Rhea . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the Noëtic Titans . . . are described as the offspring of Rhea . . . and Cronus . . . [they] consist of *seven* persons, who, with the head of their family, Agruerus or Cronus, exactly complete the arkite ogdoad . . . It has likewise been shewn, that Agruerus and Sydyk [Tsaddīq] are the same; and consequently that the seven Cabiri, the sons of Sydyk, are the same as the seven Titans." — 2:241

"I have no doubt of the seven Titans and Kabiri being the same as the seven Rishis . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology, who are said to have escaped in a boat along with Menu [Manu] the head of their family." — 1:130 fn.

"The Hindoos, in their *wild* legends have *variously perverted the history . . .*"

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The Hindoos in their wild legends, have variously perverted the history of the Noachidæ, yet it is remarkable, that they seem religiously to have adhered to the number *seven* . . ." — 1:130-1 fn.

Wilford very judiciously observes: that perhaps the seven Manus . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . hence Captain Wilford very judiciously observes that 'perhaps the seven Menus, the seven Brahmadicas, and the seven Rishis, are the same, and make only seven individual persons. The seven Brahmadicas were prajapatis, or lords of the prajas, or creatures. From them mankind were born, and they are probably the same with the seven Menus — These seven grand ancestors of the human race were — created for the purpose of replenishing the earth with inhabitants.' Asiat. Res. vol. v. p. 246." — 1:131 fn.

"the mutual resemblance of the Kabirs, the Titans, the Rishis . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noëtic family, is too striking to be the effect of mere accident." — 1:131 fn.

— Footnotes

Agruerus is *Kronos* . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Agruerus . . . was esteemed, in an especial manner, even the greatest of Gods." "Since Cronus is the same person as Sydyk, the seven Titans will of course be the same as the seven Cabiri; and since Agruerus is also the same person as Cronus or Sydyk, we shall see the exact propriety of Sanchoniatho's assertion, that Agruerus and his family were known by the general name of *Titans* . . ." "These [Titans] . . . are said by Sanchoniatho . . . to be the children of Cronus or Agruerus, the scriptural *Noah* . . ." — 1:35, 80 fn., 169

connected with *Argha*, the Moon or Ark

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "The divided egg is one of the forms of the Indian Argha; the vessel, which is used in every sacred rite, and which is venerated as a copy of the navicular Argha in which the great father sailed over the waters of the deluge." "This navicular form, which the Moon assumes in her first and last quarters, rendered her a peculiarly fit astronomical symbol of the Ark . . ." — 1:192, 195

Noah is mythologically one with Saturn

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Noah and his triple offspring are continually represented to us under the character of an ancient diety and his three sons; and yet every one of these three sons is . . . confounded with his father. Thus Saturn, Jupiter, Neptune, and Pluto, taken conjointly are evidently Noah, Ham, Japhet, and Shem. This remark will equally apply to the *Cronus* of Sanchoniatho, and his three sons . . ." — 1:15-16

Titans . . . sons of Kronos, and seven in number . . . fire-worshippers . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "SANCHONIATHO closes the account, which he gives of Agruerus . . . by asserting that he and his contemporaries were the persons known by the name of *Aletæ*, or *fire worshippers*, and *Titans*, or *diluvians* {*Aletes* . . . is derived from Al-Ait, *the god of fire*}. He observes moreover, that the Titans were the children of Cronus, and that they were seven in number . . ." — 1:129 & fn.

Seven individual sons of God

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PITṚIS. . . . the first Pitṛis were the sons of the gods. . . . The account . . . is much the same in all the Purāṇas. 'They agree in distinguishing them into seven classes, three of which are without form . . . and four are corporeal.' " — pp. 235-6

— 142-3 —

the name of the scriptural Japhet is on the list of the Titans . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The truth of this supposition is yet further proved by the remarkable circumstance of the scriptural name of *Japhet* being accurately preserved in the list of the Titans {According to the author of the works ascribed to Orpheus}." — 1:130 & fn.

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the seven "Arkite" Titans . . . were Kœus, Krœus, Phorcys, Kronos . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the names of the seven arkite Titans were Cèus, Crèus, Phorcys, Cronus, Oceanus, Hyperion, and *Iapetus*.

Κοιον τε, Κροιον τε μεγαν, Φορκυν τε κραταιον,
Και Κρονον, Ωκεανον θ', Ὑπεριονα τ', Ιαπετον τε.
Orph. apud. Proc. in Tim. lib. v. p. 295." — 1:130 fn.

The Kabiri . . . are also called Manes and their mother Mania . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Another title, by which the Cabiri were known, was that of *the Manes*; while their mother was supposed to have been called *Mania*. . . . says Arnobius {Arnob. adv. Gent. lib. iii. p. 124} . . ." — 1:134, 135 fn.

Mania is the *female* Manu. (See *Ramayana*.)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Rāmāyaṇa mention is made of a female Manu, and it appears that the word is sometimes used for 'the wife of Manu.' " — p. 201

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "*Manāyī*, f. [female] (fr. *manu*), Manu's wife." — p. 742

Ila . . . the wife . . . of Vaivasvata Manu, from whom "he begat the race . . ."

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "IḌĀ. . . . A legend in the Śatapatha Brāhmaṇa represents her as springing from a sacrifice which Manu performed for the purpose of obtaining offspring. . . . he begat upon her the race of Manu." — pp. 122-3

she is the Earth (Sayana making her the goddess of the Earth)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "IḌĀ. . . . According to Sāyaṇa, she is the goddess presiding over the earth." — p. 122

Both *Ida* and *Vâch* are turned into males and females . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Iḍā . . . her sex was changed; and she became a man, Su-dyumna. Under the malediction of Śiva, Su-dyumna was again turned into a woman, and, as Ilā, married Budha or Mercury." — p. 123

Vâch, "the female Virâj" . . . to punish the Gandarvas

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Aitareya Brāhmaṇa and the Śatapatha Brāhmaṇa have a story of the Gandharvas having stolen the soma juice . . . Vāch was, at her own suggestion, 'turned into a female' by the gods and Ṛishis, and went to recover it from them." — p. 330

***Titea* . . . whom Diodorus makes the mother of the Titans . . . was the *wife of Noah* . . .**

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the assertion of Diodorus, that the Titans were the children of Titèa {Bibl. lib. iii. p. 190}, whom Pseudo-Berosus represents as being the wife of Noah {Beros. Ant. lib. i. Fol. 8}." — 2:241 & fn., 242 fn.

the "*pseudo-Berosus*"

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Pseudo-Berosus . . . the writings of this Berosus, which I shall frequently have occasion to cite, were published by Annius of Viterbo [Giovanni Nanni], and are certainly not those of the real Berosus. We are informed by Pliny, (Nat. Hist. lib. vi. cap. 55.) that the genuine history of Berosus contained the events of 480 years; but of that work there now only remain a few fragments, cited by Josephus in his *Writings against Apion*, and by Alexander Polyhistor in *the Chronographia* of Syncellus." — 1:79 fn.

"Titea magna" was afterwards called *Aretia* . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . Titea magna . . . Berosus asserts, that she was afterwards called *Aretia*, and worshipped in conjunction with the earth." — 2:242 fn.

— Footnotes [143-4]

Aretia is the female form of Artes (Egyptian Mars) . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Aretia is evidently the

Hebrew ארץ Aretz, *the earth*." — 2:242 fn.

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the word ארץ, *arets*, *earth*, is really a very great *god-word*, expressive . . . of the first great abstract hermaphrodite source of *production*, or *generation* . . . under the titles *Arts*, *Artes* . . . for *Mars* . . ." — p. 66

The author of "*Beiträge zur Kenntniss*" . . . quotes: "Addit Cedrenus . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "As to this, Seyffarth (Beitraege zur kenntniss), under '*Artes*,' *Mars*, quoting, says: 'Addit Cedrenus (Salm. 1, C.): Stella Martis ab Ægyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiæ et materiæ naturam et vim ordinantem atque procreantem' [Cedrenus says (Salmasius I.c): The planet Mars was called by the Egyptians Ertosi (to plant, to generate). This implies the creating and generating of everything, the creating and determining of the nature and powers of all substance and matter]." — pp. 185-6

Arts is the same in *Hebrew* and *Egyptian* . . . the primeval idea of *Earth as source* . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Thus, the words, are the same for ARTS, *Hebrew*, and ARTS, *Egyptian*, and combine the primal idea of *earth as source*; precisely as in the Hebrew itself, under another form, *Adam*, and *Mādim*, *Mars*, are the same, and combine the idea of *earth*, with *Adam*, under the form of *h-adam-h*." — p. 186

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"Titea," Noah's consort . . . *Rhea*, the mother of the Titans

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Titèa . . .is mentioned by the Pseudo-Berosus, as the wife of Noah . . . Cronus then is said by Sanchoniatho to have had three sons . . . in allusion to the triple offspring of Noah . . . he is also described . . . as being the father of seven sons by Rhea . . ." — 1:79-80

"Titea-Aretia" was worshipped as *Horchia* . . . a title of Vesta

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Berosus afterwards mentions, that Titea-Aretia was worshipped under the name of *Horchia*, which . . . was likewise a title of Vesta." — 2:242 fn.

"*Sicanus deificavit Aretiam* . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Sicanus deificavit Aretiam, et nominavit eam lingua Janigena *Horchiam* [Sicanus deified Aretia and named her *Horchia* of the lineage of Jannus]. Ibid. lib. v. fol. 64." — 2:242 fn.

Hence the destruction . . . of the Phlegyæ. (See Pausanius and Nonus . . .)

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Nonnus somewhat varies from Pausanias in his account of the destruction of the Phlegyæ; but the variation is of such a nature as to give additional probability . . . that they were the same as the Phlegrèan giants and the antediluvian Titans." — 2:281

"From its deep-rooted base the Phlegyan isle . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803:

> " 'From its deep-rooted base the Phlegyan isle
> Stern Neptune shook, and plunged beneath the waves
> Its impious inhabitants.' " — 2:281 (Nonnus, *Dionysiaca*, lib. xviii. p. 319)

Faber felt convinced that the "insulæ Phlegyæ" were Atlantis.

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "I am persuaded, that

the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis." — 2:283

"the Deluge has more than one meaning. . . . (See "*Isis Unveiled*" . . .)

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "CURIOUS INTERPRETATION OF NOAH," 2:423-4.

"the Deluge . . . refers . . . to *pre-cosmic transformations* . . ."

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The reader will remember . . . the 'day' and 'night' of Brahma. The former represents a certain period of cosmical activity, the latter an equal one of cosmical repose. . . . in the latter the 'inbreathing' of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed; chaos comes; and a long night of [pre-cosmical] repose . . ." — 2:421

to the great FLOOD of WATERS (matter) in CHAOS . . . fructified by those Spirit-Rays

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: " '. . . and the ark went (with Noah — the spirit) upon the face of the waters.' Thus Noah . . . is the spirit vivifying *matter*, chaos represented by the deep or waters of the flood." — 2:423-4

Anu, Bel, and Noah preceded Adam Kadmon

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the Chaldeo-Babylonian triad placed under Ilon, the *unrevealed* deity, is composed of Anu, Nuah, and Bel. Anu is the primoridal chaos . . . the uncreated matter issued from the one and fundamental principle of all things. As to *Nuah*, he is . . . 'the intelligence . . . which animates and fecundates matter, which penetrates the universe, directs and makes it live . . . *the Spirit moving on the waters*.' " — 2:423

the time assigned by Messrs. Croll and Stockwell for the first glacial period . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . epochs of glaciation . . . according to Stockwell's calculations (supplemented by Croll's) . . . Those at 210,000 and 850,000 years are the most striking." — p. 368

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attributed by geologists . . . to "an extreme eccentricity of the Earth's orbit"

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the theory that epochs of glaciation on the northern hemisphere have been caused by extreme eccentricity of the earth's orbit." — p. 368

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the shifting of the Earth's axis . . . found in the *Book of Enoch*

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "In those days Noah saw that the earth became inclined . . . After this there was a great perturbation on earth . . . A commandment has gone forth . . . against those who dwell on the earth, that they may be destroyed; for they know every secret of the angels, every oppressive and secret power of the devils, and every power of those who commit sorcery . . ." — p. 78 (lxiv.1, 4, 6)

"the great inclination of the Earth," which "is in travail"

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "Thus the Lord commanded . . . those who dwell on earth, saying, Open your eyes . . . The word of his mouth shall destroy all sinners . . . Trouble shall come upon them, as upon a woman in travail . . ." — p. 73-4 (lxi.1, 4, 7)

"In those days Noah saw that the earth became inclined . . . And Noah cried . . . the earth labours, and is violently shaken . . . After this there was a great perturbation on earth . . ." — p. 78 (lxiv.1, 3-4)

Is not this evident? Nuah is Noah, *floating* on the waters . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Is not this evident? Nuah is Noah, *floating on the waters*, in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the 'spirit' falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; *i.e.*, the pure spirit becoming intoxicated as soon as it is finally imprisoned in matter." — 2:423

The seventh chapter of *Genesis* is only another version of the First. . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The seventh chapter of *Genesis* is but another version of the first. Thus, while the latter reads: '. . . and darkness was upon the face of the deep. And the spirit (of God) moved upon the face of the waters' [*Gen*. 1:2], in chapter seventh [*Gen*. 7:18], it is said: '. . . and the waters prevailed . . . and the ark went (with Noah — the spirit) upon the face of the waters.' " — 2:423

Thus Noah . . . the Chaldean Nuah, is the spirit vivifying *matter* . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Thus Noah, if the Chaldean Nuah, is the spirit vivifying *matter*, chaos represented by the deep waters of the flood. In the Babylonian legend it is Istar (Astoreth, the moon) which is shut up in the ark, and sends out a dove (emblem of Venus and other lunar goddesses) in search of dry land." — 2:423-4

first the creation of the moon, and then that of the sun: "Its beauty and perfection . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "George Smith notes in the tablets, first the creation of the moon, and then of the sun: 'Its beauty and perfection are extolled . . .' " — 2:423 fn.

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: "After the moon the creation of the sun is recorded, its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge, and the regulator of the world." — p. 75

If this story related simply to a cosmogonical cataclysm . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Did this story of the deluge relate simply to a cosmogonical cataclysm — even were it universal — why should the goddess Ishtara or Astoreth (the moon) speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountains of *Nizir* (Chaldean version), or Jebel-Djudi (the deluge-mountains of the Arabian legends), or yet Ararat (of the biblical narrative), and even Himalaya of the Hindu tradition, and yet not reach the sun — even the Bible itself stopped short of such a miracle." — 2:423 fn.

It is evident that the deluge of the people who first recorded it . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of a *universal* deluge, of which there are no geological traces whatever." — 2:423 fn.

such Cataclysms are periodical and cyclical . . . (*vide infra* . . .)

SEE: "The Primeval Manus of Humanity": " '. . . *our* Vaivasvata was but one of the seven *Minor* Manus, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-race.' " — *SD* 2:309

"the accursed race of giants," the CAINITES

SEE: *The Book of Adam and Eve*, tr. S. C. Malan, 1882: ". . . the children of Seth went astray and fell . . ." "For all the rest went down from the mountain and fell into sin with the children of Cain." — pp.

140, 141 (ii.22)

". . . the children of Seth gathered together . . . And when they were come down and saw the daughters of Cain the accursed, those sons of Seth committed adultery with them . . . Of these adulteries giants were born." — p. 230 (Bk ii, Note 26)

"the accursed race . . ." . . . "the sons of Ham"

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "An opinion has . . . very generally prevailed, that a curse was pronounced upon Ham, which devoted his posterity to servitude: hence the epithet *accursed* has been liberally bestowed upon that patriarch . . ." "Hence, because the Arabic version reads *cursed be the father of Canaan*, and because some copies of the lxx substitute *Ham* in the place of *Canaan*; they would, throughout the prophecy, wherever the word *Canaan* occurs, correct it to [*cursed be*] *Ham the father of Canaan*." — 1:89, 90

"there is no god or mortal . . ." when Manu Vaivasvata lands on the Himavan

SEE: Monier Williams, *Indian Epic Poetry*, 1863:

" 'Unwearied thus for years on years that fish propelled the ship . . .
. . . till at length it bore the vessel to the peak
Of Himavān; then softly smiling thus the fish addressed the sage . . .
From Manu all creation, gods, asuras, men, must be produced;
By him the world must be created, that which moves and moveth not.' "
— p. 36 (*Mahābhārata*, "Vana-parva")

"the Flood had swept away all living creatures, and he alone was left"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The first account of this [Deluge] is found in the Śatapatha Brāhmaṇa . . . The flood rose, and Manu fastened the cable of the ship to the fish's horn. . . . with the subsiding waters . . . [Manu] found that the flood had swept away all living creatures. He alone was left." — pp. 199-200

— Footnotes

"In every Dvapara (third) age, *Vishnu*, in the person of Vyasa . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In every Dwāpara (or third) age, Vishṇu, in the person of Vyāsa . . . divides the Veda, which is . . . one, into many portions. . . . he makes the Veda fourfold . . ." — 3:33 (iii.3)

"Twenty-eight times have the Vedas been arranged . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Twenty-eight times have the Vedas been arranged, by the great Ṛishis, in the Vaivaswata Manwantara in the Dwāpara age; and, consequently, eight and twenty Vyāsas have passed away; by whom, in their respective periods, the Veda has been divided into four." — 3:34 (iii.3)

they who were all *in the form of Veda-Vyasas . . .*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the first Dwāpara age, the distribution was made by Swayaṃbhū (Brahmā) himself; in the second, the arranger of the Veda (Veda-vyāsa) was Prajāpati (or Manu); in the third, Uśanas . . ." — 3:34 (iii.3)

"This world is Brahmâ in Brahmâ, from Brahmâ . . . nothing further to be known."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "I have learned . . . how this world is Vishṇu . . . in Vishṇu . . . from Vishṇu: nothing further is to be known." — 3:33 (iii.3)

"There were in the First Manvantara seven celebrated sons of Vasishta . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'There were (in the first Manwantara) seven

celebrated sons of Vasishṭha, who (in the third Manwantara) were sons of Brahmā (i.e. Ṛishis), the illustrious posterity of Ūrjā.' " — 3:6-7 fn.

"of that island (Plato speaking only of its last island) . . ."

SEE: Charles Anthon, *A Classical Dictionary*, 1841: "ATLANTIS, a celebrated island, supposed to have existed at a very early period in the Atlantic Ocean, and to have been eventually sunk beneath its waves. Plato is the first that gives an account of it . . . (*Plat*., *Timæus* . . . *Critias* . . .)." — p. 227

"of that island . . . beyond the Pillars of Hercules . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: " 'This island . . . was situated beyond the *Pillars of Hercules* . . . in the Atlantic Ocean: from which there was an easy transition to other islands in the neighbourhood of another *large continent*.' " — p. 67 (*Key of Urania*)

It is this "Atlantic" land which was connected with the "*White Island*"

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . the Hindu books speak of it . . . by the epithet of *Atala*, Atlantis, the *White Island* . . ." — pp. 67-8 (*Key of Urania*)

the "*White Devil*" of Colonel Wilford

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . in vol. 8, p. 280 [*Asiatic Researches*], it is called the *White Devil* or *demon of terror*." — p. 68 (*Key of Urania*)

SEE: Francis Wilford, "The Sacred Isles in the West," 1808: "The Sacred Isles in the West, of which *Śweta-dwīpa*, or the White Island, is the principal, and the most famous, are, in fact, the holy land of the *Hindus*." ". . . we see *Caicaus* going to the mountain of *Az-burj* . . . to fight the *Div-sefid*, or white devil, the *Tāra-daitya* of the *Purāṇas*, and whose abode was on the seventh stage of the world . . . in other words, to the White Island." — pp. 246, 280 (*Asiatic Researches*, v. 8)

the Dvapara Yuga lasts 864,000 years

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas or ages. They are thus distributed: the Kṛita age has four thousand divine years; the Tretā, three thousand; the Dwāpara, two thousand . . .

{Dwāpara Yuga 2000
Sandhyā 200
Sandhyāṃśa 200
2400

2400 x 360 = 864.000}." — 1:49, 50 fn. (i.3)

"a woman was produced who . . . declared *herself his daughter . . .*"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "A woman was produced, who came to Manu and declared herself his daughter. 'With her he lived, worshipping and toiling in arduous religious rites, desirous of offspring. With her he begat . . . the offspring of Manu.' " — p. 200 (*Śatapatha Brāhmaṇa*, i. 8, 1, 10)

to divide his body into two halves . . . Brahmâ and Vâch

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'Having divided his body into two parts, the lord (Brahmā) became with the half a male, and with the (other) half a female; and in her he created Virāj.' " — p. 359

"Vāch . . . is identified with Virāj . . . 'That daughter of thine, O Kāma . . . she whom sages denominate Vāch-Virāj.' " — p. 330 (*Atharva-veda*, ix. 2, 5)

“the flesh of his . . . flesh and the bone of his . . . bone”

SEE: *The Interlinear Bible*, 1906: “. . . the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh.” — p. 3 (*Genesis*, 2:22-3)

“contradictions and amazing nonsense,” as some call the Purânas . . .

SEE: F. Max Müller, *India: What Can It Teach Us*?, 1883: “These Manus are intimately connected with the theory of the Yugas and Kalpas. . . . the tradition about the Fathers and the Ṛishis and the Manus and Prajāpatis goes on growing, different conceptions being mixed up together . . . till in the Purāṇas the confusion exceeds all bounds, and the original germs of sense are smothered beneath a thick layer of mere nonsense.” — p. 373

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Manu . . . desiring to create sons, instituted a sacrifice to Mitra and Varuna . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . Manu, being desirous of sons, offered a sacrifice . . . to Mitra and Varuṇa; but . . . through an irregularity of the ministering priest, a daughter, Ilā was produced. Through the favour of the two divinities, however, (her sex was changed, and) she became a man, named Sudyumna.” — 3:233-4 (iv.1)

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“she would be male one month and female another”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “. . . Śiva and his consort conceded that . . . [Ilā] should be a male one month and a female another.” — p. 123

“Ila was primarily food . . . personified as the goddess of speech.”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “In the Ṛig-veda Iḍā is primarily food . . . or a libation of milk; thence a stream of praise, personified as the goddess of speech.” “In the Purāṇas she is . . . Iḍā or Ilā.” — pp. 122, 123

the union of Swâyambhûba Manu with Vâch-Sata-Rupa . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The first of these Manus was Swāyam-bhuva . . . Brahmā created himself Manu, ‘born of and identical with his original self, and the female portion of himself he constituted Śata-rūpā,’ whom Manu took to wife.” — p. 199

Manu with . . . his own daughter (this being the first “euhemerization” . . .)

SEE: F. Max Müller, *Lectures on the Science of Language*, 1873: “. . . Euhemerism has become the recognised title of that system of mythological interpretation which . . . reduces the gods of old to the level of men.” — 2:434

“From Manu all creation, gods, Asuras, man must be produced . . .”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The story, as told in the Mahā-bhārata . . . according to the rendering of Professor [Monier] Williams . . .

‘From Manu all creation, gods, Asuras, men, must be produced;
By him the world must be created, that which moves and moveth not.’ ” — pp. 200-1

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d’Assier, the Positivist, seems to have proven the fact pretty plainly

SEE: Adolphe d’Assier, *Posthumous Humanity*, tr. H. S. Olcott, 1887: “The proofs which I possessed seemed to me strong enough to convince unprejudiced minds. . . . It remained to interpret these facts, that is, to strip them of everything like the marvellous, so as to connect them, like all other natural

phenomena, with the laws of time and space. Such is the chief aim of this book." — p. xiii

The ridiculous claim usually brought forward by theologians . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the habitability of other worlds has been denied on theological grounds. It was formerly a common theological belief that the biblical teaching is incompatible with the doctrine of other worlds of beings. Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence {Whewell: *Of the Plurality of Worlds*}." — p. 497 & fn.

— Footnotes [149-50]

"The heat evolved by contraction would last only 18,000,000 years" . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Professor Newcomb says the heat evolved by contraction from an infinite distance would last only 18,000,000 years {Newcomb: *Popular Astronomy*, 509}. A temperature permitting the existence of water on the earth would have been reached 10,000,000 years ago." — p. 356 & fn.

But Sir W. Thomson says that the whole age of incrustation . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The time required for the earth to cool from incipient incrustation to its present state, based on the thermal conductivity of rock-masses and the rate of increase of heat toward the earth's centre. Sir William Thomson concludes that this time cannot exceed 80,000,000 years." — p. 356

"*The Plurality of Worlds*" (1853) — an anonymous work . . . is a good proof of this

SEE: *Of the Plurality of Worlds: An Essay* [by William Whewell], 1853: ". . . Revealed Religion contains no doctrine relative to the inhabitants of planets and stars . . . no Christian thinker deemed such a doctrine to be required . . ." — p. iii

". . . my philosophical basis is only the earth, the only known habitation." — p. 32 ("Dialogue")

No Christian ought to believe in . . . the plurality of worlds . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1869: ". . . Whewell a pour but de montrer aux chrétiens qu'ils ne doivent ni ne peuvent admettre notre doctrine, et pour cela il cherche à leur faire croire que le Pluralité des Mondes n'est qu'un mythe [Whewell intends to show Christians that they ought not and cannot accept our doctrine, and therefore he seeks to make them believe that the plurality of worlds is but a myth]." — p. 340

if it is asserted that this world is only one among the many of its kind . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1869: ". . . si l'on nous dit que ce monde n'est qu'un individu parmi des Mondes innombrables qui seraient tous comme lui l'ouvrage de Dieu; tous comme lui le siége de la vie; tous le séjour de créatures intelligentes, douées de volonté, soumises à une loi, capables d'obéissance et de désobéissance, comme nous; il devient dès lors extravagant et inadmissible de penser que notre Monde ait été le théâtre de la complaisance et de la bonté de Dieu, et, qui plus est, l'objet de son interposition spéciale, de ses communications et de sa visite personnelle [if we are told that this world is but one among innumerable worlds which, like it, would all be the work of God; all like it the seat of life; all the abode of intelligent creatures, endowed with will, subject to one law, capable of obedience and disobedience, like us; then, it would be extravagant and inadmissable to think that our world has been the stage of the pleasure and goodness of God, and what is more, the object of his special interference, his communications and his personal visit]." — p. 341

Can the earth presume to be considered the centre . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1869: "La Terre pourrait-elle être le

centre de l'univers moral et religieux lorsqu'elle n'a pas la moindre distinction dans l'univers physique? N'est-il pas aussi absurde de soutenir une pareille assertion qu'il le serait aujourd'hui de soutenir la vieille hypothèse de Ptolémée qui plaçait la Terre au centre des mouvements célestes [Could the earth be the center of the moral and religious universe, when it has no distinctive features in the physical universe? And is it not absurd to maintain a similar assertion as it would be nowadays to maintain the old hypothesis of Ptolemy, who saw the Earth as the center of the heavenly motions]?" — p. 341

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the *Monads* . . . had passed their phases of immetalization

SEE: *The Mahatma Letters to A. P. Sinnett*, 1926: ". . . passing through all the preliminary evolutions and combinations of the first three kingdoms . . . [the monad] finds itself encased in its first mineral form . . . Having passed through its seven great classes of inmetalliation . . . the monad gives birth to the vegetable kingdom . . ." — p. 79 (Letter XIV, received July 9, 1882)

Bahak-Zivo . . . fails to construct "a human soul in the creature"

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "BAHAK ZIVO . . . said with a loud voice . . . This is the command, that I construct creatures: but which will not be in my power. . . . [not] having knowledge of consuming fire which is wanting in light, I shall not have this in my power." — p. 50 (*Codex Nazaraeus*, I.181)

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should spontaneous generation be indeed proven impossible . . .

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: ". . . even if in our own time Monera were produced daily by spontaneous generation . . . the absolute empiric proof of this fact would be extremely difficult — indeed, in most cases impossible." — 2:32

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The question . . . "when, at what period, life appeared on Earth?"

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: "Here arises another question: 'Whence, in the beginning of the organic history of the earth, at the commencement of the Laurentian period, came the earliest Amœbæ?' " — 2:30

that Hæckel's Moneron . . . has solved the problem of the origin of life . . . is simply absurd

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: "He, however, who does not assume a spontaneous generation of Monera . . . to explain the first origin of life upon our earth, has no other resource but to believe in a supernatural miracle . . ." — 2:32

the primitive speck of *protoplasm* (moneron) is neither animal nor plant

SEE: Ernst Haeckel, "Monograph of Monera," 1869: ". . . the whole body consists of a homogeneous plasma, or protoplasma . . . The Monera . . . can be classed with equal propriety . . . primitive animals or as primitive plants. . . . They are neither animals nor plants." — p. 29 (*Quarterly Journal of Microscopical Science*, v. 9)

it *has no ancestors . . . the Monera are their own ancestors*

SEE: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "*First Division of the Chain of Ancestors of the Human Race*. . . . First stage. — Monera. Organisms of the simplest structure conceivable . . . The earliest Monera, from which later on the first cells evolved, can only have arisen by evolution from inorganic matter." — pp. 75-6

reproduced . . . by gemmation: as do microscopical animals

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: "In many other Primitive Animals (*Protozoa*), the simple reproduction is accomplished, not by division, but by the formation of buds (gemmation)." — 2:390

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"Evolution . . . has only been studied for some twenty-five years . . ."

P/Q: A. Wilson, "The Evolution of Man," Dec. 23, 1881: ". . . evolution has only been studied — rather nature, in the light of evolution, has only been studied — for some twenty five years or so. That is, of course, a mere fractional space in the history of human thought." — p. 157 (*Knowledge*, v. 1)

"Each . . . answer to the great Question . . ."

P/Q: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "Each such answer to the great question, invariably asserted by the followers of its propounders, if not by himself, to be complete and final, remains in high authority and esteem, it may be for one century, or it may be for twenty: but, as invariably, Time proves each reply to have been a mere approximation to the truth — tolerable chiefly on account of the ignorance of those by whom it was accepted, and wholly intolerable when tested by the larger knowledge of their successors." — p. 72 ("On the Relations of Man to the Lower Animals")

" 'Has evolution effected any change in man? . . .' "

P/Q: A. Wilson, "The Evolution of Man," Dec. 23, 1881: " 'G.M.' asks, 'has evolution effected any change in man? If so, what change? If not, why not?' . . . If we refuse to admit (as science does) that man was created a perfect being, and then became degraded, there exists only another supposition — that of evolution. If man has arisen from a savage to a civilised state, that surely is evolution. We do not yet know, because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals." — p. 157 (*Knowledge*, v. 1)

"But there is little doubt that elevation from savagery to civilized life . . ."

P/Q: A. Wilson, "The Evolution of Man," Dec. 23, 1881: "But there is little doubt that elevation from savagery to civilised life means and implies 'evolution,' and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his 'evolution' very difficult to trace." — p. 157 (*Knowledge*, v. 1)

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Darwin's evolution begins at the middle point . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The ancient sages . . . made their starting-point from the first manifestation of the unseen . . . Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter." — 1:xxx-xxxi

"Darwin begins his evolution . . . at the wrong end." — 1:429

The Artistotle-Baconian method . . . demonstrated its defects

SEE: John William Draper, *History of the Conflict Between Religion and Science*, 1875: "The essential principle of the Artistotelian philosophy was, to rise from the study of particulars to a knowledge of general principles or universals . . . The failures that Aristotle himself so often exhibits . . . are failures arising from want of a sufficiency of facts." — p. 22

Plato, who proceeded from the Universals downward . . .

SEE: John William Draper, *History of the Conflict Between Religion and Science*, 1875: "The

philosophical method of Plato was the inverse of that of Aristotle. Its starting-point was universals . . . and from these it descended to particulars . . .” — p. 26

“Almost all those . . . who affirm that they have studied heaven . . .”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘Almost all those, who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. In their opinion, the centre is occupied by the fire, and the earth is only a star, which by a circular movement around this same centre, produces day and night {*De Cælo*, Bk. ii, c. 13}.’ ” — pp. 139-40 & fn.

— Footnotes

This substance received its name of “*Sarcode*” from Prof. Dujardin . . .

SEE: H. C. Bastian, *The Beginnings of Life*, 1872: “It will be useful for us to see . . . what Prof. Haeckel has to say concerning the members of his group Monera {Professor Haeckel proposes that the word ‘Sarcode,’ introduced by Dujardin, should be applied to the free protoplasm which exists without a covering or limiting membrane} . . .” — 1:117, 118 fn.

The Monera are indeed *Protista*. They are neither animals “nor plants” . . .

P/Q: Ernst Haeckel, “Monograph of Monera,” 1869: “. . . the whole body of the Monera . . . represents nothing more than a single, thoroughly homogeneous particle of albumen, in a firmly adhesive condition. . . . The Monera are indeed Protista. They are neither animals nor plants. They are organisms of the most primitive kind: among which the distinction between animals and plants does not yet exist.” — pp. 28-9 (*Quarterly Journal of Microscopical Science*, v. 9)

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“There were giants on earth in those days”

P/Q: *The Interlinear Bible*, 1906: “There were giants in the earth in those days; and also after that . . .” — p. 7 (*Genesis*, 6:4)

the Hæckelian Moneron is, strictly “an organism without organs” . . .

P/Q: Ernst Haeckel, *The Evolution of Man*, 1886: “. . . we yet find that all the parts are completely homogeneous. These Monera are, therefore, in the strictest sense of the word, ‘organisms without organs’ . . .” — 2:45

the cooling of our Earth from a temperature of 2,000° to 200° Cent. . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: “Helmholtz calculates that twenty million years would suffice for the orignal nebula to condense to the present dimensions of our sun. . . . But meantime Bischof calculates that 350 million years would be required for the earth to cool from a temperature of 2,000° to 200° centigrade.” — pp. 179-80

Thomson . . . limits the appearance of the earliest vegetable life to 100,000,000 years ago

SEE: John Fiske, “Europe Before the Arrival of Man,” April 1882: “. . . Sir William Thomson concludes that the crust of the earth . . . has not been solidified and in fit condition for the support of vegetable and animal life for more than 100,000,000 or 200,000,000 years.” — p. 436 (*Atlantic Monthly*, v. 49)

“Volger . . . calculates that the time requisite for the deposit of the strata . . .”

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: “Volger finally calculates, that the time requisite for the deposit of the strata known to us must at least have amounted to 648 millions of years! From these numbers, we may form some notion as to the extent of these periods of time. . . . The enormous distances in the universe . . . in combination with these almost unlimited periods of time, lead

us to acknowledge that both time and space are infinite and eternal." — p. 61

" 'The Earth, as a material existence, is indeed infinite . . .' "

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'The earth as a material existence is, indeed, infinite; the changes only which it has undergone can be determined by finite periods of time.' (Burmeister) 'We must therefore assume, that the starry heaven is not merely in space, what no astronomer doubts, but also in time without beginning or end; that it never was created, and is imperishable.' (Czolbe)." — p. 61

"They were even ignorant of the globular form of our earth."

SEE: Élisée Reclus, *The Earth*, 1873: "The globe of our earth is in evident conformity to all the laws of harmony . . . So long as the greater part of the surface of the globe was unknown to geographers, and they were ignorant of the true form of the earth . . . It was impossible for them to take into account the laws which had influenced the distribution of the continents . . . except by making unproved assertions, or by speculations in miraculous cosmogonies." — p. 46

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"The Sun is stationed, for all time, in the middle of the day . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Whilst the sun . . . shines, in one continent, in midday, in the opposite Dwīpas . . . it will be midnight. . . . There is, in truth, neither rising nor setting of the sun; for he is always {'The sun is stationed, for all time, in the middle of the day, and over against midnight in all the *dwipas*, Maitreya. But, the rising and the setting *of the sun* being perpetually opposite *to each other*, — and, in the same way, all the cardinal points, and so the cross-points, — Maitreya'} . . ." — 2:241 & fn. (ii.8)

"people speak of the rising of the Sun where they see it . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . people speak of the rising of the sun where they see it; and, where the sun disappears, there, *to them*, is his setting. Of the sun, which is always *in one and the same place*, there is neither setting nor rising; for what are called rising and setting are *only* the seeing and the not seeing the sun.' " — 2:241-2 fn. (ii.8)

"The Heliocentrism taught in this passage is remarkable . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The heliocentrism taught in this passage . . . is remarkable. It is contradicted, however, a little further on." — 2:242 fn.

Martin Haug remarked the same teaching in another passage.

SEE: *Aitareya Brahmanam of the Rigveda*, tr. Martin Haug, 1863: "I here mean the well known passage in the Jyotisham, or Vedic calendar, about the position of the solstitial points." "That an astronomical observation was taken by the Brahmans as early as the 12th century before Christ is proved beyond any doubt . . ." "Now that observation proves . . . the Indians had made already such a considerable progress in astronomical science . . . as to enable them to take such observations . . ." — 1:42, 45, 47 (Introduction)

"of man, the highest organic being of creation, not a trace was found . . ."

P/Q: Louis Büchner, *Force and Matter*, 1864: "Of man, the highest organic being of creation, not a trace was found in the primary strata; only in the uppermost, the so-called alluvial layer, in which human life could exist, he appears on the stage . . ." — p. 65

That man can be shown to have lived in the mid-Tertiary . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . l'Abbé Bourgeois . . . has discovered . . . in the Commune of Thénay, flints, the shape of which he thinks can only be attributed to man. Now

geologists are unanimous in considering these deposits as miocene, belonging to the mean tertiary age." — p. 151

"the time represented by the coal formation would be six millions of years"

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . Professor Huxley calculates that the time represented by the Coal formation alone would be six millions of years." — p. 32

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up to the Miocene, when the bulk of the Fourth Race was submerged

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "I had asked to what epoch Atlantis belonged, and whether the cataclysm by which it was destroyed came at an appointed place in the progress of evolution . . . The answer was: 'To the Miocene times.' " — p. 70

Charcot and Richet have vindicated Mesmer's claims

SEE: H. S. Drayton, *Human Magnetism*, 1889: "After the report of the Government commission was made known . . . Mesmer himself was denounced as an imposter . . ." "Liebault . . . sought to prove that all the phenomena of the induced or artificial sleep could be produced by suggestion." "The facts of hypnotism are numerous enough for the consideration of the scientist . . . Richet . . . [and] Liebault, the disciples of Charcot and others furnish us with a great assemblage of data bearing on suggestion . . ." — pp. 13, 21, 83

the Stanza which says: — "The mind-born, the boneless, gave being to the will-born . . ."

SEE: STANZA VII: "HOW DID THE MANASA [the mind-born], THE SONS OF WISDOM ACT?" "WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWO-FOLD (*androgyne Third Race*), THE MIGHTY, THE POWERFUL WITH BONES . . . THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF 'WILL AND YOGA' . . ." — *SD* 2:171, 172

— Footnotes

The Hylo-idealists of to-day are rank *Annihilationists.*

SEE: Robert Lewins, "Hylo-Phenomenalism the Summa Scientiæ," 1883: ". . . the Hylozoic theorem of life and the world may be formulated as the utter and self-evident impossibility . . . to transcend or escape in any way from the limits of our own anatomy, of our own conscious Ego . . . that all 'things' . . . from Divinity downwards, are merely ideal or phenomenal imagery of our own mind . . ." — p. 35 (Appendix I, *What is Religion*? by C.N.)

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de Quatrefages in support of . . . man in that remote antiquity

SEE: A. de Quatrefages, *The Human Species*, 1879: "Thus, man . . . has, in all probability, seen miocene times . . . Are there any reasons for believing that his traces will be found further back still? . . . We know that, as far as his body is concerned, man is a mammal . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." — p. 152

of "Spontaneous generation"; life . . . has not always reigned on this terrestrial plane

SEE: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: " 'How did life, the living world of organisms, arise?' . . . the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera . . . it must be regarded as an essential to the beginning of living beings on the earth . . ." — pp. 32-3

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the *Urschleim* of Oken, that organic "slime," now christened protoplasm

SEE: Ernst Haeckel, *The History of Creation*, 1880: "One of the most important of Oken's theories . . . is the idea that the phenomena of life in all organisms proceed from a common chemical substance . . . which he designated by the name *Urschleim*, or *original slime*. . . . Now, we need only change the expression 'original slime' (Urschleim) into *Protoplasm* . . ." — 1:96-7

fallen in meteorites . . . Sir W. Thomson's wild theory

SEE: Sir William Thomson, "Inaugural Address of the President of British Association," Aug. 4, 1871: ". . . we must regard it as probable in the highest degree that there are countless seed-bearing meteoric stones moving about through space . . . The hypothesis that life originated on this earth through moss-grown fragments from the ruins of another world . . . is not unscientific." — p. 56 (*Chemical News*, 24:610)

Hylozoism . . . is the highest aspect of Pantheism.

SEE: H. N. Coleridge, *Introductions to the Study of the Greek Classic Poets*, 1830: ". . . the doctrine of the Mysteries was a pure Pantheism, Hylozoism {*Pantheism* — belief in one God identical with, or actually constituting the life of, the material universe; *Hylozoism* (*ὕλης ζωὴ*) — life of the subject-matter of the world, and the same with Pantheism} . . ." — p. 226 & fn.

— Footnotes

The conception and definition of the *Absolute* by Cardinal Cusa

SEE: W. Windelband, *History of Philosophy*, 1893: ". . . Nicolaus [of Cusa] was the first to give the method of negative theology its positive expression by treating *infinity as the essential characteristic of God* . . . The identity of God with the world . . . that in God the same absolute Being is contained infinitely, which in the world presents itself in finite forms. . . . He is, therefore, the absolute reality . . ."— p. 346

"Recent philosophy of the Absolute," traced by Sir W. Hamilton to Cusa

SEE: Sir William Hamilton, *Philosophy of Sir William Hamilton*, 1857: "CARDINAL DE CUSA. . . . {I make no doubt that his speculations have originated the whole modern philosophy of the Absolute. . . . To Cusa, we can, indeed, articulately trace . . . the recent philosophy of the Absolute}." — p. 520, 521 fn.

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Aristotle remarked that . . . direct creation would be . . . *unbecoming* to God . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This, which Cudworth (c. III) calls hylozoism, is not incompatible with an active creator . . . which, as Aristotle says, would be, *ἀπρεπές τῶ Θεῶ*, unbecoming God . . ."— 1:66 fn.

deity cannot set its own hand to creation . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . 'not . . . that he [the Creator] should *αὐτουργεῖν ἅπαντα*, set his own hand . . . to every work' . . ." — 1:66 fn.

"Nature is a habit moved from itself, according to seminal principles . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the opinion of Zeno, as stated by Laërtius . . . 'Nature is a habit moved from itself, according to . . . seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.' Intell. System, I., 328." — 1:66 fn.

the atmosphere has changed little . . . since the first condensation of the oceans

SEE: R. Blanchard, "L'Origine de la Vie," Feb. 7, 1885: "Lors de la condensation des premiers

océans, aux époques laurentienne et cambrienne, l'atmosphère, plus dense et plus lourde qu'à présent, devait être formée des mêmes éléments qu'à l'heure actuelle [At the time of the condensation of the first oceans, in the Laurentian and Cambrian ages, the atmosphere, denser and heavier than at present, must have been formed of the same elements that exist today] . . ." — p. 165 (*Revue Scientifique*, v. 9)

and even of Bischof — as the experiments . . . with basalts have shown

SEE: R. Blanchard, "L'Origine de la Vie," Feb. 7, 1885: "Les expériences de Bischoff sur le basalte ont montré que, pour passer de l'état liquide à l'état solide, autrement dit pour se refroidir de 2000° à 200°, notre globe avait eu besoin de 350 millions d'années. . . . Quoi d'étonnant aussi à ce que, dès l'âge cambrien . . . la vie ait été assez différenciée pour produire des plantes telles que les *Eophyton* . . . [et] animaux tels que . . . les brachiopodes et les premiers trilobites [The experiments of Bischoff with basalt have shown that to pass from the liquid to the solid state, in other words, to cool down from 2000° to 200°, our globe would need 350 million years. . . . Amazing as this may be, since the Cambrian age . . . life was differentiated enough to produce plants like *eophytons* . . . and animals like . . . brachiopods and the first trilobites]?" — p. 166 (*Revue Scientifique*, v. 9)

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there were, in those days, oceans of *liquid carbonic acid . . .*

SEE: R. Blanchard, "L'Origine de la Vie," Feb. 7, 1885: ". . . l'atmosphère tend sans cesse à se débarrasser de son acide carbonique, tandis que, d'autre part, elle s'enrichit sans cesse de nouvelles quantités de ce gaz apportées des profondeurs de la terre. . . . ces phénomènes . . . ont toujours existé, depuis la formation de la première croûte solide et depuis la condensation des premiers océans [the atmosphere tends incessantly to rid itself of its carbonic acid, while on the other hand it enriches itself incessantly with new quantities of this gas brought forth from the depths of the earth. . . . these phenomena . . . have always existed, since the formation of the first solid crust and since the condensation of the first oceans]." — p. 164 (*Revue Scientifique*, v. 9)

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The primitive ancestor, in Brasseur de Bourbourg's "*Popol Vuh*" . . .

SEE: "*Popol Vuh* . . . Par L'ABBÉ BRASSEUR DE BOURBOURG" [Review], Oct. 1867: "The third age was that of storm. . . . the earth was swept of all thereon . . . The men took refuge in the forms of apes, and have never left these shapes since. But one pair, with greater discretion, concealed themselves in a cavern, and of them the next age, that of water, was peopled. The age of water was so called because it came to an end in an overwhelming deluge. One pair alone escaped, the name of the man was . . . Huehuetonacateocipatli, *i.e.* Fish-god-of-our-Flesh, he reminds one of the Indian Avatar, in which Vishnu assumes the fish form, and the Chaldee Oannes or Dag-on." — p. 441 (*Christian Remembrancer*, v. 54)

For additional proofs consult . . . "The Septenary in Nature."

SEE: "The Mysteries of the Hebdomad," *SD* 2:590-641.

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(*issued from the body of Brahmâ when it became Night*)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "CHAPTER V. . . . Origin of different orders of beings from Brahmā's body under different conditions . . ." "Brahmā . . . collected his mind into itself. Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born . . . Brahmā then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night." — 1:68, 79-80 (i.5)

As Christian Schœttgen says in *Horæ Hebraicæ* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . (the terrestrial) Adam . . . had only 'the breath of life' {Christian Schœttgen, *Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum*, etc. . . . Schœttgen gives this in explanation of I Cor. xv, 45} . . ." — p. 114 & fn.

SEE: *The Interlinear Bible*, 1906: ". . . The first man Adam was made a living soul . . . The first man is of the earth, earthy . . ." — p. 234 (*1 Corinthians*, 15:45, 47)

the first terrestrial Adam "had only the breath of life" . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the inferior (the terrestrial) Adam, *who was lord only of the visible creation*, who had only 'the breath of life' but not 'the living soul.' {Christian Schœttgen, *Horæ Hebraicæ* . . .}." — p. 114 & fn.

The *Zohar* speaks of "Black Fire" . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . when the law was given forth . . . it was written in black fire upon white fire." — p. 141 (*Zohar*, "Greater Holy Assembly," xi.283)

SEE: Isaac Myer, "Hermes Trismegistus," Sept. 1886: " 'You have, by this means, the light (or fire) of the whole universe.' . . . the fire referred to here, is not the perceptible fire, but the hidden occult fire, which is concealed in all things . . . So the ancient Hebrew philosophy says, the Tablets of the Law given to Moses, were written by the Deity with black fire on white fire." — pp. 168-9 (*The Path*, v. 1)

Lactantius . . . makes the Logos, the *Word*, *the first-born brother of Satan* . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Lactantius (*Inst. div.* Bk. ii, c. viii) makes *the Word*, *the first-born brother of Satan*, and *the first of all creatures*." — p. 116

primeval creatures . . . with *crooked* digestive canals

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . designed another; and . . . the animal creation was manifested, to the products of which the term Tiryaksrotas is applied, from their nutriment following a winding course {Tiryak . . . 'crooked', and Srotas . . . 'a canal'}." — 1:70-1 & fn. (i.5)

"endowed with inward manifestations, but mutually in ignorance . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These were called beasts . . . manifesting inward sensations {'Endowed with inward manifestations, and mutually in ignorance *about their kind and nature*'} . . ." — 1:71-2 & fn. (i.5)

The twenty-eight kinds of *Badha*, or imperfections . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . they being destitute of knowledge . . . labouring under the twenty-eight kinds of imperfection {Badhas . . . In place of Badha, however, the more usual reading . . . is Vidha . . . 'kind', 'sort' . . . implying twenty-eight sorts of animals. These . . . have single hoofs . . . double, or cloven, hoofs . . . claws, or nails} . . ." — 1:71 & fn. (i.5)

the "five-fold immovable creation," minerals and vegetables

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . in the beginning of the Kalpas . . . there appeared a creation beginning with ignorance . . . The creation of the creator thus plunged in abstraction was the fivefold (immovable) world . . . {the mineral and vegetable kingdoms}." — 1:69, 70 fn. (i.5)

then come those fabulous animals, *Tiryaksrota*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Since immovable things were first created, this is called the first creation. Brahmā, beholding that it was defective, designed another; and . . . the animal creation was manifested . . . of which the term Tiryaksrotas is applied . . . These were called beasts . . . they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom . . ." —

1:70-1 (i.5)

(the monsters of the abyss slain by the "Lords" . . .)

SEE: STANZA II, 5: "First the abyss of waters and darkness, wherein resided most hideous beings . . . combinations of various animals and men, of fishes, reptiles and other monstrous animals . . ." — *SD* 2:54

STANZA V, 18: ". . . turn to the Chaldean Fragments, and read what Berosus says. . . . It was the Moon (Omoroka) who presided over the monstrous creation of nondescript beings which were slain by the Dyanis." — *SD* 2:115

the *Urdhwasrotas*, the happy celestial beings, which feed on ambrosia

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . a third creation appeared, abounding with the quality of goodness, termed Ūrdhwasrotas. The beings thus produced . . . were endowed with pleasure and enjoyment, unencumbered internally or externally . . . {Ūrdhwa . . . 'above' . . . their nourishment being derived from the exterior . . . 'Through satiety derived from even beholding ambrosia'}." — 1:72 & fn. (i.5)

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the *Arvaksrotas*, human beings — Brahmâ's seventh creation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the creation termed Arvāksrotas . . . They abound with the light of knowledge; but the qualities of darkness and of foulness predominate. . . . These creatures were mankind." "The creation of the Arvāksrotas beings was the seventh . . ." — 1:73, 75 (i.5)

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It is not Brahmâ who creates . . . but the chief and Lord of the Prajâpati

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Daksha is a son of Brahmā; he is one of the Prajāpatis, and is sometimes regarded as their chief." — p. 76

Obeying the command of Brahmâ, Daksha . . . made superior and inferior . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Daksha . . . Obeying the command of Brahmā, he made movable and immovable things {*avara* and *vara*, 'inferior' and 'superior' . . . refer to *putra*, Professor Wilson's 'progeny'}, bipeds and quadrupeds, and, subsequently, by his will, gave birth to females . . ." — 2:9-10 & fn. (i.15)

the *Asuras* are the first beings created from the "body of night"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born . . ." ". . . Brahmā transformed himself into night, invested with a body." — 1:79-80, 82 fn. (i.5)

the *Pitris* issue from that of *Twilight*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the progenitors (the Pitṛis) were born from his side. The body, when he abandoned it, became the Sandhyā (or evening twilight) . . ." — 1:80-1 (i.5)

the "gods" . . . from the "body of the day"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . from his mouth proceeded the gods . . . The form abandoned by him became day . . ." — 1:80 (i.5)

Brahmâ . . . "creating fierce beings, denominated Bhûtas . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creator of the world, being incensed, then created fierce beings, who were denominated . . . Bhūtas (malignant fiends), and eaters of flesh {'fiends, frightful from being monkey-coloured, and carnivorous'}." — 1:83 & fn. (i.5)

the Rakshasas are generally . . . "Evil Spirits" and "the enemies of the gods"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀKSHASAS. . . . evil spirits . . . classified as of three sorts — one as a set of beings like the Yakshas, another as a sort of Titans or enemies of the gods, and lastly, in the common acceptation of the term, demons and fiends who haunt cemeteries . . . and vex and afflict mankind in all sorts of ways." — pp. 254-5

When Hanuman is reconnoitering the enemy in Lanka . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "When Hanumān entered the city of Lankā to reconnoitre . . . he saw that 'the Rākshasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while some were beautiful to look upon.' " — p. 255

Rakshasas . . . becoming the Saviours of "Humanity," or Brahmâ

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Brahmā . . . put forth, in darkness, beings emaciate with hunger, of hideous aspects . . . Those beings hastened to the deity. . . . {'Those *among them* that called out "Not so: oh! let him be saved!" *were named* Rākshasas.'}." — 1:82 & fn. (i.5)

the too-selfish . . . Rakshasas showing the desire . . . to "devour" Mahat

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Brahmā transformed himself into night, invested with a body. This the Yakshas and Rākshasas seized upon, exclaiming '. . . devour it.' " — 1:82 fn. (i.5)

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the true *dual Logos*

SEE: Friedrich Ueberweg, *History of Philosophy*, 1875: "The highest of all the divine forces is the Logos . . . [Philo] seems to conceive Sophia [divine Wisdom] as the highest of the potencies into which the Logos is divided, and as the source of all the rest. For the Logos is two-fold in its nature . . ." — 1:230

— Footnotes [164-5]

Whom Manu calls "our paternal grandfathers" . . . The Rudras

P/Q: *Mānava-Dherma-Sāstra*, ed. G. C. Haughton, 1825: " 'The wise call . . . our paternal grandfathers, *Rudras* . . .' " — 2:103 (iii.284)

The Rudras are the seven manifestations of Rudra-Siva

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Rudra be thy name', rejoined the great father of all creatures . . . and Brahmā therefore gave to him seven other denominations: and to these eight persons regions and wives and posterity belong." — 1:115-16 (i.8)

Rudra-Siva, "the destroying god"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Rudra of the Vedas has developed in the course of ages into the great and powerful god Śiva . . . Under the name of Rudra or Mahā-kāla, he is the great destroying and dissolving power. But destruction in Hindu belief implies reproduction; so as Śiva . . . he is the reproductive power which is perpetually restoring that which has been dissolved . . ." — pp. 297-8

and *also* the grand Yogi and ascetic

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Thirdly, he [Śiva] is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation . . ." — p. 298

See § II., §§ I, Commentary [*shadows of their progenitors*]

SEE: STANZA IV, 15: " '*Having projected their shadows and made men of one element* (ether), *the progenitors re-ascend to Maha-loka . . . The subtle bodies remain without understanding* (Manas) *until the advent of the Suras* (Gods) *now called Asuras* (not Gods),' says the Commentary." — *SD* 2:92

"How did life, the living world of organisms, arise? . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: ". . . first the general question: 'How did life, the living world of organisms, arise?' and, secondly, the special question: 'How did the human race originate?' The first of these two inquiries, that as to the first appearance of living beings, can only be decided empirically by proof of the so-called Archeobiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera (Protogenes, Protamœba, Protomyxa, Vampyrella), exceedingly simple microscopic masses of protoplasm without structure or organisation which take in nutriment and reproduce themselves by division." — pp. 32-3

"Such a Moneron as that primordial organism *discovered* by . . . Huxley . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley and named Bathybius Haeckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. It is true that the first appearance of such Monera has not up to the present moment been actually observed; but there is nothing intrinsically improbable in such an Evolution." — p. 33

"in that case man also has *beyond a doubt* . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "In that case man also has, beyond a doubt, arisen from lower Mammalia, apes, the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations." — p. 36

all produced by "a series of *natural forces working blindly* . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "Darwin puts in the place of a conscious creative force . . . a series of natural forces working blindly (as we say) without aim, without design." — p. 34

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"The 'Sons of Passive Yoga.' . . ."

SEE: STANZA VI, 7: "This Third Race is sometimes called collectively 'the sons of *Passive* Yoga,' *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation . . ." — *SD* 1:207

— Footnotes

"Not so! oh let him be saved (preserved)"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Brahmā . . . put forth, in darkness, beings emaciate with hunger, of hideous aspects . . . Those beings hastened to the deity. . . . {'Those *among them* that called out "Not so: oh! let him be saved!" *were named* Rākshasas.'} {From Raksh . . . 'to preserve'}." — 1:82 & fns. (i.5)

"Do not spare it; devour it." . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "It is related, in the Bhāgavata-purāṇa, III., 20, 19-21, that Brahmā transformed himself into night, invested with a body. This the Yakshas and Rākshasas seized upon, exclaiming 'Do not spare it; devour it.' Brahmā cried out 'Don't devour me; spare me.' " — 1:82 fn.

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***Fission* . . .**

SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "The simplest beings . . . such as the Protamœba . . . This is the simplest case of reproduction, a multiplication by division. Frequently . . . the motion of the minute constituents, which causes the fission, proceeds in such a manner that the halves are again divided, and the quarters yet again . . . and the parent-creature is resolved into a swarm of off-shoots." — pp. 40-1

the division of the homogeneous speck of protoplasm . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "When we begin . . . with those Monera which are simple specks of homogeneous protoplasm, we find them multiplying by self-division." — p. 103

the nucleated cell, in which the cell-nucleus splits into two . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "The next earliest stage in the evolution of living matter, the nucleated cell . . . splits into two, each of which becomes a new nucleus . . . and either multiply within it, or burst the old cell-wall and become two new cells . . ." — p. 104

***Budding* . . . A small portion . . . swells out at the surface . . .**

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "The next stage in advance is that of propagation by germs or buds, in which the organism does not divide . . . but a small portion of it swells out at its surface, and finally parts company and starts on a separate existence which grows to the size of the parent . . ." — p. 104

***e.g.*, many vegetables, the sea-anemone, etc.**

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "This process may be witnessed any day in . . . the sea-anemone . . . It remains one of the principal modes of propagation of the vegetable world, where plants are multiplied from buds even after they have developed the higher mode of sexual propagation by seeds." — p. 104

— Footnotes

Weber's idea that the Indo-Germanic Race preceded the Aryan . . .

SEE: Albrecht Weber, *History of Indian Literature*, 1882: "The former, the mythological relations, represented in the older hymns of the Ṛik, in part carry us back to the primitive Indo-Germanic time. They contain relics of . . . conceptions then prevailing, such as may also be traced among the Teutons and Greeks." — p. 35

healing and cicatrization in the higher animal groups . . .

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: ". . . all healing and cicatrization in higher beings . . . is effected only by the reproduction by fission and gemmation of the elementary morphological constituents." — p. 41

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A single cell thrown off by the parent . . . develops into a multicellular organism

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Advancing still further . . . we find these germ-buds reduced to spores, or single cells, which are emitted from the parent, and afterwards multiply by division until they form a many-celled organism, which has the hereditary qualities of the original one." — pp. 104-5

***e.g.*, bacteria and mosses**

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "This is the general form of propagation of the

lower plants, such as algæ, mosses, and ferns, and also of . . . microscopic organisms, such as bacteria." — p. 105

Male and female organs inhering in the same individual . . .

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "In the great majority of plants, and in some of the lower families of animals — for instance, snails and earth-worms — the male and female organs are developed within the same being, and they are what is called hermaphrodites." — p. 106

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those which "were not ready" . . . remained the "narrow-brained" of the Stanza

SEE: STANZA VII, 24: "THE SONS OF WISDOM . . . SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) . . . SOME PROJECTED A SPARK. . . . THE SPARK BURNT LOW . . . THEIR JIVAS (*Monads*) WERE NOT READY. . . . THEY (*became the*) NARROW-HEADED." — *SD* 2:161

— Footnotes

neither the dolicho-cephalic nor the brachyo-cephalic . . .

SEE: Paul Topinard, *Anthropology*, "Translated from the French," 1890: ". . . the cephalic index . . . [is] the relation of the maximum transverse diameter to the maximum antero-posterior diameter . . . The extreme indices are found in the long or dolichocephalic skulls of Retzius, and in his round or brachycephalic." — p. 237

intellectual capacity of a man according to his cranial capacity, seems absurdly illogical

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the chief value of this table [by Topinard] is to show into what serious errors an estimation of the intellectual development of a race from its cranial capacity would lead us. By such an estimation, the troglodytes [cavemen] of the cavern of L'Homme-Mort would be superior to all races . . . including contemporary Parisians." — p. 382

the cranial capacity of the Parisian . . . 1437 cubic centimètres . . .

SEE: Paul Topinard, *Anthropology*, 1890: "The Auvergnians have 1523, and the 384 Parisians of M. Broca, 1437 cubic centimètres of capacity." — p. 229

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"Does man descend from one *single couple* or from *several groups* . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "Does man descend from one single couple or from several groups? — monogenism or polygenism? As far as one can venture to pronounce on what, in the absence of witnesses, will never be known, the second hypothesis is by far the most probable." — p. 498

Hovelacque, in his "Science of Language" comes to a similar conclusion . . .

SEE: Abel Hovelacque, *The Science of Language*, 1877: "If the faculty of articulate speech constitutes the sole fundamental characteristic of man . . . and if the different linguistic groups known to us are irreducible, they must have taken birth independently and in quite distinct regions. It follows that the precursors of man must have acquired the faculty of speech in different localities independently, and have thus given birth to several races of mankind originally distinct." — p. 304

"The view which appears best to accord with what is now known . . ."

P/Q: Charles Bradlaugh, "Anthropology," 1882: "Professor Flower, in the address from which I have already quoted, contends that 'the view which appears best to accord with what is now known of the characters and distribution of the races of man . . . may be described as a modification of the monogenistic hypothesis. Without entering into the difficult question of the method of man's first

appearance upon the world, we must assume for it a vast antiquity, at all events, as measured by any historical standard.' " — p. 6 (*Hall of Science Thursday Lectures*, First Series)

"*If we had any approach to a complete palæontological record . . .*"

P/Q: Charles Bradlaugh, "Anthropology," 1882: " 'If we had any approach to a complete palæontological record, the history of man could be reconstructed; but nothing of the kind is forthcoming.' " — p. 7 (*Hall of Science Thursday Lectures*, First Series)

John Crawford and James Hunt . . . favoured polygenesis

SEE: Paul Topinard, *Éléments d'Anthropologie Générale*, 1885: "Parmi les monogénistes, jusqu'en 1859, se voient . . . Hodgkin Latham et J. C. Hall . . . Parmi les polygénistes . . . Crawfurd et James Hunt en Angleterre [Until 1859 we find among the monogenists . . . Hodgkin Latham and J. C. Hall . . . Among the polygenists . . . Crawfurd and James Hunt in England] . . ." — p. 86

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Evolution is *an eternal cycle of becoming*, we are taught

SEE: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: ". . . matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, matter is brought into birth, for the creative force fashions it according to the ideal forms. Matter not yet engendered, had no form; it becomes when it is put into operation." — pp. 133-4 (*Fragments*, Part VI)

the succession of beings . . . "consists in an increasing similarity of the living fauna . . ."

P/Q: Louis Agassiz & A. A. Gould, *Principles of Zoology*, Part I, 1857: ". . . [the] aim, in forming the earth . . . and in creating successively all the different types of animals which have passed away, was to introduce Man upon the surface of our globe. Man is the end towards which all the animal creation has tended, from the first appearance of the first Palæozoic Fishes." — p. 238

"all things had their origin in spirit . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . all things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory." — 1:154

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Not all the organisms were sufficiently ready . . .

SEE: STANZA VII, 24: "THOSE WHO RECEIVED BUT A SPARK . . . WERE NOT READY. THESE WERE SET APART . . . THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME . . ." — *SD* 2:161

on geographical considerations . . . "Lemuria," invented by Mr. P. L. Sclater

SEE: Alfred Russel Wallace, *The Malay Archipelago*, 1869: ". . . the existence of such a land [bridge] has been already thought necessary, to account for the distribution . . . of the Lemurs. . . . Dr. Sclater has proposed for the hypothetical continent connecting these distant points . . . the name of Lemuria. . . . the student of geographical distribution must see in the extraordinary and isolated productions of Celebes proofs of the former existence of some continent from whence the ancestors of these creatures . . . could have been derived." — 1:283-4

He traces . . . human evolution to "Lemuria" . . . that "cradle of mankind"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "It was a branch . . . of this extensive catarrhine group, that . . . evolved the ancestor of the human race. . . . it occurred in Southern Asia . . . Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean." — p. 73

Vogt . . . in America Man sprang from a branch of the platyrrhine apes

SEE: Paul Topinard, "The Last Steps in the Genealogy of Man," 1889: "Fossil monkeys have been found in America. . . . as if the platyrrhine monkeys had always lived there. . . . In short, one is led in America to a special series so constituted by its origin and its termination . . . Vogt, Schmidt, and Cope, have agreed on this [platyrrhine] . . . descent." — p. 680 (*Annual Report of the Smithsonian Institution*)

SEE: Carl Vogt, *Lectures on Man*, 1864: "If the Macaci [macaques] in the Senegal, the baboons on the Gambia, and the gibbons in Borneo could become developed into anthropoid apes, we cannot see why the American [platyrrhine] apes should not be capable of a similar development." — p. 466

independently of the origination . . . from the old world catarrhinians

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . [Haeckel] states . . . 'The human race is a branch of the catarrhine group; he was developed in the old world, and sprang from apes of this group, which have long been extinct.' . . . Vogt disagrees . . . He admits that different simian stocks may have given rise to different human groups. The populations of the old and the new world would thus be descendants of the different forms which are peculiar to the two continents." — p. 104

— Footnotes

This is explained in the section which follows . . . (Vide §§ II . . .)

SEE: §§ 2, "A Saint — Hypnotised": "Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the gods . . . Indra . . . sends one of his female Apsarasas to tempt the sage." "She succeeds . . . '907 years six months and three days' spent in her company seem to the sage as one day. When this psychological or hypnotic state ends, the Muni curses . . . 'Depart, begone!' . . . And Pramlochā, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air. . . . the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration." — *SD* 2:174, 175

in the allegory from the Puranas concerning Kandu . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77, Book I, Chap. XV [Legend of Kaṇḍu], 2:2-5.

This unwillingness to . . . create, is symbolized in the Purânas by . . . Narada . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "HARYAŚWAS. Five [or ten] thousand sons of the patriarch Daksha, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring . . ." — p. 120

the "strife-making ascetic"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher, because devotion to Kṛishṇa was the only true means of felicity. Brahmā then cursed Nārada to lead a life of sensuality . . . and Nārada retorted the curse, condemning Brahmā to lust after his own daughter . . . Nārada has the appellations, Kali-kāraka, 'strife-maker' . . ." — p. 219

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"the accursed Cainite Races"

SEE: *The Book of Adam and Eve*, tr. S. C. Malan, 1882: ". . . the children of Seth went astray and fell . . ." "For all the rest went down from the mountain and fell into sin with the children of Cain." — pp. 140, 141 (ii.22)

". . . the children of Seth gathered together . . . And when they were come down and saw the daughters of Cain the accursed, those sons of Seth committed adultery with them . . . Of these adulteries giants were born." — p. 230 (Bk ii, Note 26)

— Footnotes

"the fact of the separation of sexes . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . one of the most remarkable examples of the formation of varieties on the same territory . . . [is] the fact of the separation of the sexes, as to derivation of which from species once hermaphrodite, all (the believers in Creation naturally excepted) are assuredly of one accord." — p. 159

"a study of embryology . . . shows that in the human . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "This is confirmed by a study of embryology, which shows that in the human and higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo." — p. 106

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"Sanandana and the other sons of *Vedhas*" . . . "without desire or passion . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other sons of Brahmā {Vedhas} were previously created by him. But they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny." — 1:100-2 & fn. (i.7)

"*Kriyasakti* — the mysterious *power of thought* . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Kriyāsakti*: — The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchāsakti [*power of the will*] and Kriyāsakti." — p. 111 (*Five Years of Theosophy*)

the chapters on "The Fallen Angels" and "The Mystic Dragons"

SEE: STANZA XII, "The 'Great Dragons' and Serpents," *SD* 2:351-90; and § XVIII, "On the Myth of the 'Fallen Angel,' in its Various Aspects," *SD* 2:475-505.

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Sanjnâ . . . "unable to endure the fervours of her lord," gave him her *chhaya* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanjnā, the daughter of Viśwakarman, was the wife of the Sun . . . Unable to endure the fervours of her lord, Sanjnā gave him Chhāyā {her shadow, or image} . . . and repaired to the forests, to practise devout exercises {*tapas*}. The Sun, supposing Chhāyā to be his wife Sanjnā, begot, by her, three other children . . ." — 3:20-1 & fns. (iii.2)

like Adam with Lilith — an *ethereal shadow*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalists hold that Adam was first created with a spiritual body, which is described in the O. T. as 'of dust' . . . We also have in the archaic cuneiform tablets, the *Lilatu* or Lilith . . . the handmaid of the ghost; *Lil* was in Akkadian 'a cloud of dust' . . . Myth makes her the wife of Adam . . ." — pp. 247-8

Kandu is a sage and a Yogi, eminent in holy wisdom . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom . . .' " — 2:2 (i.15)

Indra, the "King of the Gods" . . . sends one of his female Apsarasas . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The king of the gods sent the nymph Pramlochā to disturb his penance; and the sweet-smelling damsel diverted the sage from his devotions." — 2:2

(i.15)

"907 years six months and three days" spent in her company seem . . . as one day

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her . . . if she was in jest; for it appeared to him that they had spent but one day together." — 2:3 (i.15)

the Muni curses . . . "Depart, begone! . . . vile bundle of illusions!" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Yet fie upon thee . . . vile bundle of delusion!' . . . 'Depart, begone.' She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees." — 2:5 (i.15)

She went from tree to tree . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The nymph went from tree to tree, and, as, with the dusky shoots that crowned their summits, she dried her limbs . . . the child she had conceived by the Ṛishi came forth from the pores of her skin, in drops of perspiration. The trees received the living dews; and the winds collected them into one mass." — 2:5 (i.15)

"This," said Soma . . . "I matured by my rays . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'This', said Soma, 'I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree-tops became the lovely girl named Mārishā.' " — 2:5 (i.15)

Adam . . . into which the "Lord-god" breathes the *breath of life* . . .

SEE: *The Interlinear Bible*, 1906: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life . . ." — p. 3 (*Genesis*, 2:7)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . a distinction was made by the learned of the Israëlites, between the higher Adam . . . who was *the Light of the World* . . . and the inferior (the terrestrial) Adam . . . who had only 'the breath of life' but not 'the living soul.' " — p. 114

Manas* . . . is of the Earth earthy, though its highest faculties connect it with . . . *divine Soul

SEE: *The Holy Bible*, ed. F. C. Cook, 1881: "The first man *is* of the earth, earthy: the second man *is* the Lord from heaven {Adam before he had become actually to be a living soul-nature was already fashioned out of earth. . . . the material or earthy and *human* . . . side of the first man's origin is sharply contrasted with the spiritual or *divine* side of the origin of the Godman}." — 3:369 & fn. (*1 Corinthians*, 15:47)

Kamadeva, the god of love . . . and lord of the Apsarasas . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀMA, KĀMA-DEVA. The god of love." "He is lord of the Apsarases or heavenly nymphs." — pp. 145, 146

— Footnotes

Vivien's temptation of Merlin (Tennyson)

SEE: "Idylls of the King" [Review], 1859: "In the second Idyll, Mr Tennyson relates the history of the enchantment of Merlin by the Lady of the Lake . . . [or] Vivien — the name which the poet adopts. The destruction of the great sage, or 'wizard,' of his time . . . by the wiles of an enchantress . . . is what may be called a great representative subject. . . . the marvellous defect of human nature, and the nullity of the best human wisdom in the face of temptation." — p. 165 (*North British Review*, v. 31)

"Thou hast performed the office assigned by the monarch of the gods . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The pious sage . . . turned to the nymph . . . and said to her: 'Go, deceitful girl, whither thou wilt. Thou has performed the office assigned thee by the monarch of the gods, — of disturbing my penance by thy fascinations." — 2:4 (i.15)

Kama . . . is in the Rig Veda . . . the *first movement* that stirred the ONE . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀMA . . . In the Ṛig-veda (x. 129) desire is said to have been the first movement that arose in the One after it had come into life through the power of fervour or abstraction." — pp. 145-6

"Desire first arose in It, which was the *primal germ of mind* . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'Desire first arose in It, which was the primal germ of mind; (and which) sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity.' " — p. 146

A hymn in the *Atharva Veda* exalts Kama into a supreme God . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'This Kāma or desire . . . is celebrated in a curious hymn of the Atharva-veda,' which exalts Kāma into a supreme God and Creator: 'Kāma was born the first. Him neither gods, nor fathers, nor men have equalled.' " — p. 146

The Atharva Veda identifies him with *Agni* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'Kāma is also in the same Veda often identified with Agni, and . . . Kāma may be looked upon as a superior form of the other deity.' " — p. 146

The *Taittariya Brâhmana* makes him . . . the son of Dharma . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "According to the Taittirīya Brāhmaṇa, he is the son of Dharma, the god of justice, by Śraddhā, the goddess of faith . . ." — p. 146

Kama is born from the heart of Brahmâ . . . he is *Atma-Bhu* "Self-Existent" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Another account represents him as springing from the heart of Brahmā . . . he is Ātma-bhū, 'self-existent,' and therefore he is called . . . A-ja, 'unborn' . . ." — p. 146

in his orginal Vedic character, (Harivamsa making him a son of Lakshmi . . .)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . according to the Hari-vanśa he is the son of Lakshmī." — p. 146

Lakshmi, who is Venus

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "There is an allegory of Kama being an avatara or son of . . . Vishnu and Lakshmi, and this is a further instance of the correspondence of that goddess with the Roman Venus, the mother of Cupid." — 2:484

before . . . Daksha . . . men were procreated "by the will, by sight, by touch . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Before the time of Daksha, they were variously propagated, — by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints." — 2:10 (i.15)

Mârishâ . . . is taken to wife by the Prachetasas . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Soma having concluded, the Prachetasas [Prajāpatis] took Mārishā, as he had enjoined them, righteously to wife . . . and upon her they begot the eminent patriarch Daksha . . . {Daksha seems to be an irregular adjunct to the Prajāpatis or mind-born sons of Brahmā}. This great sage, for the furtherance of creation, and the increase of mankind, created

progeny. . . . and, subsequently, by his will, gave birth to females . . . From that period forwards, living creatures were engendered by sexual intercourse." — 2:9-10 & fn. (i.15)

— Footnotes

"From Brahmâ were born mind-engendered progeny . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From Brahmā . . . were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person {'limbs', *gātra*} of that all-wise {*Dhīmat*} deity. All these beings . . . being the abode of the three qualities." — 1:100 & fns. (i.7)

***deva-sarga* (divine creation . . .)**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This, termed the creation of immortals {*Deva-sarga*}, was the third performance of Brahmā . . ." — 1:72-3 & fn. (i.5)

the five-fold creation, is *devoid of clearness . . . without reflection . . .*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Of *him* [*Brahmā*] meditating *was* a fivefold creation — *viz.*, *of things* — without reflection, devoid of clearness . . . dull of nature, essentially immovable.' " — 1:70 fn. (i.5)

"But as they *did not multiply themselves . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "But, as they did not multiply themselves, Brahmā created other mind-born sons, like himself; namely: Bhṛigu, Pulastya . . . Marīchi, Daksha, Atri, and Vasishṭha. . . . {Considerable variety prevails in this list of Prajāpatis . . . or Brahmarshis}." — 1:100 & fn. (i.7)

"Sanandana and the other sons of Vedhas . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other sons of Brahmā {Vedhas} were previously created by him. But they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny." — 1:100-2 & fn. (i.7)

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Daksha, a son of Brahmâ also, in a former Kalpa . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Purāṇas in a similar manner. . . . The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manwantaras; the Daksha who proceeded from Brahmā as a Prajāpati being born in the first, or Swāyaṃbhuva, and the son of the Prachetasas, in the Chākshusha, Manwantara." — 2:9 fn.

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Mârishâ . . . the mother of Daksha. . . . the father of the first *human-like* progenitors

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Prachetasas took Mārishā . . . and upon her they begot the eminent patriarch Daksha . . ." "In what manner Daksha created living creatures . . . you shall hear. In the first place, he willed into existence the deities, the Ṛishis . . . Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication." — 2:9, 12 (i.15)

Aristophanes describes the nature of the old race as *androgynous* . . .

SEE: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "Plato, in the 'Banquet,' has preserved to us the discourse of Aristophanes on the subject. 'Our nature of old was not the same as it is now. It was *androgynous* . . .' " — p. 113 (*The Theosophist*, v. 4)

SEE: Plato, *Works*, v. 3, tr. George Burges, 1850: "In good truth . . . said Aristophanes . . . you must first learn the nature of man . . . For our nature of old was not the same as it is now . . . It was then man-woman {hermaphrodite}, whose form and name partook of and was common to both the male and the female." — p. 508 (*The Banquet*, § 16)

every individual being rounded, "having the back and sides as *in a circle*" . . .

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: " 'The entire form of every individual was rounded, having the back and sides as in a circle . . . Their bodies thus were round, and the manner of their running was circular. They were terrible in force and strength, and had prodigious ambition.' " — p. 113 (*The Theosophist*, v. 4)

to make them weaker, "Zeus divided them . . . into two . . ."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: " 'Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.' " — p. 113 (*The Theosophist*, v. 4)

a tradition about the first man, who lived at first without eating . . .

SEE: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "The inhabitants of Madagascar say that the first man was created . . . free from ills, wants, and appetites of mundane life, and that he was strictly forbidden to eat or drink. The Great Enemy, disguised as a shining angel, pretended to bring a message from heaven, setting aside the prohibition." — p. 113 (*The Theosophist*, v. 4)

having indulged in food, a swelling appeared in his leg . . .

SEE: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "He then ate; a slight swelling appeared on his leg, and enlarged to a tumor, which, finally bursting . . . there emerged a beautiful girl, who became at maturity the mother of the race." — p. 113 (*The Theosophist*, v. 4)

"We have our sciences of *Heterogenesis* and *Parthenogenesis* . . ."

P/Q: Alexander Wilder, "The Primeval Race Double-Sexed," Feb. 1883: "We have our sciences of *heterogenesis* and *parthenogenesis*, showing that the field is yet open. . . . The polyps . . . produce their offspring from themselves like the buds and ramifications of a tree." — pp. 112-13 (*The Theosophist*, v. 4)

The very interesting polyp *Stauridium* . . . produces gemmules . . .

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . a polype-shaped being with cruciform tentacles . . . [the] Cross-polype, or Stauridium. This animal, growing like a polype upon a stalk, forms above its lower cross, gemmules which . . . gradually assume a bell-like shape, and detach themselves on attaining the structure and form of a Medusa or sea-nettle." — p. 42

The Medusa is utterly dissimilar to its parent-organism . . .

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "The Medusa . . . is thus the offspring of its utterly dissimilar parent, the Stauridium; it reproduces itself in the sexual method, and from its eggs proceed Stauridia. The two generations thus alternate . . ." — p. 42

"The majority of mankind belongs to the seventh sub-race . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'The majority of mankind belongs to the seventh sub-race of the fourth root-race — the above mentioned Chinamen and their offshoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, &c., &c.) — with remnants of other sub-races of the fourth and the seventh sub-race of the third race.' " — p. 68

Padmapani, or Avalôkitêswara in Sanskrit, is in Tibetan Chenresi.

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "Padmapāni has in the sacred books a great many names . . . Most frequently he is addressed by the name of Chenresi . . . in Sanskrit Avalōkitēsvara." — pp. 88-9

Avalôkitêswara is the great *Logos* in its highest aspect

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy . . . the *Logos*. . . . It is called *Avalokiteswara* by the Buddhists." — p. 303 (*The Theosophist*, v. 8)

Padmapani-Avalôkitêswara is called . . . *Chenresi Vanchug* . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Dhyāni Bōdhisattva Padmapāni . . . addressed by the name of Chenresi, or more fully Chenresi vanchug, 'the powerful, looking with the eyes,' in Sanskrit Avalōkitēswara." — pp. 88-9

protector . . . of Tibet in particular

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The Dhyāni Bōdhisattva Padmapāni . . . [is] the one most frequently implored, on account of his being the representative of Sākyamuni and the guardian and propagator of his faith . . . [and] his particular protection of Tibet." — p. 88

manifesting himself from age to age in human form

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "In order to show the Tibetans the path to ultimate happiness, he has been pleased, they say, to manifest himself, from age to age, in human shape." — p. 88

A popular legend has it that whenever faith begins to die out . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "There is a story relating that Tsonkhapa himself had ordered his two principal disciples to take upon themselves a mortal form . . . to watch over the propagation of the Buddhist faith and the maintenance of its purity; and . . . it was Tsonkhapa who created these two [*Dalai Lama* and *Panchen Rinpoche*] . . ." — p. 153

Padmapani Chenresi . . . emits a brilliant ray of light . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The *Dalai Lama* is viewed as an incarnation of the Dhyāni Bōdhisattva Chenresi, who is supposed to effect his re-incorporation by a beam of light which issues from his body and enters the individual whom he selects for his re-descent. The *Panchen Rinpoche* is considered to be an incarnation of Chenresi's celestial father, Amitābha." — p. 153

he will incarnate as "the most perfect Buddha" in Tibet, instead of in India . . .

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "They believe . . . that he shall be finally born as most perfect Buddha in Tibet, instead of in India, where his predecessors had appeared." — p. 88

Dhyani Chenresi . . . is represented . . . in his eleven-faced form

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "To this name, as well as to that of Phagpa Chenresi, in Sanskrit Aryāvalōkita . . . 'eleven-faced,' correspond the representations of him with eleven faces." — p. 89

a column built in four rows, each series having . . . different complexions . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The eleven faces form a pyramid, and are ranged in four rows. Each series of heads has a particular complexion; the three faces which base upon the neck are white, the three following yellow, the next three red . . ." — p. 89

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In this reference compare Stanza 39.

SEE: STANZA X, 39: "THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN . . ." — *SD* 2:227

represented with four arms . . . the third hand holds a lotus . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "As Chag zhipa, 'four-armed,' he is represented with one head and four arms; two are folded, the third holds a lotus-flower, the fourth . . . a [serpent-] snare." — p. 89

SEE: H. A. Jäschke, *Tibetan-English Dictionary*, 1881: "*sbrul-zágs* noose consisting of a serpent, for catching any hurtful creature . . . frq. as an attribute of the gods." — p. 471

on his head the sign of water — matter, deluge

SEE: H. A. Jäschke, *Tibetan-English Dictionary*, 1881: "*ytsug* . . . whirlpool, eddy, vortex, in the water . . . flame-shaped hair-tuft on the crown of a Buddha . . ." — p. 433

SEE: "The Symbolic Hair-Tuft of the Buddha," *The Quest*, Jan. 1910: " '. . . [it] is always drawn in Indian pictures in thin wavy lines . . .' This symbolic representation of the lightning flash . . . was not a zig-zag flash, but a fiery stream, conceived as a fiery whirl-wind, resembling a water-spout, an emanation, efflux or flood circling downwards." — p. 396

on his brow rests the third eye (Siva's eye of spiritual insight)

SEE: E. B. Havell, *Indian Sculpture and Painting*, 1908: "Plate XIII. shows a very rare and interesting example of ancient Nepalese art . . . The reclining figure of Vajrapāni . . . The third eye in the forehead, symbolic of spiritual insight, is also given to images of the Hindu deity, Siva." — p. 48

when he has only two arms, he is . . . *Chakna-padma-karpo* . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "As Chakna padma karpo (in Sanskrit Padmapāni), 'holding in the hand a white lotus,' he has two arms, one of which supports a lotus." — pp. 89-90

His other name is Chantong, "he of the 1,000 eyes" . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "He is called Chantong, 'with a thousand eyes,' on account of having 'the eye of wisdom' upon each palm of his thousand hands." — p. 90

Lokapati . . . "Lord of the World"; and Jigten-gonpo . . . "Protector and Saviour . . ."

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "The name Jigten Gonpo (in Sanskrit Lokapati, or Lokanātha), 'lord of the world, protector, saviour,' is an allusion to his . . . protecting against all kinds of evil." — p. 90

the present Maha-Kalpa (the Vârâha), is called Padma . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Of such days and nights is a year of Brahmā composed; and a hundred such years constitute his whole life. One Parārdha, or half his existence, has expired, terminating with the Mahā Kalpa {The only Kalpas usually specified are . . . the Pādma and the present of Vārāha} called Pādma." — 1:53 & fn. (i.3)

Theoretically, the Kalpas are infinite . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In theory, the Kalpas are infinite; as the Bhavishya: . . . 'Excellent sages, thousands of millions of Kalpas have passed; and as many are to come.' " — 1:53 fn.

(Avalôkitêshwara) becomes . . . Kwan-yin, "who assumes any form . . ."

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "*Birthday of Kwan-shi-yin p'u-sa* (Avalôkitêshwara), 2*d month*, 19*th day*. — This fabulous Bodhisattwa has in China been usually represented with female

attributes . . . [she] is described as being able to assume any form at pleasure, whether that of Buddhas, Devas, men, or others . . . Kwan-yin is thus able to save any of the inhabitants of . . . the present race of mankind." — pp. 208-9

The knowledge of the astrological aspect of . . . "magic" feats.

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "As Shakyamuni taught Buddhism, it was an ascetic morality. His followers soon gave it a decidedly metaphysical cast. Then followed the materialistic phase, when magic, astrology, and geomancy were developed." — p. 344

"birth-days" of these Dhyanis — Amitabha (the O-mi to Fo, of China), included

P/Q: Joseph Edkins, *Chinese Buddhism*, 1880: "Birthday of *O-mi-to Fo* . . . (Amitabha) *Buddha*, 11*th month*, 17*th day*. — The Buddha who rules in the universe to the west of that governed by Shakya, and grants the request of all those who pray to him to admit them to the Western heaven." — p. 208

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since the Monad has passed, after its "first inmetallization" on Globe A . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Having passed through its seven great classes of inmetalliation . . . the monad gives birth to the vegetable kingdom . . ." "A Round we are agreed to call the passage of a monad from globe 'A' to globe 'Z' . . . through the encasement in all and each of the four kingdoms, viz., as a mineral, a vegetable, an animal and man . . ." — pp. 79, 80 (Letter XIV, received by A.O.H., July 9, 1882)

the spiritual . . . into the material . . . spirit and matter are equilibrized in Man

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "We understand that the man-bearing cycle of necessity . . . consists of thirteen objective globes . . . with a fourteenth world lower still than ours. Is this correct?" "There are seven objective and seven subjective globes . . . The former have our earth occupying the lower turning point where spirit-matter equilibrates." — p. 78 (Letter XIV, received by A.O.H., July 9, 1882)

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In the first chapter, animals, whales and fowls . . . are created . . .

SEE: *The Interlinear Bible*, 1906: "And God created great whales, and every living creature that moveth . . . and every winged fowl . . ." "So God created man in his own image . . . male and female created he them." — p. 2 (*Genesis*, 1:21, 27)

created before the Androgyne Adam

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalah . . . claims, that the first account of the Creation in Genesis, referred exclusively to this ideal world and to an ideal man. . . . the Ideal Man is created as an Androgene but in the similitude of Elohim." — pp. 121-2

In the second, Adam (the sexless) comes first, and the animals . . . after him.

SEE: *The Interlinear Bible*, 1906: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life . . ." "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam . . ." — p. 3 (*Genesis*, 2:7, 19)

symbolized, in . . . *Genesis*, by the *deep sleep of Adam*

SEE: *The Interlinear Bible*, 1906: "And the LORD God caused a deep sleep to fall upon Adam, and he slept . . ." — p. 3 (*Genesis*, 2:21)

not at all the . . . process of differentiation of sexes . . . (M. Naudin) imagined

SEE: A. de Quatrefages, *The Human Species*, 1879: "According to M. Naudin . . . mankind was

concealed within a temporary organism . . . At this epoch, he was, properly speaking, neither male nor female; the two sexes were not yet differentiated." — p. 124

Pulastya is the father of all the *Serpents and Nagas*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PULASTYA. One of the Prajā-patis or mind-born sons of Brahmā, and one of the great Ṛishis. . . . all the Rākshasas are supposed to have sprung from him." "SU-RASĀ. A Rākshasī, mother of the Nāgas." — pp. 244, 310

Kasyapa was grandsire, through his wife Tamra, of the birds

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'The self-born Kaśyapa sprang from Time' . . . Upon Aditi he begat the Ādityas . . . By his other twelve wives he had . . . demons, nāgas, reptiles, birds, and all kinds of living things. . . . He is one of the seven great Ṛishis . . ." — p. 153

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Tāmrā (the wife of Kaśyapa) had six illustrious daughters . . . Śukī gave birth to parrots, owls, and crows; Śyenī, to hawks; Bhāsī, to kites; Gṛidhrī, to vultures; Śuchi, to water-fowl . . ." — 2:72-3 (i.21)

and of Garuda, king of the feathered tribe

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vinatā bore to Kaśyapa two celebrated sons, Garuḍa and Aruṇa. The former . . . was the king of the feathered tribes . . ." — 2:73 (i.21)

by his wife Surabhi, he was parent of cows and buffaloes

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[Kaśyapa's wife] Surabhi was the mother of cows and buffaloes {the Bhagavata says, of animals with cloven hoofs} . . ." — 2:75 & fn. (i.21)

***Nagas* — beings wiser than Serpents**

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: " 'Wise as serpents and harmless as doves' is an old saying, which probably has a deeper meaning . . . [than] that usually ascribed to it. . . . The Upanishads refer to the science of serpents, by which is meant the wisdom of the mysterious Nagas, who, according to Buddhistic legend . . . 'occupy a place among the beings superior to man . . .' " — pp. 71-2

— Footnotes

In "Hesiod" Zeus creates his *third* race of men out of ash-trees.

SEE: Hesiod, *Works and Days*, tr. Thomas Cooke, 1811:

> "But angry Jove [Zeus] in dust this people laid,
> Because no honours to the gods they paid.
> . . . And now a third, a brazen people rise,
> Unlike the former, men of monstrous size . . ." — p. 41 (I: 196-7, 202-3)

"Schrevelius . . . together with Moscopylus and Proclus, tells us, that . . . [Hesiod] intends to inform us, that this race was made out of ashen-trees . . ." — p. 61 ("Notes")

SEE: Jacob Grimm, *Teutonic Mythology*, 1883: "So, by Hesiod's account . . . the 'Works and Days' makes the well-known five races fill five successive ages . . . First came the golden race of blissful daimones, next the silver one of weaker divine beings, thirdly the brazen one of warriors sprung from ash-trees . . . In the third race giants seem to be portrayed . . ." — 2:575

In the "Popol Vuh" the third Race . . . is created out of the tree *Tzita* . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: "Then follows a third creation, man being made of a tree called tzité, woman of the marrow of a reed called sibac." — 1:335 (ch. 14, "Popol Vuh")

But Sibac means "egg"

SEE: J. G. Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1883: "Sebak, the crocodile-headed deity of Ombos, was another deified form of the sun . . ." "The crocodile was called in Egyptian *em suhu*, 'sprung of an egg.' They were sacred to Sebak . . ." — 3:189, 334 fn.

In a report . . . to the Cortes by Don Baptista Pino . . . "All the pueblos . . ."

P/Q: "Nagualism, Voodooism, and Other Forms of Crypto-Paganism," April 1877: "A report addressed to the Cortes in Spain by Don Pedro Bautista Pino in 1812 says: 'All the pueblos have their estufas — so the natives call subterranean rooms with only a single door, where they assemble . . . these are impenetrable temples where they gather to discuss mysteriously their good or evil fortunes, and the doors are always closed on the Spaniards.' " — p. 7 (*Catholic World*, v. 25)

"They adore the Sun and Moon . . . fire and the great SNAKE . . ."

SEE: "Nagualism, Voodooism, and Other Forms of Crypto-Paganism," April 1877: " 'Hence come the adoration they render the sun and moon, and other heavenly bodies, the respect they entertain for fire, etc.' 'The Pueblo chiefs . . . perform various simple rites by which the power of the sun and of Montezuma is recognized, as well as the power . . . of the Great Snake . . .' " — p. 7 (*Catholic World*, v. 25)

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"In these were incarnated the Lords of the three (upper) worlds . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There are eleven well-known Rudras, lords of the three worlds . . . But there are a hundred appelations of the immeasurably mighty Rudras." — 2:24-5 (i.15)

who had been *Tushitas*, who had been *Jayas*, who are *Adityas*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There were twelve celebrated deities in a former Manwantara, called Tushitas {In the beginning of the Kalpa, twelve gods, named Jayas, were created . . . They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara}, who, upon the approach of the present period . . . were born the sons of Kaśyapa . . . by Aditi . . . thence named the twelve Ādityas . . ." — 1:26-7 & fn.

descendants of the primitive Nagas . . . peopled America

SEE: James Fergusson, *Tree and Serpent Worship*, 1868: ". . . if we may trust the antiquaries of the United States, there are great serpent mounds formed of earth, 1,000 feet long and more, which would seem to prove that . . . a race of Serpent Worshippers occupied their places . . ." ". . . one of the most interesting problems connected with the subject is the supposed connexion between the Serpent Worship of the Old World and that of Central America. Is it possible it could have migrated . . .?" ". . . the testimony of the Buddhist scriptures seems to be . . . that Ceylon was inhabited by a Naga race of serpent worshippers . . ." — pp. 38, 54, 55

(America being the *Pâtâla* . . .)

SEE: W. S. Blacket, *Researches into the Lost Histories of America*, 1884: ". . . there are many extracts, which disclose the fact, that, in olden times, there must have been intercourse between India and America." ". . . in the Vishnu Purana . . . [is] an account of the Patalas, which will be hereafter identified with other parts of North America . . ." "There is every reason to believe, that the mound cities of North America are described in the records of the ancient world . . ." — pp. 67, 68, 166

traditions and legends — the latter *always more true than history*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Augustin Thierry . . . 'Il y trouvait LA VÉRITABLE HISTOIRE, et il avait raison; car la légende est la tradition vivante, et TROIS FOIS SUR QUATRE ELLE EST PLUS VRAIE

QUE L'HISTOIRE' [Augustin Thierry . . . 'There he found TRUE HISTORY, and he was right, for legend is living tradition, and THREE TIMES OUT OF FOUR IT IS TRUER THAN HISTORY']." — 2:45

***Nagalism*, called "devil-worship" by the Missionaries**

SEE: "Nagualism, Voodooism, and Other Forms of Crypto-Paganism," April 1877: "The Abbé Domenech . . . [gives] details as to the mode of worship in New Orleans . . . the use of serpents, the dances . . ." ". . . it is certainly attended with ceremonies which . . . should cause it to be rooted out, even by those who would regard the direct worship of the devil as something with which the state cannot interfere." — p. 9 (*Catholic World*, v. 25)

the "Sacrifice of Daksha" . . . the oldest account . . . in *Vayu Purâna*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "SACRIFICE OF DAKSHA. (From the Vāyu Purāṇa.) . . . {The story is told in much more detail in several other Purāṇas . . . but the above has been selected as a specimen of the style of the Vāyu Purāṇa, and as being a narration which . . . is, probably, of an ancient date}." — 1:120, 121 fn.

This head . . . is replaced by the *head of a ram* (Kasi-Khanda)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Linga and Bhāgavata both state that Vīrabhadra cut off Daksha's head, and threw it into the fire. After the fray, therefore, when Śiva restored the dead to life . . . Daksha's head was not forthcoming. It was, therefore, replaced by the head of a goat, or, according to the Kāśī Khaṇḍa, that of a ram." — 1:132 fn.

Siva-Rudra creates the terrible Virabhadra . . . the "thousand-headed . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the mighty Maheśwara [Śiva] created, from his mouth . . . a divine being with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts . . ." " 'Sovereign of the gods, command what it is that I must do for thee'; to which Maheśwara replied: 'Spoil the sacrifice of Daksha.' " — 1:128, 129-30

— Footnotes

Sarpa (serpent) is from the root *Srip*, *serpo* to creep . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Beholding them [the Yakshas] . . . the hairs of Brahmā were shrivelled up . . . falling from his head . . . they became serpents, called Sarpa, from their creeping, and Ahi, because they had deserted the head {From Sṛip . . . serpo, 'to creep', and from Hā . . . 'to abandon'}." — 1:83 & fn. (i.5)

— 182-3 —

Virabhadra, "abiding in the region of the ghosts . . . *created from the pores* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vīrabhadra, the fierce, abiding in the region of ghosts, is the minister of the anger of Devī. And he then created, from the pores of his skin, powerful demigods {Raumas}, the mighty attendants upon Rudra . . . who started, by hundreds and thousands, into existence." — 1:130 & fn.

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***created from the pores* . . . (or Raumyas)**

SEE: *Mahabharata*, "Çanti Parva," v. 2 [tr. K. M. Ganguli], 1891: "He then created from the pores of his body a large number of spirit-chiefs known by the name of Raumyas." — p. 482 (*Mokshadharma Parva*, cclxxxiv)

the Raumyas . . . from the *Romakupas*, hair or skin pores

SEE: Albrecht Weber, *History of Indian Literature*, 1882: ". . . in Mahā-Bhārata xii.10308, the

Raumyas are said to have been created from the *roma-kūpas* ('hair-pores') of Vīrabhadra, at the destruction of Daksha's sacrifice . . ." — p. 253 fn.

Daksha's sacrifice . . . in the presence of creatures *born from the egg* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Daksha commenced a holy sacrifice . . . The Ādityas, Vasus, Rudras, Maruts . . . were present. The (four classes of Pitṛis) . . . came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation . . ." — 1:122-3

obeying the command, he made "inferior and superior" . . . progeny

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Obeying the command of Brahmā, he made movable and immovable things {The Sanskrit has *avara* and *vara*, 'inferior' and 'superior'}, bipeds and quadrupeds, and, subsequently, by his will, gave birth to females . . . Of these, the gods, the Titans, the snake-gods, cattle, and . . . the spirits of evil {*Dānava*}, and other beings, were born." — 2:10 & fns. (i.15)

"From that period forward, living creatures were engendered . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated, — by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages . . ." — 2:10 (i.15)

The missing links . . . between reptile and bird . . . the *ornithoscelidæ*

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "But it is . . . in the division comprising several families which Huxley terms Ornithoscelidæ, or reptiles with the legs of a bird, that we must look for the actual progenitors of the birds." — p. 263

***hesperornis*, and the archæopteryx of Vogt**

SEE: Charles Gould, *Mythical Monsters*, 1886: "It is now generally admitted by biologists . . . that birds have come down to us through the Dinosaurs . . . The classes of birds and reptiles as now living are separated by a gulf . . . this gap has been virtually filled by the discoveries of bird-like reptiles and reptilian birds. . . . Archæopteryx of the old world, and . . . Hesperornis of the new, are the stepping-stones . . ." "Vogt regards the Archæopteryx 'as neither reptile nor bird, but as constituting an intermediate type.' " — pp. 38 fn., 39 fn.

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"Use and disuse combined with selection elucidate . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Use and disuse, combined with selection, elucidate the separation of the sexes, and the existence, otherwise totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, each sex possesses such distinct traces of the reproductive apparatus characteristic of the other, that even antiquity assumed hermaphroditism as a natural primæval condition of mankind." — p. 186

"The tenacity with which the rudiments of sexual organs are inherited . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "The tenacity with which these rudiments of sexual organs are inherited is very remarkable. In the class of mammals actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues, borne by their unknown ancestry no one can say how long." — p. 187

THOSE WHICH HAD NO SPARK (*the* "*narrow-brained*")

SEE: STANZA VII, 24: "THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. . . . THE

THIRD REMAINED MINDLESS. . . . THESE WERE SET APART . . . THEY (*became the*) NARROW-HEADED." — *SD* 2:161

— Footnotes

The "Unknown Ancestry" . . . are the *primeval* astral prototypes. . . .

SEE: "Archaic Teachings in the Purānas and Genesis": " 'What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?' . . . One is the shadowy prototype of the other . . ." — *SD* 2:256

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The "Sons of Wisdom" had spurned the early *Third* Race . . .

SEE: STANZA VII, 24: "THE SONS OF WISDOM . . . SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) . . . THE THIRD REMAINED MINDLESS. . . . THESE WERE SET APART . . ." — *SD* 2:161

incarnating in . . . the *later* Third Race

SEE: STANZA VII, 24: "THE [later] THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME . . ." — *SD* 2:161

See later on concerning the beginning of human speech.

SEE: "The Fourth Race Developed Speech," *SD* 2:198-9.

the *Monera* of Hæckel

SEE: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "First stage. — Monera. Organisms of the simplest structure conceivable . . . The earliest Monera, from which later on the first cells evolved, can only have arisen by evolution from inorganic matter." — pp. 75-6

the *Sarisripa* of Manu

SEE: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "He (Brahmā) . . . created time . . . the five (elements) . . . the ten lords of beings . . . men, beasts of prey . . . insects, lice, flies, and bugs . . . snakes, crocodiles . . . and likewise all other kinds (of reptiles . . .) . . ." — pp. 5-7 (i.23, 24, 27, 34, 39, 40, 44)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Brahmā . . . created; in the commencement of the Kalpa, various plants . . . Animals were distinguished into two classes . . . The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects {*sarīsṛipa*}." — 1:84 & fn.

the "human" Monad . . . *immetallized* . . . *invegetallized* . . . or *inanimalized* . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "A Round . . . [is] the passage of a monad . . . through the encasement in all and each of the four kingdoms, viz., as a mineral, a vegetable, an animal and man . . . The monad performs . . . seven major inmetalliations, inherbations, zoonisations (?) and incarnations . . ." — pp. 80-1 (Letter XIV, Received by A.O.H., July 9, 1882)

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The Monad . . . is divine in its higher and *human* in its lower condition

SEE: H. P. Blavatsky, "Theories About Reincarnation and Spirits," Nov. 1886: "The immortal Spirit . . . [is] an emanation from the One . . . Its Vehicle — the *divine* Soul — called the 'Immortal Ego,' the 'Divine monad' . . . What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred . . . manifested by a human being on this earth during one incarnation and under the form of one personality." — pp. 238-9 (*The Path*, v. 1)

the manifested Universe reflects itself in each of its Monads

SEE: C. H. A. Bjerregaard, "The Elementals, The Elementary Spirits," Jan. 1887: "Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere." "Leibnitz has seen as distinctly as the old nature worshippers of the early Aryans, that 'every monad represents the

entire universe.' " — pp. 297, 299 (*The Path*, v. 1)

"Man becomes a stone, a plant, an animal, a man, a Spirit, and finally God . . ."

see: Henry Morely, *The Life of Henry Cornelius Agrippa*, 1856: "These sephiroth . . . are also sometimes arranged in the form of a man, Adam Kadmon [heavenly Man] . . . God, it was said, is all in all; everything is part of the divine essence, with a growing, or perceptive, or reflective power . . . A stone may become a plant; a plant, a beast; a beast, a man; a man, an angel; and angel, a creator." — 1:76

these stones, plants, and animals were the prototypes . . .

see: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Behind the human harvest of the life impulse, there lay the harvest of mere animal forms . . ." ". . . the main purpose in view was to elucidate the way in which the human entity was gradually evolved from processes of Nature going on in the first instance in lower kingdoms." "The vegetable establishes organic matter in physical manifestation, and prepares the way for the higher evolution of the animal kingdom." — pp. 46, 52-3

"Produced from the residue of the substance . . ."

see: Stanza VIII, 28: ". . . from the residue of the substance; matter from dead bodies and animals of the wheel before . . ." — *SD* 2:180

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"The history of the embryo is an epitome of that of the race."

p/q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "The fundamental biogenetic law must therefore now be more rigidly formulated, as follows: 'The history of the embryo is an epitome of that of the race.' " — p. 271

"every organism, in its development from the egg . . ."

p/q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: ". . . every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of earth's history. The history of the embryo, therefore, is a picture in little an outline of that of the race. This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of development, as the veritable fundamental law of organic development." — p. 270 ("The Proofs of Evolution")

Any anatomist who has made . . . the embryo "a subject of special study" . . .

p/q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Any anatomist who has made the development and growth of the embryo and fœtus 'a subject of special study,' can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz.: that up to a certain period, the human embryo is a fac-simile of a young batrachian in its first remove from the spawn — a tadpole." — 1:388

— Footnotes

"A very strong argument in favour of variability . . ."

p/q: André Lefèvre, *Philosophy, Historical and Critical*, 1879: "A very strong argument in favour of variability is supplied by the science of embryology. Is not man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly, a primate and biped? It is scarcely possible not to recognize in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." — p. 484

— 187-8 —

But no physiologist or anatomist seems to have had the idea . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "But no physiologist or anatomist seems to have had the idea of applying to the development of the human being — from the first instant of its physical appearance as a germ to its ultimate formation and birth — the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the kabalistic axiom: 'A stone becomes a plant; a plant a beast; a beast a man, etc.,' was mentioned in another place in relation to the spiritual and physical evolution of man on this earth. We will now add a few words more to make the idea clearer." — 1:388

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What is the primitive shape of the future man? A grain, a corpuscle . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analyzed — by the spectroscope or otherwise — of what ought we to expect to find it composed? Analogically, we should say, of a nucleus or inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone — of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone." — 1:388-9

At the end of three or four weeks the ovum has assumed . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features." — 1:389

The eyes are visible as two black dots . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus — the shape of a tadpole — and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the 'fourth hour.' One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit." — 1:389

The mysterious process of a nine-months' formation . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This mysterious process of a nine-months formation the kabablists call the completion of the 'individual cycle of evolution.' As the fœtus develops from the *liquor amnii* in the womb, so the earths germinate from the universal ether, or astral fluid, in the womb of the universe." — 1:389

— 188-9 —

These cosmic children, like their pigmy inhabitants, are at first nuclei . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers in their turn, develop mineral,

vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, these glorious thinkers, the kabalists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system, that system in its central universe, the universe in the cosmos, and the cosmos in the First Cause . . . So runs their philosophy of evolution . . .” — 1:389-90

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“All are but parts of one stupendous whole . . .”

P/Q: Alexander Pope, *Essay on Man*, 1881:

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul . . .” — p. 36 (First Epistle, 267-8)

(. . . “originated in the course of immeasurable ages . . .”)

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: “. . . all these different species have evolved from a few, perhaps from one original primordial form . . . They have all originated in the course of immeasurable ages from a few or from one simple spontaneously-arising original form that has obeyed one law of Evolution . . .” — p. 9

no “missing links” . . . have ever yet been found

SEE: S. R. Pattison & Friedrich Pfaff, *The Age and Origin of Man*, 1883: “Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape . . .” — p. 51 (“The Origin of Man” by Pfaff)

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“All things had their origin in spirit . . .”

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “. . . all things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Haeckel’s *Anthropogeny*, which traces the pedigree of man ‘from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,’ according to Professor Huxley’s exposition.” — 1:154

“We may believe the man . . . evolved ‘by gradual modification . . .’ ”

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “We may believe man evolved ‘by gradual modification of a mammal of ape-like organization’ still easier when we remember that (though in a more condensed and less elegant, but still comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia.” — 1:154

“the man-fish Oannes . . . the semi-demon of Babylonia”

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: “. . . there appeared, from that part of the Erythræan sea which borders upon Babylonia, an animal destitute of reason, by name Oannes, whose whole body . . . was that of a fish . . .” — p. 22 (“Fragments of Chaldæan History, Berossus”)

“But what lies back of the Darwinian line of descent? . . .”

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “But what lies back of the Darwinian line of descent? So far as he is concerned nothing but ‘unverifiable hypotheses.’ For, as he puts it, he views all beings ‘as

the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.' " — 1:154

P/Q: Charles Darwin, *On the Origin of Species*, 1864: ". . . I view all beings not as special creations, but as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited . . ." — p. 424

"He does not attempt to show us who these 'few beings' were. . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "He does not attempt to show us who these 'few beings' were. But it answers our purpose quite as well, for in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation." — 1:154

"If we accept Darwin's theory of the development of species . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to express what our spirit dimly foresees in the great '*Beyond*' — while on this earth — it *must* realize it as some point in the timeless Eternity." — 1:14-15

Bathybius Hæckelii

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the first appearance of living beings, can only be decided empirically by proof of the so-called Archeobiosis . . . the spontaneous production of organisms of the simplest conceivable kind. . . . Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley and named Bathybius Haeckelii . . ." — p. 33

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THE SIN OF THE MINDLESS

SEE: "Darwinism and the Antiquity of Man: The Anthropoids and their Ancestry": ". . . the bestiality of the primeval mindless races resulted in the production of huge man-like monsters — the offspring of human and animal parents. . . . the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period." — *SD* 2:689

"the wise guard the home of nature's order . . ."

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The wise (the rays . . .) guard the home of nature's order, they assume excellent forms in secret." — p. 48 (*Ṛigveda*, X. 5. 2)

— Footnotes

"The seven wise ones . . . fashion seven paths (or lines . . .). To one of these . . ."

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The (seven) wise ones (rays) fashion seven lines, to one of these may the distressed mortal come." — p. 49 (*Ṛigveda*, X. 5. 6)

lines (*maryadah*) . . . are primarily beams of light . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The 'lines' *maryādāḥ* are the beams of light; the word occurs again in IV. 5. 13. . . . These beams diverge as paths from the point where the sun stands . . ." — p. 49 fn.

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Daksha (the reincarnated Creator of men and things . . .)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the eminent patriarch Daksha . . . had (in a

former life) been born as the son of Brahmā. This great sage, for the furtherance of creation, and the increase of mankind, created progeny. . . . he made movable and immovable things . . ." "Daksha and the other eminent Munis are present in every age, and, in the interval of destruction, cease to be." — 2:9-10, 11 (i.15)

— Footnotes

Rudra, as a Kumâra, is . . . red and blue

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The appearance of Rudra as a Kumāra, 'a boy', is described . . . these Kumāras are of different complexions in different Kalpas. In the Vaishṇava Purāṇas . . . the name of Nilalohita, 'the blue and red or purple complexioned', is assigned." — 1:115 fn. (i.8)

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Homo primigenius

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "For in that long chain of many generations that formed the transition from the men-apes to the ape-men . . . no single pair can be designated as 'the first pair of human beings.' . . . Let us, for the time being, call this hypothetical species Homo primigenius." — p. 80

The real anthropoids, Hæckel's *Catarrhini* and *Platyrrhini* . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "The division of the true apes or Simiæ is to-day arranged in two sub-orders, the Platyrrhini and Catarrhini. The group Platyrrhini includes all the apes of the new world (America), amongst others the howlers . . . capuchins, and squirrel-monkeys. The group Catarrhini . . . includes all the apes of the old world (Asia and Africa). To it belong the tailed baboons, the macaques, and . . . the tailless anthropoid apes . . ." — pp. 71-2

the old Jewish fable of the rib of Adam yielding Eve

SEE: *The Interlinear Bible*, 1906: "And the LORD God caused a deep sleep to fall upon Adam . . . and he took one of his ribs . . . and the rib, which the LORD God had taken from man, made he a woman . . ."— p. 3 (*Genesis*, 2:21-2)

Quadrumana

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "The older naturalists divided the class Mammalia into a series of some ten to fifteen different orders. This series began with the order Cetacea [whales, dolphins, porpoises], which seemed to claim the lowest rank by the fish-like shape of its body. It ended with the order of the apes, the Quadrumana that approached most nearly to the human form. From these . . . the human race was separated, as the order Bimana." — p. 64

— Footnotes

"The primitive human form, whence as we think all human species sprang . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The primitive human form, whence, as we think, all human species sprang, has perished this long time. But many facts point to the conclusion that it was hairy, dolichocephalic . . . Let us, for the time being, call this hypothetical species Homo primigenius. . . . The first species, Homo primigenius, or the ape-man, the ancestor of all the others, probably arose in the tropical regions of the old world from anthropoid apes." — p. 80

"Of these NO FOSSIL REMAINS ARE AS YET KNOWN TO US . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Of these no fossil remains are as yet known to us, but they were probably akin to the gorilla and orang of the present day." — p. 80

And then the Papuan negro is mentioned . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the Papuan Negro mentioned next are, among living races, the nearest to Homo primigenius." — p. 80

Hæckel holds fast to Lemuria, which with East Africa and South Asia also . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "It would seem that the region on the earth's surface where the evolution of these primitive men . . . took place must be sought either in Southern Asia or Eastern Africa, or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean . . ." — p. 80

Wallace admits its reality . . . in his "*Geographical Distribution of Animals*"

SEE: Alfred Russel Wallace, *The Geographical Distribution of Animals*, 1876: ". . . Lemuria, a name proposed by Mr. Sclater for the site of a supposed submerged continent extending from Madagascar to Ceylon and Sumatra, in which the Lemuroid type of animals was developed. This is undoubtedly a legitimate and highly probable supposition, and it is an example of the way in which a study of the geographical distribution of animals may enable us to reconstruct the geography of a bygone age." — 1:76

the highest of the Apes, the gorilla, has a brain of only 30 . . . cubic inches . . .

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "According to M. Vogt, the greatest of all apes, the gorilla, has a brain of 30.51 cubic inches; while the medium size, in the case of the largest brains of the Australian natives . . . amounts to 99.35 cubic inches." — p. 52 ("The Age of Man" by Pattison)

The former is thus "not half the size of the brain of a new-born babe"

P/Q: Friedrich Pfaff, *Das Alter und der Ursprung des Menschengeschlechts*, 1876: "Das Gehirn der menschenähnlichsten Affen . . . erreicht nicht einmal die hälfte von dem eines neugebornen Kindes [The brain of the apes most like man . . . reaches not even half that of a newborn child]." — p. 37

— 193-4 —

A Tahitian tradition . . . man was created out of *Aræa*, "red Earth."

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: " 'A very generally received Tahitian tradition is that the first human pair were made by Taaroa, the principal deity . . . he created man out of araea, red earth . . .' " — pp. 302-3 (William Ellis, *Polynesian Researches*, vol. ii, p. 38)

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Taaroa . . . pulled an *Ivi* (bone) out of man and she became a woman.

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: " '. . . Taaroa one day called for the man by name. When he came, he caused him to fall asleep, that, while he slept, he took out one of his *ivi*, or bones, and with it made a woman, whom he gave to the man as his wife, and they became the progenitors of mankind.' " — p. 303 (William Ellis, *Polynesian Researches*, vol. ii, p. 38)

"The supernatural has become like the original sin . . ."

P/Q: J. E. Renan, *La Chaire d'Hébreu au Collège de France*, 1862: "Le surnaturel est devenu comme une tache originelle dont on a honte; les personnes, même les plus religieuses, n'en veulent plus qu'un *minimum*; on cherche à faire sa part aussi petite que possible; on le cache dans les recoins du passé [The supernatural has become like an original sin of which we are ashamed; people, even the most religious ones, do not want more than a minimum of it; we seek to make its part as small as possible; we hide it in the furthest corners of the past]." — p. 29

— Footnotes

Missionaries . . . pounced upon this name *Ivi* and made of it *Eve*.

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Some have also stated that the woman's name was *Ivi*, which would be by them pronounced as if written *Eve*." — p. 303

Eve is . . . an European transformation of . . . chavah

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: ". . . the English corruption of the Hebrew . . . Chāvah [Ḥavvāh], Eve . . ." — p. 304

chavah, "life," or mother of all living

SEE: *The Interlinear Bible*, 1906: "And Adam called his wife's name Eve {*Havvah*, that is, *Living*, or, *Life*}; because she was the mother of all living." — p. 4 & fn. (*Genesis*, 3:20)

"while the Tahitian *Ivi* and the Maori *Wheva* meant bone and bone only"

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Whatever Chāvah meant in Hebrew, whether life or living . . . it never meant bone, while the Tahitian *ivi*, the Maori *wheva*, meant bone, and bone only." — p. 304 ("On False Analogies in Comparative Theology")

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"There is no question of selection between *human races*" . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . between human races there can be no question of *selection*. The unions have always taken place by chance. . . . This absence of uniformity, which astonishes polygenists, is easily explained by those who only consider human groups as *races*. From a general point of view it is very instructive; if it brings forward *diversity of races*, it attests *specific unity*." — p. 267

de Quatrefages and other naturalists, who seek to prove Monogenesis

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the *Monogenists* consider . . . that there is *but one species* of man which is divided into several races, all of which are derived from a common stock." ". . . monogenism reckons among its partisans nearly all those naturalists who have turned their attention to the phenomena of life . . . Buffon and Linnæus, Cuvier and Lamarck, Blainville and the two Geoffroys, Müller the physiologist and Humboldt agree on this point." — pp. 30, 32

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a case of a Tasmanian tribe . . .

SEE: Charles Darwin, *The Descent of Man*, 1876: "When Tasmania was first colonised the natives were roughly estimated by some at 7000 and by others at 20,000. Their number was soon greatly reduced, chiefly by fighting with the English and with each other. After the famous hunt by all the colonists, when the remaining natives delivered themselves up to the government they consisted only of 120 individuals, who were in 1832 transported to Flinders Island. . . . the natives were well-treated. Nevertheless, they suffered greatly in health." "The infertility of the women is even a more remarkable fact . . . 'This may have been in a great measure owing to their change of living and food; but more so to their banishment from the mainland . . . and consequent depression of spirits' . . ." — pp. 183, 184

the Australian native — co-existing . . . with an *archaic fauna and flora* . . .

SEE: "The First Metallurgists," Jan. 1875: ". . . it is almost universally acknowledged by geologists that Australia is the oldest land existing on the face of the globe, its peculiar fauna and flora connecting it with a geologic age long since superseded in other parts of the world by more modern forms. . . . we find there, co-existent with this flora and fauna . . . mankind, resembling that which researches among our caves reveal as having existed here, together with extinct animals . . ." — p. 67 (*Westminster Review*, v. 103)

"It is a very curious fact . . . that only these marsupial animals . . ."

P/Q: J. B. Jukes, *The School Manual of Geology*, 1863: "It is a very curious fact that not only these marsupial animals but several of the shells — as for instance the Trigonias and even some of the plants, found fossil in the Oolitic rocks — much more nearly resemble those now living in Australia, than the living forms of any other part of the globe." — p. 271

— Footnotes

The Australians of the Gulf of St. Vincent . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . the natives of the Gulf of St. Vincent and the neighbourhood of Adelaide are extremely hairy, and . . . the brown-coloured down of the children is so abundant . . . that the skin of boys of five or six years of age assumes a furry appearance." — p. 301

They are . . . not the closest approximation to the "*pithecoid* man" . . .

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: ". . . Stages in the Animal Ancestral Line of Man. . . . *Nearest Living Relatives* . . . Quaternary Epoch . . . Australians and Papuans." — 2:44

"Although Man (*Homo*) ranks immediately next to this anthropoid family, from which he doubtless directly originated, yet the Ape-men (*Pithecanathropi*) may be inserted here, as an important intermediate form between the two . . ." — 2:181

Only a portion of these men are a Lemurian relic.

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " '. . . Lemuria flourishing and ending her career just . . . before the early part of the Eocene age, since its race was the third. Behold the relics of that once great nation in some of the . . . aborigines of your Australia.' " — p. 65 (Letter by K.H. [XXIII B in *The Mahatma Letters*])

— 196-7 —

"This might be explained on the supposition that . . ."

P/Q: J. B. Jukes, *The School Manual of Geology*, 1863: "This might be explained on the supposition that since the Oolitic period less change had taken place in Australia than elsewhere, and that the Australian Fauna and Flora consequently retained something of the Oolitic type, while it had been altogether supplanted and replaced in the rest of the globe." — p. 271

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it became bisexual or androgynous; very gradually of course

SEE: H. P. Blavatsky, "Notes sur l'*Esotérisme du Dogme Chrétien*," Dec. 1887: ". . . ce sont les races, à peine consolidées d'abord, de nos prototypes androgynes et *semi*-éthérées se matérialisant peu à peu, prenant un corps physique, puis se scindant en mâles et femelles distincts [these are the races, at first barely solidified, of our androgynous and *semi*-ethereal prototypes, materializing themselves little by little, taking on a physical body, then dividing themselves into distinct males and females] . . ." — p. 169 (*Le Lotus*)

— Footnotes

The "fables" and "myths" about Leda and Jupiter

SEE: J. Lemprière, *Bibliotheca Classica*, 1833: "Jupiter, who was enamoured of Leda, changed himself into a beautiful swan . . . Jupiter took advantage of his situation, and nine months after, Leda, who was already pregnant, brought forth two eggs, from one of which came Pollux and Helena, and from the other, Castor and Clytemnestra." — 1:332

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the approximate figures . . . in Stanza II

SEE: STANZA II, "The Chronology of the Brahmins," *SD* 2:68-70.

THE FOURTH RACE DEVELOPED SPEECH

SEE: H. P. Blavatsky, "Occult or Exact Science?" April 1886: ". . . the Esoteric Doctrine . . . on the *Evolution of Races*, in which primitive man is shown . . . developing a sense in each successive sub-race . . . *Human* speech, as known to us, came into being in the Root-race that preceded ours — the *Fourth* or the 'Atlantean' — at the very beginning of it . . ." — p. 430 (*The Theosophist*, v. 7)

The whole human race was . . . of "one language and of one lip"

P/Q: *The Interlinear Bible*, 1906: "And the whole earth was of one language {Heb. *lip*} and of one speech." — p. 12 & fn. (*Genesis*, 11:1)

four ages — the Golden, Silver, Bronze, and Iron Age

SEE: Monier Williams, *Indian Wisdom*, 1875: "The Hindū idea of a succession of four Yugas or ages [Kṛita, Tretā, Dvāpara, Kali], in which a gradual deterioration of the human race takes place, has its counterpart among the Romans in the Golden, Silver, Brazen, and Iron ages, as described in Ovid's Metamorphoses (I. 89 &c.)." — p. 333 fn.

— Footnotes

In the section on the Divine Dynasties, the nature of these "Instructors" is explained.

SEE: "Our Divine Instructors," *SD* 2:365-78.

***Vide* Section attached to the "Division into Yugas."**

SEE: "The Chronology of the Brahmins," *SD* 2:66-74.

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the agglutinative . . . aboriginal tribes of America

SEE: *The Bible of Every Land*, 1848: ". . . aboriginal tribes of America. . . . the languages of that vast continent . . . are distinguished by certain peculiarities of internal mechanism . . . [it] is their tendency to compress the words which are syntactically or logically connected together in a sentence into one single word. This . . . is familiarly called 'agglutination' . . ." — p. 360

— Footnotes

"Thought and language are identical."

SEE: F. Max Müller, *The Science of Thought*, 1887: ". . . language is thought and thought is language . . ." "Now, if our first tenet is right, if language and reason are identical . . . there was a time when the first stone of the great temple of language was laid, and that before that time man was without language, and therefore without reason." — 1:80, 83

Logos is both reason and speech.

SEE: F. Max Müller, *Lectures on the Science of Language*, 1873: ". . . what the Greek called *lógos*, i.e. reason . . . expresses in Greek both speech and reason." — 2:66

the Greek Logos is the equivalent of the Sancrit Vâch

SEE: François Lenormant, *Manual of the History of the East*, 1870: ". . . Vach (the Latin *Vox*), the sacred 'speech,' the 'Word' {The *Logos* of the Greek and later Hebrew philosophy} . . ." — 2:15 & fn.

"the immortal (intellectual) ray of spirit"

SEE: F. Max Müller, *Theosophy or Psychological Religion*, 1893: "The *Logos*, the Word, as the

thought of God, as the whole body of divine or eternal ideas . . . is a truth that forms . . . the foundation of all philosophy." "Thus Henry More says:

'I came from God, am an immortal ray
Of God . . . and back to God shall go.' " — pp. 521, 541 (Lecture XV)

Vâch (as Devasena, an *aspect* of Saraswati . . .)

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: "Indra . . . hears the cry of a female calling for help . . . her name is Devasenā (army of the gods) . . ." — 4:350

SEE: STANZA IV, 4: "The 'Army of the Voice,' is the prototype of the 'Host of the Logos' . . . the Voice, the feminine Vāch, Satarupa 'of the hundred forms' . . ." — *SD* 1:94

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: " 'Sarasvati was indentified with Vāch . . . she is said to be the wife of Indra, to contain within herself all worlds . . .' " — pp. 93-4

(. . . Saraswati, the goddess of hidden Wisdom)

SEE: S. F. Dunlap, *The Ghebers of Hebron*, 1894: "Sara-isuati (Sarasvati) is the Primal Wisdom. As *Vach* (Vox, Word, Logos, Minerva) she is . . . omnipresent and pervader of all beings." — p. 28 fn.

the spouse of the eternal celibate *Kumâra*

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*kaumara* . . . virgin . . . relating to the god of war or Sanat-kumāra ['eternal virgin'] . . . the energy or *śakti* of Kumāra or Kārttikeya the god of war . . ." — pp. 257-8

the Kumâras, those "who refused to create"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kaumāra creation . . . Sanatkumāra, Sananda, Sanaka, and Sanātana . . . These, declining to create progeny, remained, as the name of the first implies, ever boys, Kumāras . . ." — 1:77 fn.

Sanskrit, very erroneously called "the elder sister" of the Greeks

P/Q: F. Max Müller, *Lectures on the Science of Language*, 1873: "Sanskrit, Greek, and Latin are sisters, varieties of one and the same type. . . . All we can say in favour of Sanskrit is, that it is the elder sister . . ." — 2:449

a tribe descended from the Tchandalas of India . . . some 8,000 years B.C.

SEE: H. V. P. Bronkhurst, *The Colony of British Guyana*, 1883: ". . . *Tchandalas* . . . this class was composed of individuals who had lost caste . . . some eight thousand years before our era . . . King Pratichta issued an edict or Karana against them, by which they were forbidden to practise the religion of Brahman . . . and about B.C. 4000 they had become a nomadic race . . . they emigrated, according to Hindu authorities . . . in the direction of the Euphrates and Tigris . . . It was thus, therefore, that the primitive wanderers emerged from the Holy Land of Palestine . . ." — pp. 3-4 ("Some Interesting Notes About Ancient India")

the Tchandalas . . . sought refuge in Chaldea, in Scinde, and Aria

SEE: H. V. P. Bronkhurst, *The Colony of British Guyana*, 1883: "Between 3000 and 4000 B.C. they emigrated . . . towards the West in crowds, entering the countries of Scindh and Arya, in the direction of . . . Babylon and Chaldea . . ." — p. 4 ("Some Interesting Notes About Ancient India")

ex-Brahmins . . . born from their father A-bram

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . Abraham came from India *or Persia*. It is very possible that the tribe might originally have come from India and have resided a long time in Persia . . . Thus, when the Israelitish tribe, who were a sect of Brahmins, came into Syria, they would merely say

that *Abram* came." — 1:390

the Arabs, are the descendants of those Aryans

SEE: Mountstuart Elphinstone, *An Account of the Kingdom of Caubul*, 1815: ". . . all their histories of their nation begin with relating the transactions of the Jews from Abraham down to the captivity. . . . After the captivity, they allege that part of the children of Afghaun withdrew to the mountains of Ghore, and part to the neighbourhood of Mecca in Arabia." — p. 155

those Aryans who . . . remained on the borderlands . . . in Afghanistan

SEE: Charles Forster, *One Primeval Language*, 1854: "These verifications may give some just idea of the real antiquity of the Afghán settlements in the mountains of Ghore . . . *Ghore*, would appear to be merely the Arabic term for *a border country*, or *a district surrounded and shut-in by mountains*." — 3:267

— Footnotes

Ptolemy . . . in his ninth table . . . calls them *Αριστόφυλοι . . . noble tribes.*

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . *one Ptolemaic name of a people* . . . [in] Ptolemy's Ninth Table . . . The name was Ἀριστόφυλοι, ARISTOPHYLI, 'THE NOBLE TRIBES.' . . . Ptolemy disposes of his Aristophyli in juxtaposition with his *Kabolitæ*. . . . the ancient *Kabolitæ* are, literally, 'The Tribes,' and the modern *Kabul*, and *Kabulistan*, the city and country of 'The Tribes.' " — 3:283-4

The Afghans call themselves *Ben-Issrael* . . .

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . glance merely at a few leading points, the fact of their own universal tradition, their calling themselves, collectively, 'Bin Israel,' Children of Israel (though they repudiate with indignation the name of 'Yahoudi,' or Jew) . . ." — 3:241

to find such tribal names . . . as *Youssoufzic* . . . in Punjacaure and Boonere

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . we come now . . . to the Afghan tribe denominated YOU-SOPH-ZIE, or THE TRIBE OF JOSEPH." "The name of the great Afghàn tribe of *Eusof*, or *Eusof-zie*, 'the tribe of Joseph,' is, in point of fact, the same with . . . *The tribes of Ephraim and Manasseh*." " 'The Eusofzyes . . . possess the extensive country . . . composed of the northern part of the plain of Peshawer, and the valleys of Punjcora, Swaut, and Boonere.' " — 3:273-5, 279

the *Zablistanee* (Zebulon)

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . the territorial appellative Zablestan, may legitimately be rendered, 'The land of Zebulon.' . . . its inhabitants, like all the Afgháns, claim to be a portion of the lost Ten Tribes, calling themselves Beni-Israeel . . ." — 3:282

(sons of Manasseh) among the Khojar Tartars

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . I passed forthwith to . . . the country of the Chozars, in the neighbourhood of the Caspian, in quest of possible traces of the lost Tribes of Ephraim and Manasseh. When almost the first name that met my eye, was that of *Tos-Manassa* . . . 'The far-banished Manasseh.' . . . we are here walking in the foot-marks of a known Hebrew population: the Jewish, or Israelitish portion of the Chozar Tartars." — 3:317-18

Isaguri, or Issachar (now Ashnagor in Afghanistan)

SEE: Charles Forster, *One Primeval Language*, 1854: ". . . it was in Eastern Tartary, on the confines of China, that my geographical research was rewarded . . . Here, so far as the nomenclature was concerned, unquestionably stood revealed the lost Tribe of Issachar . . . The Isaguri were there seated, in the age of Ptolemy . . . we descend, with Ptolemy, southward . . . and find the name of Issachar re-appear on the Indus, in his city of *Isagurus*, and this city (now Ashnagor) seated in the country of the great

Afghàn Tribe of *Eusof-zye*, or 'Tribe of Joseph' . . ." — 3:319-20

names of the . . . twelve tribes are names of the signs of the Zodiac

SEE: G. Townsend, *Œdipus Romanus*, 1819: "Though Sir William Drummond's professed object is to prove only that the standards of the twelve tribes were taken from the Zodiacal signs . . . his arguments undoubtedly identify the Patriarchs themselves, with these signs." — p. 27

Ptolemy Philadelphus . . . See Butler's "*Horæ Biblicæ*," Josephus, and Philo Judæus.

SEE: *The Book of God* [by E. V. H. Kenealy], 1867: "The account which we have received from Josephus and Philo, of the Septuagint version is . . . unsatisfactory . . . and Butler, in his *Horæ Biblicæ* treats it as an exploded fable. . . . the whole may be summarized thus. Ptolemy Philadelphus, King of Egypt, hearing from his librarian an account of the Hebrew Law which moved his curiosity, wrote to Eleazar, the high priest of the Jews, to send him six men from each of the twelve tribes, who should translate the Law for him into Greek. . . . and by these seventy-two the Greek version was made." — pp. 415-16

— 201 —

"*Till then, there was no sin . . . the Satya* (Yuga) . . ."

SEE: Thomas Maurice, *History of Hindostan*, 1795: ". . . by the SATYA AGE, or age of perfection, the Brahmins obscurely allude to . . . the universal purity of manners . . . prevailing in that primitive æra . . . Justice, truth, philanthropy, were then practised among all the orders and classes of mankind . . ." — 1:371

"*The eternal spring . . .*"

SEE: Thomas Maurice, *History of Hindostan*, 1795: ". . . read the beautiful descriptions in Hesiod and Ovid of the happiness, virtue, and abundance which reigned in that age, when the earth spontaneously, and without the least labour of man, brought forth her richest productions, when an eternal spring reigned {Hesiod, lib. I. v. 101, and Ovid. Met. I. 3.} . . ." — 1:375-6 & fn.

"*Divine Kings descended and taught men sciences and arts*"

SEE: Karl Blind, "Water Tales," Sept. 1881: "At a time when Babylonia, according to Berosos, was inhabited by an incongruous mass of races, a strange miraculous figure was said to have risen from the Red Sea, half fish, half man; called Oannes, or Oann. It had human voice, and taught men how to write, as well as all sciences and arts . . ." "Seven times . . . such Fish-beings arose in the course of years from the Red Sea, bringing revelations and confirming what Oann had taught." — pp. 421-2 (*Contemporary Review*, v. 40)

"*the first land* (Adi-Varsha, the Eden of the first Races)"

SEE: François Lenormant, "Ararat and 'Eden," Sept. 1881: ". . . we might even say the perfect identity, of all the essential features of the typical description of Mount Meru in the Purānas with the topography of 'Êden in the second chapter of Genesis. The garden of 'Êden . . . is placed, like the garden of delight of the gods of India, on the summit of a mountain . . . The names of Ilā-varsha and Ilā-vrita . . . give to this mountain the character of an earthly paradise, whence mankind derived their origin . . . the earthly paradise — in which the first human generations passed their days of innocence . . ." — pp. 470-1 (*Contemporary Review*, v. 40)

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"The Garden of Eden as a locality is no myth . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all

mere allegory. 'Eden, or the Hebrew גן־עדן GAN-EDEN, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian Sea.' " — 1:575

(A. Wilder says that Gan-duniyas is a name of Babylonia.)

SEE: H. Clarke & C. S. Wake, *Serpent and Śiva Worship*, ed. A. Wilder, 1877: ". . . the region of Duni, at the confluence of the Tigris and Euphrates, called in the Assyrian tablets Kar-duniyas or Gan-duniyas. This latter name is the same as *GaN-EDeN*, the garden of God; and, indeed, Sir Henry Rawlinson has pointed out the argreement of the Babylonian region of Kar-duniyas with the Eden of the Bible." — p. ix ("Introduction" by Wilder)

In the Chaldean "*Book of Numbers*," the location is . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the Chaldean *Book of Numbers*, its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets*, it is rendered *gan-dunyas*. 'Behold,' say the אלהים *Eloim* of Genesis [3:22], 'the man is become as one of us.' The *Eloim* may be accepted in one sense for *gods* or powers, and taken in another one for the *Aleim*, or priests; the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants, was known as *Java Aleim*." — 1:575

Instead of becoming a neophyte . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or man, uses his intuitional faculties, and, prompted by the Serpent — *Woman* and matter — tastes of the Tree of Knowledge — the esoteric or secret doctrine — unlawfully. The priests of Hercules, or Mel-Karth, the 'Lord' of the Eden, all wore 'coats of skin.' The text says: 'And *Java Aleim*, made for Adam and his wife כתנות עור, 'CHITONUTH OUR.' The first Hebrew word, *chitun*, is the Greek *χιτών*, *chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment." — 1:575-6

"Though containing the same substratum of esoteric truth . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Though containing the same substratum of esoteric truth as every early cosmogony, the Hebrew Scripture wears on its face the marks of its double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former." — 1:576

— 202-3 —

"It is strongly contested that the Akkad tribes . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It is strongly contested that the Akkad tribes of Chaldea, Babylonia, and Assyria were in any way cognate with the Brahmans, of Hindustan; but there are more proofs in favor of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe." — 1:576

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"They were simply emigrants on their way to Asia Minor from India . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian

people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus." — 1:576

the culture of . . . Eridu was of *foreign importation*

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Along with this culture went the worship of Ea, the god of Eridu . . ." "Was the culture of Babylonia imported from abroad; and was Ea, its god of culture, of foreign extraction? . . . there is now sufficient evidence to prove that at the very dawn of the historic period in Babylonia, maritime intercourse was being carried on between this country on the one hand . . . and India on the other." "This intercourse . . . must necessarily have had much to do with the early development of Chaldæan culture . . ." — pp. 135, 136, 138

"Much of the theology was borrowed by the Semites . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the Semitic settlers in Babylonia borrowed a good deal of the theology of the Accadian people . . ." — p. 105

by the Semites from the . . . proto-Chaldeans, whom they supplanted

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The monuments of Tel-loh . . . The deities they commemorate are Proto-Chaldæan . . . Gradually the encroaching Semite dispossessed the older dynasties and came to form an upper class, first of soldiers and traders, and then of priests also . . ." — pp. 34, 35

Semites and Akkadians, lived side by side, their worship . . . blending

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "We have glimpses . . . of a time when the two populations lived side by side . . . trading and intermarrying, of Semitic conquerors filling their courts with Accadian scribes . . ." "In fact, it must have been among the priestly *literati* of Sargon that the union of Accadian and Semitic religious belief took definite shape." — pp. 213, 215

it is really from the Euxine to Kashmir and beyond . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It is from the Euxine to Kashmere, and beyond that we must search for the cradle of mankind and the sons of Ad-ah; and leave the particular garden of Ed-en on the Euphrates to the college of the weird astrologers and magi, the Aleim." — 1:579-80

meaning of the word *Eden . . . ἡδονὴ*, signifying voluptuousness

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Éden signifiait *volupté* {Du mot grec ἡδονὴ} [the meaning of Eden was voluptuousness {From the Greek word ἡδονὴ}]." — 2:370 & fn.

The Garden of Eden . . . in Central Asia

SEE: "Contemporary Thought," Dec. 1, 1880: "The original home of the human race, according to the ethnologist, was a little-known region in Asia, situated midway between Central Asia (or Turkestan) and China. It is named . . . Bam-i-duniah, or 'Roof of the World.' Here . . . was the true Garden of Eden . . ." — p. 263 (*Victorian Review*, v. 3)

SEE: Laurence Oliphant, *Scientific Religion*, 1888: ". . . that locality on the earth's surface symbolised by the garden of Eden . . . in the vicinity of the Pamir plateau, in the Hindoo Koosh, which is sometimes called 'the roof of the world' . . ." — p. 247

inhabited by the "Dragons of Wisdom," the Initiates

SEE: "Sarpas — Serpents — Nagas": "Then come the Nagas . . . In Mythology they are *semi-divine* beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish *seraphim* (from *Serapis* and *Sarpa*, Serpent) . . . the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality . . ." — *SD* 2:501

SEE: Laurence Oliphant, *Scientific Religion*, 1888: ". . . the garden of Eden . . . it may be said that umbilical cord which connected this world with the one which was unfallen, was attached by . . . the Seraphim, who . . . were able to visit it, and . . . make it their abode." — p. 247

— 203-4 —

according to Klaproth, the hieroglyphical chart . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suivant Klaproth, dans le livre du *Fo-koue-ky*, la carte hiéroglyphique tirée de l'*Encyclopédie japonaise* fixe le plateau de Pamer entre les cimes les plus hautes de l'Himalaya, le désigne comme le point culminant de l'Asie centrale et fait sortir de son *Lac des dragons* les quatre fleuves: l'Oxus, l'Indus, le Gange et le Silo [According to Klaproth, the hieroglyphic map in the book of *Fo-koue-ky*, drawn from the *Japanese Encyclopedia*, places the Pamir plateau between the highest peaks of the Himalaya, describing it as the highest point of Central Asia, and shows the four rivers — Oxus, Indus, Ganges, and Silo — flowing out of its *Lake of the Dragons*]." — 2:370

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***Eden Illa-ah* — means in one sense Wisdom . . . a paradise of Bliss . . .**

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Zohar . . . calls Wisdom, the Upper Paradise or *Eden illa-ah*." ". . . many centuries before the Christian era, there was in Central Asia, a 'Wisdom Religion' . . . Sometimes this was called . . . Paradise, Gan Eden, the Garden of Eden, or Bliss . . . the Place in which was the pure intellectual perception of the Deity." ". . . the Garden or Paradise was pure abstract human thought in which was planted, the tree of the Good and Evil . . ." — pp. 205, 219-20, 273

the cradle of humanity "on the region of the Timaus [Imaus]"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Renan . . . Il faut avouer, dit-il, que tout nous ramène à la région de l'Imaüs, où les plus SOLIDES inductions placent le berceau de la race âryenne. . . . M. Barthélemy Saint-Hilaire fixe le berceau de l'humanité près des bords de l'Imaüs [Himalaya]. 'IL N'EST PLUS POSSIBLE, dit-il, DE LE RÉVOQUER EN DOUTE' [Renan . . . says, one has to acknowledge that everything brings us back to the region of the Himalayas, where the most SOLID inferences place the cradle of the Aryan race. . . . Barthélemy Saint-Hilaire places the cradle of humanity close to the borders of the Himalayas. 'IT IS NOT POSSIBLE, he says, TO CALL IT INTO QUESTION']." — 2:371

SEE: J. T. Walker, "Oxus," 1885: ". . . the Hindū Kūsh and the Himalayan ranges . . . are here of greatest magnitude . . . A happy instinct has led the inhabitants to call it the Bam-i-dūnia, or Roof of the World . . . It is . . . the northern Imaus of Ptolemy . . . The geographical indications of the Puranas . . . point to it as Meru, the scene of the primeval Aryan paradise." — p. 102 (*Encyclopædia Britannica*, v. 18)

"All the traditions of the human race gathering its primitive families . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Enfin, voici les conclusions du *Journal asiatique* . . . 'Toutes les traditions de l'espèce humaine, ramenant les familles primitives à la *région de leur berceau*, nous les montrent groupées autour des contrées où la tradition hébraïque place son jardin d'EDEN, où celle des aryas établit l'Airhyâna-Variédya ou le Mérou; elles sont bordées au nord par les contrées qui aboutissent au lac Aral et au midi par le Baltistan ou le petit Thibet. Tout concourt à prouver que ce fut là le séjour de cette humanité primitive à laquelle nous sommes *forcés* de remonter' {*Journal asiatique*, 7e année, 1855} [Finally, see the conclusions of the *Journal Asiatique* . . . 'All the traditions of the human species, tracing back the primitive families to the *region of their cradle*, show us that they are grouped around the regions where the Jewish tradition places its garden of EDEN; where that of the Aryans establishes the Airyana-Vaeja or Meru; they are confined in the north by the countries which end

at the Aral Sea and in the south by Baltistan or Little Tibet. Everything comes together to prove that there was the abode of that primitive humanity to which we have to be traced']." — 2:371 & fn.

the *Paradesa*, the highland of the first Sanskrit-speaking people . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais que pouvait-il donc se passer dans cet Éden, dans ce *parâdésa*, ou *pays élevé* du sanscrit, dans cet *hédoné*, ou *délices* des Grecs, dans cet *ombrage de volupté* des Chaldéens [But then what could have happened in that Eden, in the *paradeśa*, or the *highland* of Sanskrit-speaking people, in that *land of pleasure* or *delights* of the Greeks, in that *shadowland of voluptuousness* of the Chaldeans]?" — 2:372

the serpent . . . explained in the Zohar

SEE: *Qabbalah*, "Translated from the Zohar," tr. Isaac Myer, 1888: " 'At that time when Samä-el descended from heaven . . . he reached to that woman with sweet words and . . . with wisdom (subtility) he brought curses upon the world . . .' " " 'Samä-el . . . sought upon the earth a companion like himself and he found the Serpent and it had . . . [an] appearance, like a camel; so he rode upon it and came to that woman . . .' " — p. 431

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the *Zohar* . . . tells us that the serpent . . . was a kind of *flying camel*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le *Zohar* nous affirmait-il que 'le serpent dont Sammael s'était servi pour séduire Ève était une sorte de *chameau volant comme un oiseau*, κάμηλομορφον {Moses Maimon. (*More nevochim*)} [the *Zohar* assured us that the serpent which Samael used to seduce Eve was a kind of camel that flies like a bird {Moses Maimonides, *More Nevochim*}]." — 2:423 & fn.

***Aschmogh* . . . having lost after the Fall "its nature and its name"**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans l'*Avesta* . . . le serpent, après la chute, avait perdu avec sa nature son ancien nom d'*Aschmogh* [in the *Avesta* . . . the serpent, after the fall, had lost his ancient name *Ashmogh*, as well as his nature]." — 2:423

"There are no winged serpents, nor veritable dragons" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'II n'existe pas de serpents ailés, dit Salverte {*Sciences occultes*, p. 464}, de véritables dragons . . . Les sauterelles sont encore appelées *serpents ailés* par les Grecs, et cette métaphore peut avoir créé plusieurs récits sur l'existence des serpents ailés' ['Winged serpents do not exist, says Salverte, nor do real dragons . . . Grasshoppers are still called winged serpents by the Greeks, and this metaphor may have created several stories about the existence of winged serpents']." — 2:430 & fn.

Cuvier, who has reconstructed their skeletons . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . la terre vous a rendu la charpente conservée de tous ces monstres. . . . C'est Cuvier qui les reconstruit [the earth has yielded the preserved skeletons of all these monsters . . . Cuvier reconstructs them] . . ." — 2:430

the great naturalist has written . . . "if anything can justify the Hydra . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Vous avez donc oublié que, n'ayant encore trouvé que des sauriens ou serpents rampants, ce grand homme écrivait déjà: 'Si quelque chose pouvait justifier les hydres et ces autres monstres dont les historiens du moyen âge ont si souvent répété les figures, ce serait incontestablement le plesiosaurus' {*Révolution du globe*, t. V, p. 247} [So you have forgotten that this great man, after finding only lizards or crawling snakes, even then wrote: 'If anything could justify the hydras and other monsters, whose images were so often repeated by medieval historians, this would

indisputably be the plesiosaurus']." — 2:430 & fn.

he found himself in the presence of a *flying* saurian, "the Pterodactyl" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il se fut trouvé en présence d'un saurien volant, 'du ptérodactyle trouvé en Allemagne, ayant soixante-dix-huit pieds de longueur, et portant des ailes vigoureuses attachées à son corps de reptile' [he found himself in the presence of a flying saurian, 'the pterodactyl found in Germany, seventy-eight feet long, and having sturdy wings attached to its reptilian body'] . . ." — 2:430-1

the *little fingers* . . . are so elongated as to bear a . . . membranous wing

SEE: H. D. Northrup, *Earth, Sea and Sky*, 1887: ". . . the pterodactyl . . . is evidently and expressly contrived for flight . . ." ". . . the number of joints in that which corresponds to the little finger is increased to five, and each joint is enormously lengthened. To the whole of the little finger, thus produced till it has become longer than the body and neck together, a membranous wing was attached . . ." — pp. 69, 70

a long-necked dragon. . . . the Mosasaurus . . .

SEE: Edward Cope, *Synopsis of the Extinct . . . Reptilia*, Part I, 1869: ". . . we may look upon the Mosasauroids and their allies as a race of gigantic marine serpent-like Reptiles, with powers of swimming and running like the modern Ophidia. . . . Thus in the Mosasauroids we almost realize the fictions of snake-like dragons . . ." — p. 182

characters in its vertebræ . . . indicate union with the Ophidia . . .

SEE: Edward Cope, *Synopsis of the Extinct . . . Reptilia*, Part I, 1869: "These separate elements . . . are characteristic of the cervical vertebræ of this whole group . . . Though the separation of the extremital pieces is Lacertilian [lizard-like], they are in . . . [their] great length . . . paralleled by those of the serpents [Ophidia]." — p. 179

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the prophets speak in the Bible of . . . fiery serpents

SEE: *The Interlinear Bible*, 1906: ". . . out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent." — p. 895 (*Isaiah*, 14:29)

and Job mentions the Leviathan

SEE: *The Interlinear Bible*, 1906: "Canst thou draw out leviathan with a fish hook? . . . Canst thou fill his skin with barbed irons? . . . None is so fierce that he dare stir him up . . ." — pp. 705-6 (*Job*, 41:1, 7, 10)

— Footnotes

the "naive astonishment of Geoffrey St. Hilaire . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "On se rappelle encore l'étonnement naïf des Geoffroy Saint-Hilaire, lorsque M. de Paravey lui montra, dans les livres chinois et sur quelques briques de Babylone, les dragons . . . les ornithoringues, les sauriens, etc. . . . qu'il croyait inconnus à la terre . . . jusqu'à lui [One still remembers the naive astonishment of Geoffroy St. Hilaire, when De Paravey showed him, in Chinese books and on some Babylonian tiles, dragons . . . ornithorynchuses, saurians, etc. . . . which he believed to be unknown on earth . . . until his own time] . . ." — 2:431

"The viper and the flying serpent . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . into the land of trouble and anguish, from whence come . . . the viper and the fiery flying serpent . . ." — p. 909 (*Isaiah*, 30:6)

saraph mehophep* . . . fiery venom, and . . . *flying

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ce dernier serpent est appelé, dans le texte sacré, *saraph mehòphép*. . . . dans tous les lexiques hébreux, saraph est traduit par *venin enflammé*, et mehòphép l'est par *volant* [In the sacred text (*Isaiah*, 30:8), that last serpent is called *sāraph mehophep*. . . . in all the Hebrew lexicons saraph is translated by *fiery venom*, and mehophep by *flying*]." — 2:423 fn.

In Bretagne the word *Drouk* now signifies "devil" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "En breton, *drouk* signifie diable, d'où le *droghedanum sepulcrum*, ou tombeau diabolique, que l'on voit en Angleterre. . . . (Voir Cambry, *Monuments celtiques*, p. 299) [In Breton, *drouk* means devil, whence the *droghedanum sepulcrum* or devil's tomb that one sees in England. . . . (See Cambry, *Monuments celtiques*, p. 299)]." — 2:423 fn.

In Languedoc the . . . *will-o'-the-wisps* are called *Dragg* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les Languedociens appellent encore les esprits follets *drac*; en français *drogg*, et en breton *dreag*, *wraie*, ont évidemment la même origine; le château de Drogheda, en Bretagne, n'a pas d'autre étymologie [The people of Languedoc still call will-o'-the-wisps (*ghostly lights*) *drac*, in French *drogg*, and in Breton *dreag*, *wraie*, and they obviously have the same origin; the castle of Drogheda, in Bretagne, has no other etymology than this]." — 2:423 fn.

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Petrarch . . . is credited with having found a dragon . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pétrarque . . . son poëte suivant un jour sa Laure à la chasse, et passant auprès d'une caverne, un dragon allait se précipiter sur *la dame*, et certainement la dévorer, lorsque le poëte amoureux le poignarda de sa propre main [Petrarch . . . while his poet followed his Laura on a hunt and passed near a cave, a dragon threw itself on *the lady*, and was ready to devour her, when the lover-poet himself stabbed it with his dagger]." — 2:425

— Footnotes

Kircher . . . saw a dragon which was killed in 1669 . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le bon Kircher . . . s'avisa de publier, dans un de ses in-folio, le portrait d'un véritable dragon que venait de tuer, en 1669, un paysan de la campagne de Rome, et que le directeur du musée Barberini venait de lui faire remettre {Œdipus Ægypt., *de Genesi draconum*} [the good Kircher . . . dared to publish, in one of his folio volumes, the portrait of a veritable dragon, which in 1669 had killed a peasant from the countryside of Rome, and which the director of the Barberini Museum had sent to him]." — 2:424 & fn.

SEE: Athanasius Kircher, *Mundus Subterraneus*, 1665: "Anno 1660 . . . Lanio quidam Romanus dum aucupii causa in palustres maritimæ oræ partes sese conferret . . . loco avium palustrium, draconem grandioris vulturis magnitudine obvium habuit, qui volucrem arbitratus, selopum contra ipsum exoneravit . . . ut statim præcipiti quà cursu qua volatu . . . venatorem invaserit, is . . . guttur ita disrupit, ut statim occubuerit . . . domum reversus eadem nocte mortuus est, toto corpore diffusione veneni viridis. [In the year 1660 . . . Lanio, a certain Roman, while hunting for birds on the edge of the coastal marshes . . . instead of marsh birds, he came across a dragon, the size of a large vulture . . . he judged it to be a bird, and unloaded his shotgun into it . . . and so provoked the beast, so that it immediately propelled itself headlong, partly running, partly flying . . . and attacked the hunter. He . . . ruptured its throat, so that it died instantly, but . . . returning home that same night, he himself died. His whole body was overcome by a green poison]." — 2:90 (Lib. 8, iv.2)

the director of the Museo Barberini sent it to him

SEE: Athanasius Kircher, *Mundus Subterraneus*, 1665: ". . . caput draconis . . . mihi allatum fuit à . . . Musæi *Card*. *Barberini* præfecto . . . & omnibus in meo Musæo spectandum exhibetur [the dragon's head . . . was sent to me by the . . . director of the museum of Cardinal Barberini. . . . It is exhibited for all to see in my museum]." — 2:90 (Lib. 8, iv.2)

Christopher Scherer . . . certifies to his having seen . . . a living dragon

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Christophore Scherer, préfet du canton de Soleure. 'Rien n'est plus véritable, lui répondit celui-ci, et je puis même vous donner mon propre témoignage' [Christopher Scherer, prefect of the Canton Solothurn. 'Nothing is truer, that man responded to him, and I can even give you my own testimony'] . . ." — 2:424

Having remained . . . "to contemplate . . . I saw a fiery, shining dragon . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . me trouvant près de Lucerne, en 1619, et pendant une belle nuit étant resté à contempler la parfaite pureté du firmament, JE VIS un dragon brillant s'élancer d'une des cavernes du Pilate, et se diriger d'un vol impétueux vers Fluelen, à l'autre extrémité du lac. Énorme de taille, sa queue était encore plus longue et son col étendu. Sa tête et sa gueule étaient celles d'un serpent. En volant, il semait sur son passage de nombreuses étincelles [I was near Lucerne in 1619, and during a beautiful night while remaining to contemplate the perfect purity of the heavens, I SAW a shining dragon rush forward from one of the caves of Mount Pilatus, and proceed with an impetuous flight in the direction of Flüelen, at the other end of the lake. Enormous in size, his tail was even longer and his neck stretched out. His head and his mouth were those of a serpent. In flying it scattered around numerous sparks] . . .' " — 2:424

"I thought at first I was seeing a meteor . . . "

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Je crus voir d'abord un météore, mais en observant plus attentivement encore, je ne tardai pas à me convaincre, en examinant son vol et la conformation de tous ses membres, que j'avais sous les yeux un véritable dragon. Je suis heureux, par cette déclaration, de pouvoir éclairer votre révérence sur l'existence TRÈS-RÉELLE de ces animaux [I thought at first I was seeing a meteor, but while looking again more attentively, I soon convinced myself, by examining his flight and the conformation of all his limbs, that I was seeing a true dragon. I am happy to be able, with this declaration, to enlighten your Reverence on the VERY REAL existence of these animals]." — 2:424

the picture . . . painted by Simon de Sienne . . . on the portal of the Church . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Simon de Sienne, *ami du poëte* . . . peignit cette aventure sur le portail de l'église de Notre-Dame du Don à Avignon. . . . mais le souverain pontife ne voulut jamais permettre que ce triomphe de l'amour fût intronisé dans le lieu saint. . . . Le temps a dégradé l'ouvrage, mais n'a pas affaibli la tradition [Simon de Sienne, *friend of the poet* (Petrarch) . . . painted that adventure on the portal of the church Notre Dame du Don in Avignon . . but the sovereign Pontif would never allow that this triumph of love be glorified in the holy place . . . Time has degraded the work, but it has not weakened the tradition]." — 2:425

the dragon embalmed by Ulysses Aldobranda . . . "was there still in 1700 . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Horace Fontana, le lui fait porter à Ulysse Aldovrandus, savant bolonais. Celui-ci le fait . . . embaumer et le donne au Musée du sénat, où il était encore en 1700 [Horatius Fontana has it taken to Ulysses Aldovrandus, a scholar of Bologna. This man has it . . . embalmed and gives it to the Museum of the Senate, where it still was in 1700]." — 2:427

Sed et serpens

P/Q: *The Hexaglot Bible*, 1901: "Sed et serpens erat callidior [Now the serpent was more subtile] . . ."

— p. 8 (*Genesis*, 3:3)

the serpent of *Genesis* an animal emblem and a high spiritual essence . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le serpent de la Genèse peut donc être considéré sous deux aspects très-différents, comme essence spirituelle et comme emblème animal. Au premier point de vue, il y a là évidemment une force cosmique et surintelligente du premier ordre, une grande lumière tombée, un esprit tout à la fois sidéral, aérien et tellurique dont l'influence circule autour du globe (*qui circum ambulat terram*) [The serpent of Genesis can thus be considered under two very different aspects, as spritual essence and as animal emblem. In the first point of view, there is obviously a cosmic and superintelligent force of the first order, a great fallen light, a spirit who is at the same time sidereal, aerial and telluric, whose influence moves around the globe] . . ." — 2:422

manifested itself . . . "with respect to its moral and intellectual *coils*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . et qui se sera manifesté ensuite sous l'emblème physique qui convenait le mieux à ses *replis* intellectuels et moraux, c'est-à-dire sous l'emblème du serpent [and which will then manifest itself under the physical emblem, which is best suited to its intellectual and moral *coils*, that is, under the emblem of the serpent]." — 2:422

what will Christians make of the Brazen Serpent, the "DIVINE HEALER"

SEE: John Peter Lange, *Commentary on the Holy Scriptures*, *The New Testament*, 1871: ". . . in Num. xxi. 8: Moses, at the command of God, set up a brazen serpent {as a healer instead of a destroyer. In Egyptian theology the serpent is the symbol of healing} . . ." — 3:132 & fn.

Mercury and Æsculapius . . . the wand and serpent

SEE: Frederic T. Hall, *The Pedigree of the Devil*, 1883: ". . . [amongst] Christians, it [the serpent] has been most thoroughly demonized, and the deities whose attributes were connected with the serpent have generally shared the same fate." ". . . Mercury, or Hermes, the messenger of the gods, and the mediator for men in Hades, has drifted into the same company . . ." — pp. 120, 121

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: "HERMES OR MERCURY . . . Apollo gave him the golden wand, which had the power of settling all differences . . ." "There is no emblem to be found more expressive of reconciliation and peace . . . than this wand surrounded with coiling serpents . . ." ". . . the *caduceus* or wand presented to him by Apollo . . . had the power . . . of bringing souls out of Hell." — pp. 243, 244, 248

"The snake, as an emblem of recovery and health, was sacred to Asclepios . . . Hence the god of medicine always carries a staff, around which is twined a snake." — p. 282

the Sun . . . cosmic emblem of the two contrasted lights . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le soleil était l'emblème cosmique de ces deux serpents et de ces deux lumières [the sun was the cosmic emblem of those two serpents and those two lights] . . ." — 2:422

it is sufficient to trace the legends of the serpents to their primal source . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il suffit, dit M. Salverte de remonter à la légende astronomique, et de méditer sérieusement sur le *soleil* vainqueur de Python, et sur la *Vierge céleste* faisant reculer dans le zodiaque le dragon dévorant [It is sufficient, says Salverte, to go back to the astronomical legend, and to meditate seriously on the *sun*, conqueror of Python, and on the *celestial Virgin*, who in the Zodiac force back the devouring dragon]." — 2:429

"from the fall of man until the hour of his baptism . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le concile de Trente le déclare: 'Depuis la chute jusqu'au baptême, le diable a plein pouvoir sur l'homme et le possède de droit, *diabolum dominium et potestatem super homines habere el* JURE *eos possidere*' [The Council of Trent announces it: 'From the Fall until baptism, *the devil has full power over man and possesses him by* RIGHT']." — 2:433

"The whole of humanity 'incensed and . . . stoned it' . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le serpent . . . Toute la terre l'encense ou le lapide. Les Zends parlent de lui comme les Kings, comme les Védas, comme l'Edda, comme le Mexicain et comme le Copte, et la Bible ne contredit jamais aucun d'eux [The serpent . . . The whole world adulates it or stones it to death. The Zend Avesta speaks of it, as do the Chinese texts, the Vedas, the Edda, the Mexican and the Copt, and the Bible never contradicts any of those]." — 2:431

"Everywhere the sacred serpent, the naga, and its shrine . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Partout le serpent sacré a son temple et son prêtre; à Rome, la Vestale est préposée à sa garde et prépare ses repas avec le même soin qu'elle entretient le feu sacré. En Grèce, Esculape ne guérit rien sans lui et lui délègue ses pouvoirs [Everywhere the sacred serpent has its temple and its priest; in Rome the Vestal Virgin is put in charge of its care and prepares its meals with the same care with which she maintains the sacred fire. In Greece, Aesculapius does not heal anything without it and delegates to it his powers]." — 2:432

"Every one has heard of the famous Roman embassy . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "On connaît la fameuse ambassade romaine envoyée par le sénat au dieu de la médecine, et son retour avec le fameux serpent qui, de lui-même alla gagner le fameux temple de son maître, dans une des Iles du Tibre [Everyone has heard of the famous Roman embassy sent by the Senate to the god of medicine, and its return with the famous serpent, which went by itself to acquire the famous temple of his master, on one of the islands in the Tiber]." — 2:432 fn.

"Not a Bacchante that did not wind it (the serpent) in her hair . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pas une Bacchante qui ne l'enlace à ses cheveux, pas un augure qui ne l'interroge avec soin, pas un nécromant dont il n'habite les tombeaux! Les Caïnites et les Ophites l'appellent créateur, tout en reconnaissant comme Schelling qu'il est 'le mal en substance et en personne' [Not a Bacchante (priestess of Bacchus) who did not wind it in her hair, not an augur but questions it with attention, not a necromancer in whose tombs it does not live! The Cainites and the Ophites call it creator, fully recognizing like Schelling that it is 'evil in substance and in person']." — 2:432

if one would have a complete idea of the prestige . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais si l'on voulait prendre une idée complète du prestige qu'il exerce encore aujourd'hui, il faudrait étudier ce culte chez les Indiens modernes ou Nagas (*serpents*), chez les Chamanes, chez les Africains de Juidah, chez les Vaudoux de Port-au-Prince et d'Haïti, chez les Châtes du Mexique, chez les hommes Pà ou serpents des Chinois, etc. [But if one wanted to get a complete idea of the prestige it still holds in our day, one should study this cult with the modern Indian people or Nagas (*serpents*), with the Shamans, with the Africans of Whydah (in Benin), with the Voodoos of Port-au-Prince and Haiti, with the Shamans of Mexico (Naguals), and the Pa, or serpents of China, etc.]." — 2:432

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the word *dragon* signified . . . "*the being who excels in intelligence*" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le mot *dragon*, signifiant dans toutes les anciennes langues, ce qu'il signifie en chinois (*long*), c'est-à-dire 'l'être qui excelle en intelligence,' comme en

grec, δράκων ‘celui qui voit et qui surveille’ [the word *dragon*, meaning in all ancient languages, what it means in Chinese (*long*), that is, ‘the being which excels in intelligence,’ as in the Greek δράκων ‘he who sees and watches’].” — 2:423

the human originals, who were symbolized by serpents . . .

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: “The Upanishads refer to the science of serpents, by which is meant the wisdom of the mysterious Nagas . . . ‘fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man . . . To these spiritual beings Sākyamuni is said to have taught a more philosophical religious system than to men’ . . . it can mean only that Gautama taught his most secret doctrines to the Nagas, or aboriginal serpent-worshippers . . .” — pp. 91-2

called to this day in China “the Dragons of Wisdom”

SEE: Ernest J. Eitel, *Hand-Book of Chinese Buddhism*, 1888: “NĀGA . . . dragon spirit . . . The worship of Nāgas (i.e. dragons and serpents) is indigenous in China and flourishes even now . . . All the most ancient Sūtras and biographies of Buddha mention Nāgas, who . . . conversed with him, protected him, were converted by him . . .” — pp. 102-3

The symbol of Chnouphis . . . “an enormous serpent . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Le symbole de Cnouphis, ou l’âme du monde, dit Champollion, est donné, entre autres, sous la forme d’un énorme serpent monté sur des jambes humaines, et ce reptile, emblème du *bon* génie, le véritable *Agathodæmon*, est souvent *barbu* [The symbol of Cnouphis, or the soul of the world, says Champollion, is given, among other things, in the form of an enormous serpent on human legs; and this reptile, the emblem of the *good* genie, the true *Agathodæmon*, often has a *beard*] . . .” — 3:333

“That sacred animal, identical with the serpent of the Ophites . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Cet animal *sacré*, identique à celui des Ophites, est figuré ainsi sur un très-grand nombre de pierres gravées, dites gnostiques ou basilidiennes. Ce serpent y porte des têtes très-variées, mais il y est constamment accompagné des lettres XNOYBIΣ, Chnoubis {*Panthéon*, texte 3} [That *sacred* animal, identical with that of the Ophites, is thus represented on a very large number of engraved stones, said to be Gnostic or Basilidean. This serpent has various heads, but it constantly goes with the letters XNOYBIΣ, Chnoubis].” — 3:333 & fn.

Agathodæmon was endowed “with the knowledge of good and evil”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “M. Champollion aurait dû reconnaître dans ce *bon démon* le serpent des *Ophites*, que les gnostiques plaçaient au-dessus de Jésus-Christ comme ayant, disaient-ils, *la connaissance du bien et du mal* [Champollion must have recognized the serpent of the *Ophites* in that *good demon* (*Agathodæmon*), which the Gnostics placed above Jesus Christ, because it is said to have *the knowledge of good and evil*].” — 3:333

— Footnotes

The solar Chnouphis, or *Agathodæmon*, is the Christos . . .

SEE: C. Staniland Wake, *The Origin and Significance of the Great Pyramid*, 1882: “The Serpent, enclosed in a pyramid . . . is taken from a [Gnostic] gem . . . said to be the Solar Chnouphis or Agathodemon — Christos, with the seven sons of Sophia (Wisdom), the seven planetary genii.” — p. v (Preface)

in “*Historia Anti*-Islamitica” five Hermes

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “The following is Dr. Sprenger’s account . . . of Seth and Hermes . . . ‘In Abul Feda’s “Historia Anteislamitica” . . . it is stated

. . . that the Sabæan language was established by Seth and Edris (Enoch) . . . In the Syrian chronicle of Bar-Hebræus . . . Enoch is said to have invented letters and architecture, under the title of Trismigistus, or of Hermes . . . One of the sons of Aunshirwan has also that title. . . . In this manner there were five Hermes; and the fifth was the Oriental Hermes who . . . is said to have fled after the death of Argus into Egypt, and to have civilized that country under the name of Thoth.' " — pp. 94-7

Nebo . . . gave his name to all the great prophets . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Nebo, the son of Merodach and Zarpanitu . . ." "The word Nebo . . . means 'the proclaimer,' 'the prophet,' and thus indicates the character of the god to whom it was applied. . . . Nebo was emphatically the god of science and literature. The communication of the gifts of wisdom . . . was thus shared between Merodach and his son." — pp. 112, 113

Merodach . . . (whom Herodotus calls Zeus-Belos)

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . Merodach . . . has the standing title of Bilu or 'lord,' which the Greeks turned into Βῆλος . . . The temple or 'tomb' of Bêlos . . . was one of the wonders of the world. Hêrodotus . . . describes it in the following terms: 'The temple of Zeus Bêlos . . . was a square building two furlongs every way. In the middle of the temple was a tower of solid masonry, a furlong in length and breadth, and upon this tower another tower had been erected, and upon that again another, and so on for eight towers.' " — pp. 92-3

— 210-11 —

"the deity called *Ἐιχτῶν* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . c'est encore celui qui, d'après Jamblique et Champollion, 's'appellait Ειχτῶν ou le premier des dieux célestes (le grand Hermès), auquel l'Hermès Trismégiste attribue l'invention de la magie' [So it is he, who according to Iamblichus and Champollion, 'is called Ειχτῶν or the first of the celestial gods (the great Hermes), to whom Hermes Trismegistus attributes the invention of magic']." — 3:333 (*Panthéon Égyptien*, texte 15)

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the discovery of radiant matter . . . Prof. Crookes

SEE: William Crookes, "On a Fourth State of Matter," June 18, 1880: "In gases the molecules fly about in every conceivable direction, with constant collisions . . . the length of the mean free path of the molecules is exceedingly small . . . Matter in the fourth state is the ultimate result of gaseous expansion. By great rarefaction the free path of the molecules is made so long that . . . the properties which constitute gaseity are reduced to a minimum, and the matter then becomes exalted to an ultra-gaseous state. But the same condition of things will be produced if by any means we can take a portion of gas, and by some extraneous force infuse order into the apparently disorderly jostling of the molecules in every direction, by coercing them into a methodical rectilinear movement. . . . according to the extent to which this onward movement has replaced the irregular motions which constitute the essence of the gaseous condition, to that extent do I consider that the molecules have assumed the condition of radiant matter." — pp. 275-6 (*Chemical News*, v. 41)

Enoch (Enöichion, the "inner, spiritual eye")

SEE: Alexandre Guiraud, *Philosophie Catholique de l'Histoire*, 1841: "Et si nous examinons . . . comment la cabale grecque envisage le nom et la vie d'Hénoch . . . qu'elle rapporte le premier aux deux mots grecs *en okion* . . . œil intérieur [And when we examine how the Greek Kabbalah looks at the name and the life of Enoch (we discover) . . . that it attributes the former to the two Greek words *en okion* . . .

inner eye] . . .” — 2:374

The dying Jacob thus describes his sons . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “The dying Jacob thus describes his sons: ‘Dan,’ says he, ‘shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward. . . . I have waited for thy salvation, O Lord!’ [*Gen*. 49:17-18].” — 1:555

— 211-12 —

Of Simeon and Levi the patriarch remarks . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “Of Simeon and Levi, the patriarch (or Israel) remarks that they ‘. . . *are* brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into *their secret*; unto *their assembly*.’ [*Gen*. 49:5-6].” — 1:555

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“. . . come not thou into their *secret*; unto *their assembly*.” . . . “their SOD.”

SEE: Julius Fuerst, *Hebrew & Chaldee Lexicon*, 1867: “סוד [Sod]. . . *counsel*, taken together and confidential . . . GEN. 49, 6 . . . *a determination taken in a confidential circle . . . a secret* . . .” — pp. 970-1

SEE: John Morris, *The New Nation*, 1880:

“Hebrew Sod (סוד) , a secret, an assembly.
Gen. xlix. 6, come not thou into their *secret*.” — 2:252

in the original, the words “their secret” . . . are “their SOD.”

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “Now, in the original, the words ‘their secret,’ read — their SOD. And Sod was the name for the great Mysteries of Baal, Adonis, and Bacchus who were all sun-gods and had serpents for symbols. The kabalists explain the allegory of the fiery serpents by saying, that this was the name given to the tribe of Levi, to all the *Levites* in short, and that Moses was the chief of the *Sodales* {members of the *priest-colleges*}.” — 1:555 & fn.

meaning of the “Dragon-Slayers” . . . fully treated of hereafter

SEE: “The Origin of the Satanic Myth,” *SD* 2:378-90.

the “abominations” of the people of Israel

SEE: *The Interlinear Bible*, 1906: “. . . Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.” — p. 1041 (*Ezekiel*, 6:11)

the priestly caste, after they had departed from the *good law*

SEE: *The Interlinear Bible*, 1906: “Her priests have violated my law . . . they have put no difference between the holy and profane . . .” — p. 1064 (*Ezekiel*, 22:26)

Isaiah, when referring to the “rebellious children”

SEE: *The Interlinear Bible*, 1906: “. . . the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.” — p. 879 (*Isaiah*, 1:2)

“Woe to the rebellious children, saith the LORD, that take counsel, but not of me . . .” — p. 908 (*Isaiah*, 30:1)

into the land whence come “the viper and *fiery* flying *serpent*” . . .

P/Q: *The Interlinear Bible*, 1906: “. . . into the land of trouble and anguish, from whence come . . . the viper and fiery flying serpent, they will carry their riches . . . to a people that shall not profit *them*.” — p. 909 (*Isaiah*, 30:6)

SEE: François Lenormant, *Chaldean Magic*, 1877: “It was the general belief in Syria, as well as in

Chaldea, and Mesopotamia, that demons inhabited the desert . . . Isaiah, in describing the destruction of Edom says . . . it shall be an habitation of dragons [34:13] . . .” — p. 31

Chaldea and Egypt, whose Initiates . . . the sorcerers

SEE: François Lenormant, *Chaldean Magic*, 1877: “The priest of magic is the same as the sorcerer; following the caprices of his will, he exercises his mysterious power [f]or good or evil, according as he has been made a friend or a foe.” “Egypt and Chaldea are . . . the two sources of all learned magic for Greek and Latin antiquity, as well as for Jewish and Arabian tradition.” — pp. 72, 78

— Footnotes

Dunlap . . . explains the word “Sod” as *arcanum*, religious mystery . . .

SEE: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “SOD, ‘arcanum.’ SOD means Mysteries. — *Schindler’s Penteglott*, 1201 . . . *commonly* a RELIGIOUS MYSTERY. — *Donnegan’s Greek Lexicon*, 864.” — p. xi fn. (Introduction)

“The secret of the Lord is with them that fear him”

P/Q: *The Interlinear Bible*, 1906:

> “The secret of the LORD is with them that fear him;
> And he will shew them his covenant.” — p. 724 (*Psalms*, 25:14)

it ought to read “*Sod Ihoh* (the mysteries of Ihoh) . . .”

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “SOD Ihoh (the MYSTERIES of Iahoh) are for *those who fear him* {the *initiated*}. — *Psalm*, xxv. 14.” — p. xi & fn.

“Al (El) is terrible in the great Sod of the *Kadeshim* . . .”

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “AL is terrible in the great SOD (assembly, MYSTERIES) of the Kedeshim (THE PRIESTS, the holy, INITIATED). — *Psalm*, lxxxix. 8.” — p. xi

SEE: *The Interlinear Bible*, 1906: “God is greatly to be feared in the assembly of the saints. . .” — p. 775 (*Psalms*, 89:7)

The Kadeshim were very far from holy. . . .

SEE: “The ‘Holy of Holies.’ Its Degradation”: “Kadesh may mean in one sense to *devote*, *hallow*, *sanctify* . . . but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii. 17; *Hosea* iv. 14; and *Genesis* xxxvii. from verses 15 to 22.” — *SD* 2:460

“The members of the *priest-Colleges* were called *Sodales*” . . .

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “The members of the PRIEST-COLLEGES were called SODales. — *Freund’s Latin Lexicon*, iv. 448.” — p. xii

“Sodalities were constituted in the Idæan Mysteries . . .”

P/Q: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: “SODalities were constituted in the IDAEAN MYSTERIES of the MIGHTY MOTHER. — *Cicero*, *de Senectute*, 13, 45.” — p. xii

“Saraph” — “fiery or flaming venom.”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . dans tous les lexiques hébreux, saraph est traduit par *venin enflammé* [in all the Hebrew lexicons saraph is translated by *fiery venom*] . . .” — 2:423 fn.

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“four *good* men” . . . “who were neither begotten by the gods . . .”

P/Q: Max Müller, *Chips from a German Workshop*, 1867: “Four men are mentioned as the real ancestors of the human race, or rather of the race of the Quichés. They were neither begotten by the

gods nor born of woman, but their creation was a wonder wrought by the Creator." — 1:336-7

who were made only after "*three attempts . . . had failed*"

P/Q: Max Müller, *Chips from a German Workshop*, 1867: "Three attempts . . . had been made and had failed. We now hear again that before the beginning of dawn, and before the sun and moon had risen, man had been made . . ." — 1:336

The Egyptians had in their theology only "four sons of God"

SEE: Gerald Massey, *Natural Genesis*, 1883: "In Egypt the four elementals of the four corners were stationed finally as the four souls (or Rams) of Ra . . . the four being compounded into the one God, called Primordial force." — 1:416

in *Pymander seven* are given

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "But the Mind, The God . . . begat by Word another Mind Creator, Who . . . created some Seven Administrators . . ." "For the Nature mingled with the Man . . . immediately brought forth the seven men after the natures of the Seven Administrators . . ." — pp. 4-5, 9 (*Poemandres*, i.9, 16)

when Seth from a god sank into Set-Typhon

SEE: Gerald Massey, *Natural Genesis*, 1883: "In the Ritual the Four Quarters are associated with the Serpent of Seven heads. . . . '*The Great one shining with his body as a God is Sut* [*Set* or *Seth*].' . . . In this passage *Sut* is not the evil one . . ." — 1:346

"The Serpent-Type . . . was made a type of Time, periodic renewal, eternal circulation . . . In its third phase the type of Evil in the physical domain was reproduced as the Evil One, the Dragon, the Devil . . . the ancient Dragon Typhon who had been the Nurse of Souls in the present life was turned into their devourer in the future state. . . . Sut [Set] or Sevekh, is identified with the Apophis Monster . . . and changed into the personal Satan of theology . . ." "Sut-Typhon the cast-out Satan of Egypt, had been degraded into the Apophis type of darkness . . ." — 1:362, 365

Set-Typhon . . . called "the seventh son"

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "As Cronus then is . . . the father of seven sons by Rhea . . . These last of his children were called *Titans* . . ." — 1:79-80

SEE: J. Gardner Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1883: "The giants, sons of the earth [Rhea], came afterwards, and Typhon was the last of them . . ." — 2:480

"the seventh son of the seventh son" . . . a natural-born magician

SEE: Gerald Massey, *Ancient Egypt*, 1907: "The divine man was the diviner, the seer, the sorcerer, the spirit-medium with all the early races." "The spiritual medium ruled as a seer, a sorcerer, a diviner, a healer . . . because he was held to be in league with the spirit world . . ." — 1:171, 172

"The divine man as the seventh of a series is yet extant and operative in British folk-lore when the seventh son of a seventh son is always the great healer." — 1:431

APAP . . . is slain by Aker, Set's serpent

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Apap est renversé . . . Aker l'a renversé . . . Apap, l'ennemi de Ra . . . le grand Apap est tombé [Apap is overthrown . . . Aker has overthrown him . . . Apap, the enemy of Ra . . . the great Apap has fallen]." — p. 136 (xxxix.5-7)

"AKER. . . . Le serpent A. de Set [AKER. . . . The serpent A. of Set] . . ." — pp. 588-9 (Index Analytique)

clxiii. should be read "in the presence of a serpent on two legs"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Le ch. clxiii devait être dit sur un s. [serpent] à deux jambes [Ch. clxiii must be said over a serpent with two legs] . . ." — p. 646 (Index Analytique)

the discus and ram's horns that adorn his "serpent's" head

see: *Livre des Morts*, tr. Paul Pierret, 1882: "Titre du chapitre CLXIII. . . . Tableau . . . un serpent à jambes humaines coiffé du disque et des cornes [Title of chapter CLXIII. . . . Tableau: . . . a serpent with human legs with a disc and horns on his head]." — p. 557

Over the "serpent" . . . the two mystic eyes of Ammon

see: *Livre des Morts*, tr. Paul Pierret, 1882: "Tableau: deux yeux symboliques ailés et portés par des jambes humaines; suit un serpent à jambes humaines [Tableau: two symbolic eyes, winged and supported by human legs; follows a serpent on human legs] . . ." — p. 557 (clxiii)

". . . O Ammon! . . . maître des deux yeux! [O Ammon! . . . master of the two eyes!] . . ." — p. 559 (clxiii.9-10)

see: *Le Papyrus Magique Harris*, tr. F. Chabas, 1860: "YEUX SYMBOLIQUES. . . . Yeux symboliques ayant des ailes et des jambes, et des figures mystiques dans la pupille [Symbolic eyes that have wings and legs, and mystical figures in the pupils] . . ." — p. 198 (Index Raisonné)

Ammon, the hidden "mystery god"

see: *Le Papyrus Magique Harris*, tr. F. Chabas, 1860:

"O Ammon, qui se cache dans sa pupille!
Ame qui brille dans son œil sacré
[O Ammon, who hides himself in his pupil!
The Soul that shines brightly in his sacred eye!]." — p. 142 (V. vii, "Hymne à Ammon-Ra")

"The Nargal was the Chaldean and Assyrian chief of the Magi . . ."

p/q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the Nargal, the Chaldean and Assyrian chief of the Magi (Rab-Mag) and the Nagal, the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Sarezer, the Assyrian god . . ." — 1:556

see: John Kitto, *Cyclopædia of Biblical Literature*, 1865: "NERGAL . . . a deity of the Cuthites in the Assyrian empire . . . He was the God of war and hunting . . ." "NERGAL-SHAREZER . . . The chief of the magi (Rab-mag) . . ." — 3:313

"Both have . . . the power to have an attendant *dæmon* . . ."

p/q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . and both have the same faculties, or powers to have an attendant *dæmon* with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his dæmon, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can — in the neighboring lake, or wood, or in the house, under the shape of a household animal." — 1:556

see: Abbé Brasseur de Bourbourg, *Histoire des Nations Civilisées du Mexique*, 1858: "Sous le nom de 'Texoxé' on désignait les naguals, les génies mauvais de toute espèce, ainsi que les sorciers; ceux-ci avaient le pouvoir de prendre toutes sortes de formes [The Naguals were designated by the name 'Texoxé,' evil genii of every kind, as well as sorcerers; these had the power to take on all kinds of forms] . . ." — 2:113

— Footnotes

the ram-headed Ammon . . . on the potter's wheel

see: Sydney Herbert, *Egyptian Art and Its Influence*, 1884: "One Egyptian representation of Ammon is very singular; it pourtrays Pthah, 'the Creator,' decked with ram's-horns, seated at the potter's wheel, and moulding and turning the clay to fashion mortals out of . . ." — p. 13

— p. 21 (fig. 19)

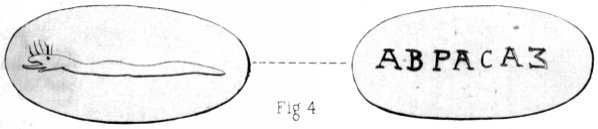
Arjuna . . . descended into Pâtâla . . . married Ulûpi . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The race of Nāgas is said to . . . [reign in] Pātāla, or the regions below the earth . . ." — p. 213

"ULŪPĪ. A daughter of Kauravya, Rāja of the Nāgas, with whom Arjuna contracted a kind of marriage." — p. 325

the serpent emblem . . . ΕΙΛΑΜ ΑΒΡΑΣΑΞ . . .

SEE: C. W. King, *Gnostics and Their Remains*, 1887: ". . . [the emblem] inscribed with . . . ΑΒΡΑΣΑΞ . . . and often accompanied with invocations such as, ΣΕΜΕΣ ΕΙΛΑΜ, 'The Eternal Sun' . . ." — p. 246



— PLATE A, fig. 4 (facing p. 434)

— PLATE F, fig. 5 (facing p. 439)

KEMEK ΕΙΛΑΜ ΑΒΡΑΣΑΞ ("the eternal Sun-Abrasax")

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Around the Iao, runs the legend, CEMEC ΕΙΛΑΜ ΑΒΡΑΣΑΞ, 'The eternal Sun-Abrasax' (the Central Spiritual Sun of all the kabalists, represented in some diagrams of the latter by the circle of Tiphereth)." — 2:293

SEE: C. W. King, *Antique Gems*, 1860: "[CEMEC] . . . exhibiting the lunar-shaped sigma, C . . ." — p. 232

"A common inscription . . . is the Hebrew-Greek, CEMEC ΕΙΛΑΜ, 'the eternal sun' . . ." — p. 344

the central spiritual sun . . . circle of Tiphereth

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . 'splendour of the sun, who is' . . . refers to the sixth Sephira, Tiphereth, or beauty; the splendour of the countenance of Microsprosopus . . ." — p. 148 fn.

SEE: "The Religion of Freemasonry, Illuminated by the Kabbalah," Sept. 8, 1887: ". . . a circle,

bearing a central point, is purely Kabbalistic. The point is Tiphereth . . .” — p. 58 (*Ars Quatuor Coronatorum*, v. 1)

“From this region of unfathomable depth . . .”

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “From this region of unfathomable Depth, issues forth a circle formed of spirals; which, in the language of symbolism, means a grand cycle, *κύκλος*, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent — emblem of wisdom and eternity — the Dual Androgyne: the cycle representing *Ennoia* or the Divine mind, and the Serpent — the Agathodaimon, Ophis — the Shadow of the Light. Both were the Logoï of the Ophites; or the unity as Logos manifesting itself as a double principle of good and evil . . .” — 2:293

shadow is not evil, but . . . completes Light or Good . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Qabbalah does not recognize in the Good and Evil, two independent, autonomatic, opposing powers, but both are . . . under the power of the Supreme Absolute Deity. . . . The German philosopher Hegel, holds that a thing can only *exist* through its opposite, *that the thing and its opposite must arise together*, *and that eternally*, *as the complements of a unity* . . .” — p. 184

This symbol accounts for the adoration by this sect of the Serpent . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau. As a unity, Ennoia and Ophis are the Logos . . .” — 2:293

— Footnotes

“Mahabhârata,” Adiparva, Sloka, 7788, 7789.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Ulūpī was daughter of the *nāga* Kauravya, according to the authority of the *Mahābhārata*, *Ādi-parvan*, *śl.* 7788, 7789.” — 4:160 fn. (iv.20)

The “Bhagavata Purâna” . . . as explained by Sridhera . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The *Bhāgavata-purāna*, IX., XX., 31 . . . as the passage is explained by the commentator, Śrīdhara, — makes Ulūpī daughter of the king of Maṇipūra.” — 4:160 fn. (iv.20)

— 214-15 —

When separated, one is the Tree of Life (spiritual) . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “. . . when separated, one is the Tree of Life (Spiritual); the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple — the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth — to eat of the forbidden fruit, although Ophis represents Divine Wisdom.” — 2:293

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The serpent, the Tree of Knowledge of Good and Evil . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: “The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus, since Vishnu, during one of his incarnations, reposed under its mighty shade, and there taught humanity philosophy and sciences, is called the Tree of Knowledge and the Tree of Life. Under the protective umbrage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them in the mysteries of life and death. The *Java*-ALEIM of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one

of them." — 2:293

Arasa-Maram, the banyan tree, so sacred with the Hindus . . .

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "FICUS RELIGIOSA. . . . Arasa Maram [Tamil] . . . held in veneration by the Hindus, because the god Vishnu is fabled to have been born under its branches." — 1:1101

SEE: Richard Folkard, *Plant Lore, Legends, and Lyrics*, 1884: "The Chinese Buddhists represent that Buddha sits under a Banyan-tree . . . Like the sacred Bo-tree, the Banyan is regarded not only as the Tree of Knowledge, but also as the tree of Indian seers and ascetic devotees." — p. 241

To the present day Foh-tchou, who lives in his Foh-Maeyu . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "To the present day Foh-tchou, who lives in his Foh-Maëyu, or temple of Buddha, on the top of 'Kouin-long-sang' {This mountain is situated south-west of China, almost between China and Thibet}, the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shŭ, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assemble in pilgrimage at the holy place." — 2:293-4 & fn.

"Kouin-long-sang," the great mountain . . . Tree of Life . . . immortality

SEE: S. Baring Gould, "Yule Log and Christmas Tree," Dec. 1889: "In the enchanted gardens of the Chinese, on the summit of the Kuan-lun, the fountain of immortality breaks forth, and life eternal is obtained by eating of the Tree of Life, which is in the midst of the garden." — pp. 650-1 (*Newberry House Magazine*, v. 1)

the "Serpent" was . . . the Logos . . . divine creative wisdom

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . the serpent . . . is made by the Ophites, the emblem of the Creator . . ." "The Ophites are said to have maintained, that the serpent of Genesis was the *Λογος* . . . The Logos was *divine wisdom* . . ." — 1:521, 523

— Footnotes [215-16]

Foh-Tchou . . . teacher of the doctrines of Buddha-Foh

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Foh-Tchou, literally, in Chinese, meaning Buddha's lord, or the teacher of the doctrines of Buddha — Foh." — 2:293 fn.

SEE: George Carter Stent, *Chinese and English Vocabulary*, 1871:

> "*fo* . . . . . Buddha.
> *fo-chiao* . . . the doctrine of Buddha. . . .
> *fu-tzū* . . . . . a sage, a teacher . . ." — pp. 135-6

"Metatron united to *Shekinah*" . . . representing the Logos . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Dans le *Zohar* et dans tous les livres de l'antique et fidèle kabbale, on affirme même que dans l'arbre de la *connaissance* on retrouve encore le bon ange représentant le Verbe {le *Zohar* le définit 'Metatron uni à Schekinah'} [In the *Zohar* and in all the books of the ancient and true Qabbalah, it is even maintained that in the tree of *knowledge* we still find the good angel representing the Logos {the *Zohar* defines it as 'Metatron united with Shekīnāh'}] . . ." — 2:383 & fn.

while Shamael . . . occupies only the rind of that tree . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . pendant que Sammael occupe seulement les écorces du même arbre et possède la connaissance du *mauvais* [while Samael only occupies the bark of the same

tree and possesses the knowledge of *evil*]." — 2:383

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the *Cross* . . . "tree and serpent" . . . the salvation of mankind

SEE: Otto Zoeckler, *The Cross of Christ*, 1877: "More clearly . . . do we find the meaning of the pre-Christian cross . . . expressed in the mysterious type of the serpent, raised by Moses upon a pole in the wilderness . . . the serpent and tree worship of the Egyptians, must without doubt be admitted; although Moses caused it to be raised . . . as a symbol of salvation . . ." — p. 78

"From the possession of . . . the Androgyne condition . . ."

SEE: H. P. Blavatsky, "Notes sur l'*Ésotérisme du Dogme Chrétien*," Dec. 1887: "Ce crime effroyable n'était que le résultat naturel de la loi de l'évolution; ce sont les races, à peine consolidées d'abord, de nos prototypes androgynes et *semi*-éthérées se matérialisant peu à peu, prenant un corps physique, puis se scindant en mâles et femelles distincts et, finalement, *procréant* charnellement [This horrible crime was nothing but the natural result of the law of evolution; these are the races, at first barely solidified, of our androgynous and *semi*-ethereal prototypes, materializing themselves little by little, taking on a physical body, then dividing themselves into distinct males and females, and finally *reproducing* carnally] . . ." — p. 169 (*Le Lotus*)

"The curse was this . . ." (*Vide* "*Cross and Circle*," Part II.)

SEE: "The 'Curse' from a Philosophical Point of View": "The curse was not brought on mankind by the Fourth Race . . . Nor was the curse of KARMA called down upon them for seeking *natural* union . . . but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification." — *SD* 2:410

Matronethah . . . "is the way to the great Tree of Life . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "THE MATRONEETHAH IS THE MEDIATRIX BETWEEN THE DEITY AND MAN. . . . 'Where is the way to the Tree of Life? This is the great Matroneethah, she is the way to that Great Tree, the Mighty Tree of Life.' " — p. 349

This Tree reaches the heavenly vale . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'This Tree goes up to the heavenly clouds and it is hidden between three mountains. From under the three mountains, the Tree goes out and ascends to the Above and comes down to the Below. . . . This Tree is revealed in the daytime and covered (hidden) in the night.' {Zohar i, 172*a* and *b*, Brody Ed.}" — p. 385 & fn.

— Footnotes

Lacour, who saw in the scene of the Fall . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . M. Lacour, qui ne voit dans tout ce chapitre II qu'une scène d'initiation égyptienne . . . 'L'arbre de *la divination* ou de *la connaissance* bonne et mauvaise . . . C'est la science de *Tzyphon*, le génie enseignant le doute, de *Tzy* enseigner et de *Phon* le doute. Tzyphon est un des aleim; nous le verrons bientôt sous le nom de Néch, le tentateur' {*Les Œloim*, t. II, p. 218} [Lacour, who sees in this chapter II only an Egyptian initiation scene . . . 'The tree of *divination*, or of *the knowledge* of good and evil . . . It is the science of *Tzyphon*, the genie which teaches doubt, from *Tzy* to teach and *Phon* doubt. Tzyphon is one of the elohim; we shall see him soon under the name of Nech, the tempter']." — 2:383 & fn.

— 216-17 —

"the '*Tree of Life*' was the ansated cross in its sexual aspect . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "*The Ansated Cross of the Egyptians* . . . was made to co-ordinate with the idea of the *origin of human life* . . . and hence the *phallic form*." — p. v

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"the '*Tree of Knowledge*' was the separation and the coming together . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The Hebrew values for 7 [female number] and 9 [male number] are characteristic of the letters צ and ע. Put them together, and there results עצ, or *ots*, or the word for the *tree* in the garden. But, as by the division, it is two trees twisted or bound in one . . ." — p. 200

"the values of the letters composing the word Otz (עצ) . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "But 7 and 9 are the characteristic values of עצ, or *ots*, the tree of the Garden, the twining together of the two parts [male & female] of which indicates the . . . consummation of marriage . . ." — p. 289

"the seven being the holy feminine number and the nine . . . male energy"

SEE: J. Ralston Skinner, *The Source of Measures*, 1894: "The tree was *o-tz*, or 7 and 9, as to which 7 is a female number, and 9 a male number . . ." — p. 59 (Supplement)

"This ansated cross is the symbol of the Egyptian *female-male* . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *ansated cross* of the Egyptians, with its obvious meaning of the *origin of measures*. . . . this kind of measure was made to co-ordinate with the idea of the . . . hermaphrodite . . ." — p. 50

the more philosophical Eastern or Aryan views upon this subject

SEE: "The Mysteries of the Hebdomad": "Esoteric philosophy explains that *four* is the symbol of the Universe in its potential state, or *chaotic matter*, and that it requires Spirit to permeate it actively, *i.e.*, the primordial *abstract* triangle has to quit its one dimensional quality and spread across that matter, thus forming a *manifested* basis on the three dimensional space, in order that the Universe should manifest intelligibly." — *SD* 2:600 fn.

"It would have indeed been a bold step for anyone . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "It would have been a bold step indeed for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of claiming for them the consideration due to genuine realities, or to have advocated tales, time-honoured as fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Now-a-days it is a less hazardous proceeding." — p. 1

— 217-18 —

"Many of the so-called mythical animals . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . many of the so-called mythical animals, which throughout long ages and in all nations have been the fertile subjects of fiction and fable, come legitimately within the scope of plain matter-of-fact Natural History, and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time." — p. 2

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"Traditions of creatures *once co-existing* with man . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "I propose to follow . . . traditions of creatures once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible. . . . For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils, and perhaps flew . . ." — p. 2

"To me the specific existence of the Unicorn . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "To me the specific existence of the unicorn seems not incredible, and, in fact, more probable than that theory which assigns its origin to a lunar myth {'Thus we find . . . the solar lion and the lunar unicorn . . .' — *The Unicorn; a Mythological Investigation*. Robert Brown, jun., F.S.A. London, 1881}." — p. 3 & fn.

"For my part I doubt the general derivation of myths . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "I must admit that, for my part, I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature.' It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognisable, than that uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations than to believe them to be inventions." — p. 4

man, "successively traced to . . . *one million years* . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . the researches of palæontologists have successively traced back the existence of man to periods variously estimated at from thirty thousand to one million years — to periods when he co-existed with animals which have long since become extinct . . ." — p. 20

"Of the *genus Cidastes* . . . attained a length of nearly two hundred feet

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . notice the specimens of the genus Cidastes . . . whose huge bones and almost incredible number of vertebræ show them to have attained a length of nearly two hundred feet. The remains of no less than ten of these monsters were seen by Professor Mudge, while riding through the Mauvaise Terres of Colorado, strewn upon the plains . . ." — p. 36

The *Titanosaurus montanus*, reaching fifty or sixty feet in length . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "The *Titanosaurus montanus*, believed to have been herbivorous, is estimated to have reached fifty or sixty feet in length; while other Dinosaurians of still more gigantic proportions, from the Jurassic beds of the Rocky Mountains, have been described by Professor Marsh. Among the discovered remains of *Atlantosaurus immanis* is a femur over six feet in length, and it is estimated . . . that this species . . . would have been over one hundred feet in length. But even yet the limit has not been reached, and we hear of the discovery of the remains of another form, of such Titanic proportions as to possess a thigh-bone over twelve feet in length." — pp. 36-7

the monstrous *Sivatherium* in the Himalayas, the four-horned stag . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "SIVATHERIUM (RESTORED) FROM THE UPPER MIOCENE DEPOSITS OF THE SIWALIK HILLS." — p. 39

". . . the gigantic Sivatherium . . . a four-horned stag, which had the bulk of an elephant, and exceeded it in height." — p. 41

the gigantic *Megatherium*

SEE: Charles Gould, *Mythical Monsters*, 1886: ". . . the Megatherium, which appears to have been created to burrow in the earth . . . was as large as an elephant . . ." — pp. 40-1

— 218-19 —

of colossal flying lizards, *Pterodactyli* . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: "Are the composite creatures of Chaldæan mythology so very much more wonderful than . . . the duck-billed platypus, and the flying lizard of Malaysia which are, or the pterodactylus . . . and archæopteryx which have been? Does not geological science . . . carry the proofs of the existence of man constantly further and further back into remote time, and disclose the previous existence of intermediate types . . . of reptile-like birds and bird-like reptiles?" — pp. 18-19

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man . . . "contemporaneous with the earliest mammalia . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . as far as his body is concerned, man is a mammal. . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." — p. 152

"It appears . . . that the flying dragons of romance . . ."

P/Q: J. B. Jukes, *School Manual of Geology*, 1863: "It thus appears that even the flying dragons of romance have had something like a real existence in former ages of the world." — p. 270

"Does the written history of man . . . comprising a few thousand years . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? or have we in the long mythical eras, extending over hundreds of thousands of years and recorded in the chronologies of Chaldæa and of China, shadowy mementoes of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization." — p. 19

the remains of a pigmy elephant were found (*E. Falconeri*) . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . the pigmy elephant (*E. Falconeri*) whose remains have been found in the cave-deposits of Malta, associated with those of pigmy hippopotami . . . which was only two feet six inches high; or the still existing *Hippopotamus (Chœropsis*) *liberiensis*, which M. Milne Edwardes {*Recherches, &c. des Mammiferes*, plate 1} figures as little more than two feet in height." — p. 16

the Chinese philosopher Chuang . . . "the things that men do know . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "It has been said by the philosopher Chuang that 'the things that men do know can in no way be compared, numerically speaking, to the things that are unknown' . . ." — p. 384 (Original Preface to *Shan Hai King*, "Wonders by Land and Sea")

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"Tradition says, and the records of the *Great Book* . . . explain . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Tradition says, and the records of the *Great Book* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours." — 1:589

"This race could live with equal ease in water, air, or fire . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the 'Sons of God'; not those who saw the daughters of men, but the real *Elohim*, though in the Oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* 'word.' " — 1:589

"This word, which is no word, has travelled once round the globe . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the 'word' was known only to the *Java Aleim*, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them." — 1:590

"There was no communication with the fair island by sea . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways." — 1:590

— Footnotes

There are archæologists, who, like Mr. James Fergusson . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, 'Illustrations of the Rock-Cut Temples of India,' the author ventures to express the very extraordinary opinion that 'Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated.' " — 1:590 fn.

SEE: James Fergusson, *Illustrations of the Rock Cut Temples of India*, 1845: ". . . Egypt had ceased to be a Nation before the earliest of the cave temples of India was excavated . . . there is nothing on the banks of the Nile which does not belong to a different and far more ancient epoch than anything in India." — p. 1

In short, he does not admit the existence of any cave . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king, till the destruction of the Andhra dynasty of

Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was." — 1:590-1 fn.

SEE: James Fergusson, *Illustrations of the Rock Cut Temples of India*, 1845: ". . . from the time of Asoka till the destruction of the Andhra dynasty of Magadha in the beginning of the fifth century, Buddhism was the principal religion in the north of India . . . With regard to the antiquity of the monuments . . . the oldest relics of whose existence I am aware are the Laths, bearing the inscriptions of Asoka, dating from the middle of the third century B.C. I am not aware of the existence of any cave anterior to, or even coeval with these . . ." — p. 4

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Ellora, Elephanta, Karli, and Ajunta . . . subterranean labyrinths

SEE: George Hartwig, *Marvels Under Our Feet: From 'The Subterranean World'*, 1888: "The rock-temples of Kanara are rivalled by those of Elephanta, Karli, and Ajunta, and far surpassed in magnificence and extent by the excavations of Ellora . . . where a whole mountain of hard red granite has been hollowed out into an immense range of highly ornamented grottoes and temples . . ." — pp. 71-2

"Who can tell that the lost Atlantis . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Who can tell but the lost Atlantis — which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language — did not exist yet in those days?" — 1:590-1

"The great lost continent might have . . . been . . . south of Asia . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania? {It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*}." — 1:591 & fn.

"If the hypothesis . . . is ever verified . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge." — 1:591

"To continue the tradition . . . the class of hierophants was divided . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories: those who were instructed by the 'Sons of God,' of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the *fourth race* of men mentioned in the *Popol-Vuh*, whose sight was unlimited, and who knew all things at once." — 1:592-3

SEE: Max Müller, *Chips from a German Workshop*, 1867-75: "Four men are mentioned as the real ancestors of the human race . . . their creation was a wonder wrought by the Creator. They could reason and speak, their sight was unlimited, and they knew all things at once." — 1:336-7 ("Extracts from the 'Popol Vuh' ")

— Footnotes

power of Dugpaship

SEE: H. P. Blavatsky, "Occultism Versus the Occult Arts," May 15, 1888: "Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa* [*black magician*] . . . the results even of involuntary, unconscious sorcery cannot fail to be productive of bad, Karma." "For such . . . the golden gate of Wisdom may get transformed into the wide gate and the broad way 'that leadeth unto destruction' . . . This is the Gate of the Occult arts, practised for selfish motives . . . It can lead only to Dugpa-ship . . ." — pp. 180, 181 (*Lucifer*, v. 2)

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a dynasty of *Spirit*-Kings, not of *Manes*, or "ghosts," as some believe

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Dynastie des mânes . . . toute une dynastie de *mânes*, c'est-à-dire d'*ombres* et de fantômes [Dynasty of manes (ghosts) . . . a whole dynasty of manes, that is, of shades and phantoms]." — 3:57-8

"In consequence of this, war was declared . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians '. . . and all flesh died . . . and every man.' " — 1:593

SEE: *The Interlinear Bible*, 1906: "And all flesh died that moved upon the earth . . . and every man . . . and Noah [and his family] only remained *alive* . . ." — p. 9 (*Genesis*, 7:21, 23)

"All except Xisuthrus and Noah . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah — Vaiswasvata." — 1:593

SEE: George Smith, *Chaldean Account of Genesis*, 1876: " '. . . Xisuthrus . . . The deity Cronos appeared to him in a vision, and warned him that . . . there would be a flood, by which mankind would be destroyed. He therefore enjoined him . . . to build a vessel, and take with him into it his friends and relations . . . together with all the different animals . . .' " — pp. 42-3

the Thlinkithians . . . escaping in a large boat

SEE: Max Müller, *Chips from a German Workshop*, 1867: "The Thlinkithians are one of the four principal races inhabiting Russian America. . . . These Thlinkithians believe in a general flood or deluge, and that men saved themselves in a large floating building." — 1:338 (ch. 14, "Popol-Vuh")

like the Hindu Noah — Vaivasvata

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "Manu Vaivasvata . . . is represented as conciliating the favour of the Supreme Being by his piety in an age of universal depravity. He is noticed in the Satapatha Brahmana, which contains an important legend of the deluge, of which he was warned by a fish, and told to build a ship, which the fish guided. Manu alone was saved . . ." — 2:854

"If we believe the tradition at all . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantian Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous 'Saviours,' and great hierophants; on

the other hand, its '*natural* magicians' who, through lack of the restraining power of proper spiritual enlightenment . . . perverted their gifts to evil purposes." — 1:593

In the "*Histoire des Vierges . . .*"

SEE: Louis Jacolliot, *Histoire des Vierges: Les Peuples et les Continents Disparus*, 1874 [what follows are passages quoted from *Isis Unveiled*, originally translated from the French text].

"One of the most ancient legends of India . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean, an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.' " — 1:594 fn. [*Histoire des Vierges*, p. 13]

"The high plateau of Hindustan and Asia . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmans, this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit*.' " — 1:594 fn. [*Histoire des Vierges*, pp. 13-14]

"And the Indo-Hellenic tradition . . . relates the existence of a continent . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.' " — 1:594 fn. [*Histoire des Vierges*, p. 14]

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"Apart from this fact, the supposition of an ancient continent . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'Apart from the fact that the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verd, is not devoid of geographical probability . . .' " — 1:594 fn. [*Histoire des Vierges*, p. 14]

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"The Greeks, who, moreover, never dared to pass . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " '. . . the Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.' " — 1:594 fn. [*Histoire des Vierges*, pp. 14-15]

"A religious belief, common to Malacca and Polynesia . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms "that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the

gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since, it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed." ' " — 1:594 fn. [*Histoire des Vierges*, p. 15]

"Whatever there may be in these traditions . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important to science to recover its traces, however feeble and fugitive they may be' (pp. 13-15)." — 1:595 fn. [*Histoire des Vierges*, p. 15]

This last tradition corroborates the one given . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This last tradition, translated by Louis Jacolliot from the Sanscrit manuscripts, corroborates the one we have given from the 'Records of the Secret Doctrine.' The war mentioned between the yellow and the black men, relates to a struggle between the 'sons of God' and the 'sons of giants,' or the inhabitants and magicians of the Atlantis." — 1:595 fn.

The final conclusion . . . "As to the Polynesian continent . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The final conclusion of M. Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:
'As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.' " — 1:595 fn. [*Histoire des Vierges*, p. 307]

"The three summits of this continent . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, Marquesas, Tahiti, Poumouton, Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.' " — 1:595 fn. [*Histoire des Vierges*, p. 307]

"All navigators agree in saying . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue [canoe] . . . without a compass, and travel months without provisions.' " — 1:595 fn. [*Histoire des Vierges*, pp. 307-8]

"On the other hand, the aborigines of the Sandwich Islands . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other*, *had never heard of each other* before the arrival of the Europeans.' " — 1:595 fn. [*Histoire des Vierges*, p. 308]

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"*And yet each of these people maintained . . .*"

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " '*And yet*, *each of these people maintained that their island had at one time formed part of an immense stretch of land which extended toward the West*, *on the*

side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, "Where is the cradle of your race?" for sole response, *extended their hand toward the setting sun*' (Ibid., p. 308)." — 1:595 fn. [*Histoire des Vierges*, p. 308]

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the Atlanteans (the Daityas and "Atalantians")

SEE: Josiah Priest, *American Antiquities*, 1833: "The Atlantes . . . came to America soon after the flood, if not before, colonised and named the ocean and the islands in it, as well as America, which was called . . . *atala* meaning the first or main land. This name is preserved in Hindu traditions. The Atlantes . . . were the most conspicuous and civilized. Their true name was Atalans." — p. 312

colossal statues . . . near Bamian . . . *portrait-statues*

SEE: "Les Statues Colossales de Bamian," Feb. 14, 1887: "L'étude de la statue colossale de Bamian fait clairement ressortir son caractère bouddhique. La coiffure, la disposition des draperies, les longues oreilles, ne peuvent laisser de doutes à cet égard [Studying the colossal statue of Bamian shows clearly its Buddha-like character. The style of hair, the arrangement of the garments, the long ears, leave no doubts in this regard]." — p. 289 (*Le Cosmos*, v. 6)

wicked . . . as Ravana, the giant King of Lanka . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀVAṆA. The demon king of Lankā or Ceylon . . . All Rākshasas are malignant and terrible, but Rāvaṇa as their chief attained the utmost degree of wickedness . . . 'His form was as a thick cloud . . . Tall as a mountain peak, he stopped with his arms the sun and moon in their course, and prevented their rising.' " — p. 264

Ravana . . . the brother of Kumbhakarna

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KUMBHA-KARṆA. . . . full brother of Rāvaṇa. A monster who . . . slept for six months at a time and remained awake for only a single day." — p. 170

"Titan and his enormous brood" . . . "heaven's first born"

P/Q: John Milton, *Paradise Lost*, 1803:

"Th' Ionian Gods . . . Heaven and Earth,
Their boasted parents: Titan Heav'n's first-born,
With his enormous brood . . ." — p. 22 (I, 508-11)

— Footnotes

"The traditions of Southern India uniformly ascribing its civilization . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the traditions of the south of India uniformly ascribe its civilization . . . and the settlement of civilized Hindus, to the conquest of Lankā by Rāma." — 3:317-18 fn.

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favourite theories . . . that writing was not known in India

SEE: Albrecht Weber, *The History of Indian Literature*, 1882: ". . . preservation by means of writing is not to be thought of for this period." "The oldest inscriptions, according to Wilson, date no earlier than the third century B.C." — pp. 10, 15 fn.

SEE: Max Müller, *History of Ancient Sanskrit Literature*, 1860: "I maintain that there is not a single word in Pāṇini's terminology which presupposes the existence of writing." — p. 507

and their architecture . . . from the Macedonian Greeks

SEE: Rājendralāla Mitra, *Indo-Aryans*, 1881: " 'Mr. Fergusson holds that so far as we have any remains of early stone architecture in India, it dates from after B.C. 330 — the Macedonian invasion.' " — 1:49

— Footnotes

the "unrighteous but valiant monarch" (Purusha) of the Daityas . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This prince was, in a former existence, the unrighteous but valiant monarch {*Purusha*} of the Daityas, Hiraṇyakaśipu, who was killed by the divine guardian of creation, (in the man-lion Avatāra). He was, next, the ten-headed (sovereign, Rāvaṇa), whose . . . strength and power were overcome by the lord of the three worlds, (Rāma)." — 4:104 & fn. (iv.14)

he is reborn as Sisupala, the son of . . . Damaghosha . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚIŚU-PĀLA. Son of Damaghosha . . . He was slain by Kṛishṇa . . . The Vishṇu Purāṇa contributes an additional legend about him. '. . . In this [reborn] character he renewed . . . his hostile hatred towards Puṇḍarīkāksha (Vishṇu) . . . and was in consequence slain by him.' " — p. 294

"Kṛishṇa has many appellations . . . and there are many which apply both to the full deity, Vishnu, and his incarnation, Kṛishṇa." — p. 168

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Ea, the god of Wisdom . . . the Oannes of Berosus

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . it is certain that Oannês and Ea are one and the same. Ea . . . was the culture-god of primitive Babylonia, the god of wisdom, the instructor of his worshippers in arts and science." — p. 133

the half-man, half-fish, who taught . . . *the art of writing*

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Bêrôssos, the Chaldæan historian . . . [reported] 'In the first year there appeared . . . a creature endowed with reason, by the name Oannes, whose whole body . . . was that of a fish . . . This being was accustomed to pass the day among men . . . and he gave them an insight into letters and sciences and arts of every kind.' " "Ea was, moreover, like Oannês, represented as partly man and partly fish." — pp. 131, 133

". . . Eridu, which stood 6,000 years ago . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . Eridu, the city stood at the mouth of the Euphrates and on the edge of the Persian Gulf. . . . the date would more probably be about 4000 B.C." — p. 135

"The name means 'the good city,' a particulary holy spot . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Eridu is a contracted form of the older Eri-duga, or 'good city' . . . The place was thus a peculiarly holy spot . . . There must have been a time when Eridu held a foremost rank among the cities of Babylonia, and when it was the centre from which the ancient culture and civilisation of the country made its way." — pp. 134-5

"As the culture-god . . . from the sea . . . foreign importation"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "It is as a sea deity that Oannês is the culture-hero of the Chaldæans . . . Two questions are raised by this fact. Was the culture of Babylonia imported from abroad; and was Ea, its god of culture, of foreign extraction?" — p. 136

"*intercourse . . . between Chaldea* and the Sinaitic peninsula . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . there is now sufficient evidence to prove that at the very dawn of the historic period in Babylonia, maritime intercourse was being carried on between this country on the one hand and the Sinaitic Peninsula and India on the other." — p. 136

"The Statues discovered . . . at Tel-loh . . ."

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The statues discovered by M. de Sarzek at Tel-loh, which may be roughly dated about 4000 B.C., remind every traveller who has been in Egypt of the great diorite statue of king Khephren, the builder of the second pyramid of Gizeh . . . some of the Tel-loh statues are carved out of hard diorite stone. Now one of the inscriptions . . . affirms that the stone was brought from the land of Magan . . . it signified the Sinaitic Peninsula." — pp. 136-7

"the unit of measurement marked on the plan of the city . . ."

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "What clinches the matter is the fact observed by Mr. Petrie, that the unit of measurement marked on the plan of the city which one of the figures of Tel-loh carries upon its lap, is the same as the unit of measurement employed by the Pyramid builders." — p. 137

"*an ancient Babylonian list of clothing mentions sindhu . . .*"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Apart from the existence of teak in the ruins of Mugheir, an ancient Babylonian list of clothing mentions *sindhu*, or 'muslin' . . . the *σινδών* of the Greeks . . . shown by its Accadian equivalent, which is expressed by ideographs signifying literally 'vegetable cloth.' " — pp. 137-8

verse 38, it must be read together with . . . Stanza IX

SEE: STANZA IX, 33-35: "SEEING WHICH (*the sin committed with the animals*), THE LHAS . . . WHO HAD NOT BUILT MEN . . . WEPT, SAYING . . . 'THE AMANASA (*the* '*mindless*') HAVE DEFILED OUR FUTURE ABODES . . . LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER . . . THEN ALL BECAME ENDOWED WITH MANAS . . .' " — *SD* 2:191

— Footnotes

In "Man" . . . all that is said of the Atlanteans

SEE: *Man: Fragments of Forgotten History* [by Two Chelas], 1885: "The Fourth Race — Atlanteans," pp. 74-88 (Chapter VI)

that race which became "black with sin"

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "The WHITE ISLAND *has disappeared* . . . 'The Indians believe the White Island became black on account of the sins of the people!' " — p. 71 (*Key of Urania*)

SEE: Capt. F. Wilford, "An Essay on the Sacred Isles in the West," 1808: "The Sacred Isles in the West, of which *Sweta-dwīpa*, or the White Island, is the principal, and the most famous, are, in fact, the holy land of the *Hindus*." ". . . in the present wicked age and degenerated times . . . the white island, is become black, on account of the sins of mankind." — pp. 246, 302 (*Asiatic Researches*, v. 8)

the divine names of the Asuras

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. 'Spiritual, divine.' In the oldest parts of the *Rig*-veda this term is used for the supreme spirit . . . It afterwards acquired an entirely opposite meaning, and came to signify, as now, a demon or enemy of the gods." — p. 27

"Asura was the generic appellation of all the Atlanteans . . ."

SEE: *Man: Fragments of Forgotten History* [by Two Chelas], 1885: "Asura was the generic appellation of all the Atlanteans, who were the enemies of the spiritual heroes of the Aryans (gods)." — p. 77

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early conscious Beings, who . . . *created* by *Kriyasakti* the semi-Divine man . . .

SEE: STANZA VII, 27: "(*Then*) THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF 'WILL AND YOGA,' BY KRIYASAKTI . . . ANCESTORS OF THE ARHATS." — *SD* 2:172

"We can choose . . . we have wisdom"

SEE: STANZA VII: "THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) . . . 'WE CAN CHOOSE,' SAID THE LORDS, 'WE HAVE WISDOM.' " ". . . the 'Lords of Wisdom' are identical with the Hindu Devas, who refuse 'to create' . . . the *Kumāras* of the Hindu Pantheon and Purānas, those elder sons of Brahmā, 'Sanandana and the other sons of *Vedhas*' . . ." — *SD* 2:161, 172-3 (§§ 24, 27)

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In *Genesis* (vi.) the "Sons of God" — *B'ne Aleim* . . .

SEE: *The Interlinear Bible*, 1906: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." — p. 7 (*Genesis*, 6:1-2)

SEE: John Fleming, *The Fallen Angels*, 1879: "INTERPRETATIONS OF THE TERMS BNE-ELOHIM AND BNOTH-ADAM. . . . (Bne-Ha-Elohim), rendered 'sons of God' — and . . . (Bnoth-Ha-Adam), 'daughters of men' . . ." "BNE-HA-ELOHIM = *Angels*, till then unfallen . . . or, *angels* already fallen with Satan . . . The latter is stated to have been the view of the Cabbalistic Jews . . ." — pp. 9, 10

"Sons of God" . . . became enamoured of the daughters of men . . .

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful. . . . when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives . . ." — pp. 5-6 (vii.1-2)

and revealed to their wives the mysteries . . .

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "Then they took wives . . . teaching them sorcery, incantations . . ." — p. 7 (vii.10)

from which the author of *Revelation* . . . profusely quoted

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "In attestation of the relationship between the Book of Enoch and Christianity, we now collate its language and ideas with parallel passages in New Testament scripture." — p. xxv (Introduction)

[14 passages from *Revelation* are shown in parallel with verses from *The Book of Enoch*] — pp. xxvii-xxxiii

and even the St. John . . . (*e.g.* . . . "thieves and robbers")

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: ". . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves [*John*, 10:11-16], is obviously borrowed by the fourth Evangelist from Enoch lxxxix., in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage . . . [*John*, 10:8] 'All that ever came before me are thieves and robbers' . . ." — p. xlviii (Introduction)

***Book of Initiation* . . . mysteries performed in the *inner* temples**

SEE: Augustus Le Plongeon, *Sacred Mysteries Among the Mayas and the Quiches*, 1886: "It may be that its author . . . still retained in his heart of hearts a strong love for the ancient institutions . . . Fearing lest the learning of the priests of old and the knowledge he had acquired by his initiation into the mysteries should become lost . . . he put, for greater safety, in the mouth of Henoch, as instructing his son, what he had seen and learned in the secrecy of the temples." — pp. 16-17

— Footnotes

the author of "Earth's Earliest Ages" . . .

SEE: G. H. Pember, *Earth's Earliest Ages*, "and their Connection with Modern Spiritualism and Theosophy," 1884.

"Satan is the 'Anointed Cherub' of old . . ."

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: ". . . Satan . . . is said to have been, by God's appointment, the Anointed Cherub . . ." "God created Satan the fairest and wisest of all His creatures in this part of His universe, and made him Prince of the World and of the Power of the Air." — pp. 60, 64

"He was placed in an Eden . . . far anterior to the Eden of Genesis . . ."

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: "He was placed in an Eden, or region of delight, which was both far anterior to the Eden of Genesis . . . and also, apparently, of an altogether different and more substantial character, resembling the New Jerusalem as described in the Apocalypse." — p. 64

"Satan, being perfect in wisdom, and beauty . . ."

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: ". . . Satan . . . being perfect in wisdom and beauty. His vast empire . . . may not improbably comprehend the whole of our solar system. Certainly no other angelic power of greater or even equal dignity has been revealed to us. The Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition." — p. 58

"Satan was from the moment of his creation . . ."

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: "The meaning [*Ezekiel*, 28:13] . . . seems to be that Satan was from the moment of his creation surrounded by the insignia of royalty; that he awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed to stand before him. In the next verse we seem to pass from the royalty of Satan to his priestly dignity." — pp. 59-60

"Satan *was also a priest of the Most High*"

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: "He was also a priest of the Most High, and his place was at the footstool of the throne of God." — p. 60 side note

"Antichrist will be Satan incarnate"

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: "But Antichrist will be Satan incarnate." — p. 56 sidenote

The author notes the "*avowed origin*" (of Theosophy) . . .

P/Q: G. H. Pember, *Earth's Earliest Ages*, 1884: "The latter scheme, or spiritual evolution . . . is, under sundry disguises and with various modifications, insinuating itself in quarters where its rejection might have been deemed certain. . . . Should any of our readers be predisposed in favour of such a theory, we would entreat them to consider its pedigree as given in our chapter on Theosophy; to note its avowed origin from 'descending angels,' who can be none other than those Nephilim which the Bible mentions . . ." — p. vii (Preface)

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"Visions" of Enoch relate to . . . initiation

P/Q: Augustus Le Plongeon, *Sacred Mysteries Among the Mayas and the Quiches*, 1886: "Still, on reading the visions in the book of Henoch . . . one can scarcely refrain from believing that . . . the author relates his experience at the initiation, and what he learned in the mysteries before being converted to Christianity." — p. 16

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this book was written "at the beginning of the Christian era . . ."

P/Q: Augustus Le Plongeon, *Sacred Mysteries Among the Mayas and the Quiches*, 1886: "That book is believed to have been written at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency . . ." — p. 16

Jude quotes . . . from the "Book of Enoch"

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883:

"En. ii. xxvi. 2. 'Behold, he comes with ten thousands of his saints, to execute judgment upon them . . ."	"Jude 14, 15. '. . . Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all . . ." — p. xxxiii

"it could not have been the production of a writer . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: " 'That it could not have been the production of a writer who lived after the inspired authors of the New Testament, or who was even coeval with them, must be manifest from the quotation of St. Jude . . .' " — p. x

(*Asuras*) are also denounced as "the enemies of the gods" . . .

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: ". . . throughout the later writings of the Hindus, the term 'Asura' is used only for the enemies of the gods. . . . The gods tried to sacrifice . . . [but were] interrupted at first by the Asuras . . ." — p. 366

The *coluber tortuosus* "the tortuous snake" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Désigné chez les Hébreux par le nom de 'serpent tortueux, *coluber tortuosus*' [Described by the Hebrews by the name of 'tortuous serpent, *coluber tortuosus*'] . . ." — 2:343

The "Serpent" fallen from on high, "*deorsum fluens*" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . serpent 'tombé d'en haut, *deorsum fluens*,' c'est lui qui possédait les 'clefs de l'empire des morts, *τοῦ θάνατοῦ ἀρχὴ*,' jusqu'au jour où, sous l'action de l'exorcisme du Sauveur, on le vit 'tomber comme un éclair, *cadebat ut fulgur*' [serpent 'fallen from on high, *flowing downward*,' he possessed the 'keys to the kingdom of the dead' until the day when, under the action of the exorcism of the Savior, he is seen '*falling like lightning*, *cadebat ut fulgur*'] . . ." — 2:343

Jesus saw it "falling like lightning from heaven"

SEE: *The New Testament*, cm. & notes by Adam Clarke, 1831: ". . . I [Jesus] beheld Satan as lightning fall from heaven {Or . . . falling, as lightning}." — 1:407 & fn. (*Luke*, 10:18)

even "the devils are subject" to the Logos — who is WISDOM

SEE: *The Letters of Paul and Amicus* [by Benjamin Ferris], 1823: "As 'Cruden' says: '*the name of God* signifies *his wisdom, power and goodness.*' . . . When 'the seventy returned with joy saying, Lord,

even the Devils are subject unto us *through thy name*.' Luke x. 17. . . . where the word 'name' occurs, it is evident, that reference is made to *divine power* . . ." — p. 447

"The Logos is passive Wisdom in Heaven . . ."

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . 'Hokhmah is the Son. This Sephirah . . . proceeds from Kether the Father and Binah the Mother . . . its result being Wisdom or Knowledge. . . . 'Hokhmah is the Word, the Greek *Logos* . . ." ". . . passive and receiving that from above . . . It is active and emanating to that which is below . . ." — pp. 262, 281

Marriage of "Heavenly man" with the "Virgin of the World"

SEE: *Thrice-Greatest Hermes*, tr. G. R. S. Mead, 1906: "But the chief of all the mysteries for Philo was . . . the Sacred Marriage, the mystic union of the soul, as female, with God, as male . . ." " '. . . the idea of the Word [Logos] . . . being born of an ever-virgin soul . . .' " — 1:216, 219 (Prolegomena, VIII)

with . . . Nature, as described in *Pymander*

SEE: *Divine Pymander*, tr. Everard, 1884: "But the Father . . . brought forth *Man* like unto himself . . . and breaking through the strength of the Circles . . . [he] made manifest the downward-born Nature . . . Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another." — pp. 10-11 (*Poemander*, §§ 18, 22, 25-6)

It is . . . the marriage of the lamb with his bride

SEE: *The Interlinear Bible*, 1906: ". . . the marriage of the Lamb is come, and his wife hath made herself ready." — p. 336 (*Revelation*, 19:7)

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: ". . . the 'Marriage of the Lamb' being equivalent of the . . . last and supremest of all the Acts of the Soul. . . . indicating the work of Manifestation, or Incarnation of Divine Being in 'Creation.' " — p. 150 (vi.2)

That "wife" is now identified with the Church

SEE: Thomas Whittemore, *Commentary on the Revelation of St. John*, 1848: "*The marriage of the Lamb is come*. — The Lamb is, of course, Jesus . . . Christ, then, is the husband, and the church is his bride." — p. 315 fn.

her *linen* may be fine and white . . .

SEE: Thomas Whittemore, *Commentary on the Revelation of St. John*, 1848: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints [*Rev*., 19:8] . . . {The church, the Lamb's wife, was to be arrayed in fine linen. . . . It was an attire of honor, for it was worn by kings. . . . And moreover, it is said that it was clean and white, i.e. all pure . . . the church is without spot} . . ." — pp. 316-17 & fn.

rather the blood of the Saints she has "slain upon the earth"

SEE: *The Interlinear Bible*, 1906: "Alas, alas, that great city, she that was clothed in fine linen . . ." ". . . the voice of the bridegroom and of the bride shall be heard no more at all in thee . . . in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." — pp. 335-6 (*Revelation*, 18:16, 23-4)

the most pernicious of . . . dogmas. (*Vide* . . . "SATANIC MYTHS.")

SEE: "The Origin of the Satanic Myth": "This dogma, based as it is on chapter iii. of *Genesis*, is as illogical and unjust as it is paradoxical." "The 'Serpent' . . . is not Satan, but the bright Angel . . . who, promising the woman that if they ate of the forbidden fruit '*ye shall not surely die*,' kept his promise, and made man immortal in his *incorruptible nature*." — *SD* 2:387, 388

— Footnotes

"even the devils . . . are subject unto us through thy name"

P/Q: *The Interlinear Bible*, 1906: "And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." — p. 94 (*Luke*, 10:17)

"thy name" means . . . the spirit of true divine wisdom

SEE: *The Letters of Paul and Amicus* [by Benjamin Ferris], 1823: " '. . . *the name of God* signifies *his wisdom* . . .' " "[In] Luke x. 17. and in a hundred other places, where the word 'name' occurs, it is evident, that reference is made to *divine power* . . ." — p. 447

". . . Satan . . . fall from heaven" . . . incarnation of the divine ray

SEE: W. J. Colville, "The Restoration of the Devil," 1882: "Milton, founding his poem upon the enigmatical saying of the great teacher, 'I beheld Satan as lightning fall from heaven' . . . describes in the imagery common to poets . . . the descent of the spirit . . ." — pp. 5-6 (*Berkeley Hall Lectures*)

"No man knoweth who the Son is, but the Father . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . no man knoweth who the Son is, but the Father; and who the Father is, but the Son . . ." — p. 94 (*Luke*, 10:22)

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: ". . . the initiate of sacred mysteries . . . directs the force of his mind inwards . . . and knows even as he is known. For as the apostle says again, '. . . the things of God no man knoweth, save the Spirit of God within the man. And the Spirit knoweth all things and revealeth them unto the man.' " — pp. 7-8 (i.13)

Jesus forbade the twelve to go to the Gentiles . . .

SEE: *The Interlinear Bible*, 1906: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not . . ." — p. 12 (*Matthew*, 10:5)

the "mysteries of Heaven" were for them alone . . .

SEE: *The Interlinear Bible*, 1906: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables . . ." — p. 49 (*Mark*, 4:11)

". . . great multitudes were gathered together . . . And he spake many things unto them in parables . . . And the disciples came, and said unto him, Why speakest thou unto them in parables? . . . Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." — pp. 17-18 (*Matthew*, 13:2-3, 10-11)

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Parâsara (*Vishnu Purâna*)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PARĀŚARA. A Vedic Ṛishi . . . he received the Vishṇu Purāṇa from Pulastya . . ." — p. 229

"PULASTYA. One of the Prajā-patis or mind-born sons of Brahmā . . . He received the Vishṇu Purāṇa from Brahmā and communicated it to Parāśara, who made it known to mankind." — p. 244

all those Rudras . . . *born in every age* . . . every Manvantara

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . there are a hundred appellations of the immeasurably mighty Rudras. . . . {In the beginning of the Kalpa, twelve gods, named Jayas, were created, by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara}." — 2:24-5, 26 fn. (i.15)

the FLAMES . . .

SEE: STANZA III, 13: "These are then those 'Flames' (the *Agnishwatta*) who . . . 'remain behind' . . . But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind." — *SD* 2:79

as in Pymander . . . *broken through the seven Circles of fire*

SEE: *Divine Pymander*, tr. Everard, 1884: "But the Father of all things, the *Mind*, being *Life* and *Light*, brought forth *Man* like unto himself . . . [he] resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire." — p. 10 (*Poemander*, §§ 18, 21)

(*See "The Fallen Angels" . . .*)

SEE: "On the Myth of the 'Fallen Angel,' in its Various Aspects," *SD* 2:475-505.

(*See . . . "The Mystic Dragons" in Part II.*)

SEE: "Allegories on the 'War in Heaven' "
"Sarpas — Serpents — Nagas"
"The Myth of Bel and Merodach"
"The Sacredness of the Serpent" — *SD* 2:499-505

— Footnotes

"Pulastya," a Prajâpati . . . progenitor of the Râkshasas

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pulastya, a Prajāpati, son of Brahmā . . . Progenitor of the Rākshasas . . ." — 5(II):146

the grandfather of Ravana, the Great King of Lanka

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀVAṆA. The demon king of Lankā . . . He was half-brother of Kuvera, and grandson of the Ṛishi Pulastya . . ." — p. 264

had, *in a former birth*, a son named Dattoli . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pulastya had, by Prīti, a son, called, in a former birth . . . Dattoli, who is now known as the sage Agastya." — 1:154 (i.10)

Dattoli. . . . has six more variants . . . Dattâli, Dattotti . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Dattoli {Variants of this name are Dattāli, Dattotti, Dattotri, Dattobhri, Dambhobhi, and Dambholi} . . ." — 1:154 & fn. (i.10)

Parâsara . . . "sacrifice," for the destruction of the Râkshasas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Parāśara replied . . . I had heard that my father had been devoured by a Rākshasa . . . Violent anger seized me; and I commenced a sacrifice for the destruction of the Rākshasas. Hundreds of them were reduced to ashes by the rite . . ." — 1:7 (i.1)

"Let no more of *these unoffending 'Spirits . . .'* be destroyed "

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . my grandfather Vasishṭha thus spake to me: Enough, my child . . . Let no more of these unoffending spirits of darkness be consumed." — 1:7-8 (i.1)

(*see for details Adiparvan, s.* 176, *Mahabhârata . . .*)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sacrifice of Parāśara. The story of Parāśara's birth is narrated in detail in the Mahābhārata (Ādi Parvan, s. 176). . . . Parāśara . . . was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rākshasas, but was disuaded from its completion by Vasishṭha and other sages . . . The story is told in the Linga Purāṇa (Pūrvārdha, s. 64) in the same manner . . ." — 1:8-9 fn.

"And on the seventh day . . . there went forth . . . a *mighty Angel* . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"1. *And on the seventh day there went forth from the presence of God a mighty Angel, full of wrath and consuming, and God gave unto him the dominion of the outermost sphere.*

2. *Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into Generation.*

3. *As lightning I beheld Satan fall from heaven, splendid in strength and fury.*

4. *Among the Gods is none like unto him, into whose hand are committed the kingdoms, the power and the glory of the worlds*:

5. *Thrones and empires, the dynasties of kings, the fall of nations, the birth of churches, the triumphs of Time*." — p. 369 ("The Secret of Satan," Appendix XV)

"Satan is the door-keeper of the *Temple of the King* . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"20. *For Satan is the doorkeeper of the Temple of the King*: *he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary;*

21. *That no man may enter therein save the anointed, having the arcanum of Hermes*." — pp. 370-1 ("The Secret of Satan," Appendix XV)

***Zeruana* Akerne — Boundless Time**

SEE: E. C. Ravenshaw, "On the Winged Bulls, Lions, and Other Symbolical Figures from Nineveh," 1856: ". . . 'Time without bounds,' — 'Zarua Akerene,' described in the Zend-avesta, as 'the ever-soaring bird' . . . the winged circle came to be considered the symbol of Ormazd, the active creator . . ." — pp. 115-16 (*Journal of the Royal Asiatic Society*, v. 16)

— Footnotes

"Now there are, and there must be, failures . . ."

P/Q: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "Now there are — there *must be* 'failures' in the etherial races of the many classes of Dyan Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms — this then happens. When a new solar system is to be evolved these Dyan Chohans are . . . born in by the influx 'ahead' of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. . . . Then they become an *active* Force, and commingle with the Elementals, or progressed *entities* of the pure animal kingdom to develope little by little the full type of humanity." — p. 87 (K.H., Letter XIV — "Supplementary Notes," Received by A.O.H. July 9, 1882)

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The "Anointed" . . . has the secrets and mysteries of Hermes

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: "*For Satan . . . holdeth the Keys of the Sanctuary . . . That no man may enter therein save the anointed, having the arcanum of Hermes*." — pp. 370-1 (Appendix XV, §§ 20-1)

"innumerable incarnations of Spirit" . . .

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "*Thrones and empires, the dynasties of kings . . . They arise and pass . . .*" "*The innumerable incarnations of Spirit . . . the ceaseless pulse and current of Desire . . .*" — pp. 369, 370 (Appendix XV, §§ 5-6, 10)

"Many names hath God given him . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"12. *Many names hath God given him, names of mystery, secret and terrible*.

13. *God called him Satan the Adversary, because Matter opposeth Spirit, and Time accuseth even the saints of the Lord*." — p. 370

"Stand in awe of him, and sin not . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"28. *Stand in awe of him and sin not: speak his name with trembling; and beseech God daily to deliver thee*.

29. *For Satan is the magistrate of the Justice of God: he beareth the balance and the sword* . . .

31. *For to him are committed Weight and Measure and Number*." — p. 371

the Rabbi, who explains the Kabala to Prince *Al-Chazari*

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "The prince Al-Chazari says to the Rabbi: 'I wish now that thou wouldst impart to me some of the chiefest or leading principles of *Natural Philosophy*, which . . . were in former times worked out by them (the ancient wise ones)' . . ." — p. 268 (*Masonic Review*, v. 65)

in the Book of that name

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "There is a running comment on this particular passage in the Book Al-Chazari, by Jehudah-ha-Levi . . . translations of which are to be had in German . . . one by Dr. David Cassel . . ." — p. 268 (*Masonic Review*, v. 65)

SEE: Jehuda ha-Levi, *Das Buch Kusari*, tr. & cm. David Cassel, 1869.

***Weight* and *Measure* and *Number* are, in *Sepher Jezirah* . . .**

SEE: Jehuda ha-Levi, *Das Buch Kusari*, tr. & cm. David Cassel, 1869: "Dazu gehört das Sefer Jezira . . . Es lehrt die Göttlichkeit und Einheit . . . Längenmass, Hohlmass, Gewicht . . . Alles ist in der Zahl, d. h. im Sefar [To this belongs the *Sēpher Yetsīrāh* . . . It teaches divinity and unity . . . Measure of length, measure of volume, weight . . . all these are within the Number, that is, within Sephār]." — pp. 39-40 (iv.25)

***Weight* and *Measure* and *Number* are . . . (the three *Sephrim* . . .)**

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "In setting forth his scheme . . . viz., the one word '*Sephrim*' (*Sephiroth*), of the Number Jetzirah, the author explains the separation of this word into three subordinate ones . . ." " 'It teaches the *Alhim-ness* (31415) and *One*-ness . . .' (which, as every one knows, is the mathematical function of *pi* . . . which measures, weighs, and numbers the stars of heaven, and yet resolves them back into the final oneness of the Uni-verse) . . ." — pp. 268, 269 (*Masonic Review*, v. 65)

number of 10 . . . Sephiroth . . . the "Heavenly Man"

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "The foundation of the mystic books of the Cabbalah . . is made to rest upon the Ten Sephiroth, or the 10 Numbers . . . This 10 is the first Divine Manifestation . . . these Sephiroth were the *numbers* or emanations of the heavenly Light . . . the light of which they were the flux was the Heavenly man, the Adam-KDM . . ." — p. 266 (*Masonic Review*, v. 65)

Therefore . . . "Satan is the minister of God . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "33. *Therefore Satan is the Minister of God, Lord of the seven mansions of Hades, the Angel of the manifest worlds*." — p. 371

"the first son, *eldest of the gods*," . . .

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "*The first and 'eldest of the gods' in order of microcosmic evolution, Saturn* (*Satan*) *is the seventh and last in order of macrocosmic emanation, being the circumference of the kingdom of which Phœbus* (*wisdom*) *is the centre*." — p. 371 fn. (Appendix XV)

The Gnostics . . . calling the Jewish god "an angel of matter"

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), May 15 & Aug. 15, 1890: ". . . Sophia . . . emanated Seventy Logoi, which are celestial Messengers (angels) . . . The Demiurge then, made bodies for the souls from the material (hylic) . . ." "*Ildabaôth* or Ialdabaoth is . . . the Demiurge of the Valentinian system . . . Ildabaoth, the material creator, was identified with Jehovah and Saturn . . ." — p. 235 [cm.], p. 497 [cm.] (*Lucifer*, v. 6)

he who breathed (conscious) life into Adam

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), Aug. 15, 1890: "And Ildabaoth to prevent his sons attending to the voice [of Sophia], proposed that they should fashion a *man*. . . . And they brought him to his father Ildabaoth, who breathed into him the 'Breath of Life' . . ." — p. 497 [cm.] (*Lucifer*, v. 6)

"And God hath put a girdle about his loins . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "34. *And God hath put a girdle about his loins, and the name of the girdle is Death*." — p. 371 (Appendix XV)

"Upon Satan only is *the shame of generation*. . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"37. . . . *upon him only is the shame of generation*.

38. *He hath lost his virginal estate: uncovering heavenly secrets, he hath entered into bondage*.

39. *He encompasseth with bonds and limits all things which are made* . . ." — p. 372 (Appendix XV)

"Twain are the armies of God . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887:

"42. *Twain are the armies of God: in heaven the hosts of Michael; in the abyss the legions of Satan*.

43. *These are the Unmanifest and the Manifest; the free and the bound; the virginal and the fallen*.

44. *And both are the ministers of the Father, fulfilling the Word divine*." — p. 372 (Appendix XV)

"Holy is the Sabbath of god . . ."

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "55. *Holy and venerable is the Sabbath of God: blessed and sanctified is the name of the Angel of Hades* . . ." — p. 373 (Appendix XV)

"The glory of Satan is the shadow of the Lord" . . .

P/Q: Kingsford & Maitland, *The Perfect Way*, 1887: "41. *The glory of Satan is the shadow of the Lord: the throne of Satan is the footstool of Adonai*." — p. 372 (Appendix XV)

"the throne of Satan . . ." (*Vide* Part II. . . .)

SEE: "Is Pleroma Satan's Lair?": ". . . Eliphas Lévi, describes Satan in the following glowing terms: — 'It is that Angel who was . . . brave enough to buy his independence at the price of eternal suffering . . . strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre.' " — *SD* 2:506-7

symbolical meaning of the Serpent of Genesis

SEE: Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries*, 1887: "The *Ophites* are said to have maintained that the serpent of Genesis was the Λογος, and the 'Saviour.' The *Logos* was Divine Wisdom . . ." "The serpent, in one view, was the emblem of the evil principle, or destroyer. But, as we have seen before, the 'destroyer' was the 'creator.' " "The Destroyer or Serpent of Genesis is correctly the Renovator or Preserver." — 1:273, 274, 275

"Sons of Wisdom" (or angels from higher spheres . . .)

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), May 15 & Aug. 15, 1890: ". . . Sophia [Wisdom] . . . emanated Seventy Logoi, which are celestial Messengers (angels) . . ." "Ildabaoth . . . was the son of Sophia . . . [he] gazed into the 'purgations of matter' below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter." — p. 235 [cm.], p. 497 [cm.] (*Lucifer*, v. 6)

the evolution . . . from the "Moyst Principle" — or the great Deep

SEE: *The Divine Pymander*, tr. Everard, 1850: "For there were in the Chaos, an infinite darkness in the Abyss or bottomless Depth . . . and there went out the Holy Light, and the Elements were coagulated . . . out of the moyst Substance." — p. 18 (iii.3)

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "From the Light a certain Holy Word descended upon Nature, and a pure Fire sprang forth from the moist nature {Compare . . . Genesis i. 2: 'And the earth was without form . . . and darkness upon the face of the deep'} . . ." — p. 2 & fn. (*Poemandres*, i.5)

First the "Universal Mind" . . . God, the Father

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: " 'I am MIND, thy God, Who is before moist nature . . . The Mind, Father God . . .' " — pp. 2-3 (*Poemandres*, i.6)

"Heavenly Man" . . . the great Total of that Host of Angels

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "But the Mind, the God . . . begat by Word another Mind Creator, Who . . . created some Seven Administrators {'The Seven Spirits of God . . . the Seven Angels which stand before God'} . . . Immediately from the downborne elements sprung forth The Word of The God to the pure creation of all Nature {By the Word of the Lord were the Heavens made, and all the host of them} . . ." "But the Father of all things, The Mind . . . (engendered) a Man like to Himself . . ." — pp. 4-6 & fns. (*Poemandres*, i.9-10, 12)

— Footnotes [236-7]

For the *Mind* . . . brought forth by its *Word* . . .

P/Q: *Le Pimandre*, cm. François Monsieur de Foix, 1579: "*Mais pensée, Dieu abondant aux deux sexes, estant vie et lumiere, comme aucteur a produict avec son verbe l'autre pensée operante. laquelle estant Dieu de feu et d'esprit, a basti sept certains gouverneurs, comprenantz par leurs cercles le monde sensible, & leur disposition est nommée fatale destinée* [But Mind, a deity abundant in two sexes, being life and light, has brought forth as a creator, by his Word, another Mind or Workman, which being the God of fire and spirit, fashioned seven Governors, containing in their circles the phenomenal world, and their disposition is called fatal destiny]." — p. 15 (ch. 1, sect. 9)

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Logos, or "the Son who is one with the Father"

SEE: Augustine, *Lectures on the Gospel of John*, tr. James Innes, 1874: ". . . the self-same Son of God declares, 'I and my Father are one' [*John*, 10:30] . . . one they are, inasmuch as 'The Word was God'

[*John*, 1:1] . . .” — 2:292 (lxxviii.2)

the Host of the Rectores Mundi

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “La dignité des ces qualifications . . . se confondre avec celles de la Divinité. . . . *soutiens de l’univers* (κοσμοκρατορες), *recteurs du monde* (rectores mundi), *anges des sphères célestes* [The dignity of these qualifications . . . blends with those of the deity . . . *supporters of the universe* (κοσμοκρατορες), *rulers of the world* (rectores mundi), *angels of the celestial spheres*] . . .” — 2:294

the seven “Angels of the Presence”

SEE: *Calmet’s Dictionary of the Bible*, 1830: “[In *Revelation*, viii.2- 3] St. John saw *seven angels* standing before the Lord. In a very ancient book, ‘The Testament of the Twelve Patriarchs,’ they are called angels of the presence . . .” — 1:128

caput angelorum* — and the *magni consilii Angelus

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . celui qui s’appelle ‘l’Ange du grand conseil,’ et qu’ils regardent comme leur chef et comme leur tête, *caput angelorum et magni consilii angelus* [the one who is called ‘the Angel of the great council,’ and whom they (the angels) consider their chief, *caput angelorum* (*head of the angels*) *and angel of the great council*] . . .” — 2:338

“The *Gods became no-Gods, the Sura — A*-sura”

SEE: STANZA X: “. . . THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH (*Race men*). THE GODS BECAME NO-GODS (*Sura became a-Sura*) . . . Up to this point of evolution man belongs more to metaphysical than physical nature. It is only after the so-called FALL, that the races begin to develop rapidly into a purely human shape.” — *SD* 2:227

Pride and Presumption . . . are the causes . . .

SEE: R. B. Boswell, “The Evolution of Angels and Demons,” Aug. 1900: “Pride or presumption was the origin of the Devil’s condemnation according to the second century (?) writer of 1 Timothy (iii. 6) . . .” — p. 497 (*Open Court*, v. 14)

Pride . . . emptied heaven of *one third* of its divine denizens

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Un tiers du tsabaoth foudroyé [A third of the Host of Heaven was struck down] . . .” “. . . une multitude innombrable d’anges . . . vinrent à oublier leur Créateur, et . . . s’imaginèrent du fond de leur orgueil que personne ne leur pourrait résister [an innumerable multitude of angels . . . came to forget their Creator, and . . . imagined in the depths of their pride that no one could resist them].” — 2:340, 344 fn.

— Footnotes

Prometheus . . . *hurled down to the bottomless pit*

SEE: Aeschylus, *Prometheus Bound*, ed. James Davies, 1862: “The play closes amidst the thunders, and lightning, and wrack of elements, in which Prometheus is hurled down to Tartarus.” — p. vi (Introduction)

***Mahasura* . . . at the head of inferior Asuras . . . rebelled . . .**

SEE: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: “The Daityas and Danavas [Asuras], having been deprived of the beverage of immortality . . . were enraged, and immediately seized their arms . . . and Bali, the mighty [Daitya king] . . . led on his troops to attack the Suras . . .” “. . . Indra and the gods invoked . . . the aid of Hari [Vishṇu as Śiva] . . .” — pp. 360, 362

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: “Vishnu is represented as foretelling . . . ‘The great

Asura [Mahasura] Bali shall be indestructible by all beings . . . when the three worlds have been taken by Bali, and Indra put to flight . . . I will then restore his kingdom to Indra, reinstate the gods in their several positions, and place Bali in Pātāla.' " — p. 133

Hercules . . . descends to Hades . . .

SEE: G. S. Faber, *Origin of Pagan Idolatry*, 1816: ". . . Hercules was supposed, like Bacchus, Osiris, Adonis, and Woden, to have visited the infernal regions. Once he descended into the nether world to bring back Alcestis . . . another time he liberated from the shades of hell Theseus . . ." — 2:383

Hades (the cave of initiation)

SEE: G. S. Faber, *Origin of Pagan Idolatry*, 1816: "The initiation into the Mysteries scenically represented the mythic descent into Hades and the return from thence to the light of day . . ." — 2:384

"The aspirant first entered into the gloomy cavern, which action represented what the mystagogues termed his *descent into hell* . . . After he had remained shut up the appointed time, he emerged through the door of the cave . . . into light and liberty. . . . it typified the descent of the soul into Hades and its subsequent return . . ." — 3:180

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the Church, in her struggle with Manicheeism . . .

SEE: Viktor Rydberg, *The Magic of the Middle Ages*, 1879: ". . . Clemens and Origen also sought to . . . maintain that the devil will finally become good, and God be all in all. But such a view . . . felt itself endangered by that wholly consistent and thorough-going dualism which under the name of Manicheism once more advanced against Europe from the Persian border." — p. 43 ("The Cosmic Philosophy of the Middle Ages")

". . . devil-worship . . . that union of heresy and sorcery by which the Church of the Middle Ages acquired such a fearful weapon against dissenters . . ." — p. 168 ("The Magic of the People and the Struggle of the Church Against It")

— Footnotes

"We protest . . . the sovereignty and the ubiquity of Satan . . ."

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: ". . . nous protestons de toutes nos forces, de la souveraineté et de l'ubiquité de Satan. Nous ne prétendons ici nier ni affirmer la tradition de la chute des anges [we protest with all our might against the sovereignty and the ubiquity of Satan. We pretend neither to deny nor affirm here the tradition of the fall of the angels] . . ." — p. 220

"but if so, then the prince of the Angelic Rebels . . ."

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: "Mais si les anges déchus avaient un chef avant leur chute . . . séparé de la divinité qui est le principe de la force et plus coupable que les autres, le prince des anges rebelles ne saurait être que le dernier et le plus impuissant des réprouvés [But if the fallen angels had a chief before their fall . . . separated from the divinity who is the principle of power and more guilty than the others, the prince of the rebel-angels could be but the last and the most powerless of the outcasts]." — pp. 220-1

"Both Saint Michael and Saint George are types. . . ."

P/Q: Hargrave Jennings, *Phallicism*, 1884: "Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosised. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied — distinguished by different names — in all the mythologies. But the idea regarding each is a general one." — p. 212

"This idea . . . is that of the all-powerful champion . . ."

P/Q: Hargrave Jennings, *Phallicism*, 1884: "This idea and representative notion is that of the all-powerful champion — childlike in his 'virgin innocence' — so powerful that this God-filled innocence (the Seraphim 'know most,' the Cherubim 'love most') can shatter the world (articulated — so to use the word — in the magic of Lucifer, but condemned), in opposition to the artful constructions . . . of the magnificent apostate, the mighty rebel, but yet, at the same time, the 'Light-bringer,' the Lucifer — the 'Morning Star,' the 'Son of the Morning' — the very highest title 'out of heaven,' for in heaven it cannot be, but out of heaven it is everything." — pp. 212-13

"In an apparently incredible side of his character . . ."

P/Q: Hargrave Jennings, *Phallicism*, 1884: "In an apparently incredible side of his character — for let the reader carefully remark that qualities are of no sex — this Archangel, Saint Michael is the invincible sexless, celestial 'Energy' — to dignify him by his grand characteristic — the invincible 'Virgin Combatant' . . . clothed, and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' This is another myth, a 'myth within myths' . . . a stupendous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the 'Revelation.' " — p. 213

***Lucifer*, the "Son of the Morning"**

SEE: Éliphas Lévi, *Histoire de la Magie*, 1860: "L'intelligence naissante peut être comparée à l'étoile dumatin, et si elle tombe volontairement dans les ténèbres . . . on peut lui appliquer cette apostrophe d'Isaïe au roi de Babylone: 'Comment es-tu tombé du ciel . . . Lucifer, brillante étoile du matin!' [Emerging intelligence may be compared to the Star of the Morning, and if it falls of its own will into darkness . . . we may apply to it that reproach by Isaiah (14:12) to the king of Babylon: 'How art thou fallen from heaven . . . Lucifer, bright Morning Star!']." — p. 195

the most gigantic of all her paradoxes

SEE: Éliphas Lévi, *Histoire de la Magie*, 1860: "Mais est-ce à dire pour cela que le Lucifer céleste, que l'étoile matinale de l'intelligence divine soit devenue un flambeau de l'enfer? Le nom de *porte-lumière* est-il justement donné à l'ange des égarements et des ténèbres? Nous ne le pensons pas [But does this mean that the celestial Lucifer, the Morning Star of divine intelligence, has become a torch of hell? Has the name of *Light-bearer* been justly given to the angel of deceit and darkness? We think not] . . ." — p. 195

a black and tenebrous light

SEE: H. W. Longfellow, *La Légende Dorée*, 1864: ". . . une ombre funèbre et gigantesque, — une forme ténébreuse . . . C'est Lucifer, le fils du mystère [an ominous and gigantic shadow, — a tenebrous form . . . It is Lucifer, the son of mystery]!" — p. 135 (Épilogue)

SEE: H. W. Longfellow, *The Golden Legend*, 1854:

> "A dark, gigantic shadow . . .
> A blackness inwardly brightening . . .
> It is Lucifer,
> The son of mystery . . ." — pp. 208-9 (Epilogue)

the "First-born" . . . Fiat Lux . . . angels of primordial light

SEE: *The British Poets*, v. 54, 1822: ". . . I see / Primeval ardours, and essential forms; / The sons of Light, but of created light . . ." — p. 58 (Wm. Thompson, "The Recovery," Book IV)

"*The Sons of Light*. — Light is the first-born of all creatures, and it is commonly observed that the angels were created at the same period of time. St. Austin thinks them meant under Fiat Lux, 'Let there

be Light' . . ." — p. 68 ("Notes and Allusions to Book IV")

those who "obeyed as Fetahil did — *failed*"

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "Arise, Fetahil, go, descend into the place that is without habitations and creatures . . . frame for thee a world and provide genii in it. Yet Fetahil, the Genius . . . immersed in the abyss . . . [said] why was Living Fire changed? . . . the 'Spirit' . . . rose up. . . . [and] said to Karabtonos [animal desire] . . . Arise, see, the Splendor (light) of the *Newest* MAN (i.e. of Fetahil) has failed . . ." — p. 51 (*Codex Nazaraeus*, I. 181)

fallacy of attributing functional activity to . . . absolute deity

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "The first principle . . . is the existence of what is called *Parabrahmam*. . . . it is next to impossible for human knowledge to penetrate into its inmost essence and say what it really is in itself. . . . It is not matter or anything like matter. It is not even consciousness . . ." — p. 302 (*The Theosophist*, v. 8)

during the *Sandhyas* . . .

SEE: Theodore Goldstücker, *Literary Remains*, 1879: "YUGA . . . denotes, in Hindu mythology and astronomy, a long mundane period of years, which is preceded by a period called *Sandhyā*, 'twilight' . . ." — 1:328

the "Central sun" emits *creative light* — passively

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "All religious philosophers are agreed that this First Cause is omnipresent and eternal. Further, it is subject to periods of activity and passivity. When *cosmic pralaya* [*dissolution*] comes, it is inactive, and when evolution commences, it becomes active. But even the real reason for this activity and passivity is unintelligible to our minds." "For instance, the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space . . . Such is the view taken of the sun by the ancient philosophers." — pp. 302, 304-5 (*The Theosophist*, v. 8)

the hebdomadic ladder which they descend

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Philo Judæus holds to the doctrine of Ayin . . . that the Infinite Perfect Supreme Deity is as No-Thing . . . He therefore, like the Qabbalists, set forth the intervention of intermediate causes or energies . . . Through these spiritual powers the Deity was asserted to act in the universe. They were his ministers, the *logoi*; by Moses termed angels . . ." "There are also '*seven* lamps of fire before the Throne' of the Supreme 'which are the *seven* Spirits (powers or ministers) of God.' . . . the seven elementary and divine energies which control the movement in all Things, the seven Lower Sephiroth . . ." "The idea of the Sephirothic Tree or Scale, appears to be in Jacob's Dream of the Ladder which is set up on earth, the top of which reached to heaven; YHVH [Jehovah] stood above it . . . and the angels of Elohim ascended and descended on its rounds." — pp. 301, 303, 308

the *Seven Suns of Life* . . . are found in the *Saptasurya*

SEE: *Hymns of the Atharvaveda*, tr. Ralph T. H. Griffith, 1895: "The seven {rays of Agni or the Sun} make the one-wheeled chariot {the Sun} ready . . . thereon these worlds of life are all dependent." — 1:459 & fns. (ix.9)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "At the end of a thousand periods of four ages . . . Vishṇu . . . enters into the seven rays of the sun . . . the seven solar rays dilate to seven suns [*Saptasūrya*] . . ." — 5:190-1 (vi.3)

Only four of these . . . are mentioned in the editions of the Kabala . . .

SEE: Christian Ginsburg, *The Kabbalah*, 1865: ". . . *the World of Emanations* . . . gave birth to *three* worlds in the following order . . . I. *The World of Creation* . . . which is the abode of pure spirits, and

which . . . again, gave rise to, II. *The World of Formation* . . . which is the habitation of the angels . . . [which] again, sent forth, III. *The World of Action* . . . which contains *the Spheres* . . . and matter . . .” — pp. 23-4

— Footnotes

The Luciferians . . . taught that the Soul was a *carnal* body . . .

SEE: Charles Buck, *Theological Dictionary*, 1815: “LUCIFERIANS, a sect who adhered to the schism of Lucifer, bishop of Cagliari, in the fourth century . . . they believed the soul to be corporeal, and to be transmitted from the father to the children.” — p. 270

the Lucianists, who taught . . . the *animal* Soul was not immortal

SEE: Charles Buck, *Theological Dictionary*, 1815: “LUCIANISTS . . . a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion . . . He denied the immortality of the soul, asserting it to be material.” — p. 270

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“The *Central Sun . . . was to them . . . the centre of Rest . . .*”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “This central sun . . . was to them the centre of rest; the centre to which all motion was to be ultimately referred. Round this central sun, they held that . . . a solar body was passing. This, which was the first of three secondary systemic suns . . . revolved round the central sun on a polar plane . . .” — p. 287

“the second, on an equatorial plane . . .”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “Round this polar sun the second of these secondary suns was revolving on an equatorial plane . . . Round this equatorial sun the third of their secondary suns, the actual, visible sun was passing. These four solar bodies were, in the judgment of the Kabbalists, the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.” — p. 287

“the channels through which the influence of these bodies . . .”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “The channels through which the influence of these bodies was conveyed to the earth they held to be electrical. The radiant energy flowing from the central sun called the earth into being as a watery globe . . . The tendency of this watery globe, as the nucleus of a planetary body, was to rush to the sun, within the sphere of whose attraction it had been created; but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet thus sought to reach.” — pp. 287-8

“In the organic cell the *visible sun* found its own proper matrix . . .”

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: “In the organic cell the visible sun found its own proper matrix, and produced through this the animal (while maturing the vegetable) kingdom, finally placing man at its head, in whom, through the animating action of that kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the soul-less, the perishable man. Hence man, so left at the head of creation, although apparently its crown, would, by his advent, have marked its close; since creation, culminating in him, would at his death have entered on its decline.” — p. 289

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***planes of being . . .* (*See Comm. to Stanza VII. Book I.*)**

see: Stanza VII: "The hierarchy of Creative Powers . . . is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings . . . The highest group is composed of the divine Flames . . . the upper Sephirothal Triad . . ." "The second Order of Celestial Beings, those of Fire and Æther . . ." "The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect . . . the *Fourth* are substantial Entities . . ." — *SD* 1:213, 216, 218

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primeval man when first projected by the "Boneless" . . .

see: Stanza IV, 15: ". . . Shadows (*chhayas*) of Future Men . . . were (*thus*) Born . . . Each (*also*) inferior to his Father (*creator*). The Fathers, the Boneless, could give no Life to Beings with Bones. Their Progeny were Bhuta (*phantoms*) with neither Form nor Mind . . ." — *SD* 2:90-1

***false* personality . . . egotistical desires and personal Will**

see: C. C. Massey, "True and False Personality," March 1880: "We are each of us a complex of desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgment of others, likings and dislikings . . . These things, and whatever else constitutes the recognisable content of our present temporal individuality, are all in derogation of our ideal impersonal being . . ." — p. 140 (*The Theosophist*, v. 1)

the real immortal Ego . . . and the false transitory personality

see: C. C. Massey, "True and False Personality," March 1880: "To conceive the difference between these two states is to apprehend exactly what is here meant by the false, temporal, and the true, eternal personality . . ." — p. 138 (*The Theosophist*, v. 1)

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"*Cogito — ergo sum*"

see: René Descartes, *The Philosophy of Descartes*, tr. H. A. P. Torrey, 1892: ". . . observing that this truth, *I think, therefore I am* [*je pense, donc je suis*], was so firm and so certain . . . I concluded that I might accept it without scruple as the first principle of the philosophy I was in search of." — p. 115 (*Discourse on Method*, IV)

"And hence this knowledge, *ego cogito, ergo sum*, is the first and most certain of any which presents itself to one who philosophizes in an orderly manner." — p. 115 (*Principles*, i.7)

meaning underlying the allegory . . . of the *Fallen* Angels

see: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The earliest teaching on this subject was, that the first fall was of spirit. The so called fall of the angels is a reminiscence of this tradition. According to the symbolical teaching here, spirit, from being simply a functioning agent of God, became volitional in its developed and developing action, and, substituting its own will for the Divine desire in its regard, so fell." — p. 233

"The Kingdom of Spirits and spiritual action . . ."

p/q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Hence the kingdom of spirits and spiritual action, which flow from and are the product of spirit volition, are outside, and contrasted with and in contradiction to the kingdom of souls and divine action." — p. 233

"the Angels were *commanded to create*"

see: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "BAHAK ZIVO . . . having deserted the heaven of his father, said . . . This is the command, that I construct creatures: but . . . wanting in light, I shall not have this in my power." — p. 50 (*Codex Nazaraeus*, II. 233)

the Fire-Angels, *rebelled and refused* to join their Fellow Devas

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: ". . . Sanaka, Sanandana, Sanatkumara and Sanatsujata . . . were also included among the mind-born sons of Prajapati. . . . Sanaka and the other three refused to create, though the other sons had consented to do so . . ." — p. 444 (*The Theosophist*, v. 8)

SEE: G. R. S. Mead, *Orpheus*, 1896: " 'For the fire which is beyond the first (Creative Fire — of the Sensible World) . . . does not incline its power downwards.' . . . 'The intellect of the Father (Saturn) riding on these rulers (Curetes), they become refulgent with the furrows of inflexible and implacable fire.' They are the powers of the Fire-Self or Intellectual Creative Power of the Universe; they are the Flames and the Fires." — pp. 188-9

they desired to remain eternally Kumâras, "Virgin Youths"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Sanatkumāra, Sananda, Sanaka, and Sanātana . . . declining to create progeny, remained, as the name of the first implies, ever boys, Kumāras; that is, ever pure and innocent . . ." — 1:77 fn. (i.7)

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*kaumāra* . . . virgin . . . Sanat-kumāra ['eternal virgin'] . . . " — pp. 257-8

the real *I am that I am*

SEE: Samuel Johnson, *Oriental Religions, and Their Relation to Universal Religion*, 1873: " 'I am that I am' [*Exod.* 3:14]. This was the highest Hebrew affirmation of deity. . . . 'Substance; the Real; the Absolute' . . . all these alike reach behind individual forms of deity, to the ground of being itself." — p. 319

The Beings, or the Being, collectively called Elohim

SEE: Charles Bradlaugh, *Genesis: Its Authorship and Authenticity*, 1882: "Cahen . . . makes the word Aleim [Elohim], 'God considered as the collection of all the forces . . .' Von Bohlen . . . traces this polytheism 'in the plural form given to the name of the deity, *elohim*.' " — p. 47

"Geddes adds: 'I think it clear that the writer makes Jehovah address himself to other Gods . . . that is, to celestial superior beings . . .' " — p. 126

"Behold, the man is become *as one of us*, to know good and evil . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever . . ." — pp. 4-5 (*Genesis*, 3:22)

Ilda-baoth, the *Demiurge . . .*

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), Aug. 15, 1890: "*Ildabaôth* or Ialdabaôth is identical with the Fetahil of the *Codex Nazaraeus*, the Demiurge of the Valentinian system . . . and the Elohim of Justinus . . ." — p. 497 [cm.] (*Lucifer*, v. 6)

Ilda-baoth . . . filled with rage . . . created *Ophiomorphos*

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), Aug. 15, 1890: "Ildabaoth the child of the Mother, Sophia, generates a son of himself . . . and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the 'purgations of matter' below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter." — p. 497 [cm.] (*Lucifer*, v. 6)

the "Harbinger of Light," bright radiant Lucifer

SEE: William Shakespeare, *A Midsummer Night's Dream*, notes by Samuel Neil, 1878: ". . . yonder shines Aurora's harbinger . . ." — p. 87 (Sc. II, 380)

"*Aurora's harbinger* — 'the morning star,' called also Lucifer or Phosphorus, the bringer of light; the planet Venus, when seen in the morning before sunrise. Compare . . . Milton's later *Song on May Morning*:

'Now the bright morning star, day's harbinger,
Comes dancing from the east . . .' " — p. 135 (Notes)

"in the day ye eat thereof ye shall be as Elohim . . ."

P/Q: John William Colenso, *The Pentateuch*, Part V, 1865: ". . . in the day of your eating of it, your eyes shall be opened, and ye shall be as ELOHIM, knowing good and evil." — p. 240 (*Genesis*, 3:5)

Jehovah the "*personating* spirit"

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the Hebrews . . . held that there was a class of personating spirits which they designated *demions*, 'personators.' . . . how are we to know that Jehovah was not a personating spirit, a spirit which . . . became the personator of the One unknown and unknowable God?" — pp. 144-5

the Seraphim and Cherubim who both *knew* . . . and *loved*

SEE: John Colet, *Two Treatises on the Hierarchies of Dionysius*, 1869: "First after the Trinity come the Seraphic Spirits . . . They are loving beings of the highest order . . . Next after them, in the second place, are the Cherubic Spirits; most glorious beings of light . . . they have the appellation of Knowledge. . . . In the latter, love is knowledge; in the former, knowledge is love." — pp. 20-1 (*Celestial Hierarchy*, ch. vii)

"Ilda-Baoth . . . the God of Moses"

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " '. . . one of these [Æons], a female . . . descended into the waters of the abyss . . . being too much clogged by matter to return above . . . she produced Ildabaoth, the God of the Jews . . .' " — p. 102

"Ilda-Baoth . . . was not a pure spirit . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "Ildabaoth was far from being a pure spirit; ambition and pride dominated in his composition. He therefore resolved to break off all connection with his mother, Achamoth, and to create a world entirely for himself." — pp. 97-8

— 243-4 —

"Aided by his sons, the six planetary genii, he fabricated man . . ."

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "Aided by his own Six Spirits, he created Man, intending him for the image of his power; but he failed utterly in his work, his Man proving a vast, soulless monster, crawling upon the earth." — p. 98

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"the help of his spiritual mother. . . . a ray of her divine light . . ."

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The Six Spirits were obliged to bring their work again before their father, to be animated: he did so by communicating the ray of Divine Light which he himself had inherited from Achamoth . . ." — p. 98

"Following the impulse of the divine light . . ."

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "Man, thus favoured by Achamoth at the expense of her own son, followed the impulse of the Divine Light that she had transferred to him . . . and began to present not the image of his creator Ildabaoth, but rather that of the Supreme Being, the 'Primal

Man.' " — p. 98

"Then the Demiurgos was filled with rage and envy . . ."

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "At this spectacle the Demiurgus [Ialdabaōth] was filled with rage and envy . . . His looks, inspired by his passions, were reflected in the Abyss, as in a mirror, the image became instinct with life, and forth arose 'Satan Serpent-formed,' *Ophiomorphos*, the embodiment of envy and cunning." — p. 98

"He is the union of all that is most base in matter . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "He is the combination of all that is most base in matter with the hate, envy and craft of Spiritual Intelligence." — p. 98

Prometheus . . . steals the divine fire . . .

SEE: Emma Hardinge Britten, *Faiths, Facts, and Frauds of Religious History*, 1879: "Prometheus . . . steals the divine fire . . . from heaven, and by infusing into men the deific principle, renders them, like himself, sons of God." — pp. 112-13

steals the divine fire . . . to "take the kingdom of heaven by violence"

SEE: Martial, *Epigrams*, tr. & cm. James Elphinston, 1782: "Prometheus, desiring to mold a creature after the image of the Gods . . . blended the quintessence of the elements, with the various qualities of instinctive life. But finding neither electric nor animal fire, likely to kindle the intellectual; he was so bold as *to take the kingdom of heaven by* ingenious *violence*, and to bring the needed flame from above." — p. 533 (Commentary, II.lxxiv)

"ohne *phosphor* kein gedanke" . . .

SEE: James Douglas, "The Divine Immanency," July 1888: "Says Moleschott, *Kein Gedanke ohne Phosphor* ('No thought without phosphorus'). This formula has been caught up as a watch-word by a school of materialists in Germany . . . to prove the materiality of mind. . . . Nothing is proved, except . . . that the brain is the instrument of the mind. Brain-action involves waste . . . [and] in this waste is phosphorus." — pp. 492-3 (*Bibliotheca Sacra*, v. 45)

— Footnotes

The history of Prometheus . . . is found further on.

SEE: "Prometheus, the Titan. His Origin in Ancient India," *SD* 2:519-28.

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"Satan, or Lucifer, represents . . . Fire, Light, Life, Struggle . . ."

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: ". . . Satan represents the *Active*, or as Baissac calls it, the 'Centrifugal' Energy of the Universe — He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is *Pain*, which is the Reaction of the *Pleasure* of Action, and *Death*, which is the Revolution of *Life* — Satan burning in his own Hell, produced by the fury of his own momentum, — the expansive disintegration of the Nebula which is to concentrate into New Worlds. And fitly is he again and again baffled by the Eternal Inertia of the *Passive* Energy of the Kosmos — the Inexorable 'I AM' — the Flint from which the sparks are beaten out. And fitly as regards *our* world are he and his adherents . . . consigned to the 'Sea of Fire' — because *it is* the SUN, the Font of Life in *our* system, where they are purified (meaning thereby disintegrated) and churned up to re-arrange them for another life (the Resurrection) — that *Sun*, which, as the Origin of the Active Principle of our Earth, is at once *the Home* and the *Source* of the Mundane Satan." — p. 68 (*The Theosophist*, v. 3)

To demonstrate furthermore the accuracy . . .

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: "Furthermore, as if to demonstrate the accuracy of Baissac's general theory, cold is known to have a 'Centripetal' effect. Under the influence of Cold, everything contracts. . . . Under it Life *hybernates*, or dies out, Thought congeals, and Fire is extinguished. Satan is immortal in his own Fire-Sea — it is only in the 'Nifl-Heim' of the 'I AM' that he cannot exist. But for all that, there is a kind of *Immortal* Existence in the Nifl-Heim, and that Existence *must be Painless and Peaceful because* it is *Unconscious* and *Inactive*. In the kingdom of JEHOVAH there is no Misery, no War, no Marrying and Giving in Marriage — No Change — no INDIVIDUAL CONSCIOUSNESS. All is absorbed in the spirit of the Most Powerful. *It is emphatically a Kingdom of Peace and Loyal Submission, as that of the 'Arch-Rebel' is one of War and Revolution*." — p. 68 (*The Theosophist*, v. 3)

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"It . . . is in fact what Theosophy calls *Nirvana*. . . ."

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: "It is in fact what Theosophy calls 'Nirvun'. But then Theosophy teaches that separation from the Primal Source *having once occurred*, Re-union can only be achieved by WILL-EFFORT — which is distinctly Satanic in the sense of this essay." — p. 68 fn. (*The Theosophist*, v. 3)

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the divine "Rebels" . . . the *Nahash* or "Deprived"

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the first fall was of spirit. The so called fall of the angels . . . the historic fall of Genesis iii, was the falling of man under the influence and dominion of the spirit kingdom . . . In brief, spirit was . . . deprived and degraded . . . *Nachash*, 'Deprived.' " — pp. 233-4

"man's uses of life should be . . . to *humanize* Self"

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Man's uses of life should be such as neither to animalize, nor to spiritualize, but to humanize self." — Title Page quote

"the rebel angels hurled down from heaven . . ."

SEE: *The Revelation of John*, notes by Henry Cowles, 1882: "And the great dragon was cast out, that old serpent, called the Devil . . . and his angels were cast out with him {hurled down from heaven to earth, one stage in that fearful fall midway from heaven to hell}." — p. 148 & note (*Revelation*, 12:9)

— Footnotes

"Spirit was to man . . . disembodied, or deprived . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . spirit was to man a bodiless, disembodied or deprived and degraded being; and hence was termed by the ideograph *Nachash*, 'Deprived.' . . . such a spirit, ideographically depicted as a *Nachash*, was represented as appearing to and seducing the human race — the man through the woman . . ." — p. 234

". . . this Nahash, this spirit was represented by a serpent . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "In the picture form this *Nachash*, this spirit was represented by a serpent, because, from its destitution of bodily members, the serpent was looked upon as a deprived and depraved and degraded creature." — pp. 234-5

the Jod (י) . . . Jehovah . . . male symbol of generation

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *perfect one*, was denoted by the

Hebrew letter י, a sacred letter, denoting the word *Jah* or *Jehovah* . . .” “. . . the differential is a *one straight line* (*phallus*) . . . or the *perfect one*, and *Jehovah* has been shown to be this.” — pp. 157, 159

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the Souls, that have thrown themselves . . . into an abyss . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘And they who are not found pure . . . are thrust away from before the Holy . . . And they ascend into that great deep abyss, (Gen. i, 2.) and they come down into this world. And their souls know the part they will play in this world before they come down to it, and this holy part . . . is thrown into that deep abyss . . .’ {Zohar iii, 61*a* and *b*}.” — p. 388 & fn.

“*the electric fire*, *the Solar fire*, *and the fire produced by friction*”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . the eldest born of Brahmā, had . . . three sons . . . Pāvaka, Pavamāna, and Śuchi {Pāvaka is electric . . . fire; Pavamāna is that produced by friction . . . and Śuchi is solar (Saura) fire} . . .” — 1:155-6 & fn. (i.10)

“three sons of surpassing brilliancy . . .” of Agni Abhimânim . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Agni named Abhīmānin, who is the eldest born of Brahmā, had, by Swāhā, three sons of surpassing brilliancy . . .” — 1:155-6 (i.10)

***Swâha*, one of Daksha’s daughters**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The patriarch Daksha had . . . twenty-four daughters. . . . Satī (truth) . . . Saṃnati (humility) . . . Swāhā (offering) {In all these instances, the persons are, manifestly, allegorical, being personifications of intelligences and virtues} . . .” — 1:109, 110 fn.

The three Fires . . . condemned . . . “*to be born . . . over again*”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . the three fires, Pāvaka, Pavamāna, and Śuchi {*Bhāgavata-purāṇa*, IV., 24, 4}, condemned, by a curse of Vasishṭha, to be born again.” — 1:193 fns.

— Footnotes

Daksha, the “intelligent, the competent.” . . . *creative power* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “DAKSHA. ‘Able, competent, intelligent.’ This name generally carries with it the idea of a creative power. Daksha is a son of Brahmā; he is one of the Prajāpatis, and is sometimes regarded as their chief.” — p. 76

Parâsara says of him, “in every Kalpa . . . Daksha and the rest . . .”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “. . . Parāśara . . . saying that ‘in every age Daksha and the rest are born and are again destroyed.’ In the Ṛig-veda it is said that ‘Daksha sprang from Aditi, and Aditi from Daksha.’ ” — p. 76

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the Asuras . . . were the first Gods — and the highest . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “ASURA. . . . In the oldest parts of the Ṛig-veda this term was used for the supreme spirit . . . In the sense of ‘god’ it was applied to several of the chief deities . . .” — p. 27

the *Asu-ra* . . . became “*no*-gods”

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The Śatapatha Brāhmaṇa . . . states that ‘he [Prajāpati] created Asuras from his lower breath.’ . . . The account of the Vāyu Purāṇa is: ‘. . . *Asu* is declared by Brāhmans to mean breath. From it these beings were produced; hence they are Asuras.’ The word has long been used as a general name for the enemies of the gods . . . In this sense a

different derivation has been found for it . . . the initial *a* is taken as a negative prefix, and *a-sura* signifies 'not a god' . . ." — pp. 27-8

The "old Book" goes into various details of Astral life

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "There exists . . . an old Book . . . The most ancient Hebrew document on occult learning — the *Siphra Dzeniouta* — was compiled from it. . . . One of its illustrations represents the Divine Essence emanating from ADAM like a luminous arc proceeding to form a circle; and then having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex." — 1:1

as the *Stanza* has it: "*the inner man . . . was not*"

SEE: STANZA IV, 16: "THESE THREE (*the Pitris and the two fires*) PRODUCED . . . A GOOD RUPA. IT (*the form*) COULD STAND, WALK, RUN . . . YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE . . . It is the four orders or classes of Dhyan Chohans . . . 'who were the progenitors of the *concealed* man,' *i.e.*, the subtle inner man. . . . the lunar spirits, were . . . only the *ancestors of his form* . . . Thus primitive man was, when he appeared, only a senseless Bhūta or a 'phantom.' " — *SD* 2:102

— Footnotes

"The wise call our fathers Vasus . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus, Manu {III., 284} says: 'The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great-grandfathers, Ādityas; agreeably to a text of the Vedas.' " — 3:166 fns.

or "this is an everlasting Vedic text"

P/Q: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "They (the learned) term fathers Vasus, and grandfathers Rudras, but great-grandfathers Ādityas. This is an everlasting Vedic text." — p. 78 (iii.284)

Ishtar, "eldest of Heaven and of Earth." . . .

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: "Anu . . . Bel . . . Hea . . . Merodach . . . Ishtar, eldest of heaven and earth . . . Below these deities . . . were arranged the Igege, or angels of heaven, and the Anunnaki, or angels of earth. Below these again came various classes of spirits or genii called Sedu, Vadukku, Ekimu, Gallu, and others; some of these were evil, some good." — pp. 53-4 ("Babylonian Mythology")

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The *Kumâra* — the Rudra gods . . . incarnations of Siva . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kaumāra creation is the creation of Rudra . . . a form of Śiva . . . and of certain other mind-born sons of Brahmā [the Kumāras] . . ." ". . . the Linga P. describes the repeated birth of Śiva, or Vāmadeva, as a Kumāra, or boy, from Brahmā, in each Kalpa, who again becomes four." — 1:77 fn., 79 fn.

***Kumâra*, the "Eternal Celibate," the chaste Virgin youth**

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*kaumāra* . . . virgin . . . Sanat-kumāra ['eternal virgin'] . . . " — pp. 257-8

in the 29th Kalpa, Siva, as Swetalohita . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus, in the twenty-ninth Kalpa, Śwetalohita is the Kumāra; and he becomes . . . [four youths] all of a white complexion: in the thirtieth, the Kumāra becomes . . . [four youths] of a red colour: in the thirty-first, he becomes four youths of yellow colour; and, in the thirty-second, the four Kumāras were black." — 1:79 fn.

The Aryan races . . . are yet all of one and the same stock

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the *Monogenists* consider . . . that there is *but one species* of man which is divided into several races, all of which are derived from a common stock." ". . . monogenism reckons among its partisans nearly all those naturalists who have turned their attention to the phenomena of life . . . Buffon and Linnæus, Cuvier and Lamarck, Blainville and the two Geoffroys, Müller the physiologist and Humboldt agree on this point." — pp. 30, 32

— Footnotes

"There are . . . THREE fundamental elements of colour . . ."

P/Q: Paul Topinard, *Anthropology*, 1890: "There are then three fundamental elements of colour in the human organism: namely, the red, the yellow, and the black, which, mixed in variable quantity with the white of the tissues, give rise to those numerous shades seen in the human family . . ." — p. 344

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from a single progenitor . . . Vaivasvata Manu

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MANU. . . . This name belongs to fourteen mythological progenitors of mankind . . . each of whom holds sway for the period called a Manwantara . . . The Manu of the present age is the seventh, named Vaivaswata . . ." — p. 199

who is said to have lived over 18,000,000 years ago

SEE: "The Chronology of the Brahmins": "The following figures are from the [Tamil] calendar just referred to . . . The number [of years] that elapsed since the '*Vaivasvata Manvantara*' — or the *human* period . . . 18,618,728 years." — *SD* 2:68-9

(*See the Root and Seed Manus* further on)

SEE: "The Primeval Manus of Humanity": "The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* race — who saved it from the flood that nearly exterminated the Fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of the Root, or primitive-Manus, but one of the 49 Manus emanated from this Root-Manu." — *SD* 2:309

(*Vide at the end of this Stanza . . .*)

SEE: "The Primeval Manus of Humanity," *SD* 2:307-15.

man, in his gradual consolidation, developed *pari passu* with the earth

SEE: "Could Men Exist 18,000,000 Years Ago?": ". . . the astral and physical planes of matter ran parallel with one another even in the earliest geological ages . . . The Earth did not reach its present *grade of density* till 18,000,000 years ago." — *SD* 2:157 fn.

— Footnotes

the "great continent"

SEE: Ignatius Donnelly, *Atlantis*, 1882: "Ælian . . . tells us that . . . Silenus reported the existence of a great continent beyond the Atlantic . . ." "Marcellus . . . speaks of seven islands lying in the Atlantic Ocean — probably the Canaries — and the inhabitants of these islands . . . preserve the memory of a much greater island, Atlantis, 'which had for a long time exercised dominion over the smaller ones.' " — pp. 27, 28

Plato's "island" was . . . one of such remnants

SEE: Ignatius Donnelly, *Atlantis*, 1882: ". . . there once existed in the Atlantic Ocean, opposite the

mouth of the Mediterranean Sea, a large island, which was the remnant of an Atlantic continent, and known to the ancient world as Atlantis. . . . the description of this island given by Plato is not, as has long been supposed, fable, but veritable history." — p. 1

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***we are not taught figures . . .* stated in "Esoteric Buddhism"**

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "For reasons which are not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony . . ." — p. 140

Vaivasvata Manu, we affirm there were several

SEE: "A Few Words About 'Deluges' and 'Noahs' ": "In the *Satapatha Brāhmana*, Manu finds that 'the Flood had swept away all living creatures, and he alone was left' — *i.e.*, *the seed of life* alone remained from the previous dissolution of the *Universe* . . . Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony: (*a*) as the 'Root-Manu' on Globe A in the First Round; (*b*) as the '*seed* of life' on Globe D in the Fourth Round; and (*c*) as the 'Seed of Man' at the beginning of every Root-Race . . ." — *SD* 2:146-7

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allegory . . . of a Boar to rescue the Earth from under the waters

SEE: Theodore Goldstücker, *Literary Remains*, 1879: "*The Varāha-* or *boar-Avatāra*. — It is supposed to have taken place when, at the period of creation, the earth was immersed in water . . . it was Brahman, the creator of the universe, who transformed himself into a boar for rescuing the earth from its imperilled position . . ." — 1:294

having conceived the idea of monotheism "earlier, and retained it . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The real merit of . . . the Hebrew scriptures is to have conceived this idea [of monotheism] earlier, and retained it more firmly, than any of the less philosophical and more immoral religions of the ancient world . . ." — p. 337

— Footnotes

Gladstone's . . . attempt to reconcile the Genetic account with Science . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "I refer to Mr. Gladstone's articles in the *Nineteenth Century*, on the 'Dawn of Creation and of Worship,' and on the 'Proem to Genesis' . . ." — p. 321

The dead-letter account warranted no such attempt . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Professor Huxley . . . said, '. . . the fourfold order given by Mr. Gladstone is not that in which the evidence at our disposal tends to show that the water, air, and land populations of the globe have made their appearance.' . . . His other arguments in support of the Genesis account of creation are of the same nature: those of a man fifty years behind his time in everything that relates to modern science." — pp. 325-6

his fourfold . . . division of animated creation . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . he states that the fourfold division of animated creation set forth in Genesis, viz.:

1. The water population;
2. The air population;
3. The land population of animals;

4. The land population consummated in man —

'is understood to have been so approved in our time by natural science, that it may be taken as a demonstrated conclusion and established fact.' " — p. 324

the two accounts — the *Elohistic* and the *Jehovistic*

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . two contending schools taught contrary and opposing doctrines . . . The one termed God *Elohim*, 'forces,' to identify his action with that of the forces of nature. The other called him *Jehovah*, and viewed him as something more than the first cause, as the personal and direct fashioner of all things." — p. xxxv

purposely confused the meaning by the vowelless . . . word-signs

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the teacher, while veiling his doctrine from the vulgar . . . kept its doctrinal sense for those initiated in the vocalization and accentuation . . . a meaning purposely veiled by the writer is to be thus brought to light by his interpreter. But *these veiled meanings are only to be found*, *in the Old Testament*, *in the vowel-less word-signs of the original text*." — p. xxxiv

The six days — *yom* — of creation . . . periods of evolution

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: "[The Elohistic] taught that, 'To create a vesture, God created the heavens and the earth.' . . . as the first *yom* or functional evolution of nature." — pp. xxxvi-xxxvii

the use of the words *boker*, dawn or morning . . .

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . this was the work of the first *yom*, day of creation, which was likened to the natural day as having its *boker*, morning or dawn, and its *ereb*, evening or decline . . ." — p. xxxvii

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Purânic astronomy . . . shown . . . by Bentley to be a real science

SEE: John Bentley, *Historical View of the Hindu Astronomy*, "From the Earliest Dawn of that Science in India, to the Present Time," 1825.

a moral code (Buddhism) . . . most perfect on earth

SEE: Max Müller, *Chips from a German Workshop*, 1867: "The most important element of the Buddhist reform has always been its social and moral code . . . That moral code, taken by itself, is one of the most perfect which the world has ever known." — 1:220

Kasyapa . . . had a numerous and diversified progeny . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. . . . By his other twelve wives he had a numerous and very diversified offspring: demons, nāgas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajāpati." — p. 153

"The Satapatha Brâhmana . . . gives *a not very intelligible* account . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. . . . The Śatapatha Brāhmaṇa gives a . . . not very intelligible account of his origin thus: — 'Having assumed the form of a tortoise, Prajāpati created offspring. That which he created he made (*akarot*); hence the word *kūrma* (tortoise). Kaśyapa means tortoise; hence men say, "All creatures are descendants of Kaśyapa." ' " — p. 153

"He was the son of Marîchi, the Son of Brahmâ . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. . . . According to

the Mahā-bhārata, the Rāmāyaṇa, and the Purāṇas, he was the son of Marīchi, the son of Brahmā, and he was the father of Vivaswat, the father of Manu, the progenitor of mankind." — p. 153

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the father of *Garuda* . . . the "King of the feathered tribe" . . .

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Garuda — The king of the feathered tribes and the remorseless enemy of the serpent race. He was the son of Kaṣyapa and Vinatā. Garuda is always represented as the bird on which Vishṇu is carried and described as something between a man and a bird." — p. 224

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "GARUḌA. . . . is the great enemy of serpents, having inherited his hatred from his mother, who had quarrelled with her co-wife and superior, Kadru, the mother of the serpents." — p. 109

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"*struggle for life*" . . . (*Vide* Part II., "Symbolism.")

SEE: PART II, "The Archaic Symbolism of the World-Religions": "It is quite natural . . . that the materialist and the physicist should imagine that everything is due . . . to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists . . . recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectability . . ." — *SD* 2:475 ("The Evil Spirit: Who, and What?")

a lesson in natural history is offered to Mr. Gladstone . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "We have already seen what a mistake Mr. Gladstone commits in supposing that the succession of life was in the regular order of a water, an air, and a land population." "No stretching of days into periods . . . can in the slightest degree get over the glaring contradiction between the *naïve* and almost infantile story of Noah's ark, and the facts . . . The real 'dawn of creation' is that traced through . . . astronomy, showing the progressive condensation of nebulæ, nebulous stars, and suns . . ." — pp. 330, 334-5

Geology, commencing with — ". . . the earliest known fossil . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Secondly, that of geology, commencing with the earliest known fossil, the Eozoon Canadiense of the Laurentian, and continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform life, and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic, with its batrachians; the Secondary formations, in which reptiles of the sea, land, and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to species, are gradually differentiated and specialised, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Prehistoric periods, and at positive proof of the existence of man." — p. 335

— Footnotes

***Manas* is triple . . .**

SEE: *Pistis Sophia*, tr. G. R. S. Mead, notes & cm. by Mead & H.P.B., Aug. 15, 1890: ". . . it is always the evolution of MIND, that the Initiates of old have sought to teach us. . . . The dwelling of Sophia was in the Midst, between the Upper and the Lower Worlds . . . The Material Mind (*Kama-Manas*) was to be purified, and so become one with the Spiritual Mind (*Buddhi-Manas*)." — pp. 495-6 [cm.] (*Lucifer*, v. 6)

the line of embryology . . . "from the primitive speck of protoplasm . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Thirdly, the line of embryology, or development of every individual life, from the primitive speck of protoplasm, and the nucleated cell in which all life originates, passing, as in the parallel case of types and species, through progressive stages of specialisation from the lowest, the amoeba, to the highest, man — who, like all other animals, originates in a cell, and is developed through stages undistinguishable from those of fish, reptile, and mammal, until the cell finally attains the highly specialised development of the quadrumanous, and, last of all, of the human type." — p. 335

— Footnotes

"Men . . . are made 'gods' . . . by the *Nirmânakaya* . . ."

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "With regard to the nature of the Buddhas . . . they have three different kinds of bodies ascribed to them, and . . . are supposed to strip off only the last and least sublime of these earthly encumbrances, called the Nirmānakāya. . . . [the] body in which the Bōdhisattva appears upon earth in order to teach man . . ." — p. 38

SEE: H. P. Blavatsky, *The Voice of the Silence*, 1889: ". . . Northern Buddhist countries . . . [teach] the doctrine of *Nirmānakāyas* — those *Bōdhisattvas* who renounce well-earned Nirvana . . . in order to invisibly assist mankind and lead it finally to Paranirvana . . ." — p. 92 (Glossary to Part III)

the *Nirmânakaya* (spiritual or astral remains)

SEE: H. P. Blavatsky, *The Voice of the Silence*, 1889: "They prefer to remain invisibly (in Spirit . . .) in the world, and contribute toward man's salvation by influencing them to follow . . . the Path of Righteousness." "*Nirmānakāya* . . . is that ethereal form which one would assume when leaving his physical he would appear in his astral body . . ." — pp. 95, 96 (Glossary to Part III)

the Rudra-Kumâras

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kaumāra creation is the creation of Rudra . . . and of certain other mind-born sons of Brahmā . . . They are elsewhere termed Sanatkumāra, Sananda, Sanaka, and Sanātana . . . These, declining to create progeny, remained, as the name of the first implies, ever boys, Kumāras; that is, ever pure and innocent . . ." — 1:77 fn.

"*cursed* to be reborn on earth again"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the beginning of the Kalpa, twelve gods, named Jayas, were created by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara . . ." — 2:26 fn.

the all-germinating substance (the *cytoblastema*) and the mother-lye . . .

SEE: Th. Schwann, *Microscopical Researches into the Structure and Growth of Animals and Plants*, 1847: "The formation of cells bears the same relation to organic nature that crystallization does to inorganic. . . . The generation of the cells takes place in a fluid . . . We will name this substance in which the cells are formed, cell-germinating material . . . or cytoblastema. It may be figuratively . . . compared to the mother-lye from which crystals are deposited." — pp. 39-40

"Certain well-marked forms of living beings have existed . . ."

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: "Concerning the facts, Prof. Huxley says {'Proc. of Roy. Instit.,' vol. iii. p. 151}: 'Certain well-marked forms of living beings have existed

through enormous epochs, surviving not only the changes of physical conditions, but persisting comparatively unaltered, while other forms of life have appeared and disappeared.' 'Such forms,' he says, 'may be termed "persistent types" of life; and examples of them are abundant enough in both the animal and the vegetable worlds.' " — 2:614-15 & fn.

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Huxley proceeds to point out plants . . . generically identical . . .

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: "He [Huxley] then cites the following examples: — 'Amongst plants, for instance, ferns, club-mosses, and coniferæ, some of them apparently generically identical with those now living, are met with as far back as the carboniferous epoch . . .' " — 2:615

"The cone of the oolitic *Araucaria* is hardly distinguishable . . ."

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: " '. . . the cone of the oolitic *Araucaria* is hardly distinguishable from that of existing species . . . Every sub-kingdom of animals yields instances of the same kind. The *Globigerina* of the Atlantic soundings is identical with the cretaceous species of the same genus . . . the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . the *Arachnida*, the highest group of which, the scorpions, is represented in the coal by a genus differing from its living congeners only in the disposition of its eyes.' " — 2:615-6

Dr. Carpenter's authoritative statement about the *Foraminifera*

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: "No more competent authority exists than Dr. Carpenter concerning the structure of Foraminifera, and we have his deliberate statement {'Introduction to the Study of the Foraminifera,' 1862, p. xi.} . . ."— 2:618 & fn.

"There is no evidence . . . of any fundamental modification . . ."

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: " '. . . there is no evidence of any fundamental modification or advance in the Foraminiferous type from the palæozoic period to the present time.' . . . 'The Foraminiferous Fauna of our own seas probably present a greater range of variety than existed at any previous period; but there is no indication of any tendency to elevation towards a higher type.' " — 2:618-19

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his Palæolithic ancestor being . . . superior in some respects

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . one of the oldest types, that of the men of the sepulchral cave of Cro-Magnon, is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind." — p. 181

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William Thomson admitting . . . 400,000,000 of years in the earth's history

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: "Sir Wm. Thomson {'Trans. of Geolog. Soc. of Glasgow,' vol. iii}, indeed, has given reasons . . . [about what] periods of time can have elapsed since the surface of our earth became sufficiently cool to permit of the presence of living things. He thinks this stage of the Earth's history cannot have been attained more than 400,000,000 of years ago." — 2:619

in the Oolitic period . . . the so-called "age of reptiles" . . .

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: "In the Oolitic period, or so-called 'age of reptiles,' we have a most remarkable abundance of Saurian forms, and the Amphibian type reached its

highest development. Huge Ichthyosauri and Plesiosauri swam in the lakes and rivers, whilst strange and gigantic winged Lizards mounted into the air." — 2:621-2

in the Tertiary period "we find the Mammalian type . . ."

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: ". . . in the later Tertiary period we find the Mammalian type exhibiting remarkable divergences from previously-existing forms; first by the appearance of innumerable huge Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains; and subsequently by the gradual modification of one of the ramifications of the Quadrumanous order, into those beings from whom primeval Man himself may claim to have been evolved." — 2:622

numberless types . . . are "the products of . . . evolutional divergences . . ."

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: "These several types of life . . . do not in any sense represent the members of one progressive series. They are rather the products of different evolutional divergences, taking place now in one direction and now in another." — 2:622

man originates . . . in a cell and develops "through stages . . ."

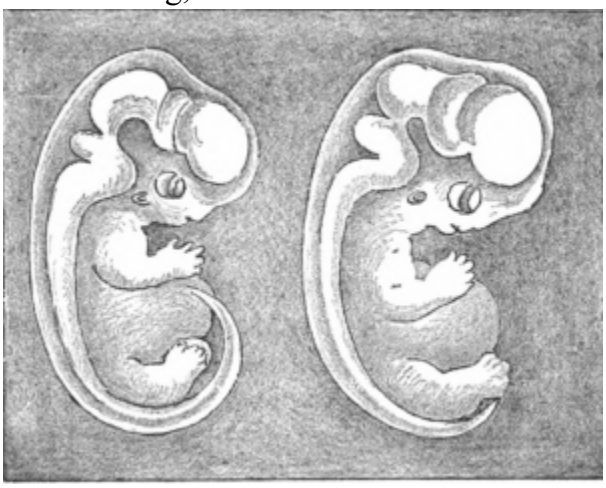
P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . man — who, like all other animals, originates in a cell, and is developed through stages undistinguishable from those of fish, reptile, and mammal, until the cell finally attains the highly specialised development of the quadrumanous, and, last of all, of the human type." — p. 335

Kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man . . ."

SEE: Henry Morely, *The Life of Henry Cornelius Agrippa*, 1856: "These sephiroth . . . form the Tree of the Cabbalists . . . everything is part of the divine essence, with a growing, or perceptive, or reflective power . . . A stone may become a plant; a plant, a beast; a beast, a man; a man, an angel; and angel, a creator." — 1:76

Hæckel . . . shows a double drawing representing two embryos . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888:



"DOG (six weeks). MAN (eight weeks).
From Haeckel's 'Schöpfungsgeschichte.' " — p. 171

". . . every human being passes through the stage of fish and reptile . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In fact, we may say that every human being passes through the stage of fish and reptile before arriving at that of mammal, and finally of man. If we take him up at the more advanced stage, where the embryo has already passed the reptilian form, we find that for a considerable time the line of development remains the same as that of

other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks' growth between the embryo of a man and a dog is such that it is scarcely possible to distinguish them. Even at the age of eight weeks the embryo man is an animal with a tail, hardly to be distinguished from an embryo puppy." — p. 171

In "Isis," Vol. I., 389, it is noticed . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "PRE-NATAL CONDITIONS," 1:389.

evolution, which Manu and Kapila give . . .

SEE: *The Laws of Manu*, tr. G. Bühler, 1886: " 'Then the divine Self-existent, (himself) undiscernible, (but) making this (universe) discernible, appeared, — he whose (creative) power works in the great elements . . .' " "The commentators . . . explained this verse also as a description of the self-evolution which the prakṛiti performs according to the Sāṃkhyas." — p. 3 (i.6), p. 4 fn.

SEE: J. Muir, "Recent Progress of Sanskrit Studies," Feb. 1863: "The Sānkhya [philosophy], which is ascribed to the sage KAPILA as its author, acknowledges two primary principles, matter and spirit . . . [Spirit is] a multitude of individual souls, by which the different orders of living beings are animated. Prakriti, or Pradhāna (nature, or matter) . . . is conceived to have originally existed in a rudimentary and imperceptible state, and . . . to have become developed without the action of any external force, by a gradual process of spontaneous self-evolution, into all the actual forms of the phenomenal universe." — p. 277 (*Transactions of the Royal Society of Edinburgh*, v. 23)

that all the now existing forms, "from the structureless Amœba to man" . . .

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: "The opposing notion that all the forms of life which at present exist — including the structureless Amœba and the insignificant Mucor which now springs up on decaying substances — are direct lineal descendants of organisms which lived, ages before the birth of man, in far distant pre-Silurian epochs, seems to me opposed to all reason, from the point of view of the evolutionist." — 2:617

— Footnotes

Prithu is the father of the Earth. He *milks her* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Pṛithu . . . milked the Earth, and received the milk into his own hand, for the benefit of mankind. Thence proceded all kinds of corn and vegetables . . . By granting life to the Earth, Pṛithu was as her father . . ." — 1:187-8 (i.13)

Kasyapa is the father of all the reptiles, snakes, demons, etc.

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. . . . By his other twelve wives he had a numerous and very diversified offspring: demons, nāgas, reptiles, birds, and all kinds of living things. He was thus the father of all . . ." — p. 153

See Vol. I. 151 . . . about the tree of evolution — The "Mundane Tree."

SEE: H. B. Blavatsky, *Isis Unveiled*, 1877: "Another version of the *Edda* makes our visible universe spring from beneath the luxuriant branches of the mundane tree — the Yggdrasill . . . This tree is the symbol of the *universal* Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation . . . The Thibetans have also their mundane tree . . . With them it is called *Zampun*. . . . The mundane tree of the Hindus is the *Aswatha*." — 1:151-2

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The Occultists believe in . . . progressive *development*. Mr. Darwin never did

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: "Mr. Darwin, however, expressly states that he is not an advocate of 'progressive development.' He says {'Origin of Species,' 5th ed., p. 145}: —

‘On our theory the continued existence of lowly organisms offers no difficulty; for Natural Selection, or the survival of the fittest, does not necessarily include progressive development — it only takes advantage of such variations as arise . . .’ ” — 2:590 & fn.

***no advantage* “to the infusorian animalcule . . . to become highly organized”**

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: “Mr. Darwin . . . [says] ‘. . . What advantage, so far as we can see, would it be to an infusorian animalcule, to an intestinal worm, or even to an earth worm, to be highly organized?’ ”— 2:590

The knowledge of the various living forms . . .

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: “Our knowledge of the various living forms which have existed in past ages is, indeed, of the most fragmentary character: first, on account of the unequal or imperfect manner in which the several forms may be represented in the strata pertaining to the period; secondly, on account of the extremely limited nature of the explorations which have been made in these imperfectly representative strata; and, thirdly, because so many parts of the record are absolutely inaccessible to us — nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth’s surface in which the remaining strata are to be found are now covered over by seas.” — 2:622-3

“For my part, following out Lyell’s metaphor . . .”

P/Q: H. Charlton Bastian, *The Beginnings of Life*, 1872: “Mr. Darwin says: — ‘For my part, following out Lyell’s metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page only here and there a few lines.’ ” — 2:623

Occultism denies that all the preceding forms of human life . . .

SEE: H. Charlton Bastian, *The Beginnings of Life*, 1872: “It is therefore illegitimate and unscientific to regard all preceding forms of life as belonging to types lower than our own . . .” — 2:623

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Science would make of man . . . a *special* and unique case

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: “. . . it may well make us hesitate before we admit that man . . . whose embryonic growth is so strictly accordant with that of other mammals . . . is the creature of a special creation. This is the more difficult to believe, as the ape family which man so closely resembles in physical structure, contains numerous branches which graduate into one another . . .” — p. 182

transformations . . . centrifugal for spirit and centripetal for matter

SEE: “Reincarnation” [From a letter to W. Q. Judge], June 1884: “There is *only one* eternal infinite existence, call it either spirit or matter. . . . What is commonly understood by the word *spirit* then, is nothing but that highly etherealised form of matter . . . Matter, as you know, we call *Maya* . . . *simply on account of these transformations*. It is never steady. The process is ever working. The one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. . . . The action of the centripetal force keeps us to our gross forms, and if we have to etherealise ourselves, we must supply the centrifugal force, which is our *Will*.” — p. 209 (*The Theosophist*, v. 5)

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Behold . . . the modern denizens of the great forests of Sumatra . . .

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "The Orang-Utan would rarely seem to exceed four feet in height, but the body is very bulky . . . It loves the densest and most sombre of the forests . . . and thus is found only in the eastern half of Sumatra, where alone such forests occur . . ." — pp. 45-6

"blurred copies," as Mr. Huxley has it — of ourselves

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "Brought face to face with these blurred copies of himself, the least thoughtful of men is conscious of a certain shock, due . . . to the awakening of a sudden and profound mistrust of time-honoured theories . . . regarding his own position in nature . . ." — pp. 73-4

The Ape is . . . "a transformation of species . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family — a bastard branch engrafted on their own stock before the final perfection of the latter." — 2:278

Lilith or Lilatu*, Adam's *first* wife . . . with *long wavy hair

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "We also have in the archaic cuneiform tablets, the *Lilatu* or Lilith . . . Myth makes her the wife of Adam . . . She is described in the Talmud as a beautiful and seductive woman, having long wavy hair." — p. 248

the female reflection of Samael, Samael-Lilith . . . *Hayo Bischat* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Samä-el has a female reflection called Lillith . . . United together they are called *'Hayoh*, the Beast and *'Hayoh Bishah*, the Evil or Wicked Beast." — p. 347 fn.

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after every geological cataclysm . . . new forms . . . (But see Part III. . . .)

SEE: "Supplementary Remarks on Esoteric Geological Chronology" : "Our globe being convulsed each time that it *reawakens* for a new period of activity . . . it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms . . ." — *SD* 2:730

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Atlantis is often described . . . as a prolongation of Africa.

SEE: E. Pégot-Ogier, *The Fortunate Isles*, 1871: "If we were now obliged to say what must have been the shape of Atlantis . . . we should not hesitate to affirm that the continent of Africa advanced farther into the Atlantic Ocean . . . whether in the form of a peninsula or a prolongation of the continent . . ." — 2:209

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"lands of the gods" . . . described in the Purânas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These worlds . . . are the seven Lokas or spheres above the earth: 1. Prājāpatya or Pitṛi-loka: 2. Indra-loka or Swarga: 3. Marul-loka or Diva-loka, heaven: 4. Gandharva-loka, the region of celestial spirits; also called Mahar-loka: 5. Jana-loka or the sphere of saints. . . . 6. Tapo-loka, the world of the seven sages: and 7. Brahma-loka or Satya-loka, the world of infinite wisdom and truth." — 1:98 fn.

Devas . . . their *Varshas*, *Dwipas*, and *zones*

SEE: Francis Wilford, "Of the Two Tri-Cūṭāḍri," 1811: "*Meru*, with its three peaks on the summit, and its seven steps, includes and encompasses really the whole world . . . with the seven stages, *Zones* or

Dwīpas . . . the gods are seated upon it . . . in the most pure and holy land of *Ilāvratta*." — pp. 127-8 (*Asiatic Researches*, v. 10)

Their Sweta-Dwipa . . . stood out like a giant-peak . . .

SEE: Francis Wilford, "Of the Two Tri-Cūṭāḍri," 1811: "These two *Tri-cūtādris* . . . are the constant theme of the *Paurāṇics* and other *Hindu* writers. . . . the WHITE island [Śveta-Dvīpa], one of the peaks of the western *Tri-cūta*, was in the N. W. quarter . . ." — pp. 139-40 (*Asiatic Researches*, v. 10)

"the *fictions* of ancient poetry . . . some portion of historical truth."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The fictions of ancient poetry, however wild and extravagant, will generally be found to comprehend some portion of historical truth." — 1:3

"to bear testimony to the truth of Scripture"

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Hence the classical mythology of paganism . . . may yet give rise to investigations . . . [and] much valuable information may nevertheless be extracted from it . . . their fabulous legends also are constrained to bear testimony to the truth of Scripture." — 1:3

confusion . . . about the Kabiri . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Dr. Shuckford thinks, that the Cabiri were the sons of Mizraim . . . Col. Vallancey . . . asserts, that the 'names and explanations of the Cabiri appear to be all allegorical . . .' " "The hypothesis of Bp. Cumberland varies widely from those of Horsley, Cudworth, Cooke, Maurice, Parkhurst, Reland, Shuckford, and Vallancey . . ." — 1:6-7, 8

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"We have no reason to think . . . that the idolatry of the Gentile world . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "We have no reason to think, that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built almost universally, upon a traditional remembrance of certain real events. *These events I apprehend to be the destruction of the first race of mankind by the waters of the deluge* . . ." — 1:9

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"I am persuaded that the tradition of the sinking of the Phlegyan isle . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "I am persuaded, that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the old world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central waters above it. M. Bailly indeed in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of the scriptural chronology, labours to prove, that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians." — 2:283-4

the Atlanteans were the same as the Titans and the giants

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "M. Bailly . . . labours to prove . . . that the Atlantians were the same as the Titans and the giants {Lettres sur l'Atlantide} . . ." — 2:284 & fn.

ancient traditions about Noah — that he "formerly inhabited . . . Atlantis"

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . and he [Bailly] even cites an ancient tradition, preserved by Cosmas Indico-Pleustes, that Noah formerly inhabited the island Atlantis . . ." — 2:284

the "Poseidonis" mentioned in "Esoteric Buddhism"

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "But the great island, the destruction of which is spoken of by Plato, was really but the last remnant of the continent. '. . . its last island . . . we may call with propriety Poseidonis . . .' " — p. 64

Bailly's mistake . . . to call the Atlanteans . . . *post diluvian* . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . Bailly would insinuate, that they were a *postdiluvian* race, which flourished before the foundation of the Hindoo, the Egyptian, and the Phenician empires . . ." — 2:285

— Footnotes

"the Noetic family also . . . bore the appellations of *Atlanteans* and *Titans* . . ."

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The Noëtic family also . . . bore the very same appellations of *Atlantians* and *Titans*; and the great patriarch himself was called, by way of eminence, *Atlas* and *Titan*." — 2:285

Noah must have been the progeny of the Sons of God

SEE: John Fleming, *The Fallen Angels*, 1879: "It is, undoubtedly, true that Enoch and Noah walked with God, and were 'Sons of God' . . ." — p. 70

and of the "daughters of men who were fair"

SEE: *The Interlinear Bible*, 1906: ". . . the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them . . ." — p. 7 (*Genesis*, 6:2, 4)

SEE: John Fleming, *The Fallen Angels*, 1879: "Adopting the derivation of the word [Nephilim], according to which it may mean 'the fallen ones,' and taking the Nephilim . . . to be fallen spirits, we might believe them to be one and the same with the Bne-Elohim [Sons of God]." — p. 101

Lamech slew a man, and was . . . as bad as the rest of mankind

SEE: *The Interlinear Bible*, 1906: "And Lamech said unto his wives . . . I have slain a man for wounding me, And a young man for bruising me: If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold." — p. 6 (*Genesis*, 4:23-4)

SEE: *Dictionary of the Bible*, ed. William Smith, 1863: "Basil . . . interprets Lamech's words to mean that he had committed two murders, and that he deserved a much severer punishment than Cain . . ." — 2:57

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the tradition that several continents have already sunk

SEE: J. A. de Luc, *Elementary Treatise on Geology*, 1809: "Now *Geology* . . . proves, that at a period corresponding with that assigned to the *Deluge*, ancient *continents* sunk; and as the *sea* rushed over them to occupy their place, all the *organised beings* necessarily perished . . . the [Biblical] history of the Deluge, thus shown to be real, is only the record of a *tradition*, true as to the events, but into which has been inserted . . . a pretended *revelation* from GOD to the family saved." "This . . . catastrophe had been caused by the sinking of an immense extent of *land*, whence a *new land* was formed from what before was the *bed* of the *sea* . . ." — pp. 390-1

Plato . . . describes the *first couple* . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Plato describes the first couple, from whom the whole island was afterwards peopled, as being formed out of the earth . . ." — 2:286

SEE: Plato, *Works*, v. 2, tr. Henry Davis, 1849: ". . . Poseidon in particular . . . [took] as his lot the Atlantic island . . . in the centre of the whole island . . . was a mountain . . . On this dwelt one of those men who in primitive times sprang from the earth, by name Evenor, who lived with a wife, Leucippe . . ." — pp. 420-1 (*Critias*, § 8)

— Footnotes

"the roots of the institutions of to-day reach back to the Miocene age"

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "And just as we have seen the Saturnalian festivities of Italy descending from Atlantean harvest feasts, so these Eleusinian mysteries can be traced back to Plato's island. . . . The roots of the institutions of to-day reach back to the Miocene Age." — pp. 463-4

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the "lords the gods" of the Bible

SEE: *The Interlinear Bible*, 1906: "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many . . ." — p. 225 (*1 Corinthians*, 8:5)

"This is a Mystery that to this day was sealed and hidden . . ."

P/Q: *The Divine Pymander*, tr. Everard, 1884: ". . . This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of the *Seven* . . . the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females* . . . according to the Natures of the seven Governors." — p. 11 (*Poemander*, § 29)

"the *Fire* and the *Spirit* and Nature . . . brought forth seven men"

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: ". . . for he having the nature of the harmony of the seven . . . of fire and spirit, the Nature . . . immediately brought forth the seven men {The original pattern Man being masculine-feminine, represents Adam with Eve} . . ." — p. 9 & fn. (*Poemandres*, i.16)

— Footnotes

"Pymander" . . . is an abridgement of one of the Books of Thoth

SEE: *Thrice-Greatest Hermes*, tr. G. R. S. Mead, 1906: "Philo tells us that . . . 'Sanchuniathon . . . who especially desired to know the first principles from which all things are derived, most carefully examined the Books of Taaut . . . So he started from him . . . whom the Egyptians called Thōuth, the Alexandrians Thōth, but whom the Greeks have turned into Hermes.' . . . This evidently means that the source of Sanchuniathon's information as to the mystic beginning of things was derived from the Books of Thoth . . ." — 1:124 (Prolegomena)

remodelled . . . by a Jewish Kabalist, and called the "Genesis of Enoch"

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "In the sixteenth century, a man of exalted faith and wide erudition . . . published a small work: *Clavis Absconditorum à Constitutione Mundi* . . . This man was an illuminated Hebraist and Kabbalist, named William Postel. He believed that he had found the true signification of the Tetragram in a hieroglyphic book anterior to the Bible, and which he called the

Genesis of Enoch . . .” — p. 243 (“Writings of Éliphas Lévi”)

— 267-8 —

Hermes . . . “the Power of the Thought Divine”

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: “. . . the Logos of the Jewish mystics, is the same as . . . the Pimander of Hermes, or the POWER OF THE THOUGHT DIVINE . . .” — 1:298

— Footnotes [267-8]

Guillaume Postel saw it. It was . . . far anterior to the Books of Moses

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: “. . . that book which William Postel calls the Genesis of Enoch, certainly existed before Moses and the prophets . . .” — p. 17 (“Writings of Éliphas Lévi”)

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St. Paul . . . called our world “the enigmatic mirror of pure truth”

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: “. . . principes établis par saint Paul, que ce monde n’est que ‘le miroir énigmatique de la vérité pure’ [principles established by Saint Paul, that this world is only ‘the enigmatic mirror of pure truth’] . . .” — 3:381

SEE: *The Homiletical Library*, ed. Spence & Exell, 1883: “ ‘Now we see through a glass darkly . . .’ [*1 Corinthians*, 13:12] . . . we see not the divine realities themselves. . . . we see ‘through a glass,’ in a mirror (such as in Paul’s time gave back only indistinct and distorted images).” “The ‘Word’ is an enigma, often obscure, giving only hints, leaving room for conjecture about the things of God.” — 2:364

“things visible are but the shadow and deliniation . . .”

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: “ ‘Les choses sensibles, dit saint Grégoire de Nazianze . . . sont l’ombre et comme l’ébauche (*delineatio*) des choses que nous ne pouvons voir’ [Visible things, says St. Gregory of Nazianzus . . . are the shadow and like the outline (*delineation*) of things that we cannot see].” — 3:381-2

“All that is on Earth . . . is the *shadow of something* . . .”

P/Q: *The Desatir*, tr. Mulla Firuz bin Kaus, 1818:

“35. Whatever is on earth is the resemblance and shadow of something that is in the Sphere.
36. While that resplendent thing . . . is well also with its shadow. . . .
38. Again, that light is the shadow of something more resplendent than itself;
39. And so on up to Me, who am the Light of Lights.” — 2:119

everything . . . is the Shadow — *Dyooknah* — of the eternal Light or Deity

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘Thyself, thou art the Being, who from the *shadow* [*d’yooq-nah*] *of thy Light* has made the generation of all that which is.’ ” — p. 211

“Shadow. The created made from the *D’yooq-nah*, *i.e.*, Shadow, of the Light of the Deity . . .” — p. 491

The *mutilation* of *Uranos* . . . has never been understood . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . Cronos, qui surprend son père, le mutile et jette au loin les dépouilles de sa virilité. . . . La mutilation d’Ouranos par son fils est une fable dont nous ne saurions préciser la signification naturelle [Kronos, who takes his father by surprise, mutilates him and throws the remains of his virility far away. The mutilation of Uranos by his son is a fable, the natural meaning of which we could not determine exactly] . . .” — p. 7

— Footnotes

Varuna, "the Universal encompasser," the all-embracer . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VARUṆA. Similar to *Οὐρανός*. 'The universal encompasser, the all-embracer.' One of the oldest of the Vedic deities, a personification of the all-investing sky, the maker and upholder of heaven and earth." — p. 336

It is only later that Varuna became the chief of the Adityas . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In later times he [Varuṇa] was chief among the lower celestial deities called Ādityas, and later still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara." — p. 336

Varuna, "without whom no creature can even wink" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Dr. Muir thus sums up . . . 'The grandest cosmical functions are ascribed to Varuṇa. . . . the three worlds are embraced within him. . . . [He] beholds all the things that have been or shall be done. No creature can even wink without him.' " — p. 337 [Muir, *Original Sanskrit Texts*, 5:61-3]

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"a new period, a second phase in the development of creation"

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "La condamnation d'Ouranos à l'impuissance et l'avènement de son fils Cronos marquent en effet une période nouvelle, une seconde phase dans le développement de la création [The condemnation of Uranos to impotence and the accession of his son Kronos in fact mark a new period, a second phase in the development of creation]." — p. 7

Uranos has tried to oppose . . . that development . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Ouranos avait essayé d'entraver ce développement en détruisant ses propres enfants [Uranos had tried to impede this development by destroying his own children]." — p. 7

For in *Kronos* we see the same story repeated again . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Le second maître du monde aura le même sort que le premier. Comme lui, il essaiera de mettre obstacle au progrès de la vie; comme lui, il sera vaincu, renversé et détrôné par son fils. L'histoire mythique d'Ouranos se reproduit avec quelques variantes, dans celle de Cronos. De même que celui-là plongeait dans les entrailles de la terre tous les enfants que Gæa lui donnait, Cronos engloutit dans son propre sein les nouveau-nés de Rhéa [The second master of the world (Kronos) will have the same fate as the first (Uranos). Like him, he will try to put an obstacle in the progress of life; like him, he will be defeated, overthrown and dethroned by his son. The mythical history of Uranos reproduces itself with a few differences in that of Kronos. Just as he threw into the depths of the earth all the children that Gaia gave him, Kronos himself devoured the new-born children of Rhea]." — p. 8

(*See our Stanzas III. . . .*)

SEE: STANZA III, "Attempts to Create Man": "§§ (11) The Descent of the Demiurge. (12) The lunar gods ordered to create. (13) The higher gods refuse." — *SD* 2:75-85

— Footnotes

"The attributes ascribed to Varuna . . . impart to his character . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'The attributes and functions ascribed to Varuṇa impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity.' " — p. 338 [Muir, *Original Sanskrit Texts*, 5:66]

"his secrets . . . *are not to be revealed to the foolish*"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'He [Varuṇa] instructs the Ṛishi Vasishṭha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish.' " — p. 337

Kronos* is . . . *Χρόνος, time

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Les mythographes ont souvent assimilé Cronos à *Χρονος*, le Temps [Mythographers have often equated Kronos with *Χρόνος*, Time]." — p. 7 fn.

***Kronos* . . . comes from the root *Kar*, "to make, to create."**

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "M. Bréal (*Hercule et Cacus*, p. 57) rattache le mot à la racine *Kar*, faire, *créer* . . . et il fait observer que, dans les Védas, *Krānan* est un dieu créateur [Bréal connects the word (*Kronos*) to the root *Kar*, to make, *to create* . . . and he goes on to observe that in the Vedas *Krānan* is a creator god]." — p. 7 fn.

Visva-Karma . . . the "great Architect of the World"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VIŚWA-KARMĀ . . . 'Omnificent.' . . . a personification of the creative power. In this character Viśwa-karmā was the great architect of the universe . . ." — p. 363

The Titanic struggle, in theogony . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Au point de vue théogonique, la Titanomachie n'est donc autre chose que la lutte des enfants de Gæa et d'Ouranos contre les fils de Cronos dont Zeus est le chef [From the viewpoint of theogony, the titanic struggle is thus nothing other than the struggle of the children of Gaia and Uranos against the children of Kronos, of which Zeus is the chief]." — p. 9

Just as . . . Jehovah, is Cain esoterically

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The first sentence in 4 Gen. 1 is: 'And Adam knew Eve, his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord' . . . which is manifestly a false rendering. A better and more literal rendering is: '. . . I have *measured* a *man*, even *Jehovah*.' " ". . . this glyph of 4th Genesis . . . helps, also to take the horrid blemish off the name of Cain . . . by the very text, *he was Jehovah*." — pp. 276-7, 296

Jehovah . . . the "tempting serpent"

SEE: "The Dragon and the Logos": "Jehovah . . . is also the Serpent or Dragon that tempted Eve . . ." — *SD* 1:73

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " 'Ildabaoth, the God of the Jews . . . cast down his eyes upon the lower layer of Matter, and begat a Virtue, whom they call his Son. Eve, listening to him as the Son of God, was easily persuaded to eat of the Tree of Knowledge.' " — pp. 102-3 (Epiphanius)

the male portion of the androgynous Eve, before her "Fall"

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The word Jehovah, of *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . ." — p. 8

"The Garden scene was the picture of . . . the universal fall of man (or better, of woman) . . . Adam was in the hermaphrodite condition . . . before the woman was taken from him . . ." — p. 294

the left side or Binah . . . in the first Sephirothal Triad

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Triad of the Ancient Qabbalah is Kether, the Father; Binah, the Holy Spirit or Mother; and 'Hokhmah, the Word or Son . . . Binah is . . . placed on the Left

side of the Sephirothic Tree." — p. 261

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Hermes calls him the "Heavenly man" (Pymander)

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Adam Primus, or Kadmon [Heavenly Man], the Logos of the Jewish mystics, is the same as the Grecian Prometheus . . . he is also the Pimander of Hermes, or the POWER OF THE THOUGHT DIVINE . . . Desiring to endow man with an immortal spirit . . . Prometheus fails in his attempt to steal the *divine* fire . . ." — 1:298

SEE: *The Divine Pymander of Hermes*, tr. Everard, 1884: "For the Mind, which is the Workman of all, useth the fire as his Instrument . . ." "For the Mind, when it is ordered or appointed to get a Fiery Body for the services of God, coming down . . . into a pious soul, the mind entering, leads it into the Light of Knowledge." — pp. 27, 28 (iv.63, 72-3)

in the Bible he is . . . Adam

SEE: *The Interlinear Bible*, 1906: "So God created man in his own image, in the image of God created he him . . ." — p. 2 (*Genesis*, 1:27)

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "But the Father of all things, The Mind, being Life and Light, begat (engendered) a Man like to Himself . . . having the image of His Father." — p. 6 (*Poemandres*, i.12)

he is . . . by transmutation . . . Ham

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "Thus Eusebius tells us, that Mind is the same as Prometheus . . . Thus also Proclus positively declares, that . . . the greatest Mind is Jupiter . . . while Jupiter, considered as a son of Saturn, is evidently Ham or (as the Egyptians called him) Hammon, that second Mind who acquired the empire of the elder Mind." — 1:172

the Immortals have made men . . . while Jupiter created . . . Heroes

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Les immortels, dit Hésiode, ont fait . . . la race de l'âge d'or et celle de l'âge d'argent; Jupiter a fait la génération d'airain, celle des héros, celle de l'âge de fer [The Immortals, says Hesiod, made . . . the race of the golden age and that of the silver age; Jupiter made the generation of bronze, that of heroes, and the generation of the age of iron]." — p. 284

he sends . . . "a fatal gift" . . . "for the theft of divine . . . fire"

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Pandore est envoyée en présent à Épiméthée . . . Hésiode lui attribue une signification morale et satirique très déterminée. La première femme est le don fatal fait aux hommes pour les punir du larcin du feu exécuté par Prométhée. Son apparition sur la terre est le signal de tous les maux [Pandora is sent to Epimetheus as a present . . . Hesiod attributes a very decided moral and satirical meaning to her. The first woman is the fatal gift to men to punish them for the theft of fire carried out by Prometheus. Her appearance on earth is the signal of all evils.]." — p. 285

Before her appearance, the human race lived . . . exempt from sickness . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Avant elle, la race humaine vivait exempte de maladies et de douleurs [Before her, the human race lived free of diseases and sorrow] . . ." — p.285

as the same races . . . live under Yima's rule

SEE: Martin Haug, *Essays on the Sacred Writings and Religion of the Parsees*, 1862: "Then Yima made the earth extending herself . . . there the cattle and oxen and men walk according to their own

pleasure . . . Then Yima established truth during the first thousand years {in the first thousand . . . there was the golden age; King Yima was the ruler} . . .” — p. 203 & fn. (*Vendidad*, ii.11, 20)

“Gods and mortals have one common origin”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Les dieux et les mortels, suivant Hésiode, ont une commune origine {Hes., *Op. et D*. . . . *Ibid*., v. 108} [Gods and mortals, according to Hesiod, have one common origin].” — p. 285 & fn.

Pindar echoes the statement (*Nem. VI*., 1).

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “ ‘Hommes et dieux, disait Pindare, nous sommes de la même famille; nous devons le souffle de la vie à la même mère’ {*Nem*., VI, 1} [Men and gods, said Pindar, we are of the same family; we owe the breath of life to the same mother].” — pp. 285-6 & fn.

Deucalion and Pyrrha . . . escape the Deluge . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “C’est en Thessalie que régnait Deucalion . . . époux de Pyrrha, quand Jupiter se résolut à détruire la race perverse de l’âge d’arrain. Pour échapper au fléau, Deucalion . . . se construit une embarcation {Apollod., I, 7, 2. Ovid., *Metam*., I, 260 sqq.} [It is in Thessaly that Deucalion . . . husband of Pyrrha ruled, when Jupiter decided to destroy the wicked race of the age of bronze. To escape the deluge, Deucalion . . . built himself a small boat] . . .” — p. 287 & fn.

ask Jupiter to re-animate the human race

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . les pluies ayant cessé et les eaux commençant à baisser, Deucalion . . . pria Jupiter de faire revivre la race humaine [after the rains had stopped and the waters began to go down, Deucalion . . . beseeched Jupiter to have the human race restored to life].” — p. 287

In the Slavonian Mythology (*Lithuanian legend, in Grimm . . .*)

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Cf. la légende lithuanienne citée par Grimm (*Deutsche Mythol*., I, 545 . . .) [Compare the Lithuanian legend quoted by Grimm (*Deutsche Myth*. I, 545. . .)] . . .” — p. 288 fn.

two old people, a man and his wife, alone remained

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “En Lithuanie, il ne restait qu’un couple, qui d’ailleurs était vieux et ne pouvait espérer aucune postérité [In Lithuania, only one couple was left, which moreover was old and could not hope for any offspring].” — p. 288 fn.

Then *Pram-gimas* (the “master of all”) advised them to jump . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Alors Pram’zimas (le maitre de tout) leur envoya comme consolateur l’arc-en-ciel, qui leur conseilla de danser sur les ossements (les rochers) de la terre. Ils sautèrent neuf fois: de là naquirent neuf couples, ancêtres des neuf tribus lithuaniennes [Then Pramžimas (the master of all) sent them the rainbow as a comforter, who advised them to dance on the bones of the earth (the rocks). They jumped nine times: from that nine couples were born, ancestors of the nine Lithuanian tribes].” — p. 288 fn.

— Footnotes

In the Egyptian legend . . . called the “two Brothers” . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . le *mythe de Pandore* . . . C’est ainsi que, dans le conte égyptien des *Deux Frères* {Voir la traduction de ce conte, par M. Maspero} [the *myth of Pandora* . . . Just as in the Egyptian story of the *Two Brothers* {See the translation of this story by

Maspero} . . .” — p. 285 & fn.

SEE: *Les Contes Populaires de l’Égypte Ancienne*, tr. G. Maspero, 1882: “Le Conte des Deux Frères” [The Story of the Two Brothers], pp. 5-28.

***Noum* . . . heavenly artist, creates a marvellous beauty . . .**

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . *Noum*, l’artiste céleste . . . fabrique une jeune fille d’une beauté merveilleuse, qui est offerte pour femme à Batou [*Khnoom*, the heavenly artist, creates a girl of marvellous beauty, who is offered as a wife to Batu].” — p. 285

the happiness of the latter is destroyed. . . . (*See Maspero’s Egyptian Legends* . . .)

SEE: G. Maspero, *Popular Stories of Ancient Egypt*, tr. C. H. W. Johns, 1915: “Baîti has returned to the Valley to live in solitude, and he has [secretly] placed his heart on a flower of the Acacia. . . . The gods . . . pity Baîti in his solitude, and fashion a wife for him. As he loves her to distraction, he confides his secret to her, and he commands her not to leave the house . . . he goes off to hunt, and she immediately disobeys him. . . . [Her] treachery was successful, the Acacia was cut down, and as soon as it fell Baîti died.” — pp. xvi-xvii

Yima is not the “first man” in the *Vendidad*

SEE: “The Zoroastrian Septenary”: “The ‘fair Yima,’ the first mortal who converses with Ahura Mazda, *is the first* ‘*man*’ *who dies* or disappears, not the first who is born. . . . [Yima is] the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died but only vanished, absorbed in their progeny . . .” — *SD* 2:609

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“The successive races, destroyed and replaced by others . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Les générations successivement détruites et remplacées par d’autres, sans aucune période de transition, sont caractérisées en Grèce par les noms des métaux, qui expriment leur valeur toujours décroissante. L’or, le plus brillant et le plus précieux de tous, symbole de l’éclat et de la joie de la vie, sert à qualifier la première race humaine [The generations, successively destroyed and replaced by others, without any transition period, are characterized in Greece by the names of metals, which express their more and more decreasing value. Gold, the most brilliant and most valuable of all, symbol of the splendor and joy of life, serves to qualify the first human race].” — p. 289

“The men of the second race, those of the age of Silver . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Les hommes de la seconde génération, ceux de l’âge de l’argent, sont déjà bien inférieurs aux premiers. . . . faibles et inertes, toute leur vie n’est qu’une longue et stupide enfance . . . Jupiter les fait disparaître [The humans of the second generation, those of the age of silver, are already far inferior to the first. . . . weak and inert, their entire life is but a long and stupid infancy . . . Jupiter makes them disappear] . . .” — p. 289

“The men of the age of Bronze are robust and violent . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Le nom de l’airain donné à l’âge suivant . . . Les hommes de cette génération sont donc robustes et violents . . . leur force est extrême. ‘Ils avaient des armes d’airain, des demeures d’airain; ils ne se servaient que d’airain. Le fer, ce noir métal, était encore inconnu’ {*Op. et D.*, 143-155} [The name bronze is given to the next age . . . The humans of that generation are robust and violent . . . their strength is extreme. ‘They had weapons of bronze, houses of bronze; they used only bronze. Iron, that black metal, was still unknown’].” — pp. 289-90

The fourth generation (race) is, with Hesiod, that of the heroes . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "La quatrième génération est, chez Hésiode, celle des héros qui sont tombés devant Thèbes ou sous les remparts de Troie [The fourth generation is, with Hesiod, that of the heroes who fell before Thebes or under the walls of Troy] . . ." — p. 290

MONSTERS, WICKED DEMONS . . . ALSO KHADO (*Dakini*)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . a Dākinī . . . in Tibetan Khado . . . The Dākinīs are female spirits countless in number . . ." — p. 248

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ḌĀKINĪ. A kind of female imp or fiend . . . The Ḍākinīs are also called Aśra-pas, 'blood drinkers.' " — p. 76

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the Builders of the Tower of Babel, the Hamites

SEE: W. B. Winning, *Manual of Comparative Philology*, 1838: ". . . the Hamites were distinguished by strongly fortified citadels; and it is probable that the city and tower of Babel was their first undertaking of this kind. . . . the Hamite Nimrod had, for one of his capitals, Babel in the land of Shinar (Gen. x. 10)." — p. 145

all these . . . of "accursed memory"

SEE: W. B. Winning, *Manual of Comparative Philology*, 1838: ". . . the Hamites, particularly in the line of cursed Canaan, were devoted to be unsettled and wanderers on the face of the renovated earth like their prototypes, the cursed Cainites . . ." — p. 146

furnished posterity with . . . types of Satan

SEE: W. B. Winning, *Manual of Comparative Philology*, 1838: "The conclusion . . . is, that the Assyrian, Persian, Greek, and Roman empires, were all of Hamite origin, and branded with the mark of the Curete [Kabiri] worship. . . . just as their types . . . formed one body which was solely possessed and animated by the spirit of the great adversary, Satan . . ." — pp. 157-8

"gay religions, full of pomp and gold"

P/Q: John Milton, *Paradise Lost*, 1803:

"By falsities and lies the greatest part
Of mankind they corrupted to forsake
God . . . and the invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold . . ." — p. 17 (I, 367-372)

the binding together . . . of piety

SEE: *The New Testament*, cm. by Adam Clarke, 1837: ". . . Lactantius . . . shows that religion has its name from *re*, intensive, and *ligo*, I bind, because of that *bond of piety* by which it *binds* us to God . . ." — 2:804 fn.

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when the "gods walked the earth, and mixed freely with mortals"

SEE: "King's Translation of Ovid's Metamorphoses," March 1871: "Ovid describes the Ruler of Olympus . . . [saying]: —

'. . . from Olympus down to earth
My way I took, and, putting off the god,

Disguised in human semblance walked the world.' "

". . . we seem to hear the echo of the figurative Hebrew phrases — that in those days gods walked the earth, and consorted at times with mortals." — p. 304 (*Blackwoods Edinburgh Magazine*, v. 109)

Cain . . . "the tiller of that ground . . ."

SEE: *The Interlinear Bible*, 1906: "And Abel was a keeper of sheep, but Cain was a tiller of the ground." — p. 5 (*Genesis*, 4:2)

— Footnotes

Cain . . . of "the fruit of the ground" . . . Abel "brought of the firstlings . . ."

SEE: *The Interlinear Bible*, 1906: ". . . Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock . . ." — p. 5 (*Genesis*, 4:3)

Cain is the symbol of the first male, Abel of the first female

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "Physiological birth was . . . unknown to the second race, who were androgynous . . . the change in the method of reproduction is symbolised in the story of Cain and Abel. As the processes of nature are gradual . . . the expulsion from the garden of Eden . . . extended over a protracted period . . . during which time a constant separation was being effected between the masculine and feminine principles, until it reached the point signified . . . by the birth of Cain and Abel. Cain, as his Hebrew name implies, signifying the male principle . . . and Abel, as his name implies, signifying the . . . female principle." — pp. 256-7

(See "*The Mystery of Cain and Abel.*") . . .

SEE: "WHO FIRST CREATED WOMAN?": "For who was the first to *create* that original and henceforward universal tempter of man — the woman?" ". . . in [*Genesis*] chapter iv . . . Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her 'Abel,' *the first natural woman*, and sheds *Virgin blood*." — *SD* 2:387, 388

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***Gibborim*, "the mighty men of renown in those days"**

P/Q: *The Holy Bible*, cm. by Adam Clarke, 1833: ". . . when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men {*gibborim*} which *were* of old, men of renown." — 1:65 & fn. (*Genesis*, 6:4)

SEE: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: "The Kabiri are 'Sons of Elohim' like the Gabarīm (the Gibborīm). . . . Therefore Genesis says that THE KABIRI were once MEN OF RENOWN." — p. 159

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Titans . . . Râkshasas and Daityas

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DAITYAS. Titans. . . . They are a race of demons and giants, who warred against the gods . . ." — p. 76

"RĀKSHASAS. . . . a sort of Titans or enemies of the gods . . ." — p. 254

Lemurians gravitated toward the North Pole

SEE: William F. Warren, *Paradise Found*, 1885: ". . . Cosmas Indicopleustes . . . his 'Mountain' to the North of the known countries of his day was none other than Mount Meru, the legendary heaven-supporting culmination of the Northern hemisphere. His location of Eden . . . [is] in lost 'Lemuria' . . . Most remarkable of all, just NORTH *of the Arctic Ocean boundary of Europe* . . . he locates '*the land where men dwelt before the Flood*.' " — pp. 305-6

the Heaven of their Progenitors (the Hyperborean Continent)

SEE: William F. Warren, *Paradise Found*, 1885: ". . . the oldest traditions locate the Hesperides themselves, not in the West, but in the extreme North . . . in the vicinity of the Hyperboreans." — p. 355

the Atlanteans, toward the Southern Pole

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "[xii.34-5] . . . Meru, passing through the middle of the earth-globe, and protruding on either side. . . . at its lower end . . . the demons (*asura*) have their place . . . {In these verses we have . . . the gods placed upon the northern extremity of the earth's axis, while their foes [*asuras*], the spirits of darkness, have their seat at the southern} . . ." — pp. 390-1 & note [xii.34-5] (*Journal of the American Oriental Society*, v. 6)

SEE: *Man: Fragments of Forgotten History* [by Two Chelas], 1885: "Asura was the generic appellation of all the Atlanteans . . ." — p. 77

the Southern pole, the *pit*

SEE: W. Munro Taylor, *Hand-Book of Hindu Mythology*, 1870: "ATALA; the hell next below the earth, without bottom, *quasi* bottomless pit." — p. 14

SEE: William F. Warren, *Paradise Found*, 1885: ". . . the undermost region of all, that centring around the southern pole of the heavens, [was] the lowest hell." — pp. 119-20

The two poles were denominated . . . Dragons and Serpents

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the encircling Serpent, the symbol of eternal going round, is figured at both Poles . . . These resolve, however, into the Two of the Beginning, *Hydra* South and *Draconis* North . . . Hydra is the Serpent of wet, of moisture, the first element of life; the Dragon of the North, the winged Dragon, the fiery Dragon . . . was the symbol of the second element of life, the breath, heat or fire that vivifies." — 1:345-6

good and bad Dragons and Serpents

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Serpent-Type . . . as the mortal enemy of man . . . was the *Kakodæmon*, the Bad Black Serpent, the Evil One of external phenomena. Next it was made a type of Time, periodic renewal, eternal circulation, life, salvation, immortality. This was the *Agathodæmon*, or the Good Serpent. In its third phase the type of Evil in the physical domain was reproduced as the Evil One, the Dragon, the Devil in the moral or spiritual sphere." — 1:362

the Kabalistic saying, "*Demon est Deus inversus*"

P/Q: Éliphas Lévi, *La Science des Esprits*, 1865: "[LES DOGMES KABBALISTIQUES] *Dæmon est Deus inversus* [(KABBALISTIC TENETS) *The Devil is God inverted*]." — p. 156 ("Extracted from the Kabbalist Collection of Pistorius")

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"all the animal creation was *untied*"

SEE: STANZA IV, 15: "In *Pymander*, all the animal kingdom . . . is double-sexed. Thus in § 18, it is said: 'The circuit having been accomplished . . . all the animals, which were equally androgynous, were *untied* (separated) *together with man*.' " — *SD* 2:96

SEE: *Theological and Philosophical Works of Hermes*, tr. J. D. Chambers, 1882: "The period being completed . . . all the living creatures being male-female, were loosed apart along with the Man, and became partly some male, but some female . . ." — p. 10 (*Poemandres*, i.18)

"When we have ascertained the extent of the Universe . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Daksha begot . . . a thousand other sons. . . . [They] were desirous of engendering posterity, but were dissuaded, by Nārada . . . They said to one another: '. . . when we have ascertained the extent of the universe, we will multiply our race.' " — 2:14

(i.15)

It is so stated . . . in *Adi Parvan* . . . and *Brahmâ Purâna*

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Finding that his will-born progeny did not multiply themselves, he [Daksha] determined . . . to establish sexual intercourse . . . For this purpose he espoused Asiknī {This is the usual account of Daksha's marriage, and is that of the Mahābhārata, Ādi Parvan (p. 113), and of the Brahma Purāṇa} . . ." — 2:12 & fn. (i.15)

Daksha . . . "*converts half himself into a female . . .*"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In another portion, the Pushkara Māhātmya, however Daksha, it is said, converts half himself into a female, by whom he begets the daughters . . ." — 2:12 fn. (i.15)

— Footnotes

(the "Seven circles of fire" of Pymander)

SEE: *The Divine Pymander*, tr. Everard, 1884: "But the Father of all things . . . brought forth *Man* like unto himself . . . And he learning diligently . . . resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire." — p. 10 (*Poemander*, §§ 18, 21)

"this Wisdom . . . descended not from above, but is earthly, sensual . . ."

P/Q: *The New Testament*, cm. by Henry Alford, 1866: "This wisdom descendeth not from above, but is earthly, sensual, devilish." — 2:773 (*James*, iii.15)

***psüche* is . . . the "human soul" . . .**

SEE: *The New Testament*, cm. by Henry Alford, 1866: "This wisdom is . . . sensual [*ψυχική*] (it is almost impossible to express satisfactorily in English the idea given by the original word here (*psychic*, from *psyché*, the soul). . . . The idea here is, belonging to the unspiritual mind [*psyché*] of man." — 2:773 fn.

the fruitless generation of the first progeny of Daksha . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Nārada, the divine Ṛishi . . . addressed them in a friendly tone: 'Illustrious Haryaśwas . . . why should you, who . . . know not the middle, the height, and depth of the world, propagate offspring? . . .' Having heard the words of Nārada, the sons of Daksha dispersed themselves . . . {Nārada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend}." — 2:13-14 & fn. (i.15)

Narada . . . dissuaded the Haryaswas and the Sabalâswas . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚABALĀŚWAS. Sons of Daksha, one thousand in number, brought forth after the loss of the Haryaśwas. Like their predecessors, they were dissuaded by Nārada from begetting offspring, and 'scattered themselves through the regions' never to return." — pp. 270-1

"Be born in the womb . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Vāyu . . . gives Daksha's imprecation in the same words as the Hari Vaṃśa . . . 'Nārada, perish (in your present form); and take up your abode in the womb.' " — 2:20 fn. (i.15)

"there shall not be a resting place for thee . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata specifies the imprecation to be perpetual peripateticism. Daksha says to him: 'There shall not be a resting place for thee in all these regions.' " — 2:14 fn. (i.15)

Daksha . . . established sexual intercourse . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In what manner Daksha created living creatures . . . you shall hear. . . . Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as a means of multiplication." — 2:12 (i.15)

"the seeds . . ." had already acquired the secret of immortality

SEE: STANZA X, 39: ". . . the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the *Egos* of . . . *senseless* monads — that some 'obeyed' . . . when the men of the Third Race . . . separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity . . . became the seed on earth for future adepts." — *SD* 2:228

"*the Trinity of Wisdom*"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'And this is the mystery of the three sacred Names which teach the *Unity of the three and the Trinity of One*, by the allusion of Wisdom, Reason, and Knowledge, and that all three are One.' . . . 'Three degrees united in one . . . spirit (Neshamah) soul (Rua'h) and the breath of life (Nephesh), and they really make the perfect man in the likeness above . . . and when he dieth, the man is not dead . . .' . . . [this is] the trinity of Wisdom, Reason and Knowledge . . ." — p. 265

For "there *were* giants" in the days of old

SEE: *The Interlinear Bible*, 1906: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them . . ." — p. 7 (*Genesis*, 6:4)

SEE: John Fleming, *The Fallen Angels*, 1879: " 'In the days preceding the Deluge, there were living on the earth a superhuman and powerful race of beings . . . which owed its origin to an unnatural connexion of certain angels with human females.' " — p. 110

— Footnotes

Donnelly quotes from Father Duran's *Historia Antigua de la Nueva España . . .*

SEE: Ignatius Donnelly, *Atlantis*, 1882: "Father Duran, in his MS. 'Historia Antiqua de la Nueva Espana,' A.D. 1585, quotes from the lips of a native of Cholula, over one hundred years old, a version of the legend as to the building of the great pyramid of Cholula." — p. 200

"In the beginning, before the light of the Sun had been created . . ."

P/Q: Ignatius Donnelly, *Atlantis*, 1882: " 'In the beginning, before the light of the sun had been created, this land (Cholula) was in obscurity and darkness . . . and immediately *after the light and sun arose in the east* there appeared gigantic men . . . they determined to build a tower so high that its summit should reach the sky. . . . the Lord of the Heavens, enraged, said to the inhabitants of the sky . . . "Come and confound them, because it is not right that they of the earth, living in the flesh, should mingle with us." Immediately the inhabitants of the sky sallied forth like flashes of lightning; they destroyed the edifice, and divided and scattered its builders to all parts of the earth.' " — pp. 200-1

"A great deal of the Central American history is taken up . . ."

P/Q: Ignatius Donnelly, *Atlantis*, 1882: "A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinames." — p. 204

In 1613, in . . . the "Field of Giants" . . . enormous bones were found . . .

SEE: Edward J. Wood, *Giants and Dwarfs*, 1868: "In 1613 some masons, digging near the ruins of a castle in Dauphiné, in a field which by tradition had long been called 'The Giant's Field,' at the depth of eighteen feet discovered a brick tomb . . . with the words 'Theutobochus Rex' . . . When the tomb was opened they found a human skeleton entire, twenty-five feet and a half long . . . Theutobochus, the king of the Germans, who was vanquished by Marius, is represented by Florus to have been so very tall that he was seen above all the trophies or spoils of the enemies, which were carried upon the tops of spears." — pp. 31-2

later research proved them to be . . . *Dinotherium giganteum*

SEE: Paul Gervais, *Zoologie et Paléontologie Françaises*, 1848: ". . . pour M. de Blainville . . . les os attribués au géant Teutobochus, et qui sont aussi du département de l'Isère, étaient . . . ceux d'un *Dinotherium giganteum* [according to De Blainville . . . the bones attributed to the giant Teutobochus, and which are also from the district of Isère (Dauphiné), were . . . those of a *Dinotherium giganteum*] . . ." — 1:40

***Dinotherium* . . . of the family of tapirs, 18 feet long**

SEE: S. G. Goodrich, *The Wonders of Geology*, 1846: "THE DINOTHERIUM. — Among the various extinct species of *mammalia*, the *dinotherium* holds the first place . . . Its bones were first discovered in the South of France . . . and Cuvier described the animal under the name of the *gigantic tapir*. . . . The skeletons found show that the animal must, in some cases, have been at least eighteen feet long." — p. 154

The Hungarian . . . in the London Pavilion was nearly 9 feet high

SEE: "The Greatest Person in England," Jan. 20, 1887: "Herr Winkelmeier, the Austrian [Austro-Hungarian] giant, is now appearing nightly in the Pavilion Music-hall. He is 8 ft. 9 in. in height . . ." — p. 24 (*Pall Mall Budget*, v. 35)

species . . . "always betray *a tendency to revert to the original type*"

SEE: Charles Darwin, *Variation of Animals and Plants Under Domestication*, 1887: ". . . we can hardly doubt that the change which occasionally occurs in the plumage of these birds as their age advances, results from a tendency in the individual to revert to the primitive type. *Crossing as a direct cause of Reversion*. — It has long been notorious that hybrids and mongrels often revert to both or to one of their parent-forms . . ." — 2:13

before . . . 1847 . . . nothing was known of fossil man

SEE: J. Boucher de Perthes, *Antiquités Celtiques & Antédiluviennes*, 1847: "Les recherches faites pour découvrir des fossiles humains, des traces d'hommes antédiluviens, étaient, comme on sait, restées jusqu'à présent sans succès [The investigations done to discover fossil humans, traces of antediluvian humans, were, as we know, until now without succes]." — 1:iii ("Avant-Propos de l'Éditeur")

"All those bones . . . found in the Departments of the Gard . . ."

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: " '. . . tous ces ossements trouvés dans le département du Gard, en Autriche, à Liége, etc., etc., ces crânes qui rappellent tous le type nègre . . . et qu'à leur profil on prendrait pour des animaux, ont appartenu à une race de HAUTE TAILLE . . .' {Fréd. de Rougemont, *Histoire de la terre*, p. 154} [all those bones found in the departments of Gard, in Austria, in Liège, etc., etc., those skulls which all remind us of the negro type . . . and because of their profile are taken to be animals, have belonged to a race of high stature]." — 3:45 & fn.

a *tall stature* to those who were submerged in the deluge . . .

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Peut-être faut-il . . . nous en tenir à la distinction de M. Lartet . . . '*haute taille* pour ceux qui ont été entraînés par les eaux du déluge, *petite taille* pour ceux qui auraient vécu dans les siècles antérieurs' [Perhaps we ought . . . to keep to the distinction of Lartet . . . 'a *tall stature* for those who have been swept away by the waters of the flood, and a *small stature* for those who would have lived in the preceding centuries']." — 3:45

a number of giants were found at Carthage

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . Tertullien affirmait que de son temps on avait trouvé un grand nombre de géants à Carthage [Tertullian affirmed that in his time a great number of giants were found in Carthage]." — 3:46

1858 . . . *a sarcophagus of giants* found that year . . .

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . en mai 1858 tous les journaux nous parlent d'un sarcophage de *géants* qui vient d'être trouvé sur l'emplacement de cette même ville [in May 1858 all the newspapers tell us about a sarcophagus of *giants* that was found on the site of that same city]." — 3:46

Philostratus, who speaks of a giant skeleton . . .

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . on lira dans Philostrate 'qu'on avait trouvé sur le promontoire de Sigée un géant de vingt coudées de hauteur, un autre de douze coudées' [we may read in Philostratus 'that a giant of twenty cubits tall and another of twelve cubits had been found on the promontory of Sigeus'] . . ." — 3:46

the giant killed by Apollo at the siege of Troy

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Protésilas . . . disant que c'était un des Titans foudroyés par Jupiter (comme on disait que celui du cap Sigée était ce géant tué par Apollon au siége de Troie) [Protesilaus . . . saying that it was one of the Titans struck down by Jupiter (as it is said that the giant of cape Sigeum was the one killed by Apollo at the siege of Troy)] . . ." — 3:47

a giant . . . discovered by Messecrates of Stire, at Lemnos . . .

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Quant à celui que Messécrate de Stire découvrit à Lemnos, il était énorme. . . . la taille de ce géant nous parut horrible à tous . . . (Philostr. *Heroica*, p. 35) [As for the one that Messecrates of Stire discovered at Lemnos, he was enormous . . . the stature of that giant seemed horrible to all]." — 3:47

Pliny speaks of a giant . . . Orion, the son of Ephialtes . . .

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . cette assertion de Pline que 'dans l'île de Crète une montagne s'étant ouverte laissa voir un squelette que l'on dit être celui d'Orion ou d'Otos, fils d'Éphialtes' {Pline, *Hist. nat.*, t. VII, ch. XVI} [that assertion by Pliny that 'on the island of Crete there is a mountain that is open and that shows a skeleton that is said to be that of Orion or of Otos, son of Ephialtes'] . . ." — 3:47 & fn.

Plutarch declares that Sertorius saw the tomb of Antæus, the giant

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Et cette autre de Plutarque, que 'Sertorius vit . . . le tombeau d'Antée qui avait près de soixante pieds de long' [And that other (assertion) by Plutarch that 'Sertorius saw . . . the tomb of Antaeus which was almost sixty feet long'] . . ." — 3:47

Pausanias vouches for . . . the tombs of Asterius and of Geryon, or Hillus . . .

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Et . . . cette autre de Pausanias, qui nous montre le tombeau d'Astérius près d'Astère et celui de Géryon, ou d'Hillus fils d'Hercule [And . . . the other one by Pausanias, who shows us the grave of Asterius near Asterium, and that of Geryon, or of Hillus, son of Hercules] . . ." — 3:47

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Abbé Pègues . . . affirms . . . giants with enormous skulls were found . . .

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . M. l'abbé Pegues, qui, dans son curieux ouvrage sur '*les Volcans de la Grèce*,' affirme que dans le voisinage de ceux de l'île de *Théra* on avait trouvé des cadavres de géants *à tête énorme*, gisant auprès de ces pierres énormes, dont partout l'érection semble avoir nécessité l'emploi de forces gigantesques et que partout encore les traditions associent aux idées de géants, de volcans et de magie [Abbé Pègues, who in his curious work on *The Volcanoes of Greece*, affirms that in the neighborhood of those of the island of *Thera*, the bodies of giants *with enormous heads* were found, lying near enormous stones, the erection of which seems to have necessitated everywhere the use of gigantic forces, and which the traditions everywhere still associate with the concepts about giants, volcanoes and magic]." — 3:48

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***Gibborim . . . Rephaim . . . Nephilim* . . . "the primitive and the mighty ones"**

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . ces géants sont tout à la fois les GIBBORIM ou *les forts*, les REPHAIM ou *les spectres*, les NEPHILIM ou *les tombants* (*irruentes*), et cependant il s'agit bien primitivement d'*hommes*, puisque la Bible ailleurs les appelle 'les fameux' [those giants are all at once the GIBBORIM or *the mighty*, the REPHAIM or the *spectres*, the NEPHILIM or *the fallen ones*, and yet this is about *humans* in their primitive form, since the Bible calls them elsewhere 'men of renown']." — 3:48

the Fourth, after which "men began to decrease in stature"

SEE: STANZA XI, 43: "After the Great Flood of the Third Race . . . '*Men decreased considerably in stature, and the duration of their lives was diminished*.' . . . Thus were the Atlanteans approaching destruction in their turn." — *SD* 2:331

Bossuet . . . sees the cause of . . . idolatry in the "original sin."

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . l'idolâtrie n'existait pas avant le déluge . . . Un dérèglement si étrange et à la fois si universel, dit . . . Bossuet, devait avoir une origine commune. . . . dans le péché originel et dans la tentation {Bossuet, *Élevat*., p. 56} [idolatry did not exist before the Deluge . . . Such a strange, but at the same time so universal an irregularity, says . . . Bossuet, must have a common origin. . . . in original sin and in temptation] . . ."— 3:52 & fn.

"Ye shall be as gods," says the serpent . . . the worship of false divinities

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . la tentation [le serpent] disant à l'homme: 'Vous serez comme des "dieux," ' posait dès lors le fondement de l'adoration des *fausses divinités* [temptation (the serpent) saying to man: 'You shall be as gods,' thus laid down the foundation of the worship of *false divinities*]." — 3:52

only after his forced explusion from Eden . . . "Adam knew Eve his wife"

P/Q: *The Interlinear Bible*, 1906: ". . . the LORD God sent him forth from the garden of Eden . . . So he drove out the man . . . And Adam knew Eve his wife . . ." — p. 5 (*Genesis*, 3:23-4, 4:1)

— Footnotes

the formal prohibition at the great Church Council of Elyrus . . .

SEE: Lyman Coleman, *Ancient Christianity*, 1852: ". . . religious emblems passed from domestic use into the churches, perhaps as early as the end of the third century. The walls of them were painted in this manner. The Council of Elvira, in the year 303, opposed this innovation as an abuse, and forbade 'the objects of worship and adoration to be painted on the walls.' " — p. 263

"the form of God . . . shall not be limited by figure or shape"

SEE: *Dictionary of Christian Biography*, ed. Smith & Wace, 1882: "At the council of Elvira . . . we discover the first trace of [this controversy] . . . The next trace . . . is in the celebrated correspondence between Eusebius and Constantia . . ." ". . . Eusebius in this letter suggested . . . the glorified humanity of the Saviour as changed into God, and therefore 'incomprehensible,' 'unbounded' . . . and incapable of delineation in a limited and circumscribed figure." — 3:198, 199

In 692, the council . . . prohibited "to paint or represent Jesus as a Lamb"

SEE: A. N. Didron, *Christian Iconography*, 1851: "In the year 692, under the Emperor Justinian II., a council . . . formally decreed that in future the historic figure of Jesus Christ . . . should be substituted in painting for the image of the Lamb." — 1:332

prohibited . . . "to bow the knee in praying . . ."

SEE: Philip Schaff, *History of the Christian Church*, 1870: "The general council of Nicæa, in 325 . . . 'decrees that prayers be offered to God in a standing posture.' The Trullan council, in 692, ordained in the ninetieth canon: 'From Saturday evening to Sunday evening let no one bow the knee.' " — 2:383

the council of Nicæa (787) brought this idolatry back

SEE: Philip Schaff, *History of the Christian Church*, 1870: ". . . the second council of Nice, in 787 . . . sanctioned the use of images in the church." — 2:334

— 279-80 —

Clement . . . "Serpents and Giants signify *Demons*"

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . Clément traduit toujours *gigantes*, les géants, par *serpentes* . . . 'Ainsi donc, serpents et géants signifient les démons' {*Genèse*, ch. v.} [Clement always translates *gigantes*, the giants, with *serpents* . . . 'So then, serpents and giants signify demons' {*Genesis*, ch. v.}." — 3:52 & fn.

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"When the Mao-tse" ("that antediluvian and perverted race" . . .)

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: ". . . voici quelques détails tirés du *Chou-king*, 4e part. ch. XXVII, p. 291 . . . 'Lorsque les miao-tse (cette race antédiluvienne et perverse, retirée jadis dans les *cavernes pierreuses*, et dont on trouve encore, dit-on, des descendants près de Canton) [here are some details drawn from the *Shu-King*, 4th part, ch. XXVII, p. 291 . . . 'When the Miāotse (that antediluvian and perverse race, which in days gone by had withdrawn to rocky caves, and of whom the descendants are said to be still found near Canton)] . . .' " — 3:53

— Footnotes

"Its mythologies, histories, religions, popular stories and proverbs . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "THE CHINESE DRAGON. . . . Its mythologies, histories, religions, popular stories, and proverbs, all teem with references to a mysterious being who has a physical nature and spiritual attributes. Gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject . . ." — pp. 212-13

"What would you say to our affirmation that the Chinese . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: "What would you say then to our affirmation that the Chinese — I now speak of the inland, the true Chinamen, not of the hybrid mixture between the fourth

and fifth races now occupying the throne — the aborigines who belong in their unallied nationality wholly to the highest and last branch of the fourth race, reached their highest civilization when the fifth had hardly appeared in Asia." — p. 67

the Lolo language (that of the aborigines of China) . . . is unintelligible

SEE: Charles Gould, *Mythical Monsters*, 1886: "The rude diagrams [of dragons] . . . are facsimiles from a manuscript . . . This unique volume is at present, unfortunately, unintelligible. It comes from the western confines of China, and is believed to be an example of the written Lolo language, that is, of the language of the aboriginal tribes of China." — pp. 257-8

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"*according to our ancient documents*, had . . . troubled all the earth . . ."

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: " 'Lorsque les miao-tse . . . eurent, *selon les anciens documents* et par l'instigation de Tchy-Yéou (Satan), troublé la terre, tout fut rempli de brigands' [When the Miāotse . . . *according to ancient documents*, and on the instigation of Chih Yu (Satan), had troubled the earth, brigands were everywhere] . . ." — 3:53

"The Lord Chang-ty . . . saw that his people had lost . . ."

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: " 'Le souverain seigneur (Chang-ty) jeta les yeux sur les peuples et n'y vit plus aucune trace de vertu. Alors il ordonna à Tchong et à Ly (archanges) de couper les communications du ciel et de la terre, et il n'y eut plus dès lors ce qu'on appelle *monter* et *descendre*' [The sovereign Lord (Chang-ty) looked at the people and no longer saw any trace of virtue in them. Then he commanded Tchong and Ly (archangels) to cut off communications between heaven and earth, and since then there was no more *going up* and *down*]." — 3:53

— Footnotes

Remember the same statement in the Book of Enoch

SEE: *The Book of Enoch*, tr. George H. Schodde, 1882: "And they took me to a place where there were *images* like flaming fire, and when they wished they appeared like men." ". . . and I saw the paths of the angels." — p. 89 (xvii.1, xviii.5)

"*The paths of the angels* on which they as . . . mediums of revelation descend from the heavenly home . . . as in Jacob's dream, Gen. xxviii. 12 sqq." — p. 94 (Notes)

as also the ladder seen by Jacob in his dream

SEE: *The Interlinear Bible*, 1906: "And he [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." — p. 36 (*Genesis*, 28:12)

***Vide supra* . . . "Sons of Will and Yoga," the immaculate progeny . . .**

SEE: STANZA VII, 27: "(*Then*) THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF 'WILL AND YOGA,' BY KRIYASAKTI . . ." "The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the 'ancestors' (the *spiritual* forefathers) of all subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way." — *SD* 2:172, 173

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Vamadeva (Siva) as Kumâra is reborn in each Kalpa . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Linga P. describes the repeated birth of Śiva, or Vāmadeva, as a Kumāra, or boy, from Brahmā, in each Kalpa, who again becomes four." — 1:79 fn.

four, white; four, red; four, yellow; and four, dark or brown

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus, in the twenty-ninth Kalpa, Śwetalohita is the Kumāra; and he becomes . . . [four youths] all of a white complexion: in the thirtieth, the Kumāra becomes . . . [four youths] all of a red colour: in the thirty-first, he becomes four youths of yellow colour; and, in the thirty-second, the four Kumāras were black." — 1:79 fn.

Siva is . . . chiefly an ascetic, the patron of all Yogis

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Śiva, the third deity of the Hindu triad . . . he is the Mahā-yogi, the great ascetic, in whom is centred the highest perfection of . . . abstract meditation, by which . . . the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained." — p. 298

that still more mysterious and solitary Being described in Book I

SEE: "The Tree from Which the Adepts Grow": "This 'Wondrous Being' descended from a 'high region' . . . before the separation of the sexes of the Third Race." "He is *the* 'Initiator,' called the 'GREAT SACRIFICE.' For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross . . . Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer . . . Because he would fain show the way to that region of freedom and light . . . It is under the direct, silent guidance of this MAHA — (great) — GURU that all the other less divine Teachers and instructors of mankind became . . . the guides of early Humanity." — *SD* 1:207, 208

fragments . . . which George Smith calls "the Curse after the Fall"

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "Connected with this fragment [on 'the dragon of the sea'] is the account of the curse after the Fall . . ." — p. 81

"Lord of the earth his name called out, the Father Elu" . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876:

"12. Lord of the earth his name called out, the Father Elu . . .
14. The god Hea heard and his liver was angry,
15. because his man had corrupted his purity.
16. . . . Hea may he punish him . . .
21. May he be conquered, and at once cut off.
22. Wisdom and knowledge hostilely may they injure him." — p. 84

the Elohim do the same in the third chapter of *Genesis*. . . .

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "Man found . . . his extinction [in the Garden] . . . seemed imminent . . . This danger is indicated in the verse [*Gen*. 3:22], 'And Jehovah Elohim said, Behold, the man is become as one of us, to know good and evil . . . therefore Jehovah Elohim drove him forth out of the garden of Eden . . .' " — p. 239

— Footnotes

the pronunciation . . . is "a most secret arcanum" — "a secret of secrets"

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH . . . The true pronunciation is a most secret arcanum, and is a secret of secrets." — p. 30 (Introduction)

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"In his . . . ambition he raises his hand against the Sanctuary of the God of Heaven . . ."

P/Q: "Smith's Assyrian Discoveries," July 1875: ". . . Mr. Smith announces that he finds among his new treasures tablets containing the Chaldaic account of Creation. . . . One of the celestial hierarchy in

his ambition 'raises his hand against the sanctuary of the God of heaven . . . This rebellion leads to a war in heaven . . .' " — p. 365 fn. (*Universalist Quarterly*, v. 12)

— Footnotes

in the Sacred Scrolls of the goddess Saga

SEE: W. Wägner, *Asgard and the Gods*, 1880: ". . . the great goddess Saga . . . dwelt in a house of crystal . . . Odin's ravens fluttered around her, and whispered to her of the past and of the future. . . . She pointed to the scrolls which were lying scattered around her, as she said: '. . . I have written on these scrolls all that the people of that distant land thought and believed, and that which they held to be eternal truth.' " — p. 1

Loki, the brother by blood of Odin . . . becoming evil only later

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Loki . . . In primeval times he was Odin's brother by blood, the god of life-giving warmth, and in particular of the indispensable household fire. As a destructive conflagration arises . . . the conception of Loki was developed in the minds of these old races, until he was at last held to be the corrupter of the gods, the principle of evil." — pp. 11-12

The name *Loki* . . . has been derived from . . . "liechan," to enlighten

SEE: W. Wägner, *Asgard and the Gods*, 1880: "The name Loki has been derived from the old word 'liuhan,' to enlighten. It therefore has the same origin as the Latin *lux*, light. Thus he was also related to Lucifer (light-bringer), a title of honour which was given to the Prince of Darkness. In like manner as the northern tempter was chained to a sharp rock, Lucifer was believed in the middle ages to be chained down in hell." — p. 250

***Loki* . . . related to Prometheus . . . chained to a sharp rock**

SEE: C. C. J. Baron Bunsen, *God in History*, 1868: "That *Loki*, like Prometheus . . . was a god of Fire, is proved at once by his name; for 'Loki' . . . [is] another form of the original term for fire — *logi* . . . According to the legend, as a punishment for his contempt of the gods . . . [Loki] was at length taken captive and fastened to the rock . . . A poisonous serpent was fastened above him, whose venom trickles down upon his face. . . . All these are features in the story of Prometheus . . ." — 2:410-11

The Greek mythos just alluded to a few pages back

SEE: "The Symbolism of Kronos": "The *mutilation* of *Uranos* by his son *Kronos* . . . This punishment in the allegory marks, indeed 'a new period, a second phase in the development of creation' . . . The work of generation . . . passes into the hands of *Kronos*, *time*, who unites himself with *Rhea* (the earth in esotericism — matter in general), and thus produces, after celestial — terrestrial Titans." — *SD* 2:268-9

Thot . . . regulates this fight between Horus and Set

SEE: *The Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "That is the day of the fight of Horus with Set . . . it is Thot who did that (regulated this fight) . . ." — p. 79 (ch. xvii, v. 26)

[mutilation of] Set . . . as Uranos is by Kronos

SEE: Richard Payne Knight, *The Symbolical Language of Ancient Art*, 1876: "*Typhon*, the evil potency of the Egyptians, brother of Osiris, and the same as Seth . . . said to have been emasculated (or dethroned) by Horus . . ." — p. 238

In the Babylonian account it is the god Zu

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "Among the . . . accounts of the Creation and Deluge, one of the most curious is the legend of the sin committed by the god Zu." "The story of the sin of Zu has sometimes reminded me of . . . the mutilation of Ouranos by his son Saturn [Kronos] . . ." — pp. 113, 114

who strips "the father of the gods" of *umsimi* . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "The crown of his majesty . . . his *umsimi*, his crown? Zu stripped, and . . . he stripped also the father of the gods . . ." — p. 115 (K.3454, §§ 6-8)

— 283-4 —

by so doing, he has to . . . pay the penalty for this wisdom . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "It was thus that 'the divine storm-bird' . . . passed into the god Zu . . ." " 'The divine storm-bird' . . . brought the lightning, the fire of heaven, from the gods to men, giving them at once the knowledge of fire and the power of reading the future in the flashes of the storm. Like Promêtheus, therefore, he was an outcast from the gods. He had stolen their treasures and secret wisdom, and had communicated them to mankind. In Babylonia, as in Greece, the divine benefactor of primitive humanity was doomed to suffer. . . . the bird-god of Marad is a pariah among his divine brethren, hunted out of heaven by the great gods, and wresting from them by craft man's future knowledge of good and evil." — pp. 293, 294-5

— Footnotes [283-4]

Zu having stripped the "venerable of Heaven" of his *desire* . . .

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: "K. 3454. . . . Zu stripped . . . the venerable of heaven . . . [of] desire? of majesty . . . Let me carry away the *umsimi* of the gods . . . and the *tereti* of all the gods may it burn . . . may I govern the whole of the seed of the angels." — pp. 115-16 (§§ 10-13, 15)

Ham is the Chaldean Zu, and both are cursed . . .

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "The story of the sin of Zu has sometimes reminded me of the outrage of Ham on his father Noah . . ." — p. 114

SEE: A. Calmet, *Dictionary of the Holy Bible*, 1830: "The Hebrews believe that Canaan having first discovered Noah's nakedness, told his father Ham: and that Noah, when he awoke, having understood what had passed, cursed Canaan [*Gen*. 9:22-5] . . . Some, instead of 'cursed be Canaan,' read 'cursed be Ham' . . ." — 1:344

"Many have been of opinion, that the posterity of Ham were at least the principal undertakers in building the tower of Babel . . . An Arabian author assures us, that Ham was the first who spread idolatry, who invented horoscopes, magic, and divers superstitions . . ." — 1:605

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"The Kabala was first taught . . . to a select company of Angels . . ."

P/Q: Christian D. Ginsburg, *The Kabbalah*, 1865: "The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity." — p. 2

the Sons of God . . . imparting the divine Secrets . . . to the daughters of men

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men . . . Then they took wives . . . teaching them sorcery, incantations . . ." — pp. 6, 7 (vii.2, 10)

the "Siva eye" of the ancient Seers . . .

SEE: E. B. Havell, *Indian Sculpture and Painting*, 1908: "The third eye in the forehead, symbolic of spiritual insight, is also given to images of the Hindu deity, Siva." — p. 48

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***lower*, *more material* . . . beings . . . (Lilith is the prototype . . .)**

SEE: Gerald Massey, *Natural Genesis*, 1883: "In the Rabbinical legends . . . Eve's pre-Adamite children were held to be pre-human. They are the offspring of the great mother . . . who was represented in one character as Lilith . . ." — 2:74

called in the esoteric accounts "Khado" (Dâkini, in Sanskrit) . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1864: ". . . the name of a Dākinī . . . in Tibetan Khado . . ." — p. 248

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "DAKINI. . . . a female goblin . . . a kind of female imp . . ." — 1:877

the chief of these . . . *Sangye Khado* (Buddha Dâkini, in Sanskrit)

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1864: ". . . 'the chief of the Dākinīs,' who is called in the religious books Sangye Khado in Tibetan, Buddha Dākinī in Sanskrit." — p. 248

credited with . . . "walking in the air," and the greatest *kindness to mortals*

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1864: ". . . Khado . . . is literally 'walking in the air.' The Dākinīs are female spirits countless in number who evince the greatest kindness towards man." — p. 248

the human body — that "miracle of miracles"

SEE: Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*, 1849: " 'There is but one temple in the Universe,' says the devout Novalis, 'and that is the Body of Man. . . .' This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact . . . *We* are the miracle of miracles, — the great inscrutable mystery of God." — p. 9 ("The Hero as Divinity")

"Those children of Heaven and Earth were endowed at their birth . . ."

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: " 'Les Titans . . . dit Creuzer . . . ces enfants *du ciel* et de *la terre* . . . étaient doués à leur naissance par les *pouvoirs souverains*, *auteurs de leur être*, de facultés physiques et morales *extraordinaires*; ils commandaient aux éléments, ils savaient les secrets du ciel, de la terre, de la mer et du monde entier; ils lisaient dans les astres' ['The Titans . . . says Creuzer . . . these children of *heaven* and *earth* . . . were endowed at birth by the *sovereign powers*, *the creators of their being*, with *extraordinary* physical and moral faculties; they commanded the elements, they knew the secrets of heaven, of earth, of the sea and the whole world; they studied the stars'] . . ." — 3:55

"It seems . . . one has to deal . . . *not with men as we are* but with Spirits . . ."

P/Q: J. E. de Mirville, *Des Esprits*, 1863-8: " 'Il semble, en vérité, qu'on ait affaire, non pas à des hommes *comme nous*, mais à des ESPRITS ÉLÉMENTAIRES issus de la nature et ayant tout pouvoir sur elle . . . Tous ces êtres sont marqués d'un caractère de MAGIE et de SORCELLERIE' {*Religions de l'antiquité*, 1. IX} ['It seems in fact that one had to deal, not with men *like us*, but with ELEMENTARY SPIRITS sprung from nature and having full power over it . . . All these beings showed the characteristics of MAGIC and SORCERY']." — 3:55 & fn.

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"The common division of history into ancient and modern . . ."

P/Q: J. M. Rigg, "Notes on Aristotle's Psychology in Relation to Modern Thought," Jan. 1886: "The

common division of history into ancient and modern is for some purposes misleading. The Greeks in the fourth century B.C. were in many respects moderns. . . . Since that epoch indeed the modern peoples, profiting by the heritage which the Greeks left them, have made rapid and unprecedented progress . . . this progress would have been impossible but for the records of the speculations of the Greeks . . .” — p. 86 (*Mind*, v. 11)

when the “Sons of Wisdom” came . . . some of them incarnated fully . . .

SEE: STANZA VII, 24: “THE SONS OF WISDOM . . . SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) . . . SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*).” — *SD* 2:161

Those races, then, which “remained destitute of knowledge” . . .

SEE: STANZA VII, 24: “THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW . . . THE THIRD REMAINED MINDLESS.” — *SD* 2:161

Cain going to the land of Nod and taking there a wife

SEE: *The Interlinear Bible*, 1906: “And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife . . .” — p. 5 (*Genesis*, 4:16, 17)

we learn that the animal world breeds strictly *inter se*

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: “What is a species? . . . it is an assemblage of individuals who maintain a separate family type by breeding freely among themselves, and refusing to breed with other species.” “There remains only the argument from the fertility of species *inter se* [*among themselves*], and their refusal to breed with other species.” — pp. 99, 101

“appears to be a *primâ facie* deduction rather than an absolute law” . . .

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: “. . . their refusal to breed with other species. . . . appears to be a *primâ facie* deduction, rather than an absolute law. Different species do, in fact, often breed together, as is seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile an no new race is established. But this rule is not universal, and quite recently one new hybrid race, that of the leporine, or hare-rabbit, has been created, which is perfectly fertile.” — p. 101

The progeny of wolf and dog . . . as that of several other domestic animals

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: “The progeny of dog and wolf has also been proved to be perfectly fertile . . . In the case of cultivated plants and domestic animals, there can be little doubt that new races, which breed true and are perfectly fertile, have been created within recent times from distinct wild species.” — p. 101

“like foxes and dogs . . . and the modern Swiss cattle shown by Rutimeyer . . .”

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: “. . . and other races of dogs are closely akin to foxes. . . . The modern Swiss cattle are pronounced by Rutimeyer to show undoubted marks of descent from three distinct species of fossil oxen, the *Bos primigenius*, *Bos longifrons*, and *Bos frontosus*.” — p. 102

the ape family, which so clearly resembles man in physical structure . . .

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: “. . . the ape family which man so closely resembles in physical structure, contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series.” — p. 182

the gorilla and chimpanzee, for instance (see *Addenda*)

SEE: "The Comparative Anatomy of Man and the Anthropoid in No Way a Confirmation of Darwinism": ". . . Mr. Huxley found himself . . . declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoid . . . were, on the contrary, very great and suggestive: 'each of the bones of the gorilla has its own specific impress on it that distinguises it from a similar human bone.' "— *SD* 2:681

Thus Mr. Darwin's remark . . . *natura non facit saltum*

SEE: Charles Darwin, *On the Origin of Species*, 1864: "As natural selection acts solely by accumulating slight, successive, favourable variations, it can produce no great or sudden modification; it can act only by very short and slow steps. Hence the canon of 'Natura non facit saltum' [Nature makes no leaps] . . ." — p. 409

or shall we say the remark of Linnæus?

SEE: J. A. Zahm, *Evolution and Dogma*, 1896: "Linnæus, who adopted the well-known aphorism of Leibnitz, *natura non facit saltum*, was as much of a special creationist and, consequently, as much opposed to Evolution as was the illustrious Cuvier." — p. 59

the absolute failure of the Anthropologists to meet with the "missing link"

SEE: S. R. Pattison & Friedrich Pfaff, *The Age and Origin of Man*, 1883: "Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape . . ." — p. 51 ("The Origin of Man" by Pfaff)

— 287-8 —

more likely that the anthropoid ape . . . *the descendant of man*

SEE: Armand de Quatrefages, *Histoire Générale des Races Humaines*, 1887: "Aussi l'homme est-il essentiellement *marcheur*, le singe essentiellement *grimpeur*. . . . en vertu de la loi de caractérisation permanente, il est impossible qu'un *marcheur* descende d'un *grimpeur*. Ajoutons que les observations de Pruner-Bey . . . Broca . . . Gratiolet . . . ont mis hors de doute que, chez l'homme et chez les singes, le développement de divers appareils fonctionnels se fait dans un ordre inverse [Even though man is essentially a *walker*, and the ape essentially a *climber*. . . . because of the law of permanent characterization, it is impossible for a *walker* to descend from a *climber*. Let us add that the observations of Pruner-Bey . . . Broca . . . Gratiolet . . . have established beyond a doubt that with man and with the apes the development of the various functional organs takes place in reverse order]." — 1:55-6

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a common, fantastic and nowhere-to-be-found ancestor

SEE: Armand de Quatrefages, *Histoire Générale des Races Humaines*, 1887: "Or, il est évident . . . qu'un être organisé ne peut descendre d'un autre être dont l'évolution organique se fait même partiellement en sens inverse de la sienne. Je crois . . . [que] il est impossible que l'homme compte un singe quelconque parmi ses ancêtres [Now, it is evident . . . that a being with organs cannot descend from another being of which the organic evolution takes place, even partially, in an inverse direction to its own. I believe . . . it is impossible that man has any kind of ape among his ancestors]." — 1:56

Huxley . . . ventures to speculate on a possible Pliocene or Miocene Man

SEE: Thomas Huxley, *Evidence as to Man's Place in Nature*, 1863: "Where, then, must we look for primæval Man? Was the oldest *Homo sapiens* pliocene or miocene, or yet more ancient? . . . we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of Man." — p.

Prof. Seeman . . . relegated his advent to the Eocene

SEE: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: ". . . it would be premature to say . . . that man may not have existed in the Eocene, especially as it can be shown that a race of men . . . co-exists with that remnant of the Eocene Flora which still survives on the continent and islands of Australia." — p. 18 (*Popular Science Review*, v. 5)

The French school of anthropology . . .

SEE: André Lefèvre, *Philosophy: Historical and Critical*, 1879: ". . . the successive or simultaneous labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, De Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts, and clearly established the progressive development of the human organism and industries from the miocene epoch of the tertiary age." — p. 499

the discoveries of l'Abbé Bourgeois . . . in the Miocene

SEE: A. de Quatrefages, *The Human Species*, 1879: "The researches of M. l'Abbé Bourgeois take us still further back. This practised and persevering observer has discovered . . . in the Commune of Thénay, flints, the shape of which he thinks can only be attributed to man. Now geologists are unanimous in considering these deposits as miocene . . ." — p. 151

Quatrefages now inclines to postulate a Secondary-Age Man

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . as far as his body is concerned, man is a mammal. . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." — p. 152

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Man was the store-house . . . of *all the seeds of life*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Sephiroth are . . . spiritual elements of the worlds . . . The Sephiroth later form one potential connected whole, the Makrokosm . . . or Adam Qadmon, the Heavenly or Ideal Man . . ." "Especially was this idea in the Primordial Adam, the content of the invisible and visible universe . . . the Universal, or Upper Wisdom or Word which created all Things . . ." — pp. 291 fn., 301

— Footnotes

"the *progress of the Monad* concurring with the *retrogression* of Form" . . .

P/Q: Visconde de Figaniere, "Esoteric Studies — I," Aug. 1887: ". . . *progress* of the Monad concurs with *retrogression* of Form . . . with decrease of the *vis formativa* [*formative force*] . . ." "Who knows what shape vehicled the Ego in remote rings?" — pp. 666, 667 (*The Theosophist*, v. 8)

"May not man's type have been that of the *Simiadæ* . . ."

P/Q: Visconde de Figaniere, "Esoteric Studies — I," Aug. 1887: "May not man's type . . . have been that of the Simiadæ in its variety? Might not the Monkey-kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?" — pp. 666-7 (*The Theosophist*, v. 8)

"With physico-ethereal man there must be *involution* of sex. . . ."

P/Q: Visconde de Figaniere, "Esoteric Studies — I," Aug. 1887: "With physico-ethereal man there must be involution of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air*-plane, one or more which will be developed for his successive embodiments

when procreated forms are given up — a process which will only include all mankind very gradually. The Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be liliputians — beauteous, luminous, diaphanous — but will assuredly be giants in mind." — p. 671 (*The Theosophist*, v. 8)

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En-Soph is "One, *notwithstanding the innumerable forms . . .*"

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the En Soph. . . . 'He is the beginning and end of all the degrees in the creation. . . . *He is one*, *notwithstanding the innumerable forms which are in him*' (*Zohar*, i. 21*a*)." — pp. 408-9

"As soon as man appeared, everything was complete . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " 'As soon as man was created everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms' (iii. 48*a*)." — p. 411

"The mystery of the *earthly* man is after the mystery of the Heavenly Man"

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " 'The mystery of the earthly man is after the mystery of the Heavenly Man.' " — p. 412 (*Zohar*, ii. 76*a*)

"as man never can be, so he never has been, manifested in a shape . . ."

P/Q: Visconde de Figaniere, "Esoteric Studies — I," Aug. 1887: "As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom in *esse*; *i.e.*, he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been *the* new type of the cycle. The human shape in one ring, as I imagine, becomes cast off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below." — p. 666 (*The Theosophist*, v. 8)

"the *real* man is the Soul . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The Zohar distinctly says that the real man is the soul, and his material frame no part of him . . ." — p. 412

Vaivasvata Manu and *his* Ark with the Seven Rishis

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "With the seventh Manu, Vaivaswata, is connected the very curious and interesting legend of the deluge." "The story, as told in the Mahā-bhārata, represents Manu as engaged in devotion by the side of a river, and the fish craving his protection from the bigger fish. Manu placed the fish in a glass vase, but it grew larger and larger till the ocean alone could contain it. Then it warned Manu of the coming flood, and directed him to build a ship and to embark with the seven Ṛishis. . . .

'And now, when all the world was deluged, nought appeared above the waves
But Manu and the seven sages, and the fish that drew the bark.
. . . 'Know me, the lord of all,
The great creator Brahmā, mightier than all might, omnipotent.
By me, in fish-like shape, have you been saved . . .' " — pp. 199, 200-1

— Footnotes

"primordial worlds" . . . could not continue because *man was not as yet*

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The Zohar says, 'There were old worlds, which perished as soon as they came into existence . . . they were called sparks. . . . These sparks are the primordial worlds which could not continue . . . Because the Man, represented by the ten

Sephiroth, was not as yet.' " — p. 408

"The *human* form contains everything; and as it did not as yet exist . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " 'The human form contains everything; and, as it did not as yet exist, the worlds were destroyed.' " — p. 408

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the Rishis, each . . . progenitor of specified animals . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The third division commences with an account of the seven Ṛishis and their descendants, and describes the origin of the different classes of creatures . . ." — 1:xxxviii

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the command of Ormazd to Yima . . . telling him to build a *vara*

SEE: *The Vendidad*, tr. James Darmesteter, 1880: "And Ahura Mazda [Ormazd] spake unto Yima, saying: '. . . Upon the material world the fatal winters are going to fall . . . And all three sorts of beasts shall perish . . . Therefore make thee a Vara {'an enclosure'} . . .' " — pp. 15-16 & fn. (Fargard II, §§ 22-3, 25)

an *argua* or vehicle

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "Devi or Isi, who sailed over the deluge in the form of the ship Argha, is fabled to have assumed the figure of a serpent during . . . the mystic slumber of Vishnou. In this shape she bore the god in safety over the waters . . . Now, as the serpent is thus declared to be a form of Isi; as the ship Argha is declared to be another of her forms; and as, under each form, she is . . . the vehicle of the great father on the surface of the deluge: it is manifest, that the serpent . . . must inevitably be the Ark of Noah." — 1:456

"Thither . . . thou shalt bring *the seeds of men and women . . .*"

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: "Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle . . . All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara." — p. 17 (Fargard II, §§ 27)

"thou shalt seal up the vara . . ."

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: "That Vara thou shalt seal up with the golden ring, and thou shalt make a door, and a window self-shining within. . . . Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?' And Ahura Mazda said unto Yima: '. . . Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay.' " — p. 18 (Fargard II, §§ 30-1)

The Egyptian ram-headed god makes man of clay on a potter's wheel

SEE: Sydney Herbert, *Egyptian Art and Its Influence*, 1884: "One Egyptian representation of Ammon is very singular; it pourtrays Pthah, 'the Creator,' decked with ram's-horns, seated at the potter's wheel, and moulding and turning the clay to fashion mortals out of . . ." — p. 13

— p. 21 (fig. 19)

and so in Genesis do the Elohim fashion him . . .

SEE: François Lenormant, *The Beginnings of History*, 1883: "And Yahveh Elohim formed man of the dust of the ground . . ." — p. 7 (*Genesis*, 2:7)

what is to give light "to the *Vara* which Yima made" . . .

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: "O Maker of the material world . . . What (lights are there to give light) {From the Vendidâd Sâdah} in the Vara which Yima made? . . . Ahura Mazda answered: 'There are uncreated lights and created lights. There the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day.' " — p. 20 & fn. (ii.39-40)

"Every fortieth year, to every couple . . . *two are born* . . ."

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: " 'Every fortieth year, to every couple two are born, a male and a female {See Bund. XV}.' " — p. 20 & fn. (ii.41)

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"O Maker of the Material World, thou Holy One! . . ."

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: "O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made? Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathustra!' " — p. 21 (ii.42)

"The bird Karshipta dwells in the heavens . . ."

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: " 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV)." — p. 21 fn. (ii.42)

Orientalists . . . see in this bird "an incarnation of lightning" . . .

P/Q: *The Vendidad*, tr. James Darmesteter, 1880: "As the bird, because of the swiftness of his flight, was often considered an incarnation of lightning, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation . . ." — p. 21 fn. (ii.42)

"In its branches . . . the birds lodge and build their nests" . . .

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The tree . . . (that is, the path of the kingdom or Schechinah, which is the tree of the knowledge of good and evil . . .) resideth within . . . In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place)." — pp. 103-4 (*Book of Concealed Mystery*, v.31)

"Bird" was . . . Angel, a Soul . . . the "Bird's Nest" was . . . Heaven . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Bird is a Hebrew term for angel, the Bird's nest is heaven. . . . In the Zohar the Bosom of God is called, 'the Bird's Nest.' " — p. 217

The perfect Messiah enters Eden "into . . . the Bird's Nest"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'When the Messiah shall be made perfect . . . he will enter the Garden of Eden, into that place which is called the Bird's Nest.' (Zohar, ii, 8*b*)." — p. 217

"Like a bird that is flying from its nest . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'And that is what the (biblical) passage says: "Like a bird that is flying from its nest," and that is the soul from which the She'kheen-ah does not move away.' (Raÿah Me'hemnah, Zohar, iii, 278*a*.)." — p. 217

It is Adam Kadmon who is the (Sephirothal) tree

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Ten Upper Sephiroth as a totality, are the Qabbalistic Tree of Life, and the Adam Qadmon . . ." — p. 443 fn.

And that "tree hath around it seven columns . . ."

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "This is the tree which hath two paths . . . (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces) {The seven palaces answer to the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th Sephiroth, operating through the respective orders of angels into the spheres of the seven planets} . . ." — p. 104 & note (*Book of Concealed Mystery*, v.32)

". . . every popular myth . . . traced . . . to a fact in Nature"

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: "These myths are nature-myths, so far as they attempt to account for a fact in Nature . . . They manifestly offer an answer, however absurd, scientifically considered, to some question about Nature." — 1:160

— Footnotes

Evolutionists . . . refer to the evidence of *reversion to type*

SEE: Charles Darwin, *Variation of Animals and Plants Under Domestication*, 1887: ". . . we can hardly doubt that the change which occasionally occurs in the plumage of these birds as their age advances, results from a tendency in the individual to revert to the primitive type. *Crossing as a direct cause of Reversion*. — It has long been notorious that hybrids and mongrels often revert to both or to one of their parent-forms . . ." — 2:13

See "*Mythical Monsters*," by Ch. Gould

SEE: Charles Gould, *Mythical Monsters*, 1886: "The great era of advanced opinion, initiated by Darwin . . . has, among other changes, worked a complete revolution in the estimation of the value of folk-lore . . . I have, therefore, but little hesitation in gravely proposing to submit that many of the so-called mythical animals, which throughout long ages and in all nations have been the fertile subjects of fiction and fable, come legitimately within the scope of plain matter-of-fact Natural History . . ." — pp. 1-2

the description of a cavern . . . filled with . . . giant bones

SEE: A. P. Sinnett, *The Occult World*, 1883: " '. . . the very existence of those gigantic ancestors of ours is now questioned — though in the Himavats . . . we have a cave full of the skeletons of these giants . . .' " — p. 67 (Letter from K.H.)

The evidence for the Cyclopes — a race of giants . . . in the Cyclopean remnants

SEE: "Cyclopean Ruins and Colossal Stones as Witnesses to Giants," *SD* 2:341-9.

— Footnotes

On the Acropolis of Argos . . . a *ξόανον*, a rudely carved wooden statue . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Quand l'art hellénique . . . donna à Jupiter la forme humaine, il sculpta cette forme dans le bois . . . Il y avait en Grèce plusieurs ξόανα de Zeus, plusieurs de ces statues de bois, idoles encore grossières, que l'on attribuait à Dédale . . . le plus significatif était celui qu'on voyait sur l'acropole d'Argos [When hellenistic art . . . gave human form to Jupiter, it carved that form in wood . . . Long ago in Greece there were various ξόανα of Zeus, several of these wooden statues, idols that were more rudely carved, which were attributed to Daedalus. . . the most important was the one that was seen on the acropolis of Argos]." — pp. 54-5

consecrated to *Zeus Triopas* . . . two eyes in its face and one above . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Il était consacré à Zeus *Triopas* {Schol. Vatic. ad Eurip., *Troad*., 14}, ainsi nommé parce que la tète du dieu, outre les deux yeux qui y occupaient leur place naturelle, avait un troisième œil au milieu du front [It was dedicated to Zeus *Triopas*, thus named because the head of the god had a third eye in the middle of the forehead, besides the two eyes which occupied their natural place there] . . ." — p. 55 & fn.

the *pineal gland* . . . the small pea-like mass . . .

SEE: "The Pineal Body," Nov. 30, 1895: "In the higher vertebrates . . . the pineal body is more and more repressed into rudimentary forms. . . . The pea-like, rounded mass attracts attention when the third ventricle of the brain is opened." — p. 970 (*Journal of the American Medical Association*, v. 25)

back of the third ventricle . . . *mineral concretions* and *sand*

SEE: John Fleming, *Philosophy of Zoology*, 1822: ". . . there is another cavity, termed the *Third Ventricle* of the brain. . . . Immediately behind . . . lies the *Pineal Gland*, remarkable for containing small concretions, like sand . . ." — 1:144

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"The eyes in the human embryo grow . . ." out of the brain . . .

P/Q: Grant Allen, *The Evolutionist At Large*, 1881: ". . . our eyes grow out of our brains, instead of being part of our skin, as in insects and cuttle-fish." — p. 99

"our" earliest vertebrate ancestor was a *transparent* creature . . .

P/Q: Grant Allen, *The Evolutionist At Large*, 1881: "This would seem . . . a most inconvenient place for an eye — inside the brain; but then, as Professor Lankester cleverly suggests, our common original ancestor, the very earliest vertebrate of all, must have been a transparent creature, and therefore comparatively indifferent as to the part of his body in which his eye happened to be placed." — pp. 99-100

The *third eye retreated inwards* . . .

SEE: "The Pineal Body," Nov. 30, 1895: "It is probable that this third eye was, at an earlier stage of development, not rudimentary, but in constant use. . . . In all reptiles and amphibia, the pineal gland is large; so is it also in fishes. In the higher vertebrates . . . the pineal body is more and more repressed . . . The position of the pineal gland in man is almost in the very center of the brain." — pp. 969-70 (*Journal of the American Medical Association*, v. 25)

the "eye of Siva," the *Tri-bochana* ("three-eyed")

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Tri-lochana, 'the three-eyed' . . . Śiva . . . is commonly represented seated in profound thought, with a third eye in the middle of his forehead . . ." — p. 298

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the lower orders of the vertebrata — have a *third eye*

SEE: W. Baldwin Spencer, "The Pineal Eye in Lizards," Jan. 28, 1887: "There is present in the human brain, buried deeply beneath the surface . . . [*the*] *pineal gland* . . . it is typical of the brains of all true vertebrata, and not only this, the lower we descend in the scale of vertebrate life, the more highly developed does it become . . ." — p. 22 (*Proceedings of the Royal Institution*, v. 12)

The Hatteria . . . in New Zealand . . . presents this peculiarity . . .

SEE: W. Baldwin Spencer, "The Pineal Eye in Lizards," Jan. 28, 1887: "Thus in *Hatteria*, the New Zealand lizard . . . the eye is found lying deeply embedded in connective tissue within the foramen. . . . The retina itself is well developed . . . more highly developed in *Hatteria* than in many other lizards at the present day." — p. 24 (*Proceedings of the Royal Institution*, v. 12)

not only in *Hatteria* . . . but . . . certain reptiles, and even fishes

SEE: W. Baldwin Spencer, "The Pineal Eye in Lizards," Jan. 28, 1887: ". . . when we come down to fishes, the pineal gland or *epiphysis*, as it is better called, assumes the form of . . . a hollow stalk running back to the roof of the brain. If the brain of a lizard, such as *Hatteria*, be examined . . . the stalk is solid and . . . the vesicle has become developed into an organ of vision — into a *pineal eye*." — p. 22 (*Proceedings of the Royal Institution*, v. 12)

— Footnotes

"Deeply placed within the head, covered by thick skin . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Deeply placed within the head, covered by thick skin and muscles, true eyes, that cannot see, are found in certain animals . . . Among the Vertebrata there are blind moles and fieldmice, blind snakes and lizards, blind Amphibia and Pisces. . . . They shun the daylight, dwelling in holes or burrows under the ground. . . . All the animals known to us that live in this fashion were not originally blind, but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." — p. 343 ("The Origin and the Development of the Sense-Organs")

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"It is from this part, constituting at first the whole . . ."

P/Q: Jones Quain, *Elements of Anatomy*, 1882: "It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the forepart is that in connection with which the cerebral hemispheres and accompanying parts are formed. The thalamus opticus of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum [pituitary stalk]. The grey commissure afterwards stretches across the ventricular cavity." — 2:830

"The *lamina terminalis* (*lamina cinerea*) continues to close . . ."

P/Q: Jones Quain, *Elements of Anatomy*, 1882: "The lamina terminalis (lamina cinerea) continues to close the third ventricle in front, below it the optic commisure forms the floor of the ventricle, and further back the infundibulum descends to be united in the sella turcica with the tissue adjoining the posterior lobe of the pituitary body." — 2:830-1

"The two *optic thalami* formed from the posterior and outer part . . ."

P/Q: Jones Quain, *Elements of Anatomy*, 1882: "The two *optic thalami*, formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (corpora quadrigemina). Soon, however, by increased

deposit taking place in their interior behind, below, and at the sides, the thalami become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the *peduncles of the pineal gland*." — 2:831

"At an early period the *optic tracts* may be recognised . . ."

P/Q: Jones Quain, *Elements of Anatomy*, 1882: "At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the thalami while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the corpora quadrigemina. The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the thalamencephalon [posterior forebrain]." — 2:831

Descartes saw in the pineal gland the *Seat of the Soul*

SEE: "The Pineal Gland and the Pineal Eye," March 12, 1887: "The pineal gland has always held a certain importance in the minds of students of anatomy from the statement of Descartes in his work, *Les Passions de l'Ame*, that it was the principal seat of the soul. . . . In article 32 of the work quoted, he argues that since all other parts of the brain are bilateral, as also we have two eyes, two hands, two ears, and since also we have at one time only one single and simple perception of the same thing, it necessarily follows that there is a locality where the two images which come from the eyes, or the two impressions which come from a single object by the double organs of the other senses, can be made one before they belong to the soul . . . the pineal gland, by its single medial position, answers to these conditions . . ." — pp. 577-8 (*British Medical Journal*)

it is joined to every part of the body . . .

SEE: Thomas Henry Huxley, "On Descartes' 'Discourse'," 1872: "This rational soul he conceived to be lodged in the pineal gland, as in a central office; and here, by the intermediation of the animal spirits, it became aware of what was going on in the body, or influenced the operations of the body." — p. 337 (*Lay Sermons, Addresses, and Reviews*)

"*by the animal Spirits which cross* the cavities of the skull . . ."

SEE: Thomas Henry Huxley, "On Descartes' 'Discourse'," 1872: " 'The animal spirits,' says he, 'resemble a very subtle fluid . . . and are continually generated in the heart, and ascend to the brain as to a sort of reservoir. . . . In proportion as these spirits . . . enter the cavities of the brain, they pass thence into the pores of its substance, and from these pores into the nerves . . . Moreover, respiration and other such actions . . . which depend on the course of the spirits, are like the movements of a clock' . . . " — pp. 332-3 (*Lay Sermons, Addresses, and Reviews*)

— Footnotes

The "Nervous Ether" of Dr. B. W. Richardson

SEE: George Harris, *Philosophical Treatise on the Nature and Constitution of Man*, 1876: "That liquid or gaseous substance . . . designated nervous ether {See *Theory of a Nervous Ether*, by *Dr. Richardson*}, appears, like the animal spirits, to be a very rare and subtle vapour, or gas, or fluid, which flows through the frame, and is coveyed by connecting structures called the nerves." — 1:39-40 & fn.

— Footnotes

"*evolution by natural selection in the struggle for existence*"

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "Rudimentary eyes . . . like the many other facts in the history of the evolution of sense-organs . . . are the necessary outcome of Natural Selection in the struggle for existence." — p. 344

"natural Selection" . . . "blind forces . . . without aim, without design"

P/Q: Ernst Haeckel, *The Pedigree of Man*, tr. E. B. Aveling, 1883: "This theory, crowning and completing the whole edifice of a mechanical comprehension of Nature is the theory of Natural Selection. . . . The blind, unconscious forces of Nature, working without end or aim . . . [are] the effective natural causes of all those complex forms of animal and plant life . . ." — p. 44

***Labyrinthodon*, whose fossil skull exhibits a perforation . . .**

SEE: "The Pineal Body," Nov. 30, 1895: "In the skulls of some of the gigantic reptiles of the earlier age of this globe, paleontologists have long ago found a large round perforation. Probably this was the socket of the third or pineal eye of the ichthyosaurus, the plesiosaurus and labyrinthodon." — p. 970 (*Journal of the American Medical Association*, v. 25)

such an eye can only distinguish light from darkness

SEE: H. de Varigny, "The Third Eye of Reptiles," Feb. 26, 1887: "A German zoologist, M. Eugene Korschelt, published in *Kosmos* a most curious paper . . . the German author describes a new organ, of apparently ocular function . . ." "Korschelt thinks that the unpaired organ of the *Hatteria* and of reptiles possessing it would act as an eye if its subcutaneous position did not render its visual function too difficult. Nevertheless, it may serve for the perception of light and obscurity . . ." — p. 9300 (*Scientific American Supplement*, v. 23)

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***Kali yuga* . . . which began nearly 5,000 years ago**

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "The time the Brahmins fixed for their Cali Yug and the entrance of the Sun into Aries being 3100 years B.C. . . . In or about the year 3100 was a remarkable conjunction of the planets, as Sir W. Jones, Bailly, and others, profess to have ascertained." — 2:140

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the *optic thalami*, *corpora quadrigemina*, and *corpora striata* . . .

SEE: Alexander Bain, *The Senses and the Intellect*, 1874: "A distinction exists between the convoluted mass of the hemispheres and certain enclosed smaller masses . . . [These] are the *optici thalami* and *corpora striata* . . . The third important mass is termed the *corpora quadrigemina* . . ." — p. 22

the intellect . . . gauged by the development of the central convolutions

SEE: Alexander Bain, *The Senses and the Intellect*, 1874: "The circumstance of inequality in the richness of the convolutions has been alluded to by physiologists as explaining the cases of great mental power . . ." — p. 12 fn.

the cerebellum . . . the seat of all the animal proclivities . . .

SEE: Alexander Bain, *The Senses and the Intellect*, 1874: ". . . the ganglia at the base of the brain, together with the cerebellum, are considered as making up a department or region, which is the seat of reflex acts, and of a large number of grouped or associated movements, involved alike in voluntary action and in emotional expression." — pp. 44-5

legends and traditions . . . of man with one head but two faces

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Wang Ch'i had an interview with men having two distinct faces . . . The Sage King made exhaustive researches into these wondrous beings, and then drew their images." — p. 386 ("Original Preface" to *Wonders By Land and Sea*)

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referred to in the Chaldean fragments

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: " 'There was a time in which there existed . . . most hideous beings . . . There appeared men, some of whom were furnished with two wings, others . . . with two faces.' " — pp. 23-4 (Berossus, "Fragments of Chaldæan History")

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the Shan Hai King, compiled . . . from engravings on nine urns . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "*The Shan Hai King* . . . was compiled by Kung Chia . . . from engravings on nine urns made by Emperor Yü, B.C. 2255." — p. 27

"Rh Ya" — "initiated according to tradition by Chow Kung . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "*The 'Rh Ya* — Initiated according to tradition, by Chow Kung; uncle of Wu Wang, the first Emperor of the Chow dynasty, B.C. 1122." — p. 27

The Bamboo Books contain the ancient annals of China . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "*The Bamboo Books* — Containing the Ancient Annals of China, said to have been found A.D. 279, on opening the grave of King Seang of Wei (died B.C. 295)." — p. 27

— Footnotes

Karma . . . action for the attainment of an object of *worldly* . . . desire

SEE: Mohini M. Chatterji, "Discrimination of Spirit and Not-Spirit," 1885: ". . . *Karma* {It means the doing of a thing for the attainment of an object of wordly desire}." — p. 395 & fn. (*Five Years of Theosophy*)

Karma . . . "the law of ethical causation"; the *effect* of an act . . .

P/Q: *Five Years of Theosophy*, 1885: "*Karma*, the law of ethical causation; the effect of an act for the attainment of an object of personal desire . . ." — p. 563 ("Glossary")

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The Law of KARMA is . . . interwoven with that of Re-incarnation.

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . nature never leaves her work unfinished . . . the intention is that man shall be perfected — physically, intellectually, and spiritually. . . . No human being completes its grand cycle, or the 'circle of necessity,' until all these are accomplished. . . . Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* . . ." — 1:345-6

the "Circle of Necessity"

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Snake's hole or circle, represented by the coiling snake, was the *Kuklos anakhes* of the Egyptian Mysteries called the Circle of Necessity . . . The serpent was the great emblem of Mystery in the Mysteries . . . on account of its sloughing and self-renewal, and the symbol of re-clothing and re-birth in the Mysteries was its final phase." — 1:340

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"But who shall dare to tax Eternal Justice?"

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"If . . . good men, the very best
Be singled out to bleed, and bear the scourge, —
What is the reward? — and what is punishment?
But who shall dare to tax Eternal Justice? *Congreve*." — p. 511

"Thou great mysterious Power, who hast *involved . . .*"

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"Thou great mysterious Power, who has involved
Thy wise decrees in darkness, to perplex
The pride of human wisdom, to confound
The daring scrutiny, and prove the faith
Of thy presuming creatures! *Hannah More*." — p. 511

Karma-Nemesis, or the Law of Retribution

SEE: *The Virgin of the World*, tr. Kingsford & Maitland, 1885: "The doctrine of *Karma* is no less Hermetic than Hindū, the equivalent term in the former being Adrasté, a goddess to whom is committed the administration of justice. In the Greek pantheon she appears as Nemesis . . . They all represent that inexorable law of cause and effect in things moral, in virtue of which man's nature and conditions in the future are the result of the tendencies voluntarily encouraged by him in the past and present." — p. xiv ("The Hermetic System" by Edward Maitland)

— Footnotes

The doctrine and theology of Calvinists

SEE: P. D. Gorrie, *Episcopal Methodism*, 1852: "The essence of the system called Calvinism, may be found in Calvin's Institutes, Westminster Confession of Faith, Confessions of Faith of the Presbyterian Church in the United States . . . and Smaller Catechisms." — p. 182

"The purpose of God *from eternity . . .*" (which becomes *fatalism . . .*)

SEE: P. D. Gorrie, *Episcopal Methodism*, 1852: "1. 'God, from all eternity, did . . . unchangeably ordain whatsoever comes to pass.' " — p. 182

"It is the pre-assignment . . . of men to everlasting happiness or misery"

SEE: P. D. Gorrie, *Episcopal Methodism*, 1852: "2. 'By the decree of God . . . some men and angels are predestinated to everlasting life; and others foreordained to everlasting death.' " — p. 183

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KARMA is an Absolute and Eternal law in the World of manifestation

SEE: Franz Hartmann, *Magic, White and Black*, 1886: ". . . all beings come into existence through the law of cause and effect, and nothing can be without having come into existence; only the eternal law itself, which is no-thing, self-existent, and absolute." — p. 133

— Footnotes

"from Homer to Herodotus, she was no goddess, but a *moral feeling . . .*"

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Depuis Homère jusqu'à Hérodote, Némésis n'a pas été une déesse; elle n'a été qu'un sentiment moral [From Homer to Herodotus, Nemesis was not a goddess; she was only a moral feeling]." — pp. 302-3

the triple character of . . . Nemesis, Adrasteia and Themis

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Nemesis est d'ailleurs en rapport naturel avec Thémis . . . L'idée de son irrésistible pouvoir s'exprime par son association avec *Adrastée*, qu'on confondait avec elle, qui n'était souvent qu'une de ses épithètes. Adrastée, divinité asiatique, originaire de Phrygie, signifiait pour les Grecs: 'l'inévitable' [Nemesis is also naturally related to Themis . . . The idea of her irresistible power expresses itself by her association with *Adrastea*, with whom she is confused, and who was often just one of her epithets. Adrastea, Asian goddess, who originates in Phrygia, to the Greeks meant 'the inevitable']." — pp. 304-5

the goddess . . . commissioned to repress every excess . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Nemesis est d'ailleurs en rapport naturel avec Thémis, déesse de l'ordre universel, puisqu'elle est chargée de réprimer les excès, de faire rentrer l'homme dans les limites imposées à sa nature [Nemesis is also naturally related to Themis, goddess of universal order, as she is commissioned to suppress excesses, to keep man within the limits imposed by his nature]." — pp. 304-5

Nemesis, as the daughter of *Dikè*, is the equitable goddess . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Nemesis . . . Quand elle a pour mère Dikè {Mesomed., *Hymn*. *Nemes*., v. 2. (Brunck, *Analecta*, II, p 292)}, elle est la divinité équitable qui réserve son courroux pour l'orgueil et pour l'impiété [Nemesis . . . Even though she has Dike as her mother, she is the equitable goddess who reserves her wrath for pride and impiety]." — p. 304 & fn.

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"Vaivasvata Manu" . . . was the Noah of the Aryans

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "MANU . . . in Hindu mythology is a titular name applied to fourteen progenitors of mankind . . . Manu Vaivasvata . . . is represented as conciliating the favour of the Supreme Being by his piety in an age of universal depravity. He is noticed in . . . an important legend of the deluge, of which he was warned by a fish, and told to build a ship, which the fish guided. . . . He is the Noah of the Hebrews." — 2:854

(*Vide* Part III. "*Submerged Continents*.")

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," *SD* 2:778-98.

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Vaivasvata Manu is the Indian Noah

SEE: Monier Williams, *Indian Wisdom*, 1875: "Manu, the Hindū Noah (. . . the seventh Manu, or Manu of the present period, called Vaivasvata, and regarded as one of the progenitors of the human race, Manu I. 61, 62) . . ." — p. 394

"The Septenary Principle in Esotericism" . . . Occultists differ from the Brahmins

SEE: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "We were taunted by ignorant Brahmins . . . that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East. Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row . . . will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi." — pp. 253-4 (*The Theosophist*, v. 4)

"Who was Manu, the son of Swayambhûva? . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "Who was Manu, the son

of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or 'interval from creation to creation' (read interval from one *minor* 'Pralaya' to another); and that 'in the present divine age, there have been as yet *seven* Manus.' " — p. 254 (*The Theosophist*, v. 4)

— Footnotes

***Pralaya* . . . dissolution following every Manvantara**

SEE: *A Manual of Buddhism*, tr. R. Spence Hardy, 1880: "At the end of the day of Brahma, a dissolution of the universe occurs, when all three worlds, earth, and the regions of space, are consumed with fire." "According to the system of the Brahmans, the ten lower worlds are partially destroyed at the close of every kalpa, equal to a day of Brahma, and renovated at the end of each succeeding night . . . But at the dissolution of Brahma there is a maha pralaya, or complete destruction of the whole universe . . ." — p. 34 fns.

every Manvantara, equal to 71 Maha-yugas

SEE: Mabel Collins & P. Sreenevas Row, "Light on the Path" (III), Nov. 1885:

	Mortal years.
"360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the period of the reign of one Manu	306,720,000"

— p. 115 (*The Theosophist*, v. 7)

It applies . . . to every Cataclysm that puts an end, by Fire or by Water . . .

SEE: *A Manual of Buddhism*, tr. R. Spence Hardy, 1880: "It is said to have been taught by Hermes, that the Governor of the world, 'always resisting vice, and restoring things from their degeneracy, will either wash away the malignity of the world by water, or consume it by fire, and restore it to its ancient form again.' " — p. 34 fn.

"Manu" — the generic name for the *Sishtas*

SEE: H. P. Blavatsky, "Have Animals Souls?" (III), March 1886: "In his Bangalore Picture 'What is Hindu Religion?' — Dewan Bahadoor Raghunath Rao, of Madras, says: 'At the end of each Manvantara [reign of one Manu], annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. . . . These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all others.' " — p. 352 fn. (*The Theosophist*, v. 7)

under the appellation of "King" . . . preserved "with the seed of all things . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The [Matsya] Purāṇa . . . opens with the account of the Matsya or 'fish' Avatāra of Vishṇu, in which he preserves a king, named Manu, with the seeds of all things, in an ark, from the waters of that inundation which, in the season of a Pralaya, overspreads the world." — 1:lxxxi (Preface)

Time is only a form of "Vishnu" — truly, as Parasâra says

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus the one only god . . . takes the designation of Brahmā, Vishṇu, and Śiva, accordingly as he creates, preserves, or destroys." "PARĀŚARA. . . . Hear,

then, how the deity . . . created all existent things. . . . Brahmā is said to be born: a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence, a hundred of his years is said to constitute his life. . . . Time is a form of Vishṇu." — 1:41, 44-7 (i.2, 3)

the regular descending series 4, 3, 2, with ciphers multiplied

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the notion of four ages in a deteriorating series expressed by the descending arithmetical progression, as 4, 3, 2, 1; the conversion of units into thousands . . ." — 1:50-1 fn.

but not . . . for "sectarian embellishments"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . above thirty Kalpas are named . . . but they are, evidently, sectarial embellishments." — 1:53 fn.

Those calculations . . . "the year of the seven Rishis . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These calculations of time are found in most of the Purāṇas, with some additions . . . as that of the year of the seven Ṛishis, 3030 mortal years, and the year of Dhruva, 9090 such years, in the Linga P." — 1:49 fn.

"Chronologers compute a Kalpa by the life of Brahmâ. . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Properly, a great Kalpa is not a day, but a life, of Brahmā; as in the Brahma Vaivarta . . . 'Chronologers compute a Kalpa by the life of Brahmā. Minor Kalpas, as Saṃvarta and the rest, are numerous. Minor Kalpas here denote every period of destruction, or those in which the Saṃvarta wind, or other destructive agents, operate.' " — 1:53-4 fn.

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"Those who know that there are seven rounds . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is 'an awakening to *illusive* life,' and 'an awakening to *real* life,' and that, moreover, there are 'root-Manus' and what we have to clumsily translate as 'the seed-Manus' — *the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following." — p. 254 (*The Theosophist*, v. 4)

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"We are told in the Sacred Hindu scriptures that the first Manu . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "We are told in the Sacred Hindu Scriptures that 'The first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each seven other Manus' — (Bhrigu I., 61-63) the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a *root*-Manu at globe A and a *seed*-Manu at globe G. Just as each planetary Round commences with the appearance of a 'Root-Manu' (Dhyan Chohan) and closes with a 'Seed-Manu,' so a *root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet." — p. 254 (*The Theosophist*, v. 4)

— Footnotes

a presentiment of the Sishtas . . . in Mr. Sinnett's "Esoteric Buddhism"

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Even during obscuration a small colony of humanity clings to each planet, and the monads associated with these small colonies following different laws of evolution . . . pass on from world to world along what may be called the inner round of evolution, far ahead of the race at large. . . . That portion of a planet which remained habitable during an obscuration would be equivalent to the Noah's Ark of the biblical narrative . . ." — pp. 146-7 (Appendix, "Note to Chapter VII")

The fact that Manu himself is made to declare that he was created . . .

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain." — p. 254 fn. (*The Theosophist*, v. 4)

The interval that precedes each Yuga is called a *Sandhya* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The period that precedes a Yuga is called a Sandhyā; and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed Sandhyāṃśa, is of similar duration." — 1:49 (i.3)

"The [i]nterval between the Sandhya and the Sandhyamsa . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The interval between the Sandhyā and the Sandhyāṃśa is the Yuga, denominated Kṛita, Tretā, &c. The Kṛita, Tretā, Dwāpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmā; and fourteen Manus reign within that term." — 1:49 (i.3)

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"It will be easily seen from the foregoing statement that . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dyan Chohans; and hence a minor *Manuantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary chain."— p. 254 (*The Theosophist*, v. 4)

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"Moreover, that, as it is said that each of the seven Manus *creates* . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisus-thrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the Fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of the Root — or primitive Manus, but one of the 49 Manus 'emanated from this "root" — Manu.' " — p. 254 (*The Theosophist*, v. 4)

"For clearer comprehension we here give the names of the 14 Manus . . ."

P/Q: H. P. Blavatsky, "The Septenary Principle in Esotericism," July 1883: "For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round. { 1st (Root) Manu on Planet A. – Swayambhuva.

	1st (Seed) Manu on Planet	G. –	Swarochi (or) Swarotisha.
2nd Round. {	2nd (R.) M. on Planet	A. –	Uttama.
	2nd (S.) M. " "	G. –	Thamasa.
3rd Round. {	3rd (R.) M. " "	A. –	Raivata.
	3rd (S.) M. " "	G. –	Chackchuska.
4th Round. {	4th (R.) M. " "	A. –	Vaivasvata (our progenitor)
	4th (S.) M. " "	G. –	Savarni.
5th Round. {	5th (R.) M. " "	A. –	Daksha Savarni.
	5th (S.) M. " "	G. –	Brahma Savarni.
6th Round. {	6th (R.) M. " "	A. –	Dharma Savarni.
	6th (S.) M. " "	G. –	Rudra Savarni.
7th Round. {	7th (R.) M. " "	A. –	Rouchya.
	7th (S.) M. " "	G. –	Bhoutya.

Vaivasvata thus though seventh in the order given, is the primitive Root-Manu of our 4th Human Wave: — (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata, — the Hindu ideal embodiment called respectively Xisusthrus, Deukalion, Noah and by other names — who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration." — p. 254 (*The Theosophist*, v. 4)

— Footnotes

The dissolution of all things is of four kinds . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "PARĀŚARA. . . . The dissolution of all things is of four kinds: Naimittika, 'occasional'; Prākṛitika, 'elemental'; Ātyantika, 'absolute'; Nitya, 'perpetual' {The *naimittika* takes place when Brahmā slumbers} . . ." — 1:112-13 & fn. (i.7)

"At the end of this day occurs a re-coalescence *of the Universe* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'At the end of this *day* occurs a recoalescence *of the universe*, called Brahmā's contingent *recoalescence*' . . ." — 1:52 fn. (i.3)

"*Prakritika* . . . when the return of this universe to its original nature . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . the *prākṛitika*, when this universe returns to its original nature . . .' " — 1:113 fn.

"*Atyantika* . . . identification of *the embodied* with the incorporeal . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . *ātyantika* proceeds from divine knowledge, and consequent identification with the supreme spirit . . .' " — 1:113 fn.

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"the first principle in Hindu religious philosophy is *Unity in diversity*"

P/Q: Vans Kennedy, *Researches into Ancient and Hindu Mythology*, 1831: "*Ishwara continued*. . . . 'Those, consequently, who learn to behold unity in diversity; to believe in this essential truth, that there is one god alone, and no other; and to know that their own souls are that god, are liberated from the bonds of transitory existence, and obtain the most blessed of all states, identification with my essence: for I am that one god, without beginning, middle, or end . . .' " — p. 453 (Appendix D, "The Ishwara

Gita," ch. 10)

during Cosmic rest . . . the Logos sleepeth in the bosom of THAT . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* . . . is unborn and eternal . . ." "It exists in a latent condition in the bosom of *Parabrahmam*, at the time of pralaya . . ." — p. 303 (*The Theosophist*, v. 8)

the great unseen Logos, who evolves all the other *logoi*

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. . . . *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms." — p. 304 (*The Theosophist*, v. 8)

the primeval MANU who gives being to the other Manus . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: ". . . it was the *Logos* that appeared in the shape of the first Dhyan Chohan, or Planetary Spirit, when the evolution of man recommenced after the last period of inactivity on this planet . . . Or you may look upon the *Logos* represented by Krishna as one belonging to the same *class* . . . [Krishna] speaks of the *sapta rishis* and of the Manus as his *manasaputras*, or mind-born sons . . . who appeared on this planet and commenced the work of evolution." — pp. 443-4 (*The Theosophist*, v. 8)

— Footnotes

"*nitya* is the extinction of life, like the extinction of a lamp" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . *nitya* is the extinction of life, like the extinction of a lamp, in sleep at night.' " — 1:113 fn.

***Nitya Sarga* is "constant or perpetual creation"**

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Again . . . we have the Nitya Sarga, 'constant or perpetual creation', as opposed to constant dissolution . . ." — 1:113 fn.

***Nitya pralaya* is "constant or perpetual destruction of all that is born"**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Perpetual destruction is the constant disappearance, day and night, of all that are born." — 1:114 (i.7)

"That which ensues after a minor dissolution . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "That which ensues after a minor dissolution is called ephemeral creation . . . In this manner, the mighty Vishṇu . . . brings about production, existence, and dissolution {*Saṃyama*}." — 1:114 & fn. (i.7)

definitions of Parabrahmam and the Logos . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of almost everything in the cosmos. . . . which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge. Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I . . . call the *Logos*." — p. 303 (*The Theosophist*, v. 8)

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Manu declares himself created by Viraj

SEE: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: ". . . know that I am he, the creator of all this world, whom that male Virāj . . . spontaneously produced." — p. 6 (i.33)

Virâj, or Vaiswanara, (the Spirit of Humanity)

SEE: *Manual of Hindu Pantheism: The Vedântasâra*, tr. Major G. A. Jacob, 1881: "Intelligence associated with the collective aggregate is called Vaiśwānara (the spirit of humanity) or Virāt [Virāj] {Compare *Manu*, i. 32, 33} . . ." — p. 65

"Swayambhuva," the SELF-BORN

SEE: *Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "There are six other Manus in successive generation sprung from this Manu Svāyaṃbhuva (born of the self-existent) . . ." — p. 9 (i.61)

the tradition of the four-fold destruction of the world

SEE: Max Müller, *Chips from a German Workshop*, 1867: ". . . the Quichés believed that there was a time when . . . heaven alone existed. . . . Then follows the creation of man. . . . But man was without cohesion or power . . . He was soon consumed again in the water. And the gods consulted a second time how to create beings that should adore them, and after some magic ceremonies, men were made of wood . . . But they had no heart, no intellect . . . and they withered away and were swallowed up by the waters. Then follows a third creation, man being made of a tree called tzité . . . They, too, did neither think nor speak . . . and they were likewise swept away by the waters and destroyed." "Three attempts . . . had been made and had failed. We now hear again that before the beginning of dawn, and before the sun and moon had risen, man had been made . . . Four men are mentioned as the real ancestors of the human race, or rather of the race of the Quichés. They were neither begotten by the gods nor born of woman, but their creation was a wonder wrought by the Creator." — 1:333-5, 336-7 ("Extracts from the 'Popol Vuh' ")

"we must not be surprised if we do not immediately discover . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "We must, therefore, not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture . . . the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay . . ." — p. 134

— Footnotes

Vaiswanara is . . . magnetic fire that pervades the manifested solar system. . . .

P/Q: T. Subba Row, "Prakriti and Purusha," July 1883: "*Vyswanara* — the magnetic fire that pervades the manifested solar system — the most objective aspect of the ONE LIFE." — p. 249 fn. (*The Theosophist*, v. 4)

It is also a name of *Agni*.

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "Besides epithets of celestial fire . . . some epithets of Agni exhibit a semi-independent character. . . . Agni Vaiśvānara . . . means 'belonging to all men' and seems to designate 'Universal Agni', fire in all its aspects, celestial as well as terrestrial." — p. 99

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"and how much more . . . if . . . minor cataclysms have intervened . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . and how much more so would this be the case if, as we may reasonably argue, minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes from even distant sources, the spread of sandy deserts, destruction of life by deadly pestilence, by miasma, or by the outpour of sulphurous fumes." — pp. 134-5

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the first great failure . . . to create . . . followed by . . . the first three races

SEE: STANZA III, "Attempts to Create Man," *SD* 2:75-85.
STANZA IV, "Creation of the First Races," *SD* 2:86-108.
STANZA V, "The Evolution of the Second Race," *SD* 2:109-130.
STANZA VI, "The Evolution of the 'Sweat-Born'," *SD* 2:131-160.

— Footnotes

seven "By its occult virtues tended to the accomplishment of all things . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Hippocrates says the septenary number, by its occult virtues, tends to the accomplishment of all things, to be the dispenser of life, and fountain of all its changes; and like Shakspere, he divided the life of man into 7 ages; for as the moon changes her phases every 7 days, this number influences all sublunary beings." — p. 666

With the child, the teeth that appear in the seventh month . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The teeth spring out on the 7th month, and are shed and renewed in the 7th year . . . at twice 7 years puberty begins; at three times 7 the faculties are developed . . . at four times 7 man is in full possession of all his strength; at five times 7 he is fit for the business of the world . . ." — pp. 666-7

***Tetragrammaton*, the four-lettered sacred name of the Deity**

SEE: Laurence Oliphant, *Scientific Religion*, 1888: ". . . the tetragrammaton consists of the four letters which compose the name of Jehovah, IHVH — or Yod (masculine), He (feminine), Vau (masculine), He (feminine). . . . they signify kabbalistically, *Yod*, the Father; *He*, the Mother; *Vau*, the Son; and *He*, the Bride . . . of the Son . . ." — p. 299

***Tetragrammaton* . . . becoming Septenary**

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The Tetragrammaton . . . comprehends the whole ten Sephiroth . . ." "The 'Seven Inferior Emanations' . . . are the seven lower Sephiroth . . . or Microprosopus and his bride . . ." — pp. 50, 51 (*Book of Concealed Mystery*, i.24 note, i.25 note)

proceeding from the concealed *Tetraktis*

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: " 'For truly the Ancient of the Ancient Ones, even He who is concealed with all concealments, is not found . . . herefrom, even from Microprosopus, there flow down four fountains {four proceeding from one, and containing all things, is precisely the Pythagorean doctrine of the Tetractys . . . Four is said to contain the whole Decad} . . .' " — p. 214 & fn. (*Greater Holy Assembly*, xxxv.830-1)

"For assuredly there is no stability in those six . . ."

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: " 'These are the seven eyes of Tetragrammaton . . . We six are lights which shine forth from a seventh (*light*); thou art the seventh light (*the origin of*) us all. . . . For assuredly there is no stability in those six, save (*what they derive*) from the seventh. For all things depend from the seventh.' " — pp. 255 (*Greater Holy Assembly*, xlv. 1160-1)

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this "destruction" . . . the great "Vaivasvata Manu Deluge" . . .

SEE: Samuel Johnson, *Oriental Religions — India*, 1873: ". . . significant is the mythical account . . . of the renewal of human life itself after the great Deluge of Manu . . . He saves a little fish pursued by larger ones . . . and after transferring it from place to place as it grows . . . he receives from its gratitude the reward of his labors. The now gigantic fish warns him of the coming destruction of mankind, and guides his ark through the great waters, from which he emerges to repeople the earth." — pp. 547-8

the Ark . . . towed by Vishnu in the shape of a monstrous fish

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Vishṇu then appeared as the fish with a most stupendous horn. The ship was bound to this horn . . . and was secured in safety until the waters had subsided." — p. 36

and the Seven Rishis "with him"

SEE: S. R. Bosanquet, *Hindu Chronology and Antediluvian History*, 1880: "Noah . . . Vaivaswat . . . made 7th Menu after the Flood." "Noah is said to have taken the seven Rishis with him and preserved them in the Ark." — pp. 32, 53

"*Αρχὴ* (ark) answers to the Hebrew *rasit*, or Wisdom . . ."

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: "Parkhurst, in his Greek Lexicon . . . says, *Αρχη* in this application answers to the Hebrew ראשית *rasit*, by which name, Wisdom . . . is called." — 1:796

"the emblem of the female generative power, the *Arg* or *Arca* . . ."

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: ". . . what word could be so proper as that . . . which had the meaning of the emblem of the female generative power — the Arg or Arc — in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle?" — 1:797

Jesus is called the "Fish," and so were Vishnu and Bacchus . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . ΙΧΘΥΣ, *a Fish*, *which was a name given to Jesus Christ*. . . . Why was the Saviour ΙΗΣ, which is the monogram of the Saviour Bacchus, called ΙΧΘΥΣ? . . . The answer is, because they were all . . . types of the Saviour." "It is not denied that the God Vishnu was incarnate in a Fish." — 1:635-6, 640

(*See for further details*, "*The Seventh Manu*.")

SEE: "The Primeval Manus of Humanity": "We are told in the Sacred Hindu scriptures that the first Manu produced *six* other Manus . . . Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity — must be the *seventh* {Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth . . . is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root Race, when man and all nature reached their lowest state of gross matter} . . ." — *SD* 2:308 & fn.

Lemuria . . . perished about 700,000 years before . . . (the Eocene)

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Lemuria . . . should no more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned, with their high civilizations and "gods," yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the Eocene age . . .' " — pp. 64-5 [K.H., Mahatma Letter XXIIIB, Oct. 1882]

— Footnotes

Says St. Augustin of Jesus, "For he is a *fish* . . ."

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: "Jesus is called a fish by Augustin, who says . . . 'for *he is a fish* that lives in the midst of the waters.' " — 1:636

"So many *fishes* bred *in the water*, *and saved by one great fish*"

P/Q: Godfrey Higgins, *Anacalypsis*, 1836: "Tertullian finds the Christian Church in it. All the faithful were with him. *So many fishes bred in the water and saved* BY ONE GREAT FISH." — 1:636

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of this cataclysm . . . "the ends of the Earth got loose"

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immerged, and all things which are in it perish . . ." — p. 2 (i.6)

That which put an end to . . . the fourth continent . . .

SEE: Andrew A. Anderson, *Terra: on a Second Axial Rotation of Our Earth*, 1887: ". . . it is not impossible that an 'Atlantis' did exist many thousand years back. For, according to our theory, where vast regions of the globe are expanding, or contracting, portions will rise or sink more than other parts . . . and in rising, large areas of the earth's crust will rise slower than other portions, and that island may be one of those parts, and would naturally be submerged . . . Such is the law that is in force, brought about by the second revolution of the globe upon its equatorial axis." — p. 90 fn.

brought on by successive disturbances in the axial rotation

SEE: Andrew A. Anderson, *Terra: on a Second Axial Rotation of Our Earth*, 1887: "When we probe a little lower into its depths, we come upon the old land surface of an ancient continent that once swarmed with animal life, and upon which grew magnificent forests, which we are using at the present time as coal; and this ancient continent in course of ages became submerged . . . After the lapse of time this land has again appeared above the ocean . . . and thus these submergings and uprisings of the earth's surface have been going on all over the world from the beginning of its creation, regulated by that necessary law, the changing of the polar axis . . ." — p. 24

Dr. Croll will have it that all such alterations can be accounted for . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Sounder arguments sustain the theory propounded by Dr. Croll . . . that all these alterations of climate can be accounted for by the effects of nutation, and the precession of the equinoxes." — p. 93

the idea that they are due to a change in the position of the axis . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Sir John Lubbock favoured the idea of a change in the position of the axis of rotation, and this view has been supported by Sir H. James {*Athenæum*, August 25, 1860} and many later geologists." — p. 93 & fn.

Against this the majority of the astronomers are again arrayed.

SEE: Charles Gould, *Mythical Monsters*, 1886: "The mass of astronomers, however, deny that this is possible to any very great extent." — p. 93 fn.

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"Man to-day, as an individual, is only a concatenation . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Man today, as an individual, is only a concatenation of the being-hood of all precedent human life . . ." — p. 183

"According to the Qabbalah, the soul sparks contained in Adam . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "According to the Qabbalah the soul sparks contained in Adam, went into three principal classes corresponding to his three sons, *viz*: '*Hesed*, Habel, *Ge'boor-ah* Qai-yin and *Ra'h-mim* Seth. These three were divided into 12 and the twelve into 70 species, called; the principal roots of the human race." — p. 422

Adam (Rishoun)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . like the beauty of *Adam Rishoun*, *i.e.*, the first Adam, at the time he went into *Gan Eden*, as it is written: 'And YHVH . . . will fill thy soul with brightness.' " — p. 414

"Said Rabbi Jehudah: 'How many garments . . .' "

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Said R. Yehudah: 'How many garments are these which are crowned (from the day he was created)?' Said R. El'azar: 'The mountains of the world (the great men of the generation) are in discussion upon it, but there are three: one to clothe in that garment the *Rua'h* spirit, which is in the Garden (of Eden) on earth: one which is more precious than all, in which the *Neshamah* is clothed in that Bundle of Life, between the angels of the King . . . and one outside garment, which exists and does not exist, is seen and not seen. In that garment, the *Nephesh* is clothed and she goes and flies in it, to and fro in the world' {Zohar i, 119*b*, col. 475}." — p. 412 & fn.

— Footnotes

"that the structural differences between man and apes are small . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "I will here appeal to . . . Huxley. After having protested against the statements of those who declare 'that the structural differences between man and apes are small and insignificant,' the eminent anatomist adds that 'every bone of the gorilla bears a mark by which it can be distinguished from the corresponding human bone, and that, in the present state of creation at least, no intermediary being fills the gap which separates man from the troglodyte.' " — p. 113

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the *divine* Dynasties . . . preceded their *human* kings

SEE: Gust. Seyffarth, "The Original Egyptian Names of the Planets," 1884: "The hieratic papyrus . . . begins the history of Egypt, like the Greek Manetho, with the reigning of Vulcan, the creator of the world. After him we see the names of the 7 great gods, the Cabiri, i.e. the seven planetary gods, called regents. The next class . . . are the 12 gods of the Zodiac, the wardens of the houses of the planets. These two divine dynasties are then followed by Manetho's human kings . . ." — p. 414 (*Transactions of the Academy of Science of St. Louis*, v. 4, no. 3)

by the modern Hindus . . . enumerated in their sacred books

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Lexicon of Amara Siṃha gives, as a synonym of Purāṇa, Pancha-lakshaṇa, 'that which has five characteristic topics' . . . I. Primary creation . . . II. Secondary creation, or the destruction and renovation of worlds . . . III. Genealogy of gods and patriarchs; IV. Reigns of the Manus . . . and, V. History . . . of the princes of the solar and lunar races . . ." — 1:vii (Preface)

"In the [Matsya Purāṇa] . . . the replies of Vishṇu [to Manu] form the main substance of the compilation. The first subject is the creation . . . The regal dynasties are next described . . . We then have an account of the kings of future periods . . ." — 1:lxxxi-lxxxii (Preface)

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Easter Island . . . remains of Cyclopean buildings

SEE: Robert Brown, *Countries of the World*, 1876: "EASTER ISLAND. . . . is singularly deficient in wood. . . . The grey lava (trachyte), of which all the [Cyclopean] images are made, comes from the crater Otu-iti . . . The natives of some of these islands, in which remains of buildings are found, have traditions of white men having been there a long time before . . ." — 4:43

the stone relics found on . . . Easter Island by Captain Cook

SEE: Robert Brown, *Countries of the World*, 1876: "But who made the great stone images . . . no one knows. . . . When the island was first discovered, the islanders possessed neither the means nor the knowledge to construct anything similar to these monuments . . . Even at the date of Cook's visit, some

of the statues, measuring twenty-seven feet in length, and eight feet across the shoulders, were lying overthrown . . .” — 4:43

“very much like the walls of the Temple of Pachacamac . . .”

P/Q: Robert Brown, *Countries of the World*, 1876: “The platforms on which these colossal images stood averaged from thirty to forty feet in length . . . all built of hewn stones in the Cyclopean style, very much like the walls of the Temple of Pachacamac, or the Ruins of Tia-Huanuco in Peru . . .” — 4:43

— Footnotes

Ayesha suggests “that those men who sailed north . . .”

P/Q: H. Rider Haggard, *She: A History of Adventure*, 1887: “ ‘Doth it not occur to thee . . .’ said Ayesha . . . ‘that those men who sailed North may have been the fathers of the first Egyptians?’ ”— p. 180

“Time after time have nations . . . passed away, and been forgotten . . .”

P/Q: H. Rider Haggard, *She: A History of Adventure*, 1887: “ ‘Time after time have nations, ay, and rich and strong nations, learned in the arts, been and passed away and been forgotten, so that no memory of them remains. This [nation of Kôr] is but one of several; for Time eats up the work of man, unless, indeed, he digs in caves like the people of Kôr, and then mayhap the sea swallows them, or the earthquake shakes them in.’ ” — p. 180

“Yet were not these people utterly destroyed . . .”

P/Q: H. Rider Haggard, *She: A History of Adventure*, 1887: “ ‘Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians . . . came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kôr, and behold it dwelleth in the tombs with its fathers’ bones.’ ” — p. 181

the ape-man, of which “NO FOSSIL REMAINS ARE AS YET KNOWN . . .”

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: “. . . Homo primigenius, or the ape-man, the ancestor of all the others . . . Of these no fossil remains are as yet known to us, but they were probably akin to the gorilla and orang of the present day.” — p. 80

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The Aryan nations

SEE: Max Müller, *History of Ancient Sanskrit Literature*, 1860: “. . . the Aryan or Indo-European family, which civilised the whole of Europe . . . The main stream of the Aryan nations has always flowed towards the northwest. . . . The first start of this world-wide migration belongs to a period far beyond the reach of documentary history . . .” “The Aryan nations who pursued a north-westerly direction, stand before us in history as the principal nations of north-western Asia and Europe.” — pp. 12, 14

— Footnotes

“the fifth principle, or human (intellectual) soul . . .”

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: “The fifth principle, human soul, or Manas . . . is the seat of reason and *memory*. . . . Now the fifth principle, or human soul, in the majority of mankind is not even yet fully developed.” — pp. 29-30

“The seven great Rishis, the four preceding Manus . . .”

P/Q: T. Subba Row, “Notes on the Bhagavad Gita — III,” April 1887: “In speaking of himself

Krishna says, (chapter x, verse 6): —

'The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang [was born] the human race and the world.' " — p. 444 (*The Theosophist*, v. 8)

the *Saptarshi* (the seven Rishis) . . . the seven stars of the Great Bear

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: " 'The seven Ṛishis' (*saptarshi*) . . . are represented in the sky by the seven stars of the Great Bear . . ." — p. 268

"I am the same to all beings . . ."

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "I must here call your attention to verse 29 . . . 'I am the same to all beings: I have neither friend nor foe: those who worship Me with devotion are in Me, and I am in them.' " — p. 442 (*The Theosophist*, v. 8)

The Logos . . . the universal principle

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* . . . is called the *Verbum* or the Word by the Christians . . . It is the first *gnātha* or the ego in the cosmos, and every other ego and every other self . . . is but its reflection or manifestation." — p. 303 (*The Theosophist*, v. 8)

represented by all the divine Powers *born of its mind*

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: "In all Puranas the Maharishis are said to be the mind-born sons of Prajapati . . . he commenced the creation of man by forming, or bringing into existence by his own intellectual power, these Maharishis . . ." — p. 444 (*The Theosophist*, v. 8)

the true meaning of Krishna

P/Q: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: ". . . it was the *Logos* that appeared in the shape of the first Dhyan Chohan, or Planetary Spirit, when the evolution of man recommenced . . . you may look upon the *Logos* represented by Krishna as one belonging to the same *class* as the *Logos* which so appeared." — pp. 443-4 (*The Theosophist*, v. 8)

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"There is no such thing as magic" . . .

P/Q: H. Rider Haggard, *She: A History of Adventure*, 1887: " 'There is no such thing as magic, though there is such a thing as knowledge of the secrets of Nature.' " — pp. 151-2

***the White Island* (the primitive Sveta-dwipa)**

SEE: F. Wilford, "An Essay on the Sacred Isles in the West," 1808: "The Sacred Isles in the West, of which *Śweta-dwīpa*, or the White Island, is the prinicipal, and the most famous, are, in fact, the holy land of the *Hindus*." — p. 246 (*Asiatic Researches*, v. 8)

"*black with sin*"

SEE: F. Wilford, "An Essay on the Sacred Isles in the West," 1808: "This also is the opinion of many divines in *India*, who believe, that in *Cali-Yuga* . . . the white island, is become black, on account of the sins of mankind." — p. 302 (*Asiatic Researches*, v. 8)

Sveta-dwipa . . . northern parts of the Toyambudhi . . . seven Kumâras . . .

SEE: F. Wilford, "An Essay on the Sacred Isles in the West [Part I, Ch. II]," 1812: " 'In the northern parts of the *Toyambud'hi*, or sea of fresh-water, in *Śweta-dwīpa*, the *Sanacādicas* [*Kumāras*] went to see BHAGAVĀN or VISHNU. Their names are SANACA, SANANDA, SANĀTANA, SANATA-CUMARA, JĀTA, VŌDU, PANCHA-ŚIC'HA, all children of BRAHMĀ . . .' " — p. 99 (*Asiatic Researches*, v. 11)

(See the Uttara Khanda of the Padma Purâna . . .)

SEE: F. Wilford, "An Essay on the Sacred Isles in the West [Part I, Ch. II]," 1812: "In the centre of

the *White Island* resides Vishnu, at a place called *Nārāyaṇpura*, or the city of *Nārāyaṇa* . . . In the *Padma-purāṇa*, a section of the *Uttara-c'hanḍa*, is the . . . description of this place . . ." — p. 99 (*Asiatic Researches*, v. 11)

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Priyavrata's seven sons . . . seven *Dwipas* (Continental Islands)

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Priyavrata married Kāmyā . . . and had, by her, two daughters . . . and ten sons . . . Of these, three . . . adopted a religious life. . . . Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons." — 2:99-101 (ii.1)

"The seven great insular continents are Jambhu, Plaksha, Śālmali, Kuśa, Krauncha, Śāka, and Pushkara . . ." — 2:109 (ii.2)

Agnidhra, apportioned Jambhu-dwipa among his nine sons

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "To Agnīdhra he gave Jambu-dwīpa . . . Agnīdhra, the king of Jambu-dwīpa . . . apportioned Jambu-dwīpa amongst his nine sons." — 2:101-2 (ii.1)

"Whenever any contradictions in different Purânas are observed . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Other calculations occur, the incompatibility of which is said, by the commentators on our text, and on that of the Bhāgavata, to arise from reference being made to different Kalpas . . . 'Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like.' " — 2:206-7 fn.

***Jambhu* (dwipa) "*is the centre of all these . . .*"**

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The seven great insular continents are Jambhu, Plaksha, Śālmali, Kuśa, Krauncha, Śāka, and Pushkara . . . Jambhu-dwipa is in the centre of all these." — 2:109-10 (ii.2)

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". . . surrounded" by a *sea of salt water* (lavana) . . .

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . they are surrounded, severally, by seven great seas, the sea of salt water (Lavaṇa), of sugar-cane juice . . . of wine . . . of clarified butter . . . of curds . . . of milk . . . and of fresh water . . ." — 2:109 (ii.2)

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Bhâskara Acharya . . . uses expressions from the *Secret Doctrine* . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bhāskara Āchārya, writing in the middle of the eleventh century, gives an abstract, avowedly drawn from the Purāṇas, of some of the matters treated of in the present chapter. . . . 'To the south of the equator lies the salt sea, and, to the south of it, the sea of milk . . . In those lower regions dwell the race of serpents . . . together with the multitude of Asuras . . .' " — 2:110 fn. (ii.2)

he names "the country to the south of the equator *Bhur-loka* . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The country to the south of the equator is called *bhūr-loka*, that to the north, the *bhuva*-(*loka*); and Meru (the third) is called *swar*-(*loka*). Next is the *mahar*-(*loka*): in the heavens beyond this is the *jana*-(*loka*); then, the *tapo*-(*loka*), and, last of all, the *satya*-(*loka*). These *lokas* are gradually attained by increasing religious merits.' . . . *Bibliotheca Indica*, Translation of the *Golādhyāya* of the *Siddhānta-śiromaṇi*, III., 21-44." — 2:113 fn (ii.2)

"Bharata . . . consigned the Kingdom to his son Sumati . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bharata . . . consigned the kingdom to his son Sumati . . . and, engaging in devout practices, abandoned his life at the holy place Śalagrāma. He was afterwards born again, as a Brahman, in a distinguished family of ascetics." — 2:106 (ii.1)

"under these princes . . . Bharata Varsha was divided . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Under these princes, Bhārata-varsha (India) was divided into nine portions . . . and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu)." — 2:107 (ii.1)

"this was the creation of Swayambhûva Manu . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This was the creation of Swāyambhuva (Manu), by which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varāha." — 2:107-8 (ii.1)

the sub-section on "*The Primeval Manus of Humanity*"

SEE: "The Primeval Manus of Humanity," *SD* 2:307-15.

Wilson finds in this only "an incongruity"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The descendants of Priyavrata were the kings of the earth in the first or Swāyaṃbhuva Manwantara. Those of Uttānapāda, his brother, are placed, rather incongruously, in the second . . . Manwantara . . ." — 2:108 fn.

"the patriarchal genealogies are older than the chronological system . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "It seems probable that the patriarchal genealogies are older than the chronological system of the Manwantaras and Kalpas, and have been rather clumsily distributed amongst different periods." — 2:108 fn.

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"Happy are those who are born . . . *as men* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Happy are those who are born, even from the condition of gods, as men, in Bhārata-varsha; as that is the way to . . . final liberation.' " — 2:137 (ii.3)

In Jambu-dwipa, Bharata is considered the best of its divisions . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bhārata is, therefore, the best of the divisions of Jambu-dwīpa, because it is the land of works. The others are places of enjoyment alone." — 2:136 (ii.3)

"it is that the succession of the four Yugas . . . takes place"

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the Bhārata-varsha it is that the succession of the four Yugas or ages, the Kṛita, the Tretā, the Dwāpara, and Kali, takes place . . ." — 2:135-6 (ii.3)

Parasâra, asked by Maitreya "to give . . . descriptions of the Earth"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Maitreya is the disciple of Parāśara, who relates the Vishṇu Purāṇa to him." — 1:6 fn.

"MAITREYA. — You have related to me . . . the creation of Swāyaṃbhuva. I am now desirous to hear from you a description of the earth . . .

PARĀŚARA. — You shall hear, Maitreya, a brief account of the earth from me." — 2:109 (ii.2)

***Atala* . . . the land of Sin — Atlantis**

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . according to the *ancient Hindu mode* of drawing the parallels of declination . . . we are assured that by the White Island in the west the Hindus did not mean either *England or Novazembla*; but the *island of Atala* or Atalantis. Besides in vol. 8, p. 302, A. R. [*Asiatic Researches*] we are informed that . . . 'The Indians believe the White Island became black on account of the sins of the people!' " — p. 71 (*Key of Urania*)

"seven holy rivers that washed away all sin" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Śāka-dwīpa . . . There grows a large Śāka (Teak) tree, frequented by the Siddhas and Gandharvas . . . The sacred lands of this continent are peopled by the four castes. . . [It has] seven holy rivers, that wash away all sin . . . In those seven districts there is no dereliction of virtue . . ." — 2:198-9 (ii.4)

it was then inhabited by the caste of the *Magas*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The caste of Mṛiga {Maga} is that of the Brahman; the Māgadha, of the Kshattriya . . ." — 2:199-200 & fn.

"For the castes in Śāka-dwīpa . . . in lieu of 'Mṛiga' . . . I found, in most of my copies, the undoubtedly correct 'Maga'." — 5(I):385 (Corrigenda, editor's note by Hall)

the *Magas* . . . which even the Brahmins acknowledged as not inferior

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . the Brahmans acknowledged the high-priests of the Sun as little inferior, in sanctity, to their own order . . .' " — 5(I):384 (Corrigenda, Wilson)

— Footnotes

"that the present Atlantic islands' Flora affords no substantial evidence . . ."

P/Q: Daniel Oliver, "The Atlantis Hypothesis in its Botanical Aspect," April 1862: "We note, further, that the present Atlantic Islands Flora affords no substantial evidence of a former direct communication with the main land of the New World . . . On the other hand, it strongly favours the view that at some period of the Tertiary epoch, North-eastern Asia was united to North-western America, perhaps by the line where the Aleutian chain of islands now extends . . ." — p. 164 (*Natural History Review*, v. 2)

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the nursery of the first Zaratushta

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'In . . . the Bhavishya Purāṇa . . . the greatest part of the work relates to the worship of the Sun . . . in the last chapters, there is some curious matter relating to the Magas, worshippers of the Sun . . . [which] connected the fire-worshippers of Iran with those of India.' " — 5(I):381 (Corrigenda, Wilson)

the temple built by Sâmba . . . son of Krishna

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . Colonel Wilford . . . records the introduction of the worship of the Sun into the north-west of Hindustān, by Sāmba, the son of Kṛishṇa. . . . Sāmba engaged to construct a temple of the Sun . . .' " — 5(I):381 (Corrigenda, Wilson)

having been cured by Sûrya . . . of leprosy . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'This prince, having become a leper . . . resolved to retire into the forest, and apply himself to the adoration of Sūrya . . . he acquired the favour of Sūrya, and was cleansed of his leprosy. By Sūrya's injunctions, and as a mark of his gratitude, Sāmba . . . [built] the temple dedicated to the Sun.' " — 5(I):381 (Corrigenda, Wilson)

Sâmba . . . was looking for pious Brahmins to perform the appointed rites . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Sāmba is desirous of retaining learned and pious Brahmans for the purpose of performing the appointed rites, and receive the donations he may make to the Sun; but Nārada, in the spirit of the prohibition found in Manu, against the performance of idol-worship, as a source of emolument, by Brahmans, apprises Sāmba that no Brahman can undertake the office of ministering priest without incurring degradation in this life, and punishment in the next.' " — 5(I):382 (Corrigenda, Wilson)

He therefore referred Sâmba to Gauramukha (white face) . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'He, therefore, refers Sāmba to Gauramukha (White-face), the Purohita (or family-priest) of Ugrasena, king of Mathurā, as the only person who could tell him whom he might most suitably employ as the officiating priest of the Sun . . .' " — 5(I):382 (Corrigenda, Wilson)

The priest directed Sâmba to invite the *Magas* . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . Gauramukha directs him . . . to invite the Magas to discharge the duty, as they are, in an especial degree, the worshippers of Sūrya.' " — 5(I):382 (Corrigenda, Wilson)

Ignorant of the place . . . it is Sûrya . . . who directs Sâmba to Sâkadwipa . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " '. . . Gauramukha . . . is represented as ignorant of the place where they dwelt, and, referring Sāmba again to the Sun, Sūrya desires him to repair to Sāka-dwīpa, beyond the sea of salt water . . .' " — 5(I):382 (Corrigenda, Wilson)

Then Sâmba performs the journey, using Garuda . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'In obedience to the commands of Sūrya, and with the help of Kṛishṇa, who lent him the use of Garuḍa for the journey, Sāmba went to Sāka-dwīpa, and induced eighteen families of Magas to return with him to India . . .' " — 5(I):382 (Corrigenda, Wilson)

the Magas . . . are the forefathers of the fire-worshipping Parsis

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Dr. Maximilian Müller has kindly furnished me with a transcript of the [*Bhavishya Purāṇa*] passages I required . . . enough may be extracted to establish the identity of the Magas of the Purāṇas with the followers of Zoroaster.' " — 5(I):383 (Corrigenda, Wilson)

they carry the event . . . to the days of the flight of the Parsis to Gujerat . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The only question that suggests itself concerns the period at which this took place . . . whether it followed the flight of the Parsees to Gujerat, in the beginning of the eighth century . . .' " — 5(I):384 (Corrigenda, Wilson)

— Footnotes

neither . . . Lemuria nor even Atlantis are the real *archaic* names

SEE: "Preliminary Notes": "The third Continent, we propose to call 'Lemuria.' The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted . . . on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra." " 'Atlantis' is the Fourth Continent. . . . The famous island of Plato of that name was but a fragment of this great Continent." — *SD* 2:7, 8

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(*See Addenda . . .* "*Proofs of the Submerged Continents*.")

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," *SD* 2:778-98.

masses trending . . . with the Meridian . . . the "Mascarene continent" . . .

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The original continental masses should trend generally with the meridian. . . . The Mascarene continent, including Madagascar, stretched north and south." — p. 352

***ancient* continent running "from Spitzbergen to the Straits of Dover . . ."**

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . an ancient Scandinavian continent stretched from Spitzbergen to the Straits of Dover, while most of other parts of Europe were sea bottom." — p. 352

— Footnotes

See Professor Dana's article, "*American Journal of Science*," III. v. 442-3

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The ancient, but now much wasted continent which embraced Australia, New Guinea, Borneo and the Philippine Islands, had a submeridional trend. . . . Prof. J. D. Dana pronounces it 'remarkable,' and calls attention to the fact that 'nearly all the ranges of islands over the Pacific Ocean, and even the longer diameters of the particular islands, lie nearly parallel with the great mountain ranges of the Pacific coast of North America.' . . . {Dana, *Amer. Jour. Sci.*, III, v, 442-3}." — pp. 352 & 353 fn.

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Professor Todd . . . can trace the series of oscillations backward . . .

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "Some parts of the ocean's bottom must correspondingly rise. . . . Thus some equatorial lands will become submerged . . . {Todd: *Amer. Naturalist*, xviii, 15-26}." "Professor Todd suggests that the present terrestrial age is one of equatorial land subsidence, and of high latitude emergence. . . . He thinks the series of oscillations may be traced backward to the epoch of the earliest solid records of the earth's changes." — pp. 279 & fn., 280

"old continents" that have been submerged will reappear

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again . . ." — p. 65

— Footnotes

"As the movements here contemplated are cyclical . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with intervals of occupation by another fauna. Progressive sedimentation would preserve the records of such faunal alterations; and there would be presented the phenomena of 'colonies,' 'reapparitions,' and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena are well known to the student of geology." — p. 281 ("Effects of Astronomical Changes")

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the Section in which all the proofs . . . have been collated together

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," *SD* 2:778-98.

seven sacred Islands (Dwipas) are mentioned in the *Sûrya Siddhanta*

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "Our treatise . . . ignores the system of continents, or *dvīpas* . . . the Purāṇas encompass Jambūdvīpa about with six other *dvīpas*, or insular ring-shaped continents . . . The author of the Siddhānta-Çiromaṇi . . . accepts . . . the series of concentric continents and oceans, but gives them all a place in the unknown southern

hemisphere, while he regards Jambūdvīpa as occupying the whole of the northern." — p. 391 note (*Journal of the American Oriental Society*, v. 6)

Asura Maya . . . whom Professor Weber has . . . re-incarnated in Ptolemy

SEE: Albrecht Weber, *History of Indian Literature*, 1882: "The epic tradition, again, gives as the earliest astronomer the Asura Maya, and asserts that to him the sun-god himself imparted the knowledge of the stars. I have . . . expressed the conjecture that this 'Asura Maya' is identical with the 'Ptolemaios' of the Greeks . . ." — p. 253

The heirloom left by Priyavratta . . . to his seven sons

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . [of] the sons of Priyavrata . . . [three] adopted a religious life. . . . Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons." — 2:101 (ii.1)

the seven refer to an esoteric doctrine . . . explained further on

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The seven great insular continents are Jambu, Plaksha, Śālmali, Kuśa, Krauncha, Śaka, and Pushkara . . ." " '. . . Jambūdwīpa embraces the whole northern hemisphere . . . the other six Dwipas, and the (seven) Seas . . . are all situated in the southern hemisphere.' " — 2:109, 110 fn. (ii.2)

" 'The country to the south of the equator is called *bhūr-loka*, that to the north, the *bhuva*-(*loka*); and Meru (the third) is called *swar*-(*loka*). Next is the *mahar*-(*loka*): in the heavens beyond this is the *jana*-(*loka*); then, the *tapo*-(*loka*), and, last of all, the *satya*-(*loka*). These *lokas* are gradually attained by increasing religious merits.' " — 2:113 fn. (ii.2)

Jambu-dwipa is the only one that is terrestrial, for *it is our globe*

SEE: "Western Speculations, Founded on the Greek and Purānic Traditions": "Jambu-dwipa is Vishnu's dominion — the world, limited in the Purānas to our globe, the region which contains Meru *only* . . ." — *SD* 2:403 fn.

an ancient continent . . . from Spitzbergen down to the Straits of Dover

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . an ancient Scandinavian continent stretched from Spitzbergen to the Straits of Dover, while most of other parts of Europe were sea bottom." — p. 352

included Greenland . . . and descended southward . . . to the British Isles

SEE: Andrew Murray, *Geographical Distribution of Mammals*, 1866: ". . . Greenland was then united to Britain by Iceland . . ." "The character of the flora of Greenland and Spitzbergen being in the main European, it follows that the connecting stretch of dry land between Europe and Greenland was still above water when the plants from the south colonized Greenland." — p. 158

"Until the appearance of a map, published at Basle in 1522 . . ."

P/Q: "Leaflets from Esoteric History," 1885: "Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India* . . . science refusing yet to sanction the wild hypothesis — that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric ages . . . was doubly connected with the two Americas." — pp. 339-40 (*Five Years of Theosophy*)

"The lands of the ancestors of . . . the 'Brahmans of Upper India' . . ."

P/Q: "Leaflets from Esoteric History," 1885: "The lands of the ancestors of those whom Ammianus

Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached — hardly wetting his feet — the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." — p. 340 (*Five Years of Theosophy*)

"It would seem that the region of the earth's surface . . ."

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: "It would seem that the region on the earth's surface where the evolution of these primitive men from the closely related catarrhine apes took place must be sought either in Southern Asia or Eastern Africa, or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to Upper India and Sunda Island, on the other westward as far as Madagascar and Africa." — pp. 80-1

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Hæckel . . . speaking of Blumenbach's brown or Malay race . . .

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: "As the Polynesian or Malay man (Homo polynesius), we may mark off in the sixth place next to the Australian the species that still remains of Blumenbach's brown or Malay race, when the Australians and Papuans are eliminated." — p. 82

"There is much likeness between these last and the Aborigines of Polynesia . . ."

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: ". . . the Australians and Papuans . . . There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that seems to have been once on a time a gigantic and continuous continent." — p. 82

"the Australians of to-day as the lineal descendants . . ."

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: "We consider the Australians of to-day as the lineal descendants almost unchanged of that second branch of the primitive human race . . . that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men." — p. 82

"The one . . . migrated in part, westwards . . ."

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: "The one, woolly-haired, migrated in part westwards, to Africa, in part eastwards, to New Guinea. The other straight-haired, was evolved further to the North, in Asia, and peopled Australia." — p. 81

"Behold . . . the relics of that once great nation . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Behold the relics of that once great nation in some of the flat-headed aborigines of your Australia.' " — p. 65 [K.H., Mahatma Letter XXIIIB, Oct. 1882]

they belong to the last remnants of the Seventh Sub-race of the Third

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "The Australian, the Esquimaux, the Bushman, the Veddahs . . . are the remnants of the seventh ring cave-men . . ." — p. 120 (K.H., Letter XVIII, June 1882)

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"the evolution of the primitive men took place . . ."

P/Q: Ernst Haeckel, *Pedigree of Man*, 1883: "It would seem that the region . . . where the evolution of these primitive men from the closely related catarrhine apes took place must be sought either in Southern Asia or Eastern Africa, or in Lemuria." — p. 80

the change in the inclination of the earth's axis . . .

SEE: William Bassett Walker, *Cyclical Deluges*, 1871: "The earth, being an oblong spheroid, is slightly swollen or bulged out, at the equator, and the sun's attraction, acting on this swelling, has the effect of changing the inclination of the axis." — pp. 41-2

climatic vicissitudes and . . . changes in the axial direction

SEE: William Bassett Walker, *Cyclical Deluges*, 1871: "The same may be also said of the theory which supposes . . . icy regions to have once possessed a temperate climate . . . Thus . . . we arrive at the conclusion that grand deluges are periodical . . . and we find, on inspection, that the earth has been ravaged by a succession of general cataclysms, separated from each other by long intervals of time . . ." — pp. 62-3

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collision of our earth with a comet (De Boucheporn's hypothesis)

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "M. de Boucheporn conjectured that each geological revolution was the result of a sudden change in the direction of the earth's axis, caused by collision with a comet." — p. 334

— Footnotes

The circuit of the ecliptic is completed in 25,868 years.

SEE: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: "The precession of the equinoxes arises from a slow gyratory motion of the axis of the planet. . . . The rate and amount of the disturbance is therefore connected . . . [with] the amount of the inclination. The effect of this change is to cause the planetary axis to be inclined, at different periods, in different absolute directions . . . In the case of the earth . . . [it] would of itself . . . complete the circuit of the ecliptic in twenty-five thousand, eight hundred and sixty-eight years." — p. 285

"as the apsis goes forward to meet it . . ."

P/Q: Alexander Winchell, *World-Life, or Comparative Geology*, 1883: ". . . the apsidal motion . . . diminishes the effect of precession. In the case of the earth . . . as the apsis goes forward to meet it at the rate of 11".24 {from the Encyclopædia Britannica, Art. *Astronomy*} annually, this would complete a revolution in one hundred and fifteen thousand, three hundred and two years. The approximation of the equinox and the apsis is the sum of these motions, 61".34, and hence the equinox returns to the same position in relation to the apse in twenty-one thousand, one hundred and twenty-eight years." — pp. 285-6 & fn.

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"*Many acquired . . .* UNLAWFUL *knowledge, and followed . . . the LEFT PATH.*"

SEE: STANZA VI, 5: ". . . humanity branched off into its two diametricaly opposite paths: the RIGHT- and the LEFT-hand paths of knowledge or of Vidya. '*Thus were the germs of the White and the Black Magic sown in those days*.' " — *SD* 1:192 fn.

statues . . . *twenty-seven* feet in height, and eight feet across the shoulders

SEE: Robert Brown, *Countries of the World*, 1876: "Even at the date of Cook's visit, some of the statues, measuring twenty-seven feet in length, and eight feet across the shoulders, were lying overthrown, while others still standing appeared much larger." — 4:43

(*See* § "*Stones, Witnesses to Giants*" . . .)

SEE: "Cyclopean Ruins and Colossal Stones as Witnesses to Giants," *SD* 2:341-9.

— Footnotes

See at the end of this Stanza "On the Duration of Ages and Cycles."

SEE: "The Sidereal and Cosmic Glyphs," *SD* 2:356-65.

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there is in the Malay race . . . a singular diversity of stature . . .

P/Q: Charles Pickering, *The Races of Man*, 1854: "In the Malay Race there is a singular diversity of stature: the members of the Polynesian family (*Taheitans*, *Samoans*, and *Tonga Islanders*) are of a higher stature than the rest of mankind; but the Indian tribes, and the inhabitants of the Indo-Chinese countries, fall decidedly below the general average." — p. xxx ("Analytical Synopsis of the Natural History of Man" by J. C. Hall)

Egyptians . . . their Zodiacs . . . embraced more than three-and-a-half *sidereal years*

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "I have seen, in Denon's second volume of Travels in Egypt, two ancient Zodiacs, from a temple in *Tentyra* or Dendera, where the Poles have been represented . . . at right angles, [and] there are marks which shew, that it was not the last time they were in that position: but the first." — pp. 2-3 (Prelude to the Notes)

SEE: "Is the Bible Account of the Flood Consonant with the Truth," Dec. 1832: "The period, says Sir Richard Phillips, required to effect this change in the poles, *is known by observation* to be 10,450 years . . . so that it requires 20,900 years to effect a complete revolution . . . The truth of these opinions is besides demonstrated by the two ancient *Zodiacs of Dendera*, mentioned in Denon's Travels . . . There are also three other monuments in Egypt . . . which show that the poles had been three times within the plane of the Ecliptic." — p. 347 (*The Comet*, v. 1)

the Pole of the Earth and the Pole of the Ecliptic had formerly coincided

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "We are told by Herodotus, that, the CHOEN or men of learning in this country, informed him, that, the Pole of the Earth and the Pole of the Ecliptic had formerly coincided." — p. 2 (Prelude to the Notes)

"These *poor benighted* Hindoos have registered a knowledge . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . it will be a great point gained to science, to shew that, 'These *poor benighted Hindoos*' have registered a knowledge of Astronomy for ten times 25,000 years since the *Flood*, or *Age of horror* in the latitude of Banares." — p. 23 (Appendix)

"Why should not your geologists bear in mind . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Why should not your geologists . . . bear in mind that under the continents explored and fathomed by them . . . there may be hidden deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories.' " — p. 65 (K.H., Mahatma Letter XXIIIB, Oct. 1882)

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"Why not admit that our present continents have . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again, and bear their new groups of mankind and civilization; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every round, our already autopsized continents will go down, and the Lemurias and Atlantises come up again?' " — p. 65 (K.H., Mahatma Letter XXIIIB, Oct. 1882)

the Wealden . . . the mouth of a former great river . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The Wealden, which, below the chalk, is the Delta formation of a large river, implies the existence of a continent drained by that river which has long since disappeared beneath the chalk ocean." — p. 329

Seeman . . . regarded *Australia and Europe as formerly . . . one continent*

SEE: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: ". . . it would be premature to say . . . that man may not have existed in the Eocene, especially as it can be shown that a race of men . . . co-exists with that remnant of the Eocene Flora which still survives on the continent and islands of Australia." — p. 18 (*Popular Science Review*, v. 5)

the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height

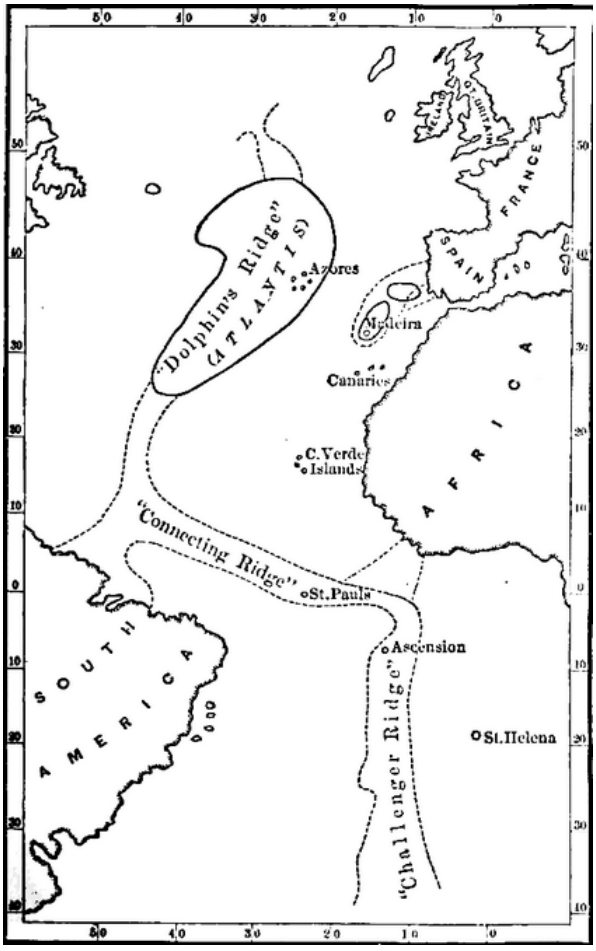
SEE: C. Wyville Thomson, *The Atlantic*, "The Voyage of the 'Challenger'," 1878: ". . . we sounded in 1500 fathoms [9,000 ft.] near the centre of the middle ridge . . . From Bahia we crossed a western depression with a maximum depth of 3000 fathoms [18,000 ft.] . . ." "An elevated ridge rising to an average height of about 1900 fathoms below the surface traverses the basins of the North and South Atlantic . . ." — 2:248, 249

which runs . . . southwards from a point near the British Islands . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Deep-sea soundings have been made by ships of different nations . . . and the result is the revelation of a great elevation, reaching from a point on the coast of the British Islands southwardly to the coast of South America, at Cape Orange, thence south-eastwardly to the coast of Africa, and thence southwardly to Tristan d'Acunha." — pp. 46-9

(*Cf. chart adapted from the "Challenger" and "Dolphin" soundings . . .*)

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882:



"MAP OF ATLANTIS, WITH ITS ISLANDS AND CONNECTING RIDGES, FROM DEEP-SEA SOUNDINGS." — p. 47

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"Lemuria should no more be confounded with the Atlantis Continent . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Lemuria . . . should no more be confounded with the Atlantis continent than Europe with America.' " — pp. 64-5 (K.H., Mahatma Letter XXIIIB, Oct. 1882)

the Egyptians, Aryans . . . the result of . . . "*myriads* of centuries"

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . H. A. Taine ('History of English Literature,' p. 23), sees the unity of the Indo-European races manifest in their languages, literature, and philosophies, and argues that these pre-eminent traits are 'the great marks of an original model,' and that when we meet with them 'fifteen, twenty, thirty centuries before our era, in an Aryan, an Egyptian, a Chinese, they represent the work of a great many ages, perhaps several myriads of centuries.' " — pp. 132-3

"Egypt at the beginning appears mature, old . . ."

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Ernest Renan points out that 'Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature.' " — p. 132

"Egypt is recorded to have been a civilized and governed community . . ."

P/Q: Alexander Winchell, *Preadamites*, 1881: "Of the same opinion is Prof. Richard Owen: 'Egypt is recorded to have been a civilized and governed community *before* the time of Menes.' " — p. 120

"at the epoch of Menes the Egyptians were already . . ."

P/Q: Alexander Winchell, *Preadamites*, 1881: "At the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho says that Athothis, the son of Menes, built the palace at Memphis; that he was a physician, and left anatomical books." — p. 120

Herodotus . . . history of the Egyptian priests dated from about 12,000 years . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "Thus far I have spoken on the authority of the Egyptians and their priests. They declare that from their first king to this last-mentioned monarch . . . was a period of three hundred and forty-one generations . . . Now three hundred generations of men make ten thousand years . . . and the remaining forty-one generations make thirteen hundred and forty years. Thus the whole number of years is eleven thousand, three hundred and forty . . ." — 2:189 (Book II, Euterpé, § 142)

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***mythical* element . . . mode of thought . . . has to be found**

SEE: Gerald Massey, *Luniolatry*, 1887: "Mythology was a primitive mode of *thinging* the early thought. It was founded on natural facts, and is still verifiable . . . when its mode of expression . . . is thoroughly understood." — pp. 1-2

emblematical (a later . . . mode of thought)

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "We have . . . defined the nature of a symbol as being the pictorial expression of a thought or emotion . . . But an emblem is of later date than a symbol; the former being associated with a refined literature, while the latter may rudely convey a simply pictorial idea." — p. 707

hieroglyphical, or again *logo-grammatical* . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "In the Chinese language . . . every word has its symbol or sign, which was intended to convey its meaning in a pictorial form . . . Thus in this language there are several thousands of so-called letters, or, more properly speaking, '*logograms*,' as each represents an entire word. The ancient Egyptians, in their several writings or *hieroglyphics*, followed a similar practice." — pp. 707-8

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India had her Danavas and Daityas

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DAITYAS. Titans. . . . They are a race of demons and giants, who warred against the gods . . . They and the Dānavas are generally associated, and are hardly distinguishable." — p. 76

Ceylon had her Râkshasas

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀKSHASAS. . . . a sort of Titans or enemies of the gods . . . of whom Rāvaṇa was chief . . ." — pp. 254-5

"In the Rāmāyaṇa it is related that Rāvaṇa, the Rākshasa king of Lankā or Ceylon, warred against Indra in his own heaven . . ." — p. 125

Chaldea, her Izdubars (Nimrod)

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: ". . . the hero I have hitherto called Izdubar . . . was the hero of Babylonian cuneiform history . . . I subsequently found that he agreed *exactly* in character with Nimrod; he was a giant hunter . . ." — pp. 181-2

the Jews their *Emims* of the land of Moab . . . with the . . . Anakim

SEE: *The Interlinear Bible*, 1906: ". . . we turned and passed by the way of the wilderness of Moab. . . . The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakim: these also

were accounted giants, as the Anakim; but the Moabites call them Emims." — p. 236 (*Deuteronomy*, 2:8, 10-11)

"And they brought up an evil report of the land . . . [saying] all the people that we saw in it are men of a great stature. . . . there we saw the giants, the sons of Anak, which come of the giants . . ." — p. 196 (*Numbers*, 13:32-3)

Moses speaks of Og . . . nine cubits high (15ft. 4in.) and four wide

SEE: *Calmet's Dictionary of the Holy Bible*, 1830: "Moses (Deut. iii. 11.) speaks of the bed of Og, king of Bashan, as being nine cubits long, and four wide (fifteen feet four inches long. . . .) . . ." — 1:573

Goliath was "six cubits and a span in height" (or 10ft. 7in.)

SEE: *Calmet's Dictionary of the Holy Bible*, 1830: "Goliath was six cubits and a span in height (ten feet seven inches), 1 Sam. xvii. 4." — 1:573

"Teapi, Rapa-nui, or Easter Island, is an isolated spot . . ."

P/Q: Robert Brown, *The Countries of the World*, 1876: "Teapi, Rapa-Nui or Easter Island, is an isolated spot almost 2,000 miles from the South American coast . . . In length it is about twelve miles, and in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island, indeed, is of volcanic origin, and abounds in craters which have been extinct for so long that no tradition of their activity remains." — 4:43

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"But who made the great stone images . . ."

P/Q: Robert Brown, *The Countries of the World*, 1876: "But who made the great stone images (p. 44 &c.) which are now the chief attraction of the island to visitors no one knows. It is more than likely that they were here when the present inhabitants arrived . . . When the island was first discovered, the islanders possessed neither the means nor the knowledge to construct anything similar to these monuments, the workmanship of which is of a high order." — 4:43

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"and it is believed that the race who formed them . . ."

P/Q: Robert Brown, *The Countries of the World*, 1876: ". . . it is a belief of various ethnographers that probably the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . . Even at the date of Cook's visit, some of the statues, measuring twenty-seven feet in length, and eight feet across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of nearly thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen feet broad . . . all built of hewn stones in the Cyclopean style, very much like the walls of the Temple of Pachacamac, or the Ruins of Tia-Huanuco in Peru (Vol. III., pp. 310, 311)." — 4:43

"THERE IS NO REASON TO BELIEVE THAT ANY OF THE STATUES . . ."

P/Q: Robert Brown, *The Countries of the World*, 1876: "There is no reason to believe that any of the statues have been built up, bit by bit, by scaffolding erected around them." — 4:43

The images at Ronororaka — the only ones now found erect . . .

P/Q: Robert Brown, *The Countries of the World*, 1876:

"IMAGES AT RONORORAKA, EASTER ISLAND (THE ONLY ONES NOW ERECT)." — 4:44

Bamian . . . a mountain "*all honeycombed with gigantic cells*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Burnes vient de voir, auprès de Bamian, une montagne *toute criblée* de ces grottes, avec deux colosses immenses taillés dans la même roche. Ces miao-tse modernes passent pour les survivants de cette race à peu près disparue [Burnes saw a mountain near Bamian, honeycombed with those caverns, with two enormous giants cut into the same rock. Those modern miao-tse pass for the survivors of that race which has almost disappeared]." — 3:53 fn.

They are referred to as . . . *Miaotse* (*vide supra*, quotation from *Shoo-King*)

SEE: "Are Giants a Fiction?": "In *Shoo-King* (4th part, chap. XXVII., p. 291), anyone can read in the French translation, 'When the Mao-tse . . . *according to our ancient documents*, had . . . troubled the earth, it became full of brigands.' " — *SD* 2:280-1

the *Miaotse* who had "troubled the earth"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais voici quelques détails tirés du *Chou-king*, 4e part. ch. xxvii, p. 291, . . 'Lorsque les miao-tse (cette race antédiluvienne et perverse, retirée jadis dans les *cavernes pierreuses*, et dont on trouve encore, dit-on, des descendants près de Canton) eurent *selon les anciens documents* et par l'instigation de Tchy-Yéou (Satan), troublé la terre, tout fut rempli de brigands' [But here are some details drawn from the *Shu-King*, 4th part, ch. XXVII, p. 291 . . . 'When the Miāotse (that antediluvian and perverse race, which in days gone by had withdrawn to rocky caves, and of whom the descendants are said to be still found near Canton) had *according to ancient documents* and on the instigation of Tchy-Yeou (Satan) troubled the earth, brigands were everywhere'] . . ." — 3:53

"Masses of enormous human bones" were found . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " . . . 'ces masses d'ossements ÉNORMES,' qu'un voyageur célèbre et moderne nous dit avoir été trouvés dernièrement en Amérique près de Munte [Manta], précisément au lieu même où la tradition fait débarquer les géants dévastateurs de ce pays {De la Véga, l. IX, ch. ix} ['those masses of ENORMOUS bones,' which according to a famous and modern traveler were found recently in America near Munte (Manta), exactly where tradition says the giants, who destroyed that land, went ashore]." — 3:55 & fn.

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which local tradition points out as the landing spot of those giants

SEE: Garcilasso de la Vega, *Royal Commentaries of Peru*, tr. Paul Rycaut, 1688: "*Huayna Capac* . . .

arrived at the Confines of that Province, which was called *Manta* . . ." ". . . we cannot omit one notable particular, which the Natives by tradition from their Forefathers have received, telling us of certain Giants which came to that Countrey by Sea, and landed at that Point, or Cape, which the *Spaniards* call St. *Helen's* . . ."— 1:361, 363

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Bamian . . . between Cabul and Balkh, at the foot of the Kobhibaba . . .

see: Marquis de Nadaillac, "*Les Statues Colossales de Bamian*," Jan. 29, 1887: "Bamian est situé sur la route de Caboul à Balkh, au pied du Kob-i-Baba, haute montagne de la chaîne du Paropamise {Aujourd'hui l'Hindou-Kouch}, à 8500 pieds au-dessus du niveau de la mer. On croit que la ville moderne, de très médiocre importance, était le faubourg de la vieille ville de Ghulghula, qui fut prise, par Gengish-Khan, au XIIIe siècle de notre ère. . . . Ses ordres furent exécutés avec tant de rigueur, que nul ne sait aujourd'hui òu elle s'élevait [Bamian is situated on the route from Kabul to Balkh, at the foot of the Kob-i-baba, a high mountain of the Paropamisian {nowadays the Hindu-Kush}, at 8,500 feet above sea level. It is believed that the modern town, which is of moderate importance, was the suburb of the ancient city of Ghulghula (Djooldjool), which was taken by Ghengis Khan in the 13th century of our era. . . . His orders (to destroy it) were executed with such precision, that today no one knows where it was located]." — pp. 136-8 & fn. (*La Nature*, v. 15)

The whole valley is hemmed in by colossal rocks . . .

see: Marquis de Nadaillac, "*Les Statues Colossales de Bamian*," Jan. 29, 1887: "Toute la vallée est dominée par des rochers formés d'un conglomérat très dur. . . . aux premiers siècles de l'ère chrétienne, les moines bouddhistes creusèrent dans le rocher de nombreuses grottes. . . . Les religieux qui reculaient devant une pénitence aussi austère résidaient dans les *viharas*, vastes monastères dont les ruines se montent encore dans toute la vallée de Jellalabad. La ferveur des premiers temps semble avoir rapidement diminué, quand Hwen-Tsang, pèlerin chinois, visita Bamian vers 630 ap. J.-C., il n'y trouva plus que dix convents, où vivaient environ mille moines [The entire valley is dominated by rock formations of very hard conglomerate. . . . in the first centuries of the Christian era, Buddhist monks cut many caves out of the rock. The monks who recoiled from such a strict penitence lived in the *viharas*, large monasteries, the ruins of which can still be seen everywhere in the valley of Jalalabad. The fervor of these early years seems to have quickly diminished, and when Hiouen-Tsang, a Chinese pilgrim, visited Bamian about 630 A.D., he found only ten monasteries accomodating about a thousand monks]." — p. 138 (*La Nature*, v. 15)

five enormous statues . . . Hiouen-Thsang, speaks of, and saw them . . .

see: *Chambers's Encyclopædia*, 1888: "The most notable feature of the district [of Bamian] is a number of human figures of enormous size carved in the conglomerate rocks . . . Of these there are five in all; and the two principal were described by the Chinese Buddhist monk, Hwen Thsang, who visited the valley about 630 A.D. . . . but it is certain that Hwen Thsang was right in regarding them both as figures of Buddha . . ." — 1:697

the largest is 173 feet high . . .

see: Marquis de Nadaillac, "*Les Statues Colossales de Bamian*," Jan. 29, 1887: ". . . la hauteur de la plus grande des statues . . . est de 173 pieds . . . Les récits qui nous sont parvenus sont varier la hauteur du colosse de Rhodes, de 120 à 130 pieds. La statue de la Liberté, récemment inaugurée à New-York, n'atteint que 105 pieds [the height of the largest of the statues . . . is 173 feet . . . According to the reports that have reached us the height of the Colossus of Rhodes varies from 120 to 130 feet. The Statue of Liberty, which recently was inaugurated in New York, reaches only 105 feet]." — p. 138 (*La Nature*, v.

15)

the head, the drapery . . . the large hanging ears, point out undeniably . . .

SEE: Marquis de Nadaillac, "*Les Statues Colossales de Bamian*," Jan. 29, 1887: "L'étude de la statue colossale de Bamian fait clairement ressortir son caractère bouddhique. La coiffure, la disposition des draperies, les longues oreilles, ne peuvent laisser de doutes à cet égard [Studying the colossal statue of Bamian clearly shows its Buddha-like character. The style of hair, the arrangement of the garment, the long ears, cannot leave any doubt in this regard]." — p. 138 (*La Nature*, v. 15)

— Footnotes

there never was . . . a sculptured human figure more colossal . . .

SEE: Marquis de Nadaillac, "*Les Statues Colossales de Bamian*," Jan. 29, 1887: ". . . la plus grande des statues . . . Elle est probablement la plus grande représentation humaine due à la main des hommes [the largest of the statues . . . It is probably the largest human representation done by the hand of man]." — p. 138 (*La Nature*, v. 15)

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". . . the gold ornamentation . . . dazzled one's eyes"

SEE: Hiuen Tsiang, *Buddhist Records of the Western World*, tr. Samuel Beal, 1885: "FAN-YEN-NA (Bāmiyān). . . . To the north-east of the royal city there is a mountain, on the declevity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness." — 1:50-1 (Book I)

Talbot . . . made the most careful examination

SEE: "The Colossal Statues of Bamian," Dec. 11, 1886: "The largest statue . . . has been variously estimated by travelers . . . Captain Talbot used a [surveyor's] theodolite, and found that all previous estimates had been short of the truth. The figure is 173 ft. high . . ." "Captain Talbot says that the folds of the drapery have been laid on with stucco." ". . . it has been suggested that the figures belonged to the pre-Buddhist period." — p. 377 (*Scientific American*, v. 55)

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***Gibborim* of the Bible**

SEE: *The Interlinear Bible*, 1906: "There were giants [Nephilim] in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men [Gibborim] which were of old . . ." — p. 7 (*Genesis*, 6:4)

SEE: John Fleming, *The Fallen Angels*, 1879: ". . . some able theological writers . . . have endeavoured to show that the terms *Nephilim* and *Gibborim* are both applied to those who owed their origin . . . to the unnatural alliances of the Sons of God and daughters of men." "The first-born of the unnatural unions . . . were the Nephilim [giants] . . . subsequently . . . (Gibborim) were born, a second and less gigantic, but still very powerful race." — pp. 104, 105

The *Anakim* of Joshua

SEE: *The Interlinear Bible*, 1906: "And Joshua came at that time, and cut off the Anakim from the hill country . . . Joshua utterly destroyed them . . ." — p. 301 (*Joshua*, 11:21)

whose hosts were as "grasshoppers" in comparison with them

SEE: *The Interlinear Bible*, 1906: "And they brought up an evil report of the land . . . [saying] all the people that we saw in it are men of a great stature . . . the giants, the sons of Anak . . . and we were in our sight as grasshoppers, and so we were in their sight." — p. 196 (*Numbers*, 13:32-3)

". . . It is a sottish presumption to disdaine and condemne . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "That frank writer, Montaigne, says {*Essays*, chap. xxvi}: — 'Yet on the other side it is a sottish presumption to disdaine and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort. But reason hath taught me, that so resolutely to condemne a thing for false, and impossible, is to assume unto himself the advantage, to have the bounds and limits of God's will, and of the power of our common mother Nature tied to his sleeve: and that there is no greater folly in the world, than to reduce them to the measure of our capacitie, and bounds of our sufficiencie.' " — p. 260 & fn.

"If we term those things monsters or miracles . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: " 'If we term those things monsters or miracles to which our reason cannot attain, how many such doe daily present themselves unto our sight? let us consider through what cloudes, and how blinde-folde we are led to the knowledge of most things, that passe our hands: verily we shall finde, it is rather custome, than Science that removeth the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them, as much, or more unlikely, and incredible, than any other.' " — pp. 260-1

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the stones walked, spoke, delivered oracles . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "*Theologie de la pierre* [*Theology of the stone*]," 3:279-84; "*Pierres animées et parlantes* [*Animated and talking stones*]," 3:284-7.

"Christ-stone" . . . swallowed by his father Saturn . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le Christ-pierre devint un *Jupiter-lapis*, avalé par son père Saturne, sous sa forme de *pierre* [the Christ-stone became a Jupiter-lapis, swallowed by his father Saturn, in the form of a *stone*]." — 3:283

"the spiritual Rock" that followed "Israel" . . .

SEE: *The Interlinear Bible*, 1906: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers . . . did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." — p. 227 (*1 Corinthians*, 10:1, 4)

Pausanias . . . regarded the Greeks . . . *stupid* "for worshipping stones"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "*Pierres animées . . . et parlantes* [*Animated and talking stones*] . . . Pausanias: 'En commençant cet ouvrage, je trouvais que les anciens Grecs étaient vraiment d'*une crédulité bien stupide* (en adorant la pierre); mais parvenu à l'Arcadie . . . j'ai bien changé de façon de penser' {In *Achaica*, p. 81} [Pausanias: 'When I began this work, I found that the ancient Greeks were *indeed stupidly credulous* (for worshipping a stone); but after arriving in Arcadia . . . I have changed my way of thinking']." — 3:284 & fn.

stones are divided into *ophites* and *siderites*, "serpent-stones" and "star-stones"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans le poëme *des pierres*, attribué à Orphée . . . ces pierres se divisent en *ophitès* et *sidéritès*, pierres du serpent et pierres des astres [in the poem *The Stones*, attributed to Orpheus . . . those stones are divided into *ophites* and *siderites*, serpent-stones and star-stones]." — 3:285

— Footnotes

"Peter (*Cephas* . . .), is the *stone* . . ."

SEE: *The Interlinear Bible*, 1906: "And when Jesus beheld him, he said, Thou art Simon . . . thou shalt

be called Cephas, which is by interpretation, Peter {stone}." — p. 122 & fn. (*John*, 1:42)

". . . thou art Peter {*Petros*}, and upon this rock {*petra*} I will build my church . . ." — p. 23 & fns. (*Matthew*, 16:18)

— 341-2 —

"The '*Ophite*' is shaggy, hard . . . and *has the gift of speech* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "L'ophitès est raboteuse, dure, pesante, noire, a le *don de la parole*; lorsqu'on fait semblant de vouloir la lancer, *elle rend un cri semblable à celui d'un enfant*. C'est au moyen de cette pierre qu'Hélénus prédit la ruine de Troie, sa patrie [The ophite is rough, hard, heavy, black, and has the *gift of speech*; when one seems to want to throw it away, *it makes a sound similar to the cry of a child*. By means of this stone Helenos predicted the ruin of Troy, his native country] . . ." — 3:285 (Falconnet, *Acad. des inscr.*, t. VI, *Mém.*, p. 513)

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Sanchoniathon and Philo . . . call them "*Animated* Stones."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Sanchoniaton et Philon de Biblos avaient déjà défini ces bétyles des *pierres animées* [Sanchoniathon and Philo of Byblos had already described those betyles as *animated stones*]." — 3:285-6

Photius repeats . . . Damascius, Asclepiades, Isidorus . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Photius . . . copiait Damascius, Isidore, Asclépiade et le médecin Eusèbe . . . qui, tous, avaient passé leur vie dans le *commerce* de ces pierres [Photius . . . copied Damascius, Isidore, Asclepius and the physician Eusebius . . . who all spent their lives in *dealing* with those stones] . . ." — 3:286

The latter (Eusebius) . . . received oracles from them . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Eusèbe principalement ne quittait pas la sienne, la portait constamment dans son sein, et en recevait des oracles d'*une voix qui ressemblait à un petit sifflement* [Eusebius especially did not part from his, and carried it constantly in his bosom, and received oracles from it in a *voice that resembled a low whistling*] . . ." — 3:286

"which is answered occasionally in a *clear and sharp small voice*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais le témoignage le plus imposant est sans contredit celui d'Arnobe, de ce saint Père qui, longtemps païen, et devenu *lumière de l'Église* . . . Il avoue qu'il ne rencontrait pas une seule de ces pierres sans la saluer, l'interroger et lui demander une réponse 'qui parfois lui était transmise par une *petite voix* claire et stridente' [But the most impressive testimony is without doubt that of Arnobius, that holy father who had been a pagan for a long time, and who had become a *light of the Church*. . . He professed that he could not come across a single one of those stones without greeting it, putting a question to it and demanding an answer, 'which sometimes was given to him in a clear and shrill *small voice*']." — 3:286

the famous stone at Westminster was called *liafail* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pourquoi voit-on encore à Westminster la fameuse pierre surnommée *liafail*, c'est-à-dire *parlante* . . . et qui ne *parlait* jamais que pour désigner le roi qu'il fallait choisir [Why do we still see the famous stone in Westminster, nicknamed *liafail*, which means *speaking* . . . and which never spoke but to name the king who had to be chosen]?" — 3:286

"*Ni fallat fatum, Scoti quocumque locatum . . .*"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Cambry l'a vue à Westminster, ornée encore de ce distique:

Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnasse tenentur ibidem . . . {*Monuments celtiques*, par Cambry}
[Cambry saw it in Westminster, still adorned with this verse:
Unless the oracle fails, wherever the Scots find
This stone placed, they will hold sway]." — 3:286, 287 fn.

Suidas speaks of a certain Heraclius . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suidas nous parle d'un certain Héraiclus qui savait distinguer parfaitement *au premier coup d'œil* les pierres inanimées de celles qui étaient susceptibles de mouvement. Pline mentionne à son tour celles qui 's'enfuyaient lorsqu'on faisait mine de vouloir les toucher' {*Dictionn*. *des Relig*., de M. l'abbé Bertrand, art. BÉTYLES} [Suidas tells us about a certain Heraclius who *at first glance* could perfectly distinguish the immovable stones from those that were susceptible to motion. Pliny mentions in his turn those which 'ran away when anyone wanted to touch them']." — 3:287 & fn.

why the monstrous stones of Stonehenge were called . . . *chior-gaur* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pourquoi les pierres monstrueuses de Stone-Henge portaient-elles autrefois le nom de *chior-gaur*, c'est-à-dire de ballet des géants {*Côr*, danse . . . et *gaur*, géants} [Why did the monstrous stones of Stonehenge once bear the name *chior-gaur*, which means dance of the giants {*Côr*, dance . . . and *gaur*, giants}]." — 3:287 & fn.

why . . . the dance of the giants? . . . reply from the Bishop of St. Gildas

SEE: J. E. de Mirville, *Des Esprits*, 1863-8: "Et comment tous les légendaires du moyen âge, et entre autres l'évêque saint Gildas, nous affirment-ils que ces prodiges diaboliques se répétaient souvent de leur temps, à Carnac, ce digne pendant de Stone-Henge [And why do all the medieval writers of legends, and among others, Bishop St. Gildas, maintain that these devilish wonders were often repeated in their time, at Carnac, that worthy counterpart of Stonehenge]?" — 3:287

— Footnotes

the "small voice" heard by Elijah after the earthquake

SEE: *The Interlinear Bible*, 1906: "And he [Elijah] came thither unto a cave . . . a great and strong wind rent the mountains . . . but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice." — pp. 479-80 (*1 Kings*, 19:9, 11-12)

rocking, or Logan, stones . . . Celts had their *clacha-brath* . . .

SEE: Thomas Wise, *History of Paganism in Caledonia*, 1884: "*Rocking*, *or Logan Stones*. — These stones are known by different names. There are the *clacha-brath*, the irrevocable or judgment-stone of the Celts; the divining-stone, or stone of the ordeal; the moving or animated stone of the Phœnicians; the tumbling stone of the Irish, &c. Two famous ones are the Pierre Martina, in the department of Lot in France, and the Pierres-trandlantes de Huelgoat, in Brittany." — p. 91

They are found in the Old and the New Worlds . . .

P/Q: Thomas Wise, *History of Paganism in Caledonia*, 1884: "They are found both in the Old {In the British Islands, France, Spain, Italy, etc.} and in the New World {Hodson's letters from North America, vol. ii, p. 440}, and are mentioned by Pliny as existing in Asia {Hist. Nat. Lib. I, c. 96}, and by Apollonius Rhodens, as stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind {Ackerman's Arth. Index, p. 34}." — p. 91 & fns.

(*Ackerman's Arth. Index . . .*) [Akerman's *Archæological Index*]

SEE: John Yonge Akerman, *Archæological Index*, 1847: ". . . Apollonius Rhodius speaks of stones placed on the apex of tumuli, and moving with the wind." — pp. 33-4

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the authors of the *Voyage dans le Comté de Cornouailles . . .*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . les pierres de Carnac et de West-hoad-ley {Voir le récent ouvrage de Bordas, et celui de M. Halliwell, intitulé: *Voyage dans le comté de Cornouailles, sur les traces des géants*} [the stones of Carnac and West-Hoadley {See the recent work of Bordas, and that of Halliwell: *Rambles in Western Cornwall by the Footsteps of the Giants*}]." — 3:287 & fn

Voyage dans le Comté de Cornouailles, sur les traces des géants

SEE: J. O. Halliwell, *Rambles in Western Cornwall by the Footsteps of the Giants*, "With Notes on the Celtic Remains of the Land's End District and the Islands of Scilly," 1861.

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forests of . . . immense monoliths . . . "some . . . over 500,000 kilograms"

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . nous prescririons en effet une heure de méditation sur les pierres de Carnac et de West-hoad-ley, sur cette forêt d'immenses monolithes, dont quelques-uns atteignent une hauteur de quarante pieds en sont estimés par les plus habiles peser plus de 500,000 KILOGRAMMES [we would in fact prescribe an hour of meditation on the stones of Carnac and West-Hoadley, on that forest of immense monoliths, some of which reach a height of 40 feet and are estimated by very clever men to weigh more than 500,000 KILOGRAMS]." — 3:287

Who . . . could ever . . . range them in such symmetrical order . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Et, après cette heure de méditation, nous leur demanderions ce qu'ils pensent des *sauvages* primitifs qui se jouaient avec de telles montagnes, les rangeaient avec autant de symétrie *circulaire* qu'il peut y en avoir dans un système planétaire, et les plaçaient dans un équilibre si délicat qu'elles semblent ne pas toucher à terre [And after this hour of meditation, we would ask them to think of those primitive *savages* who were frisking about with such mountain-like rocks, and arranged them with such *circular* symmetry, that they can be seen as a planetary system, and placed them in such delicate balance that they do not seem to touch the ground]." — 3:287-8

blocks of granite . . . over Southern Russia and Siberia . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Ce qui surprend, dit M. William Tooke, à propos des grosses pierres entassées sur le sol de la Russie méridionale et de la Sibérie, ce qui surprend, c'est que là on ne trouve ni rochers ni montagnes qui aient pu fournir ces grandes pierres; *il faut* qu'elles aient été transportées d'une distance immense et par des efforts prodigieux' {*Sépulture des Tartares*, Arch. VII, p. 222} [The surprising thing is, says William Tooke, regarding the large stones heaped together on the soil of Southern Russia and Siberia, the surprising thing is that over there we find neither rocks nor mountains which may have provided these great stones; *they must* have been transported from an immense distance and with extraordinary effort]." — 3:289-90 & fn.

Charton . . . speaks of a specimen of such rock "from Ireland" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "En effet, il y a *là* quelque chose de fort surprenant, et ce qui l'est bien plus encore, lorsqu'on sait que la tradition irlandaise attribue leur apport à un *sorcier africain*, c'est d'apprendre du rationaliste M. Charton 'qu'un échantillon de ces pierres ayant été soumis à l'un des plus savants géologues de Londres, il n'hésita pas à lui assigner une origine étrangère ET PEUT ÊTRE MÊME AFRICAINE' {*Voyageurs anciens et modernes*, t. I, p. 230} [Indeed, there is something greatly

surprising there, and what is even more surprising, if one knows that Irish tradition attributes their transport to an *African sorcerer*, is to learn from the rationalist Charton 'that after a specimen of these stones was submitted to one of the most learned geologists of London, he did not hesitate to assign to it a foreign origin and perhaps even African']." — 3:290 & fn.

— Footnotes

See . . . "*History of Paganism in Caledonia*" . . .

SEE: Thomas Wise, *History of Paganism in Caledonia*, 1884: "On the undulating plain of Salisbury . . . stands Stonehenge, one of the most stupendous of ancient remains . . ." "Some of the largest of the stones . . . must weigh from 30 to 40 tons . . . several of them have been brought from considerable distances . . ." — pp. 43, 44

Ham . . . Shem and Japhet. . . . Arkite Titans . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the three sons of the elder Cronus, are evidently Shem, Ham, and Japhet [sons of Noah] . . ." — 1:68

". . . the *arkite* Titans are represented . . . as the offspring of Cronus and Rhea {In other words, the children of Noah . . .}." — 1:130 & fn.

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"Men . . . have nothing to do with it . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'LES HOMMES NE SONT POUR RIEN ICI' . . . car JAMAIS les forces et l'industrie humaines ne purent essayer rien de semblable, la nature seule a tout fait, la science un jour saura bien le démontrer {Voir Cambry, *Antiquités celtiques*, p. 88} ['Men have nothing to do with it' . . . for HUMAN powers and industry could never attempt anything like it, nature alone does all of this, science will demonstrate it one day]." — 3:288 & fn.

"I had believed . . . chance *is unable to create* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Aussi ce même Cambry se rétracte-t-il sans mieux comprendre. 'J'ai cru longtemps à *la nature*, dit-il, mais je me rétracte; . . . car *le hasard* ne peut produire une aussi étonnante combinaison . . . et *ceux* qui mirent ces pierres en équilibre sont les mêmes qui ont dressé les *masses mouvantes* de l'étang de Huelgoat auprès de Concarneau' [This same Cambry also recanted without understanding it any better. 'I have believed in *nature* for a long time, he says, but I am recanting . . . because *chance* cannot produce such an amazing combination . . . and *those* who put those stones in balance are the same who erected the *moving masses* of the pond of Huelgoat near Concarneau']. " — 3:288 fn.

"The astonishing movement of those masses poised in equilibrium . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le docteur John Watson nous dit, en parlant des pierres *branlantes* de Rocking-Stone, situées sur le coteau de Golcar (ou de l'Enchanteur): 'L'étonnant mouvement de ces masses en équilibre les faisait comparer par les Celtes à des dieux' [Dr. Watson tells us, speaking of the *wobbling* stones of Rocking-Stone, situated on the slope of Golcar (or the Enchanter): 'The astonishning movement of these masses poised in equilibrium made the Celts compare them to gods']." — 3:289

"Stonehenge is built of . . . a red sandstone, or 'sarsen' stone . . ."

SEE: W. M. Flinders Petrie, *Stonehenge*, 1880: "The large circle . . . agrees best to all the sarsen stones {These are tertiary sandstones . . . The bluestones are from Cornwall or Ireland} . . . The next circle similarly is fitted to the outer bluestones . . . The innermost semicircle is fitted to the bluestones, like the others." — pp. 5-6 & fn.

'sarsen' stone, locally called 'grey wethers'

SEE: Earl of Carnarvon, "A Vigil in Stonehenge," July 1885: "The exterior circle and the outer ellipse consist of grey wethers, or sarsen stones, brought apparently from a spot some twenty miles distant . . ." — pp. 540-1 (*National Review*, v. 5)

stones . . . devoted to astronomical purposes

SEE: Thomas A. Wise, *History of Paganism in Caledonia*, 1884: "About 100 feet from the outer circle is a fosse or ditch . . . with a slight elevation on the inner margin . . . forming a large circular terrace. . . . On this terrace, near the ditch, are three stones. The first . . . is named Friar's Heel, and marks the rising of the sun at the summer solstice . . . The other two . . . may indicate the rising and setting sun at the winter solstice . . ." — p. 44

SEE: W. M. Flinders Petrie, *Stonehenge*, 1880: "The popular idea of the sun rising on the longest day behind the Friar's Heel . . . was carefully tested by theodolite observations." "The large numbers of people that keep up with much energy the custom of seeing the sun rise at midsummer, somewhat suggests that it is an old tradition . . ." — pp. 18, 20

stones . . . brought from a distance, probably . . . Ireland

SEE: Earl of Carnarvon, "A Vigil in Stonehenge," July 1885: ". . . the interior circle, as well as the inner ellipse, are composed of a granite which is to be found at the Land's End in Cornwall, and in Ireland. But if, indeed, they came from Ireland, it is a remarkable confirmation of the old legend . . ." — p. 541 (*National Review*, v. 5)

— Footnotes

Diodorus Siculus asserts that in the days of Isis . . .

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "Diodorus Siculus observes, that in the days of Isis . . . men were of a vast stature, who by the Greeks were denominated *giants* {*Οἱ δ'εν Αιγυπτιοι μυθολογοῦσι κατα την Ισιδὸς ἡλικιαν γεγονεναι τινας πολυσωμάτους τους ὑπο μεν των Ἑλληνων ονομαζομενους γιγαντας*}." — 2:277 & fn.

SEE: Diodorus the Sicilian, *Historical Library*, tr. Booth, 1814: ". . . in the time of Isis, there were men of vast bodies, whom the Grecians call Giants . . ." — 1:32 (i.2)

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"Every stone . . . whose weight would try the most powerful machines. . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Chaque pierre, dit la *Revue archéologique* de 1850, p. 473, est un bloc qui fatiguerait de son poids nos plus puissantes machines. Ce sont . . . des masses devant lesquelles le mot *matériaux* semble rester inapplicable, à la vue desquelles l'imagination est déconcertée, et qu'il a fallu gratifier d'un nom colossal comme les choses elles-mêmes [Every stone . . . is a block which with its weight would wear out our most powerful machines. They are . . . masses for which the word (*building*-) *materials* does not apply, at the sight of which the imagination is baffled, and which need a name as colossal as the things themselves]." — 3:290

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"Besides which, these *immense rocking* stones . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "En outre, ces immenses pierres *branlantes*, quelquefois appelées *routers*, placées debout sur une de leurs parties comme sur une pointe, et dont l'équilibre est si parfait qu'il suffit de les toucher pour les mettre en mouvement . . . décèlent les connaissances les plus positives en statique. Contre-balancement réciproque, surfaces tour à tour planes, convexes et concaves . . . tout cela se rattache aux monuments cyclopéens dont on pouvait dire AVEC RAISON, suivant de La

Vega, 'que les démons y ont plus travaillé que les hommes' [Besides that, these immense *rocking* stones, sometimes called *routers*, placed on one of their ends, as on a point, and of which the balance is so perfect that it is enough to touch them to set them in motion . . . reveal the most positive knowledge of statics. Reciprocal counterbalance, surfaces that are in turn convex and concave . . . all of this is displayed by the Cyclopean monuments, of which it could be said with reason, according to La Vega, 'that the demons have worked more on them than men']." — 3:290-1

***Giraldus Cambrensis* . . . speaks of such a stone on the Isle of Mona . . .**

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . *Giraldas Cambrensis* parle d'une pierre de l'île de Mona, qui *revenait* à sa place, quelque effort que l'on fît pour la retenir ailleurs. A l'époque de la conquête de l'Irlande par Henri II, un comte Hugo *Cestrensis*, voulant se convaincre de la vérité du fait, la lia à une autre pierre beaucoup plus grosse et la jeta dans la mer. Le lendemain, elle occupait sa place accoutumée [*Giraldus Cambrensis* speaks of a stone on the island of Mona, which *returned* to its place, whatever effort was made to keep it elsewhere. At the time of the conquest of Ireland by Henry II, a count Hugo *Cestrensis*, who wanted to convince himself of the truth of the fact, tied it to another much bigger stone and threw it into the sea. The next day, it occupied its usual place]." — 3:289

"The learned William of Salisbury warrants the fact . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le savant Guillaume de Salisbury semble garantir le fait, et dit avoir vu cette pierre enchâssée dans le mur d'une église en 1554 [the learned William of Salisbury seems to guarantee the fact, and that he has seen this stone enshrined in a wall of a church in 1554]." — 3:289

"what Pliny said of the stone left by the Argonauts . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il est curieux de lire en regard de tout ceci ce que Pline disait de celle que les Argonautes avaient laissée à Cyzique, et que les Cyziciens avaient placée dans leur Prytanée, 'd'où elle s'*était enfuie plusieurs fois*, ce qui leur fit prendre le parti de la plomber' {*Hist. nat.*, t. XXXVI. p. 592} [With regard to all of this, it is curious what Pliny said about (the stone) which the Argonauts had left at Cyzicum and which the Cyzicans had placed in their Prytanea, 'from where it ran away several times, which made them decide to cover it with lead']." — 3:289 & fn.

Here we have immense stones . . . "living, moving, speaking . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Voilà partout des pierres immenses que l'on a dites vivantes, mouvantes, parlantes, et marchantes [Here we have immense stones everywhere which are said to be living, moving, talking, and walking]!" — 3:291

— Footnotes

"It is difficult . . . not to suspect in the structures of Tiryns . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il est difficile . . . de ne pas *soupçonner* dans ces constructions de Tirynthe et de Mycènes des *forces planétaires* supposées mues par des puissances célestes et analogues aux fameux Dactyles {Creuzer, *Pélasges* et *Cyclopes*} [It is difficult . . . not to *suspect* in the buildings of Tiryns and Mycenae planetary forces supposed to be moved by celestial powers and analogous to the famous Dactyli]." — 3:192

Herodotus associates the Cyclops with Perseus . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Rappelons-nous que le père de l'histoire associait les Cyclopes à Persée, 'fils lui-même . . . d'un démon assyrien' {Hérodote, I. VI, p. 54} [Let us remember that the father of history (Herodotus) associated the Cyclops with Perseus, 'himself a son . . . of an Assyrian demon'] . . ." — 3:193 & fn.

Raoul Rochette found that Palæmonius . . . "was the Tyrian Hercules."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . que Palœmon, celui d'entre eux auquel on avait élevé un sanctuaire, était (selon M. Raoul Rochette) l'Hercule tyrien, l'érecteur des colonnes sacrées de Gadir, chargées de caractères mystérieux dont le mage Apollonius se vantait plus tard de posséder la clef [that Palæmonius, the one among them for whom a sanctuary was erected, was (according to Raoul-Rochette) the Tyrian Hercules, the builder of the sacred columns of Gadir, which are covered with mysterious characters to which the magian Apollonius later bragged to possess the key] . . ." — 3:193

with figures . . . found on the walls of Ellora . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . que partout ces monuments s'élevaient sous le patronage de 'forces malfaisantes,' ce qui nous explique pourquoi les gigantesques débris d'Ellora . . . étaient couverts des figures de Sîva (le dieu du mal) et de Viswakarmâ, son artisan [that everywhere these monuments were erected under the patronage of 'evil forces,' which explains to us why the gigantic ruins of Ellora . . . were covered with figures of Siva (the god of evil) and of Visvakarma, his artisan] . . ." — 3:193-4

Viswakarma, "the builder and artificer of the Gods"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Viśwa-karmā was the great architect of the universe . . ." "He is not only the great architect, but the general artificer of the gods . . ." — pp. 363, 364

— 345-6 —

They were also capable . . . of making people run away . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "On les appelait même *fuyantes*, car le mot anglais *router* signifie 'mettre en fuite,' on les appelait encore les pierres *folles*: 'C'était, nous dit M. Des Mousseaux, le nom que l'on donnait à toutes les pierres prophétesses' [They are even called *fleeing*, for the English word *router* means 'put to flight'; they have also been called *mad* stones: 'That was, as Des Mousseaux tells us, the name that was given to all prophetic stones']." — 3:291

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(*see his*, "*Dieu et les Dieux*" . . .)

SEE: R. Gougenot des Mousseaux, *Dieu et les Dieux*, 1854: ". . . le nom de *pierre folle* était donné à des pierres *prophétesses*, que nous avons décrites, en nommant les pierres branlantes [the name *mad stone* was given to *prophetic* stones, which have been described, calling them rocking stones]." — p. 566

"The rocking-stone is accepted in Science. . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "La pierre *branlante* est acceptée par la science. Mais pourquoi branlait-elle? Il faudrait être aveugle pour ne pas voir que ce mouvement était encore un moyen de divination, et que c'était là la raison de leur surnom de 'pierres de vérité' [The *rocking* stone is accepted by science. But why did it rock? One would have to be blind not to see that this motion was once more a means of divination, and that this was the reason for their nickname, 'stones of truth']." — 3:291 (ch. 11, "Du Fétichisme")

The Dracontia, sacred to the moon and the serpent

SEE: Thomas Dudley Fosbroke, *Encyclopedia of Antiquties*, 1843: "The oriental astronomers assigned *the figure of a serpent* to the circular curve, described by the Moon's orbit . . . The points, where the moon crosses the ecliptic in her ascending and descending node, were termed the *dragon's head* and *dragon's tail*." ". . . Dragons were the presumed guards of Temples . . . because, according to mythology, they never slept . . . the antient Greeks called this sort of temples, because they were built *in*

the interior under the form of serpents, *Dracontia*." — 2:771

the oracle, "whose voice spoke through the immense rocks . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est sur un monument de cette espèce que Vormius et Olaüs Magnus font élire les rois de la Scandinavie: 'Sur ces immenses rochers, dit ce dernier, élevés par les forces colossales des *géants*' [According to Vormius and Olaus Magnus, the kings of Scandinavia were elected on a monument of this kind. 'On these immense rocks, says the latter, raised by the colossal powers of *giants*']." — 3:292

— Footnotes

Richardson and Barth . . . finding in the Desert of Sahara . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "On peut lire, dans le *Correspondant* du 15 février 1862, l'étonnement de MM. Richardson et Barth en retrouvant dernièrement dans le désert du *Sahara* les mêmes trilithes et pierres levées: 'Qui donc, s'écrient-ils, a pu dresser *là* ces singuliers monuments dont les analogues se retrouvent en Asie, en Circassie, en Étrurie et dans tout le nord de l'Europe' [In *Le Correspondant* of February 15, 1862, we can read how amazed Richardson and Barth were when they recently found the same trilithons and raised stones in the Sahara desert: 'Who then, they exclaim, could have erected these extraordinary monuments, similar ones of which can be found in Asia, Circassia, Etruria and everywhere in northern Europe']?" — 3:291 fn.

Rivett-Carnac . . . finding the description given by Sir J. Simpson . . .

SEE: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: "There was yet another . . . similarity between the remains in India and Europe. . . . 'Archaic Sculpturings' written by Sir James Simpson . . . contained an account, with illustrations, of peculiar marks found on the monoliths, which surround the Barrows in Northern Europe. Now although he (Mr. Rivett-Carnac) had often visited the Nāgpūr tumuli, and noticed some indistinct markings on the weather-worn stones, he had never paid any very particular attention to them, until he saw the engravings in Sir James Simpson's work." — p. 33

". . . extraordinary resemblance" to "the marks on the trap Boulders . . ."

P/Q: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: "He was then immediately struck by the further extraordinary resemblance between the so-called 'cup-marks' on the monoliths surrounding the Barrows in England, and the marks on the trap boulders which encircled the Barrows near Nāgpūr." — p. 33

". . . the mass of evidence . . . that a branch of the nomadic tribes . . ."

P/Q: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: "But the 'cup markings' . . . [were] another and very extraordinary addition to the mass of evidence which already existed in favour of the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also." — p. 34

The cup marks . . . and the "holes scooped out on the face" of rocks . . .

P/Q: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: "A reference to . . . the accompanying plates will shew that in Europe, the 'cup marks' or holes scooped out on the face of the rock . . . predominate. . . . They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups." — p. 2

the most primitive style of marking . . .

SEE: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: "It was also

pointed out that in the American invention by which a record of the message sent by the Electric Telegraph is made by the instrument itself, the most primitive style of marking, or writing on the paper was necessarily adopted. And the letters in the Morse Code are consequently composed of numerous combinations of long and short strokes." — p. 9

Ahgam writing . . . long and short strokes . . . "cut on sandstone"

SEE: J. H. Rivett-Carnac, *Archæological Notes on Ancient Sculpturings on Rocks*, 1883: ". . . it was suggested by me that these markings might possibly represent a primitive form of writing. The Agham writing consists of combinations of long and short strokes cut on sandstone." — p. 9

In "Johannes Magnus' Infolio" . . . the giant Starchaterus . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Un des demi-dieux de la Suède est le géant Starchaterus. Dans le portrait que donne l'in-folio de Johannes Magnus, il est représenté portant dans chaque main une pierre chargée de caractères runiques [One of the demi-gods of Sweden is the giant Starchaterus. In the portrait that is shown in the infolio of Johannes Magnus, he is represented carrying in each hand a stone covered with runic characters]." — 3:288 fn.

Starkad . . . went to Ireland and performed marvellous deeds

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Starkad was of half-giant descent, and already when a child, like the Jotuns, of super-human stature . . ." "Starkad grew to be one of the most famous of the mythical heroes, and his name was handed down and celebrated even in historical times throughout the northern countries." "The hero . . . went on his further adventures, and performed marvellous and valorous feats in Sweden, Denmark, Ireland and Esthonia . . ." — pp. 219, 220, 221

— 346-7 —

"In India and Persia . . . it is she . . . whom the magi had to consult . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Voici évidemment l'*Otizoé* persane dont Pline nous dit: 'Dans les Indes et en Perse, c 'était elle que les mages étaient forcés de consulter pour l'élection de leurs souverains,' {*Hist. nat.*, 1. XXXVII, ch. LIV} ou plutôt cet *horrible* rocher qu'il nous montre ailleurs dominant la ville d'Harpasa, en Asie, et placé dans de telles conditions d'équilibre 'QU'UN SEUL DOIGT SUFFIT A LE REMUER, PENDANT QUE, SI L'ON VEUT Y EMPLOYER TOUT SON CORPS, IL RÉSISTE' {Ibid., 1. II, ch. XXXVIII} [This is of course the Persian *Otizoé* of whom Pliny tells us: 'In India and in Persia, it was she whom the magi were forced to consult for the election of their sovereigns,' or rather that *horrible* rock that he elsewhere shows us towering over the town of Harpasa, in Asia, and placed in such an equilibrium, 'THAT A SINGLE FINGER IS ENOUGH TO MOVE IT, WHILE, IF YOU WANT TO USE YOUR WHOLE BODY, IT RESISTS']." — 3:292 & fns.

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the rocking stones . . . of Brinham, in Yorkshire . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les rochers de Brinham, dans le Yorkshire, ou *Brimham-Rocks* . . . dit M. Charton, '. . . I1 est vrai que ces pierres ont été taillées avec des instruments grossiers, et que plusieurs portent à leur sommet des PIERRES TOURNANTES' [The rocks of Brimham in Yorkshire, or *Brimham-Rocks* . . . says Charton, '. . . It is true that these stones have been cut with coarse instruments, and that several carry REVOLVING STONES on top of them']." — 3:293

Had not the bishops . . . destroyed all the plans of the *Dracontia* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Charton déplore quelque part la perte d'anciens plans de ces *dracontia*, détruits par les évêques: 'Quelle lumière . . . ces plans auraient jetée sur la question qui nous occupe!' [Charlton regrets somewhere the loss of the ancient plans of these *dracontia*, which were

destroyed by the bishops: 'What a light . . . these plans would have thrown on the issue we are now dealing with!']." — 3:293

E. Biot, a member of the Institute of France, published . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Éd. Biot, membre de l'Institut, a publié (*Antiquités de France*, t. IX) une notice fort curieuse sur les *chatampéramba* ou champs de mort du Malabar [Ed. Biot, a member of the Institute, has published . . . a very curious account about the *Châttam Paramba* or the field of death in Malabar]." — 3:294

"a prominence and a central tomb" . . . "Bones are found in them . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Même disposition qu'à Carnac . . . c'est-à-dire une proéminence et une tombe centrale.' On y trouve aussi des ossements, et M. Hillewell nous dit qu'on en a trouvé d'ÉNORMES et que les habitants appellent cela 'les demeures des géants ou *rakchasas*' ['The same arrangement as in Carnac . . . that is a prominence and a central tomb.' We also find bones there, and Hillewell (Halliwell) tells us that ENORMOUS ones have been found there and that the natives call them 'the dwellings of giants or *rākshasas*']." — 3:294

"considered the work of the *Panch Pandava* . . . contain *human bones* . . ."

P/Q: Thomas Wise, *History of Paganism in Caledonia*, 1884: "In India, in the Deccan, these monuments are found of various sizes . . . Great numbers, considered to be the work of the Pancha Pandawars . . . are scattered over the hills a mile west of Darmacotta. . . . Some of them, having been opened by the direction of the Rajah Vassariddi, were found to contain human bones of a large size . . ." — p. 36

theory that the Dracontia are . . . "great natural geological commotions"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les rochers de Brinham . . . sont, dit M. Charton, 'des groupes clair-semés irrégulièrement sur un espace de quarante acres, et témoins non équivoques de quelque grande commotion *naturelle*' [The rocks of Brimham . . . are, says Charton, 'groups set far apart and irregularly in a space of forty acres, and unmistakable witnesses of some great *natural* pertubation']." — 3:293

"Before the *impossibility* . . . we advise Science to reflect . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Et devant la double *impossibilité* de ces deux *nécessités*, nous engageons la science à méditer encore . . . et surtout à ne plus ranger les titans et les géants parmi les légendes primitives, car leurs œuvres sont encore là sous les yeux, et ces *mondes branlants* oscilleront sur leur base jusqu'à la fin des siècles pour l'aider à bien comprendre . . . qu'on ne mérite pas Charenton pour avoir cru à des merveilles attestées par toute l'antiquité [And before the double *impossibility* of these two *necessities*, we invite science to reflect again . . . and above all no longer class the titans and the giants among primitive legends, for their works are still there under our eyes, and those *rocking stones* will oscillate on their base until the end of time to help it understand correctly . . . that we do not deserve Charenton (lunatic asylum) for having believed in wonders witnessed by the whole of antiquity]." — 3:288 (ch. 11, "Du Fétichisme")

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the monstrous iguanodon . . . ancestor of the . . . iguana of to-day

SEE: Charles Gould, *Mythical Monsters*, 1886: "We have long been acquainted with numerous gigantic terrestrial Saurians, ranging throughout the whole of the Mesozoic formations, such as *Iguanodon* (characteristic of the Wealden) . . ." ". . . the Iguanodon is represented by the Iguana of the American tropics . . ." — pp. 35, 334

life on our globe "is a logical postulate of Scientific natural history"

P/Q: Sidney Billing, *Scientific Materialism*, 1879: "Haeckel says, 'The origin of life on our globe has at present become a logical postulate of scientific natural history.' " — p. 268

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"Construed in terms of evolution, every kind of being . . ."

P/Q: Herbert Spencer, *Principles of Biology*, 1864: "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being . . ." — 1:482 (Appendix)

("*Essays on Physiology*," Subj. p. 144.)

SEE: H. Carlton Bastian, *The Beginnings of Life*, 1872: "To all those who are firm believers in the Evolution hypothesis, it will, as Dr. Child has already said {'Essays on Physiological Subjects' . . . p. 144}, seem 'an almost irresistible conclusion that there must have been a stage in the development of the universe when the earliest forms of organic life were evolved from some special collocation of inorganic elements by the continued operation of the laws already in action.' " — 1:91-2 & fn.

"organic matters are produced in the laboratory by . . ."

P/Q: Herbert Spencer, *Principles of Biology*, 1864: "Organic matters are produced in the laboratory by what we may literally call *artificial evolution*." — 1:482 (Appendix)

to "build out of dissociated elements complex combinations"

SEE: Herbert Spencer, *Principles of Biology*, 1864: "Chemists find themselves unable to form these complex combinations directly from their elements; but they succeed in forming them indirectly, by successive modifications of simpler combinations." — 1:482 (Appendix)

Mrs. Shelley's Frankenstein . . .

SEE: Mary Wollstonecraft Shelley, *Frankenstein: or, The Modern Prometheus*, 2 vols., 1823.

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The seven great islands (Dwipas) . . .

SEE: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "Several divisions of the whole continent were made . . . The most ancient of them is mentioned in the *Purānas* . . . where that continent is divided into seven *dwīpas* . . . They are said to be wholly surrounded by a vast ocean, beyond which lie the region and mountains of *Atala*; whence most probably the *Greeks* derived their notion of the celebrated *Atlantis* . . ." — p. 300 (*Asiatic Researches*, v. 3)

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"Some yellow . . . black, and some red . . ." The "moon-coloured" . . .

SEE: "Are Giants a Fiction?": ". . . Vamadeva (Siva) as Kumāra is reborn in each Kalpa (*Race* in this instance), as four youths — four, white [moon-coloured]; four, red; four, yellow; and four, dark or brown." — *SD* 2:282

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Linga P. describes the repeated birth of Śiva, or Vāmadeva, as a Kumāra, or boy . . . in each Kalpa, who again becomes four. Thus, in the twenty-ninth Kalpa . . . he becomes [four youths] . . . all of a white complexion: in the thirtieth, the Kumāra becomes [four youths] . . . all of a red colour: in the thirty-first, he becomes four youths of a yellow colour; and in the thirty-second, the four Kumāras were black." — 1:79 fn.

that "Great Dragon," whose tail sweeps whole nations out of existence

SEE: *The Interlinear Bible*, 1906: ". . . behold a great red dragon, having seven heads . . . And his tail

drew the third part of the stars of heaven, and did cast them to the earth . . . And there was war in heaven . . . And the great dragon was cast down . . .” “And the serpent cast out of his mouth water as a flood . . .” — pp. 329, 330 (*Revelation*, 12: 3-4, 7, 9, 15)

see: Gerald Massey, *Natural Genesis*, 1883: “There was war in heaven, and the myth of the cast-out Dragon is common to Egypt, Britain, and Babylon. . . . we also hear of the ‘*Deluge that afflicted the intrepid Dragon*.’ A Deluge will be shown to be the end of an Æon, cycle, creation, or a period of time, which in typical language was called the end of the World.” — 1:363

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colossal triangular, pyramidal and conical *menhirs* in the Morbihan

see: Nicolas Joly, *Man Before Metals*, 1883: “The menhirs are enormous blocks of stone, triangular, pyramidal, or conical . . . The famous stones of Carnac (Morbihan) [NW France], extending nearly a mile in length, number eleven thousand . . . The size of some of these blocks is truly colossal.” — pp. 145-6

the Danish tumuli

see: Nicolas Joly, *Man Before Metals*, 1883: “. . . dolmens which are covered by a mound or tumulus often of considerable size (usually more than thirty feet high) . . . Such are the barrows, the *Ganggriften* or galleried tombs of Sweden and Denmark . . .” — pp. 147-8

the “giant tombs” of Sardinia with their . . . *nuraghi*

see: Nicolas Joly, *Man Before Metals*, 1883: “THE GIANT TOMBS OF SARDINIA. *Sepolture dei giganti* (tombs of the giants) is the name by which sepulchres similar in construction to the nuraghi near which these tombs are invariably found . . . are still known to the peasants of Sardinia. They resemble nuraghi laid horizontally . . .” — p. 159

“THE NURAGHI OF SARDINIA. . . . Those cyclopean constructions . . . [are] scattered almost in profusion throughout Sardinia (the Abbate Spano has counted more than 40,000 of them) . . .” “They are all in the form of a truncated cone. . . . In the interior of these there is a winding stair made of enormous blocks . . . leading to the upper chamber.” — pp. 125, 126

57,000 years assigned by Dr. Dowler to the skeleton . . .

see: Nicolas Joly, *Man Before Metals*, 1883: “At New Orleans, on the banks of the Mississippi, an entire human skeleton was found buried beneath four ancient forests. Dr. Dowler attributes an age of 57,000 years to these remains.” — p. 162

Arcadians who styled themselves *προσελήνοι* — older than the moon . . .

see: Nicolas Joly, *Man Before Metals*, 1883: “. . . the [ancient Greek] Arcadians styled themselves more ancient than the moon, *προσέληνοι*, and the inhabitants of Attica boasted that they were created before the sun.” — p. 181

bones of the mammoth and mastodon . . . mistaken for human bones . . .

p/q: Nicolas Joly, *Man Before Metals*, 1883: “The idea that the human race had giant ancestors is also widely spread. The bones of the mammoth and mastodon, long mistaken for human remains, seemed to confirm this most erroneous opinion.” — p. 181

“it is unquestionable that the Deluge has . . .”

p/q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “. . . it is unquestionable that the Deluge has been associated in the legends of some Eastern peoples, not only with the Pyramids, but also with the constellations.” — p. 83

The “Old Dragon” is identical with the “great Flood.”

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: ". . . the old mythologists appear to have ascribed the flood to the operation of the evil principle. . . . Thus the Egyptian Typhon . . . personates the evil principle and appears as a huge dragon: yet he is so closely connected with the deluge, that Plutarch declares him to be the sea. In all these fables, the monster, which produces the flood, is either slain or subdued at the end of it." — 2:188

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"We know that in the past the constellation of the Dragon was at the pole . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "Mr. Proctor, when speaking of the [ancient] position of the pole star Alpha Draconis . . . says, {*Knowledge*, Vol. i. p. 243} 'We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the uppermost or ruling constellation.' " — p. 81 & fn.

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". . . it is singular how closely the constellations . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: " '. . . it is singular how closely these constellations . . . correspond in sequence and in range of right ascension with the events recorded respecting the Flood.' " — pp. 82-3

there were *several* Deluges . . .

SEE: Ignatius Donnelly, *Ragnarok*, 1883: ". . . it must be remembered that both east and west of the Atlantic the traditions of mankind refer to several deluges — to a series of catastrophes — occurring at times far apart." — p. 168

Massey . . . insisting . . . that Atlantis was . . . an *astronomical allegory*

SEE: Gerald Massey, *Natural Genesis*, 1883: "This vast island-world that broke up into seven islands belongs to the astronomical allegory . . . The Abbé Brasseur de Bourbourg has adopted the lost Atlantis as a geographical reality . . . The Abbé is wrong, but not a whit more so than all the rest of those who, in utter ignorance of the manner in which the facts of past ages of man on earth have been preserved in the astronomical myths, have assumed that they merely related to history and geography." — 2:228, 229

Smith shows in the Nimrod Epic of the Assyrian tablets . . .

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "The Assyrian tablets discovered by the late Dr. Smith, and which contain what is called the Nimrod Epic, have preserved a similar account of the Deluge." — p. 83

"*twelve cantos*" refer to the annual course of the Sun . . .

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "It is now established that the twelve cantos of that Epic 'refer to the annual course of the sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac.' Thus, 'the Deluge forms the subject of the eleventh canto, corresponding with the month of Skebat (Feb.— Jan.), which is consecrated to Rimmon, the god of storms and rain, and harmonises with the eleventh sign of the Zodiac — Aquarius, or the Waterman' {'The Nineteenth Century,' 1882, p. 236}." — pp. 83-4 & fn.

the first *divine Kings*, who are said to have "redescended" . . .

SEE: Gerald Massey, *Ancient Egypt: The Light of the World*, 1907: ". . . the first divine persons who demonstrated the facts of spirit existence and spirit intercourse. And such were the earliest born immortals. They had the witness within. . . . The Egyptian priesthood pre-eminently exemplifies the

idea that the incarnating power made use of certain persons as sacred agents, male or female, for such a purpose. Hence the higher order of priests were known as fathers in god. They were supposed to share in the divine nature, with power to communicate the holy spirit to others . . .” “These were the divine kings, like the Egyptian Ank, the everlasting ones, the born immortals among men.” — 1:167, 168

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The name of the Dragon . . . was not written phonetically . . .

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: “The name of the dragon is not written phonetically, but by two monograms which probably mean the ‘scaly one,’ or animal covered with scales. This description, of course, might apply either to a fabulous dragon, a serpent, or a fish.” — p. 90

***Makara*, the tenth Zodiacal sign . . . generally called Crocodile . . .**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “MAKARA. A huge sea animal, which has been taken to be the crocodile . . . It represents the sign Capricornus [the 10th sign] in the Hindu zodiac . . . It is the vehicle of Varuṇa, the god of the ocean . . .” — p. 195

(*Vide* Part II., “*The Mysteries of the Hebdomad*.”)

SEE: “The Seven Souls of the Egyptologists”: “Says the Ritual, the ‘Book of the Dead’ . . . ‘*I am the crocodile whose soul comes* FROM MEN.’ ‘*I am the Soul of the Gods*.’ . . . ‘whose soul comes from men’ — is explained . . . ‘*that is, as a type of intelligence*,’ and the other: ‘*I am the Soul of the Gods*,’ as meaning, ‘the Horus, or Christ, as the outcome of all.’ ” — *SD* 2:634-5 (“The Mysteries of the Hebdomad,” § F.)

SEE: STANZA VII, 1: “. . . this (tenth) sign of the Zodiac is called *Makara*, loosely translated ‘crocodile.’ . . . In Egypt the defunct man . . . was shown emblematically transformed into a crocodile: Sebakh or Sevekh ‘or seventh,’ as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon . . . He is the ‘Dragon of Wisdom’ or Manas, the ‘Human Soul,’ Mind, the Intelligent principle . . .” — *SD* 1:219

in the British Museum. . . . two figures sitting on each side of a tree . . .

P/Q: George Smith, *Chaldean Account of Genesis*, 1876: “It is quite clear that the dragon of the sea or dragon of Tiamat is connected with the Fall . . . One striking and important specimen of early type in the British Museum collection has two figures sitting one on each side of a tree, holding out their hands to the fruit . . .” — p. 90

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while at the back . . . is the Dragon-Serpent

SEE: George Smith, *Chaldean Account of Genesis*, 1876: “. . . while at the back of one is stretched a serpent. . . . it is evident that a form of the story of the Fall, similar to that of Genesis, was known in early times in Babylonia.” — pp. 90-1

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those who wrote in antiquity upon various sacred Dragons

SEE: Charles Gould, *Mythical Monsters*, 1886: “THE DRAGON. ÆLIANUS DE NATURÂ ANIMALIUM. . . .” — pp. 377-83 (Appendix II)

“Terrible are the gods when they manifest themselves”

P/Q: Charles Gould, *Mythical Monsters*, 1886: “Book XI. ch. 17 [Ælianus, *De Natura Animalium*]. Homer was not rash in his line, ‘Terrible are the gods when they manifest themselves.’ ” — p. 382

SEE: *Complete Greek and English Lexicon of the Poems of Homer* (from the German of Crusius), tr. Henry Smith, 1844: ". . . terrible are the gods when they appear manifest, Il. 20, 131." — p. 169

"For the Dragon, while sacred and to be worshipped . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "For the dragon, while sacred and to be worshipped, has within himself something still more of the divine nature of which it is better to remain in ignorance." — p. 382 (Ælianus, *De Natura Animalium*, xi.17)

the highest . . . is identical with the "Self-born," the Logos (the Hindu *Aja*)

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: ". . . the *Logos* is *Eswara* [the Lord] . . ." " 'He is who is sensible enough amongst men to know me [Krishna], the unborn Lord . . .' Here he calls himself the unborn [*aja*]: he had no beginning . . . otherwise at the recommencement of cosmic activity, the *Logos* will have to be born again . . . In such a case, Krishna cannot call himself *aja* (unborn); he can only say this of himself, if the *Logos* does not perish at the time of cosmic *pralaya*, but sleeps in the bosom of *Parabrahmam* . . ." — pp. 441, 443 (*The Theosophist*, v. 8)

He was . . . the SON, with the Christian Gnostics . . .

SEE: Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries*, 1887: "The *Ophites* are said to have maintained that the serpent of Genesis was the Λογος, and the 'Saviour.' The *Logos* was Divine Wisdom . . ." — 1:273

seven stars held in the hand of the "Alpha and Omega"

SEE: *The Interlinear Bible*, 1906: "I am the Alpha and the Omega, the beginning and the ending, saith the Lord . . . And I turned to see that voice that spake with me. And being turned, I saw seven golden candlesticks . . . in the midst of the seven candlesticks . . . the Son of man . . . And he had in his right hand seven stars . . ." — pp. 319, 320 (*Revelation*, 1:8, 12-13, 16)

— Footnotes

H. Lizeray . . . "Trinité Chrétienne Devoilée"

SEE: Henri Lizeray, *La Trinité Chrétienne Dévoilée, réponse aux objections*. Paris: L'auteur, 1888.

between the immutable Father . . . and mutable matter, the Dragon transmits . . .

SEE: Henri Lizeray, *Le Druidisme Restauré*, 1885: " 'L'univers est formé du Père, du Fils et de la Matière, c'est-à-dire d'esprit, d'âme et de corps. . . . Le Fils, ou le Serpent, se meut toujours entre la sphère immobile et la matière mobile. De temps en temps, il se tourne vers son père dont il reçoit les influences et il les transmet à la matière, dénuée de forme et de qualité. Celle-ci se modèle d'après les idées exprimées par le fils, qui pour cette raison est surnommé le Verbe. . . . Le serpent qui l'a tentée est l'immense Dragon enroulé autour du pôle boréal, d'où il inspecte tout ce qui se produit dans l'univers auquel il a communiqué le mouvement initial' [The universe is formed out of the Father, the Son, and matter, that is, of spirit, soul, and body. . . . The Son, or the Serpent, always moves between the immutable sphere and mutable matter. From time to time he turns towards his Father from whom he receives influences and he transmits these to matter, which is devoid of form and quality. This is shaped according to the ideas expressed by the Son, who for that reason is nicknamed the Word. . . . The serpent who tempted him is the immense Dragon coiled up around the North Pole, from where he inspects everything that is brought forth in the universe to which he communicated the initial impulse]." — pp. 31-2

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"*Chozzar*, called by the profane Neptune" (Peratæ Gnostics)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "According to the text-book of another sect,

the Peratæ, XѠZZAP [Chozzar] is the Power whom the ignorant and profane call Neptune . . .” — p. 309

“Good and Perfect Serpent,” the Messiah of the Naaseni . . .

see: C. W. King, *The Gnostics and Their Remains*, 1887: “. . . this Holy Name, extending to *thirty* letters, illustrates the purport of that interminable polysyllabic title which runs either in one unbroken circle, or sometimes in the outline of an erect serpent . . . In the latter arrangement of the inscription, one is tempted to recognise that ‘Good and Perfect Serpent’ of the Naaseni — the Messias whose visible type in the heavens their eyes . . . discovered and adored in the Constellation *Draco*.” — pp. 288-9

the “Serpent,” whose bites have transformed . . . Airyana-Vaêgô . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “Lorsque le *Vendidad* nous montre plus tard les *Aryas* quittant l’Aireyâna-Vaedjâ pour peupler la Sogdiane, il en donne pour raison que ‘cette région *n’était plus* celle de la félicité, le serpent, par ses morsures, ayant engendré dans ce beau lieu l’hiver, la maladie et la mort physique en même temps que la corruption du cœur et celle de l’esprit’ [When the *Vendidad* shows us later on that the *Aryans* are leaving Airyana-Vaeja to populate Sogdiana, it gives as reason that ‘this region was no longer one of bliss, and that the serpent, by its bites, had brought forth winter, disease, and physical death in this beautiful place and at the same time corruption of the heart and of the spirit’].” — 3:91

conversed with the pure “Yazathas” . . . whose . . . *food* they had once shared

see: *Avesta*, tr. Arthur Henry Bleeck, 1864: “With purity I offer it . . . to the strong mighty Yazata . . . to the great lords or purity . . . With purity I offer: food . . .” — 2:48 (Yaçna VII, 49-52)

“the Vendidad seems to point . . . great change in the atmosphere of Central Asia . . .”

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Le même livre signale un grand changement dans l’atmosphère de l’Asie centrale, de grandes éruptions volcaniques, et l’écroulement de tout un système de montagnes voisines de la chaîne du Kara-Koram {D’Eckstein, *Revue archéologique*, 8e année, 1855} [The same book points out a major change in the atmosphere of Central Asia, large volcanic eruptions, and the collapse of a whole mountain range near the Kara-Koram chain].” — 3:91 & fn.

— Footnotes

Symbolized . . . under the form of a Serpent with a hawk’s head.

see: Sampson Arnold Mackey, *Man’s Best Friend*, 1826: “. . . the Pole of the Earth . . . was symbolized by a straight Serpent, the *north* end of which was surmounted with a hawk’s head . . .” — p. 59

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The Egyptians . . . symbolised Kosmos by a large fiery circle . . .

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “Eusebius informs us . . . that the Egyptians represented the universe by a *sky-coloured* and fiery circle, with a *serpent* having the head of a hawk, reaching from side to side . . . like the diametre to the circle.” — p. 42 (“Notes”)

“Here we have the pole . . . within the plane of the ecliptic . . .”

p/q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “Here we see the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac, in 25,000 years, must have ‘redden’d with the solar blaze;’ and each sign must have been vertical to the polar regions.” — p. 42 (“Notes”)

Meru — the abode of the gods . . . in the North Pole

see: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: “The ‘seat of the gods’ is Mount Meru, situated at the north pole . . .” — p. 185 note [i.62]

"And on all sides of the midst of Meru . . . are the eastern and other cities, fashioned by the gods. . . . to the north of them . . . the abode of the gods (*sura*)." — p. 390 [xii.37, 41] (*Journal of the American Oriental Society*, v. 6)

***Pâtâla*, the nether region, was . . . in the South**

SEE: Robert Tytler, *Illustrations of Ancient Geography and History*, 1825: "*Patala* is the southern hemisphere of the globe; for, according to MAURICE, '*Patala* was supposed to be in the south, because directly opposite to the north pole.' And again, 'the south was allegorically called *Patala*.' " — p. 82

***Helion* and *Acheron* . . . "*Heli-on is the Sun in the highest*" . . .**

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . among the ancients arose the epithets of HELION and ACHERON, which meant nearly the same; as *Heli-on* is the *Sun* in his highest: which the Greeks pronounce Heli-os — i.e. *Elios*, *the most high*." — p. 44 ("Notes")

***Acheron* is 32 deg. above the pole, and 32 below it . . .**

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Acheron, is generally translated *Hell*. It is compounded of *Achari*, i.e. the *last state or condition*; and *On*, the Sun . . . alluding to his annual disappearance in those constellations which were in the neighbourhood of the south pole." "And if we assume a time when the poles were parallel: the pole of heaven . . . would seem to have described a pericyclosical round the pole of the earth . . . the figure . . . described by the pole of heaven round the pole of the earth in 200.000 *years* would sweep a circle, the diametre of which would be 64 degrees i.e. 32 deg. above the pole, and 32 below it: and would be found to touch the northern horizon in the latittude of 32 degrees." — pp. 44-5, 46-7 ("Notes")

"The vast concave, that is forever hidden from our sight . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "They could not but be sensible of that part of the vast concave that is for ever hid from our sight, surrounding the south pole; this was distinguished as another grand division of the flame besprinkled concave, and called the PIT in contra-distinction from the opposite, which was called the MOUNTAIN." — p. 44 ("Notes")

the passing of the original North Pole of the Earth to the South . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . when CAMBYSES entered the Temple of the *Cabirim* in Egypt, he derided the indecent appearance of the *personified poles*. . . . it was intended to commemorate the passing of the original North Pole of the Earth, to the South Pole of the Heavens!" — pp. 40-1 ("Notes")

"In that age . . . at noon, the ecliptic would be parallel with the meridian . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "In that age, at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the north pole to the north horizon; crossing the *eight coils of the serpent*, which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole, i.e. the throne of Jove! up this ladder then, the Gods, i.e. the signs of the zodiac, ascended and descended! . . . It is more than 400,000 years since the Zodiac formed the *sides* of this ladder." — p. 47 ("Notes")

Ormazd, or Ahura-Mazda, the "Lord of Wisdom"

SEE: A. V. Williams Jackson, *Avesta Grammer*, 1892: ". . . Zoroastrianism . . . has often been termed Mazdaism, from its supreme god . . ." "Ahura Mazda, the Lord of Wisdom (the later Persian Ormazd) is Zoroaster's god . . ." — 1:xxiv

the Amshaspends (or *Amesha-Spenta* — "Immortal Benefactors")

SEE: Martin Haug, *Essays on the Sacred Language and Religion of the Parsis*, 1878: "To Ahuramazda . . . no other power was left but to preside over the celestial council. We often find him even included in the number of the celestial councillors, who are then called 'the seven Ameshaspentas' (now corrupted to Amshaspends), *i.e.*, immortal benefactors." — p. 305

the "Amesha-Spentas, the shining, having efficacious eyes . . ."

P/Q: *Avesta*, tr. Arthur Henry Bleeck, 1864: ". . . the Aměsha-çpěntas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure. . . . Which are all seven of like mind, like speech, all seven doing alike . . . Which are there the creators and the destroyers of the creatures of Ahura-Mazda, their creators and overseers, their protectors and rulers." — 3:127 (Zamyad-Yasht, 3:15-16, 18)

the Star-yazatas of the Zoroastrians

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "Amongst the *star-yazatas*, the SUN . . . the MOON . . . and the 'BEGINNINGLESS STARS' . . . deserve first to be considered." — 1:xlvii

they are the divine powers of Ahura-Mazda

SEE: *The Zoroastrian and Some Other Ancient Systems*, comp. D. J. Medhora, 1886: ". . . the Supreme Creative Intelligence . . . the Cause of all causes (Ahura Mazda). This transcendental Creative intelligence . . . is constituted of seven immortal divine powers (the Amesha Spentas) . . ." — p. xxxi

the "divine Spirit who is sevenfold"

SEE: *The Zoroastrian and Some Other Ancient Systems*, comp. D. J. Medhora, 1886: ". . . the Ineffable First Principle . . . is generally called, God, the Supreme Creative Intelligence, the Father, the Creator, the Divine Spirit . . . This transcendental Creative intelligence is sevenfold . . ." — p. xxxi

— Footnotes

Also translated as "blissful Immortals" by Dr. W. Geiger

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "THE AMESHA SPENTA. . . . Their name signifies 'the blissful immortal.' The most significant appellatives which they receive are . . . 'living in eternity,' and . . . 'blessing in eternity.' " — 1:xxxiii

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it is impossible . . . to assign any reliable date to Zoroaster

SEE: *The Dabistan*, v. 1, tr. Shea and Troyer, 1843: ". . . Zoroaster [is] placed . . . conformably to Hermippus, 5000 years before the Trojan war . . . According to Suidas, a Zoroaster lived 500 years before the Trojan war . . . Several other learned men concur in placing him much later . . . In the utter impossibility to decide upon so many conflicting statements, there is perhaps no better means of reconciling them all, than concluding that Zoroaster, having, in the course of ages, become a generic or appellative name for sages, prophets, and kings professing and promoting a certain religion or philosophy, this name could be applied to several individuals who appeared at different times, and in different countries of Asia." — p. 212 fn.

Zoroaster . . . multiplied by twelve and fourteen in the *Dabistan*

SEE: *The Dabistan*, v. 1, tr. Shea and Troyer, 1843: "Hence we explain in the various accounts a plurality of Zoroasters, and an identity of several personages with one Zoroaster; he has indeed been supposed to be the same with *Japhet*, *Ham* (*Heemo*), *Zohak*, *Nimrod*, *Buddha*, *Abraham*, *Moses*, *Ezekiel*, *Baldam*, etc., etc." — p. 212-13 fn.

Krishna is identified with the Rishi Narâyana

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The notices of Kṛishṇa's origin . . . indicate different dates . . . he is said to have passed thousands of years in various holy places . . . He is

frequently identified with the Ṛishi Nārāyaṇa . . .” — 4:246-7 fn.

see: John Garrett, *Classical Dictionary of India*, 1871: “Nārāyana, the primeval existent . . . is the supporter of all beings.” “Narayana — 1, A name of Vishṇu . . .” — pp. 174, 418

“Krishna . . . is the eighth Avatāra or incarnation of Vishṇu.” — p. 341

Gautama gives a series of his previous births

see: Edward Balfour, *Cyclopædia of India*, 1885: “JATAKA . . . has legends relating to Sakya Muni, or Buddha’s previous existences, which he is said to have related . . . The fables . . . belong to the oldest Indian folklore; but they are universally ascribed by the commentators to Buddha himself. From all that is known of the life of Gautama, it was quite consonant with his method to make use of the household stories of the people in order to bring home to them the practical bearing of his moral teaching.” — 2:423

“the *very supreme* Brahmâ,” is yet called Amsámsávatâra . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “I wish, now, to hear more . . . of the portion of Vishṇu [Kṛishṇa] that came down upon earth . . . Tell me, also, what actions he performed in his descent, as a part of a part of the Supreme, upon the earth {This is a still further diminution of Kṛishṇa’s dignity: he is not even a part, but ‘a part of a part,’ Aṃśāṃśavatāra . . . But this, the commentator maintains, is to be understood only of his form or condition as man, not of his power . . . ‘Kṛishṇa is, nevertheless, the very supreme Brahma’}.” — 4:246-7 & fn.

Osiris is a great God, and . . . a “prince on Earth”

see: E. A. Wallis Budge, “On the Hieratic Papyrus of Nesi-Amsu,” Jan. 30, 1890: “ ‘Un-nefer [Onnofre] . . . president of the gods . . . thou shinest at dawn, thou settest at twilight . . . Come thou in thy attribute as prince of the earth . . .’ ” — pp. 409, 410 (*Archaeologia*, v. 52)

see: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Osiris. . . . The legend of this mysterious personage was that he reigned on the earth; and so great were the benefits he bestowed on mankind . . . that he was honoured with the special designation of Onnofre, or the Good Being . . . Osiris was also regarded as the divinity, ‘the lord supreme above all . . .’ ” — pp. 539-40

who reappears in Thoth-Hermes

see: J. S. Stuart-Glennie, *Isis and Osiris*, 1878: “. . . Osiris was considered to be such a God-man as Jesus is represented to have been . . . [Osiris] appeared to the Egyptians . . . an incarnation of the Deity, through a miraculous birth . . .” “. . . we find in Osirianism this notion of the Word as the First-born, and Son of God. . . . But further, in the study of that Egyptian Literature . . . which goes under the name of Hermes Trismegistus, we are particularly struck by the resemblances between the *Poimandres*, and the first chapter of *St. John*.”

“{*Poimandres.*	*St. John.*
I am the Light, Intelligence thy God. . . . And the luminous Word of Intelligence is the Son of God.	In the beginning was the Word, and the Word was with God, and the Word was God}.”

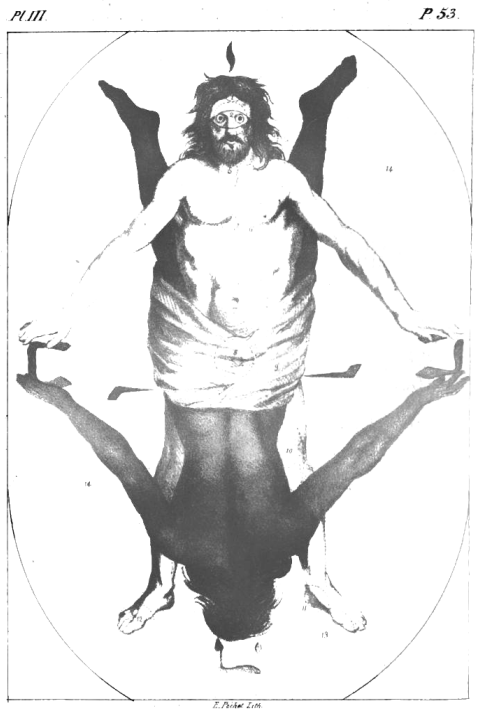
— pp. 420-2 & fn.

why Jesus . . . is recognised . . . in Joshua, the Son of Nun

see: C. Staniland Wake, *Serpent-Worship*, 1888: “It is strange . . . that Moses should not have been allowed to enter the promised land . . . that the name given to his successor was Joshua — *i.e.*, *Saviour*. It is worthy of notice that ‘Nun,’ the name of the father of Joshua, is the Semitic word for *fish* . . .” — p. 52

Eliphas Lévi’s . . . “*Grand Symbole Kabalistique*” . . .

see: Éliphas Lévi, *Histoire de la Magie*, 1860:



"LE GRAND SYMBOLE KABBALISTIQUE du Sohar." — facing p. 53

a *white* man standing erect and a *black* woman upside down

see: Éliphas Lévi, *Histoire de la Magie*, 1860: "Dans les symboles kabbalistique, Dieu est toujours représenté par une double image, l'une droite, l'autre renversée, l'une blanche en l'autre noire [In kabbalistic symbolism, God is always represented by a double image, one erect, the other reversed, one white and the other black]." — p. 28

Lévi makes of it . . . God, "light," mirrored inversely

see: Éliphas Lévi, *Histoire de la Magie*, 1860: "Les sages ont voulu exprimer ainsi la conception intelligente et la conception vulgaire de la même idée, le dieu de lumière et le dieu d'ombre [In this way the sages sought to express the intelligent and the vulgar conception of the same idea, that of the God of light and the God of shadow]." — p. 28

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when Cambyses entered the temple of the Kabirim . . .

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Herodotus, in his Thalia, number 77 records, that, when CAMBYSES entered the Temple of the *Cabirim* in Egypt, he derided the indecent appearance of the *personified poles*. . . . a man, in an erect position, accompanied by a woman whose position was *inverted* . . ." — p. 40 ("Notes")

to commemorate "the passing of the original North Pole . . ."

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . it was intended to commemorate the passing of the original North Pole of the Earth, to the South Pole of the Heavens!" — p. 41 ("Notes")

the identity of the Corybantes, Curetes, Dioscuri . . . with the KABIRI

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "CHAP. III. THE IDENTITY OF THE CABIRI, CORYBANTES, CURETES, DIOSCURI, ANACTES, DII MAGNI, IDEI DACTYLI, TELCHINES, LARES, PENATES, MANES, TITANS, AND ALETÆ . . ." — 1:129-149

the latter were the same as the Manus, the Rishis

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology, who are said to have escaped in a boat along with Menu . . . Captain Wilford very judiciously observes, that 'perhaps the seven Menus . . . and the seven Rishis, are the same . . .' " — 1:130-1 fn.

the Titans were called Atlantes

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "M. Bailly indeed in his work upon the Atlantis of Plato . . . labours to prove, that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians. . . . The force of truth however leads him [Bailly] unguardedly to maintain . . . that the Atlantians were the same as the Titans . . ." — 2:284

— Footnotes

the Egyptians had various ways of representing . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . the Egyptians had various ways of representing the angle of the Poles. In '*Perry's View of the Levant*,' there is a figure representing the *South Pole* of the earth in the constellation of the *Harp*. In which the poles appear like two *straight rods*, surmounted with hawks wings to distinguish the north from the south." — p. 41 ("Notes")

"the Noetic Ark . . . no other than the Patriarch (Noah) and his family"

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The masculine name *Manes*, and the feminine *Mania* . . . are equally derived from the scriptural appellative *Nuh* or *Noah*. Mania in short is the Noëtic Ark; and her allegorical children, the Manes . . . are no other than the patriarch and his family." — 1:135-6

the pious Noachidæ had established a religious festival . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "It is scarcely possible, that all recollection of the flood could have been very soon erased from the minds of the Noachidæ; hence it is natural to suppose, that the anniversary either of its commencement, or of its termination, would be duly commemorated by a solemn religious festival. . . . The commemorative festival . . . was but too soon corrupted; Noah and his family were elevated to the rank of demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion." — 1:9-10

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they were connected . . . with *At-al-as* "the divine Sun" . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "This . . . nation of M. Bailly was in fact the whole body of antediluvians, who were indifferently termed *Atlantians* and *Titans*; *Atlantians*, from their devotion to the worship of At-Al-As, *the divine Sun*, and *Titans*, from Tit, *the deluge*." — 2:285

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etymology of the name *lares* . . . in the Etruscan word "*lars*" . . .

SEE: Lemprière & Anthon, *Classical Dictionary*, 1825: "The word Lares seems to be derived from the Etruscan word *Lars*, which signifies conductor or leader." — p. 366

Sanchoniathon translates the word *Aletæ* as fire worshippers . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "SANCHONIATHO closes the account, which he gives of Agruerus the great god of Phenicia, by asserting, that he and his

contemporaries were the persons known by the names of *Aletæ*, or *fire-worshippers* {*Aletes* . . . is derived from Al-Ait, *the god of fire*} . . .” — 1:129 & fn.

“*lar*” is a contraction of “*El-Ar*,” the solar deity

P/Q: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: “Lar is a contraction of El-Ar, the *solar deity*; whence the term *Lares* is equivalent to *the solar Cabiri*.” — 1:133 fn.

The Sabeans, who worshipped the “regents of the Seven planets”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “IDOLATRIE DU SABÉISME. . . . 1. — *Les recteurs des planètes* [IDOLATRY OF SABEANISM. . . . 1. — *The regents of the planets*] . . .” — 4:69-76

SEE: Maimonides, *Guide of the Perplexed*, tr. M. Friedländer, 1885: “In accordance with the Sabean theories images were erected to the stars, golden images to the sun, images of silver to the moon, and they atrributed the metals and the climates to the influence of the planets . . . They built temples, placed in them images, and assumed that the stars sent forth their influence upon these images . . .” — 3:138 (iii.29)

(Hanoch or Enoch) . . . name for . . . *Seers* (“Enoichion”)

SEE: Alexandre Guiraud, *Philosophie Catholique de l’Histoire*, 1841: “Et si nous examinons . . . comment la cabale grecque envisage le nom et la vie d’Hénoch . . . qu’elle rapporte le premier aux deux mots grecs *en okion* . . . œil intérieur [And when we examine how the Greek Kabbalah looks at the name and the life of Enoch (we discover) . . . that it attributes the former to the two Greek words *en okion* . . . inner eye] . . .” — 2:374

the earliest records mention Seth . . . the founder of Sabeanism . . .

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “Thus Soyuti [al-Suyūtī] mentions from earlier writers that the Sabæans made pilgrimages to the Pyramids . . . He says also that Seth took possession of Egypt, and his son was Hermes, and that he introduced Sabaism . . . [and] one pyramid is the tomb of Seth {See Vyse, ‘Operations,’ etc., Vol. ii. p. 358}.” — p. 56 & fn.

pyramids . . . were regarded as the . . . sepulchre of both Seth and *Idris*

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “ ‘. . . they had a special veneration for the two great pyramids of Egypt, believed by them to be the sepulchres of Seth and Idris (Enoch) {Vyse, vol. ii. p. 258} . . .’ ” — p. 58 & fn.

— Footnotes

with the Greeks, limited only to Castor and Pollux

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: “The beauty of Leda attracted the eyes of Zeus; and . . . under the disguise of a swan, he took refuge in her lap . . . According to the common legend, Leda produced two eggs . . . the Dioscuri (or twin sons of Zeus [and Leda], under which name Castor and Pollux are equally designated) were revered above all other deities as benign beings . . .” — p. 357

the astronomical significance of chapter xxv. *et seq*. of Exodus

SEE: John Parkhurst, *Hebrew and English Lexicon*, 1799: “Thus likewise the golden candlestick in the tabernacle . . . was furnished (Exod. xxv. 31, &c.) with *six lamps*, and *six branches shooting out from the shaft in the midst*, which also had . . . [a] *lamp*; the former representing the *five primary planets*, and *the moon* . . . and the latter the *sun communicating his light to all of them*.” — p. 777

SEE: Clement of Alexandria, *Writings*, tr. William Wilson, 1869: “. . . the equipment on the robe, indicating by the various symbols . . . the agreement which from heaven reaches down to earth.” “The lamp, too, was placed to the south of the altar of incense; and by it were shown the motions of the seven

planets, that perform revolutions towards the south." — 2:240, 241 (*The Miscellanies*, ch. vi, "The Mystic Meaning of the Tabernacle and Its Furniture")

the seven planets help in the generation of terrestial things

SEE: Clement of Alexandria, *Writings*, tr. William Wilson, 1869: "Now the high priest's robe [*Exod*. 28] is the symbol of the world of sense. The seven planets are represented by the five [precious] stones and the two carbuncles [red gemstones] . . . And co-operating as they did in the production of things here below, those that by Divine Providence are set over the planets are rightly represented as placed on the breast and shoulders; and by them was the work of creation . . ." — 2:243 (*The Miscellanies*, ch. vi, "The Mystic Meaning of the Tabernacle and Its Furniture")

The two cherubs . . . represent Ursa Major and Ursa Minor

SEE: Clement of Alexandria, *Writings*, tr. William Wilson, 1869: "And those golden figures [two cherubs], each of them with six wings, signify . . . the two bears . . . both together have twelve wings, and by the zodiac and time, which moves on it, point out the world of sense." — 2:242 (*The Miscellanies*, ch. vi, "The Mystic Meaning of the Tabernacle and Its Furniture")

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Sabeans proceeded on pilgrimage, and *chanted prayers . . .*

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "Abd Allatif ['Abd al-Latīf] . . . also refers to the pilgrimages made to the Pyramids . . . Mr. Palgrave, states . . . that the Arab writers give us the following information as to the ancient Sabæans. 'That they worshipped the seven planets, and pre-eminently the sun . . . that their stated prayers recurred seven times a day . . . and that during their devotions they turned their faces towards the north . . .' " — pp. 57-8

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". . . each pyramid was consecrated *to a star*"

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "An earlier writer, Eddin Ahmed Ben Yahya . . . says that each pyramid was consecrated to a star, and that the Sabæans performed religious pilgrimages to the greatest . . ." — p. 56

". . . one pyramid was the tomb of Agathodæmon . . ."

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "Abd Allatif ['Abd al-Latīf], who wrote nearly 200 years earlier . . . affirms that he had read in ancient Sabæan books that one pyramid was the tomb of Agathodæmon, and the other of Hermes {Vyse, vol. ii., p. 342}. Agathodæmon was none other than Seth, and according to some writers Hermes was his son." — p. 57 & fn.

Axieros . . . Axio-Kersa . . . Axiokersos

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . les noms mystiques de trois des Cabires de Samothrace: *Axieros*, *Axiokersa*, *Axiokersos*, qui auraient été . . . identiques à Dèmèter, Perséphone et Hadès [the mystical names of three of the Kabiri of Samothrace: *Axieros*, *Axiokersa*, *Axiokersos*, who would have been . . . identical to Demeter, Persephone, and Hades]." — p. 270

Kadmos . . . (Hermes — not the ithyphallic Hermes . . .)

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Un quatrième personnage, qui portait le nom de *Cadmos* ou *Casmilos*, était identifié avec Hermès, sans doute avec l'Hermès ithyphallique dont parle Hérodote {II, 51} [A fourth figure, who has the name *Cadmus* or *Camilus*, was identified with Hermes, undoubtedly with the ithyphallic Hermes of whom Herodotus speaks] . . ." — p. 270 & fn.

"he of the sacred legend," explained only during the . . . mysteries

see: *Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: "Herodotus proceeds to say, '. . . the Samothracians had a sacred legend about Hermes, which is explained in their mysteries.' " — 1:521

This identification, due . . . to an indiscretion of Mnaseas

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Une indiscrétion de Mnaséas {Schol. Apollon. Rh., I, 917} nous a révélé les noms mystiques de trois des Cabirs de Samothrace [An indiscretion of Mnaseas has revealed to us the mystical names of three of the Kabiri of Samothrace] . . ." — p. 270 & fn.

Mnaseas . . . names alone do not reveal much

see: *American Cyclopædia*, ed. George Ripley & Charles Dana, 1875: "The most diverse theories have been suggested concerning the origin, nature, and significance of the Hellenic mysteries. . . . the very fact that it was not permitted to reveal to the uninitiated . . . the names of the divinities worshipped, has been the cause of our extremely incomplete information in regard to them. — The oldest of the Hellenic mysteries are believed to be those of the Cabiri in Samothrace . . . nothing is certain concerning them, and even the names of the divinities are known to us only by the profanation of Mnaseas [of Patara]." — 12:114

The story of Semele and Jupiter

see: J. Lemprière & William Park, *Bibliotheca Classica*, 1811: "Bacchus, was the son of Jupiter and Semele, the daughter of Cadmus. After she had enjoyed the company of Jupiter, Semele was deceived . . . by the artifice of Juno. This goddess . . . persuaded Semele that . . . she ought to beg of him, if he really were Jupiter, to come to her . . . with the same majesty as when he courted the embraces of Juno. . . . as she [Semele] was mortal, and unable to bear the majesty of Jupiter, she was consumed and reduced to ashes." — p. 124

and the birth of Bacchus, the *Bimater*

see: J. Lemprière & William Park, *Bibliotheca Classica*, 1811: "The child [of Semele], of which she had been pregnant for seven months, was with difficulty saved from the flames, and put in his father's thigh, where he remained the full time which he naturally was to have been in his mother's womb. From this circumstance Bacchus has been called *Bimater* [having two mothers]." — p. 124

— Footnotes

Kabiri . . . from *Kab* or *Cab*, a measure, and from *Urim*, the heavens . . .

p/q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Their name of *Cabirim*, is the *measure of the heavens* . . . compounded of *Cab*, a measure; and *Irim* or *Urim* the heavens; thus *Cabirim* is the measure of the heavens." — p. 38 ("Notes")

their distinctive names, implying the *principle of generation . . .*

p/q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Their distinctive names imply *principle of generation*; for, what we now understand by the word *sex*, was formerly understood by *ax*; which by being spoken with vehemence, has, in our time, settled into sex. (see Encyclo. Londinen. at the word *aspiration*.) Now, if we give the aspirated sound to Axieros, it would become *sax*, or *Sexieros*; and the other pole would be *Sexikersa*. The two poles would thus become the generators of the other powers of nature — they would be the *parents* of the other powers; therefore, the *most* powerful." — p. 39 ("Notes")

the Kabiri-Titans, to whom Diodorus ascribes the *invention of fire*

see: Francis Wilford, "Remarks on the Names of the Cabirian Deities," 1799: "*Diodorus Siculus* says, that the invention of fire, and the working of mines, was attributed to them; and we find a *Cabirus* respresented with a hammer in his hand." — p. 300 (*Asiatic Researches*, v. 5)

the original Kabiric deity was Prometheus

see: Pausanias, *Description of Greece*, tr. Thomas Taylor, 1824: "They say, then, that there was once a city in this place, and inhabitants, who were called the Cabiri; and that Ceres deposited something with Prometheus, who was one of the Cabiri . . . What this deposit was . . . piety forbids me to disclose. The mysteries therefore of the Cabiri were the gift of Ceres." — 3:49 (Book IX, ch. 25)

regulators of the seasons, and . . . great Volcanic Energies . . .

see: John Kenrick, "Note on the Cabiri," 1841: "The Cabiri . . . appear to have represented air as well as fire, two elements inseparable in nature . . . The connexion of *flamma* with *flo* . . . and other analogous etymologies, show how closely the idea of fire and a current of air are connected, and enable us to understand how the same gods, who in one place were worshiped chiefly as Vulcanian divinities, in another might preside over the winds . . ." — p. 267 ("Note" in *The Egypt of Herodotus*)

beneficent Entities . . . symbolized in Prometheus . . .

see: "On the Oriental Character of the 'Prometheus Vinctus'," 1843: "The character of Prometheus is that of beneficence, wisdom, foresight . . . [and] inflexible perseverance under suffering . . . In this figurative acceptation, we discern him as a personification of . . . *true knowledge* {his Roman name, Vulcanus . . . [is] a metallurgical title} . . . With Vulcan and Prometheus we find the Cabiri . . ." — pp. 240, 241 & fn. (*Asiatic Journal*, v. 13)

from the Greek word *Καίω* "to burn"

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Il nous paraît plus probable que le nom des Cabires a une origine grecque: avec Welcker et avec M. Maury, nous inclinons à le faire dériver de *καίω*, brûler. Les Cabires seraient donc 'ceux qui brûlent' [It seems very probable to us that the name of the Kabiri has a Greek origin: with Welcker and with Maury we are inclined to derive it from *καίω*, to be on fire. The Kabiri would thus be 'those who are on fire'] . . ." — p. 268

the Semitic *Kabirim*, "the powerful, the mighty, and the great" . . .

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "On a souvent prétendu y reconnaitre le mot sémitique *Kabirim*, qui aurait le sens de μεγάλοι, δυνατοί, épithètes ordinaires des Cabires [It has often been claimed that one can recognize in this the Semitic word *Kabirim*, which would have the meaning of *the mighty*, *the powerful*, common epithets of the Kabiri]." — p. 267

in exoteric worship they belonged to Chthonian divinities

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Considérés dans leur nature essentielle, les Cabires volcaniques, qui exercent leur action des profondeurs de l'océan ou des entrailles de la terre, devaient être des génies chthoniens [Regarded in their essential nature, the volcanic Kabiri, who carry on their actions from the depths of the ocean or the bowels of the earth, had to be chthonian genii (gods of the underworld)] . . ." — p. 269

"the great, beneficent and powerful Gods" . . .

p/q: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: "The Cabiri are many times represented as Heliadæ, or the offspring of the Sun . . . and Cassius Hermina described them as . . . *the great, beneficent, and powerful Gods* {Macrob. Sat. l. 3. c. 4. p. 376}." — 3:344 & fn.

At Thebes, Koré and Demeter . . . had a sanctuary

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "A Anthédon, l'hiéron et le bois sacré des Cabires étaient voisins du temple de Dèmèter et sa fille. Près de Thèbes, on voyait un sanctuaire

consacré à Corè et à Dèmèter {Pausan., IX, 22, 5} [In Anthedon, the temple and the sacred forest of the Kabiri were next to the temple of Demeter and her daughter. Near Thebes was a sanctuary consecrated to Korē and Demeter] . . .” — p. 270 & fn.

at Memphis, the Kabiri had a temple so sacred . . .

P/Q: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: “One of the most antient temples of these Deities was at Memphis {Herodotus. l. 3. c. 37}; which was held so sacred, that no person, excepting the priests, was suffered to enter its walls.” — 3:344 & fn.

— Footnotes

“guebra” comes from Kabiri, *gabiri*, and means . . . fire-worshippers

SEE: Charles Vallancey, *Collectanea de Rebus Hibernicis*, 1804: “Hyde is not of the same opinion [as Origen]; *Cabiri*, he says, are *Gabri*, a Persian word a little altered; that is, from the Persian *Gabre*, or *Guebre*, a fire worshipper . . .” — 6(II):435

SEE: *Encyclopædia Metropolitana*, v. 16, 1845: “CABIRI . . . by the ancient Sabians of Persia, called Gabri (Hyde, *Rel. Pers*. xxix.) . . .” — p. 113

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incarnated as Kings . . . they gave the first impulse to . . . arts and sciences

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “Ancient legends . . . [of how] the first elements of culture and civilisation had been brought to Chaldæa. . . . ‘In the first year there appeared . . . a creature endowed with reason, by name Oannes . . . This being was accustomed to pass the day among men . . . and he gave them an insight into letters and sciences and arts of every kind. . . . After this there appeared other animals like Oannes, of which Bêrôssos proposes to give an account when he comes to the history of the kings.’ ” — p. 131

Bryant . . . would force posterity to see only pagan copies of . . . Noah

SEE: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: “The original Cabiritic Divinity . . . is said [by Pausanius] to have been Prometheus . . . Hence the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man*. . . . This is the very title given to the Patriarch [Noah]. . . . It is there said of Noah, that he was צדיק, Sadic, *a just man* . . . All science, and every useful art was attributed to him . . .” — 3:342-3

Bishop Cumberland . . . too zealous for plain truth

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: “The hypothesis of Bp. Cumberland . . . [is] that there were two distinct races of Cabiri, the first consisting of Ham [son of Noah] and Mizraim [son of Ham] . . . the second, of the children of Shem [1st son of Noah] . . . It is superfluous to point out the inconsistencies of these two genealogies . . .” — 1:8

the Kabiri . . . revealed, by *producing* corn or wheat . . . agriculture

SEE: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: “We may however perceive, that the Patriarch was the principal person in these histories . . . He is also described as an animal of the sea, but endowed with reason . . . They ascribed to this Deity the invention of many arts; particularly the construction of the plough, and the introduction of bread corn.” — 3:133, 134

What *Isis-Osiris* . . . has done in Egypt, that Ceres is said to have done . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “The Greeks fix the date of the establishment of the Mysteries of Eleusis at the year 1432 B.C. . . . According to some authors, they were instituted by Ceres herself . . . Another tradition was, that Orpheus introduced them into Greece, together with the Dionisiac ceremonies, copying the latter from the Mysteries of Osiris, and the former

from those of Isis. Nor was it at Athens only, that the worship and Mysteries of Isis, metamorphosed into Ceres, were established. The Bœotians worshipped the Great or Cabiric Ceres . . . The Mysteries of Venus and Adonis belonged principally to Syria and Phœnicia, whence they passed into Greece and Sicily." — p. 418

Serpents were ever the emblems of wisdom

SEE: Clarke & Wake, *Serpent and Śiva Worship*, 1877: "The serpent was also the symbol of the Egyptian *Kneph*, who resembled the *Sophia* of the Gnostics, the Divine Wisdom. This animal, moreover, was the *Agathodæmon* of the religions of antiquity — the giver of happiness and good fortune. It was in these capacities . . . that the serpent was associated with the sun-gods, the Chaldean *Bel*, the Grecian *Apollo*, and the Semitic *Seth*." — p. xi fn. ("Introduction" by Alexander Wilder)

shown by the caduceus of Mercury, one with Thot

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: "We have [in Mexico] another point of contact with the Asiatic deities. . . . The Mexican symbol perfectly represents the cross form of the *Tau*, but it is composed of two serpents entwined, somewhat as in the caduceus of Mercury. That the *Tau* itself had such an origin we can well believe, seeing that the name of the letter *Tet* (*Θητα*) of the Phœnician alphabet specially associated with *Thoth*, of whom the *Tau* is a symbol, is that of the God himself, as well as meaning 'serpent'." — p. 120

phallic symbols of . . . gods who transformed themselves into snakes . . .

SEE: John Bathurst Deane, *The Worship of the Serpent*, 1830: "Proserpine is deceived by Jupiter in the form of *a dragon*, or *great serpent*; but the prurient imagination of the Greek mythologists gave a colour to the tale suited to their licentious superstition." — p. 303

Mercury . . . psychopompic . . . guiding with the caduceus the souls . . .

SEE: Charles Francis Keary, *Outlines of Primitive Belief*, 1882: "Hermês [Mercury] is the god whose mission it is to lead souls down to the realm of Hadês — the *psychopomp*, as in this office he is called." — p. 302

and even raising the dead to life with it

SEE: Charles Francis Keary, *Outlines of Primitive Belief*, 1882: "But sometimes he comes upon an opposite errand, to restore men to life; the staff which closes the eyes of mortals may likewise open them . . ." — p. 302

the brazen Serpent of Moses

SEE: John Peter Lange, *Commentary on the Holy Scriptures*, *The New Testament*, 1871: ". . . in Num. xxi. 8: Moses, at the command of God, set up a brazen serpent {as a healer instead of a destroyer. In Egyptian theology the serpent is the symbol of healing} . . ." — 3:132 & fn.

wisdom and prudence of the Serpent . . . "Be ye *wise* as serpents . . ."

SEE: McClintock & Strong, *Cyclopædia of Biblical Literature*, 1889: "The figure of the serpent was also employed to signify the virtue of prudence or wisdom as commanded by Christ, 'Be ye wise as serpents' . . ." — 9:583

P/Q: *The Interlinear Bible*, 1906: ". . . I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." — p. 13 (*Matthew*, 10:16)

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The Emperor's throne is the "Dragon's Seat" . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: " 'The Emperor appropriates to himself the use of the *true* dragon . . . On his dress of state is embroidered a likeness of the dragon. His throne is styled "the

dragon's seat." . . . His countenance is "the dragon's face" . . .' " — p. 392 ("Social Life of the Chinese" by Justus Doolittle)

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the "Yellow Dragon" . . . "His wisdom and virtue . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "The *Twan-ying-t'u* says: 'The yellow dragon is the chief of the four dragons . . . His intelligence and virtue are unfathomable . . . The yellow dragon does not go in company, and does not live in herds. . . . He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree; at the proper seasons if there is perfection he comes forth, if not he remains (unseen).' " — p. 399 (Extract from *Yuen Keen Lei Han*)

"The Dragon feeds in the pure water . . ."

SEE: Charles Gould, *Mythical Monsters*, 1886: "Lü-lan asserts that Confucius said, 'The dragon feeds in the pure (water) and disports in the clear (water).' " — p. 399 (Extract from *Yuen Keen Lei Han*)

Atlantis and the Phlegyan isle are not the only record . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "As the sinking of the Phlegyan isle, and the submersion of the island of Atlantis, equally relate to the events of the flood; so the Chinese have preserved a precisely similar tradition respecting the preservation of the pious Peiruun, and the fate of the island Maurigasima, the *Atlantis* of the eastern world" — 2:289

Peiru-un, the king . . . escapes . . . owing to a warning of the gods . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: " 'Maurigasima,' says Kæmpfer, 'was an island famous in former ages for the excellency and fruitfulness of its soil . . . The inhabitants very much enriched themselves . . . but their increasing wealth gave birth to luxury, and contempt of religion; which incensed the gods to that degree, that by an irrevocable decree they determined to sink the whole island. However, the then reigning king . . . whose name was *Peiruun*, being a very virtuous and religious prince . . . this decree of the gods was revealed to him in a dream; wherein he was commanded . . . to retire on board his ships, and to flee from the island, as soon as he should observe that the faces of the two idols, which stood at the entry of the temple, turned red. . . . After the king's departure the island sunk . . . The king and his people got safe to China, where the memory of his arrival is still celebrated by a yearly festival {Kæmpfer's Japan, Appendix, p. 13} . . .' " — 2:289-91 & fn.

Our races — they all show — have sprung from divine races

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Les dynasties divines des anciens. — Les patriarches en tous lieux [The divine dynasties of the ancients. — The patriarchs in all places]." — 3:14-30 (ch. vii, § 3)

the Chinese *Chim-nang* and *Tchan-gy* . . . demi-gods

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous avons déjà vu que dans les Kings de la Chine les dix Ki (ou patriarches) *ne faisaient qu'un* avec leurs Chin-non ou Tchang-y, dieux ou demi-dieux [We have already seen that in the sacred texts of the Chinese the ten Ki (or patriarchs) *were but one* with their Chin-non or Tchang-y, gods or demigods] . . ." — 3:39-40

the Akkadian *Dingir* . . . the creative god

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The local god of [Akkadian] Erech . . . [was] Ana, the sky. . . . What distinguished the worship of Ana at Erech was that here alone . . . he had ceased to be a subordinate spirit, and had become a *dingir* or 'creator.' " — pp. 186-7

***Mul-lil* . . . "Gods of the ghost-world"**

see: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the older Bel of Nipur . . . belongs to a very early epoch . . . when the supreme Bel . . . was still the god whom the Accadians called Mul-lilla, 'the lord of the lower world.' " "Perhaps the most striking transformation ever undergone by an object of religious faith was the conversion of Mul-lil, the lord of the ghost world, into a Bel or Baal, the god of light and life." — pp. 103, 347

Manco Capac and his Peruvian progeny

see: Garcilasso de la Vega, *Royal Commentaries of Peru*, tr. Paul Rycaut, 1688: ". . . *Manco Capac* . . . must have been . . . of a more elevated Understanding and Prudence than ordinary, and one who had instructed them in the way of living . . . he proceeded from the Sun . . . his Father had sent him to instruct and bestow benefits upon them." ". . . the Kings who were *Incas* were painted . . . with this Inscription, *Capac Ayulla*, which is the Royal Off-spring . . . all of them were derived from the first *Inca Manco Capac* . . . The Issue, or Progeny, of *Manco Panac* they call *Chima Panaca*, from which forty *Incas* are successively descended." — 1:22, 411

ten and seven Chaldean Anedots

see: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: ". . . [the fish-god] Oannes . . . instructed the Babylonians in the history of creation . . . he likewise taught them the use of letters . . . He gave them an insight into the whole circle of the arts and sciences. . . . This deity is sometimes called Annedotus; which seems to be a compound of the two Buddhic titles *Jain* or *Oan*, and *Dot* or *Thoth*." — 1:207-8

see: Gerald Massey, *Ancient Egypt: The Light of the World*, 1907: "Unquestionably the seven fish-men are a form of the seven prediluvian kings, hence the appearance of the Annedoti at the same time with the king, the fish as zootype being earlier than the title of king. Thus the seven as fish-men . . . were followed by the three other [human] rulers . . . 'so the sum total of all the kings is ten' . . ." — 2:597

— Footnotes

The Amshaspends are six — if Ormazd, their chief . . . is excluded.

see: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "As the chief of the whole world . . . ranks Ahura Mazda [Ormazd]. . . . Next to Him in rank, as the highest of the genii, the six Amesha Spenta [Amshaspends] . . ." — 1:158

just as Phtah is the seventh Kabir among the Kabiri

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "As *Bacchus* then and *Osiris* were merely titles of the great solar patriarch, so we find, that another of his appelations was *Ptha* or Vulcan . . . the Cabiri were sometimes esteemed the sons of Vulcan . . ." — 1:157-8

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all tell us of seven *divine* Dynasties

see: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . c'est pendant ces mille ans, nous dit Panodore, qu'eut lieu le règne des sept dieux que régnèrent sur le monde [It is during those thousand years, Panodorus tells us, that the seven gods ruled over the world] . . .' " — 3:41

gods who descend . . . teaching mankind Astronomy . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . c'est pendant cette période, que ces bienfaiteurs de l'humanité étaient *descendus* sur la terre et avaient appris aux hommes à calculer le cours du soleil et de la lune par les douze signes de l'écliptique [it was during this period that these benefactors of mankind

had *descended* on earth and had taught humans how to calculate the course of the sun and the moon through the twelve signs of the ecliptic].' " — 3:41

Isis-Osiris . . . "though they had become Princes in human form"

SEE: J. Basnage, *Histoire des Juifs*, 1716: "On parloit si souvent du Soleil, ou plutot d'Osiris; puis que c'étoit sous ce Nom qu'il étoit adoré, comme d'une Divinité & d'une Personne . . . la Reine Isis . . . qui étoit humaine à ses Sujets [They spoke so often about the Sun, or rather about Osiris; since it was under that name that he was worshipped, like a divinity and as a person . . . the Queen Isis . . . was human to her subjects] . . ." — 3(II):474

"It is said that this Prince . . . built cities in Egypt . . ."

P/Q: J. Basnage, *Histoire des Juifs*, 1716: "On publie que ce Prince a bâti des Villes en Egypte, arrêté les Débordemens du Nil; inventé l'Agriculture; l'Usage de la Vigne; la Musique, l'Astronomie, la Géometrie [It is heralded that this Prince built cities in Egypt, stopped the flooding of the Nile; invented agriculture, the use of the vine, music, astronomy, geometry]." — 3(II):474

the Sabean language was established by Seth and Edris (Enoch)

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "The following is Dr. Sprenger's account . . . (as quoted by Col. Vyse in the 2nd vo. of his work, p. 364): — 'In Abul Feda's "Historia Anteislamitica," edited by Fleisher, p. 16, it is stated that . . . the Sabæan language was established by Seth and Edris (Enoch) . . .' " — p. 94

Hermes is called the disciple of Agathodæmon

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "In the 'Melelwa Nahil,' MS., 47 in Nic. Cat., Hermes is represented as the pupil of Agathodæmon." — p. 94

Agathodæmon is mentioned as a "*King of Egypt*"

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "In another account, MS. 785, Uri's Cat. Agathodæmon is mentioned as a King of Egypt." — pp. 94-5

curious traditions about Henoch. . . . the "divine giant"

SEE: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: "Kircher says: *The most ancient Osiris among the Egyptians was Henoch* . . . all which the Greeks wrote concerning Osiris, and the benefits which he conferred upon mankind, has been imputed by the Arabians and Chaldæans to Enoch." "Enoch was known in Egypt as Anachus, one of the four Egyptian Lares; in Arabia he is called Idris . . . By the Welsh he was called Idris-Gwawr, or the Fire Messenger . . . and also Idris, the Giant." — 1:232, 236-7

". . . the traditions which remained to the Egyptians of the History of Henoch, [were] confounded with that of [the giant] Anak . . ." — 1:293

"*Book of the . . . names of the Nile*" . . . (the historian Ahmed-Ben-Yusouf Eltiphas)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans l'historien *Ahmed-Ben Joseph Eltiphas* (*Celepas Geraldinus*, ou livre des divers noms du Nil) [In (the book by) the historian *Ahmad ibn Yūsuf al-Taifāshī* (*Celepas Geraldinus*, or the book of the various names of the Nile)] . . ." — 3:28

SEE: James Bruce, *Travels to Discover the Source of the Nile*, v. 7, 1804: "Kitab Coccub al Rozat . . . is an account of Egypt and the Nile, compiled from . . . el Tiphasi, and . . . all the Arabic geographers and poets, who wrote on that subject . . . The stories concerning the temple of Idris, or Enoch . . . along with the other Egyptian fables respecting the sources of the Nile, seem to be told more circumstantially . . ." — pp. 415, 416 (Appendix)

Seth . . . communicated the gift of prophecy . . . to Jared . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans l'historien . . . *Eltiphas* . . . on retrouve toutes

ces traditions . . . sur Jared, auquel Seth avait communiqué le don de prophétie et la science astronomique, puis sur Hanuch, Idris (Hénoch) [in (the book by) the historian . . . *al-Taifāshī* . . . once more we find all these traditions . . . about Jared, to whom Seth had communicated the gift of prophecy and astronomical science, and then to Hanuch, Idris (Enoch)] . . .” — 3:28

Henoch (Idris) “the author of thirty books, was Sabæan . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Idris (Hénoch), auteur de trente livres, Sabéen d’origine . . . qui, après avoir institué toutes les cérémonies, rites . . . du premier culte, *passa en Orient*, y construisit cent quarante villes dont Édesse était la moins importante, et de là *retourna* en Égypte dont il fut le roi [Idris (Enoch), author of thirty books, (was) Sabæan by origin . . . who after having established all the ceremonies, rites . . . of the first cult, *went to the East*, and built 140 cities there of which Edessa was the least important, and from there *returned* to Egypt where he became king] . . .” — 3:28

there were five Hermes — or rather one . . . in several different characters

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “An idea, a period of time . . . were frequently connected with ideal persons in mythology, and when any similarity existed received the same appellation. In this manner there were five Hermes . . .” — p. 97

— Footnotes

In the Purâna it is . . . Vishnu’s or Brahmâ’s Sveta Dwipa

SEE: W. S. Blacket, *Researches Into the Lost Histories of America*, 1884: “ ‘All the Avataras or principal emanations of Vishnu came originally from the Sweta dwipa. There are many forms or manifestations of Bhaghavat (Vishnu) . . . but the form which resides in the Sweta dwipa is the primitive one.’ ” — pp. 66-7

— 366-7 —

In the *Burham-i-Kati* he is mentioned as “Hormig” . . .

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “. . . Hermes . . . is mentioned in the ‘Burham-i-kati’ . . . Hormig is the name of the first day of the month . . . and it is a name of the planet Mercury; and Wednesday (dies Mercurii) was sacred to him . . .” — p. 96

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The Hermes of Oriental tradition . . . fled . . . into Egypt . . .

P/Q: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: “. . . the fifth was the Oriental Hermes who was worshipped by the Phineatæ, and is said to have fled after the death of Argus into Egypt, and to have civilized that country under the name of Thoth.” — p. 97

dynasties of gods . . . dynasties of demi-gods, Heroes . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . trois dynasties élémentaires des dieux, des demi-dieux et des mânes ou héros. . . . Hérodote n’est pas seul à nous le dire [three elementary dynasties of gods, of demi-gods and of manes or heroes. . . . Herodotus is not the only one who says so].” — 3:17

Diodorus, Eratosthenes . . . Manetho . . . repeat the same

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Diodore . . . Ératosthène et Manéthon répètent les mêmes assertions et paraissent souscrire . . . à ces dynasties merveilleuses [Diodorus . . . Erathostenes and Manetho repeat the same assertions and seem to subscribe . . . to these wonderful dynasties] . . .” — 3:17

“From the spheres of the stars wherein dwell the gods . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . de Creuzer . . . ‘C’est de la sphère des astres, où

résident les dieux de lumière, que la sagesse descend dans les sphères inférieures' (*Égypte*, ch. IV, p. 441) [from Creuzer . . . 'From the sphere of the stars where the gods of light dwell, wisdom descends into the lower spheres'] . . ." — 3:41

"In the system . . . all things . . . are conjointly developed . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Dans le système des prêtres, toutes choses sans exception, les dieux, les génies, les âmes, le monde entier, se développent solidairement dans l'espace et la durée . . . La pyramide peut être considérée comme le symbole de cette magnifique hiérarchie des esprits [In the system of the priests, all things without exception, gods, genii, souls, the whole world, develop conjointly in space and duration . . . The pyramid can be considered as a symbol of this magnificent hierarchy of spirits]." — 3:41

Eratosthenes 260 years B.C. . . . obliged to recognise its truth

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le premier (Ératosthène), astronome d'une époque relativement bien moderne (260 ans av. J.-C.), semble ne céder qu'à regret à l'autorité des traditions [It seems that the first (Eratosthenes), astronomer of a relatively modern time period (260 B.C.), reluctantly yields to the authority of traditions] . . ." — 3:17

For this, the great astronomer is treated with great contempt . . .

SEE: "*An Historical Survey of the Astronomy of the Ancients*" [Book Review], Jan. 1863: "Sir Cornewall Lewis exhibits a sublime contempt for the labors of Egyptologers, as well as for the authorities upon which they are wont to rely. . . . 'If the priests and their sacred books are not admitted to be trustworthy authorities upon Egyptian antiquity, the whole basis of our supposed knowledge fails. . . . Manetho, as we learn from Josephus, himself announced that his Egyptian history was translated from sacred books. Eratosthenes derived his Egyptian chronology from the same source.' . . . The Manethonian lists are but 'a royal phantasmagoria' . . ." — pp. 112, 113, 114 (*North American Review*, v. 96)

lying priests of Heliopolis (*Freret*)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais M. Freret en fait l'aveu: les plus crédules et les moins éclarés des prêtres égyptiens, à force de débiter ces fables au peuple, en vinrent à les regarder du même oeil que lui [But on this point Freret admits that the most credulous and the least enlightened of the Egyptian priests, by delivering these fables to the people, came to see them (these fables) in the same way as they did]." — 3:36

"All those historians . . . become *extremely suspicious* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais il faut convenir que ces historiens, que ces prêtres si véridiques, tant qu'il ne s'agissait que des hommes, devenaient tout à coup bien suspects lorsqu'ils remontaient à l'histoire de leurs dieux [But one has to agree that these historians, these priests, so truthful when dealing only with men, suddenly became very suspicious when they went back to the history of their gods]." — 3:16

there is the . . . table of Abydos . . . thanks to the genius of Champollion . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Déjà la table d'Abydos était venue, grâce au génie de Champollion, justifier la bonne foi des prêtres de Ptolémée [Already the table of Abydos had come, thanks to the genius of Champollion, to justify the good faith of the priests of Ptolemy]." — 3:18

the Turin papyrus . . . "Champollion, struck with amazement . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " . . . le plus remarquable de tous les papyrus, celui du musée de Turin, devant lequel, frappé d'admiration, Champollion avait déjà pu se convaincre qu'il avait 'là sous les yeux les débris d'une liste de dynasties qui avaient embrassé même les temps mythologiques

ou les règnes des dieux et des héros' [the most remarkable of all the papyri, that of the museum of Turin, in the presence of which Champollion, struck with admiration, could satisfy himself of the fact that he had 'before him the remains of a list of dynasties which encompassed even mythological times or the reigns of the gods and heroes'] . . ." — 3:18

— 367-8 —

"At the very outset of this curious papyrus . . ."

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . car le commencement de ce curieux papyrus nous prouve que les traditions mythiques et héroïques étaient déjà dès l'époque de Ramsès *telles que Manéthon nous les avait transmises* [because the beginning of this curious papyrus proves to us that the mythical and heroical traditions already existed since the time period of Ramses, *just as Manetho had handed them down to us*] . . ." — 3:18

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"we see . . . the gods Seb, Osiris, Horus, Thoth-Hermes . . ."

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . aussi voyons-nous y figurer, comme rois de l'Égypte, les dieux Seb, Osiris, Set, Horus, Thoth-Hermès et la déesse Ma, et déjà une longue période de siècles est attribuée au règne de chacun d'eux {Ce passage est extrait d'un article de M. de Rougé, inséré dans les *Annales de philosophie chrétienne*, t. XXXII, p. 442} [also mentioned are the gods Seb, Osiris, Seth, Horus, Thot-Hermes and the goddess Ma, as kings of Egypt, and a long period of centuries has been attributed to the reign of each of them {This passage is an extract of an article by De Rougé, which appeared in the *Annales de philosophie chrétienne*, v. XXXII, p. 442}." — 3:18 & fn.

tables of Manetho . . . disfigured by Eusebius

see: Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1848-67: ". . . Eusebius, the celebrated historian, Bishop of Cæsarea in Palestine, in the time of Constantine . . . had undertaken a comprehensive scheme of adjustment between the Scripture dates and those of all the other ancient nations. He is, therefore, the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history . . ." — 1:206

the whole region of . . . Egypt . . . covered with the sea . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous savons bien qu'Hérodote, Strabon et tous les Grecs affirment que la mer couvrait autrefois toute l'Égypte [We know very well that Herodotus, Strabo, and all the Greeks affirm that in the past the sea covered the whole of Egypt] . . ." — 3:27

the Dendera Zodiac . . .

see: James C. Southall, *The Recent Origin of Man*, 1875: ". . . sensation was produced by the discovery of the zodiacs of Dendera and Esne in Egypt, which, it was believed, settled definitively the question of the antiquity of man. These zodiacs . . . were found on the ceilings of two temples . . . The zodiac at Dendera is headed by the Lion, followed by the Virgin, the Balance . . . The peculiar arrangement of these figures represented, it was said, the exact position of the constellations when the zodiac was constructed . . . M. Dupuis calculated that these temples must have been at least fifteen thousand years old. . . . Figures of the zodiacs were first published by M. Denon, in his work on Egypt . . ." — p. 76

the planisphere on the ceiling

see: Vivant Denon, *Planches du Voyage dans la Basse et la Haute Egypte*, 1802:

"*Planisphere du petit appartement sur le temple de Tentyris*
[*Planisphere of the small room on the Temple of Dendera*]." — Pl. 130

three *Virgos* between the *Lion* and *Libra*

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "There is also, in Denon's second volume, a *circular* Zodiac, wherein the Lion is standing on the Serpent, and his tail forming a curve downward . . . in *this Zodiac*, as given by Denon, we see three Virgins between the Lion and the Scales . . . [one Virgin] holds, in her hand, an ear of wheat." — pp. 3-4 ("Prelude to the Notes")

SEE: Sampson Arnold Mackey, *Original Design of the Ancient Zodiacal Constellations*, 1834: ". . . in the circular Planisphere there are three virgins . . . the first virgin is represented with a *Child* on her knee . . ." — pp. 21-2

SEE: Vivant Denon, *Planches du Voyage dans la Basse et la Haute Egypte*, 1802:

"Planisphere du petit appartement sur le temple de Tentyris" — Pl. 130 [detail]

The poles of the Earth and the Ecliptic had formerly coincided . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "We are told by Herodotus, that . . . the Pole of the Earth and the Pole of the Ecliptic had formerly coincided." — p. 2 ("Prelude to the Notes")

the Poles have been three times within the plane of the Ecliptic

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "There are three Monuments in this Country [of Egypt], which shew that the Poles have been three times within the plane of the Ecliptic." — p. 4 ("Prelude to the Notes")

"What are . . . those reigns of Indian *Devas* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . qu'est-ce donc que ces premiers âges des Indiens, désignés sous le nom de *règne des dives*, et ensuite des Péris; ou bien, chez les Chinois, ces règnes des Tien-hoang, ou rois du *ciel*, parfaitement distingués des Ti-hoang, ou rois de la *terre*, et des Gin-hoang ou des rois-*hommes*, distinctions qui s'accordent merveilleusement avec celles des Grecs et des Égyptiens en règne *des dieux*, des *demi-dieux* et des *hommes* {Bailly, *Histoire de l'astronomie ancienne*} [so what are those first ages of the Hindus, indicated under the name of the *reign of the devas*, and then the Peris; or with the Chinese, those reigns of the T'ien-huang, or kings of *heaven*, completely distinct from the Ti-huang, or kings of the *earth*, and the Jen-huang or the *human* kings, distinctions that

wonderfully agree with those of the Greeks and the Egyptians regarding the reign *of the gods*, of the *demigods* and of *men*]?" — 3:15 & fn.

"that time . . . that *the reign of the seven gods who rule the world . . .*"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . c'est pendant ces mille ans, nous dit Panodore, qu'eut lieu le règne des sept dieux qui régnèrent sur le monde [It is during those thousand years, Panodorus tells us, that the reign of the seven gods who ruled the world took place] . . ." — 3:41

— 368-9 —

"It was during that period that those benefactors . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . c'est pendant cette période, que ces bienfaiteurs de l'humanité étaient *descendus* sur la terre et avaient appris aux hommes à calculer le cours du soleil et de la lune par les douze signes de l'écliptique [it was during this period that those benefactors of humanity *descended* on earth and taught men to calculate the course of the sun and the moon through the twelve signs of the ecliptic]." — 3:41

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Herodotus was shown by the priests of Egypt

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Lorsque le père de l'histoire, Hérodote, consulta, quatre cent cinquante ans avant notre ère, les prêtres égyptiens, ils lui montrèrent la longue suite des statues de leurs rois et pontifes *piromis*, *nés les uns des autres*, qui avaient régné sur l Ègypte à dater de Menés, leur premier roi *humain* [When Herodotus, the father of history, consulted the Egyptian priests four hundred and fifty years before our era, they showed him a long series of statues of their kings and pontiffs-*pirōmis*, *born one from the other*, who had reigned over Egypt until the time of Menes, their first *human* king]." — 3:16

These statues . . . were enormous colossi in wood . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ces statues étaient d'énormes colosses en bois au nombre de trois cent quarante-cinq dont chacun avait son nom, son histoire et ses annales [These statues were enormous wooden colossi, three hundred and forty-five in number, each of which had his name, history, and annals] ." — 3:16

no historian could . . . write an account of these . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . à les entendre, on ne pouvait jamais arriver à ces hommes qu'après avoir traversé les trois dynasties élémentaires des dieux, des demi-dieux et des mânes ou héros [to understand them, we could only come closer to these men after having gone through the three elementary dynasties of the gods, the demigods, and the manes or heroes]." — 3:17

three dynasties . . . gods, celestial spirits . . . Titans

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "I have . . . described to you the primary and secondary creation, the families (of the patriarchs) . . . the regal dynasties; the gods, Daityas . . . Rākshasas . . ." — 5(I):246 (vi.8)

"The story of the Rāmāyaṇa and Mahābhārata turns wholly upon the doctrine of incarnations . . . of gods, and demigods, and celestial spirits." — 1:iv (Preface)

"Brahmā then, being desirous of creating the four orders of beings . . . collected his mind into itself. Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born . . ." ". . . the Asuras or Titans, before the gods . . ." — 1:79-80, 82 fn. (i.5)

Devas . . . Kimpurushas . . . Danavas and Daityas

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Deva — a divine being . . . The most

frequent use of the term is in the plural, and may be translated 'Celestials.' " — p. 162

"Kimpurushas — Demigods . . ." — p. 335

"Daityas . . . were represented as giants and demons. They are associated with the Danavas, who bear the same character." — p. 145

"Happy are those who are born, even from the condition of gods . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The gods themselves exclaim: 'Happy are those who are born, even from the condition of gods, as men, in Bhārata-varsha . . .' " — 2:137 (ii.3)

Bharata . . . the best of the divisions of Jambu-dwipa . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bhārata is . . . the best of the divisions of Jambu-dwīpa, because it is the land of works." — 2:136 (ii.3)

recognize in Creuzer great powers of intuition, when . . . he wrote: —

SEE: Frédéric Creuzer, *Symbolik und Mythologie der alten Völker*, 1810-12 [French translation in 1825: *Religions de l'antiquité*].

— Footnotes

The King of *Kusa dwipa* had seven sons . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Kuśa-dwīpa . . . The king, Jyotishmat, had seven sons . . . after whom the seven portions or Varshas of the island were called . . . There reside mankind, along with Daityas and Dānavas, as well as with spirits of heaven {'Gandharvas, Yakshas, Kiṃpurushas, &c.'} and gods." — 2:195 & fn. (ii.4)

Priyavrata . . . had *ten* sons . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Priyavrata married Kāmyā . . . and had, by her . . . ten sons . . . Of these, three, or Medha, Agnibāhu, and Putra, adopted a religious life. . . . Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons." — 2:99-101 (ii.1)

— 369-70 —

"We modern Europeans feel surprised . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Nous autres Européens modernes, nous nous étonnons quand nous entendons parler des esprits, du soleil, de la lune, etc. Mais nous le répéterons encore, le sens naturel et *droit* des peuples de l'antiquité, tout à fait étranger à nos idées de mécanique et de physique entièrement matérielles . . . ne voyait pas dans les astres de simples masses de lumière ou des corps opaques se mouvant circulairement dans les cieux d'après les lois de l'attraction ou de la répulsion' [We modern Europeans, we are surprised when we hear talk of spirits of the sun, the moon, etc. But we will repeat again the natural sense and *sound judgment* of the people of antiquity, totally foreign to our entirely material ideas about mechanics and physical sciences . . . (they) did not regard the stars as simple masses of light or opaque bodies that move in a circular motion in the heavens according to the laws of attraction and repulsion] . . ." — 3:41-2

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"but . . . *living* bodies, *animated* by spirits . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . mais des corps vivants, animés par des esprits, comme ils en voyaient dans tous les règnes de la nature . . . Cette doctrine des esprits, si conséquente, SI CONFORME A LA NATURE dont elle était empruntée, formait donc une grande et unique conception, où le physique, le moral et la politique se trouvaient fondus ensemble' (Ib. p. 450 à 455) [but living bodies,

animated by spirits, as they saw in all the kingdoms of nature. . . . This doctrine of spirits, so consistent, SO IN ACCORDANCE WITH NATURE, from which it was derived, thus made a grand and unique conception where the physical, the moral, and the political were blended together]." — 3:42

("*Egypte*," *pp*. 450 *to* 455.)

SEE: Frédéric Creuzer, *Religions de l'antiquité*, 1825 [chapter heading "Religion de l'Égypte," v. 1, pp. 450-55]

— 370-1 —

Plato . . . speaks at length of the divine Dynasties . . .

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman . . . the eldest who was king, he named Atlas . . . Now Atlas had a numerous and honorable family, and his eldest branch always retained the kingdom, which the eldest son handed on to his eldest for many generations . . ." — 2:599-600 (*Critias*, §§ 113, 114)

"For many generations, as tradition tells us, the people of Atlantis . . . practiced gentleness and wisdom . . . But gradually the divine portion of their souls became diluted with too much of the mortal admixture, and they began to degenerate . . ." — 2:591 (*Critias*, Introduction)

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Bailly was . . . to believe the same

SEE: Jean-Sylvain Bailly, *Lettres sur l'Atlantide de Platon et sur l'Ancienne Histoire de l'Asie*, 1779.

"I confess . . . I had regarded all this . . . as pure fables . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . père Kircher . . . 'J'avoue que, comme eux, j'ai cru pendant longtemps que tout cela n'était que de *pures fables* (*meras nugas*) jusqu'au jour où, mieux instruit par l'étude des langues orientales, j'ai jugé que toutes ces légendes pouvaient n'être que le développement d'une grande vérité' {*Œdipus Ægyptiacus*, t. I, p. 70} [father Kircher . . . 'I confess that, like them, I have believed for a long time that all that was only *pure fables* (*meras nugas*) until the day when, having been better informed by the study of oriental languages, I judged that all these legends could only be the development from a great truth']." — 3:26 & fn.

Theopompus . . . made the priests of Phrygia and Asia Minor speak . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . d'après M. de Rougemont, Théopompe, dans sa *Méropide*, *faisait* parler les prêtres de la Phrygie et de l'Asie Mineure exactement comme les prêtres de Saïs . . . Selon lui, c'était un continent unique, d'une grandeur indéfinie, et contenant deux cités, la belliqueuse et la pieuse; cette dernière continuellement visitée par les dieux, la première habitée par des guerriers *invulnérables* au fer, et ne pouvant être blessés mortellement que par *la pierre* et par le bois [according to De Rougement, Theopompus in his *Meropis*, *made* the priests of Phrygia and Asia Minor speak exactly as the priests of Sais . . . According to him, it was a unique continent, of an indefinite magnitude, and containing two cities, a warlike one and a pious one; the latter was continually visited by the gods, the former was inhabited by warriors who were *invulnerable* to iron, and they could be fatally injured only by *stone* or by wood] . . ." — 3:29

De Rougemont treats this as a pure *fiction* of Theopompus . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. de Rougemont voit encore là une pure *fiction* de Théopompe [De Rougemont still looks upon it as a pure *fiction* of Theopompus] . . ." — 3:29

"A *superchérie* which was based on a belief . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous sommes étonné, surtout, que l'excellent esprit de M. de Rougemont {*Peuple primitif*, t. III, 157} ait pu voir une *supercherie* dans une assertion qu'il dit

lui-même avoir été le produit de la foi de l'antiquité tout entière [We are above all surprised that the excellent mind of De Rougemont could have seen a *fraud* in an assertion that according to him, has been the product of faith of all antiquity]." — 3:28-9 & fn.

"a *supposition* which yet gave its name to a whole mountain chain . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Une *supposition* qui donne son nom à toute une chaîne de montagnes (l'Atlas), qui spécifie avec une grande précision un emplacement topographique (en plaçant cette terre à une petite distance de Cadix et du détroit de Calpè), qui prophétise deux mille ans avant Colomb la *grande terre trans-océanique*, située par delà cette Atlantide et 'à laquelle on parvient . . . par les îles, non pas *des bienheureux*, mais des *bons esprits* ἐν δαιμόνιον (nos îles Fortunées),' une telle supposition . . . peut fort bien n'être qu'une chimère universelle [A *supposition* which gives its name to a whole mountain range (the Atlas), which specifies with great precision a topographical location (by placing that land at a small distance from Cadiz and the strait of Calpetus), which prophesied 2000 years before Columbus the *great trans-oceanic land*, situated beyond that Atlantis and 'which we can reach . . . by the islands, not of the blessed, but of the good spirits *ἐν δαιμόνιον* (our Fortunate Isles),' such a supposition . . . can for sure be a universal chimera] . . ." — 3:29 ("Un Mot sur l'Atlantide")

— Footnotes

Lemuria-Atlantis. . . . (See Sections about Lemuria and Atlantis . . .)

SEE: "The Civilization and Destruction of the Fourth and Fifth Races": "§§ (43) The Lemuro-Atlanteans build cities and spread civilization. . . . (44) Their statues, witnesses to the size of the Lemuro-Atlanteans. (45) Lemuria destroyed by fire, Atlantis by water." — 2:316-50

a *holy* island beyond the sun (*Tcheou*) . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais on peut regarder [dit de Rougemont] . . . comme certain, que tous les prêtres avaient puisé ces vérités ou ces fables à la même source qui les fournissait aux Chinois lorsqu'ils 'parlaient d'une île *sainte* au delà des bornes du soleil Tchéou, et par delà laquelle étaient situées les îles des hommes immortels' [But we can consider as certain (says De Rougemont) . . . that all the priests had taken these truths or fables from the same source that supplied them to the Chinese when they 'spoke of a *sacred* island beyond the sun Tcheou, and beyond which were located the islands of immortal men']." — 3:29

"If one has to lend ear to traditions . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le savant et très incroyant Boulanger . . . mérite une mention toute spéciale. 'Si l'on doit . . . ajouter foi aux traditions . . . au delà du règne des rois elles placent un règne de héros et de demi-dieux; par delà encore elles placent le merveilleux règne des dieux et toutes les fables de l'âge d'or' [The learned and very incredulous Boulanger . . . merits to be especially mentioned. 'If one has to give credit to traditions . . . before the reign of kings, they (traditions) place a reign of heroes and demigods; still earlier they place the wonderful reign of the gods and all the fables of the golden age'] . . ." — 3:32

"One feels surprised that annals so interesting . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'On est surpris que des annales aussi intéressantes aient été rejetées de presque tous les historiens. Et cependant les idées qu'elles nous présentent ont été autrefois universellement admises et révérées de tous les peuples; plusieurs les révèrent encore et en font la base de leur conduite. Cette considération semblerait exiger que le jugement *qu'on en a porté ait été*

moins précipité' ['One is surprised that such interesting annals have been rejected by almost all historians. And yet the ideas that they present to us were once universally acknowledged and revered by all peoples; many still revere them and make them the basis of their conduct. This consideration would seem to necessitate *that we do not judge too hastily*'] . . ." — 3:32

"The ancients, from whom we hold these traditions . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Les anciens de qui nous tenons ces traditions *que nous ne recevons plus parce que nous ne les comprenons plus*, ont dû avoir des motifs de crédibilité que leur proximité des premiers âges leur donnait et que notre éloignement nous refuse' ['The ancients from whom we have these traditions, *which we accept no longer because we do not understand them anymore*, must have had their reasons for believing in them, due to their proximity to the first ages, which our distance denies us'] . . ." — 3:32

"Plato in his fourth book of *Laws* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Platon, dans le livre IV des *Lois*, dit que longtemps avant la construction des premières villes Saturne avait établi sur la terre une *certaine* forme de gouvernement sous laquelle l'homme avait été très heureux. Or, comme c'est de l'âge d'or qu'il veut nous parler, ou du règne des dieux tant célébré par les anciennes fables, et comme il en parle ailleurs avec plus de details, voyons les idées qu'il se formait de ces temps heureux, voyons à quelle occasion il amena cette *fable* dans un traité de politique' [Plato in his fourth book of *Laws*, says that long before the construction of the first cities, Saturn had established a certain form of government on earth under which man had been very happy. Now, as he wants to tell us about the golden age, or the reign of the gods so celebrated in the ancient fables, and as he speaks about them elsewhere in great detail, let us look at the ideas that he had about these happy ages, let us see on what occasion he introduced this *fable* in a political treatise]." — 3:32-3

"According to Plato, in order to obtain clear and precise ideas . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Selon lui, pour avoir des idées nettes et précises sur la royauté, sur son origine et sa puissance, il faut remonter aux premiers *principes* de l'histoire et de la fable. Il est arrivé autrefois de grands changements *dans le ciel et sur la terre*, et l'état présent des choses en est une suite' [According to him (Plato), in order to get clear and precise ideas about royalty, its origin and its power, one has to go back to the first *principles* of history and fable. Great changes *in the heavens and on earth* occurred in olden days, and the present state of things is a result of these]." — 3:33

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"Our traditions tell us of many marvels . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Nos traditions nous parlent de bien des merveilles, de changements arrivés dans le cours du soleil, du règne de Saturne, et de mille autres faits épars dans la mémoire des hommes; MAIS ON NE PARLE JAMAIS DU MAL QUI A PRODUIT CES RÉVOLUTIONS ET DE CELUI QUI EN A ÉTÉ LA SUITE. Il le faut dire cependant, CE MAL est le principe duquel il faut parler pour traiter de la royauté et de l'origine des puissances' [Our traditions tell us of many marvels, of changes that took place in the course of the sun, of the reign of Saturn, and of a thousand other facts, scattered about in human memory; BUT ONE NEVER HEARS ABOUT THE EVIL WHICH HAS PRODUCED THESE REVOLUTIONS, AND OF THAT WHICH FOLLOWED IT. Yet we must say: THAT EVIL is the principle that one has to talk about to be able to discuss royalty and the origin of powers] . . ."— 3:33

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Plato . . . says that long before man built his cities . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Platon a pensé . . . 'Longtemps avant que l'homme eût bâti des villes, il vécut sous un genre de gouvernement qui lui rendit la vie si heureuse et si douce que le souvenir s'en est perpétué de race en race et s'est transmis jusqu à nous' [Plato thought . . . 'Long before man had built cities, he lived under a kind of government that made life so happy and so easy for him that the memory of it was continued from nation to nation and it was transmitted until our time']." — 3:33

Saturn, knowing that man could not rule man . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Saturne, sachant que l'homme ne pouvait gouverner l'homme sans que l'univers ne se remplît d'injustices par l'effet de ses caprices et de sa vanité, ne voulut pas permettre qu'aucun mortel eût la puissance sur les autres. Ce Dieu prit alors à notre égard le parti que nous prenons nous-mêmes à l'égard de nos troupeaux' [Saturn, who knew that man could not rule man without the universe filling up with injustices, the result of his whims and vanity, would not allow any mortal to have power over the others. This god played the same role with regard to us that we play with regard to our flocks]." — 3:33

We do not place a bullock or a ram over our bullocks and rams . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Nous n'établissons pas un bœuf ou un bélier à la tête de nos bœufs ou de nos béliers, mais nous leur donnons pour conducteur un berger OU UN ÈTRE D'UNE ESPÈCE DIFFÉRENTE DE LA LEUR ET D'UNE NATURE SUPÉRIEURE. C'est ce que Saturne fit alors à l'égard du genre humain qu'il aimait. Il chargea du soin de le gouverner et de le conduire non des rois et des princes, mais . . . DES ESPRITS ET DES GÉNIES (δαίμονας) d'une nature divine et bien plus excellente que celle de l'homme' [We do not place a bullock or a ram over our bullocks and rams, but we give them as leader a shepherd OR A BEING OF A SPECIES DIFFERENT FROM THEIRS AND OF A SUPERIOR NATURE. That is what Saturn did with regard to humankind, whom he loved. He did not place the care of ruling and leading them on kings and princes, but . . . ON THE SPIRITS AND GENII (*δαίμονες*) of a divine and more excellent nature than that of man]." — 3:33-4

god, the Logos . . . became the first shepherd and leader of men. . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'C'était Dieu même qui présidait sur ces génies; il était le premier maître; le pasteur et le conducteur des hommes. Lorsque le monde cessa d'être ainsi gouverné, les *bêtes féroces* dévorèrent une partie des hommes. Ceux-ci dépourvus de tout, occupés de leurs pressants besoins, le passé sortit de leur mémoire, ils ne songèrent qu'au présent, et leur misère sollicitant peu à peu leur industrie, des inventeurs parurent successivement et trouvèrent le feu, le blé, le vin, et la reconnaissance les divinisa' (Plato, *de Legibus*, 1. IV. — Id., *in Crit*. et *in Politic*.) . . . {Boulanger, *Règne des dieux*. (Introd.)} [It was God himself who presided over the genii; he was the first master, the shepherd and the leader of men. When the world ceased to be governed that way, *ferocious beasts* devoured a portion of mankind. Those, deprived of all, were occupied with their urgent needs — the past left their memory. They thought only of the present, and their misery stimulated little by little their industry; inventors appeared successively and discovered fire, wheat, wine; and gratitude deified them]." — 3:34 & fn.

"The earliest inventions . . . are the most wonderful . . ."

P/Q: Duke of Argyll [G. J. D. Campbell], *The Unity of Nature*, 1885: ". . . the earliest inventions of Mankind are the most wonderful that the race has ever made. . . . The first use of fire and the discovery of the methods by which it can be kindled; the domestication of wild animals; and above all the processes by which the various Cereals were first developed out of some wild Grasses — these are all discoveries with which in ingenuity and in importance no subsequent discoveries may compare. They

are all unknown to History — all lost in the light of an effulgent Dawn." — pp. 521, 522

wheat has never been found in the wild state

see: C. W. Allen, *History and Mystery of Common Things*, 1885: "Wheat . . . The origin of this valuable grain is enveloped in considerable mystery; some persons believing that it has never been found in a wild state . . ." — p. 64

sacred . . . with the Egyptian priests . . . placed even with their mummies . . .

see: C. W. Allen, *History and Mystery of Common Things*, 1885: "Egyptian wheat, which has been raised from a few seeds found wrapped up with a mummy, produced stalks of which each one bore five of seven heads, like the wheat described in Pharaoh's dream." — p. 64

"The servants of Horus glean the wheat in the field of Aanroo . . ."

see: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: ". . . *one appears in this field Aarru . . . one eats there barley and wheat seven feet* [cubits] *high reaped by the servants of Horus . . .*" — p. 123 (xcix.33)

"*To him* [the deceased] *are given wheat and barley in the field Anro. He is similar to the gods who are there, say the servants of Horus who reap there*." — p. 179 (clvi.4)

Stanza VII., Verse 3 . . . this verse is explained . . .

see: Stanza VII, 3: "The deceased is allotted a piece of land in the field of Aanroo, wherein the Manes, the deified shades of the dead, glean, as the harvest they have sown by their actions in life, the corn [grain] seven cubits high . . ." — *SD* 1:236 fn.

and also to the "*Book of the Dead*," *chap. cix., v.* 4 *and* 5

see: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: "I know this field Aarru . . . the wheat of which is seven cubits high: its ear is three cubits, its stem is four . . ." — p. 127 (cix.4-5)

"I am the Queen of these regions," says the Egyptian Isis . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . l'*Isis* égyptienne: 'Je suis la reine de ces contrées, celle qui la première ai fait connaître les grains aux mortels . . . Je suis celle qui se lève dans la constellation du chien . . . Réjouis-toi, ô Égypte, toi qui fus ma nourrice' {Liv. I, ch. xiv. [Diodorus]} [the Egyptian Isis: 'I am the queen of these regions, who was the first to introduce grains to mortals . . . I am the one who rises in the constellation of the dog . . . Rejoice, O Egypt, you who were my nurse']!" — 3:93 & fn.

see: Diodorus the Sicilian, *Historical Library*, tr. G. Booth, 1814: "[Isis and Osiris] . . . some writers say, their sepulchres are at Nysa in Arabia . . . there they say is a pillar erected to each of the deities with inscriptions of sacred letters upon them; in . . . that belonging to Isis, are these words: — 'I am Isis, queen of all this country . . . I am she that first found out corn [grain] for man's use. . . . I am she that arises in the dog-star. . . .' " — 1:33

Sirius was called the dog-star. . . . star of Mercury . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: "On sait que l'étoile du chien était Syrius, étoile de Mercure, appelé partout le grand instructeur des premiers hommes [It is known that the Dogstar was Sirius, star of Mercury, called everywhere the great instructor of the first humans]." — 3:93 fn.

agriculture . . . "the instruction given to men by celestial genii"

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Osiris . . . et le premier Dyonisius . . . L'un de ces deux personnages réinventant la culture des blés, 'grâce aux enseignements des génies célestes,' (ajoute toujours l'Y-king) [Osiris . . . and the first Dionysus . . . One of these two personnages reinventing the

cultivation of wheat, (to this idea the I-Ching always adds) 'thanks to the instructions of the celestial genii']." — 3:92

"Woe, woe to the men who know nought, observe nought . . ."

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . 'malheur, dit encore le Zohar (part. I, col. 177), malheur à ces hommes qui ne savent rien, ne font attention à rien, ne regardent rien. Ils sont tous aveugles . . . puisqu'ils ignorent combien ce monde est plein de créatures diverses et invisibles qui remplissent jusqu'aux lieux les plus secrets' [Woe, the Zohar still says, woe to those men who know nothing, pay attention to nothing, notice nothing. They are all blind . . . because they don't know how much this world is full of various and invisible creatures who even fill up the most secret places] ." — 3:88

— Footnotes

"This is the region of the *Manes . . . seven cubits high*" . . .

p/q: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: " 'Region of the spirits seven cubits high; there is wheat three cubits high for the mummies in a state of perfection who reap it.' " — p. 129 (cx.3)

to identify Osiris with Menes . . . Bunsen assigns to Menes an antiqutiy . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il est difficile de ne pas le reconnaître sous le masque de l'Osiris égyptien, qui est en même temps Manès {M. Maury . . . tient à suivre la chronologie de M. de Bunsen, qui le fait vivre 5867 ans avant J.-C.} [it is difficult not to recognize him under the mask of the Egyptian Osiris, who is at the same time Menes {Maury . . . tends to follow the chronology of Bunsen, according to whom he lived 5867 b.c.}] . . ." — 3:92 & fn.

In the text, "corked up" . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . 'malheur à ces hommes qui ne savent rien . . . Ils sont tous aveugles (dans le texte il y a *bouchés*)' ['woe to those men who know nothing . . . They are all blind (in the text it is *corked up* [they *shut their eyes to it*])'] . . ." — 3:88

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"There were giants in the earth in those days . . ."

p/q: *The Interlinear Bible*, 1906: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same *became* mighty men which were of old, men of renown." — p. 7 (*Genesis*, 6:4)

". . . *mighty men* . . . men of renown" (or giants)

see: John Fleming, *The Fallen Angels*, 1879: ". . . 'when the sons of God . . . came in to the daughters of men . . . and they bare children to them, the same became *mighty men which were of old*, *men of renown*' — an heroic race, of gigantic size, celebrated for their exploits . . ." — pp. 17-18

Nimrod the "mighty hunter before the Lord"

p/q: *The Interlinear Bible*, 1906: "And Cush begat Nimrod: he began to be a mighty one [*gibbōr*] . . . He was a mighty hunter before the Lord . . ." — p. 11 (*Genesis*, 10:8-9)

"god saw that the wickedness of man *was* great"

p/q: *The Interlinear Bible*, 1906: ". . . the same *became* mighty men [*gibborīm*] . . . And God saw that the wickedness of man was great in the earth . . ." — p. 7 (*Genesis*, 6:4-5)

monstra quædam de genere giganteo . . .

see: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . (une mésalliance . . . produisant des *monstres*,

monstra quædam de genero giganteo! . . .) [a misalliance . . . producing *monsters*, *monsters that gave birth to giants*] . . .” — 3:82

“Either they . . . were good angels . . . how could they fall? . . .”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . R. P. Péronne: ‘Ou c’étaient de bons anges, et alors comment seraient ils tombés? Ou ils étaient mauvais, et alors comment les appellerait-on des bné-aleim ou fils de Dieu?’ {*Prælectiones theol*. ch. II} [Reverend father Peronne: ‘Either they were good angels, and then why would they have fallen? Or they were evil, and then why would they be called b’ne-alhim or sons of God?’].” — 3:84 & fn.

This Biblical riddle — “. . . no author has ever understood”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Au siècle dernier, le savant Fourmont écrivait: ‘Ce passage de Moïse est, en effet, très difficile; quel est donc l’auteur qui jusqu’ici en ait trouvé le sens?’ {*Réflexions critiques sur l’origine des anciens peuples*} [In the previous century (the 18th) the learned Fourmont wrote: ‘This passage of Moses is actually very difficult; so which author has yet found the meaning?’].” — 3:85 & fn.

***B’ne-aleim* was a name common . . .**

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: “בני אלהים [*B’ne Aleim*] *Sons of God* (Gen. vi, 2), which is taken by the ancient Jews to denote *angels*, is in the Kabbalah a distinctive order of celestial beings . . .” — p. 160

“ ‘After the *Sephiroth* . . . God made the *Throne* (*i.e.*, the World of Creation) . . . For this Throne and its service he formed the ten Angelic hosts . . . *Malachim*, *Arelim*, *Chajoth*, *Ophanim*, *Chasmalim*, *Elim*, *Elohim*, *Benei Elohim*, *Ishim*, and *Seraphim* . . .’ ” — p. 24

the *Malachim* (the good Messengers) . . . the *Ischin* (“the lower angels”)

SEE: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: “There is a variety in the names of the Angels . . . depending upon their degrees . . . *Malachim* (the Messengers). . . . *Benay-Elohim* (the sons of God). . . . and *Ishim* (angelic men). All these [Angels] . . . are immediately under the Throne of Glory.” — 2:18-19

(*Rabbi Parcha*) [*Bereshith Rabba*, Parshaix.]

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Rabbi Abahu, in the *Bereshith Rabba*, Parsha ix., expressly says, ‘From this we see that the Holy One, blessed be He, had successively created and destroyed sundry worlds before He created the present world . . .’ ” — p. 408

— 375-6 —

Satan, “the adversary,” is included in *Job* among the sons of God

SEE: *The Interlinear Bible*, 1906: “Now there was a day when the sons of God came to present themselves before the LORD, and Satan {*the Adversary*} came also among them.” — p. 662 & fn. (*Job*, 1:6)

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the *Ischin* . . . mixed *themselves with mortal men* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Parmi ces *bnè-aleim* . . . nuls ne se sont rendus plus coupables que les *ischins*, que Dieu précipita et qui se *mêlèrent* aux humains’ (*Zohar*, liv. de Ruth et Schadash, fol. 63, col. 3, édit. d’Amsterdam.) [‘Among these *B’ne Aleim* . . . nobody has become more guilty than the *ischins*, whom God hurled down and who *mixed* with humans’] . . .” — 3:86

these *b’ne-aleim* belonging to the tenth sub-division of the “Thrones”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Tout ce passage est remarquable, en ce qu’il nous

montre l'expression *fils de Dieu* appliquée tout spécialement à une dixième sous-division de l'ordre des trônes. (*Zohar*, part. II, col. 73.) [This whole passage is remarkable in that it shows us a case in which the expression *sons of God* is applied especially to a tenth sub-division of the order of the thrones]." — 3:86

the Ischin, "men-spirits," *viri spirituales* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . cette *secte* spirituelle appelée les *ischins*, *hommes-esprits*, *viri spirituales* . . . intéressant de les retrouver, chez tous nos démonologues du moyen âge, portant le titre d'*homunculi* (moindres hommes), et dans les deux cas se montrant sous une *apparence gazèiforme*, qui leur permet de s'immiscer dans nos affaires. Leur chef est ce même *Azazel*' ['that spiritual *sect* called the *Ischin*, *men spirits*, *viri spirituales* . . . interesting to find them again with all the demonologists of the Middle Ages, carrying the title of *homunculi* (lesser men), and in two cases showing themselves in a *gaseous form*, which allows them to interfere in our affairs. Their chief is this same *Azazel*'] . . ." — 3:87

"There is an impenetrable mystery . . . concerning Azazel."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Il y a, dans ce récit d'Azazel, un mystère impénétrable.' (Maimon., *In more Nevochim*, ch. xxvi, p. 8) [There is in this story about Azazel an impenetrable mystery]." — 3:87 fn.

Lanci, a librarian to the Vatican . . . "this venerable divine name . . ."

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Lanci (librarian to the Vatican, and the learned author of *Sagra* [Sacra] Scrittura and *Paralipomeni*) says respecting . . . *Azâzêl*: 'This terrible and venerable name of God, through the pen of Biblical glossers, has been a *devil*, a *mountain*, a *wilderness*, and a *he-goat*.' " — p. 257

foolish to derive the name . . . from *Ajal* (separated) and *El* (god)

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Spencer le fait dériver de *El* (Dieu) et de *Azal* (séparé) [(Joannes) Spencer (*De Legibus Hebræorum*) derives it from *El* (God) and *Azal* (separated)]." — 3:87 fn.

the "formal adversary of Jehovah," as Spencer would have it

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'C'est, dit-il, l'antagoniste formel de Jéhovah.' (II, p. 14, 29) ['It is, he says, the formal adversary of Jehovah']." — 3:87 fn.

The amount of malicious fancy . . . bestowed on that "Host" . . .

SEE: "Western Speculations": "Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon . . . meaning 'anathema' . . . is the same as Mount Armon. . . . 'It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them (Azaz(y)el), was sent' (Spencer)." — *SD* 2:409

The Zohar shows the *Ischin* chained on the mountain in the desert

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il en est de même du désert et de la fameuse montagne sur laquelle le *Zohar* nous montre tous ces grands coupables enchaînés [Likewise the *Zohar* shows us all these great culprits chained in the desert and on the famous mountain] . . ." — 3:87

Azazel (or Azaziel) is one of the chiefs . . .

SEE: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: "Behold the names of those angels. . . . The first of them is Samyaza . . . the twenty-first, Azazyel. . . . These are the chiefs of their angels . . ." — p. 84 (lxviii.2-3)

descending upon Ardis . . . swearing loyalty to each other

SEE: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: "Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon." — p. 6 (vii.7)

Azaziel taught men to make swords . . . to fabricate mirrors . . .

P/Q: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: ". . . Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors {*made them see that which was behind them*} . . ." — pp. 7-8 & fn. (viii.1)

Amazarak taught all the sorcerers . . .

P/Q: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: "Amazarak taught all the sorcerers, and dividers of roots . . ." — p. 8 (viii.3)

Amers taught the solution of magic; Barkayal, astrology

SEE: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: "Armers *taught* the solution of sorcery . . . Barkayal *taught* the observers of the stars . . ." — p. 8 (viii.4-5)

Akibeel, the meaning of portents and signs; Tamial, astronomy . . .

P/Q: *The Book of Enoch the Prophet*, tr. Richard Laurence, 1883: ". . . Akibeel *taught* signs . . . Tamiel taught astronomy . . . And Asaradel taught the motion of the moon." — p. 8 (viii.6-8)

"the angels aspire to become men . . ."

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: "Les anges aspirent à se faire hommes; un homme parfait, un homme-dieu, est au-dessus de tous les anges [The angels aspire to become men; a perfect man, a man-god, is above all the angels]." — p. 390

hints thrown out in this direction in "Isis Unveiled"

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Max Müller kindly adds: 'It was a mistake of the early Fathers to treat the heathen gods as demons or evil spirits . . .' But we have Satan presented to us [by Christians] as the prop and mainstay of sacerdotism . . . If he falls, then, in their conception, all is lost, and chaos must come again. . . . The theories of the kabalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigor of the good principle." — 2:480

the rebuke . . . "get thee behind me Satan" was justly addressed

SEE: Albert Barnes, *Notes on the Gospels*, 1847: "From that time forth began Jesus to shew unto his disciples . . . that he must go unto Jerusalem, and suffer many things . . . and be killed . . . Then Peter took him, and began to rebuke him . . . But he turned, and said unto Peter, Get thee behind me, Satan {The word Satan means literally an *adversary*, or one that opposes us in the accomplishment of our designs. . . . [Jesus] used it in the *general* sense which the word bore as an *adversary* or *opposer* . . . that such sentiments as Peter expressed then were *opposed* to him and his plans} . . ." — 1:187-8 & fn. (*Matthew*, 16:21-3)

the "Law of Moses" which Christ openly repudiated

SEE: Leo Tolstoi, *My Religion*, 1885: "The Gospel [of *Matthew*] . . . declares distinctly and without equivocation: 'You have from of old a criminal law, An eye for an eye, a tooth for a tooth; but a new law is given you, That you resist not evil . . . render not evil for evil, but do good to every one . . .' " ". . . the words, '*An eye for an eye*, *and a tooth for a tooth*,' expressed the law given by God to Moses; the words, '*But I say unto you*, *That ye resist not evil*,' expressed the new law, which was a negation of the first." "Jesus abolished the Mosaic law, and gave his own law in its place." — pp. 36, 51, 66

the Gnostic Solar Chnouphis — the Agathodæmon — Christos

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "The Serpent, enclosed in a pyramid . . . is taken from a gem figured in Matter's 'Histoire Critique du Gnosticism' . . . It is there said to be the Solar Chnouphis or Agathodemon — Christos . . ." — p. v. (Preface)

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"Say we not well thou hast a devil?"

P/Q: *The Interlinear Bible*, 1906: "The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered . . . If a man keep my word, he shall never see death. Then the Jews said unto him, Now we know that thou hast a devil." — p. 135 (*John*, 8:48-9, 51-2)

In the Rig Veda Indra is the highest and greatest of the Gods

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. . . . In the Vedas he stands in the first rank among the gods . . . In many places in the Ṛig-veda the highest divine functions and attributes are ascribed to him." — pp. 123-4

his Soma-drinking is allegorical of his highly spiritual nature

SEE: S. Baring-Gould, *Origin and Development of Religious Belief*, 1884: ". . . Soma was a chief deity . . . He became incarnate among men, was taken by them and slain, and brayed in a mortar. But he rose in flame to heaven, to be . . . the mediator between God and man. . . . The whole mythologic legend of the Soma is nothing but the allegorical history of the plant *Sarcostemma viminalis* . . . the way in which it is prepared is by crushing it in a mortar; the juice is then thrown on the sacrificial flame, and so rises to heaven. . . . the partaking of the juice was regarded as a sacramental act, by virtue of which the receiver was embued with a portion of the divine nature." — 1:408-9

In the Purânas Indra became a profligate

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "Indra takes a different position in each of the three periods of Hindu mythology. In the Vedic period he is the great being who inhabits the firmament . . . In the Epic period he is still a principal deity, taking precedence of Agni, Varuna, and Yama. In the Puranic period he is inferior in rank . . . he is even vilified, and described as extremely licentious." — 2:339

Indra became . . . a regular drunkard on the Soma juice

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: "Indra . . . takes early to soma-drinking." "His love of the intoxicating soma juice was notorious . . ." "He is a drunkard, who gulps down cask, spigot and all." — 2:144-5, 145-6, 150

He is the conqueror of all the "enemies of the gods"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . in the Tretā age there was a war between the gods and the Asuras, in which the former were worsted. They had recourse to Vishṇu for assistance, and he directed them to obtain the aid of Puran-jaya . . . The prince complied with their wishes, and asked that their chief, Indra, would assume the form of a bull and carry him . . . thus seated Puran-jaya destroyed all the enemies of the gods." — p. 247

the conqueror . . . of all the *Serpent*-gods, and of Vritri . . .

SEE: C. Staniland Wake, *Serpent-Worship*, 1888: "The Chinese notion of the serpent or dragon dwelling above the clouds . . . reminds us of the Aryan myth of Vritra, or Ahi, the throttling snake, or dragon with three heads, who hides away the rain-clouds, but who is slain by Indra, the beneficent giver of rain. . . . Vritra, 'the enemy of Indra, reappears in all the dragons, snakes, or worms slain by all the heroes of Aryan mythology.' " — pp. 84-5

Indra is the St. Michael of the Hindu Pantheon

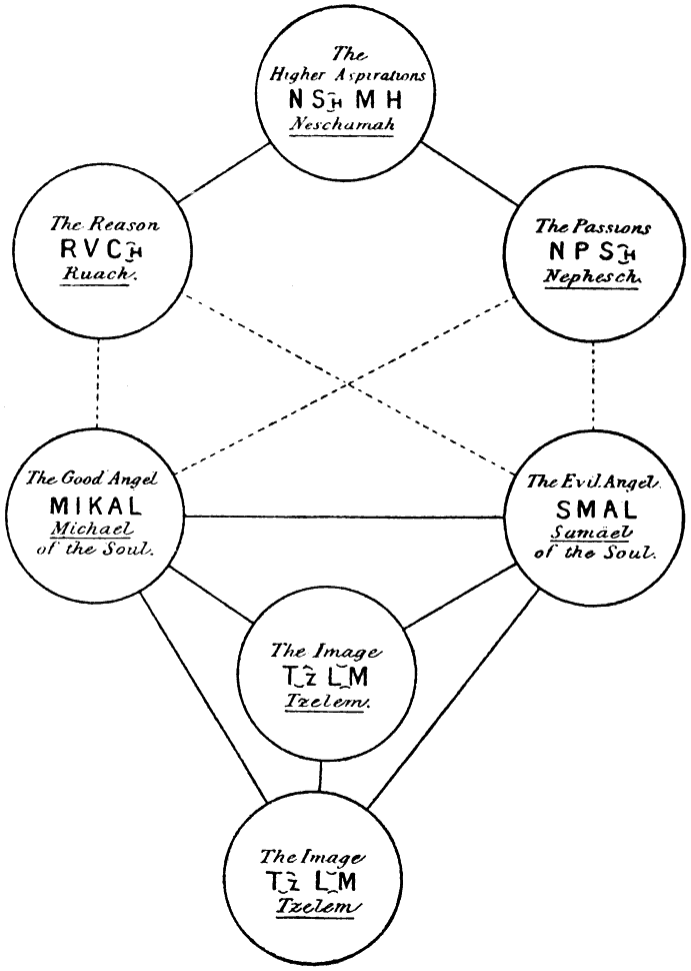
SEE: T. W. Doane, *Bible Myths and Their Parallels in Other Religions*, 1882: "St. Michael, lance in hand, treading on the dragon, is an image as familiar now as, *thirty centuries ago*, that of Indra treading under foot the demon Vritra could possibly have been to the Hindoo." — p. 561

Satan, one of the "Sons of God" (*Job. i.* 6)

SEE: J. K. Burr, *Commentary on the Book of Job*, 1879: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them {The sons of God are unquestionably angels . . . Satan . . . was still in essential nature a son of God, and may have had at that time certain primordial rights . . . to appear with these sons before God}." — p. 18 & fn. (*Job*, 1:6)

Samael . . . is shown to be identical with St. Michael

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: " 'The soul is a veiled light . . . The image is double because it reflects alike the good and the evil angel of the soul.' "



"In the accompanying plate of the formation of the soul there will be seen . . . Michael, the good angel of the soul . . . [and] Samäel, the evil angel of the soul . . ." — pp. 36, 37 (Introduction)

Tselem (the image) reflects alike Michael and Samael

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . the Tzelem, or image, is double, for it reflects alike Michael and Samäel." — p. 38 (Introduction)

Both proceed . . . from *Ruach* . . . *Neschamah* . . . and *Nephesch*

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "From Ruach and Nephesch, influenced by the good aspirations of Neschamah, proceeds Michael, the good angel of the soul . . . From Nephesch dominating Ruach, and uninfluenced by the good aspirations of Neschamah, proceeds Samäel, the evil

angel of the soul . . .” — p. 37 (Introduction)

the “Chaldean book of Numbers”

SEE: “Seven in Astronomy, Science, and Magic”: “. . . the genuine ‘Chaldean Book of Numbers’ . . . is not extant.” — *SD* 2:626 fn.

SEE: Arthur Edward Waite, *Doctrine and Literature of the Kabbalah*, 1902: “. . . Kabalistic books once indisputably in existence, but now lost. Of such is the Chaldean Book of Numbers . . .” — p. 436

temples sacred to the Sun and the Dragon

SEE: John Bathurst Deane, “Observations on Dracontia,” Dec. 13, 1832: “The hierogram of the Sun was a *Circle*; the temples of the Sun were *circular*. . . . The Ophites adored a Serpent-deity; the temple assumed the figure of a *Serpent*. . . . The Ophite hierogram . . . furnished the pattern of the Dracontium . . . The most common form was *the Serpent passing through a globe or circle*; or, *two serpents issuing from it in opposite directions*.” “The hierogram of the *Circle and Serpent* may therefore be the hieroglyphic of the [serpent-solar] God OPHEL, whose worship originated in the union of the idolatries of the Sun and Serpent. Temples built after this pattern were called DRACONTIA . . .” — pp. 191-2, 194 (*Archaeologia*, v. 25)

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“Bel and the Dragon being uniformly coupled together . . .”

P/Q: John Bathurst Deane, “Observations on Dracontia,” Dec. 13, 1832: “Bel and the Dragon are uniformly coupled together; and the priest of the Ophite religion as uniformly assumed *the name of his god*.” — p. 220 (*Archaeologia*, v. 25)

The Ophites adopted their rites from Hermes Trismegistus

SEE: John Bathurst Deane, “Observations on Dracontia,” Dec. 13, 1832: “Much ingenuity has been exercised by Kircher to account for the origin of this [Ophite] hierogram. He supposes that Hermes Trismegistus was the inventor of it. This person was probably high priest of the Egyptian God Thoth, or Thrice Great Hermes, and assumed his name in compliance with the common custom of the religion.” — p. 192 (*Archaeologia*, v. 25)

As Michael is “one as God” . . . one of the Elohim

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: “Le monde, à ce que croyaient les anciens, est gouverné par sept causes secondes . . . et ce sont les forces universelles désignées par Moïse sous le nom pluriel d’Eloïm, les dieux. . . . Les Hébreux les appellent les sept grands archanges, et leur donnent les noms de Michael, Gabriel, Raphael . . . [The world in which the ancients believed is governed by seven secondary causes . . . and these are the universal forces designated by Moses under the plural name of Elohim, the gods. . . . The Hebrews call them the seven great archangels, and give them the names of Michael, Gabriel, Raphael . . .].” — 2:113-14

the priests assuming the name of the gods they served

SEE: John Bathurst Deane, “Observations on Dracontia,” Dec. 13, 1832: “Thus the priest or priestess of the Syrian Serpent god OUB was also called *Oub* . . . the priestess of PYTHON is *Pythia* . . . The priest of the Egyptian Cneph was *Icnuphis*; and the examples may be mulitplied.” — p. 220 (*Archaeologia*, v. 25)

There were numerous catacombs in Egypt and Chaldea . . .

[What follows are five paragraphs quoted from *Isis Unveiled*, 1:553-4.]

the subterranean crypts of Thebes and Memphis . . .

SEE: Gaston Maspero, *Egyptian Archæology*, 1887: “At Thebes, as at Memphis, the royal tombs . . . [show] the high degree of perfection to which the decoration of passages and sepulchral chambers was

now carried." "Great doors, each guarded by a gigantic serpent, were stationed at intervals, and led to an immense hall . . . Then came more dark and narrow passages . . ." "On the ceilings of some of the Theban catacombs . . . [is] an illustrated narrative of the travels of the sun and the Soul throughout the twenty-four hours of the day and night. Each hour is represented, as also the domain of each hour with its circumscribed boundary, the door of which is guarded by a huge serpent." — pp. 152, 154, 158-9

the *kuklos anagkes* . . . "the circle of necessity"

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Snake's hole or circle, represented by the coiling snake, was the *Kuklos anakhes* of the Egyptian Mysteries called the Circle of Necessity . . . The serpent was the great emblem of Mystery in the Mysteries . . . on account of its sloughing and self-renewal, and the symbol of re-clothing and re-birth in the Mysteries was its final phase." — 1:340

every soul after the bodily death . . . judged in the Amenthian region

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: "Osiris . . . became the judge of mankind in a future state. . . . 'Under his name . . . [souls] passed into the hidden place (Amenti), the divine world below . . . to have their final state determined by him as their judge.' " — p. 18 ("The Egyptian Pantheon")

***Votan* . . . describes a subterranean passage . . .**

SEE: R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: ". . . Votan se rendait à *la cité antique*, où il visitait les ruines d'un grand édifice . . . on me fit passer . . . par un souterrain qui traversait la terre, et se terminait à la racine des cieux [Votan went to *the ancient city*, where he visited the ruins of a large building . . . I was made to pass . . . through a subterranean passage which ran through the earth, and ended at the root of the heavens]." — p. 52

this passage was a snake's hole, "un agujero de colubra" . . .

SEE: R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: "Ce chemin était un trou de couleuvre, *un ahugero de colubra* [*agujero de culebra*], et j'y fus admis parce que j'étais fils de couleuvre {*Cartas* (Brasseur de Bourbourg), 53, 56-7, 62, etc. Voir plus tard ces cryptes, ou souterrains d'initiation, en Égypte, à Palenque, etc.} [This passage was a snake's hole, *un agujero de culebra*, and I was admitted there because I was the son of a snake {*Cartas*, 53, 56-7, 62, etc. More about these crypts, or underground places of initiation, in Egypt, in Palenque, etc., later on}." — p. 52 & fn.

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"The Assyrian priest bore always the name of his god" . . .

P/Q: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The Assyrian priest bore the name of his god {Movers, 70}." — p. 314 & fn.

"I am a Serpent, I am a Druid"

SEE: John Bathurst Deane, "Observations on Dracontia," Dec. 13, 1832: ". . . the Druid says, in enumerating his titles {Taliessin}, 'I am a Druid; I am an Architect; I am a Prophet; I am a *Serpent*.' " — p. 220 & fn. (*Archaeologia*, v. 25)

the Phœnician Elon or Elion, whom Abraham recognised . . .

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "SUN-WORSHIP . . . The Phœnician Elon or Elion was the 'highest god,' whom Abraham invoked, calling him 'El, Elion' {Sanchoniathon, Eusebius, Pr. Ev. 36; Gen. xiv. 19, 20, 22}." — p. 71 & fn.

they were called the "builders" . . . says Taliesin

SEE: R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: " 'Je suis un druide . . . je suis *un architecte*, répètent . . . ces pontifes, constructeurs de monuments dont les simples masses

parcellaires épouvantent les mathématiques de nos ingénieurs modernes' {From Taliessin . . . *Archeolog. society of the antiquaries of London*, vol. XXV, p. 220} ['I am a Druid . . . I am *an architect*, repeat . . . these pontiffs, builders of monuments, the simple remnants of which terrify the mathematics of our modern engineers']." — p. 55 & fn.

the chiefs of the name of *Votan* . . . the descendants of Ham

SEE: R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: "Les chefs d'immigrations successives, que le nom de Votan couvre peut-être, se donnaient comme des descendants de Cham [The chiefs of the successive immigrations, which the name of Votan perhaps covers, gave themselves out as the descendants of Ham] . . ." — p. 51

"I am . . . of the great race of the Dragon (snake). . . ."

P/Q: R. Gougenot des Mousseaux, *Les Hautes Phénomènes de la Magie*, 1864: "Je suis Cham, disaient-ils, ou chivim. Je suis de la race de Cham le serpent . . . Je suis couleuvre puisque je suis chivim {*Cartas*, Brasseur, p. 51} [I am Ham, they said, or Hivim. I am of the race of Ham the snake . . . I am a snake, for I am Hivim]." — p. 51 & fn.

Seth . . . Hermes, the God of Wisdom . . . is also Typhon . . .

SEE: C. Staniland Wake, *The Origin and Significance of The Great Pyramid*, 1882: "As Seth, Thoth, or Hermes was the god of Wisdom, so the serpent was its emblem . . ." "We have here a reference to the serpent as the embodiment of the Evil Being . . . [as] in the later identification of Seth with Typhon . . . The name Typhon . . . was then represented as Apap or Apophis, or the giant serpent . . . Henceforth Seth, instead of being regarded by the Egyptians as the Agathodæmon [good spirit], was looked upon as the principle of evil." — pp. 71, 77-8

the Dragon slain by Horus . . . Typhon was also called Set

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: ". . . the antagonism of good and evil is shown by the opposition of the solar gods and the great dragon Apap, a type of darkness, and the hostility of Osiris and Set or Typhon." "Set . . . was the chief of the powers which fought with the human soul in the after life. According to the myth he murdered his brother [Osiris] and reigned in his stead. Osiris was afterwards avenged by his son Horus, who vanquished Set and slew him. Set, however, though slain continued to be feared . . . as the indestructible power of evil . . ." — pp. 10, 28 ("The Egyptian Pantheon")

Typhon . . . the *dark side* of Osiris his brother

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "Everything good in Nature comes from Osiris, — order, harmony . . . From Typhon come the stormy passions and irregular impulses that agitate the brute and material part of man . . . Osiris and Typhon were . . . principles of good and evil, of light and darkness . . ." — p. 476

as Angra Mainyu is the black shadow of Ahura-Mazda

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: " 'Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, Zoroaster . . . [made] the supposition of two primæval causes, which, though different, were united, and produced the world of material things as well as that of spirit.' . . . They are called in the Vendidad Spento Mainyush, or the 'beneficent spirit,' and Angro Mainyush, or the 'hurtful spirit.' The latter is generally known as Ahriman, the Prince of Darkness; and the former as Ormuzd, is identified with Ahura Mazda, the good God . . ." — p. 202

Rahu . . . the lower part . . . ended in a Dragon . . .

see: Edward Moor, *The Hindu Pantheon*, 1810: "Rahu . . . had four arms; his lower parts ended in a tail like that of a dragon . . . He was the adviser of all mischief among the *Daityas* . . ." — p. 282 fn.

During the churning of the Ocean . . .

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀHU . . . when the gods had produced Amṛita by churning the ocean, he assumed a disguise, and . . . drank some of it. The sun and the moon detected him and informed Vishṇu, who cut off his head and two of his arms, but as he had secured immortality, his body was placed in the stellar sphere, the upper parts, represented by a dragon's head, being the ascending node, and the lower parts, represented by a dragon's tail, being Ketu the descending node." — pp. 252-3

Rahu wreaks vengence on the Sun and Moon . . .

p/q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Rāhu wreaks his vengence on the sun and moon by occasionally swallowing them." — p. 253

(*Vikârttana's*) initiation . . . the candidate and the Dragon had a supreme fight

see: H. P. Blavatsky, "The Esoteric Character of the Gospels (II)," Dec. 15, 1887: "In the Purānic allegory . . . *Yoga-siddha* 'Spiritual consciousness,' the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Viswakarmā . . . placing the Sun upon his lathe cuts away part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ('shorn of his rays'). All these names are terms which were used by the candidates when going through the trials of Initiation. . . . the candidate-Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified 'Light of the World' — Christos." — p. 308 fn. (*Lucifer*, v. 1)

the abodes of Tiresias and the Greek seers . . . those of the *Nâgas*

see: Edward Upham, *The History and Doctrine of Budhism*, 1829: "Dr. Warton observes, '. . . the details of Budhism . . . record particulars of the *Nagas*, or kingly snakes, inhabiting the cavities under the earth, corresponding with the abodes of Tiresias and the Greek seers . . .' " — p. 47 fn.

The children of Surasa are the "mighty Dragons."

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The children of Surasā were a thousand mighty many-headed serpents, traversing the sky {The dragons of modern fable}." — 2:73 & fn. (i.21)

The *Vayu* . . . replacing "Surasa" . . . by Danayas

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The daughters of Daksha who were married to Kaśyapa were Aditi . . . Danu . . . Surasā . . . {The Vāyu has . . . Anāyus (or Danāyus) for Surasā}." — 2:26 & fn. (i.15)

***Danavas* — the descendants of Danu by the sage Kasyapa**

p/q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DĀNAVAS. Descendants from Danu by the sage Kaśyapa. They were giants who warred against the gods." — p. 80

***Mikael*, the "Angel of the Sun"**

see: Anna Bonus Kingsford, *Clothed with the Sun*, 1889: "That Michael is by many regarded as the angel of the sun, is probably from their taking him to be the 'angel standing in the sun' of Apoc. xix. 17." — p. 143 fn.

see: *The Interlinear Bible*, 1906: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly . . . Come and be gathered together unto the great supper of God . . ." — p. 337 (*Revelation*, 19:17)

***Mikael* . . . first of the Æons, called by the Gnostics "the saviour"**

see: Samuel Fales Dunlap, *The Ghebers of Hebron*, 1894: "Philo Judaeus was well versed in the [gnostic] doctrine of Angels, Aeons, Powers . . ." "Gabriel is Hermes, and Hermes is Metatron, Michael and the Logos, for Philo calls the Logos the Oldest of the angels of God. . . . Michael is Merkury, and is called Kadmiel {This is the Archangel Metatron-Iesua, the Angel-Saviour. . . . this is the Great Archangel, the Oldest of the Angels . . . He raises the souls up to the Intelligible World, and is their Saviour} . . ." — pp. 453, 651 & fn.

Agni . . . is called in the Rig-Veda Vaiswanara.

see: *Ṛig-Veda Sanhitā*, "7th and 8th Ashṭaka," tr. H. H. Wilson, 1888: "The gods made Agni Vaiśwānara . . . who stretched out the radiant dawns, and as he moves along scatters the darkness with his light." — p. 244 (Sūkta iv.12)

— Footnotes

He is . . . included in the list of the *Danavas* in *Vayu Purâna* . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vaiśwānara {Though not specified, by the text, as one of the Dānavas, he is included in the catalogue of the Vāyu: and the commentator on the Bhāgavata calls him a son of Danu} . . ." — 2:71 & fn.

the name means also "Spirit of Humanity"

see: *Manual of Hindu Pantheism: The Vedântasāra*, tr. Major G. A. Jacob, 1881: "Intelligence associated with the collective aggregate is called Vaiśwānara (the spirit of humanity) . . ." — p. 65 (§ V)

see: A. A. Macdonell, *Vedic Mythology*, 1897: ". . . Agni Vaiśvānara . . . means 'belonging to all men' and seems to designate 'Universal Agni', fire in all its aspects, celestial as well as terrestrial." — p. 99

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Vaisvanara . . . whose daughters Puloma and Kalaka . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vaiśwānara had two daughters, Pulomā and Kālakā; who were both married to Kaśyapa, and bore him sixty thousand distinguished Dānavas . . . who were powerful, ferocious, and cruel. . . . the race of Danu was multiplied, by hundreds and thousands, through succeeding generations. . . . {the Nivātakavachas were Dānavas, to the number of thirty millions, residing in the depths of the sea}." — 2:71-2 & fn. (i.21)

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in *Hiranyapura*, "the golden city," *floating in the air*

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Paulomas and Kālakanjas were the children of . . . Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air." — 2:72 fn. (i.21)

Indra . . . as a son of Kasyapa

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Mahā-bhārata and later authorities agree in representing that Kaśyapa married Aditi . . . Upon Aditi he begat the Ādityas, headed by Indra . . ." — p. 153

Kasyapa is, in this sense, identical with Agni, the fire-god, or Sun

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Kāśyapa, the son of Kaśyapa, is Āditya, or the Sun." — 3:117 fn.

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Sūrya, 'the sun,' was 'the source of heat,' but he shared this honour with Agni, the sun being considered a celestial fire." — p. 346

Karttikeya (god of War, the *six-faced* planet Mars . . .)

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Kartikeya — The Hindu Mars, or god of war, generated from the vivifying principle of Śiva cast into Agni . . . He is represented . . . sometimes with six faces . . ." — p. 322

a Kumâra . . . born of Agni, for the purpose of destroying Taraka

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Kārttikeya. His paternity is sometimes assigned to Agni (fire) . . . He was born for the purpose of destroying Tāraka . . ." — p. 152

grandson of Kasyapa by Hiranyaksha, his son

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Diti had two sons, by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyāksha." — 2:30 (i.15)

"Hiraṇyāksha also had many sons, all of whom were Daityas of great powers: Jharjhara, Śakuni . . . and the valiant Tāraka." — 2:69-70 (i.21)

whose . . . yogi austerities . . . became formidable to the gods

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "TĀRAKA. . . . A Daitya whose austerities made him formidable to the gods, and for whose destruction Skanda [Kārttikeya], the god of war, was miraculously born." — p. 318

Indra, the bright god of the Firmament

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: "In 1846 Roth described Indra as the god of 'the bright clear vault of heaven' . . . Mr. Max Müller . . . made Indra 'another conception of the bright blue sky' . . . Grassman . . . calls Indra 'the god of the bright firmament'." — 2:142-3 fn.

Indra . . . kills Vritra . . . he is called *Vritra-han* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. . . . As deity of the atmosphere . . . he is continually at war with Vṛitra or Ahi, the demon of drought and inclement weather, whom he overcomes with his thunderbolts . . ." "He is Vṛitra-han, 'the destroyer of Vṛitra' . . ." — pp. 123-4, 127

he also leads the hosts of *Devas* . . . against the other gods who rebel . . .

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1872: " 'May Indra be the leader of these (our armies) . . . may the host of Maruts precede the crushing, victorious armies of the gods.' " — 5:110 (*Ṛig-veda*, x. 103)

SEE: *Tales of the Pandaus* [by D. J. F. Newall], 1885: ". . . in the great final battle between the Devs and Assurs . . . the latter appear to have been victors. . . . But now, at last, the Gods appeal to Brahma . . . they also address Vishnoo, the 'Preserver,' who intervenes in favor of Indra and the host of heaven." — p. 166

for which he is entitled *Jishnu*, "leader of the celestial Host"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra's . . . epithets or titles are numerous. He is . . . Jishṇu, 'leader of the celestial host' . . ." — p. 127

Karttikeya . . . is Taraka-Jit, "Vanquisher of Taraka," "*Kumâra Guha*" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀRTTIKEYA. . . . He has many titles: as a warrior he is called . . . Siddha-sena, 'leader of the Siddhas' . . . Kumāra, the boy; Guha, 'the mysterious one;' Śakti-dhara, 'spear-holder' . . . Tāraka-jit, 'vanquisher of Tāraka' . . ." — p. 152

— Footnotes

Kasyapa is called the Son of Brahmâ . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAŚYAPA. . . . All authorities

agree in assigning to him a large part in the work of creation. According to the Mahā-bhārata, the Rāmāyaṇa, and the Purāṇas, he was the son of Marīchi, the son of Brahmā . . . He is one of the seven great Ṛishis . . .” — p. 153

“The Self-born Kasyapa sprang from Time”

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The Atharva-veda says, ‘The self-born Kaśyapa sprang from Time,’ and Time is often identical with Vishṇu.” — p. 153

he is Kasyapa-Aditya, *the Sun*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Kāśyapa, the son of Kaśyapa, is Āditya, or the Sun.” — 3:117 fn.

***from whom all* the “Cosmic” Demons . . . are born**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “ ‘All creatures are descendants of Kaśyapa.’ . . . demons, nāgas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajāpati.” — p. 153

Karttikeya . . . from the seed of Siva cast into the fire . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “KĀRTTIKEYA. . . . He is said in the Mahā-bhārata and Rāmāyaṇa to be the son of Śiva or Rudra, and to have been produced without the intervention of a woman. Śiva cast his seed into fire . . . Kārttikeya was the result; hence he is called Agni-bhū . . .” — p. 152

Hiranyaksha is the ruler . . . of the fifth region of Pâtâla

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . description of Pātāla . . . the Vāyu has cities of the principal Daityas and Nāgas in each [region]; as, in the first, those of the Daitya Namuchi . . . in the fifth, of Hiraṇyāksha . . .” — 2:210-11 fn.

Taraka (called also Kalabhana) . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Hiraṇyāksha also had many sons, all of whom were Daityas of great prowess: Jharjhara, Śakuni . . . the mighty-armed and the valiant Tāraka {Some copies, for Tāraka, read Kālanābha}.” — 2:69-70 & fn. (i.21)

Taraka . . . owing to his extraordinary Yoga-powers . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “TĀRAKA. . . . A Daitya whose austerities made him formidable to the gods, and for whose destruction Skanda, the god of war, was miraculously born.” — p. 318

***Fallen* angels, whom Enoch accuses . . .**

SEE: *The Book of Enoch*, tr. George H. Schodde, 1882: “. . . these secrets are the ones referred to . . . Without the assistance of the fallen angels men would never have learned charms and conjurations. . . . Azazel, as the chief of these sinful beings, receives a separate punishment.” — p. 75 (Notes, Chap. 9)

disclosing to the world all “the *secret things* done in heaven”

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: “Thou hast seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.” — p. 9 (ix.5)

It is Michael, Gabriel . . . and Uriel who denounced . . . their Brethren

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: “Then Michael and Gabriel, Raphael, Suryal, and Uriel . . . said to their Lord . . . [the sinful angels] have gone together to the daughters of men . . . And have discovered crimes to them.” — pp. 8-9 (ix.1, 3, 6-7)

Michael was commissioned to fight the Dragon

SEE: *The Interlinear Bible*, 1906: "And there was a war in heaven: Michael and his angels fought against the dragon . . . And the great dragon was cast out . . ." — p. 329 (*Revelation*, 12:7, 9)

Michael (as the Angelic form of Jehovah)

SEE: John Peter Lange, *Commentary on the Holy Scriptures*, 1869: "The angel-prince Michael . . . has the same position which the Maleach Jehovah [Jehovah's messenger] has . . . (as the old Jewish theology saw in Michael the manifested image of Jehovah) . . ." — 1:388 (Cm., *Genesis*, xii.1-20)

the "angel of the Sun"

SEE: Anna Bonus Kingsford, *Clothed with the Sun*, 1889: "That Michael is by many regarded as the angel of the sun, is probably from their taking him to be the 'angel standing in the sun' of Apoc. xix. 17." — p. 143 fn.

***Helios* (the Sun), Phoibos-Apollo ("the light of life and of the World") . . .**

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Helios . . . or Phoibos-Apollo (the light of life, 'the light of the world'), arises out of the golden-winged cup . . . He is the sun-god . . ." — p. 87

At the moment of his birth he asks for his bow . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "At the moment of his birth he called for his bow . . . His mother is attacked by Python (the Red Dragon), before she brings him forth." — p. 88

Apollo is born on . . . *Asteria* — "the golden star island" . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "He is born in a floating star island called Asteria, (the earth which floats in the air)." — p. 88

the Hindu golden *Hiranyapura*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the Paulomas and Kālakanjas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air." — 2:72 fn.

he is called the pure, *ἁγνὸς*, *Agnus Dei* . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "He is called the pure, (*αγνος*, Agnus Dei, the Indian Agni); in the primal mythos he is exempt from all sensual love." — p. 88

the Apocalyptic Dragon, who wants to attack the woman in child-birth

SEE: *The Interlinear Bible*, 1906: "And there appeared a great wonder in heaven; a woman clothed with the sun . . . and she being with child cried, travailing in birth . . . and behold a great red dragon . . . stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." — p. 329 (*Revelation*, 12:1-4)

— Footnotes

***Porphyrion*, the scarlet or red Titan**

SEE: Arthur Bedford, *The Scripture Chronology*, 1730: "The Word *Rephas* was one of the peculiar Names giv'n to *Ham* . . . and it frequently in *Hebrew* signifies a Giant . . ." "*Pausanias* calls *Ham* by the Name of *Porphyrion*, or a king wearing Purple . . ." — pp. 232, 283

SEE: Ignatius Donnelly, *Atlantis*, 1882: "Noah . . . had three sons — Shem, Ham, and Japheth — who represented three different races of men of different colors. The Greek legends tell us of . . . a rebellion

of the Giants . . . 'Their king or leader was Porphyrion . . .' . . . Here we have, I think, a reference to . . . the red or sunburnt men . . ." — p. 469

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"Our . . . fragment refers to the creation of *mankind* . . ."

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: "Our next fragments refer to the creation of mankind, called Adam, as in the Bible; he is made perfect . . . but afterwards he joins with the dragon of the deep, the animal of Tiamat, the spirit of chaos, and offends against his god, who curses him, and calls down on his head all the evils and troubles of humanity." — p. 304

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"This is followed by a war between the dragon . . ."

P/Q: George Smith, *The Chaldean Account of Genesis*, 1876: "This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other. The gods have weapons forged for them, and Merodach undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good . . ." — p. 304

struggle between the Aryan adepts . . . and the Sorcerers of Atlantis

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: ". . . the class of hierophants was divided into . . . those who were instructed by the 'Sons of God,' on the island . . . and others who inhabited the lost Atlantis . . . [who] were born with a sight which embraced all hidden things . . . what we would now term 'natural-born mediums' . . . Therefore, while the former walked in the path of their divine instructors, and . . . learned at the same time to discern the evil from the good, the born *adepts* of the Atlantis blindly followed the insinuations of the great and invisible 'Dragon' . . . the Atlantis-race became a nation of wicked *magicians*. In consequence of this, war was declared . . . The conflict came to an end by the submersion of the Atlantis . . ." — 1:592-3

the battles of Indra with *Vritra*. . . . Demon of Drought . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. . . . he is continually at war with Vṛitra or Ahi, the demon of drought and inclement weather, whom he overcomes with his thunderbolts, and compels to pour down the rain." "He is frequently at war with the Asuras . . . by whom he is often worsted. But he slew the demon Vṛitra . . ." "He is Vṛitra-han, 'the destroyer of Vṛitra' . . ." — pp. 123, 124, 125, 127

"invoke the Amesha Spenta who rule over the seven *Karshvares* . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Ahura Mazda answered . . . 'Invoke, O Zarathustra! the Amesha Spentas who rule over the seven Karshvares of the earth.' " — p. 207 (Fargard XIX, ii.13)

— Footnotes

***Tarakamaya*, the war between the gods and the Asuras . . .**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The son of Atri was Soma (the moon) . . . [he] carried off Tārā, the wife of Bṛihaspati . . . Uśanas, out of enmity to Bṛihaspati, took part with Soma. . . . and all the Daityas, Dānavas, and other foes of the gods, came also, to his assistance . . . Then there ensued a fierce contest, which . . . was termed the Tārakāmaya or Tārakā war." — 4:2-3 (iv.6)

Viswa-Karma, the artificer of the gods, who forges . . . their weapons

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VIŚWA-KARMĀ . . . He is not only the great architect, but the general artificer of the gods and maker of their weapons." — pp. 363,

the "woman with child" of Revelation (xii.) was Aime . . . Binah

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The third Sephira . . . is a feminine passive potency, called BINH, *Binah* . . . It is also called AMA, *Ama*, Mother, and AIMA, *Aima*, the great productive Mother . . . Aima is the woman described in the Apocalypse (ch. xii.)." — pp. 24-5 (Introduction)

Binah . . . "whose name is Jehovah"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: ". . . *Aima*, the great productive Mother, who is eternally conjoined with AB, the Father . . . To her are attributed the Divine names, ALHIM, *Elohim*, and IHVH ALHIM [*Jehovah Elohim*] . . ." — p. 25 (Introduction)

The "Seven Karshvares of the Earth" — the seven spheres . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and accessible to man, the one on which we live . . . which amounts to saying that there are seven earths." — pp. lix-lx fn. (Introduction)

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"I invoke the seven bright *Sravah* with their sons . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "42 {From the Vendidad Sadah}. . . . 'I invoke the seven bright Sravah with their sons and their flocks.' " — p. 217 & fn. (Fargard XIX, 42)

"Sravah" . . . "of unknown meaning"

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: ". . . the seven bright Sravah {A word of unknown meaning} . . ." — p. 217 & fn. (Fargard XIX, 42)

"*Sravah*" . . . Amshaspends . . ."their sons and the flock" . . .

SEE: "Is Pleroma Satan's Lair?": "In the *Zend Avesta*, Angra Mainyu (Ahriman) . . . seeks to conquer the Heavens, when Ahura Mazda . . . and the *Amshaspends*, 'the seven bright Sravah,' accompanied by their stars, fight Ahriman, and the vanquished Devas fall to Earth along with him." — *SD* 2:516

Ahura Mazda . . . as "thou, the maker *of the material* world"

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "O Maker of the material world, thou Holy One! Who is the lord and ruler there? Ahura Mazda answered: '. . . thyself, Zarathustra!' " — p. 21 (Fargard II, 43)

our earth (Spenta Armaiti)

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " 'O Spenta Ārmaiti {The genius of the earth}, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' " — p. 13 & fn. (Fargard II, 10)

(Spenta Armaiti) . . . "the fair daughter of Ahura Mazda"

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " 'I invoke the mighty Wind, made by Mazda, and Spenta (Ārmaiti), the fair daughter of Ahura Mazda.' " — p. 208 (Fargard XIX, 16)

the Tree . . . from which the mystic . . . *Caresma* [*Baresma*] is taken

SEE: "Baresma, the Divine Twig": ". . . the *Baresma* . . . the divine twig off Ormazd's 'tree' . . ." — *SD* 2:517

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The baresma . . . is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers." — p. 22 fn.

" 'Go, O Spitama Zarathustra! towards that tree {from which the baresma is taken} . . . Let the faithful man cut off a twig of baresma . . . [and] not leave off keeping his eyes upon it, whilst he is offering up the sacrifice to Ahura Mazda . . .' " — p. 209 (Fargard XIX, 18-19)

"the Angel of Death and Satan are the same"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalah . . . considers Samä-el as the Satan who seduced Eve. The Talmud holds the same view, it says; 'The evil spirit Satan and the Angel of Death, are the same.' " — p. 331

Samael is identical with the *Simoon*, the hot wind . . .

SEE: Moncure Daniel Conway, *Demonology and Devil-Lore*, 1881: ". . . [Jehovah] had to be relieved of responsibility for earthly evils . . . Thus there grew up a separate personification of the destructive power of Jehovah, which had been supposed to lodge in his breath. . . . It is the natural teaching of the destructive simoon {'Serpent poison.' It is substantially the same word as the demonic Samaël . . . 'it is called by the Turks SAMIEL, is mentioned by the holy Job under the name of the East wind . . . it carries along with it flakes of fire . . . instantly strikes dead those that breathe it'} . . ." — 2:234 & fn.

"*Simoon* is called *Atabutos* [*Atabulus*]" or — *Diabolos*

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "Samiel is Satan and the name of Sirocco; the Sirocco is also called ATABUL-US (Diabol-os)." — p. 303

the Dragon Aphophis — the *Accuser* . . .

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: "APHOPHIS . . . was the name given to the serpent of whom Horus is represented as the destroyer. The place of his ordinary abode is the lower world, where he is the accuser of souls . . ." — p. 30 ("The Egyptian Pantheon")

Horus . . . pierces his opponent's head with a spear

SEE: J. G. Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1878: "The destruction of the serpent by Horus, who, standing in a boat, pierces his head with a spear, as he rises above the water, frequently occurs in sculptures; and whether it has the body of a snake with the head of a man, or assumes the entire human form, it appears to be the same monster. The representation of Typho, mentioned by Plutarch . . . evidently refers to this conflict of Horus and Aphôphis." — 2:152, 154

As *Set* — he is the darkness . . . the murderer of Osiris

SEE: Alfred Wiedemann, *Religion of the Ancient Egyptians*, 1897: "SET, the brother and murderer of Osiris . . . was the personification of Evil as opposed to Good . . . of darkness as against light . . ." — pp. 220-1

Anubis . . . with a cuirass and a spear, like Michael and St. George

SEE: Hargrave Jennings, *The Rosicrucians*, 1887: "Upon a monument in Thebes, Anubis is represented as St. Michael and St. George are in Christian paintings, armed in a cuirass, and having in his hand a lance, with which he pierces a monster that has the head and tail of a serpent . . ." — 1:129-30

— Footnotes

There are six *râjamsi* (worlds) . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "These three, heaven, earth, and air, are the favourite group of three in the Ṛigveda . . . Some whole hymns have no other motive than this continual play on the number (I. 34., III. 56.). . . . The twofold division, again, into heaven and earth, is combined with the threefold division, and thus we have mention of six worlds, or six *rājāṃsi*." — p. 114

***prithivi* — the earth, or "this" (idâm), as opposed to that which is yonder**

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The earth presented itself to the minds of the

poets as above all the broad place (*pṛithivī* . . .) . . . or the place here, simply 'this' (*idām*) as opposed to what is yonder." — pp. 111-12

(See *Rig-Veda . . . VII*., 10411, *and V*., 60, 6. . . .)

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "In the Ṛigveda we read of an upper, middle and lower heaven (V. 60. 6) . . . the word earth seems in this passage to be used in a loose sense (cf. VIII. 104. 11)." — p. 114

SEE: *Hymns of the Rigveda*, tr. Ralph T. H. Griffith, 1889-91: "Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven . . ." — 2:272 (V. 60. 6)

"May he [the Adversary] be swept away . . . may all the three earths press him down beneath them." — 3:128 (VII. 104. 11)

Anubis is Horus who melts in him who is eyeless.

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: "That is Anubis, that is Horus blending with the uneyed being . . ." — p. 81 (xvii.61-2)

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Anubis is also represented as slaying a dragon . . .

SEE: Alexandre Lenoir, "Du Dragon de Metz," Nov. 29, 1807: ". . . je possède le dessin d'un monument découvert à Thèbes, sur lequel est parfaitement tracé un groupe représentant Anubis armé d'une lance, et cuirassé comme l'est Saint Michel, et qui, comme lui, perce un Dragon à tête et à queue de serpent [I am acquainted with the design on a monument, discovered at Thebes, on which is perfectly drawn a group which represents Anubis armed with a lance and a cuirass like St. Michael, and who, just like him, pierces a dragon with the head and tail of a serpent] . . ." — pp. 11-12 (*Mémoires de l'Académie Celtique*, v. 2)

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principles in Chaos . . . called "the Sons of the Rebellion" . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Shou . . . a anéanti les enfants de la rébellion [Shu . . . has annihilated the children of the rebellion] . . ." — p. 54 (xvii.2-3)

"Shou symbolise la force du soleil; il a triomphé du Chaos par sa victoire sur les mauvais principes (Cf. *Panthéon égypt*., pp. 20, 23), que ce chapitre appelle 'les enfants de la rébellion' [Shu symbolizes the solar force; he has triumphed over Chaos by his victory over the evil principles . . . which this chapter calls 'the children of the rebellion']." — p. 72 (Ch. xvii, Note 2)

"In that night . . . when they arrive to the East of Heavens . . ."

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "La nuit du combat, c'est quand ils arrivent à l'est du ciel: alors il y a combat au ciel et dans le monde [The night of the fight, when they arrive in the east of the heavens: then there is war in heaven and in the world] . . ." — p. 63 (xvii.49)

"the oppressor, the murderer of Osiris . . . the *deceiving Serpent*"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "C'est l'Oppresseur, le bourreau d'Osiris, autrement dit, le serpent-duplicité [It is the Oppressor (Set), the executioner of Osiris, in other words, the deceiving serpent] . . ." — p. 63 (xvii.54)

". . . then there is War in Heaven and in the entire World"

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: ". . . he is Shu [god of Light] . . . the rebels' sons are against him . . . then there is a battle in heaven and in the whole world." — p. 80 (xvii.48-9)

"War" of the Ases with the Hrimthurses . . . of Asathor with the Jotuns

see: Jacob Grimm, *Teutonic Mythology*, 1883: ". . . the evil beings, long held in check and under spell, break loose and war against the gods [Ases]: a wolf swallows the sun . . . the monstrous world-snake Iörmungandr . . . rises out of the waters on to the land . . . Loki brings up the hrîmthurses and the retinue of Hel . . ." — 2:814

see: W. Wägner, *Asgard and the Gods*, 1880: "Heimdal then blew a loud blast on the Giallarhorn . . . waking Ases [gods] and Einheriar [ghostly warriors], and warning them to prepare for the Last Battle. . . . Meanwhile Hrym, the king of the Jotuns, was steering his ship from the east . . . The Hrimthurses, armed with clubs and javelins, were on board." "Thor [Asathor] slew Jörmungander, but died himself from the pestiferous breath she had breathed upon him . . ." — pp. 297-8, 301

the "wolf" who comes out of "Darkness" . . .

see: Robert Brown, "The Religion and Mythology of the Aryans of Northern Europe," April 19, 1880: "*Fenrir*. 'Dweller-in-the-depth.' . . . A demon-wolf, offspring of Loki . . . bound by the gods in a lake of blackness . . . At Ragnarok he is to break loose and devour the sun . . . Fenrir represents chaotic darkness . . ." — p. 328 (*Journal of the Transactions of the Victoria Institute*, v. 14)

"The evil principles (Spirits) emblems of Chaos . . . resist change . . ."

p/q: George Smith, *Assyrian Discoveries*, 1875: "The evil spirits, emblems of chaos, resist this change, and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus, and the atmospheric god, Vul." — p. 403

the Ophites . . . Egyptian Gnostics of "the Brotherhood of the Serpent"

see: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Ophites. — A Gnostic fraternity in Egypt, sometimes known as the Brotherhood of the Serpent." — p. 530

a living snake in their ceremonies as the emblem of *WISDOM* . . .

p/q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "A living serpent was displayed in their ceremonies, and was reverenced as a symbol of Wisdom or Sophia, being looked upon as a type of good and not of evil." — p. 530

***Draco volans*, the flying Dragon of the early painters**

see: Charles Gould, *Mythical Monsters*, 1886:

"fig. 35. — Egyptian Four-winged Serpent, Chanuphis . . ." — p. 182

"Fig. 36. — The Symbolic Winged Serpent of the Goddess Mersokar . . ." — p. 183

" 'Strabo says . . . painting them with wings is the effect of fancy . . . but other naturalists and travellers both ancient and modern affirm that there are some of these species winged.' " "We may infer that it was a long terrestrial lizard . . . possibly furnished with wing-like expansions of its integument, after the fashion of *Draco volans* . . ." — pp. 209, 259

flying Dragons . . . a kind of Pterodactyl

see: Charles Gould, *Mythical Monsters*, 1886: "The most bird-like of reptiles, the Pterosauria, appear to have possessed true powers of flight; they were provided with wings formed by an expansion of the integument, and supported by an enormous elongation of the ulnar finger of the anterior limb. . . . In *Pterodactylus* (see Fig. 2, p. 18), the tail is very short, and the jaws strong . . ." — pp. 33-4

"Fig. 2. — Pterodactylus." — p. 18

the Seraph of Moses

see: John Bathurst Deane, *The Worship of the Serpent*, 1830: "That the devil . . . assumed the form of one of the angelic seraphim, was a tradition of the east, adopted by the doctors of the Jewish church. . . . 'This is the secret (or mystery) of the holy language, that a *serpent* is called *saraph*, as an *angel* is called saraph;' and 'hence the Scriptures call serpents *seraphim*, (Numb. xxi. 6-8) . . .' " — p. 58

Brazen Serpent. . . . The Jews worshipped the latter *idol* themselves

see: John Bathurst Deane, *The Worship of the Serpent*, 1830: "The primitve serpent-worshippers of Canaan, against whom Moses cautioned the children of Israel, were the Hivites. . . . The children of Israel intermarried with them, 'and *served their gods*.' . . . The extent to which this worship prevailed, may be estimated by the fact of its surviving to the time of Hezekiah, when the Jews 'burned incense' to the brazen serpent which had been laid up among the sacred relics . . ." — pp. 85-6

the religious reforms brought about by Hezekiah

see: John Bathurst Deane, *The Worship of the Serpent*, 1830: "Hezekiah 'removed the high places,

and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for UNTO THOSE DAYS the children of Israel did burn incense to it . . .' {2 Kings xviii. 4}." — p. 86 & fn.

Sa'tan . . . "an adversary" (from the verb *shatana*, "to be adverse" . . .)

SEE: John Ogilvie, *Imperial Dictionary*, 1883: "Satan . . . (Heb., an adversary, from . . . Ar. *shatana*, to be adverse)." — 3:774

"It is not good that the man should be alone" . . .

P/Q: *The Interlinear Bible*, 1906: "And the LORD God said, It is not good that the man should be alone . . . and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." — p. 3 (*Genesis*, 2:18, 22)

***Azazel*, "the scapegoat for the sin . . . of Israel"**

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other for the scape-goat {Heb. *Azazel*}. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin-offering. But the goat, on which the lot fell to be a scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness." — 1:537 & fn. (*Leviticus*, 16:8-10)

— Footnotes

Moses . . . built a brazen Serpent "Saraph" . . .

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "And the LORD said unto Moses, Make thee a fiery serpent {Literally, make thee a seraph}, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." — 1:654 & fn. (*Numbers*, 21:8-9)

the *Seraphim*, each one "*had six wings*"

P/Q: *The Interlinear Bible*, 1906: ". . . I saw the Lord sitting upon a throne . . . Above him stood the seraphim: each one had six wings . . ." — p. 885 (*Isaiah*, 6:1-2)

Hezekiah . . . "did what was right in the sight of the Lord" . . .

P/Q: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "Now it came to pass . . . *that* Hezekiah . . . began to reign. . . . And he did *that which was* right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images . . . and brake in pieces the brazen serpent that Moses had made . . . and he called it Nehushtan {*a piece of brass*}." — 2:434 & fn. (*2 Kings*, 18:1, 3-4)

Satan . . . against Israel . . . "The anger of the Lord . . . against Israel"

SEE: *The Interlinear Bible*, 1906: "And Satan stood up against Israel, and provoked David to number Israel." — p. 556 (*1 Chronicles*, 21:1)

"And again the anger of the LORD was kindled against Israel, and he moved David against them saying, Go, number Israel and Judah." — p. 442 (*2 Samuel*, 24:1)

Jehovah . . . the Deity *falsely* called by that name

SEE: Charles Bradlaugh, *Genesis: Its Authorship and Authenticity*, 1882: "In Exodus vi., 3, the Douay version substitutes the word Adonai where our [King James] version has Jehovah, and the footnote says that the Jews never pronounce יהוה [Jod, He, Vau, He], but instead read Adonai . . . Hence some moderns have framed the name Jehovah, unknown to all the ancients, whether Jews or Christians; for the true pronunciation of the name . . . is now quite lost. . . . Von Bohlen says: 'The very name of Jehovah

. . . is, beyond all doubt, not Semitic in its origin. That the present orthography is not correct is a fact as generally admitted as the loss of the ancient laws of Hebrew pronunciation . . .' " — pp. 95-6

"God," the "Lord God," and "Lord" . . . not one and the same

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the word Elohim . . . is translated in the English version of the Bible, God, although in the Hebrew Sacred Writings, our Old Testament, the word holds an inferior position to יהוה, YHVH, which is translated into English from Adonai, *i.e.*, Lord . . ." — p. 129

three distinct classes or groups of Elohim called Sephiroth

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . there is also a trinity of units in the totality of all the Ten Sephiroth. . . . The division is perpendicular in three Columns or Pillars.

I. That on the Right, known as the Active, Positive Male side . . .

II. That on the Left, is the Passive, Negative, Female side . . .

III. The four Sephiroth in the Centre of the Tree or Diagram . . . is called the Middle Pillar . . ." — pp. 281-2

Jehovah appearing only in chapter iv., in the first verse

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD {Eve says . . . *kaniti*, I have gotten or *acquired* a man . . . *eth Yehovah*, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words . . . Unless she had been under divine inspiration, she could not have called her son . . . *Jehovah*; and that she was not under such an influence, her *mistake* sufficiently proves; *for Cain . . . was of the wicked one*}." — 1:54 & fn. (*Genesis*, 4:1)

of which he is named Cain

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "Wordsworth, in a note on 4 Gen. 1, on this passage, says: 'Cain — *I have gotten*], — *Kain*, from *Ka'nithi*, *I have gotten*.' . . ." ". . . this glyph of 4th Genesis . . . helps, also to take the horrid blemish off the name of Cain . . . by the very text, *he was Jehovah*." — pp. 277, 296

in the last transformed into *mankind* — male and female, Jah-veh

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "This view is strengthened by that which follows consecutively on this — viz., the birth of *Seth* . . . and the birth to him of *Enosh* [*Genesis*, 4:26]. It is stated: 'And to *Seth*, to him also, there was born a son; and he called his name *Enosh*: then began men to *call themselves Jehovah*.' " — p. 233

The "Serpent," moreover, is not Satan, but the bright Angel

SEE: Richard Payne Knight, *Symbolical Language of Ancient Art and Mythology*, 1876: "Ilda-Baoth now forbade the man to eat of the tree of knowledge, which could enable him to understand the mysteries and receive the graces from above. But Achamoth, to defeat this project, sent her own genius Ophis or the serpent to instruct man to transgress the command so unjustly imposed upon him. He thus became illuminated from heaven." — p. 17 fn.

The "Serpent" . . . promising the woman that if they ate . . .

SEE: Thomas Tyler, *Jehovah the Redeemer-God*, 1861: " 'And the woman said unto the Serpent . . . of the fruit of the tree which is in the midst of the garden ELOHIM has said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the woman, Ye shall not die indeed; for ELOHIM knows that when you eat of it, your eyes will be opened, and you will be like ELOHIM knowing good and evil.' " — p. 22 (*Genesis*, 3:2-5)

made man immortal in his *incorruptible nature*

SEE: Richard Payne Knight, *Symbolical Language of Ancient Art and Mythology*, 1876: ". . . he who can perceive God in the universe will recognise himself as divine from the existence of that power of perceiving; and that which is divine is immortal." — p. xvii

He is the Iao of the mysteries . . .

SEE: C. R. Conder, "The Gnostics," Jan. 1888: "Another title for Iao, the Supreme Deity of the Gnostics, was Agathodæmon or 'the Good Spirit,' who is represented as an erect cobra, the head surrounded with rays . . . This emblem recalls the Ophites or serpent worshippers . . . who made the good serpent to be a type of Christ. . . . The Ophites held that the serpent in Eden was an incarnation of Divine wisdom . . ." — p. 92 (*Asiatic Quarterly Review*, v. 5)

Jehovah-Cain . . . separated himself from Eve

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The Deity name, J'hovah, is a compound of . . . *Jah*, and *hovah* . . . The word Jehovah, or *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . ." ". . . Eve separated to be the *producing mother* . . ." — pp. 8, 275

"Abel," *the first natural woman*

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "As the processes of nature are gradual . . . the clothing with skins . . . was extended over a protracted period . . . during which time a constant separation was being effected between the masculine and feminine principles, until it reached the point signified in the fourth chapter of Genesis, by the birth of Cain and Abel. Cain, as his Hebrew name implies, signifying the male principle . . . and Abel, as his name implies, signifying the breath (pneuma) or female principle." — p. 257

and sheds the *Virgin blood*

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . as virgin, no conception, and therefore no birth, can take place without, first, the shedding of blood." "The great symbol was in the shedding of the blood of separation, and yet of union . . ." — pp. 230, 237

"the evil Spirit, Satan, and Samael, the angel of Death, are the same" . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalah however considers Samā-el as the Satan who seduced Eve. The Talmud holds to the same view, it says; 'The evil spirit Satan and the Angel of Death, are the same.' (Treatise *Bavah Bathra*, 16*a*.)" — p. 331

Evil is a necessity . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Deity has created both the good and the evil, and one is absolutely necessary to the existence of the other (Isa. xlv, 7)." — p. 126

SEE: *The Interlinear Bible*, 1906: "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." — p. 927 (*Isaiah*, 45:7)

Satan . . . the "adversary" . . .

SEE: *Dictionary of the Bible*, ed. William Smith, 1863: ". . . for the first time, we find a distinct mention of 'Satan,' 'the adversary' of Job. . . . He comes among the 'sons of God' to present himself before the Lord; his malice and envy are permitted to have scope, in accusation or in action, only for God's own purposes . . . In 1 Chr. xxi. 1 . . . the name occurs without the article ('an adversary,' not '*the* adversary') . . . in the New Test. this reserve suddenly vanishes." — 3:1145

the "murderer"

SEE: *The Interlinear Bible*, 1906: "Jesus saith unto them . . . now ye seek to kill me, a man that hath

told you the truth . . . Ye are of *your* father the devil . . . He was a murderer from the beginning . . .” — p. 134 (*John*, 8:39-40, 44)

the great Enemy of all

see: Albert Barnes, *Notes on the Book of Revelation*, 1852: “An angel comes down from heaven, with the key to the bottomless pit, and a great chain in his hand, and seizes upon the Dragon, and casts him into the pit . . . The great enemy of God and his cause is thus made a prisoner, and is restrained from making war in any form . . .” — pp. 456-7 (Notes)

“And I saw an angel come down from heaven . . . And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.” — p. 459 (*Revelation*, 20:1-2)

the sect of the Satanians . . . came to be anathematized

see: John Henry Blunt, *Dictionary of Sects*, 1874: “. . . YEZIDIS. . . . they hold the theory attibuted to the sect called Satanians (being perhaps those who were intended to be designated by that name), namely, that the Evil One is to be propitiated both on account of his present power to do harm and also of his future power to do good. This leads them to curious superstitions, which have made it to be believed that they are devil-worshippers.” — p. 624

they kept their tenets secret

see: John Henry Blunt, *Dictionary of Sects*, 1874: “They believe in One Supreme God, respecting Whom they observe great reserve and mystery. They also believe Satan to be the chief of the angelic host, suffering punishment indeed at present for disobedience and rebellion, but . . . eventually to be restored to his original position.” — p. 624

on the same principle, the Cainites came to be degraded

see: John Henry Blunt, *Dictionary of Sects*, 1874: “CAINITES. A strange sect of heretics mentioned by Irenæus and all later heresiologists of the patristic ages.” “. . . the account of them given by Epiphanius shews that . . . Cain was regarded by the Cainites as the offspring of Eve by a superior power, and Abel as her offspring by an inferior power. . . . [which] set forth the struggle of good and evil . . .” — p. 94

and even the (Judas) Iscariotes . . .

see: John Henry Blunt, *Dictionary of Sects*, 1874: “ISCARIOTÆ. . . . early heretics . . . honouring Judas Iscariot, on the ground that his act of betraying our Lord into the hands of His persecutors . . . was done with the intention of bringing about the salvation of mankind. . . . Irenæus attributes a similar belief to the Cainites . . .” — p. 232

Ilda-Baoth was regarded . . . as the god of Moses

see: C. W. King, *The Gnostics and Their Remains*, 1887: “Epiphanius gives the following abstract of . . . [the Ophite] doctrine . . . ‘The Supreme Æon having produced other Æons, one of these, a female . . . descended into the water of the abyss . . . In this condition she produced Ildabaoth, the God of the Jews . . .’ ” — p. 102

a proud . . . spirit, who had abused his power . . .

see: H. P. Blavatsky, *Isis Unveiled*, 1877: “Ilda-Baoth . . . set himself to create a world of his own. Aided by his sons . . . he fabricated man, but this one proved a failure. It was a monster; soulless, ignorant . . . Ilda-Baoth was forced to implore the help of his spiritual mother. She . . . animated man and endowed him with a soul. . . . Then the Demiurgus was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected . . . [and] became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos . . .” — 2:184

Iurbo and Adonai were “names of Jao-Jehovah, who is an emanation . . .”

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Iurbo and Adunai, according to the Ophites, are names of Iao-Jehovah, one of the emanations of Ilda-Baoth. 'Iurbo is called by the Abortions (the Jews) Adunai' . . ." — 2:185 fn.

Iurbo and Adonai . . . (*Codex Nazaræus*)

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'Iurbo, Spiritus, and Alloho . . . i.e. Sol; these deities were worshipped by them' (by 'the abortive,' the born imperfect) — *Cod. Nas.*, III. 75. Iurbo whom the Abortions call Adunai. — *Cod. Nas.*, III. 73." — p. 58 fn.

(*See Part II*., "*The Fallen Angels*.")

SEE: "On the Myth of the 'Fallen Angel,' in its Various Aspects," *SD* 2:475-505.

"Cain had been generated by Samael or Satan."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "It was reported, rabbinically, that Kin (Cain) the Evil was the son of Eve by Samael the devil . . ." — p. 293

— Footnotes

Satan is the leader of the opposition in Hell . . .

SEE: E. Cobham Brewer, *Reader's Handbook*, 1890: "Johan Wier, in his *De Præstigiis Dæmonum* (1564), makes Beelzebub the sovereign of hell, and Satan leader of the opposition." — p. 871

He belongs to the fifth . . . class of demons (of which there are nine . . .)

SEE: E. Cobham Brewer, *Reader's Handbook*, 1890: "In mediæval mythology, Satan holds the fifth rank of the nine demoniacal orders." — p. 871

and he is at the head of witches and sorcerers

SEE: E. Cobham Brewer, *Dictionary of Miracles*, 1894: "*Dante's Inferno*. Dante divides his hell into nine regions." "*Region* 8. . . . subdivided in ten abysses. . . . in the fifth the ghosts had their heads turned the wrong way — this abyss was for *witches* and *sorcerers* . . ." — pp. 413, 414

But see in text the true meaning of Baphomet, the goat-headed Satan

SEE: "Is Pleroma Satan's Lair?": "The Kabalists say that . . . God is light and Satan is the necessary darkness or *shadow* to set it off . . . 'For the initiates,' says Eliphas Lévi, 'the devil is not a person but a creative Force, for Good as for Evil.' They (the Initiates) represented this Force . . . under the mysterious form of God *Pan* — or Nature: whence the horns and hoofs of that mythical and symbolical figure, as also the Christian '*goat* of the Witches' Sabbath.' " — *SD* 2:510

SEE: Arthur Edward Waite, *The Mysteries of Magic*, 1886: "This force was known to the ancients; it consists of a universal agent whose supreme law is equilibrium . . . The Gnostics made it the burning body of the Holy Ghost, and this it was which was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or the Androgyne Goat of Mendes." — p. 75 ("Writings of Éliphas Lévi")

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the "Beni-Elohim," the sons of God, among whom is Satan

SEE: J. K. Burr, *Commentary on the Book of Job*, 1879: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." — p. 18 (*Job*, 1:6)

"The sons of God, *bene Elohim*, were in existence when 'the foundations of the earth were laid' . . . Satan, though ruined by sin, was still in essential nature a son of God . . ." — p. 18 (Commentary)

war . . . between Thraetaona and Azhi-dahaka, the destroying serpent

SEE: Max Müller, *Chips From a German Workshop*, 1867: ". . . Azhi dahâka, the destructive serpent,

the offspring of Ahriman . . . was chained by Thraêtaona." — 2:169

see: *Zend-Avesta* (I) — *The Vendidad*, tr. James Darmesteter, 1880: "The same myth in the Vedas was described as a feat of Traitana . . . 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend . . . The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed Azi Dahâka (the fiendish snake) . . ." — p. lxiii (Introduction)

the battle . . . "of the Iranians with the Aryan Brahmins of India"

see: Emile Burnouf, *The Science of Religions*, 1888: ". . . the doctrine of the *Zend-Avesta* sprang from a reform . . . the fact of rebelling placed it in many respects in opposition to the ancient beliefs of the Āryans." "But the reform, and the struggle out of which it sprang, give evidence of a division, of a schism having taken place . . . this schism is clearly shown in the *Avesta*, in which the Āryans of the opposite faction are shown as being accused of polytheism, and their gods (devas) transformed into evil genii. . . . [and] in records of early Brāhminism, in which we find the devas turning into objects of worship and the *asuras* into the enemies of the gods." — pp. 136, 137

Isis, or Ceres — the "Kabiria" — or again the Kabiri

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the seven Titans are the same as the seven Cabiri . . . Accordingly we learn . . . that some of the Cabiric deities were reckoned goddesses. . . . hence Ceres is called by Pausanias *Cabiria* . . ." "Herodotus asserts, that Isis and Ceres are the same . . ." — 1:137-8, 139-40

Faber tried to demonstrate . . . Noah is an Atlantean . . .

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "M. Bailly . . . labours to prove, that the Atlantians were a very ancient northern nation . . . [and] that the Atlantians were the same as Titans and the giants; and he even cites an ancient tradition . . . that Noah formerly inhabited the island Atlantis . . . at the time of the deluge he was carried in an ark to that continent, which has ever since been occupied by his posterity." — 2:284

Cain is Mars, the god of *power and generation* . . .

see: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . Mars was the Lord of *birth*, and of *death*, of *generation* and of *destruction* . . . He was the *primal principle* . . . of *two opposites for production*. . . . and as *Cain*, or *Vulcan* . . . he was Lord of the *ecliptic*, or *balance*, or *line of adjustment* . . ." — p. 186

the god . . . of the first (sexual) bloodshed

see: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . *Mars* . . . his being the *god of war*, and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in *conception*, for the first time." — p. 186

Tubal-Cain . . . "an instructor of every artificer in brass and iron"

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The word *Technites* signifies *an artizan*, and Tubal-Cain . . . was 'an instructor of every artificer in brass and iron,' Gen. iv. 22." — 1:46 fn.

see: G. Oliver, *Historical Landmarks of Freemasonry*, 1867: ". . . Tubal Cain was not only an artificer in brass and iron, but originated the art of making and using edge tools . . ." — 2:141-2

"Faber thinks this was the origin of Freemasonry. 'All the most remarkable ancient buildings . . . of Greece, Egypt, and Asia Minor, were ascribed to Cabirean or Cyclopean masons . . .' " — 2:145 (Notes)

he is one with Hephæstos or Vulcan

see: C. C. J. Baron Bunsen, *Egypt's Place in Universal History*, 1860: "*Third Fragment of the Second Cosmogony of Philo*. . . . Khusor-Vulcan is merely the older of the two brothers, who discovered

the working of iron . . . or, according to others, the building of walls and houses with bricks . . .”
“According to our restoration, therefore, we obtain the following synopsis:

KHUSOR,	TUBAL
the strong, powerful, ‘Hephæstos,’	the Worker in metals
the Worker in metals and Ship-builder.	and Brick-maker.” — 4:215, 216, 218

Jabal is taken from the Kabiri

SEE: *Nimrod* [by Algernon Herbert], 1828: “At the time in question, Lamech . . . was also the father of Three Sons and of a Daughter, from whose impious pretences I conceive the mysteries of the Great Mother and the Cabeiri to be in great measure derived. Jabal . . . and Jubal, were the children of Ada the first wife of Lamech [*Gen*. iv. 19-21] . . .” — 3:338

instructors in agriculture, “such as have cattle”

SEE: *The Interlinear Bible*, 1906: “And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.” — pp. 5-6 (*Genesis*, 4:20)

and Jubal is “the father of all those who handle the harp”

P/Q: *The Interlinear Bible*, 1906: “And his brother’s name was Jubal: he was the father of all such as handle the harp and organ.” — p. 6 (*Genesis*, 4:21)

***they* who fabricated the *harp* for Kronos and the trident for Poseidon**

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Forgerons divins, ils fabriquent la *harpè* de Cronos et le trident de Poséidon [As divine smiths, they make the harp of Kronos and the trident of Poseidon] . . .” — p. 272

— Footnotes

***Vide* for further details upon the Satanic myth, Part II. . . .**

SEE: “On the Myth of the ‘Fallen Angel,’ in its Various Aspects,” *SD* 2:475-505.

Vulcan or Vul-cain, the greatest god with the later Egyptians

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “Cain was Vulcain, and Vulcain, with the Egyptians, was the greatest of the gods, or of the Cabirim.” — p. 275

The god of *time* was *Chium* in Egypt, or Saturn, or Seth . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “ ‘The god of *time* was worshipped under the names of חון, *chiun*, by the Egyptians; clearly taken from כון, *ciun*’ (Fuerst, under כון, *ciun*, a name of Saturn, or Seth); and כון, *ciun*, is same with קין, *Cain*.” — p. 278

***See Strabo, comparing them to the Cyclopes — XIV. p.* 653 . . .**

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . leur habileté dans l’art de façonner les armes des dieux est souvent comparée à celle des Cyclopes {Strab., XIV, p. 653 sqq. Callim. *in Del*., 31. Stat., *Silv*., IV, 6, 47} [their skill in the art of shaping the weapons of the gods is often compared to that of the Cyclopes {Strabo, XIV, p. 653 sqq. Callimachus *Hymn to Delos*, 31. Statius, *Silvae*, IV, 6, 47}.” — pp. 272-3 & fn.

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“Like Lemnos and Samothrace . . . Rhodes, the birth-place of the Telchines . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “GÉNIES DU FEU. . . . Comme Lemnos et Samothrace, Rhodes, patrie des Telchines, est une île de formation volcanique [GENII OF FIRE. . . . Like Lemnos and Samothrace, Rhodes, the birthplace of the Telchines, is an island of volcanic formation].” — p. 271

The island of Rhodes emerged . . . out of the seas . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "On racontait comment l'île de Rhodes avait émergé tardivement à la surface de la mer, ou comment elle avait été jadis engloutie avec les Telchines dans les abîmes de l'océan par la colère de Zeus [It was told how the island of Rhodes had in recent times emerged to the surface of the sea, or how it formerly had been engulfed together with the Telchines into the abyss of the ocean because of the anger of Zeus]." — p. 271

the identity of Noah and Melchizedek . . . or Father Sadik

SEE: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: ". . . Prometheus, the father of mankind . . . the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man*. . . . This is the very title given to the Patriarch [Noah] . . . in the book of Genesis. It is there said of Noah, that he was צדיק, Sadic, *a just man* . . ." — 3:342-3

SEE: John Morris, *The New Nation*, 1880: ". . . Melchizedek . . . should have been translated King Zedek, for the word is thus written in the Hebrew מלכי-צדק . . . Taking therefore his name Zdk, Zadak or Zedek, his character is thus set forth . . .

Hebrew Zdyk or Zadyk (צדיק), just, righteous.
Genesis vi. 9, Noah was a *just* man." — 1:140

the identity of Noah . . . with Kronos-Saturn

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the patriarch Noah is evidently deified in the mythology of the heathen world under several distinct characters . . ." — 1:33

"Cronus, or Saturn, a name of Noah . . ." — 2:463

— Footnotes

the genealogies of Cain and of Seth

SEE: François Lenormant, *The Beginnings of History*, 1883: "The Book of *Genesis* . . . contains, in succession, two genealogies of the descendants of the first human pair, as far as the deluge; first giving that of the Qainites in chapter iv., then that of the children of Shêth in chapter v." — p. 181

Cain has a Son ENOCH, and Seth has a Son . . .

SEE: *The Interlinear Bible*, 1906: "And Cain knew his wife; and she . . . bare Enoch {*Chanoch*} . . ." "And Adam . . . begat *a son* . . . and called his name Seth . . . [and] he begat Enosh." — pp. 5, 6 & fn. (*Genesis*, 4:17; 5:3, 7)

SEE: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: "Enosh, or Anosh, son of Seth, son of Adam, though said to be of another race, means Enoch." — 1:289

Enoch begets IRAD, Irad MEHUJAEL, the latter METHUSAEL . . .

SEE: *The Interlinear Bible*, 1906: "And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech." — p. 5 (*Genesis*, 4:18)

In the Sethite line, Enoch begets Cainan . . .

SEE: *The Interlinear Bible*, 1906: "And Enosh lived ninety years, and begat Cainan . . . And Cainan lived seventy years, and begat Mahalaleel . . . And Mahalaleel lived sixty and five years and begat Jared . . . And Jared lived an hundred sixty and two years, and he begat Enoch . . . And Enoch lived sixty and five years, and begat Methuselah . . . and Methuselah lived an hundred eighty and seven years, and begat Lamech . . ." — pp. 6-7 (*Genesis*, 5:9, 12, 15,18, 21, 25)

Sadic, was the patriarch Noah

SEE: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: ". . . Prometheus, the father of

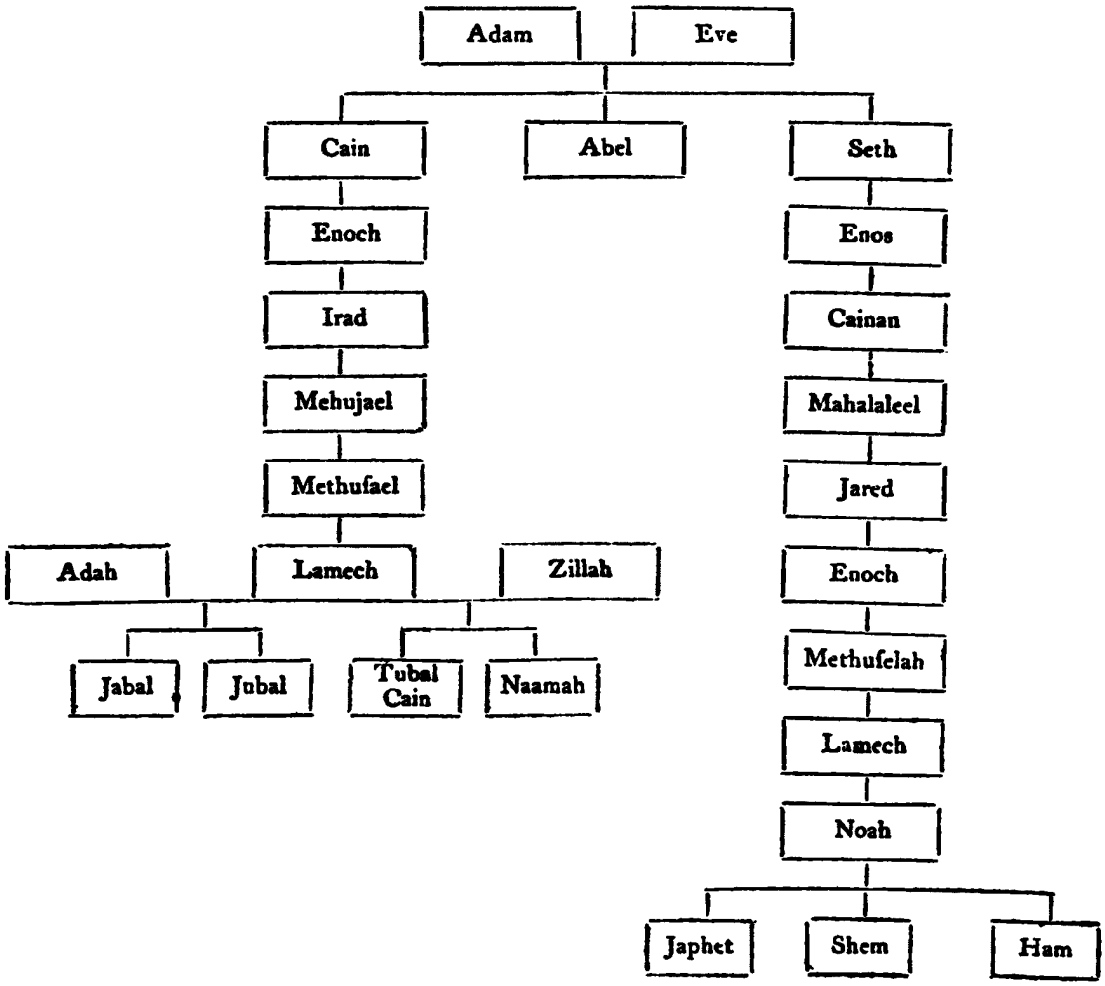
mankind . . . the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man*. . . . This is the very title given to the Patriarch [Noah] . . . in the book of Genesis." — 3:342-3

"He was . . . Sadic, a JUST man, and perfect in his generation. . . ."

P/Q: Jacob Bryant, *A New System . . . of Antient Mythology*, 1807: "It is there said of Noah, that he was צדיק, Sadic, *a just man, and perfect in his generation* {Genesis c. 6. v. 9}. All science, and every useful art was attributed to him; and through his sons they were transmitted to posterity." — 3:343 & fn.

(*See New Encyclopædia by Abraham Rees . . .*)

SEE: Abraham Rees, *The Cyclopædia*, v. 2, 1819: ". . . in the course of this work we shall collect, under separate articles, the leading particulars which sacred history has recorded concerning the principal partriarchs, of the Antediluvian world . . . It will be sufficient to observe, that the whole progeny of Adam . . . were the descendants of Cain and Seth, and the following genealogical table exhibits their succession."



— Article, "Antediluvian"

Sanchoniathon . . . informs . . . the Kabiri were the sons of Sydic

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . Sanchoniatho informs us, that the Titans were the sons of Cronus, and the Cabiri of Sydyk." — 1:136

this . . . descended to us through Eusebius (*Preparatio Evangelica*)

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The most detailed account of the Cabiric deities is given in *the Phenician history* of Sanchoniatho, which Eusebius . . . preserved in his *Præparatio Evangelica*." — 1:32

as he has with Manetho's Synchronistic Tables

SEE: Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1848-67: ". . . Eusebius . . . Bishop of Cæsarea in Palestine, in the time of Constantine. . . . had undertaken a comprehensive scheme of adjustment between the Scripture dates and those of all the other ancient nations. He is, therefore, the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history . . . There can be no doubt, as we have already remarked in treating of Manetho, that Eusebius entered upon this undertaking in a very unscrupulous and arbitrary spirit." "That the titles of the Dynasties have been altered in the most blundering manner is evinced by Manetho's tables . . . [and] Eusebius on all occasions appears as the authority." — 1:206, 216

Melchizedek, King of Salem, and priest of the high god

SEE: *The Interlinear Bible*, 1906: "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him . . . [is] by interpretation King of righteousness . . . King of peace, without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God . . ." — p. 289 (*Hebrews*, 7:1-3)

the mysterious Melchizedek . . . priest . . . "after his own order"

SEE: *The Interlinear Bible*, 1906: "And it is yet far more evident . . . that after the similitude of Melchizedek there ariseth another priest, who is made . . . after the power of an endless life. For he testifieth, Thou art a priest for ever, After the order of Melchizedek." — p. 290 (*Hebrews*, 7:15-17)

SEE: George Stanley Faber, *Horæ Mosaicæ*, 1818: "Now, if Melchizedek were a mere man typical of Christ, his order was *not* eternal . . . for, if a person be its high-priest through all eternity . . . the *sole* priest of this mysterious order must needs be Christ himself. Yet Melchizedek, who blessed Abraham, is declared to have been a priest of the same order: and, what is more, the very order itself is called after his name. . . . But let us suppose Melchizedek to have been a corporeal appearance of the divine sacerdotal Word, and the whole difficulty vanishes. Christ is then a priest for ever after his own order . . ." — 2:72-3

"Now Mars was the lord of *birth* and of *death* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Now, Mars was the lord of *birth*, and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or stone-cutting, of *Architecture* . . . . in fine, of all comprised under our English word ARTS. He was the *primeval principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too, he held the birthplace of the day and year, the *place of its increase of strength*, Aries, and likewise the place of its death, Scorpio. He held the house of *Venus*, and that of the *scorpion*. He, as *birth*, was *Good*; as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*." — p. 186

— Footnotes

Max Müller connects . . . *Mars* and *Ares* with the Sanskrit root *mar* . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Max Müller rattache le nom du dieu grec Ἄρης (éolien Ἄρευς), comme celui du dieu latin *Mars*, à la racine sanscrite *mar* {D'autres étymologies sont données par Welcker, *Griech. Götterlehre*, I, 415}, d'où est dérivé, dans la mythologie védique, le nom des *Maruts*, divinités de l'orage [Max Müller connects the name of the Greek god Ἄρης (Æolian Ἄρευς), as well as that of the Latin god *Mars*, with the Sanskrit root *mar* {Other etymologies are given by Welcker, *Griech. Götterlehre*, I, 415}, from which is derived the name *Maruts*, the stormgods in Vedic mythology]." — p. 184 & fn.

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"He held the cardinal points, and as *Cain*, or *Vulcan* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "He held the cardinal points, and as *Cain*, or *Vulcan*, or *Pater Sadic*, or *Melchizadek*, he was lord of the *ecliptic*, or *balance*, or *line of adjustment*, and therefore was *The Just One*. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadic, *the Just or Right One*, was Lord of the eighth, which was *Mater Terra*." — p. 186

— Footnotes

"The very name Vulcain appears in the reading . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The very name Vulcain appears in the reading, for in the first word of 4 Gen. 5, is to be found V'elcain, or V'ulcain, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be read as '*and the god Cain*,' or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: 'קִין, *Cain*, *the iron point of a lance*, *a smith* (blacksmith), inventor of sharp iron tools and smith work.' " — p. 278

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arbitrary supposition of Bishop Cumberland

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . Bp. Cumberland separates the ten first generations of Sanchoniatho from those which follow, and places them before the flood; yet this division is entirely arbitrary, the Phenician mythologist [Sanchoniathon] never making any direct mention of that catastrophè." — 1:47

"two distinct races of Kabiri," the first consisting of Ham . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The hypothesis of Bp. Cumberland varies widely from those of . . . Cudworth, Cooke, Maurice, Parkhurst . . . He supposes, that there were two distinct races of Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be the *Jupiter* and *Dionusus* of Mnaseas {Append. de Cabiris ap. Orig. Gent. p. 364, 376}; the second, of the children of Shem, who are the *Cabiri* of Sanchoniatho, while their father Sydyk is consequently the scriptural *Shem* {Ibid. p. 357}." — 1:8 & fns.

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Before the creation of *Adam*, two races lived . . .

SEE: William Beckford, *Vathek*, "With Notes [by Samuel Henley]," 1868: "According to Oriental mythology, the Genii governed the world long before the creation of Adam." "The genii . . . were styled by the Persians *Peris* and *Dives* . . ." — pp. 131, 132 (Notes)

The Devs who reigned 7,000 years

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "On dit que Dieu avant la formation d'Adam créa les Dives, & leur donna le monde à gouverner pendant l'espace de sept mille ans [It is said that before the formation of Adam, God created the Devs, and that he gave them the world to govern during a period of seven thousand years]." — p. 144

the Peris . . . reigned but 2,000 . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Péris leur ont succédé, & ont occupé la terre pendant deux autres mille ans {Herbelot, bibliot. orient. p. 298} [The Peris succeeded them, and occupied the earth for another two thousand years]." — p. 144 & fn.

The Devs were giants, strong and wicked . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Dives étaient puissans & forts, c'étaient des Géans {*Ibidem*, p. 387}, les Péris étaient meilleurs & plus sages [The Devs were powerful and strong, they were Giants; the Peris were better and wiser]." — p. 144 & fn.

***Gian-ben-Gian* . . . was the king of the Peris**

see: William Beckford, *Vathek*, "With Notes [by Samuel Henley]," 1868: "*Gian Ben Gian*. By this appellation was distinguished the monarch of that species of beings, whom the Arabians denominate *Gian* or *Ginn*; that is, Genii; and [the author of] Tarikh Thabari, *Peris* . . ." — p. 138 (Notes)

He had a shield as famous as that of Achilles . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Le bouclier de ce Prince, aussi fameux que celui d'Achilles . . . était mystérieux . . . Ce bouclier servait, non contre les armes de la guerre, mais contre celles de la magie [That prince's shield, which was just as famous as that of Achilles . . . was mysterious . . . That shield was used, not against the weapons of war, but against those of magic]." — p. 146

Gian-ben-Gian had reigned 2,000 years when *Iblis* . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Gian-ben-Gian règna pendant 2000 ans sur les Péris. Après ce tems *Eblis* (le diable) fut envoïé de Dieu pour les chasser . . . & pour les confiner dans la partie de la terre la plus reculée [Gian-ben-Gian reigned over the Peris for 2000 years. After this time *Iblis* (the devil) was sent by God to hunt them down . . . and to confine them to the remotest part of the earth]." — p. 147

the magic shield . . . produced on the principles of astrology . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Ce bouclier servait . . . contre . . . la magie. L'astronomie présidait à sa composition, il détruisait les charmes, les enchantemens [That shield was used . . . against . . . magic. Principles of astronomy presided over its composition; it destroyed charms, enchantments] . . ." — pp. 146-7

They count ten kings in their last metropolis called Khanoom

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Entre tous ces Solimans ou Monarques universels du monde, le plus renommés sont Soliman Hiát, Soliman Raad, Soliman Daki . . . Soliman Tchaghi, & enfin Soliman dit *Gian Ben Gian* . . . La Ville de Canoun . . . étoit la Capitale de ces grands Monarques [Among all these Sulimans or universal monarchs of the earth, the most renowned are Suliman Hiát, Suliman Raad, Suliman Daki . . . Suliman Tchaghi, and finally the Suliman named *Gian Ben Gian* . . . The city of Khanoom . . . was the capital of these great monarchs] . . ." — p. 801

These kings answer to the ten antediluvian generations of kings . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Si l'on ajoute ce nom [Soliman Hakki] aux neuf autres, ou [on] aura les dix générations comptées par Bérose avant le déluge. *Caiumarat* fut . . . le même que l'Adam des Hébreux [If we add this name (Suliman Hakki) to the nine others, we will get the ten generations counted by Berosus before the Flood. *Kaimurath* was . . . the same as Adam of the Hebrews]." — p. 150

sending out Cain . . . into the land of Nod . . .

see: *The Interlinear Bible*, 1906: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city . . ." — p. 5 (*Genesis*, 4:16-17)

the 9,000 years, which Plato declared had passed . . .

see: Plato, *Dialogues*, tr. B. Jowett, 1874: "The war . . . had occurred 9,000 years ago. . . . One of the combatants was the city of Athens, the other was the great island of Atlantis." — 2:588 (*Critias*, Introduction)

Bailly . . . distorted it by his interpretation

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Je ne regarde pas les 9000 années dont parle Platon comme des années solaires [I do not consider the 9000 years of which Plato speaks to be solar years] . . ." — pp. 410-11

"First of all . . . remember that 9,000 years have elapsed . . ."

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Avant tout*, dit Critias, *il faut se rappeler qu'il s'est écoulé 9000 ans depuis la guerre élevée entre les nations, qui habitaient au-dessus & hors des colonnes d'Hercule, & celles qui peuplaient les païs en-deçà* [*First of all*, says Critias, *one must remember that 9000 years have elapsed since the heroic war between the nations who lived beyond the Pillars of Hercules, and those who inhabited the lands on this side*]." — p. 410

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: ". . . first of all, nine thousand was the sum of years which had elapsed since the war which was said to have taken place between all those who dwelt outside the pillars of Hercules and those who dwelt within them . . . the combatants on the other side were led by the kings of the islands of Atlantis, which . . . [was] afterwards sunk by an earthquake . . ." — 2:595 (*Critias*, § 108)

— Footnotes

See for these traditions . . . Danville's *Mémoires*

SEE: Jean-Sylvain Bailly, *Lettres sur l'Atlantide de Platon*, 1779: "Ces Péris, nous l'avons dit, sont les ancêtres des Persans [We are told that these Peris are the ancestors of the Persians] . . . {Danville; géog. anc.}" — p. 459

SEE: *Œuvres de D'Anville*, *Mémoire et Abrégé de Géographie Ancienne*, 1834 [by Jean-Baptiste Bourguignon d'Anville]

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In "*Timæus*" Plato says the same.

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "As touching the citizens of 9,000 years ago, I will briefly inform you . . ." ". . . there was an island situated in front of the straits which you call the columns of Heracles . . . Now in this island of Atlantis there was a great and wonderful empire . . . [it] endeavored to subdue at one blow our country and yours and the whole of the land which was within the straits . . . But afterwards there occurred violent earthquakes and floods . . . and the island of Atlantis in like manner disappeared, and was sunk beneath the sea." — 2:519, 520-1 (*Timaeus*, §§ 23-25)

the Hebrews calling a week . . . "a week of years" . . .

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The Hebrew word translated 'week' means *seven*, and would designate any period composed of *seven shorter* periods, whether days, weeks, years . . ." "The 70 years of the Captivity may be regarded as a *day* . . . the 2520 years of the times of the Gentiles is *thirty-six* such days . . . Of all these periods the *root* is evidently *the week of years*, the seven years which . . . extended from one sabbatic year to another." — pp. 280, 407

They had a Sabbatical week, a Sabbatical year, etc.

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The following were the various weeks, appointed under the Jewish ritual . . .

1. The week of days. . . .
2. The week of weeks. . . . Lev. xxiii.
3. The week of months. . . . Lev. xxiii.
4. The week of years. . . .Lev. xxv. . . ." — p. 280

secret calculations of the Sods

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the Secret Doctrine of the Hebrews, termed at first Sod or Mystery, subsequently Secret Learning, and afterwards the Qabbalah . . ." — p. 179

SEE: Arthur Edward Waite, *The Mysteries of Magic*, 1886: ". . . hieroglyphical combinations of letters and numbers belong to the practical part of the Kabbalah. Such calculations . . . belonged to oriental philosophical symbolism, and were of the greatest importance in the teaching of sacred things emanating from the secret sciences." — p. 143 ("Writings of Éliphas Lévi")

— Footnotes

"The chronology of the Hebrew text has been grossly altered . . ."

P/Q: William Whiston, *Essay Towards Restoring the True Text of the Old Testament*, 1722: "The *Chronology* of the *Hebrew* Text has been grossly altered; especially in the Interval next after the Deluge." — p. 20

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at Sais . . . "behind the chapel . . . is the tomb of One . . ."

P/Q: Herodotus, *Herodotus*, tr. Henry Cary, 1875: "At Sais also, in the sacred precinct of Minerva, behind the chapel . . . is the tomb of one whose name I consider it impious to divulge . . . And in the enclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle . . . In this lake they perform by night the representation of that person's adventures, which they call mysteries. On these matters, however, though accurately acquainted with the particulars of them, I must observe a discreet silence." — p. 164 (*Euterpe*, §§ 170-1)

sin to divulge . . . the correct measure of time

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The Genesis which is ascribed to Amosis, is itself in parts profoundly enigmatic. . . . Whoever shall find the true sense of it, *ought to take care not to divulge it*. This is a maxim which all our Rabbis impose upon us; and above all respecting the true meaning of the work of the six days. If a person should discover the hidden secret of it . . . then he ought to be discreetly silent . . ." — p. 71

It was for divulging *the secrets of the Gods*, that Tantalus was . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "It was for divulging the secrets of the gods, that Tantalus was fabled to have been plunged into hell . . ." — p. 70

SEE: Andrew Tooke, *The Pantheon*, 1810: "*Tantalus* . . . invited all the gods to a feast, to get a plain and clear proof of their divinity: when they came, he killed and quartered his own son *Pelops* . . . [for] his punishment . . . he is tormented with eternal hunger and thirst . . . *Ovid* mentions the punishment of *Tantalus*, but assigns another reason for it; namely, because he divulged the secrets of the gods to men." — pp. 240-1

keepers of the . . . Sibylline books were threatened with death . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the guardian of the Sibylline Books was liable to the penalty of death if he revealed aught that they contained." — p. 70

Sigalions (images of Harpocrates) were in every temple . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "In the temples were Sigalions, or images of Harpocrates, with his finger on his lips, to indicate religious secrecy and silence . . ." — p. 70

to divulge . . . secrets of the Kabala . . . punishable by death

see: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "To pry into science, or to divulge it, without initiation into their Mysteries, was likened by the Hebrews to eating of the fruit of the Tree of Knowledge, which entailed death as a punishment . . ." — p. 70

the mountains of Kaf . . . contain a gallery . . .

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "L'on voyoit dans la galerie d'Argenk . . . dans les Montagnes de Caf . . . les statues de ces 72 Solimans [It could be seen in the gallery of Argenk . . . in the mountains of Kaf . . . the statues of these 72 Sulimans] . . ." — p. 801

Siamek . . . son of Kaimurath (Adam), their first king . . .

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Caiumarath fut le premier Roi & le fondateur de la premier dynastie de Perse . . . Ce Prince eut deux enfants . . . Le second, appellé Siamek, fut celui auquel il remit sa couronne . . . [mais] il fut assassiné par les Géants après un regne de peu d'années [Kaimurath was the first king and founder of the first dynasty of Persia . . . This prince had two children . . . The second, called Siamek, was the one to whom he handed over his crown . . . [but] he was murdered by the giants after a reign of a few years]." — p. 223

The father had a perpetual fire preserved on the tomb . . .

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: ". . . Kaiumarath . . . recouvré le corps de son fils, il le fit inhumer, & allumer sur sa fosse un grand feu qui y fut toujours depuis entretenu, & que l'on croît avoir été l'origine du culte . . . du feu, dont les Persans firent dans la suite leur Divinité [Kaimurath . . . having recovered the body of his son, had it put in a tomb, and had a great fire lighted on the grave, which was preserved there ever since, and which is believed to have been the origin of the cult . . . of fire, which the Persians later made into their Divinity]." — p. 223

Then came *Huschenk*, the prudent and the wise.

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Huschenk . . . fils de Siamek . . . Le nom de Huschenk signifie en langue Persienne, *Sage* & *Prudent* [Hushang . . . son of Siamek . . . In Persian the name Hushang means *wise* and *prudent*] . . ." — p. 430

his dynasty . . . re-discovered metals and precious stones . . .

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Ils disent que ce fut sous son regne que l'on commence à fouiller les mines, pour en tirer les métaux qui servent à la fabrique des armes, & à celle des instruments nécessaires à l'Agriculture. On lui attribue aussi l'invention des canaux tirés des rivieres pour arroser les campagnes [It is said that during his reign people started to dig mines to extract metals that are used for the production of weapons, and of instruments necessary for agriculture. The invention of canals that drew water from the rivers to irrigate the fields, is also attributed to him] . . ." — p. 430

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Huschenk . . . is credited with . . . the work . . . "Eternal Wisdom"

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: ". . . un Livre intitulé *Giavidan Khird*: La *Sagesse* éternelle . . . auquel on a donné aussi le nom de *Testament de Huschenk* [a book titled *Giavidan Khird*: The *Eternal Wisdom* . . . to which also the name *Testament of Hushang* is given] . . ." — p. 431

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credited with having made war . . . on a twelve-legged horse . . .

see: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Les expéditions militaires . . . de cet ancien Monarque sont décrites . . . dans un Livre Persien, intitulé *Huschenk Nameh*, ou *Histoire de Huschenk* . . . ce Héros exploita tous ses hauts faits monté sur un animal à douze pieds . . . il fut trouvé dans l'Isle seche, ou nouveau Continent, où il sortit de l'accouplement d'un crocodile, & de la femelle d'un

Hippopotame [The military expeditions . . . of that ancient monarch have been described . . . in a Persian book, titled *Hushang Nameh*, or *History of Hushang* . . . this hero accomplished all his lofty deeds mounted on a twelve-legged animal . . . it was found on the dry island, or new continent, where it originated from the union of a crocodile and a female hippopotamus]." — p. 431

much force and cunning had to be used . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Il fallut user de force & de stratagême pour le soumettre, mais dès qu'Huschenk s'en fut rendu maître, il n'y eut point de géans qu'il ne terrassât, point de peuples qu'il ne pût conquérir [He had to use force and cunning to subdue it, but as soon as Hushang was able to control it, there was no giant that he did not defeat, and no nation that he could not conquer]." — p. 154

this king . . . was killed by an enormous rock . . .

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Enfin ce Monarque invincible . . . fut tué, ou plutôt écrasé par un grand quartier de roche, que les Géants ses ennemis mortels, qui occupoient les détroits des montagnes de Damavend lancèrent sur lui [Finally, this invincible monarch . . . was killed, or rather crushed by a enormous boulder, which the giants, his mortal enemies who lived in the gorges of the mountains of Damavend, threw on him]." — p. 431

Tahmurath . . . *Dev-bend*, the conqueror of the giants

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "THAHAMURATH. Nom du 3e Monarque de Perse . . . Thahamurath eut deux surnoms . . . le second, *Div bend*: Le *vainqueur* ou *Dompteur des Dives*, ou *Géants* [TAHMURATH. Name of the 3rd Monarch of Persia . . . Tahmurath had two surnames . . . the second (is) *Dev bend*: The *conqueror* or *Vanquisher of the Devs*, or *Giants*] . . ." — p. 857

Tahmurath . . . had his steed . . . a bird called *Simorgh-Anke*

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Thahamurath fut transporté . . . par un oiseau admirable, que les Arabes appellent par excellence, le *grand Oiseau*, & les Persans, *Simorg*, *Anka*, & *Simorg Anka* [Tahmurath travelled . . . on a wonderful bird, which the Arabs call, because of its excellence, *the Great Bird*, and the Persians, *Simorg*, *Anka*, & *Simorg Anka*] . . ." — p. 858

the Persian Phœnix

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The Phœnix is also very plainly the same as the *Simorgh* . . . and the account which is given us of this last bird yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world . . ." — p. 175

it is born cycles and cycles before the days of Adam

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "When the Simorgh was asked her age, she informed [the hero] Caherman that this world is very ancient, for it has been already seven times replenished, with beings different from men, and seven times depopulated . . ." — pp. 175-6

It has seen . . . twelve cycles of 7,000 years each

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the Simorgh . . . [said] that the age of the human race in which we now are, is to endure seven thousand years, and that she herself had seen twelve of these revolutions . . . (*Orient Collect*. ii., 119)." — pp. 175-6

Simorgh is born with the last deluge . . .

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "The phenix is also very plainly the same as the Simorgh of Persian romance: and the account, which is given us of this last bird, yet more

decisively established the opinion, that the death and revival of the phenix exhibit the successive destruction and reproduction of the world, which may believed to be effected by the agency of a fiery deluge." — 1:148

the pre-Adamites

SEE: William Beckford, *Vathek*, "With Notes [by Samuel Henley]," 1868: "*Preadamite Sultans*. These monarchs, which were seventy-two in number, are said to have governed each a distinct species of rational beings prior to the existence of Adam." — pp. 138-9 (Notes)

the "romance of Simorgh . . ."

SEE: William Hales, *A New Analysis of Chronology and Geography, History and Prophecy*, 1830: "HUSHANG . . . the founder of the *Persian* empire, this is the most celebrated prince of the whole series, whose title of *Pischdad*, 'the just,' [was] conferred on him for his wise and impartial administration of justice . . . {An Eastern romance, entitled *Caherman Name'*, or '*Caherman's* History,' introduces that hero in conversation with the monstrous bird, or griffin, *Simurgh*, who tells him that she had already lived to see the earth seven times filled with creatures, and seven times reduced to a perfect void}." — 4:28-9 & fn.

(*Tales of Derbent* [*Devbend*].)

SEE: William Hales, *A New Analysis of Chronology and Geography, History and Prophecy*, 1830: "One of the most famous adventurers in *Fairy* land was *Hushang* . . . His successor, *Tahmuras* . . . consulted the griffin *Simurgh* . . . and then, mounted on her back, and armed with the shield of *Jan ben Jan*, he crossed the dark abyss . . . and at length arrived at the castle of *Arzshenk*, and defeated him. He then vanquished another fiercer Dive, called *Demrush* . . . and he chained the vanquished demons in the centre of the mountain *Kaf*; whence he got the title of *Divebend*, 'binder of the Dives' . . ." — 4:31 fn.

Adam Rishoon . . . and his three Sons . . . three races

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . *Adam Rishoun*, *i.e.*, the first Adam . . .' " "According to the Qabbalah the soul sparks contained in Adam, went into three principal classes corresponding to his sons . . . Habel . . . Qai-yin and . . . Seth. These three were . . . the principal roots of the human race." — pp. 414, 422

— Footnotes

the Rabbins teach . . . seven successive renewals of the globe . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "From these the Rabbins . . . teach that there are to be seven successive renewals of the globe; that each reproduced system will last seven thousand years; and that the total duration of the Universe will be 49,000 years." — p. 176

successive renewals of the globe . . . (*See Rabbi Parcha's "wheel" . . .*)

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: "The notion, however, that worlds were created and destroyed prior to the present creation, was propounded in *the Midrash* . . . R. Abahu submits . . . *from this we see that the Holy One*, *blessed be he*, *had successively created and destroyed sundry worlds before he created the present world* . . .' (Bereshith Rabba, section or Parsha ix.)." — p. 21 fn.

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Tahmurath visits . . . the Mountains of Koh-Kaf or *Kaph*

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Thahamurath ayant donc été transporté à la Montagne de Caf [Tahmurath thus having travelled to the Mountain of Kaf] . . ." — p. 858

SEE: Edward Balfour, *Cyclopædia of India and Asia*, 1885: "KAF, the Koh-i-Kāf or Mount Kāf of the

Persians, is the fabulous mountain which . . . surrounded the world . . .” — 2:468

He . . . slays Argen, and the giant *Demrusch*.

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “Thahamurath . . . secourut les Péris contre les Dives . . . il fit de si grandes choses, que Thahamurath se rendit maître de la Montagne entiere de Caf, en domptant non-seulement Argenk, mais encore un Géant plus terrible que lui, nommé Demrusch [Tahmurath . . . helped the Peris against the Devs . . . he performed such great things that Tahmurath became master of the whole Mountain of Kaf, by defeating not only Argenk, but also a more dreadful giant than him, called Demrusch].” — p. 858

he liberates . . . Mergiana, whom Demrusch had kept as a prisoner . . .

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “Demrusch . . . avoit sa retraite dans une caverne . . . Il avoit même enlevé *Mergian Peri* . . . qu’il tenoit prisonniere dans son antre. . . . Thahamurath . . . le défit & se rendit maître de ses Forts. Ainsi ayant mis Mergiane en liberté [Demrusch . . . had his hiding-place in a cave . . . He had even carried off the *Peri Mergian* . . . whom he held prisoner in his lair. . . . Tahmurath . . . defeated him and became master of his strongholds. Thus he liberated Mergiana] . . .” — p. 858

After him came Giamschid, who builds . . . Persepolis

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “GIAMSCHID . . . qui est la premiere des Rois de Perse, étoit frere ou neveu de Tahamurath . . . Un des illustre monuments de son regne, est la Ville d’Estekhār . . . Cette Ville est celle qui fut connue depuis par les Grecs sous le nom de *Persepolis* [GIAMSCHID (Jamshid) . . . who is the first king of Persia, was a brother or nephew of Tahmurath . . . One of the most famous monuments of his kingdom is the city of Estakhr . . . This city was later known by the Greeks by the name of *Persepolis*] . . .” — p. 367

This king reigns 700 years, and believes himself . . . immortal

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “Ce Prince . . . joui fort paisiblement d’un long regne que quelques Auteurs font durer jusqu’à sept cents ans . . . il croyoit follement devoir toujours durer, se persuada enfin d’être immortel, & de mériter les honeurs divins [This prince . . . enjoying very peacefully a long reign which some authors made to last up to seven hundred years . . . which he foolishly believed must last forever, and finally he convinced himself that he was immortal, and that he deserved divine honors].” — 367

***Dhulkarnayn* “the two horned”**

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “. . . selon le rapport de quelques Historiens . . . ce Prince est le même que l’ancien *Dhulcarneim*, duquel il est parlé dans l’Alcoran, & qu’il faut distinguer d’Alexandre le Grand auquel on a donné le même nom [according to the report of some historians . . . this prince is the same as the ancient *Dhulkarnayn*, who is spoken of in the Koran, and who has to be distinguished from Alexander the Great who was given the same name] . . .” — p. 367

“. . . tous les autres Historiens Orientaux, disent qu’il y a eu deux Alexandres, tous deux surnommés *Dhûlcarnein*, c’est-à-dire, *aux deux cornes*. L’origine de ce surnom vient des deux cornes du monde, c’est à savoir l’Orient & l’Occident . . . que ces deux conquérants ont subjugué [all the other Oriental historians say that there were two Alexanders, both surnamed *Dhulkarnayn*, that is, *with two horns*. This surname is based on the two horns of the world, namely the East and the West . . . which these two conquerors have subjugated].” — p. 296

Then come the usurper *Zohac*, and Feridan . . .

SEE: B. d’Herbelot, *Bibliothèque Orientale*, 1776: “FERIDOUN . . . Roi de Perse de la premiere race ou dynastie . . . Il défit en bataille rangée Zohak, usurpateur de la Couronne de Perse; il le fit prisonnier,

& le tint sous bonne garde dans une grotte de la montagne de Damavend [FERIDOUN . . . King of Persia of the first race or dynasty . . . Drawn up in battle he defeated Zohak, usurper of the Persian crown, made him prisoner, and kept him under close guard in a cave in the mountains of Damavend]." — p. 323

***Kaikobad*, who founded a new dynasty**

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: "Cette seconde dynastie a tiré son nom de *Cai*, mot qui signifie dans l'ancienne langue Persienne . . . *Grand Roi* . . . Elle contient neuf Rois qui ont régné 734 ans . . . Le premier Roi & fondateur de cette dynastie est Caicobad [This second dynasty has taken its name from *Cai*, an ancient Persian word that means . . . *Great King* . . . It consists of nine kings who reigned for 734 years . . . The first king and founder of that dynasty is Kaikobad]." — p. 215

an unknown . . . gloomy sea . . . *the Fortunate Islands* . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Orientaux vous parlent d'une mer obscure, d'une région ténèbreuse où sont les îles fortunées, où se trouve *la fontaine de vie* {Herbelot, p. 593} [The Orientals tell us about a gloomy sea, a dark region where the Fortunate Islands are, where *the fountain of life* is located]." — p. 426 & fn.

a dark region . . . the *fountain of life*

SEE: *The Thousand & One Nights*, tr. Edward William Lane, 1841: "In the dark regions . . . is the Fountain of Life, of which El-Khidr drank, and by virtue of which he still lives . . . This mysterious person . . . [was] counsellor of the first Zu-l-Karneyn [*Dhulkarnayn*], who was a universal conqueror . . ." — 1:22

the first *dry* island (continent) . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Mais ce qui est vraiment remarquable, c'est ce qu'ils disent sur l'île seche, ou le grand continent, *qui est au - delà des montagnes de Caf*, c'est-à-dire du Caucase, & par conséquent vers le Nord [But what is truly remarkable is what they say about the dry island, or the great continent, *which is beyond the mountains of Kaf*, that is the Caucasus, and therefore towards the North]." — p. 426

the mountains of Koh-kaf

SEE: Edward Balfour, *Cyclopædia of India and of Eastern and Southern Asia*, 1885: "KAF, the Koh-i-Kāf or Mount Kāf of the Persians, is the fabulous mountain which . . . surrounded the world . . ." — 2:468

"the stony girdle that surrounds the world"

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "From the Persic *Coh-Cas* the Greeks have manifestly formed their word *Caucasus* . . . [we] find a mount Caucasus at the head of the Ganges, on the south of the Caspian sea, and on the north-east of the Euxine sea. In fact, the whole range was properly the Caucasian mountains; which jointly constitute, as the oriental writers speak, the stony girdle of the earth." — 1:84

who is possessed of "Soliman's ring"

SEE: *The Thousand & One Nights*, tr. Edward William Lane, 1841: "Perfection in this branch of magic consists in the knowledge of 'the most great name' of God . . . By virtue of this name, which was engraved on his seal-ring, Suleymān (or Solomon) subjected to his dominion the Jinn and the birds and the winds . . ." — 1:66 (Notes to Chapter 1)

— Footnotes

Mergain . . . the fairy sister of King Arthur . . .

SEE: B. d'Herbelot, *Bibliothèque Orientale*, 1776: ". . . [Demrusch] avoit même enlevé *Mergian Peri*: *Mergiane la Fée* [Demrusch had even carried off the *Peri Mergian*: *Mergiana* (*Mergain*) *the Fairy*] . . ." — p. 858

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beyond the . . . Caucasus, *there is a great continent*

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Tout cela ressemble beaucoup . . . au païs des Fées . . . le grand continent, *qui est au-delà des montagnes de Caf*, c'est-à-dire du Caucase, & par conséquent vers le Nord [All this looks very much like . . . the land of the Fairies . . . the great continent, *which is beyond the mountains of Kaf*, that is the Caucasus, and as a result towards the North] . . . " — p. 426

man was born, and dwelt at first in a country *beyond the Ocean*

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Dans le sixième siecle, le moine Cosme soutenoit cette opinion, que l'homme avait habité primitivement une terre au-delà de l'Océan [In the sixth century, the monk Cosmas held the opinion that man had lived originally in a land beyond the ocean] . . ." — p. 427 fn.

proof . . . given him in India by a learned Chaldean . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Cosmas Indico pleustes in Collect. nova Patrum*, t. II, p. 188. . . . il avait voïagé en Asie, & il disait le tenir d'un savant Chaldéen. *Ibid*. & Journ. des Sav, Suppl. 1707, p. 20 [*Cosmas Indicopleustes in Collectio nova patrum*, v. 2, p. 188. . . . he had travelled in Asia, and he said that he had the idea from a learned Chaldean. *Ibid.* & *Journal des savants*, Supplement, 1707, p. 20]." — p. 427 fn.

"*The lands we live in are surrounded by the ocean . . .*"

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*La terre où nous sommes est environnée de l'Océan, mais au-delà de cet Océan est une autre terre qui touche aux murs du ciel; c'est dans cette terre où l'homme a été créé, où fut le paradis terrestre. Au tems du déluge, Noé fut porté par l'arche dans la terre que sa postérité habite maintenant* [*The land where we live is surrounded by the ocean, but beyond that ocean is another land which touches the walls of the sky; it is in this land that man was created, and where the earthly paradise was. During the Deluge, Noah was carried by the ark into the land that his posterity now inhabits*]." — pp. 426-7

The twelve-legged horse of Huschenk was found . . .

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Le cheval à douze pieds dont Huschenk se servit pour ses conquêtes, fut trouvé dans ce continent, nommé *l'île seche* {*Suprà*, p. 154} [The twelve-legged horse that Hushang used in his conquests was found on this continent, called the *dry island*]." — p. 427 & fn.

— Footnotes

Bailly . . . saw in this horse a twelve-oared ship.

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Cette monture & ses douze pieds sont peut-être allégoriques; on a pu désigner ainsi un bateau à douze rames [This mount and its twelve feet are perhaps allegorical; perhaps this way a boat with twelve oars was designated] . . ." — p. 427

The crocodile and the hippopotamus . . . divine symbols

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: "Set . . . was called *Nubti*, that is, according to the Maya language, the *adversary* . . . He also was the Sun God . . . The hippopotamus and the crocodile were emblems of Set." — p. 90

Poseidon is, in Homer, the God of the Horse

SEE: Pausanias, *Description of Greece*, tr. Thomas Taylor, 1794: "From the Iliad the following

respecting Arion: '. . . Divine Arion, of celestial breed.' These verses, therefore, obscurely signify, that Neptune [Poseidon] was the father of Arion." — 2:311 (Chap. XXV.)

Poseidon . . . assumes that form . . . to please Ceres. . . .

SEE: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "The history of Neptune is replete with legends respecting horses, all of which . . . are to be interpreted symbolically. . . . he is even feigned to have metamorphosed himself into a horse, and thus to have enjoyed the embraces of Ceres . . . The fruit of this her intercourse with Neptune was supposed to be the horse *Arion* . . ." — 2:9-10

one of the aspects of that "horse" . . . is a cycle

SEE: H. Congreve, "Antiquities of the Neilgherry Hills," 1847: "Several of the Avatars of Vishnu resemble the transformations of Neptune. *Matsya* or the fish Avatar of Vishnu I believe to be the same as the Avatar of Neptune into a dolphin . . . *Kalkee*, the Avatar of Vishnu into a horse, reminds us of Neptune becoming a horse to enjoy the company of Ceres." — p. 126 (*Madras Journal*, v. 14)

SEE: J. A. MacCulloch, *Comparative Theology*, 1902: "Some of these incarnations [of Vishnu] are in animal, some in human form . . . The predominant tenet of recurring cycles of cosmic history suggests also the recurring *avatars* of the god . . ." — p. 136

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"*In the first beginnings . . . earth was one vast watery desert . . .*"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Phœnician cosmology also began with an abyss of waters in which the seeds of all things were begotten; and even the Hebrew writer tells us that 'in the beginning' . . . 'the earth had been waste and void, and darkness was upon the face of the deep.' " — p. 392

"*the evil winds that blow . . .*"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The primitive inhabitant of Babylonia paid a special worship to the winds. He beheld in them spirits of good and evil. . . . 'the seven evil spirits' . . . were the demons 'who had been created in the lower part of heaven' . . ." "In his combat with the dragon of chaos, Merodach summons the 'evil wind' itself to his assistance . . ." — pp. 199, 206

— Footnotes

the land . . . which prevails during the whole Manvantara . . .

SEE: "Preliminary Notes": "It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors . . . 'the Imperishable Sacred Land.' . . . [It is] never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is . . . chosen as a *Sishta* for the future seed of humanity." — *SD* 2:6

Apâm-Napât. . . . between the *fire-yazatas* and the *water-yazatas* . . .

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "APĀM-NAPĀT forms the transition from the *fire-yazatas* to the *water-yazatas*. The name signifies '*son of the waters*' . . ." ". . . Ahura Mazda is surrounded by the Amesha Spenta and Yazatas, the great majority of the beneficent spirits . . ." — 1:xliii, lxi (Introduction)

Ether — the fiery waters of Space

SEE: "The Seven Creations": ". . . *Spirit* of Fire, Flame, Akāsa, Ether . . . they are all the product of WATERS (mystically), of the Akāsic Ocean . . ." ". . . the 'Waters' is another name of the 'Great Deep,' the primordial Waters of space or *Chaos*, and also means 'Mother,' *Amba*, meaning Aditi and Akāsa . . ." —

SD 1:458 fn., 460

Fohat . . . "Son of Ether" . . . Akâsa, the Mother-Father . . .

SEE: STANZA III, 7: "All the Kabalists and Occultists . . . recognise (*a*) the identity of 'Father-Mother' with primordial *Æther* or *Akāsa*, (Astral Light); and (*b*) its homogeneity before the evolution of the 'Son,' cosmically *Fohat*, for its Cosmic Electricity." — *SD* 1:75-6

Fohat . . . the primitive Seven . . . LOGOS

SEE: STANZA V, 2: "Fohat is closely related to . . . the creative Logos . . . [It] represents the Hosts of the higher creative Dhyan Chohans . . . the reflection of the Universal Mind, which is Cosmic Ideation . . . Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of Energy . . . brings into existence all the various states of being . . ." — *SD* 1:110

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the belt, the sacred Himavat, which stretches around the world

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "HIMAVAT. The personification of the Himālaya mountains . . ." "LOKĀLOKA. 'A world and no world' . . . belt of mountains bounding the outermost of the seven seas and dividing the visible world from the regions of darkness." — pp. 121, 180

During the Second Race more land emerged . . .

SEE: "Preliminary Notes": "The 'HYPERBOREAN' will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race . . ." — *SD* 2:7

— Footnotes [401-2]

Himalayan chain . . . that "belt" . . . encircles the globe

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata thus describes . . . 'Beyond the sea of fresh water is the mountain-belt called Lokāloka, the circular boundary between the world and void space.' . . . The Mohammedan legends of Koh Kāf, 'the stony girdle that surrounds the world,' are, evidently, connected with the Lokāloka of the Hindus." — 2:204-6 fn.

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "IMAUS, a name by which part of the Himalaya was known to the Greeks and Romans." "MOUNT IMAUS, the Koh-i-Kaf of the Persians, according to oriental cosmographers, surrounded the world . . ." — 2:149, 999

Meru is *not* "the fabulous mountain *in* the navel . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MERU. A fabulous mountain in the navel or centre of the earth . . . Regarded as a terrestrial object, it would seem to be some mountain north of the Himālayas." — p. 208

"North of Meru . . . always night during day . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'To the north *of Meru* there is, therefore, always night during day *in other regions*; for Meru is north of all the *dwipas* and *varshas*.' " — 2:243 fn. (ii.8)

"absolutely in the centre of the globe" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There is no inconsistency, however, in Meru's being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears . . ." — 2:244 fn.

The Earth . . . "is the mother and nurse, augmented with all . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Such . . . is the earth . . .{'This is the mother and nurse, — augmented with all creatures and *their* qualities, — the comprehender . . . of all the worlds'}." — 2:205, 206 fn. (ii.4)

"Above this (the Siddhâ) . . ."

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "Northward . . . is declared to be the city called that of the Perfected (*siddha*) . . . to the north of them, at the same distance, is Meru, the abode of the gods . . ." — p. 390 [xii.40-41] (*Journal of the American Oriental Society*, v. 6)

"Above . . . goes the sun when situated at the equinoxes . . ."

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "Above them goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshonnati*). . . . In both directions from Meru are two pole-stars (*dhruvatārā*), fixed in the midst of the sky: to those who are situated in places of no latitude (*niraksha*), both these have their place in the horizon. . . . but their degrees of co-latitude (*lambaka*) are ninety: at Meru the degrees of latitude (*aksha*) are of the same number." — p. 390 [xii.42-44] (*Journal of the American Oriental Society*, v. 6)

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In the early part of the Third Race — Lemuria was formed . . .

SEE: "Preliminary Notes": "The third Continent, we propose to call 'Lemuria.' The name is . . . an idea, of Mr. P. L. Sclater, who asserted . . . on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. . . . Mr. A. R. Wallace, the naturalist, 'extends the Australia of tertiary periods to New Guinea and the Solomon Islands; and perhaps to Fiji;' and from its Marsupial types he infers 'a connection with the Northern Continent during the Secondary period . . .' " — *SD* 2:7-8

Rudbeck . . . tried to prove . . . Sweden was the Atlantis of Plato.

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Rudbeck, savant Suédois, avança, il y a près d'un siecle, que la Suede était l'Atlantide de Platon [Rudbeck, a Swedish scholar, brought forward, almost a century ago, that Sweden was the Atlantis of Plato]." — pp. 419-20 fn.

He . . . found in the configuration of ancient Upsala . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Il a même cru retrouver, dans les environs de l'ancienne Upsal, la situation & les dimensions que Platon donne à la capitale de l'île Atlantide [He even believed that he had found in the vicinity of ancient Uppsala, the location and the dimensions that Plato gives to the capital of the island of Atlantis]." — p. 420 fn.

— Footnotes

He identifies . . . Sveta-dwipa (the white Island) . . . with England

SEE: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: "The *White Island* was not unknown to the western mythologists, but this name had become obsolete for so long a period of time, that they had entirely forgotten that it belonged to *Britain*." "This is truly the style of the *Hindu* divines . . . (for they often give the names of *Śwéta* and *Chandra* to all the *British Isles*; though they belong properly to *England*) . . ." — pp. 21, 48 (*Asiatic Researches*, v. 11)

the "island in the northern part of *Toyambhudi*"

SEE: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: "In the centre of the *White Island* resides VISHNU . . . In the *Padma-Purāṇa* . . . is the following description of this place: 'In the northern parts of *Tóyambud'hi*, or sea of fresh-water, in *Śwéta-dwīpa*, the *Sanacādicas* went to see BHAGAVĀN or VISHNU.' " — p. 99 (*Asiatic Researches*, v. 11)

tries to identify it with Atala . . . and Atlantis

SEE: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "Several divisions of the whole continent were made . . . The most ancient of them is mentioned in the *Purānas* . . . where that continent is divided into seven *dwīpas* . . . They are said to be wholly surrounded by a vast ocean, beyond which lie the region and mountains of *Atala*; whence most probably the *Greeks* derived their notion of the celebrated *Atlantis* . . ." — p. 300 (*Asiatic Researches*, v. 3)

the former is the abode of Vishnu

SEE: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: ". . . it is the universal opinion of the *Paurāṇics* . . . that the abode of VISHNU, and of the Supreme Being, is in the *White Island* . . . All the *Avatāras*, or principal emanations of VISHNU, ten in number, came originally from the *White Island*." — p. 92 (*Asiatic Researches*, v. 11)

Atala is a hell

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*a-tala* . . . bottomless; N. of a hell beneath the earth . . ." — p. 12

He also places it in the Euxine or Icshu . . .

SEE: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: ". . . ŚACA . . . was the first king of the *Śacas* in *Śwétam* [the White Island] . . . There were four towns called *Nandana*, all in the west . . . The first and most ancient . . . was in the *Icshu* or *Euxine Sea* . . ." — p. 63 (*Asiatic Researches*, v. 11)

He . . . seems to connect it . . . with Africa and Atlas

SEE: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: "The *White Island* . . . is the island of *Sumatra* . . . [it is] then the eastern *Cerne*, supposed to be adjacent to the coasts of *Africa* . . ." ". . . I believe MELA, CALYPSO lived in *Aiaia* . . . *Ayasa* of the Purāṇas, and nearer of course to *Atlas* and the *White Island*." — pp. 53-4, 145 (*Asiatic Researches*, v. 11)

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". . . seventh climate" . . . the seventh measure of heat . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "There is another passage in the A. R. [*Asiatic Researches*] vol. 3. p. 325, relative *to the power* of the inhabitants of the above island . . ." "It was on the seventh stage of the world, i.e. in the *seventh* CLIMATE or MEASURE OF HEAT, which is between the latitude of 24 degs. and latitude 28 degs. north, and this White Island . . . is frequently described as lying in the west . . ." — pp. 68-9 ("Key of Urania")

its enemy is called the "White Devil," the *demon of terror*

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . we are informed by the Asiatic Society . . . who speak of it by the epithet *Atala*, Atlantis, the *White Island*; and in vol. 8, p. 280, it is called the *White Devil* or *demon of terror*." — pp. 67-8 ("Key of Urania")

"In their . . . romances, we see Kai-caus going to the mountain . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: " 'In their romances, we see Cai-caus going to the mountain of AS-BURJ, *at the foot of which* THE SUN SETS, to fight *Div-sefid*, or white devil, the *Taradaita* of the *Puranas*, and whose abode was on the *seventh stage* of the world answering to the *seventh zone* of the Budsoists [Buddhists], or in other words the *White Island*.' " — p. 68 ("Key of Urania")

Pushkara . . . *the seventh* . . . encompasses the *Kshira* Ocean . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kshīra ocean (or sea of milk) is encompassed by (the seventh Dwīpa, or) Pushkara . . ." — 2:201 (ii.4)

Pushkara, with its two *Varshas* . . . at the foot of Meru

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the two Varshas of Pushkara . . . are divided by one mighty range of mountains, called Mānasottara . . ." "The interval between Meru and Mānasottara is the land of living beings." — 2:201, 205 fn. (ii.4)

"the two countries north and south of Meru . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "At p. 351 [*Asiatic Researches*, v. 8], we are informed the 'two countries north and south of Meru are *shaped like a bow*.' 'And that one half of the surface of the earth is on the south of Meru and the other half on the north of Meru — beyond which is half *Pushcara*,' that is to say *half America*." — pp. 75-6 ("Key of Urania")

— Footnotes

***Nila*, the (blue) mountain . . . north of Meru . . .**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Varshas (or countries between these ranges) are: Bhārata (India), south of the Himavat mountains . . . north of Meru is Ramyaka, extending from the Nīla or blue mountains to the Śweta (or white) mountains . . ." — 2:114-15 (ii.2)

"Nīla, a mountain-range in Orissa . . ." "Nīla, a mountain (different from the first Nīla . . .)." — 5(II):126

Jambu-dwipa is . . . our globe

SEE: William Hewson, *Hebrew and Greek Scriptures Compared with Oriental . . . Mythology*, 1870: ". . . between the first, or *Jambu* Dwipa, and the seventh, or *Pushkara* Dwipa . . . there were other *five Dwipas* . . ." " 'The region of works is here (or in the land of Bharata — viz., India), as the principal varsha of their *Jambu Dwipa* symbolism for the earth . . . with seven planetary spheres above, and subtended by seven Patalas . . .' " "Thus the division of the Mundane Egg into *seven upper* and seven lower spheres, with *Jambu Dwipa placed centrally between them* . . ." — pp. 33, 34, 35 (Part II)

Bharata-varsha . . . its *best* division

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Bhārata is, therefore, the best of the divisions of Jambu-dwīpa, because it is the land of works." — 2:136 (ii.3)

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Pushkara . . . inhabited by beings . . . free from sickness

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . (the seventh Dwīpa, or) Pushkara . . . Men in this Dwīpa live a thousand {'ten thousand'} years, free from sickness and sorrow, and unruffled by anger or affection." — 2:201-2 & fn. (ii.4)

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where there is neither virtue nor vice, caste or laws . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There is neither virtue nor vice . . . Men there are, indeed, of the same nature with gods . . . There is no distinction of caste or order . . . Pushkara is, in fact . . . a terrestrial paradise . . ." — 2:202 (ii.4)

Meru . . . Atlas . . . the Loka-lokas

SEE: F. Wilford, "Of the Geographical Systems of the Hindus," 1808: "The *Paurāṇics* represent . . . the Earth as a . . . convex figure . . . which is supported by a circular range of mountains, called *Locālocas* by the *Hindus* . . . and by our ancient mythologists *Atlas* . . ." "On the higher parts, and in the center of the Earth, the *Hindus* place a mountain . . . called *Meru* . . ." — pp. 272, 273 (*Asiatic Researches*, v. 8)

Meru . . . is the *Swar*-loka

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Swar-loka, a supernal region, sometimes identified with Meru . . ." — 5(II):205

the abode of Brahmâ, of Vishnu, and the Olympus . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMĀ-PURA. . . . The heaven of Brahmā, on the summit of Mount Meru . . ." "MERU. . . . the heaven of Indra, containing the cities of the gods . . . The Olympus of the Hindus." "The paradise of Vishṇu [is] sometimes described as on Mount Meru . . ." — pp. 61, 208, 331

"passing through the middle of the earth-globe . . ."

P/Q: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: ". . . Meru, passing through the middle of the earth-globe, and protruding on either side." — p. 390 [xii.34] (*Journal of the American Oriental Society*, v. 6)

On its upper station are the gods . . .

SEE: *Sūrya Siddhānta*, tr. [& cm.] Ebenezer Burgess [& W. D. Whitney], 1860: "At its upper end are stationed, along with Indra, the gods . . . at its lower end . . . the demons (*asura*) have their place . . ." — p. 390 [xii.35] (*Journal of the American Oriental Society*, v. 6)

Wilford accuses the modern Brahmans "of having jumbled . . ."

P/Q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "Several divisions of the whole continent were made by different persons at different times; and the modern *Brāhmens* have jumbled them all together." — p. 300 (*Asiatic Researches*, v. 3)

seven dwipas . . . surrounded by a vast ocean, beyond which . . .

P/Q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "The most ancient [division] of them is mentioned in the *Purānas*, entitled *Vāyu* and *Brahmānda*; where that continent is divided into seven dwīpas . . . They are said to be wholly surrounded by a vast ocean, beyond which lie the region and mountains of *Atala*; whence most probably the *Greeks* derived their notion of the celebrated *Atlantis*, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature . . ." — p. 300 (*Asiatic Researches*, v. 3)

seven "continents" . . . from Jambu down to Pushkara

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The seven great insular continents are Jambu, Plaksha, Śālami, Kuśa, Krauncha, Śāka, and Pushkara . . ." — 2:109 (ii.2)

each continent . . . greater or smaller . . . surrounded with water

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it." — 2:203 (ii.4)

Sâka-dwipa is . . . a continent

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Śāka-dwīpa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces." — 2:200 (ii.4)

Sankha-dwipa . . . is only "a minor island"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "To these the Vāyu adds six minor Dwīpas, which are . . . Anga-dwīpa, Yama-dwīpa, Matsya-dwīpa . . . Kuśa-dwīpa, Varāha-dwīpa, and Śankha-dwīpa . . ." — 2:129 fn.

Sankha-dwipa was peopled by "Mlechchhas . . ."

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . six minor Dwīpas . . . peopled . . . by Mlechchhas, but who worship Hindu divinities." — 2:129 fn.

Sankhasura . . . the palace "which was an ocean shell . . ."

p/q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "The other parts of *Sanc'ha-dwīp Proper*, adjacent to the sea, were inhabited by the subjects of Sanc'hāsura, whose palace was a *shell* in the ocean: but they are said to have resided in *shells* on or near the mountains of the *African* continent. . . . Crishna . . . attacked and defeated Sanc'hāsura, pursuing him even through the sea, where he drew the monster from his *shell*, and put him to death." — p. 346 (*Asiatic Researches*, v. 3)

"On the banks of the Nile (?) . . . the Devatas . . ."

p/q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "Many learned *Brāhmens* are of the opinion, that by the Children of Sharma, we must understand that race of *Dēvatās* who were forced to emigrate from *Egypt* . . ." "The children of Sharma travelled a long time, until they arrived at the bank of the *Nīlā*, or *Cālī* . . . On their arrival in *Egypt*, they found the country peopled by evil beings . . ." — pp. 311, 313 (*Asiatic Researches*, v. 3)

". . . contests between the Devatas . . . and the Daityas . . ."

p/q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "There is another passage in the A. R. . . . which I shall transcribe. 'On the *banks of the Nile* there were *frequent contests* between the *Devatas* and the *Daityas*, but the *latter tribe* having prevailed, their *king and leader* Sanc'hasura who resided in the ocean, made frequent excursions in the night' . . ." — p. 68 ("Key of Urania")

see: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "On the banks of the *Nīlā* there had been long contests between the *Devātas* and the *Daityas*: but the latter tribe having prevailed, their king and leader Sanc'hāsura, who resided in the ocean, made frequent incursions into the country, advancing usually at night . . ." — p. 325 (*Asiatic Researches*, v. 3)

"The people were between two fires . . ."

p/q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: ". . . [the] people were between two fires; for, while Sanc'hāsura was ravaging one side of the continent, Cracacha, king of *Crauncha-dwip*, used to desolate the other: both armies . . . thus changed the most fertile regions into a barren desert." — pp. 325-6 (*Asiatic Researches*, v. 3)

"In their distress the few nations who survived . . ."

see: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "In this distress the few natives, who survived, raised their hands and hearts to Bhagavān, and exclaimed, 'Let him that can deliver us from these disasters be our King;' using the word I't, which re-echoed through the whole country." — p. 326 (*Asiatic Researches*, v. 3)

"when there appeared from the waves . . . a man . . ."

see: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "At that instant arose a violent storm, and the waters of the *Cālī* were strangely agitated, when there appeared from the waves of the river a man, afterwards called I't, at the head of a numerous army, saying '*abhyam*,' or, *there is no fear*; and, on his appearance . . . the savage legions preserved themselves by a precipitate flight." — p. 326 (*Asiatic Researches*, v. 3)

"The King i't . . . is a subordinate incarnation of M'rira" . . .

p/q: Francis Wilford, "On Egypt, and Other Countries Adjacent to the Cālī River," 1799: "The King

I'T, a subordinate incarnation of MRIRA, re-established peace and prosperity through all *Sanc'ha-dwīpa*, through *Barbaradēsa*, *Misra-st'hān*, and *Arva-st'hān*, or *Arabia* . . ." — p. 326 (*Asiatic Researches*, v. 3)

"In the above accounts . . . the Hindus speak of this island . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "In the above accounts the Hindus speak of this island as *existing*, and in great power; it must, therefore, have been *more than eleven thousand years ago* . . ." — p. 70 ("Key of Urania")

— Footnotes

"The division was made by Priyavrata. . . ."

P/Q: F. Wilford, "Of the Geographical Systems of the Hindus," 1808: "This division was made by PRIYAVRATTA . . . He had ten sons, and it was his intention to divide the whole Earth between them . . . In the same manner NEPTUNE divided the *Atlantis* between his ten sons: one of them had *Gades*, at the extremity of the *Atlantis* to his share. The *Atlantis* was probably the old continent . . ." — p. 286 (*Asiatic Researches*, v. 8)

"This Atlantis was overwhelmed by a flood. . . ."

P/Q: F. Wilford, "Of the Geographical Systems of the Hindus," 1808: "This *Atlantis* was overwhelmed with a flood . . . and it seems that by the *Atlantis*, we should understand the antediluvian Earth, over which ten princes were born to rule, according to the mythology of the West: but seven of them only . . . [sat] upon the throne . . ." — p. 286 (*Asiatic Researches*, v. 8)

Some are also of the opinion that of the seven dwipas . . .

P/Q: F. Wilford, "Of the Geographical Systems of the Hindus," 1808: "Some also are of the opinion, that, out of the seven *dwīpas*, six were likewise overwhelmed by a flood." — p. 375 (*Asiatic Researches*, v. 8)

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the Mount Ashburj "at the foot of which the sun set"

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . let us inquire after *Mount Azburj*; at the foot of which the sun sets . . . Az-burj is spelt various ways in the A. R. But they all may be reduced to ASH-BERI, a mine of fire . . ." — p. 70 ("Key of Urania")

the war between the Devatas and the Daityas

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "On the *banks of the Nile* there were *frequent contests* between the *Devatas* and the *Daityas* . . ." — p. 68 ("Key of Urania")

"We will consider, then, the latitude and longitude . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . we consider the latitude and longitude of the lost island, and of the remaining Mount *Az-burj*. It was on the seventh stage of the world, i.e. in the *seventh* CLIMATE or MEASURE OF HEAT, which is between the latitude of 24 degs. and latitude 28 degs. north . . ." — p. 69 ("Key of Urania")

"This island, the daughter of the Ocean . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . this White Island, which is called . . . daughter of the ocean, is frequently described as lying in the west; and the sun is represented as *setting at the foot of Mount Azburj* to fight (scorch with his vertical beams) the White Devil or White Island." — p. 69 ("Key of Urania")

(Ashburj, Atlas, Teneriffe . . .)

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Az-burj . . . from *Ash* or *Ish*, *Fire*;

and BERI, a *mine* . . . A MINE OF FIRE is a proper epithet for a *volcano* . . .” — p. 70

SEE: Charles Daubeny, *Description of Active and Extinct Volcanos*, 1826: “. . . the Greeks regarded the whole coast of Africa beyond the Pillars of Hercules as thrown into disorder by the fire of volcanos, and Solinus expressly states that the snowy summit of Mount Atlas glitters with nightly flames; so that we may be led to infer, either that this mountain was . . . identical with the Peak of Teneriffe, or that some volcanic appearances exist in the chain which the moderns speak of as Mount Atlas.” — p. 269

(the Atlantides) . . . daily *cursing the Sun*

SEE: *Universal History*, v. 18, 1748: “*Herodotus* observes that the *Libyans* in general went by the name of *Atlantes* or *Atlantides* . . . who, he tells us, cursed the *Sun* every day, as he advanced towards the meridian . . . because he consumed both them, and their country, with his burning rays. From that author and *Diodorus* it likewise appears, that the *Atlantides* were seated upon, and in the neighbourhood of mount *Atlas* . . .” — p. 247

“at the time when the summer tropical ‘colure’ passed . . .”

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “In the above accounts the Hindus speak of this island as *existing* . . . it must therefore, have been *more than eleven thousand years ago*: and if we assume that time when the summer tropical colure passed through the *pleiades* then would *Cor Leonis* be upon the equator; and when *Leo was vertical* at the island of Ceylon at sunset. Then would *Taurus* be vertical at the island of *Atlantis at noon*.” — p. 70 (“Key of Urania”)

— Footnotes

Div or Dev-Sefid’s . . . abode was on the *seventh stage*

SEE: F. Wilford, “Of the Geographical Systems of the Hindus,” 1808: “. . . the *Div-sefid*, or white devil, the *Tāra-daitya* of the *Purāṇas* . . . whose abode was on the seventh stage of the world . . . in other words . . . the *White Island*.” — p. 280 (*Asiatic Researches*, v. 8)

Pushkara, the *Pâtâla* (antipodes) of India

SEE: William Hewson, *Hebrew and Greek Scriptures Compared with Oriental . . . Mythology*, 1870: “ ‘Beyond the sea of fresh water (viz., that which encircles Pushkara Dwipa) is a region . . . *where no human beings reside*. Hence extends the Lokaloka mountain . . .’ ” “Their outermost, or Pushkara Dwipa . . . [is] bounded in the most Southern extremity *by the horizon at the tropic of Capricorn*. Hence I conclude that the Lokaloka mountains . . . mean the boundary of the horizon for latittude: symbolized upward to the light of Heaven, and downwards to the eternal smoke and darkness of their Patala or Hell.” — pp. xxxi, xxxiii (“The Dwipas”)

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the Singhalese . . . descendants of *Singha*, or *Leo*

SEE: F. Wilford, “Of the Two Tri-Cūṭāḍri,” 1811: “Let us now pass to . . . *Sinhala*, now *Ceylon*. Its *Sanscrit* name is a derivative form from *Sinha*, a lion, and it was given to it on account of its being inhabited by *Sinhalas*, or the offspring of a lion. It is, however, more generally called *Lancā* in the *Purāṇas* . . .” — pp. 153-4 (*Asiatic Researches*, v. 10)

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this must have occurred about 23,000 years ago . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “These are very remarkable occurrences which must have happened about 23,000 years ago: at which time *the obliquity of the ecliptic* must have been *rather more than 27 degrees*: and consequently Taurus must have passed over

Atala or Atalanta." — p. 70 ("Key of Urania")

"*The sacred bull Nandi was brought . . . to meet Rishabha*"

see: F. Wilford, "The Sacred Isles in the West" (Part I, Ch. II), 1812: ". . . *Śaca-dwīpa*, or the *White Island*, is called *Nandi-dwīpa*, from *Nandi*, the bull of Mahā-deva [Śiva], who resides there." — p. 96 (*Asiatic Researches*, v. 11)

see: Edward Balfour, *Cyclopædia of India*, 1885: "NANDI, a snow-white bull, the attendant and favourite vehicle (Vahan) of Siva. . . . Nandi is also called . . . Rishaba." — 2:1057

"*Rishaba* (Taurus) . . . *AUM*"

see: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The names assigned to these signs . . . and their exoteric or literal meanings are as follows . . . Rishabha . . . Bull, or *Taurus*." "*Rishabham*. — This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum)." — pp. 104, 107 (*Five Years of Theosophy*)

"*those . . . black with Sin . . . lost AUM*"

see: "Degeneration of Mankind": ". . . [they] enjoyed wondrous powers . . . being generally used for power over physical nature and selfish and unholy purposes. . . . [They] developed the physical and intellectual at the cost of the psychic and spiritual." ". . . *the golden yellow race* (the Fourth) *became* '*black with sin*.' " — *SD* 2:319

Asburj . . . a volcano . . . "The 'fire-vomiting Monster' . . ."

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Az-burj is spelt various ways in the A. R. But they all may be reduced to Ash-beri, *a mine of fire* . . . A mine of fire is a proper epithet for a *volcano*; which may very well be denominated by a poet 'a Monster vomiting fire:' and do we not all know that Teneriffe is still remaining and in that latitude and longitude so often alluded to in the Hindu books?" — p. 70 ("Key of Urania")

(*Vide* . . . several sections on the Septenate in nature.)

see: "The Mysteries of the Hebdomad," *SD* 2:590-641.

"The famous Atlantis exists no longer . . ."

p/q: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: " 'The famous *Atlantis* no longer exists,' says Proclus in his commentary on the *Timæus* of Plato; 'but we can hardly doubt but that it did once. For Marcellus, who wrote a history of *Ethiopian* affairs, says, that such and so great an Island once existed, is evinced by those who composed histories of things relative to the external sea. For they relate that in their time, there were seven islands in the *Atlantic Sea* sacred to Proserpine: and besides these, three others of an immense magnitude . . . sacred to Pluto . . . to Ammon (Jupiter), and . . . to Neptune.' " — p. 26 (*Asiatic Researches*, v. 11)

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"And, besides this, the inhabitants of the last island . . ."

see: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: " 'And besides this, that the inhabitants of this last island preserved the memory of the prodigious magnitude of the *Atlantic Island*, as related by their ancestors, and of its governing for many periods all the Islands in the *Atlantic Sea*. From this isle one may pass to other large islands beyond, and which are not far from *Firm-land*, near which is the true sea.' " — p. 26 (*Asiatic Researches*, v. 11)

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"These seven dwipas (inaccurately rendered islands) . . ."

see: F. Wilford, "The Sacred Isles in the West (Part I, Ch. II)," 1812: "These *seven dwīpas*,

inaccurately rendered islands, constituted the body of the famous *Atlantis*, according to Marcellus . . . This evidently shows, that the *Atlantis* is the old continent . . . The *Atlantis* was destroyed by a most violent storm: this is well known to the *Paurāṇics*, some of whom assert, that in consequence of this dreadful convulsion of nature, *six* of the *dwīpas* disappeared . . .” — pp. 27-8 (*Asiatic Researches*, v. 11)

Hence the teaching of . . . Hermon . . . as Mount Armon . . .

[This discussion of Mount Armon (Hermon) belongs in the context of a previous section: *SD* 2:376]

Hermon . . . meaning “anathema,” “destruction”

see: A. Calmet, *Dictionary of the Holy Bible*, 1830: “HERMON, חרמון, *anathema*, *destruction*.” “Scripture places mount Hermon . . . in the land of Mispeh . . . Mount Hermon belonged to king Og [of the giants] . . .” — 1:632

Josephus . . . affirming . . . bones of giants were daily discovered

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Josèphe nous *affirme* que de son temps on découvrait encore *chaque* jour les ossements énormes des *géants* [Josephus assures us that in his time enormous bones of *giants* were discovered daily] . . .” — 3:87

the Zohar explains the “birds” . . . to mean “Serpents”

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “Dans la Bible c’est de là que vient Balaam, c’est là que Balac veut toujours le renvoyer, pour qu’il y retrouve l’inspiration de ses *oiseaux*. . . . le *Zohar* nous dit que le texte hébreu primitif portait, ‘de ses serpents’ [In the Bible Balaam comes from there, it is there that Balak always wants to send him back to, for there he finds again the inspiration of his *birds*. . . . the *Zohar* tells us that the primitive Hebrew text referred ‘to his serpents’] . . .” — 3:87

adepts at whose school he had learnt the mysteries . . .

see: A. Calmet, *Dictionary of the Holy Bible*, 1830: “The history of Balaam . . . Numb. xxiv. 1. . . . he went not as at other times *to seek for inchantments* . . . he went not נחשים [*Neḥāshīm*] . . . *Nachashim*; the plural of *Nachash*; *serpents* . . . Balaam pretended to greater powers, to intercourse with spiritual existences . . . But why employ the term *serpents* to express these spiritual powers?” “But, may we not rather acknowledge a like duplicity of meaning in the Hebrew word Nachash, as in the Sanscrit Nāgāh?” — 4:85, 87

the “winged dragons of Evil, whose chief is Samael”

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . serait-ce par hasard de ces serpents volants ou dragons . . . dont Sammael passait pour le chef [would this happen to be about these flying serpents or winged dragons . . . of which Samael passed as the chief]?” — 3:87

“It is to those unclean spirits chained on Mount Hermon . . .”

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ C’est donc à ces esprits enchaînés dans les montagnes du désert qu’on envoyait le bouc émissaire d’Israël, qui prenait alors leur nom, et s’appelait Azazel [So the scapegoat of Israel, who thus assumed their name, and was called Azazel, was sent to those spirits, chained to the mountains of the desert].” — 3:87-8

“It is called *nehhaschim* . . .”

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Voilà . . . pourquoi toutes les pratiques de magie s’appellent en hébreu *nehhaschim* ou œuvres de serpent . . . car les magiciens sont tous entourés de la lumière de ce serpent antique que tu vois dans le ciel comme une zone lumineuse composée de myriades de petites étoiles . . . (Part. III, col. 302.) [That is why . . . the practices of magic are called in Hebrew *Neḥāshīm*, or works of the serpent . . . because the magicians are all surrounded by the light of the ancient serpent which you see in the sky as a luminous zone made of myriads of small stars] . . .” —

3:87 fn.

the *astral light* . . . (Vide Sections about.)

SEE: "Chaos — Theos — Kosmos," *SD* 1:342-9.

"Akāsa, the 'Mysterium Magnum,' " *SD* 2:511-13.

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(Vide §§ on the *Septenaries*.)

SEE: "Saptaparna," *SD* 2:590-8.

"The Tetraktis in Relation to the Heptagon," *SD* 2:598-605.

"The Septenary Element in the Vedas," *SD* 2:605-11.

"The Septenary in Exoteric Works," *SD* 2:611-18.

"Seven in Astronomy, Science, and Magic," *SD* 2:618-30.

"The Seven Souls of the Egyptologists," *SD* 2:630-41.

Jehovah, who first *curses* Adam and Eve . . .

SEE: *The Interlinear Bible*, 1906: "And the LORD God said unto the woman . . . I will greatly multiply thy sorrow . . . And unto Adam he said . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . ." — p. 4 (*Genesis*, 3:13, 16-17)

then blesses his "chosen people" by saying "Be fruitful and multiply . . ."

SEE: *The Interlinear Bible*, 1906: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." — p. 10 (*Genesis*, 9:1)

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(the age . . . of the pious Kandu and Pramlochâ)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAṆḌU. A sage who was beguiled from long and severe austerities by Pramlochā, a nymph sent from heaven by Indra for this purpose. He lived with her some hundreds of years, which seemed to him only as a day . . ." — p. 148

mankind, still mindless . . . "Seeing, they saw in vain . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: ". . . mankind . . . at the close of the Titanic age, is depicted as weak . . .

'Seeing, they saw in vain;
Hearing, they heard not; but like shapes in dreams,
Through the long time all things at random mixed.' " — 2:146 (Introduction)

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"who dared alone" — when Zeus "ardently desired" . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"The race entire he ardently desired
To quench, and plant a new one in its stead.
And none but I opposed his purposes;
I dared alone; — I saved the mortal race . . ." — 2:169 (lines 240-3)

"From sinking blasted down to Hades' gloom. . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

". . . From sinking blasted down to Hades' gloom.
For this by these dire tortures I am bent,
Grievous to suffer, piteous to behold.

I who did mortals pity . . .” — 2:170 (lines 244-7)

“Vast boon was this thou gavest unto mortals . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“*Chorus*: Vast boon was this thou gavest unto mortals.

PROMETHEUS: Yea, and besides ‘twas I that gave them fire.

Chorus: Have now these short-lived creatures flame-eyed fire?

PROMETHEUS: Ay, and by it full many arts will learn.” — 2:170-1 (lines 259-62)

“the restless insatiability of the lower passions . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “. . . the Titanic powers . . . represent the absence of rule or measure; the restless insatiability of the lower passions and desires when, with self-asserting insolence, they bid defiance to the restraints of law.” — 2:152 (Introduction)

“wisdom which ministers to physical well-being”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “. . . [in] the Promethean myth, as related by Plato, in the ‘Protagoras’ . . . a distinction is drawn between the wisdom which ministers to physical well-being, and political wisdom which enables men to live in organized communities. Prometheus is represented as having endowed men with the former, but as unable to invest them with the latter, which . . . was under the special guardianship of Zeus.” — 2:149 (Introduction)

— Footnotes

“. . . the champion and benefactor of mankind . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “Prometheus . . . appears as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead.” — 2:146 (Introduction)

Prometheus *represents* himself as having . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “Prometheus represents himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonising pain, inflicted by the remorseless cruelty of Zeus. We have thus the Titan, the symbol of finite reason and free will, depicted as the sublime philanthropist, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment.” — 2:146-7 (Introduction)

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“an untainted mind, heaven’s first gift”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “It was, moreover, an idea familiar to the Æschylean age that all excellence was the gift of the gods . . . ‘An untainted mind,’ according to Æschylus, is ‘heaven’s first gift.’ ” — 2:150 (Introduction)

“the dreamlike feebleness that fetters . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “The Chorus remind Prometheus of ‘the dreamlike feebleness that fetters the blind race of mortals’ (Pro. 556); an expression which recalls Pindar’s description of men as ‘the dream of a shadow’ . . .” — 2:150 (Introduction)

The myth . . . “is older than the Hellenes themselves”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “The Promethean myth . . . was not the invention of either Hesiod or Æschylus; its root, as Bunsen remarks, is older than the

Hellenes themselves." — 2:146 (Introduction)

"Of prophecies the various modes I fixed . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision. Voices ominous,
Hard to interpret, I to them made known . . .
. . . and mortals guided
To a mysterious art; of fire-eyed signs . . .
All arts to mortals from Prometheus came." — 2:180-1 (lines 492-5, 505-6, 514)

— Footnotes [413-14]

From *πρὸ μῆτις*, "forethought."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: ". . . Prometheus {From *πρό μῆτις* — forethought} . . ." — 2:164 & fn.

"Professor Kuhn . . . considers the name of the Titan . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: ". . . the theory propounded by Professor Kuhn . . . He considers the name of the Titan to be derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotary motion, and the word *manthami*, used to denote the process of fire-kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramantha*, signifying theft." — 2:157-8 (Introduction)

the word *manthami* passed into the Greek language . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: "The word *manthami* passed into the Greek language, and became the verb *manthanō*, to learn; that is to say, to appropriate knowledge; whence *prometheia*, foreknowledge, forethought." — 2:158 (Introduction)

"Prometheus, the fire-bringer, is the *Pramantha* personified" . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: "Prometheus, the fire-bringer, is the Pramantha personified, and finds his prototype in the Aryan Matarisvan, a divine or semi-divine personage, closely associated with Agni, the fire-god of the Vedas." — 2:158 (Introduction)

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the triform Fates . . . "E'en he . . . cannot escape."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"*Chorus*: Then who is helmsman of necessity?
PROMETHEUS: The triform Fates . . .
Chorus: Is Zeus in might less absolute than these?
PROMETHEUS: E'en he the fore-ordained cannot escape." — 2:181 (lines 526-8)

when a son of Zeus — "Ay, a son bearing stronger than his sire" . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"PROMETHEUS: But through all time no limit to my woes
Is set, till Zeus from sovereignty be hurled. . . .
IO: Shall then his consort drive him from his throne?
PROMETHEUS: Ay, a son bearing stronger than his sire. . . .
IO: Who shall release thee 'gainst the will of Zeus?

PROMETHEUS: One of thine own descendants it must be." — 2:193, 194 (lines 774-5, 786-7, 790-1)

"And, portent past belief, the speaking oaks . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

". . . And, portent past belief, the speaking oaks,
By which full clearly, in no riddling phrase,
Wast hailed as the illustrious spouse of Zeus . . .
With touch alone of unalarming hand;
Then thou dark Epaphos shalt bear, whose name
Records his sacred gendering." — 2:198, 199 (lines 851-3, 869-71)

— Footnotes

Kronos is "time" . . .

SEE: "The Curse from a Philosophical Point of View": "KRONOS is 'Time,' whose first law is that . . . the process of evolution during cyclic development should be strictly preserved . . . It was not in the programme of natural development that man . . . should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker . . . than that of almost any huge mammal. . . . The gift of Prometheus thus became a CURSE . . ." — *SD* 2:420

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Io — "is the mother of God" . . . and "dark Epaphos" — Christ.

SEE: Kersey Graves, *The World's Sixteen Crucified Saviors*, 1876: ". . . Io is called, in Eschylus, 'the Chaste Virgin,' and her son 'the Son of God.' " — p. 50

P/Q: Æschylus, *Dramas*, *The Suppliants*, tr. Anna Swanwick, 1873: "Peculiar interest thus attaches to Io . . . and to the birth of her offspring, Epaphos . . ." — 2:216 (Introduction)

Zeus will be humbled yet . . . "such marriage he prepares . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"PROMETHEUS: Yea verily shall Zeus, though stubborn-souled,
Be humbled yet; such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos' curse . . .
. . . Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For these shall not avail, but fall he shall,
A fall disgraceful, not to be endured." — 2:201-2 (lines 928-32, 936-40)

Dionysos-Sabazius . . .

SEE: Robert Brown, *The Great Dionysiak Myth*, 1877: "The epithet Sabazios . . . imported into Greek mythology, is applied not less to Dionysos than to Zeus. . . . Each, in his own Pantheon, is the . . . king of the gods . . . But Dionysos, Sabazios, Iao . . . are in reality identical; being . . . various phases of the same concept. . . . as the Spirit of Kosmic Life . . ." — 1:171

Zeus . . . assuming the *shape of a serpent* . . .

SEE: Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 1875: "Dionysus-Zagreus was the son of Zeus, whom he had begotten in the form of a dragon or serpent, upon the person of . . . Persephoneia,

considered by some to have been identical with Ceres or Demeter . . .” — p. xiv (Introduction)

Io is the moon

SEE: George W. Cox, *Mythology of the Aryan Nations*, 1882: “In the story of Iō . . . [her] existence is one of brief joy, much suffering, and many changes and wanderings; in other words, her life is the life of the moon in its several phases, from full to new, and thence back to the full again.” — pp. 372-3

the EVE *of a new race*

SEE: Æschylus, *Prometheus Bound*, tr. George Croker Fox, 1835: “ ‘Io, or Isis, (coming . . . in the form of a cow, and to mount Caucasus,) is the Ark.’ . . . The cow was deified in Egypt; and it . . . represented all the creatures rescued from the flood; as well as the ark of their refuge. . . . At all events, she might well be . . . the sole type of a former world, and pouring out from her recesses the parents of a new race . . . We cannot therefore wonder that Io was likewise identified with Eve . . .” — p. 84 (note)

That . . . will return to it and to the world at large . . .

P/Q: Eliphas Levi, *Paradoxes of the Highest Science*, 1883: “The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like ‘the light that never shone on sea or land,’ and has to come to men through the Theosophical Society.” — p. 115 [cm. by K.H.] (*Theosophical Miscellanies*, No. 2)

That light will lead on and up to the *true spiritual intuition*. . . .

P/Q: Eliphas Levi, *Paradoxes of the Highest Science*, 1883: “That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or — demons. When that knowledge comes, all dogmatic religions and with these the demons, will die out.” — p. 115 [cm. by K.H.] (*Theosophical Miscellanies*, No. 2)

KRONOS . . . swallows his children

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: “Cronus wedded his sister, Rhea, and begat Demeter, Hera, Hades, Poseidon, and the youngest, Zeus. ‘And mighty Cronus swallowed down each of them . . . from her holy womb . . . Heaven and Earth had warned him that he too should fall through his children.’ ” — 1:303

He has swallowed instead of Zeus, his *stone* idol

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: “Rhea . . . [was] about to become the mother of Zeus . . . in place of the child, she presented to Cronus a huge stone swathed in swaddling bands. This he swallowed . . . Zeus grew up, and by some means, suggested by Gæa, compelled [Cronus] . . . to disgorge all his offspring. ‘And he vomited out the stone first, as he had swallowed it last.’ ” — 1:303

Io . . . wanderings . . . to Asia’s continent

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“First, turning hence towards the rising sun,
Traverse uncultured wastes; so shalt thou reach
The Scythian nomads . . .” — 2:190 (lines 726-8)

reaching there the highest of the mountains . . .

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“Hybristes’ river then . . . hard it is to cross,
Attempt not until Caucasos thou gain,
Highest of mountains, from whose very brow

The river spouteth forth its might . . .” — 2:191 (lines 735-9)

“When thou hast crossed the flood . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East . . .”

“{The stream which is the limit of the continents is evidently the Kimmerian Bosporos. She now travels towards the sun (i.e., eastward). . . . In this journey the Volga must be crossed, most naturally at Asterakhän}.” — 2:195 (lines 809-10) & fn.

she will encounter “fierce northern blasts”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“. . . then onward hold thy course.
Fierce northern blasts wilt thou encounter first . . .” — 2:195 (lines 811-12)

the “Arimaspian host” (east of Herodotus’ Scythia)

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“But list another spectacle of dread.
. . . the Arimaspian host . . .”

“{The Arimaspi are placed by Herodotus to the east of his Scythia}.” — 2:196 (lines 821, 823) & fn.

— Footnotes

“no consistency with our known geography . . .”

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: “. . . in the foregoing account of Io’s wanderings no consistency with our known geography is attainable.” — 2:191 fn.

the “Kingly race born in *Argos*”

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“. . . a kingly race in Argos . . .
But from this seed shall dauntless hero spring . . .” — 2:199 (lines 888, 890)

Argos . . . comes from *Arg* . . . female generative power

SEE: *Phallism* [by Hargrave Jennings], 1889: “The Argha as a type of the *power of conception* . . . Mr. Wilford supposes to be one and the same with the ship Argo . . .” — p. 45

in the dialect of the Arg-ians, Io signified the moon

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: “Eustathius declares that Io signifies the Moon in the dialect of the *Arg-ians*.” — p. 10

***Arghya* . . . the libation cup . . . or boat-shaped vessel . . .**

SEE: Kālidāsa, *Megha Dūta*, notes & tr. H. H. Wilson, 1843: “The oblation of the blossoms of the Kuṭaja . . . is called Argha . . . which seems to be analogous to the libation of the earlier periods of the Grecian ritual . . . [It] is described as a species of worship, and is . . . the act of offering a libation to a venerable person or a deity . . . presented in a cup, a shell, or any . . . boat-shaped vessel. The vessel in the spoken dialects is called by a similar name . . . ‘Argha.’ ” — pp. 5-6 (Annotations)

***Arghyanath* . . . “the Lord of Libations”**

SEE: Edward Balfour, *Cyclopædia of India*, 1885: “Arghanatha, or Lord of the Boat-shaped Vessel, is a title of Iswara or Siva.” — 1:154

Airyâna-Varsedya . . . birth-place of *physical* humanity

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Toutes les traditions de l’espèce humaine, ramenant les familles primitives à la *région de leur berceau*, nous les montrent groupées autour de contrées où la

tradition hébraïque place son jardin d'Eden, où celle des aryas établit l'Airhyāna-Variédya ou le Mérou; elles sont bordées au nord par les contrées qui aboutissent au lac Aral et au midi par le Baltistan ou le petit Thibet [All the traditions of humankind, bringing all original tribes back to their *birthplace*, show them to us grouped around the regions where the Hebrew tradition places its garden of Eden, where that of the Aryans establishes the Airyāna-Varsedya or Meru; they are bordered in the north by the regions that border on the Aral Sea and in the south by Baltistan or Little Tibet]." — 2:371

— 416-17 —

"Pluto's gold-abounding flood. . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

". . . the Arimaspian host . . .
Who dwell of Pluto's gold-abounding flood."

"{Professor Newman conjectures that this gold-flowing stream was the Ural. The gold of the Ural mountains is still celebrated. The Arimaspi . . . were, moreover, the recognised inhabitants of this gold region}." — 2:196-7 (lines 823, 825) & fn.

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"To these . . . approach not; a far border land . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"To these approach not; a far border-land
Thou next shalt reach, where dwell a swarthy race,
Near the sun's founts, whence is the Æthiop river.
Along its banks proceed till thou attain
The mighty rapids, where from Bybline heights
Pure draughts of sacred water Neilos sends." — 2:197 (lines 826-31)

There Io was ordained to found a colony for herself and sons.

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"He to the land, three-cornered, thee shall guide,
Nile-girt, where, Io, 'tis ordained for thee
And for thy sons that far-off colony
To found . . ." — 2:197 (lines 831-5)

Io is told that she has to travel eastward till she comes to the river . . .

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: "Io is told by Prometheus that she has to travel eastward till she comes to the river Æthiops, which she is to follow till it falls into the Nile." — 2:197 fn.

"According to the geographical theories . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: "According to the geographical theories of the earliest Greeks, this condition was fulfilled by the Indus. Arrian (vi. 1) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts, and afterwards by the Egyptians. Virgil, in the 4th Georgic, echoes the obsolete error." — 2:197 fn.

the Indus . . . is also the *Nil*

see: E. Pococke, *India in Greece*, 1852: ". . . the leading evidences of the colonisation of Africa, from North-western India . . . First, from the provinces or rivers deriving their names from the great rivers of India, namely, the Nile, Abus-Sinia . . . so called from the Nil and Abu Sin, (two names of the Indus) . . ." — p. 200

the Eastern Ethiopians

see: E. Pococke, *India in Greece*, 1852: "Philostratus . . . [states] that the Ethiopians were originally an *Indian race*, compelled to leave India . . . We find the same assertion made . . . by Julius Africanus . . . that 'the Æthiopians, emigrating from the river Indus, settled in the vicinity of Ægypt.' " — p. 205

that river is called . . . around the Kala-Bagh, *nil* (blue) . . .

see: E. Pococke, *India in Greece*, 1852: " 'For about ten miles below the Attac, the Indus . . . has a calm, deep, and rapid current; but for above a hundred miles farther down to Kala Bagh, it becomes an enormous torrent . . . The water here is a dark lead colour, and hence the name Nilab, or blue river . . .' " — p. 72

a small town on its banks being called by the same name

see: E. Pococke, *India in Greece*, 1852: " '. . . the name Nilab, or blue river, given as well to the Indus as to a town on its banks, about twelve miles below Attock.' " — p. 72

Io, "the cow-horned maid"

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"Ah, whither on earth do these far-roamings lead? . . .
Enough hath out-worn me my much-roaming toil. . . .
The voice dost thou hear of the cow-hornèd maid?" — 2:184, 185 (lines 592, 601, 603)

"He to the land, *three-cornered* . . ."

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"Along its banks proceed till thou attain
The mighty rapids, where . . .
Pure draughts of sacred water Neilos sends.
He to the land, three-cornered, thee shall guide,
Nile-girt, where, Io, 'tis ordained for thee
And for thy sons that far-off colony
To found . . ." — 2:197 (lines 829-35)

a "female race" . . . "fifth in descent" . . .

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

". . . Then thou dark Epaphos shalt bear . . .
Fifth in descent from him a female race,
Fifty in number, shall return to Argos . . ." — 2:199 (lines 870, 873-4)

Then one . . . shall — ". . . A kingly race in Argos bear . . ."

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"For every bride her spouse shall reave of life . . .
But of the maids shall one, by love beguiled,
Her partner fail to slay . . .
She shall a kingly race in Argos bear.
This to set forth at large needs lengthy speech;

But from the seed shall dauntless hero spring,
Bow-famous, who shall free me from these ills." — 2:199 (lines 882, 884-5, 888-91)

— Footnotes

Vāch — "the melodious cow" . . . "from whom mankind was produced"

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Ṛig-veda, Vāch appears to be the personification of speech by whom knowledge was communicated to man. . . . she is described as 'the melodious cow . . . who yields us nourishment and sustenance.' " "The Bhāgavata Purāṇa recognises her as 'the slender and enchanting daughter' of Brahmā, for whom he had a passion, and from whom mankind was produced . . ." — pp. 329, 330

in the Aitareya Brâhmana . . . Brahmâ . . . changed her into a deer

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "As the father of men he [Brahmā] performs the work of procreation by incestuous intercourse with his own daughter, variously named Vāch or Saraswatī (speech) . . . In the Aitareya Brāhmaṇa it is said that Prajāpati [Brahmā] was in the form of a buck and his daughter was Rohit, a deer." — p. 57

The cow . . . symbol of the passive generative power of nature . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Among the Egyptians . . . the Cow was the symbol of Venus, the Goddess of Love, and the passive generative power of nature." — p. 130

Venus . . . mother of the prolific god of love, Cupid

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the horns and ears of the cow being joined to the beautiful features of a Woman in the prime of life, such as the Greeks attributed to that Venus, whom they worshipped as the Mother of the prolific God of Love, Cupid . . ." — p. 130

the *Logos* whose symbol became . . . the bull . . . Apis

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "The Egyptians esteem the Sun to be the Demiurgus. The Sun is the emblem of the Divine Intelligence when it goes forth to production. This Divine Reason or Intelligence is personified in the Egyptian Amon, Osiris and Thoth . . ." " 'The bull was among the Egyptians an emblem of the Sun . . . Apis (who according to Plutarch was to them a living image of the Divine Wisdom, of the soul of Osiris) . . .' " — pp. 173, 219

the cow is the symbol of . . . "the Holy Spirit"

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Cow, a symbol of the Holy Spirit, 130." — p. 641 (Index)

". . . a people who represented the Mother [Holy Spirit] under the form of a cow, would as naturally represent the Son under the form of a calf." — p. 130

the Jews . . . placed near the altar horns of Shittim wood . . .

SEE: *Cyclopædia of Biblical Literature*, ed. John Kitto, 1865: "The altar of burnt-offerings (Exod. xxvii. 2) and the altar of incense (Exod. xxx. 2) had each at the four corners four horns of shittim-wood . . . By laying hold of these horns of the altar of burnt-offering the criminal found an asylum and safety . . ." — 2:324

Sabasian mysteries . . . made known by . . . Cicero

SEE: Robert Brown, *The Great Dionysiak Myth*, 1878: ". . . Cicero, in his enumeration of various Dionysoi, says, 'The third, who reigned in Asia, and for whom the Sabazia were instituted, was the son

of Caprius' . . . Rolle remarks, 'Lucius Ampelius has . . . *Cabiro*, instead of *Caprio* . . .' That Dionysos-Sabazios should be regarded as the son of Kabeiros would be perfectly natural and intelligible." — 2:229

see: N. Hooke, *The Roman History*, 1767: ". . . Cicero *took occasion to travel abroad on pretence of his health* . . ." "It was in this first journey to *Athens* that he was initiated; most probably, into the *Eleusinian mysteries* . . . The reverence with which he always speaks of these mysteries, and the hints that he has dropped of their end and use, seem to confirm what *a very learned and ingenious writer* has delivered of them: That they were contrived to inculcate *the unity of God*, *and the immortality of the soul* {Tusc. Quæst. i. 13}." — pp. 101, 103 fns.

and by Clemens Alexandrinus

see: S. F. Dunlap, *Sōd: The Mysteries of Adoni*, 1861: "*Clemens Al. Cohort. ad Gentes* . . . In the Sabazian Mysteries a symbol to the initiated is 'the God through the bosom!' And it is this Serpent pulled through the bosom of the initiated. — *Ibid*., 14." — p. 106

Æschylus had profaned the Mysteries by exposing them . . .

p/q: Abraham Rees, *The Cyclopædia*, v.1, 1819: ". . . Clemens Alex. has stated (Strom. 1. ii. oper. tom. i. p. 467, ed. Potteri.) that Æschylus . . . profaned the mysteries by exposing them in one of his dramas on the stage." — Article, "Æschylus" [p. 3]

he must, like Socrates, have had a *daimon* . . .

see: Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 1875: "*Dæmon* . . . Socrates, in the *Cratylus*, says 'that dæmon is a term denoting wisdom . . .' His own attendant spirit that checked him whenever he endeavored to do what he might not, was styled his Dæmon. . . . Cleanthes, in his celebrated *Hymn*, styles Zeus *δαιμον* (*daimon*)." — p. 170

Sabasia. . . . Mithras (the Sun, called Sabasius on old monuments) . . .

see: John Craig, *New Universal Dictionary*, 1848: "Sabasia . . . a name given to certain festivals. Mithras, the Sun, is termed Sabasius in certain ancient monuments . . ." — 2:603-4

"Sabasius . . . a surname of Bacchus, and also of Jupiter . . ." — 2:604

"discrepancy between the character of Zeus as portrayed . . ."

p/q: Æschylus, *The Dramas of Æschylus*, tr. Anna Swanwick, 1873: "The theory propounded by Schoemann appears to me to be one of the most successful attempts to reconcile the apparent discrepancy between the character of Zeus as portrayed in the Prometheus Bound, and that depicted in the remaining dramas of Æschylus . . ." — p. vi ("Preface to the Second Volume")

— Footnotes

Æschylus . . . made Diana, the daughter of Ceres

see: Herodotus, *History*, tr. George Rawlinson, 1862: "According to the Egyptians, Apollo and Diana are the children of Bacchus and Isis; while Latona is their nurse . . . Ceres they call Isis; Diana, Bubastis. From this Egyptian tradition . . . it must have been that Æschylus . . . took the idea . . . of making Diana the daughter of Ceres {it was for revealing this secret (?) that Æschylus was accused of violating the mysteries}." — 2:204 & fn.

— 419-20 —

Zeus is represented as a serpent . . . begets . . . Dionysos

see: Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 1875: "Dionysus-Zagreus was the son of Zeus, whom he had begotten in the form of a dragon or serpent . . ." — p. xiv (Introduction)

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the solar Bacchus or "Dionysos"

SEE: Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 1875: ". . . according to the Orphic theology, the divine intellect of every planet is denominated a Bacchus . . . so that the intellect of the solar deity is called Trietericus Bacchus. . . . the divinity of the sun . . . must both produce and contain the mundane intellect, or Dionysus, in his essence . . ." — p. 148

Dionysos is one with Osiris . . .

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "Diodorus tells us, that the Egyptians considered their god Osiris to be the same as the Greek Dionusus, and that the Indians similarly supposed him to have appeared in their country." — 2:272

one . . . with Krishna, and with Buddha . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "It also appears from the Scholia in Horace, that Apollo and Dionusos were the same. In fact, they were all . . . the Sun." ". . . Buddha and Cristna were only renewed incarnations of the same Being, and that Being the Solar power, or a principle symbolized by the Sun . . ." — 1:45, 152

"The ancient identity of the worship of Buddha and of Christna, receives a strong confirmation from the fact, that the Buddhists have TEN incarnations of Buddha, the same as the followers of Cristna . . . Buddha . . . here is *divine wisdom* incarnate . . ." — 1:155-6

the coming (tenth) Avatar . . . will deliver the suffering *Chréstos*

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . the Sibylline Oracles . . . foretell the Chrestos or the ninth Avatar, in whom also is blended the *fish* Avatar." ". . . in the Gospel of the mysterious Ioannes, Jesus, the Avatar of the Sibillyne oracles, is made to declare that he would send another person to complete his mission . . . this person would be an incarnation of Divine Wisdom . . ." — 1:661, 677

after the appearance of Kalki-Avatar

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the . . . close of the Kali age shall be nigh, a portion of that divine being who exists, of his own spiritual nature, in the character of Brahma . . . shall descend upon earth: he will be born . . . as Kalki . . . he will destroy . . . all whose minds are devoted to iniquity. He will, then, reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened . . ." — 4:228-9 (iv.24)

or Sosiosh

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . when things shall seem at their worst, and Evil all-powerful in the creation, three [Zoroastrian] prophets shall appear and restore the lost Light. One of these, Sosioch, shall regenerate the world and restore it to its pristine excellence. . . . the regenerated earth, and Ahriman, together with his angels and the wicked, [will] be purified . . ." — p. 31

SEE: J. P. Dameron, *Spiritism*, 1885: "Sosioch, the Persian savior . . . will come as a redeemer to regenerate the world . . . The above is a perfect repetition of Vishnu in his tenth avatar . . ." — p. 58

— Footnotes

the etymology of *προμῆτις* or *forethought*

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873: ". . . Prometheus {From *πρό μῆτις* — forethought} . . ." — 2:164 & fn.

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pain and even torture — "while myriad time shall flow"

SEE: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"See, wasted by what pains

Wrestle I must while myriad time shall flow!
. . . Ah woe! the torture of the hour . . .” — 2:164 (lines 93-4, 98)

Kronos cursing Zeus for dethroning him

see: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“Yea verily shall Zeus . . .
Be humbled yet . . .
. . . so shall be all fulfilled
His father Kronos’ curse, which erst he spake
What time he fell from his primeval throne.” — 2:201 (lines 928, 931-3)

— Footnotes

“Oh! holy Ether, swiftly-winged gales . . .”

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“Oh holy ether, swiftly-wingèd gales . . .
Behold what I, a god, from gods endure. . . .
And yet what say I? clearly I foreknew
All that must happen . . .
. . . the Destined it behoves,
As best I may, to bear, for well I wot
How incontestable the strength of Fate.” — 2:164-5 (lines 88, 92, 101-5)

“Fate” stands here for . . . *Nemesis*.

see: *Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: “. . . Nemesis is a kind of fatal divinity, for she directs human affairs in such a manner as to restore the right proportions or equilibrium wherever it has been disturbed . . .” — 2:1152

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one sees . . . “A god . . . in fetters, anguish fraught . . .”

p/q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

“A god ye see in fetters, anguish-fraught;
The foe of Zeus, in hatred held of all
The deities who throng Zeus’ palace-hall;
For that to men I bore too fond a mind.” — 2:165 (lines 118-21)

***Epi-metheus*, “he who sees only after the event”**

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . d’expliquer le nom de Prométhée comme le faisaient les Grecs, qui . . . voyaient en lui le type de l’homme ‘prévoyant,’ auquel, pour la symétrie, ils avaient donné un frère, Épiméthée, ‘celui qui prend conseil après l’événement’ [to explain the name Prometheus like the Greeks did it, who . . . saw in him the type of ‘foreseeing’ man, to whom, for reasons of symmetry, they had given a brother, Epimetheus, ‘he who deliberates after the event’].” — p. 258

“*Deus non fecit mortem*,” (*Sap. I.*, 13)

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Deus non fecit mortem.’ (*Sap*. I., 13.)” — 2:408 fn.

see: *The Book of Wisdom* [*Liber Sapientiae*], ed. & cm. William J. Deane, 1881: “. . . Deus mortem non fecit . . . God made not death . . .” — p. 47 (I. 13)

man has created it himself

see: *The Book of Wisdom*, ed. & cm. William J. Deane, 1881: “It is men who bring death upon

themselves . . .” — p. 115 (Commentary)

“For into a malicious soul wisdom shall not enter . . . For wisdom is a loving spirit . . . [and] the Spirit of the Lord filleth the world . . . For God made not death . . . But ungodly men with their works and words called *it* to them . . .” — pp. 45, 46, 47 (I. 4, 6-7, 13, 16)

“For God created man to be immortal, and made him to be an image of his own eternity.” “. . . the root of wisdom shall never fall away.” — pp. 50-1, 53 (II. 23, III.15)

For the full symbolism of Prometheus and the origin of this mythos . . .

SEE: “Prometheus, the Titan — His Origin in Ancient India,” *SD* 2:519-28.

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“*Tongshaktchi Sangye Songa*” . . . “Thirty-five Buddhas of Confession”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “These Buddhas are styled Tungshakchi sangye songa, ‘the thirty-five Buddhas of confession.’ Already in the two highly esteemed Mahāyāna compilations, the Ratnakūta and Mahāsamaya, the adoration of these Buddhas is strongly recommended . . .” — p. 96

they are “Buddhas who have preceded Sakyamuni”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “The gods who have the faculty of delivering from sins, are . . . Buddhas who are considered to have preceded Sākyamuni . . .” — pp. 95-6

“baskets” of . . . writings on “palm leaves”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “. . . this very ancient mode of using a basket-case for the palm-leaves, which in former times served as paper, is said to be actually still in use in Tibet, the single volumes of larger works being put together in a common basket.” — p. 98

even Odin, or the god Woden . . . is one of these . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “Even the name of the god Odin, or Wodan, the highest god in German mythology, Holmboe says, may be referred . . . to the Sanskrit word *Budh* and its derivations *Buddha*, *Bodhin*, *Bodhān* . . . The change of *b* into *v* has taken place already in Sanskrit, and the dropping of the *v* in the ancient language of Norway is said to be very frequent in words in which it is followed by *o* or *u*.” — p. 328 fn.

— Footnotes

Gautama . . . Shakya Thüb-pa, is the *twenty-seventh*

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “One of these Buddhas is also Sākyamuni; he is called in the address just mentioned by his Tibetan name, Shakya Thub-pa, and is the twenty-seventh of the list . . .” — p. 96

the Tirtankaras of the Jainas

SEE: James Fergusson & James Burgess, *Cave Temples of India*, 1880: “. . . the Jains . . . have many points of belief and ceremonial in common with the Buddhists. . . . They believe that the world is destroyed and renewed after vast cycles of time, and that in each of these æons or renovations there appear twenty-four Jinas or Tīrthaṇkaras at different periods . . .” — p. 485

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“That which is part of our souls is eternal”

P/Q: W. M. Thackeray, *Extracts*, 1882: “A passion comes to an end . . . it drops out of life one way or other . . . and we see it no more. But it has been part of our souls, and it is eternal.” — pp. 133-4 (*Newcomes*, i. 178)

artificial mounds in the U.S. . . . and the tumuli in Norway

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "In the United States of America, too, artificial mounds have been found bearing such a curious analogy with the tumuli in Norway . . ." — p. 328 fn.

to suggest that Norwegian mariners had *discovered* America . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . it has been suggested by American antiquarians, that a people from Norway discovered America about the year 1000 of our era. Rafn, as quoted by Holmboe [in *Traces de Buddhisme en Norvège*], p. 23." — p. 328 fn.

"far distant land into which pious men . . . transferred the sacred doctrine"

P/Q: Emil Schlagintweit, *Buddhism in Tibet*, 1863: ". . . even in Mexico Buddhism was discovered to have followers as late as the 13th century, a circumstance made evident from the details and descriptions contained in a Chinese author of the end of the fifteenth century of our era concerning 'the far distant land into which pious men and heavy storms had transferred the sacred doctrine' {See Neumann, as quoted by Lassen, 'Indische Alterthumskunde,' Vol. IV., p. 749}." — p. 328 & fn.

those whom Ethnology now classes as the Turanians . . .

SEE: Zenäide A. Ragozin, *The Story of Chaldea*, 1886: ". . . it was both a very old and extremely numerous race, which early spread over the greater part of the earth . . . It seems always to have been broken up into a great many tribes and peoples, whom it has been found convenient to gather under the general designation of TURANIANS, from a very ancient name, — TUR or TURA — which was given to them by the white population of Persia and Central Asia . . ." — p. 137

the way the Aryans are shown to have divided and separated

SEE: F. Max Müller, *Chips From a German Workshop*, 1875: ". . . it seems to me at least a premature undertaking to use the greater or smaller number of coincidences between two or more of the Aryan languages as arguments in support of an earlier or later separation of the people who spoke them." "As soon as we attempt to draw from such coincidences and divergences historical conclusions as to an earlier or later separation of the nations who developed these languages, we fall into contradictions . . ." — 4:223-4, 226

(*Vide* "Physiological Selection" by G. J. Romanes, F.R.S.)

SEE: George J. Romanes, "Physiological Selection," May 6, 1886: ". . . there are certain weak points . . . in the evidences with which he [Darwin] has surrounded his theory of natural selection. . . . some cause, or causes, must have been at work in the production of species other than natural selection . . . And since Mr. Darwin's death the tide of opinion continues to flow in this direction; so that at the present time it would be impossible to find any working naturalist who supposes that suvival of the fittest is competent to explain all the phenomena of species-formation . . ." — p. 337 (*Zoological Journal of the Linnean Society*, v. 19)

the *yellow* Adams . . . the red Adam . . .

SEE: *Primeval Man Unveiled* [by James Gall], 1871: "There are . . . very learned ethnologists who assert that the existing varieties of the human race can only be accounted for by the creation of several Adams — a white Adam and a black Adam, a red Adam and a yellow Adam . . ." — p. 195

thus both Quatrefages and . . . *Genesis* are right

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the *Monogenists* . . . [hold] that there is *but one species* of man which is divided into several races, all of which are derived from a common stock." ". . . monogenism reckons among its partisans nearly all those naturalists who have turned their attention to the phenomena of life, and among them some of the most illustrious. . . . it is clear that I share their opinion." — pp. 30, 32

the genealogies . . . from Adam unto Noah . . .

SEE: François Lenormant, *The Beginnings of History*, 1883: "The Book of *Genesis* . . . contains, in succession, two genealogies of the descendants of the first human pair, as far as the deluge; first giving that of the Qainites in chapter iv., then that of the children of Shêth in chapter v. Thus we are enabled to trace the parallel filiation of the accursed race and the blessed race, until we come to that righteous man [Noah], who . . . is saved from the cataclysm, and becomes the father of a new family." — p. 181

the Lemuro-Atlanteans . . . drowned "with their high civilizations . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Lemuria' . . . [and] the Atlantis continent . . . Both sank and were drowned, with their high civilizations and 'gods' . . ." — pp. 64-5

"the bundle of wonderful things" . . . *Mayasabha* . . .

SEE: Brahmachari Bawa, "Some Things the Aryans Knew," June 1880: "In the Bhārat [Mahābhārata], an account is given of the Mayasabha (a collection of all the wonderful things of the time) presented by Mayāsur to the Pāndavas." — p. 236 (*The Theosophist*, v. 1)

aëronautics, *Viwân Vidya* . . .

SEE: Brahmachari Bawa, "Some Things the Aryans Knew," June 1880: " 'Viwān [Vimāna] Vidyā' (æronautics) was a complete science among the ancients. So perfect a mastery had they acquired in the control and management of the 'Viwān' [Vimāna] (air chariot,) that it was used by them for all the practical purposes of war, &c. This indicates their full acquaintance with all the arts and sciences on which the Viwan [Vimāna] Vidya depends, and also their perfect knowledge of the different strata and currents of the air in atmosphere, the temperature and density of each . . ." — p. 236 (*The Theosophist*, v. 1)

science of the hidden virtues of precious and other stones . . .

SEE: Brahmachari Bawa, "Some Things the Aryans Knew," June 1880: "Diamonds, pearls, rubies, saphires and various other precious stones, as also quicksilver and other minerals, are frequently mentioned . . . the different sciences, arts or systems relating to mining or the processes for separating and extracting various substances from the earth were known to the ancients. The ancients were thus the masters of mechanics, chemistry, geology, mineralogy, &c." — p. 236 (*The Theosophist*, v. 1)

The anger of "God" at the obduracy of Pharaoh

SEE: *The Interlinear Bible*, 1906: "And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning . . . say unto him . . . I will smite with the rod that is in mine hand upon the waters . . . and they shall be turned to blood." — p. 79 (*Exodus*, 7:14-15, 16-17)

to spoil the Egyptians . . . of their "jewels of silver . . ."

SEE: *The Interlinear Bible*, 1906: ". . . they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians." — p. 87 (*Exodus*, 12:35-6)

the Egyptians and their Pharaoh drowned in the Red Sea

SEE: *The Interlinear Bible*, 1906: "And the children of Israel went into the midst of the sea upon the dry ground . . . And the Egyptians pursued . . . And the waters returned, and covered the chariots, and the

horsemen, *and* all the host of Pharaoh that came into the sea after them . . .” — p. 90 (*Exodus*, 14:22-3, 28)

— Footnotes

***Vide* . . . Science and the Secret Doctrine Contrasted.**

see: “Archaic, or Modern Anthropology?” — *SD* 2:645-55

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***Agneyâstra* (fire weapons . . .)**

see: Gustav Oppert, *On the Weapons . . . of the Ancient Hindus*, 1880: “The Mahābhārata and Rāmāyaṇa are full of the description of wonderful divine firearms, the Āgneyāstra.” — p. 75

see: *The Mahabharata*, “Adi Parva,” [tr. K. M. Ganguli], 1884: “ ‘O Gandharva . . . I fight with thee with celestial weapons . . . This fiery weapon (that I shall hurl at thee) . . . Drona — gave it unto me.’ . . . Saying these words, the Pandava in wrath hurled at the Gandharva, that blazing weapon made of fire. And it burnt the Gandharva’s chariot in a trice.” — p. 488

‘*Come and use yours* (i.e., your magic powers . . .)’

see: *Select Specimens of the Theatre of the Hindus*, tr. & cm. H. H. Wilson, 1835: “These weapons . . . are occasionally wielded as missiles, but in general they appear to be mystical powers exercised by the individual . . .” — 1:297 fn.

‘*May every yellow face send sleep from himself . . .*’

see: *Select Specimens of the Theatre of the Hindus*, tr. & cm. H. H. Wilson, 1835: “. . . mystical powers . . . such as those of paralyzing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven.” — 1:297 fn.

‘*We are the servants of the great Four.*’

see: Joseph Edkins, *Chinese Buddhism*, 1880: “The four *Maharajas*, or ‘Great kings’ of the Devas, preside each over one of the four continents into which the Hindoos divide the world. Visitors in Chinese temples will have noticed two warlike images on each side, just within the entering door. They are the Devas here alluded to. Each leads an army of spiritual beings to protect mankind . . .” — p. 216

— Footnotes

“Extensive works on *Ashtar Vidya* and such other sciences . . .”

p/q: Brahmachari Bawa, “Some Things the Aryans Knew,” June 1880: “Extensive works on ‘Ashtar Vidyā’ and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country.” — p. 236 (*The Theosophist*, v. 1)

The four Karmic gods, called the four Maharajahs in the Stanzas.

see: “Commentaries on the Seven Stanzas”: “The *Lipi-ka*, from the word *lipi*, ‘writing,’ means literally the ‘Scribes’ {These are the four ‘Immortals’ which are mentioned in *Atharva Veda* as the ‘Watchers’ or Guardians of the four quarters of the sky} . . .” “These are the ‘four Maharajas’ . . . who preside, each over one of the four cardinal points. . . . These beings are also connected with Karma, as the latter needs physical and material agents to carry out her decrees . . .” — *SD* 1:103-4 & fn., 122-3

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Moses . . . the Chaldean narrative about Sargon

see: George Smith, *Chaldean Account of Genesis*, 1876: “In the Babylonian records . . . [is] one story

which has a striking likeness to that of Moses . . . Sargon I. was a Babylonian monarch who reigned at the city of Akkad about B.C. 1600." ". . . as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the events related in Exodus ii. . . ." — pp. 298, 299, 300

— 429 —

There have been several Divine Dynasties

SEE: Gust. Seyffarth, "The Original Egyptian Names of the Planets," 1884: "The hieratic papyrus . . . begins the history of Egypt, like the Greek Manetho, with the reigning of Vulcan, the creator of the world. After him we see the names of the 7 great gods, the Cabiri, i.e. the seven planetary gods, called regents. The next class . . . are the 12 gods of the Zodiac, the wardens of the houses of the planets. These two divine dynasties are then followed by Manetho's human kings . . ." — p. 414 (*Transactions of the Academy of Science of St. Louis*, v. 4, no. 3)

the Atlanteans . . . their degenerate descendants . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Ernest Renan points out that 'Egypt at the beginning appears mature, old . . . Its civilization has no infancy . . . It was already mature.' We shall attempt to show that it matured in Atlantis, and that the Egyptian people were unable to maintain it at the high standard at which they had received it, as depicted in the pages of Plato." — p. 132

"there are also subterranean passages and winding retreats . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Ammianus Marcellinus (bk. xxii., ch. xv., s. 20), in speaking of the Pyramids, says: 'There are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost.' " — p. 25 fn.

"Can we suppose that we have at all exhausted . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its ante-chambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? or have we in the long mythical eras, extending over hundreds of thousands of years and recorded in the chronologies of Chaldæa and of China, shadowing mementos of pre-historic men, handed down by tradition, and perhaps transported by a few survivors to existing lands from others which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization." — p. 19

— 429-30 —

"The Fourth Race had its periods of the highest civilization. . . ."

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: ". . . the 4th race had its periods of the highest civilization. Greek and Roman and even Egyptian civilization are nothing compared to the civilizations that began with the 3rd race." — p. 152 (K.H., Letter XXXIIIB, received Oct. 1882)

— 430 —

"Why should we forget that, ages before . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to

oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America?" — 1:239

"Do not those relics we treasure in our museums . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Do not the relics we treasure in our museums — last mementos of the long 'lost arts' — speak loudly in favor of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist have revived, nor will — at least, in the present century." — 1:239-40

"How does it happen that the most advanced standpoint . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "How does it happen that the most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?" — 1:239

"If modern masters are so much in advance of the old ones . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colors of Luxor — the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application?" — 1:239

"The indestructible cement of the pyramids . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass?" — 1:239

— 430-1 —

"And if chemistry is so little able to rival . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "And if chemistry is so little able to rival even with the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition." — 1:239

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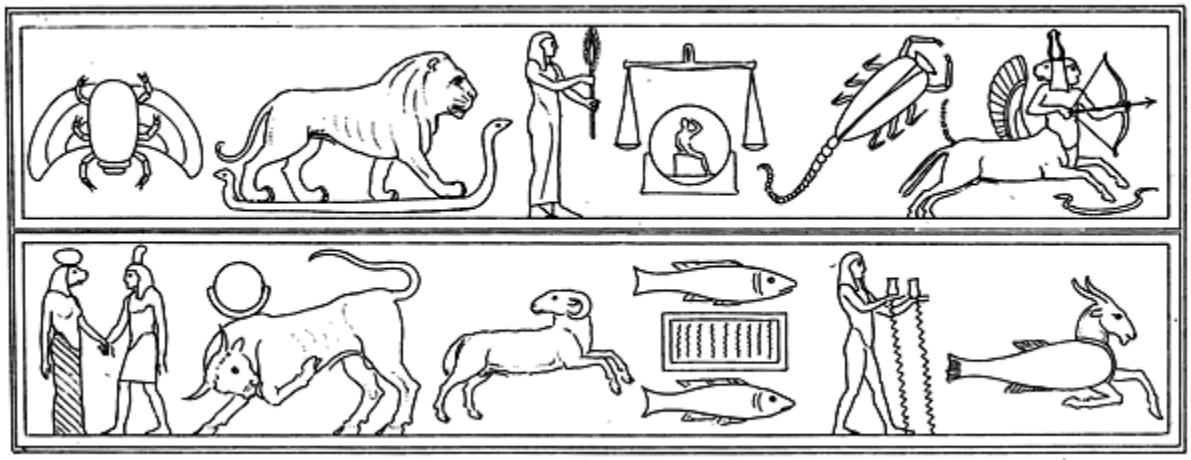
Zodiacal signs. . . . the Dendera Zodiac

SEE: Sir William Drummond, *Œdipus Judaicus*, 1811: "PLATE VI. The twelve zodiacal signs are here copied in minature from the engraving of the great oblong zodiac of Dendera . . ." — p. lx

The twelve ZODIACAL SIGNS from the



OBLONG ZODIAC of DENDERA

[Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius]
[Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn] — PLATE VI

the work of Denon . . . two famous Egyptian Zodiacs

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "I have seen, in Denon's second volume of Travels in Egypt, two ancient Zodiacs, from a temple in *Tentyra* or Dendera . . ." — pp. 2-3 ("Prelude to the Notes")

SEE: J. G. Greppo, *Essay on the Hieroglypic System*, 1842: ". . . during the campaigns of the French army in Egypt, a corps of troops under the command of General Desaix . . . arrived at *Dendera*, the ancient *Tentyris* . . . General Desaix immediately observed the *planisphere* or *circular zodiac*, which in part formed the ceiling of a hall situated upon the terrace of the temple. He hastened to communicate the fact to the commission of learned men and artists, who made a part of the Egyptian expedition. M. Denon took a copy of it, which he inserted in his book of travels. . . . In the same temple of *Dendera*, a second zodiac was discovered . . . It is not circular like the former, but it is rectangular and is sculptured upon two parallel bands." — pp. 178-9

the terrestrial Pole and the Pole of the Ecliptic had formerly coincided

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "*Of the Antiquity of Egypt*. . . . We are told by Herodotus, that . . . men of learning in this country, informed him, that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided." — p. 2 ("Prelude to the Notes")

"And in that which shows the Poles . . . at right angles . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: ". . . [in] two ancient Zodiacs . . . the Poles have been represented in both situations: and in that which shews the Poles at right angles, there are marks which shew, that it was not the last time they were in that position: but the first." — p. 3 ("Prelude to the Notes")

"Capricorn . . . is represented at the North Pole . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "Capricorn is, therein, represented at the North Pole; and Cancer is divided near its middle, at the South Pole; which is a confirmation that, originally they had their winter when the Sun was in Cancer. — But the chief characteristics of its being a monument commemorating the first time that the Pole had been in that position, are, the Lion & the Virgin." — p. 3 ("Prelude to the Notes")

(See in Part II. . . . "A Mystery of the Zodiac.")

SEE: "The Cross and the Pythagorean Decade": ". . . in an excellent article by Mr. Subba Row, in 'Five Years of Theosophy' (pp. 110, *et seq*.) — 'The Twelve Signs of the Zodiac' . . . he gives some rules that may help the inquirer to ferret out 'the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories.' " "But, as Mr. T. Subba Row truly declares, 'The veil, that was dexterously thrown over certain portions of the mystery connected with the (Zodiacal) signs by the ancient philosophers, *will never be fully lifted up for the amusement or edification of the uninitiated public*.' " — *SD* 2:576, 580

it is believed . . . that the great Pyramid was built 3,350 B.C.

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "Mr. Richard A. Proctor the astronomer, after stating that the Pole-star was in the required position about 3,350 B.C. . . . adds: 'If then we regard the slant passage as intended to bear on the Pole-star at its sub-polar passage, we get the date of the pyramid assigned as about 3,350 years B.C. {*Knowledge* Vol. I. pp. 242-400} . . .' " — pp. 6-7 & fn.

SEE: Richard A. Proctor, "Precession of the Equinoxes" (pp. 242-4) and "The Great Pyramid" (pp. 398-400), *Knowledge*, v. 1 (1882).

— 431-2 —

Menes and his Dynasty existed 750 years before the Fourth Dynasty

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "The Egyptian monarchy was founded by Mena or Menes . . . The Egyptian monarchy had thus existed for more than 750 years before the commencement of the Fourth Dynasty . . ." — p. 28

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". . . the Egyptians had already made very great progress . . ."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "Sir J. Gardner Wilkinson, says, indeed, that all the facts lead to the conclusion that the Egyptians had already 'made very great progress in the arts of civilization before the age of Menes, and perhaps before they immigrated into the valley of the Nile' {Rawlinson's 'Herodotus,' Vol. ii. p. 345}." — pp. 35-6 & fn.

The *Schesoo-Hor* ("the servants of Horus") . . .

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "The people themselves were known as Schesou-Hor, 'the servants of Horus,' the national god *par excellence* of the Egyptian people . . ." — p. 36

to this *prehistoric* race . . . "belongs the honour . . ."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "M. Maspero affirms, that to this prehistoric race 'belongs the honour of having constituted Egypt . . .' They founded the principal cities of Egypt and established the most important sanctuaries." — pp. 36-7

This was . . . when Egypt had hardly arisen from the waters.

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "M. Maspero supposes, that when they first settled in Egypt . . . 'little by little, the new comers learnt to regulate the course of the river [Nile] . . . Egypt rose from the waters, and became . . . adapted to the peaceable development of a great civilization.' " — p. 37

"they possessed the hieroglyphic form of writing . . ."

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: ". . . as they possessed the hieroglyphic form of writing special to the Egyptians, they must have been already considerably advanced in civilization." — p. 37

“the country of the great prehistoric sanctuaries . . .”

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “ ‘It was,’ says Lenormant, ‘the country of the great prehistoric sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization.’ ” — p. 36

by means of the cycle of 25,868 years . . .

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “The Great Pyramid . . . is supposed to perpetuate the great cycle founded on the precession of the equinoxes. This siderial year is equal to 25,868 of our years . . . by means of this cycle the date of the erection of the pyramid can be ascertained.” — pp. 5-6

“Assuming that the long narrow downward passage was directed . . .”

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “Assuming that the long narrow downward passage leading from the entrance was directed towards the pole star of the pyramid builders, astronomers have shown that in the year 2,170 B.C. the passage pointed to Alpha Draconis, the then pole star . . . the Pole-star was in the required position about 3,350 B.C., as well as in 2,170 B.C. . . . Mr. Richard Proctor the astronomer [states] that the Pole-star was in the required position about 3,350 B.C., as well as in 2,170 B.C. . . .” — p. 6

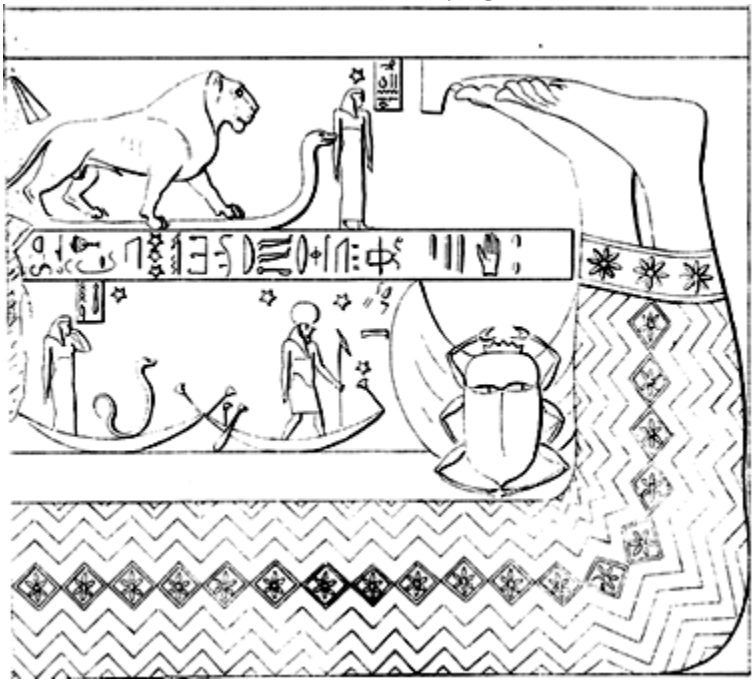
“this relative position of Alpha Draconis and Alcyone . . .”

P/Q: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “This relative position of Alpha Draconis and Alcyone being an extraordinary one, as it could not occur again for a whole siderial year . . .” — p. 6

the Lion stands upon the Hydra . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “The Lion is, therein, drawn, standing upon the *Hydra*; and his tail is almost straight, and pointing *down* in an angle of 40 or 50 degrees. Which position very well agrees with the original formation of those Constellations.” — p. 3 (“Prelude to the Notes”)

SEE: Vivant Denon, *Planches du Voyage dans la Basse et la Haute Égypte*, 1802:



— Pl. 132 [detail]

— 432-3 —

“But in many places we see the Lion . . . with his tail turned up . . .”

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "But, in many places, we see the Lion with his tail turned up over his back, and ending with a serpent's head; thereby, shewing that the Lion had been *inverted*: which, indeed, must have been the case with the whole *Zodiac*, and every other Constellation, when the Pole had become inverted." — p. 3 ("Prelude to the Notes")

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"the Lion is standing *on* the Serpent . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "There is also, in Denon's second volume, a *circular* Zodiac, wherein the Lion is standing on the Serpent, and his tail forming a curve downward: from which we find, that, though six or seven hundred thousand years must have past between the two positions, yet they had made but little or no difference in the Constellations of Leo and the Hydra; while Virgo is represented very differently in the two . . ." — pp. 3-4 ("Prelude to the Notes")

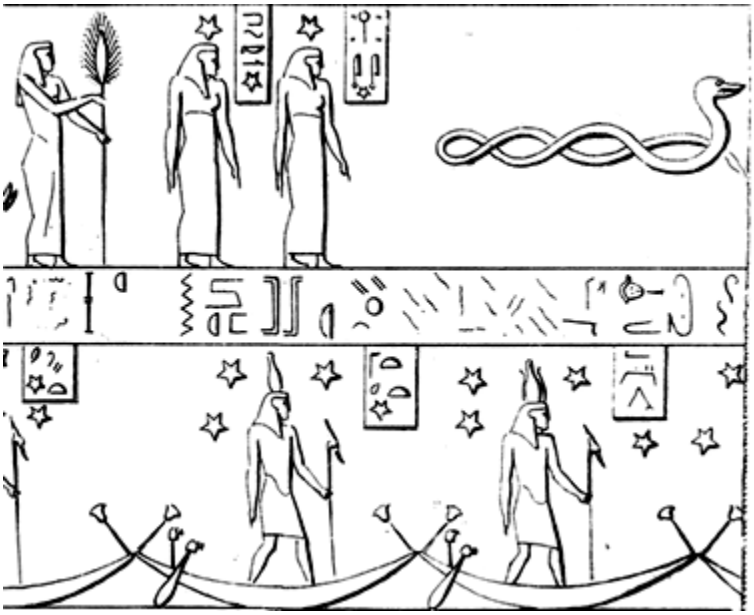
SEE: Sir William Drummond, *Œdipus Judaicus*, 1811:

— PLATE VII

"*Virgo* is represented very differently in the two"

SEE: Sampson Arnold Mackey, *The Original Design of the Ancient Zodiacal Constellations*, 1834: "This virgin is thrice repeated in the long Zodiac of Dendera, one of which holds up a wheatear . . ." — p. 21

SEE: Vivant Denon, *Planches du Voyage dans la Basse et la Haute Égypte*, 1802:



— Pl. 132 [detail]

“In the *circular* Zodiac, the *Virgin is nursing her child . . .*”

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “. . . in the circular Zodiac, the *Virgin is nursing her Child*: but it seems that they had not had that idea when the Pole was first within the plane of the Ecliptic; for in *this Zodiac*, as given by Denon, we see three Virgins between the Lion and the Scales; the last of which holds, in her hand, an ear of wheat. It is much to be lamented, that, there is in this Zodiac, a breach of the figures in the latter part of Leo and the beginning of Virgo, which have taken away one *Decan* out of each sign.” — p. 4 (“Prelude to the Notes”)

SEE: Sampson Arnold Mackey, *The Original Design of the Ancient Zodiacal Constellations*, 1834: “. . . in the circular Planisphere there are three virgins . . . But, here, the first virgin is represented with a *Child* on her knee . . .” — pp. 21-2

SEE: Vivant Denon, *Planches du Voyage dans la Basse et la Haute Égypte*, 1802:

— Pl. 130 [detail]

— Footnotes

"In the Eocene age, even in its very first part . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'In the Eocene age,' I am told, 'even in its very first part, the great cycle of the fourth race men, the Atlanteans, had already reached its highest point, and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking — a process that occupied it down to 11,446 years ago . . .' " — p. 64 [K.H., Mahatma Letter XXIIIB]

Atlantis as a whole perished during the Miocene period

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'The sinking of Atlantis (the group of continents and isles) began during the Miocene period . . . and it culminated first in the final disappearance of the largest continent . . . and second, with that of the last of the fair islands mentioned by Plato.' " — p. 70 [K.H., Mahatma Letter XXIIIB]

Lemuria . . . perished about 700,000 years before . . .

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Lemuria . . . [and] the Atlantis continent . . . Both sank and were drowned . . . yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the Eocene age . . .' " — pp. 64-5 [K.H., Mahatma Letter XXIIIB]

There are seven Rounds in every manvantara . . .

see: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "When a new solar system is to be evolved these Dyan Chohans are . . . born in by the influx 'ahead' of the elementals and remain as a latent or inactive spiritual force . . . until the stage of human evolution is reached. . . . Then they become an *active* Force, and commingle with the Elementals . . . to develope little by little the full type of humanity. . . .

1*st Round*. — An ethereal being . . .

2*nd Round*. — He is still gigantic and ethereal, but . . . more condensed in body . . .

3*rd Round*. — He now has a . . . compacted body; at first the form of a giant ape . . . In the last half of this third round his gigantic stature decreases, his body improves in texture . . . and he becomes a more rational being . . .

4*th round*. — Intellect has an enormous development in this round. . . . it is but in the latter half that the spiritual Ego will begin its real struggle with body and mind . . .

5*th Round*. . . . the same struggle continues.

6*th Round*.

7*th Round*.

Of these we need not speak." — pp. 87-8 (K.H., Letter XIV, received July 9, 1882)

the date of the invention of the Egyptian Zodiac . . . (*Proctor*)

see: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: ". . . Mr. Proctor affirms that the period when the old southern constellations were formed must have been between 2400 and 2000 years before the Christian era. He deems it highly probable, moreover, that the year 2170 B.C. may be regarded as the date . . . of the introduction of a new astronomical system, the substitution of the twelve zodiacal signs for that of the twenty-eight lunar mansions." — pp. 87-8

coincides in its date with that of the erection of the Great Pyramid

see: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "Assuming that conclusion [by Proctor] to be correct, we have a most remarkable coincidence between the date of the invention of the Zodiac and that of the erection of the Great Pyramid." — p. 88

***Kaliyuga* . . . begun between the 17th and 18th of February . . .**

see: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: ". . . l'éclipse de lune arrivée . . . après l'époque caliougam . . . on a calculé que la lune avoit été au point de l'origine de ce zodiaque . . . entre le 17 & le 18 Février de l'an 3102 avant notre ère [when the lunar eclipse occurred . . . after the Kaliyuga epoch . . . it was calculated that the moon had been on the point of origin of that zodiac . . . between the 17th and 18th of February of the year 3102 before our era]." — p. xxxiii

in the year 20400 before Kaliyugam, the origin of their Zodiac . . .

p/q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Les Indiens établissent que l'an 20400 avant l'âge caliougam, l'origine de leur zodiaque répondoit à l'équinoxe du printems, & que le soleil & la lune y étoient en conjonction [The Hindus established that in the year 20400 before the kali-yuga age, the origin of their zodiac corresponded with the spring equinox, and that the sun and the moon were then in conjunction]." — p. xxxiii

That "epoch is the year 3102 before our era"

p/q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "II est bien visible que cette époque est fictive; mais on peut chercher de quel point, de quelle époque les Indiens sont partis pour

l'établir. . . . il s'ensuit que leur époque réelle est celle de l'an 3102 avant notre ère [It is very noticeable that this epoch is fictitious, but we can search from which point, from which epoch the Hindus set out to establish it. . . . it follows that their real epoch is that of the year 3102 before our era]." — p. xxxiv

The lunar eclipse arriving just a fortnight after . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: " . . . l'éclipse de lune arrivée quinze jours après l'époque caliougam, a eu lieu dans un point placé entre l'Épi de la Vierge & l'étoile θ de la même constellation [the eclipse of the moon, which occurred a fortnight after the kali-yuga epoch, had taken place at a point placed between the Wheat-Ear of Virgo and the star θ of the same constellation]." — p. xxxiii

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"But, after all, the greatest length of time recorded . . ."

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "But, after all, the greatest length of time recorded by those monuments does not exceed five millions of years: which falls short of the records given us both by the Chinese and Hindoos: which latter nation has registered a knowledge of time for seven or eight millions of years: which I have seen upon a *Talisman* of Porcelain . . ." — p. 6 ("Prelude to the Notes")

"remnants of the Atlanto-Aryans" . . .

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: ". . . having reached the apex of its development and glory, the fourth race — the Atlanteans — were destroyed by water; you find now but their degenerate fallen remnants, whose sub-races, nevertheless, each of them, had its palmy days of glory and relative greatness. . . . See the remnants of the Atlanteans, the old Greeks and Romans . . . See how great and how short, how evanescent were their days of fame and glory." — p. 71

the older Egyptians . . . had all the *knowledge* of the Atlanteans

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . the civilization of Egypt at its first appearance was of a higher order than at any subsequent period of its history, thus testifying that it drew its greatness from a fountain higher than itself. . . . 'At the epoch of Menes,' says Winchell, 'the Egyptians were already a civilized and numerous people. . . . In the time of Menes the Egyptians had long been architects, sculptors, painters, mythologists, and theologians.' " — p. 131

— Footnotes

See *Five Years of Theosophy*. (*Art.* "*Mr. Sinnett's Esoteric Buddhism*" . . .)

SEE: *Five Years of Theosophy*, "Some Inquiries Suggested by Mr. Sinnett's 'Esoteric Buddhism'," 1885: "The sentences, 'The Greeks and Romans were small sub-races of our own Caucasian stock' (p. 56 [*Esoteric Buddhism*]), and they were 'the remnants of the Atlanteans (the modern belong to the fifth race)' (p. 62), show the real meaning on their face. By the old Greeks, 'remnants of the Atlanteans' the *eponymous* ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians, are meant." — p. 331 ("Leaflets From Esoteric History")

as *Aries* was in its 15th degree 1447 B.C., it follows that . . .

P/Q: C.-F. Volney, *The Ruins . . . of Empires*, 1796: ". . . observing that *Aries* was in its fifteenth degree, 1,447 years before Christ, it follows, that the first degree of *Libra* could not have coincided with the vernal equinox more lately than 15,194 years before Christ, to which if you add 1790 years since Christ, it appears that 16,984 have elapsed since the origin of the Zodiac." — p. 360 (Notes)

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In Volume III. of this work (. . . and the IVth . . .)

[Volumes III and IV were never published by H.P.B, and completed manuscripts of them were never found. After her death, a "Third Volume" was compiled in part from unused portions of the early draft of *The Secret Doctrine* and other leftover material. Most of this material is now available in volumes 12 and 14 of *H. P. Blavatsky Collected Writings*.]

SEE: Boris de Zirkoff, "The Secret Doctrine — Volume III, as Published in 1897: A Survey of its Contents and Authenticity," in *H. P. Blavatsky Collected Writings*, v. 14, pp. xxv-xliv.

Volume III. . . . a brief history of all the great adepts . . .

SEE: Constance Wachtmeister and Others, *Reminiscences of H. P. Blavatsky and* '*The Secret Doctrine*,' 1893: "A day or two after our arrival at Maycot, H.P.B. placed the whole of the so-far completed MSS. in the hands of Dr. Keightley and myself . . . we both read the whole mass of MSS. . . . Finally we laid before her a plan, suggested by the character of the matter itself, *viz*., to make the work consist of four volumes . . . Further, instead of making the first volume to consist, as she had intended, of the history of some great Occultists, we advised her to follow the natural order of exposition, and begin with the Evolution of the Cosmos, to pass from that to the Evolution of Man, then to deal with the historical part in a third volume treating of the lives of some great Occultists; and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write it." — pp. 90-1 ("Bertram Keightley's Account of the Writing of 'The Secret Doctrine' ")

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the shifting and re-shifting of scientific theories and speculations

SEE: STANZA XI, 43: ". . . modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built upon personal hobbies . . . for offering its *guesses* instead of Knowledge, and calling them 'scientific conclusions.' Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact* . . . the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon." — *SD* 2:316 fn.

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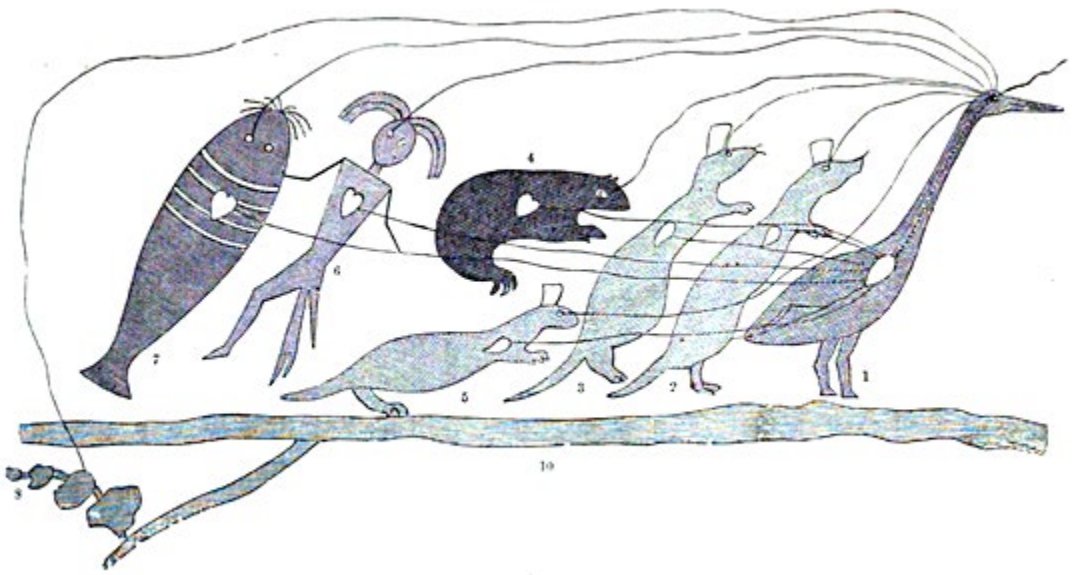
ideographic productions . . . earliest mode of recording events

SEE: Gerald Massey, *Natural Genesis*, 1883: "Whenever the ideographic signs of the oldest civilised nations can be compared evidence of the original unity becomes apparent . . . In fact, the farther we go back the nearer is our approach towards some central unity. . . . Finally the most primitive customs, rites and ceremonies are the most universal . . ." — 1:243

tribes of America . . . petitioned the President of the United States . . .

SEE: Sir John Lubbock, *The Origin of Civilisation*, 1870: "Fig. 11 represents a petition presented to the President of the United States for the right to certain lakes (8) in the neighbourhood of Lake Superior (10).

Fig. 11.



INDIAN PETITION.

No. 1 represents Oshcabawis, the leader, who is of the Crane clan. The eyes of his followers are all connected with his to symbolize unity of views, and their hearts to denote unity of feeling. No. 2 is Wai-mit-tig-oazh, whose totem is a marten . . .” — pp. 44-6

Writing, our scientists say, was unknown to Pānini

SEE: Max Müller, *History of Ancient Sanskrit Literature*, 1860: “I maintain that there is not a single word in Pāṇini’s terminology which presupposes the existence of writing.” — p. 507

Pānini . . . composed a grammar which contains 3,996 rules

SEE: “Was Writing Known Before Panini?” [by a Chela], Oct. 1883: “. . . when Prof. Müller affirms that ‘there is not a single word in Pānini’s terminology which presupposes the existence of writing’ . . . Hence we must believe that Pānini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 rules only upon . . . his ‘cerebral cineritious matter,’ and handed them over to his disciples by atmospheric vibration, *i.e.* oral teaching!” — p. 18 (*The Theosophist*, v. 5)

Writing . . . in the days of Hesiod and Homer . . .

SEE: George Rawlinson, “The Moabite Stone,” Aug. 1870: “THE MOABITE STONE . . . its date is fixed to the earlier half of the ninth century before our era . . .” “It has strongly been argued by Mr. Grote . . . that letters were absolutely unknown to the Greeks in the time of Homer and Hesiod (about B.C. 850-776) . . . The evidence of the newly-discovered Stone favours a much earlier date for the communication. *The archaic Greek alphabet . . . resembles far more closely the alphabet of the Moabite Stone than it does that of any subsequent period*.” — pp. 101, 102, 109 (*Contemporary Review*, v. 5)

the Phœnicians . . . knew writing as far back as 1500 B.C. . . .

SEE: “Was Writing Known Before Panini?” [by a Chela], Oct. 1883: “The Phœnicians . . . knew perfectly the art of writing . . . The historical period of Sidon begins 1500 B.C. And it is well ascertained that in 1250 Sanchoniathon had already compiled . . . the full records of their religion.” — p. 19 (*The Theosophist*, v. 5)

when Schliemann discovered . . . the site of ancient Troy

SEE: Heinrich Schliemann, *Troy and Its Remains*, 1875: “The excavations made this year (1873) have

sufficiently proved that the second nation which built a town on this hill [Hissarlik] . . . are the Trojans of whom Homer sings." — p. 16

vessels with inscriptions *in characters unknown . . .*

SEE: Heinrich Schliemann, *Ilios: The City and Country of the Trojans*, 1881: "Not the least interesting and important of the results obtained from Dr. Schliemann's excavations at Hissarlik is the discovery that writing was known in the north-western corner of Asia Minor long before the introduction of the Phoenician or Greek alphabet. Inscribed objects . . . show that the ancient inhabitants of the place . . . possessed a system of writing which they shared with the neighbouring nations of the mainland and adjacent islands. . . . The characters, which amount to at least fifty-seven in number, long resisted all attempts at decipherment . . ." — p. 691 (Appendix III by A. H. Sayce)

"I was myself an eye-witness of two such discoveries . . ."

P/Q: Heinrich Schliemann, *Ilios: The City and Country of the Trojans*, 1881: "I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture." — pp. 683-4 (Appendix I by Professor Virchow)

Du Chaillu, Gordon-Cumming . . . charged with lying.

SEE: Charles Gould, *Mythical Monsters*, 1886: ". . . ignorance and suspicion go hand-in-hand, and so traveller's tales, even when supported by good evidence, are mostly denied credence . . . when they offend the experience of those who, remaining at home, are thus only partially educated. Hence . . . we have seen Bruce, Mungo Park, Du Chaillu, Gordon-Cumming, Schliemann, and Stanley treated with the most ungenerous criticism and contemptuous disbelief . . ." — p. 7

Madame Merian . . . was accused of deliberate falsehood . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Madame Merian was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days . . . reliable observers have confirmed it in regard to South America, India, and elsewhere." — pp. 9-10

Audubon was accused by botanists of having invented . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Audubon was similarly accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of Nymphæa lutea, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower, in Florida . . . in the summer of 1876 {*Pop. Sci. Monthly*, No. 60, April 1877}." — p. 10 & fn.

Victor Hugo was ridiculed for . . . the devil-fish . . .

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Victor Hugo was ridiculed for having exceded the bounds of poetic license when he produced his marvellous word-painting of the devil-fish [octopus], and described a man as becoming its helpless victim." — p. 10

— Footnotes

Sanchoniathon compiled . . . the full record of their religion in 1250 B.C.

SEE: "Was Writing Known Before Panini?" [by a Chela], Oct. 1883: ". . . it is well ascertained that in 1250 [B.C.] Sanchoniaton had already compiled from the annals and State documents, which filled the archives of every Phœnician city, the full records of their religion. He wrote in the Phœnician language . . ." — p. 19 (*The Theosophist*, v. 5)

"She is set down a thorough heretic . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Madame Merian {'She is set down a thorough

heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science.' — Gosse, *Romance of Nat. Hist.*, 2nd Series, p. 227} . . ." — p. 9 & fn.

"That famous bird of Washington was a myth . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . some day or other a fortunate sportsman may rediscover the Halliætus Washingtonii, in regard to which Dr. Cover says: 'That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, he lied about it.' " — p. 10

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the devil-fish . . . "The thing was derided as an impossibility . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "The thing was derided as a monstrous impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle-fishes with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced for centuries past . . . by Japanese artists." — pp. 10-11

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"When a naturalist, either by visiting such spots of earth . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: " 'When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of inventing his game . . . As soon as the creature is found to sin against preconception, the great (mis?) guiding spirit, *à priori* by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax.' " — p. 13 fn.

"The heavens themselves have been charged with hoaxes. . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: " 'The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. The disposition to suspect hoax is stronger than the disposition to hoax. Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?' — *Macmillan*, 1860." — p. 13 fn.

— Footnotes

"*Among the fascinating books for July reading . . .*"

P/Q: *The Evening Telegram* (New York), June 30, 1888: "Among the fascinating books for July reading is Mme. Blavatsky's book on Theosophy . . . Her new book now published at the office of the *Path* is entitled 'The Secret Doctrine — the Synthesis of Science, Religion and Philosophy.' " — [review article] "Words with Wings"

"But because she can soar back into the Brahmin ignorance . . ."

P/Q: *The Evening Telegram* (New York), June 30, 1888: "Mme. Blavatsky is undoubtedly an intellectual phenomenon, but because she can soar back into the Brahmin ignorance of the Buddhists and furnish Edwin Arnold with food for thought is no proof that everything she says is true." — [review article] "Words with Wings"

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Evans does affirm . . . writing was unknown in the stone age

SEE: John Evans, *Ancient Stone Age Implements of Great Britain*, 1872: "I am at present concerned

with . . . that stage of civilization which has been characterized as the Stone Age. . . . in no case do we find a knowledge of writing developed in this stage of culture . . .” — p. 7

classed with Jacolliot’s “Bible in India”

SEE: F. Max Müller, *Introduction to the Science of Religion*, 1873: “. . . a book which has lately attracted considerable attention, *La Bible dans l’Inde* [*The Bible in India*], by M. Jacolliot, belongs to the same class of books. Though the passages from the sacred books of the Brahmans are not given in the original, but only in a very poetical French translation, no Sanskrit scholar would hesitate for one moment to say that they are forgeries, and that M. Jacolliot . . . has been deceived by his native teacher.” — p. 32

“Ezour-Veda” . . . “about the silliest book that can be read”

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: “A forged book, like the Ezour-veda, which deceived even Voltaire, and was published by him as ‘the most precious gift for which the West was indebted to the East,’ could hardly impose again on any Sanskrit scholar of the present day. This most precious gift from the East to the West, is about the silliest book that can be read by the student of religion . . .” — p. 32

the triumph of Sir William Jones, Anquetil de Perron, and others . . .

SEE: F. Max Müller, *Lectures on the Science of Language*, 1862: “A hundred years after Akbar, the eldest son of Shah Jehan . . . became a student of Sanskrit, and translated the Upanishads . . . into Persian. . . . This prince’s translation was translated into French by Anquetil Duperron, in the year 1795 . . . and was for a long time the principal source from which European scholars derived their knowledge of the sacred literature of the Brahmans.” “The history of what may be called European Sanskrit philology dates from the foundation of the Asiatic Society of Calcutta in 1784. It was through the labours of Sir William Jones . . . and other members of that illustrious Society, that the language and literature of the Brahmans became first accessible to European scholars . . .” — pp. 151, 155-6

Max Müller . . . speaking of . . . Dugald Stewart and Co.

SEE: Max Müller, *Lectures on the Science of Language*, 1862: “. . . the generally received opinion on the origin of language is that which was held by *Locke*, which was powerfully advocated by *Adam Smith* . . . and which was adopted with slight modifications by *Dugald Stewart*. According to them, man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body . . .” — pp. 30-1

“if the facts about Sanskrit were true . . .”

P/Q: Max Müller, *Lectures on the Science of Language*, 1862: “. . . if the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together, after the model of Greek and Latin, by those arch-forgers and liars the Brahmans, and that the whole of Sanskrit literature was an imposition.” — p. 161

“When you doubt, abstain,” says the wise Zoroaster

SEE: Voltaire, *Philosophical Dictionary*, 1824: “. . . Zoroaster . . . first announced to mankind that fine maxim — ‘In the doubt whether an action be good or bad, abstain from it’ . . .” — 6:420

“In contemplations . . . if a man begin with certainties . . .”

P/Q: Francis Bacon, *Works*, 1854: “Another error is an impatience of doubt, and haste to assertion . . . so is it in contemplation; if a man will begin with certainties, he shall end in doubts; but if he will be

content to begin with doubts he shall end in certainties." — 1:173 ("Advancement of Learning")

"the contemplation of the visible workings of external nature"

P/Q: Charles Gould, *Mythical Monsters*, 1886: "I must admit that, for my part, I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature' {*Vide* Anderson}." — p. 4 & fn.

"less hard to believe that these wonderful stories of gods . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "It seems to me . . . less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations than to believe them to be inventions." — p. 4

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mixed human races . . . the seeds for entirely new races

SEE: A. de Quatrefages, *The Human Species*, 1879: "Conditions of life and heredity have fashioned the first human races . . . The migratory and conquering instincts of man have brought about a meeting between these primary races, and consequently a crossing between them. . . . The consolidation of the mixed races, the relative uniformity of characters effected by the crossing, have taken place very slowly . . . Consequently every mixed race which has become uniform is also very ancient." — p. 274

Pure Anglo-Saxons hardly three hundred years ago . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "This is a fact which can be affirmed by what occurs in our great western colonies. Each great European race is there represented by derived *sub-races* which vary according to the locality. . . . I will only notice some of the facts which have been established in the United States. We know that the English race was only definitely settled there at the time of the Puritan emigration, about 1620 . . . Two centuries and a half, twelve generations at the most, separate us from this epoch, and nevertheless, the Anglo-American . . . no longer resembles his ancestors." — p. 254

Americans of the United States . . . a nation apart . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "We are sufficiently acquainted with American men and women to know that, although modified, the physical type is not on that account lowered in the scale of races . . . It is simply a new race, formed by the American conditions of life, but which remains worthy of its elder sisters in Europe, and will perhaps some day surpass them." — p. 255

"Every mixed race, when uniform and settled . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Every mixed race, when uniform and settled, has been able to play the part of primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossing of a number of races at present undetermined." — p. 274

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preparation for the Sixth great Race . . . (*vide supra* . . .)

SEE: "Illustration of the Races": "The main stem of a tree may be compared to the ROOT-RACE (A). Its larger limbs to the various SUB-RACES; seven in number (B1, B2). On each of these limbs are seven BRANCHES, OR FAMILY-RACES (C). . . . Now our Fifth Root-Race has already been in existence . . . about 1,000,000 years . . . thus each Family-Race has an average existence of about 30,000 years. Thus the European 'Family-Race' has still a good many thousand years to run . . ." — *SD* 2:434-5

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***Pâtâla* (the Antipodes, or the Nether World . . .)**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The race of Nāgas is said . . . to have sprung from Kadru . . . for the purpose of peopling Pātāla, or the regions below the earth, where they reign in great splendour. . . . Their females were handsome, and some of them intermarried with men, as Ulupī with Arjuna. The Nāgas, or a people bearing the same name, are historical, and have left many traces behind them . . ." — p. 213

***Pâtâla* (. . . as America is called in India)**

SEE: H. P. Blavatsky, "Echoes From India" [from *The Banner of Light*, Oct. 1879]: ". . . Svamī Dyanand, in his learned researches, has found out that America must have been known to the early Āryans — as Arjuna . . . is shown in Paurānic history to have gone to Pātāl(a) in search of a wife, and married in that country Ulūpi, the widow daughter of Nāga, the king of Pātāl(a), an antipodal country answering perfectly in its description to America . . ." — 1:223 (*A Modern Panarion*, v. 1)

SEE: *Biblia*, v. 9, ed. Charles H. S. Davis, April 1896: ". . . Dr. Le Plongeon claims the Nagas, or serpent race of India, as Maya colonists [in America]. This people appear to have been serpent worshippers *par excellence* and some of their sculptures, particularly those of Atlantean figures supporting serpents, agree so well with those of the Naga peoples of Further India, that they furnish ground for believing that Mayas and Nagas had been in contact somewhere, if they did not belong to the same race." — pp. 158-9 ("Queen Moo and the Egyptian Sphinx")

Part II — The Archaic Symbolism of the World-Religions

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"The narratives of the Doctrine are its cloak. . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " 'The narratives of the Doctrine are its cloak. The simple look only at the garment — that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.' (The Sohar, III, 152; Franck, 119)." — p. 306

"THE MYSTERIES OF THE FAITH (are) NOT TO BE DIVULGED TO ALL. . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " 'THE MYSTERIES OF THE FAITH NOT TO BE DIVULGED TO ALL. . . . it is requisite, therefore, to hide in a mystery the wisdom spoken . . .' (Clemens Alexandrinus, Strom. 12)." — p. 307

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***Sat* and *Asat*, — so freely used in the Rig-Veda . . .**

SEE: Īśwara Kṛishṇa, *Hindū Philosophy: The Sānkhya Kārikā*, tr. & cm. John Davies, 1881: "ON THE MEANING OF *Sat* AND *Asat*. There is a general misunderstanding of these terms as used in the philosophy of the Hindūs . . . Thus Dr. Muir writes: 'These ideas of entity and nonentity seem to have been familiar to the Vedic poets, and we find it thus declared (R.-V. x. 72, 2, 3), that in the beginning nonentity was the source of entity. ". . . in the first age of the gods entity sprang from nonentity (*asat*)." ' " — p. 135 (Note B)

Asat* is not merely the negation of *Sat

SEE: Īśwara Kṛishṇa, *Hindū Philosophy: The Sānkhya Kārikā*, tr. & cm. John Davies, 1881: "*Sat* is supposed to mean existence *per se*, and *asat* is therefore represented as its logical opposite . . . the negation of being, or non-existence." "*Asat* does not mean simply an undeveloped state, but the state of pure or formless existence of the primal substance from which all forms have sprung." — pp. 135, 138 (Note B)

Sat is the immutable, the ever present, changeless and eternal . . .

see: John Davies, "Sir William Jones as Author," 1888: "An extract from the first chapter of this work [*Institutes of Manu*] will show what is the Hindū, or Vedāntist, idea of God and of creation: 'From *that which is*, the first cause . . . existing (everywhere in substance), not existing (to our perception), without beginning or end, was produced . . . Brahmā. . . .' Sir William has successfully divined the meaning of two words — *sat* and *asat* . . . *Sat* means the universe in its definite existing forms; *asat* is the formless life of the Great Spirit from whom the universe has emanated." — pp. 314-15 (*Y Cymmrodor*, v. 9)

— Footnotes

The Hegelian doctrine . . . identifies *Absolute Being* . . . with non-Being

see: G. W. F. Hegel, *Encyclopädie*, 1827: "Das Absolute ist die allgemeine und Eine Idee . . ." ". . . die Einheit des Ideellen und Reellen, des Endlichen und Unendlichen [The Absolute is the Universal and One Idea . . . the Unity of the ideal and the real, of the finite and the infinite] . . ." — p. 196 (§§ 213-14)

"Die wahrheit des Seyns, so wie des Nichts ist daher die Einheit beider [The truth of Being as well as No-thing (Non-Being) is therefore the Unity of the two]." — p. 101 (§ 88)

the Universe as an *eternal becoming*

p/q: John Steinfort Kedney, *Hegel's Æsthetics*, 1885: ". . . everything is in movement, and only to be explained as a process, a perpetual *becoming* . . ." — p. 124

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"neither in the language nor in the thought of the Rig-Veda" . . .

p/q: Auguste Barth, *The Religions of India*, 1882: "Neither in the language nor in the thought of the Rig-Veda have I been able to discover that quality of primitive natural simplicity which so many are fain to see in it." — p. xiii (Preface)

Barth had Max Müller in his mind's eye when writing this.

see: Max Müller, *Chips From a German Workshop*, 1867: "The oldest, most primitive, most simple form of Aryan faith finds its expression in the Veda." ". . . the religion and incipient mythology of the Veda possess the same simplicity and transparency which distinguish the grammar of Sanskrit from Greek, Latin, or German grammar. . . . Large numbers of the Vedic hymns are childish in the extreme . . ." — 1:24, 26, 27

"In the Vedic hymns the ideas and myths appear . . ."

p/q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Vedic hymns the ideas and myths appear in their simplest and freshest forms . . . The Vedic hymns have preserved the myths in their primitive forms, and says, Max Müller, 'Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt than when we compare . . . the Veda with . . . the poetry of Homer . . .' " — pp. ix, x

"Nowhere is the wide distance which separates the ancient poems . . ."

p/q: Max Müller, *Chips From a German Workshop*, 1867: "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt than when we compare the growing mythes of the Veda with the full-grown and decayed mythes on which the poetry of Homer is founded. The Veda is the real Theogony of the Aryan races, while that of Hesiod is a distorted caricature of the original image." — 2:76

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"The poetry . . . of a singularly refined character . . ."

P/Q: Auguste Barth, *The Religions of India*, 1882: "The poetry it contains appears to me, on the contrary, to be of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions to mysticism and theosophic insight; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community." — p. xiii (Preface)

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inference of Barth . . . *this Scripture has been compiled by* INITIATES

P/Q: Auguste Barth, *The Religions of India*, 1882: "Almost all ancient religious literature was esoteric . . . The Veda was more or less so by right, since it could be transmitted only by oral instruction . . . The books connected with it were so in point of fact . . . their form is such that only the initiated could understand them . . ." — pp. 90-1

Credat Judæus Apella

SEE: *Literary Manual of Foreign Quotations*, comp. J. D. Belton, 1891: "Credat Judæus Apella. (HORACE, SAT., I., 5, 96.) . . . 'At Gratia,' says Horace . . . 'they wanted to persuade us that incense melted upon the sacred threshold without the aid of fire. The Jew Apella may believe this, but not I [Credat Judæus Apella, non ego], for I have learned that the gods live in tranquility, and if any wonderful thing happens it is not sent by them . . .' Apella was a common name among the Jews . . ." — p. 34

***E pur se muove*!**

SEE: O'Brien, Ansted, Jackson, & Nicolay, *Manual of Geographical Science*, 1852: "The natural impression, on perceiving the circumpolar motion of the heavens, is, of course, that it is a real motion; and this was the opinion of mankind, with few exceptions, for many ages. The inquisition compelled Galileo to abjure the Copernican doctrine . . . and decreed, 'that the proposition, that the Earth is not the centre . . . but that it moves . . . is absurd, philosophically false, and . . . erroneous in faith.' The story that Galileo, on rising from his knees after the abjuration, whispered, 'E pur se muove' — 'It moves nevertheless' — is well known." — 1:9

"Time destroys the speculations of man . . ."

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862: "Time destroys the speculations of man, but it confirms the judgment of nature. *Cicero*." — p. 622

SEE: Cicero, *Treatises*, tr. C. D. Yonge, 1853: ". . . what can be so plain and evident, when we behold the heavens, and contemplate the celestial bodies, as the existence of some supreme, divine intelligence, by which all these are governed? . . . And in truth we see that other opinions, being false and groundless, have already fallen into oblivion by lapse of time. . . . For time destroys the fictions of error and opinion, while it confirms the determinations of nature and of truth." — pp. 45-6 (*On the Nature of the Gods*, ii.2)

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Names such as Adam-Adami . . .

SEE: Ernest Renan, *Essay on the Age and Antiquity of the Book of Nabathæan Agriculture*, 1862: "One of the ancient sages who fills the most important part in 'The Book of Nabathæan Agriculture' is Adami. Adami was considered as the founder of agriculture in Chaldæa . . . We know that many apocryphal writings were attributed to Adam . . . and that the ancient Sabians had books under his name. Our Adami is thus most undoubtedly the Adamas or apocryphal Adam of the Babylonian sects." — pp. 51-2

used by Mr. Chwolsohn . . . and derided by M. Renan

see: Ernest Renan, *Essay on the Age and Antiquity of the Book of Nabathæan Agriculture*, 1862: ". . . the Biblical or apocryphal traditions of the Hebrews seem to have found their way into Babylon. The same influence is met with in . . . 'The Book of Nabathæan Agriculture.' I have not the least doubt, in fact, that most of the personages, adduced as ancient sages of Babylon, and whose names are strikingly like those of the Hebrew patriarchs, are those very patriarchs themselves. Dr. Chwolson denies it; but his efforts appear to me quite inadequate to disprove this identity . . ." — pp. 50-1

"Adam-Adami" . . . name as old as languages are.

see: "The Genesis Story of the Creation and Fall of Man" [by Henry Day], March 6, 1886: " 'The name Adam, given to the first man in Genesis, is found in the Chaldean account of the Creation as meaning all mankind — Adami, or Admi. . . . The variations between the earliest Assyrian copy, the history of Berosus, and the Bible are such as to preclude the idea that one borrowed from the other. They all suggest that each was a separate, independent embodiment of an *earlier tradition*, *the common source of all the narratives*.' " — p. 150 (*Secular Review*, v. 18)

***Adonai* (the ancient plural form of the word *Adon*) . . .**

see: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Adonai. In Hebrew אדני, being the plural of excellence for *Adon*, and signifying *the Lord*." — p. 17

the god Adonis . . . stood for the "First Lord"

see: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "THE PRIMAL EXISTENCE *manifests* itself by its INTELLIGENCE (LOGOS or WISDOM) considered as the Primal Male Principle, and often depicted as resident in the sun. . . . In this philosophy, Adoni, Adonis . . . are names of the LOGOS who dwells mainly in the solar orb, as the SPIRIT, the LIGHT and the LIFE of men." "Adonis, at Cyprus, bore the name Kuris. . . . The Persians call the Sun Kuros. . . . Kurios means Adoni (the Lord)." — pp. 19-20, 120

***Ada-Nâth*, also meaning first Lord, as *Ad*-Iswara**

see: James Tod, "Legendary History of Prithwiraja," 1840: "The Buddhists call their chief divinity Ad-nāt'h and Ad-Iswara; the followers of Mahadēva, Ad-Iswara, or Ad-ham: both have the same signification, 'the First Lord.' " — p. 234 (*Asiatic Journal*, v. 33)

"the period of one *lip* and word," or speech

see: *The Interlinear Bible*, 1906: "And the whole earth was of one language {Heb. *lip*} and of one speech." — p. 12 & fn. (*Genesis*, 11:1)

the Israelite using "*Adonai*," (Lord) instead of *Eh'yeh* . . .

see: *Qabbalah*, "The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol," tr. Isaac Myer, 1888: "The Hebrews, at an early date . . . designated the Primal Cause . . . by the Tetragrammaton, יהוה YHVH . . . the equivalent for the really highest name of the Deity אהיה Eh'yeh, *i.e.*, I Am. . . . an Israelite always uses אדני . . . (Adonaï) Lord, in place of it, hence the rendering 'Lord' in the English version . . ." — p. 175

"the lowest designation . . . is translated God"

p/q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the lowest designation, or the Deity in Nature, the more general term Elohim, is translated, God." — p. 175

A curious work was translated . . . by the Orientalist Chwolsohn . . .

see: D. Chwolson, *Über die Überreste der Altbabylonischen Literatur in Arabischen Übersetzungen* [*On the Fragments of Old Babylonian Literature in Arabic Translations*], 1859.

see: A. Sayce, "Tammuz," July 1865: "In the 'Fragments of old Babylonian Literature,' . . . recently

discovered and edited by M. Chwolson, a different view is started. These 'Fragments' claim to be translations by Ibn Wahshiya the Chaldean (A.D. 900) of certain ancient Chaldean works, of which the most considerable is the 'Nabathean Agriculture' by Kūthāmi the Kufian, whose age is assigned to the thirteenth century B.C." — p. 441 (*Journal of Sacred Literature*, v. 7)

Nabathean Agriculture

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . il s'agit du fameux livre de 'l'*Agriculture des Nabathéens*,' ouvrage chaldéen traduit en arabe, et de l'arabe en allemand, par un célèbre orientaliste moderne, M. Chwolson [it relates to the famous book on the '*Nabathean Agriculture*,' a Chaldean work translated into Arabic, and from Arabic into German, by a famous modern orientalist, Chwolsohn] . . ." — 3:218

"*a complete initiation* into the mysteries of the pre-Adamite nations . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Selon lui il ne s'agirait de rien moins, par exemple, que d'une initiation complète, et sur pièces authentiques, à toutes les croyances, sciences et superstitions, non-seulement des Chaldéens, mais des Assyriens, des Syriens, des Chananéens, etc. [According to him we are dealing with nothing less than, for example, a complete initiation, (based) on authentic documents, all the beliefs, sciences and superstitions of not only the Chaldeans but also the Assyrians, Syrians, Canaanites, etc.]." — 3:218

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Masoudi . . . explains their origin . . . "After the Deluge . . . "

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . M. Chwolson semble adopter complétement cette opinion de Masoudi: 'Après le déluge, les hommes s'établirent dans diverses contrées. Tels furent les Nabathéens qui fondèrent la ville de Babylone, et ceux des descendants de Kham qui se fixèrent dans la même province sous la conduite de Nemrod, lequel était fils de Kousch, fils de Kham et arrière-petit-fils de Noé' [Chwolsohn seems to fully adopt this opinion of al-Mas'ūdī: 'After the Deluge people settled in various regions. Such were the Nabatheans who founded the city of Babylon, and those of the descendants of Ham who settled in the same province under the leadership of Nimrod, who was the son of Cush, son of Ham, and great-grandson of Noah']." — 3:218

"This took place at the time when Nimrod . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Cet établissement eut lieu à l'époque ou Nemrod prit le gouvernement de la Babylonie comme délégué de Dzahhak, surnommé Biourasp' [This settlement took place at the time when Nimrod took over the government of Babylon as the representative of Dzahak, called Biurasp']." — 3:218

the assertions . . . are in perfect accord with those of Moses

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Les assertions de cet historien arabe sont, dit notre auteur, parfaitement d'accord avec les renseignements que Moïse nous donne dans le livre de la Genèse' ['The assertions of this Arabian historian are, says our author, perfectly in agreement with the information that Moses gives in the book of Genesis'] . . ." — 3:219

Quatremère . . . this book might have been simply a copy . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Selon M. Quatremère, le livre dont nous parlons ne serait peut-être qu'une copie, faite sous Nébucadnésar II, d'un traité khamite infiniment plus ancien. (V. *Annales de philosophie*, juin 1860, p. 415) [According to Quatremère, the book of which we are speaking was perhaps only a copy, made under Nebuchadnezzar II, from a Hamitic treatise that is infinitely more ancient]." — 3:219

while the author maintains . . . its Chaldean original was written out . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Selon M. Chwolson, au contraire, ce livre aurait donc été traduit du chaldéen en arabe sur le récit *original* d'un riche propriétaire de Babylone, nommé Qù-tàmy, qui aurait lui-même employé des matériaux anciens. Cette première traduction, M. Chwolson ne craint pas de la reculer jusqu'au XIIIe siècle avant l'ère chrétienne [On the other hand, according to Chwolsohn, this book would then have been translated from the Chaldean into Arabic based on the *original* narrative of a rich landowner from Babylon, called Qū-tāmy, who himself used ancient materials. Chwolsohn does not hesitate to take that first translation back to the 13th century before the Christian era]." — 3:219

"the doctrines . . . originally told by *Saturn to the Moon* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Si nous l'interrogeons sur ses sources et sur ses auteurs, il nous répond dès la première page de son livre que 'toutes les doctrines en ont été révélées par Saturne (le dieu méchant) à la lune puis par la lune à son idole, et enfin par cette idole à lui-même' [If we question him on his sources and his authors, he tells us from the first page of his book that 'all the doctrines have been revealed by Saturn (the wicked god) to the Moon, then by the Moon to his idol, and finally by that idol to him']." — 3:219

— Footnotes

See *Genesis* and the authorised Chronology.

SEE: *Rudimentary Chronology* [by Edward Law], 1854:

"B.C.
4004 . . . The Creation and Fall of Man. . . .
2948 Noah, the tenth from Adam, born.
2469 Noah commanded to build the Ark.
2348 . . . The Deluge. . . . The receding waters leave the Ark on one of the mountains of Ararat."

"{The Scriptural dates adopted in this work are those given by Archbishop Usher, and used in the authorised version of the English Bible}." — 1:1 & fn.

In Chapt. ix. "Noah leaveth the Ark" "B.C. 2348." . . .

SEE: *The Holy Bible* [Oxford edition], 1858: "*Noah leaveth the ark.* GENESIS IX., X. . . . 'And God spake unto Noah . . . go out of the ark . . .' {B.C. 2348}." — p. 6 & sidenote (*Genesis*, 9:8, 10)

Chapter x. "Nimrod the first Monarch," stands over "B.C. 1998"

SEE: *The Holy Bible* [Oxford edition], 1858: "*Nimrod the first monarch*. . . . {B.C. 1998} 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. And the sons of Ham . . . And the sons of Cush . . . And Cush begat Nimrod: he began to be a mighty one in the earth.' " — p. 7 & sidenote (*Genesis*, 10:5-8)

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The details . . . show periods of incalculable duration . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ce sont les détails que ce dieu donne à son prophète sur les périodes incalculables et les gouvernements sans fin qui précédèrent *Adami* [these are the details that this god (Saturn) gives to his prophet, on the countless periods and the endless number of governments that preceded *Adami*]." — 3:219

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***Adami* (the "red earth")**

SEE: Thomas Inman, *Ancient Faiths Embodied in Ancient Names*, 1868: "We find that . . . *Adam*, means 'to be red,' or 'ruddy' . . . There were some words apparently compounded with it, *e.g.*, Adamah, Adami, which seem primarily to have reference to the earth or soil." — 1:201-2

De Rougemont . . . first to make a *levée*-in-arms against the translator.

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il est impossible . . . de faire à M. Chwolson une guerre plus serrée que ne le fait M. F. de Rougemont dans les *Annales* [It is impossible to make a tighter war on Chwolsohn than de Rougemont does in the *Annales*]." — 3:219

He reproaches him with "*sacrificing* Moses to an anonymous author."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il lui reproche avec raison d'avoir, dans cette nouvelle lutte entre des *inconnus* et Moïse, 'sacrifié sans hésiter celui dont la véracité avait subi l'épreuve des siècles, et d'avoir prétendu refaire toute l'histoire profane et sacrée avec les écrits d'auteurs apocryphes' {*Annales de philosophie chrétienne* . . . janvier 1860, p. 38} [He reproaches him with reason, in this new battle between the *unknown* (authors) and Moses, of having 'sacrificed without hesitation the one whose truthfulness had endured the proof of centuries, and of having pretended to redo the entire profane and sacred history with the writings of apocryphal authors']." — 3:219 & fn.

Berosus . . . "however great were *his chronological errors* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Bérose . . . qui, malgré toutes ses erreurs chronologiques, est au contraire, lui, 'parfaitement d'accord avec Moïse, et sur le premier homme, *Alorus-Adam*, et sur *Xisuthrus-Noé*, et sur *Bèlus-Nemrod*, etc.' [Berosus . . . who despite all his chronological errors, is on the contrary, 'perfectly in agreement with Moses, about the first man, *Alorus-Adam*, and about *Xisuthrus-Noah*, and about *Belus-Nimrod*, etc.'] . . ." — 3:219-20

"the work *must be* . . . ranged with . . . *the fourth book of Esdras* . . ."

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . M. de Rougemont n'hésite donc pas à ranger cette singulière publication parmi ces nombreux enfants illégitimes connus sous le nom d'apocryphes, et contemporains, dit-il, du quatrième livre d'Esdras, du livre d'Hénoch des oracles sibyllins, des livres d'Hermès, c'est-à-dire *datant des deux ou trois premiers siècles avant l'ère chrétienne* [De Rougemont thus does not hesitate to rank that particular publication among those countless illegitimate children, known under the name of apocrypha, and according to him, contemporaries of the fourth book of Esdras, of the book of Enoch of the Sibylline Oracles, the books of Hermes, that is, *dating from two or three centuries before the Christian era*] . . ." — 3:220

M. Renan. . . . pulls down the authority of his master . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Éwald lui ayant fait une guerre sans pitié, il devait rencontrer devant lui, à Paris, son disciple M. Renan. Ce dernier a donc lu à l'Académie un mémoire . . . dont la *Revue germanique* du 31 avril 1860 nous a donné quelques extraits [Ewald, having waged war on him without pity, made his (Chwolsohn's) disciple Renan visit him in Paris. Renan thus read a memoir at the Academy . . . of which the *Revue germanique* of August 31, 1860 has given us some fragments]." — 3:220

in this *in-folio* on astrology and Sorcery "we recognise . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Selon lui, c'est sur un Juif du 'IIIe ou IVe siècle de notre ère qu'il faut rejeter la responsabilité de cet in-folio d'astrologie et de sorcellerie, attendu qu'on retrouve sous tous les personnages de Qu-tâmy tous les patriarches *des légendes*, tels que son Adam-Adami, son Anouka-Noé, son Ibrahim-Abraham, etc.' [According to him, we have to lay the responsibility of that folio on astronomy and sorcery with a Jew of the '3rd or 4th century of our era, since we recognize in the personages of Qu-tamy all the patriarchs of *the legends*, such as his Adam-Adami, his Anouka-Noah, his

Ibrahim-Abraham, etc.’] . . .” — 3:220

Renan . . . “*le Paganini du Néant*”

SEE: Paul Ginisty, “Le Prêtre de Némi, par M. *E. Renan*,” Nov. 17, 1885: “L’auteur du *Prêtre de Némi* commande . . . le respect. . . . M. Lemaître l’a prouvé.” “Tout le monde respecte l’homme pour sa vie privée . . . mais presque tout le monde critiquera le philosophe. Surtout maintenant qu’apparaissent nettement les idées étranges de ce ‘Paganini du néant’ [The author of *Prêtre de Némi* commands . . . respect. . . . Lemaître has proved it.” “Everyone respects the man for his private life . . . but almost everyone will criticize the philosopher. Especially now that the strange ideas of this ‘Paganini of nothingness’ clearly appear].” — pp. 272-3 (*L’Année Littéraire*, v. 1)

the same as practised by David . . . by means of the Teraphim

SEE: *Cyclopædia of Biblical Literature*, ed. John Kitto, 1865: “TERAPHIM . . . in 1 Sam xv. 23; Zech. x. 2 . . . it is represented by ‘idolatry,’ ‘idols.’ ” “. . . the fact that we thus find it (or them) in the house of a man so pious as David, entirely confirms our inference as to the prevalence of these images. . . . they had some rude resemblance to the human shape, being perhaps something like the Hermæ . . .” — 3:984, 985

In Volume III., Part II. of this present work . . .

[Volume III was never published by H.P.B., and a completed manuscript of it was never found. After her death, a “Third Volume” was compiled in part from unused portions of the early draft of *The Secret Doctrine* and other leftover material. Most of this material is now available in volumes 12 and 14 of *H. P. Blavatsky Collected Writings*.]

the practical methods of such ancient divination will be found

SEE: *H. P. Blavatsky Collected Writings*, v. 14, “Symbolism of Sun and Stars,” pp. 314-25; and “Pagan Sidereal Worship, or Astrology,” pp. 326-33.

Maimonides speaks of it . . .

SEE: Maimonides, *The Reasons of The Laws of Moses*, tr. J. Townley, 1827: “*Why the Ancient Idolaters united Agriculture with the Worship of the Stars*. . . . they confessedly believed that the fruitfulness of the earth depended upon the worship of the planets and other heavenly bodies. . . . that Agriculture . . . depended upon the influence of the Sun, and the rest of the Stars, for its success . . .” — p. 169 (ch. v)

and refers . . . to this Chaldeo-Arabic MS.

SEE: Maimonides, *The Reasons of The Laws of Moses*, tr. J. Townley, 1827: “Adverting now to those books of the Zabii . . . we may notice, as the most celebrated . . . *Of the Agriculture of the Nabatheans*, (translated into Arabic, by Aben Vachaschijah).” — p. 162 (ch. iv)

“star-worhsippers,” or Sabeans

SEE: John Landseer, *Sabæan Researches*, 1823: “. . . Sabæan {This word, which signifies worshippers of the stars, has been variously spelled . . . by Wilkins, it is derived . . . from the Arabic *Sabda*, a star, rising or coming forth} . . .” — p. 18 & fn.

The Nabatheans . . . originally came to Syria from Busrah

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: “The Nabatheans . . . adhered to the same belief as the Nazarenes and the Sabeans . . . The Persian Iezidi say that they originally came to Syria from Busrah.” — 2:197

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “The Iezidi are Sabians {The Iezidi have a

tradition that they originally came to Syria from Busrah and the country watered by the lower part of the Euphrates} . . .” — p. xxxi & fn.

Nebo . . . Mercury . . . “the Lord on high, the aspiring” . . . *Ναβώ*

see: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Nebo (. . . Sept. *Ναβώ*, *Lord*, *high*, *aspiring*). — The symbol of the planet Mercury, nearest to the sun . . .” — p. 503

see: John Parkhurst, *Hebrew and English Lexicon*, 1799: “נבו *Nebo* or *Nabo*, a Babylonian idol . . . it means the *fructifying*, or *generative* . . . power of the heavens. . . . this was a very high attribute . . .” — p. 423

Maimonides calls their doctrines “heathenish foolishness”

see: D. Chwolsohn, *Die Ssabier und der Ssabismus*, 1856: “Maimonides, Text V, §. 9. . . . Dies Buch ist voll von heidnischem Unsinn [This book is full of heathenish foolishness] . . .” — 2:458

and their archaic literature “*Sabæorum fœtum*”

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “Nous ne pouvons pas oublier si facilement les paroles de Maimonide, qui met ce même livre au premier rang des livres des Sabéens, tout en l’appelant ‘*Sabæorum fœtum*’ [We cannot that easily forget the words of Maimonides, who put this same book at the top of books of the Sabaeans, calling it ‘*Sabæorum fœtum*’].” — 3:220-1

— Footnotes

“I will mention to thee the writings . . .”

p/q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “ ‘I will mention to thee the Writings . . . respecting the belief and institutions of the *Sabians*. The most renowned is the book “the Agriculture of the Nabathaeans” which has been translated by Ibn Wahshijah. This book is full of heathenish nonsense . . . It speaks of the preparation of Talismans, the drawing down of the powers of the spirits, Magic, Demons and Gholes, which make their abode in the desert.’ — *Maimonides; in Chwolsohn, die Ssabier*, II. 458.” — pp. xxxi-xxxii

The Nabatheans . . . believed in the Seven Archangels . . .

see: H. P. Blavatsky, *Isis Unveiled*, 1877: “The Nabatheans . . . believe in seven archangels . . . The Nabatheans inhabited the Lebanon, as their descendants do to the present day, and their religion was from its origin purely kabalistic.” — 2:197

— 455-6 —

Abarbinel praises it . . . that “most excellent Oriental work” . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Spencer l’appelle, sur la foi d’Abarbanel, ‘le livre oriental par excellence’ [Spencer calls it, based on the authority of Abrabanel, ‘the Oriental book par excellence’].” — 3:221

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adding . . . by Nabatheans, the Sabeans, the Chaldeans . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘Car, ajoute-t-il, on doit entendre par Nabathéens les Sabéens, les Chaldéens, même les Égyptiens et généralement tous ces peuples contre lesquels étaient portées toutes les lois de Moïse et des Hébreux’ {Spencer, t. I, p. 354} [‘For, he adds, by Nabatheans we have to understand the Sabaeans, the Chaldeans, even the Egyptians and in general all those peoples against whom the laws of Moses and the Hebrews were directed’].” — 3:221 & fn.

Nebo . . . God of Wisdom of Babylonia and Mesopotamia . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “Ne’bo, the god of Wisdom of ancient Mesopotamia and

Babylonia . . . He is the Thoth of the Egyptians, the Hermes of the Greeks, and the Mercury of the Romans . . .” — p. 206

As Budha was the Son of Soma (the Moon) . . .

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “BUDHA. ‘Wise, intelligent.’ The planet Mercury, son of Soma, the moon . . . by Tārā, wife of Bṛīhaspati . . .” — p. 64

so Nebo was the son of Zarpa-nitu (the Moon deity) . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “Ne’bo was therefore at one time evidently a god of all the heavenly bodies. His special planet in Babylonia was Mercury; that of Merodach, his father, who anciently was the Sun-god, was Jupiter; his mother was Zarpanitu, the Moon-god.” — p. 206

Nebo was the “overseer” among the seven gods of the planets

see: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “These . . . were not the only titles that Nebo bore. He was also . . . ‘the overseer of angel-hosts of heaven and earth.’ . . . the *ziggurrat* or tower of his temple at Borsippa had the name of ‘the house of the seven bonds of heaven and earth.’ The seven ‘bonds’ seem to represent the seven planets . . . Nebo must, therefore, have once been . . . the chief of the heavenly bodies.” — p. 115

he was *Nabin*, a seer and a prophet

see: A. H. Sayce, *Early History of the Hebrews*, 1897: “. . . the seer himself became a prophet. . . . His name *nâbî* is found in Babylonian, where it takes the form of *nabium* or *nabu*, ‘the speaker.’ It was the name of the prophet-god of Babylon, Nebo, the interpreter of the will of Bel-Merodach . . .” — p. 343

Moses is made to die . . . on the mount sacred to Nebo . . .

see: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “. . . the name of Nebo . . . and [his] worship passed even to the distant Semitic tribes of the west. The names of places in Palestine in which his name occurs, proves that the god of prophecy was adored by Canaanites and Moabites alike. Moses, the leader and prophet of Israel, died on the peak of Mount Nebo . . . When the Israelites entered upon their literary era, the old name of *roeh*, or ‘seer,’ was exchanged for the more literary one of *Nĕbî*, or ‘prophet.’ ” — p. 120

the great creative deity . . . not alone at Borsippa . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “The *ziggurat* or planet tower of his Temple at Borsippa, was called; ‘the house of the seven bonds (planets) of heaven and earth.’ . . . Ne’bo was in Borsippa, considered the supreme god, the creator of the universe. . . . Ne’bo was also adored as the god of wisdom and prophecy, by the Canaanites, Moabites, and Assyrians, and in Palestine in general.” — p. 206

“its holy of holies” within the shrine of Nebo . . .

p/q: *Qabbalah*, tr. Isaac Myer, 1888: “The great temple of Babylon existed from, probably long before, 2250 B.C. Its ‘holy of holies’ was within the shrine of Nebo, the prophet god of wisdom.” — p. 241

We are told in the Hibbert Lectures, “The ancient Babylonians . . .”

see: *The Hibbert Lectures, 1887: Lectures on the Origin and Growth of Religion*, “As Illustrated by the Religion of the Ancient Babylonians,” by A. H. Sayce.

“. . . an intercessor between men and the gods . . .”

see: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “Here Merodach . . . though ‘lord of all that exists,’ is nevertheless only the first-born of the gods. There were gods older than he . . . Merodach was the intercessor between the gods and men . . .” — p. 98

"and Nebo, was the 'proclaimer' or 'prophet' . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The word Nebo . . . means 'the proclaimer,' 'the prophet' . . . Nebo was essentially the proclaimer of the mind and wishes of Merodach." — p. 113

the lower Adam, the terrestrial . . . had only *nephesh*, "the breath of life" . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . a distinction was made . . . between the higher Adam . . . and the inferior (the terrestrial) Adam . . . who had only 'the breath of life' but not 'the living soul.' " — p. 114

— 456-7 —

Maimonides . . . preached silence and secrecy . . .

SEE: Maimonides, *Guide of the Perplexed*, tr. M. Friedländer, 1885: "We have also stated that these subjects belong to the mysteries of the Law. You are well aware how our Sages blame those who reveal these mysteries, and praise the merits of those who keep them secret . . ." — 3:1 (Part III)

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four distinct Adams . . . emanations from the *Dyooknah* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Qabbalah shows the existence of four Adams, or rather three continuations of the . . . Upper Heavenly Adam of . . . the World of Emanation. . . . It is thought of as a manifestation of the Deity in the Divine *D'yook nah*, or an undefined phantom shade of the *Tzelem* . . ." — p. 418

This "Adam" is the prototype (*tzure*) of the second Adam.

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "It is a Perfect *Tzure* or Prototype, to the second and subsequent Adams." — p. 418

the first being the "perfect, Holy Adam"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "I. The Perfect Upper Heavenly Adam of the . . . World of Emanation. It is androgenic and the sole occupant of that world." — p. 418

"a shadow that disappeared"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'In the *image* . . . *b'tzalem*, of Elohim, has He made (the) man . . . but after he had committed sin, his *image* disappeared . . .' " " 'In the image {*be-tzelem* . . . or shadow} of Elohim he created him . . .' " — pp. 345, 347 & fn.

(the Kings of Edom)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . [the] Ancient of Ancients, before He prepared His Form, built kings . . . and they could not exist . . . 'And these are the kings which reigned in the land of Edom.' " — p. 386

the second is called the protoplastic androgyne Adam . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Second Adam . . . is also androgenic . . . It is the protoplastic Adam or Makrokosm of the Terrestrial Adam . . ." — p. 418

the third Adam is the man made of "dust" . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Third Adam is the Terrestrial Adam made of 'dust' and placed in the Garden of Eden . . ." — p. 418

the fourth, is . . . the Fallen Adam

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Fourth Adam, was the Third Adam as he was after the Fall." — p. 418

"The Fourth . . . was clothed with skin, flesh, nerves . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Fourth Adam . . . was clothed with skin, flesh, nerves, etc. This answers to the Lower *Nephesh*, and *Guff*, *i.e.*, body, united. He has the animal power of Reproduction and continuance of species . . ." — pp. 418-19

"Among the Qabbalists, the necessity to continued creation . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "Among the Qabbalists, this necessity to continued creation and existence, is called the Balance . . ." — p. 118

without this "Balance," connected with *Ma-qom* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Before the Balance existed, Face could not view Face, and the primordial kings died . . . This Balance hangs in the Place (*Maqom*) which is No-Thing (*Ayin*)." — p. 118

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Illusion . . . to be put aside . . . for the pure life of Brahmâcharya

SEE: Vans Kennedy, *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, 1831: " 'There are . . . acts of devotion . . . by which means he [the Brahman] will be liberated from the bonds of illusion . . . *Brahmacharya*, which consists in resignation, purity, ascetic practices, self-restraint, adherence to truth, contentment, and faith; and whoever acquires these virtues, and has subdued his passions, approximates to me [Īśvara].' " — p. 454 (*The Ishwara Gita*)

second Adam . . . from . . . *Adamas*, in "whose image he is made"

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the combined 365 Æons . . . are *supposed* to be condensed within . . . the Primal Man, the Ophite *Adamas*, after whose image the second Adam was made." — p. 233

the 6th and 7th pairs of the male-female *Æ*ons . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the names of the *Æ*ons . . . drawn up by Valentinus himself . . . He arranges them in pairs, male and female, in the order of their successive emanation from Bythos, the pre-existing eternal Principle. . . .

1. Ampsiu, Ouraan = Depth, Silence.
2. Buccua, Thartum = Mind, Truth.

. . . . . .

6. Amphian, Essumen = Fatherly, Hope.
7. Vannanin, Lamer = Motherly, Charity." — p. 263

a Priapean monster

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "But another shape repeatedly presents his monstrosity . . . He is an aged man, Priapean, four-winged, with four hands grasping as many sceptres; he has likewise the spreading tail of the vulture and stands . . . upon the coiled serpent . . ." — p. 234

the "Good One," or "He, *who created before anything existed*"

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . its hidden meaning, supplied by the following exposition of Justinus . . . 'For this cause said he unto *Eden*, Mother, behold thy son! meaning his animal and carnal body. He himself, however, having commended his spirit into the Father's hands, ascended up to the Good One. Now this Good One is *Priapus*, He that *created before* anything existed.' " — pp. 234-5

when that God returned from his expedition to India

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "For the Christian Gnosis was indirectly the

daughter of the Hindoo Gnosis, such as it was taught in the various mysteries . . . universal tradition made the first founder of mysteries, Bacchus, bring them direct from India . . .” — p. 42

the *five* branches cut off from the Tree of Life . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “He is an aged man, Priapean . . . and stands . . . on a tree-trunk, horizontal, whence project *five* lopped off branches.” — p. 234

recorded in the ancient Greek temples by the seven vowels

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “And the spiritual man thus regenerate is again depicted under the form of a human outline holding up by the neck a huge serpent, both of them entirely filled up with inscribed letters, amongst which the mystic Seven Vowels largely predominate.” — p. 233

The Egyptian glyph for it was a hand . . .

SEE: Gerald Massey, *A Book of the Beginnings*, 1881: “Tut is the hieroglyphic hand, and the name of the number five . . . the little finger is likewise called ‘Little Tut,’ and in this version Tut is a hieroglyphic of five . . . Tut (Eg.) is speech . . . the manifester and revealer of the hieroglyphics. The revealer personified is Tut or Tahuti, the lunar deity.” — 1:338

***five* “N’’s” — hieroglyphs standing for that letter**

SEE: Gerald Massey, *Natural Genesis*, 1883: “In Egyptian, Nun or Nu is negation . . . and the word is found written with five signs of N in the hieroglyphics. . . . the word *nnu*, applied to this subect, is written with five N’s . . . *NNNNNu* . . .” — 2:275

A E I O V . . . a motto by the House of the Hapsburgs

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “. . . the motto of the mediæval House of Hapsburgh was the *Latin* vowels A.E.I.O.V. . . . I more than suspect that the *five* Latin letters were adopted by some *illuminato* amongst the ancient Dukes . . . as containing the same transcendental virtues with the Gnostic *seven* of the Greek alphabet.” — p. 234

***Sic transit gloria*!**

SEE: Alexander Cargill, “Sic Transit Gloria Mundi” [*Thus passes the glory of the world*], 1883:

> “There is no greatness, howsoe’er sublime,
> But hath its clouds attendant: to the West
> All glory must, ev’n as the sun, decline . . .” — p. 27 (*Scraps From a Pedlar’s Wallet*)

THE *Sanctum Sanctorum* . . . on the western side of the Temple . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “The *Sanctum Sanctorum*. It was situated at the western extremity of the Temple, and separated from it by a heavy curtain, being enclosed on three sides by blank walls without any aperture.” — p. 319

also called the *Adytum* . . . common to all ancient nations

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “ADYTUM. — That which is inaccessible or impenetrable; it is a word descriptive of the holy of holies in the temple of Jerusalem, and of all other temples of ancient worship.” — p. 24

placing in the Adytum . . . a tomb (*taphos*) . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Every temple was provided with an adytum, in which was placed a *taphos* or tomb, with a statue of the god to whom it was consecrated. As the doctrine of the resurrection was universally believed by the ancient nations, the contiguity of the tomb and statue — as the representative of the risen god — is easlily understood.” — p.

David danced "uncovered" before the ark . . .

see: *The Interlinear Bible*, 1906: "And as the ark of the Lord came into the city . . . Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord . . . the daughter of Saul came out to meet David, and said, How glorious was the King of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants . . . And David said . . . *It was* before the Lord . . . And I will yet be more vile than thus, and will be base in mine own sight . . ." — p. 413 (*II Samuel*, 6:16, 20-2)

The ark is the navi-form *Argha* of the Mysteries

p/q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "This was the vessel or symbolic boat-shaped ark or cup, which we find everywhere in the Sacred Mysteries under different names . . . The navi-form Argha of the Mysteries alluded . . . to the Holy Spirit . . . Thus the Holy Spirit was the Ship of Life which bore over the vast Ocean of the Infinite, the germs of all being . . ." — p. 9

— 459-60 —

Parkhurst . . . has a long dissertation about it . . .

see: John Parkhurst, *Greek and English Lexicon to the New Testament*, 1798:

"APXH [*Αρχη*] . . .

I. *A beginning . . . an entrance into being . . .*

II. *A beginning . . . outermost point. . . .*

III. *A first* or *original state . . .*

IV. . . . *The beginning*, *head*, or *efficient cause of the creation . . . Αρχη* in this application answers to the Heb. ראשית, by which name *Wisdom . . .* is called . . ." — p. 87

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"Ἀρχὴ in this application answers to the Hebrew *rasit* or wisdom . . ."

p/q: Godfrey Higgins, *Anacalypsis*, 1836: "Parkhurst . . . says *Αρχη* in this application answers to the Hebrew ראשית *rasit*, by which name, Wisdom . . . is called." — 1:796

". . . emblem of the female generative power, the Arg or *Arca* . . ."

p/q: Godfrey Higgins, *Anacalypsis*, 1836: ". . . which had the meaning of the emblem of the female generative power — the Arg or Arc — in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle . . ." — 1:797

letters of Jehovah's name . . . *Jod* (*membrum Virile . . .*)

see: J. Ralston Skinner, *The Source of Measures*, 1875: "The Deity name, J'hovah, is a compound of two words, viz., י, or *Jah*, and *hovah*, or הוה . . . the י, or *i*, or *j*, or *y*, stands for *Jah*, or male . . ." " י . . . Yōdh. . . . *membrum virile . . .*" — pp. 8, 10

ה (Hé, the womb); ו (Vau, a crook or a hook, a nail)

see: J. Ralston Skinner, *The Source of Measures*, 1875:

"ה . . . Hē. . . . opening, womb (Kabbala) . . .

ו . . . Vau. . . . Nail, hook, (crook . . .)." — p. 10

the whole forming the perfect *bisexual* emblem . . . male and female

see: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . *Jehovah* expresses this *perfect one* . . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth

originator (for the י was the *membrum virile*, and *Hovah* was *Eve*).” — p. 159

***Kadesh Kadeshim*, “the holy ones,” or “the consecrated . . .”**

see: Thomas Inman, *Ancient Pagan and Modern Christian Symbolism*, 1875: “The word קדש, *Kadesh*, which signifies ‘. . . to be holy, or to be consecrated,’ is also the root from which are formed the words *Kadeshah* and *Kadeshim*, which are used in the Hebrew writings, and are translated in our authorised version ‘whore’ . . .” — p. xxxii

see: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: “Where *is* the harlot, that *was* openly by the way side? {Tamar is called a *harlot* . . . but the original is . . . *kedeshah*, a *holy* or *consecrated person from* קדש *kadash*, to *make holy*, or to *consecrate to religious purposes*}.” — 1:217 & fn. (*Genesis*, 38:21)

Iacchus again is Iao or Jehovah . . .

p/q: H. P. Blavatsky, *Isis Unveiled*, 1877: “. . . Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. ‘Who shall ascend into the hill (the high place) of the Lord?’ asks the holy king David, ‘who shall stand in the place of his *Kadushu* קדשו’? (*Psalms* xxiv. 3). Kadesh may mean in one sense to *devote*, *hallow*, *sanctify*, and even to initiate or to set apart; but it also means the ministers of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii. 17; *Hosea* iv. 14; and *Genesis* xxxviii., from verses 15 to 22.” — 2:45

Iacchus . . . Iao or Jehovah

see: Godfrey Higgins, *Anacalypsis*, 1836: “According to Herodotus, Bacchus was called Iacchus, in the mysteries. . . . Selden and Vossius allow this to be the same as the Jah, or Iαω of Diodorus.” “ ‘The ineffable name also, which . . . is pronounced Jehovah, was anciently pronounced Jaho, *Iαω* . . .’ ” — 1:320, 323

Baal or Adon, like Bacchus, was a phallic god

see: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: “Belus or Baal is said to be the Sun by Nonnus. *Baal* is a mere title, denoting *Lord* . . . thus the phallic rites of Baal-Peor identify him with Osiris, Bacchus, Seth or Typhon . . .” — 2:208

“Who shall ascend into the hill (the high place) . . .”

p/q: *The Interlinear Bible*, 1906:

> “Who shall ascend into the hill of the Lord?
> And who shall stand in his holy place?” — p. 723 (*Psalms*, 24:3)

Kadesh . . . to *devote*, *hallow*, *sancitfy* . . . to set apart

see: John Parkhurst, *Hebrew and English Lexicon*, 1799: “קדש . . . *To set apart*, *separate*, or *appropriate to sacred* or *religious purposes*, *to sanctify*, *consecrate*. . . . *A sanctuary* or *holy place*. . . . It is particularly used for the *Sanctuary* or *Holy Place* . . . of the Tabernacle or Temple . . .” — p. 635

Kadesh is bluntly rendered in *Genesis* xxxvii [xxxviii] **. . .**

see: *The Interlinear Bible*, 1906: “Where is the harlot {*kedeshah*} that was openly by the way side?” — p. 52 (*Genesis*, 38:21)

see: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: “*Where is the harlot that was openly by the way side*? . . . Tamar is called a harlot זונה *zonah* . . . but the original is not זונה *zonah*, but קדשה *kedeshah*, a *holy* or *consecrated person*, from קדש *kadesh*, *to make holy*, or to *consecrate to religious purposes*. . . . The public prostitutes in the temple of Venus are called . . . *holy* or *consecrated female servants*, by Strabo . . .” — 1:217 fn.

The "holy" Kadeshuth of the *Bible* were identical . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The 'holy' Kadeshuth of the *Bible* were identical as to the duties of their office with the Nautch-girls of the later Hindu pagodas. The Hebrew *Kadeshim* or galli lived 'by the house of the Lord, where the women wove hangings for the grove,' or bust of Venus-Astartè, says verse the seventh in the twenty-third chapter of 2 Kings." — 2:45

The Hebrew *Kadeshim*, or galli, lived "by the house of the Lord . . ."

SEE: Jules Michelet, *The Bible of Humanity*, tr. [& notes] Vincenzo Calfa, 1877: "When Manasseh placed the . . . image of Astarté or Venus-Urania, in the temple, there were houses of *Kadeshim*, *Galli*, or consecrated persons there, 'where the women wove hangings for the grove [*2 Kings*, 23:7] . . .' " — p. 298 fn.

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "*Asherah*, which we translate grove, is undoubtedly the name of an idol . . . 'A wooden image, dedicated to *Astarte*, or *Venus*.' . . . In . . . [*2 Kings*] xxiii. 6, it is said, 'That Josiah brought out the grove from the house of the Lord.' . . . The plain meaning . . . is, 'And he brought out the (goddess) *Asherah*, from the house of the Lord, and burnt it' . . . the true meaning of the place appears farther from verse 7. where it is said, 'He broke down the houses of the sodomites' . . . 'where the women wove hangings for the grove' . . ." — 2:452 fn.

The dance performed by David round the ark . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The dance performed by David round the ark was the 'circle-dance' said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (I *Kings* xviii. 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun." — 2:45

"circle-dance" . . . prescribed by the Amazons for the Mysteries

SEE: Jules Michelet, *The Bible of Humanity*, tr. [& notes] Vincenzo Calfa, 1877: "The Amazons instituted the dance of the gods. . . . Plato says that Eumolpus, who instituted the Eleusinian Mysteries, was their leader . . . Callimachus states that the queen of the Amazons had daughters . . . who were the first to institute the circular dance . . ." — p. 129 fn.

dance performed by David . . . dance of the daughters of Shiloh . . .

SEE: Edward Ferrero, *The Art of Dancing, Historically Illustrated*, 1859: ". . . among the ancient Hebrews . . . great events were celebrated by solemn dances . . . It was in such a circumstance that David . . . danced in presence of all the people, as he accompanied the ark. — 2 *Samuel*, vi. 16. . . . In a yearly feast of the Lord, or sacred festival, we read that the daughters of Shiloh came forth to dance . . . (*Judges* xxi. 21)." — p. 23

the leaping prophets of Baal . . .

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "And they . . . called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice . . . And they leaped upon the altar {*they leaped up and down at the altar*: they danced round it with strange and hideous cries and gesticulations: tossing their heads to and fro, with a great variety of bodily contortions} . . ." — 2:353 & fn. (*1 Kings*, 18:26)

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That the dance was a Bacchic frenzy is apparent. . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michael [Michal] and the King's reply are very expressive." — 2:45

Sistra were used on the occasion

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: "And David and all the house of Israel played {dancing accompanied by music} before the LORD . . . on timbrels, and on cornets {some kind of metal instrument with bells or rings, which gave forth its sound on being shaken. The Vulg. translates *sistra*} . . ." — 2:459 & fns. (*2 Samuel*, 6:5)

the taunt of Michal and the King's reply

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: "And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants . . . And David said unto Michal, *It was* before the LORD {what he had done was before the Lord, in honouring whom no man can be really humbled} . . ." — 2:461 & fn. (*2 Samuel*, 7:20-1)

"The Ark, in which are preserved the germs of all living things . . ."

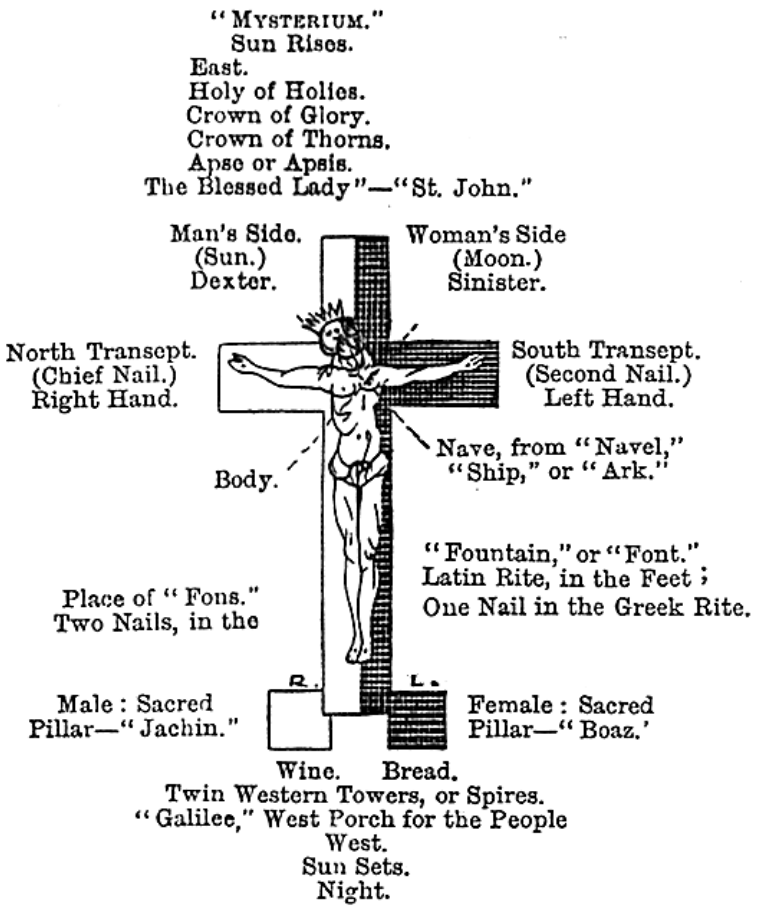
P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple — Boaz." — 2:444

the Astro-Theosophic chart of the Western Rite

SEE: Hargrave Jennings, *The Rosicrucians*, 1887:

ASTRO-THEOSOPHIC CHART (No. 1).

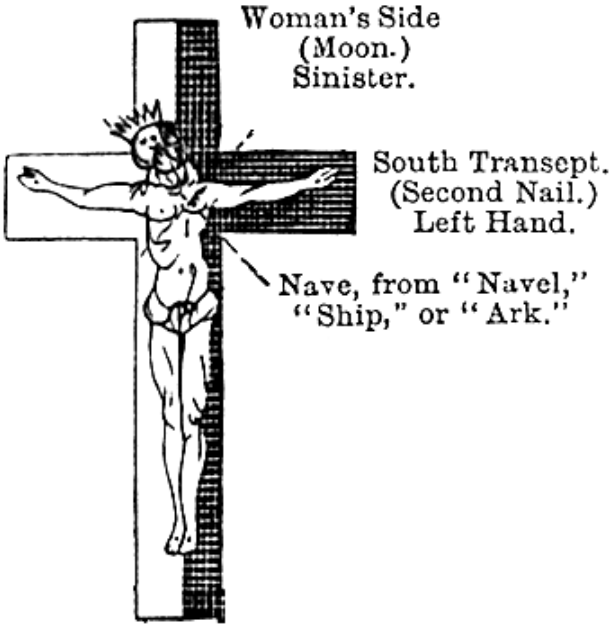
WESTERN OR ROMAN RITE.



— 2:130

the Ark corresponds with the navel . . . at the sinister side . . .

SEE: Hargrave Jennings, *The Rosicrucians*, 1887:



— 2:130 (detail)

The umbilicus is connected through the placenta . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The umbilicus is connected with the receptacle in which are fructified the germs of the race. The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astartè, and Venus-Aphroditè, all of whom were goddesses of the generative powers of nature, or of matter — hence, representing symbolically the Ark containing the germs of all living things." — 2:444

the genuine Kabalistic lore of old

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . 'A doctrine, which . . . during a period of more than a dozen centuries, without other proof than the hypothesis of an antique tradition . . . has been developed and propagated in the shadow of a most profound mystery' {Preface by Prof. Franck in *La Kabbale*} . . ." — p. 173 & fn.

the Kabala . . . "ruins and fragments, much distorted . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "In the words of the distinguished German philosopher, Frederich Wilhelm Joseph von Schelling, the Qabbalah 'contains ruins and fragments, if you will much distorted, but nevertheless remnants, of *that primitive system which is the key to all religious systems* . . .' " — p. 173

— Footnotes

Moses de Leon could not be the author or the forger . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Zohar and the books bound up with it, were accepted by the Jewish learned men . . . as containing an accepted ancient secret tradition . . . Everything points to this, and denies the authorship and forgery imputed by many critics, to R. Moses ben Shem-Tob de Leon of Spain . . ." — p. 7

Ibn Gebirol gave out the same . . . teaching 225 years before

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Zohar, and the fragments contained in it, were not made public in MSS., for over 225 years after Gebirol's death . . ." — p. 7

It is just the difference between the two ways . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Ibn Gebirol . . . differs from almost all other Jewish philosophical authors of the Middle Ages, in not quoting Scripture; nevertheless, from their similarity, his writings, and the Zohar and Zoharic books, are most probably, offshoots from the same ancient roots {Munk, *Melanges de Philos. juive et arabe*}." — p. 7 & fn.

"a running commentary on the . . . Books of the Pentateuch"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . R. Moses ben Shem-Tob de Leon . . . only claimed in his writings, to be a copyist and redactor of older Qabbalistic works . . . The Zohar proper, is a running commentary on the Five Books or Pentateuch . . ." — p. 7

the *lost* Books of Moses restored by Ezra

SEE: Augustine Calmet, *Dictionary of the Holy Bible*, 1830: "Some of the ancient Fathers . . . held, that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation." — 1:524

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The oldest system and the *Chaldean* Kabala were identical.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "When we come to investigate the kosmos of the Siphrah D'Tznioothah, Idrah Rabbah and Idrah Zootah . . . we find a remarkable similarity, which tends to show the Chaldean kosmos in these oldest books of the compilation called the Zohar." — p. 454

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"King's Chamber" . . . "Holy of Holies." . . . Mysteries of Initiation

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: "In every part of the world of antiquity exist memorials of the Sacred Mysteries and tokens of the ceremonies which accompanied initiation into them." ". . . of all existing memorials of these institutions, the most wonderful is that known as the Great Pyramid of Gizeh . . ." "These Mysteries . . . are performed in the 'King's Chamber,' that is to say, within the veil and in the Holy of Holies." — pp. 238, 239, 250

the candidate, representing the solar god . . . the energizing ray

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: "Of the two shafts, one . . . points directly to the Pole-star at its lower culmination . . . By this is indicated the idea of the soul as a ray proceeding from God as the Pole-star and source of all things . . ." — p. 240

the candidate . . . had to descend into the Sarcophagus . . .

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: ". . . the candidate who had successfully encountered all the ordeals symbolised in the passages of the pyramid, was, at his final initiation, laid as a corpse in a sarcophagus." — p. 242

emerging from it . . . he typified the resurrection . . .

SEE: Kingsford & Maitland, *The Perfect Way*, 1887: "By this . . . was denoted the death of the candidate to things merely material and sensible, and his attainment of the grade of a Man Regenerate. . . . This burial concluded . . . by the 'rising from the dead' of the candidate . . ." ". . . the first food partaken by him after his resurrection is 'fish,' to which some add 'an honeycomb.' By these is symbolised the commencement of the new life inaugurated by the greater Mysteries." — pp. 242, 248

he arose on the third morning, after . . . the most cruel trials

SEE: George Oliver, *The History of Initiation*, 1841: "Monstrous shapes and apparitions, demoniacal figures . . . overwhelm him with terror. In this state of horrible apprehension and darkness, he was kept *three days and nights*." ". . . the deliverance from confinement was the act of regeneration or new-birth . . ." — pp. 143-4, 145

it is the "golden" Cow through which the candidate . . . has to pass . . .

SEE: "Going through the Golden Cow," March 1894: "The Maharaja of Travancore . . . has just completed the second and last of the costly ceremonies known as 'going through the golden cow,' which he has to perform in order to rank . . . as a Brahman . . . The second ceremony is known as *Hirannya garbham* . . . and constitutes the process known as going through the golden cow. A large golden vessel is constructed . . . This vessel is half filled with water, mixed with various products of the cow . . . the Raja immerses himself five times in the contained liquid . . . after which time the Maharaja emerges from the vessel and prostrates himself before the image of the deity of the Travancore Kings." — p. 215 (*North Indian Notes & Queries*, v. 3)

The crescent-form *Argha* . . . the great Mother of all Existences

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The navi-form Argha of the Mysteries alluded . . . to the Holy Spirit — the Queen of Heaven; the Great Mother of all existences . . ." — p. 9

the Queen of Heaven — Diana, or the Moon. . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: "She was the same Deity worshipped in many countries under various denominations . . . she represented the Productive Principle, Nature, or the Earth, as the generative or vivifying principle was typified by the Sun. She was Astarte . . . Ashteroth-Karnaim . . . Venus Urania . . . She was the 'Queen of Heaven,' the Moon . . . she answered to . . . Diana, and Lucina . . ." — 2:445-6 (Essay I, by J. G. Wilkinson)

The Jews . . . worshipped Astoreth . . .

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "In Jeremiah xliv. 15-17 . . . Astarte or Ashtoreth or Baalith, the queen of heaven, was the great female divinity . . . the female power of Baal . . . Physically, she represented the moon . . . Solomon (1 Kings xi. 4-8) built a temple for Ashtaroth on the Mount of Olives." — 3:326

"*Your new moons and feasts* my soul hateth"

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "The duty of offering to the Lord of the first of every product has had almost a universal hold on man. . . . But in the fanatic zeal of the Jews, great excesses occurred. . . . It was left to Isaiah (i. 10-14) openly to denounce the sacrifice of animals as an atonement for sin: 'Hear the word of the Lord . . . Bring no more vain oblations . . . Your new moons and your appointed feasts my soul hateth . . .' " — 3:470

***Τριδυνάμεις*, whose powers reside . . . in Mars, Mercury and Venus**

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " 'The Great Names' . . . denoting beings of the highest importance in the Gnostic hierarchy of heaven. . . . The Pistis-Sophia informed us (§ 361) that they are the holy Names of the three *Τριδύναμεις* . . . [first is] a Power emanating from whom resides in the planet Mars; . . . [the second] in Mercury; and ΠΙCΤΙC CΟΦΙΑ, in Venus." — p. 308

the higher Triad ("the three unseen gods") . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "Above this Triad is one still higher, the 'Three Unseen Gods,' ΑΓΡΑΜΜΑΧΑΜΑΡΕΓ, ΒΑΡΒΗΛΩ . . . and ΒΔΕΛΛΗ (§ 359)." — p. 308

Astoreth was . . . the ship of Life carrying . . . the germs of all being.

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the Holy Spirit — the Queen of Heaven . . . was the Ship of Life which bore over the vast Ocean of the Infinite, the germs of all being . . ." — p. 9

"Queen of Heaven" to whom cakes and buns were offered

SEE: Alexander Hislop, *The Two Babylons*, 1873: "The hot cross buns of Good Friday . . . figured in the Chaldean rites just as they do now. The 'buns' . . . were used in the worship of the queen of heaven . . . Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients . . . 'He offered one of the sacred cakes called Boun, which was made of fine flour and honey.' " — p. 174

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"Nuah, the Universal Mother" (female Noah . . . one with the ark)

SEE: "The Signs of the Zodiac," Nov. 15, 1878: "Thus Noah, Nuah, the universal mother . . . in the generation appears as the Twelfth Patriarch . . . Noah, the Spirit, floats on the water . . . in his ark, the latter symbolising the Argha or Moon, the feminine principle; but again we learn 'that the . . . ark went with Noah upon the face of the waters.' The waters typify the turbulent chaos, or matter . . . over which the ark safely crosses . . ." — p. 725 (*The Medium and Daybreak*, v. 9)

the female triad, Ana, Belita and Davikina

SEE: François Lenormant, *Chaldean Magic*, 1877: "Damascius describes this great trinity among the Chaldeans, and designates the personages by the Accadian appellations of Anna . . . Hea . . . and Anu . . . Corresponding with each of the gods of the supreme trinity was a feminine divinity, his second half . . . And so in Chaldean mythology Anat or Nana answered to Anu, Belit to Bel, and Davkina to Hea . . ." — p. 115

blended into one, "Sovereign goddess, lady of the Nether Abyss . . ."

P/Q: François Lenormant, *Chaldean Magic*, 1877: ". . . these three female personages . . . were often confounded one with the other, and in reality they ultimately became but one, Belit . . . 'The sovereign goddess,' 'Lady of the lower abyss,' 'Mother of the gods,' 'Queen of the earth,' 'Queen of fertility.' " — p. 116

Damti [*Tamti*] **(the sea), the Mother of *the City of Erech* . . .**

SEE: François Lenormant, *Chaldean Magic*, 1877: "As the primordial humidity from which everything proceeds, she was Tamti, 'the sea;' as the chthonian and infernal goddess, Allat or Um-Uruk, 'the mother of the town of Erech,' the great necropolis of Chaldea." — p. 116

Mother of gods . . . became Eve

SEE: Alexander Hislop, *The Two Babylons*, 1873: ". . . Eve, as 'the mother of all living ones' . . . was glorified as the authoress of spiritual life, and, under the very name Rhea, was recognised as the mother of the gods. . . . Rhea is currently recognised as the 'Mother of the gods and *men*' (HESIOD, *Theogon*., v. 453, p. 36). It is not wonderful, therefore, that the name Rhea is found applied to her [Eve], who, by the Assyrians, was worshipped in the very character of Astarte or Venus." — pp. 493-4

Mary the Virgin . . . standing on the crescent-moon . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "In many churches . . . the Virgin is seen . . . standing with one foot upon the head of a serpent, which has . . . its tail twisted about a globe . . . Her other foot is placed in the inside of a crescent." — 1:307

The *navi*, or ship-like form of the crescent . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "This was the vessel or symbolic boat-shaped ark or cup, which we find everywhere in the Sacred Mysteries . . . The navi-form Argha of the Mysteries alluded . . . to the Holy Spirit — the Queen of Heaven; the Great Mother of all existences . . . Thus the Holy Spirit was the Ship of Life . . . And the Moon in her crescent or boat-like shape thus became one of the emblems of the Holy Spirit." — p. 9

now found . . . in every Church, as the *nave* (from *navis*, the ship)

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . and from her the *nave*, in our churches and in all the ancient temples was denominated, that nave being one of the most sacred parts of the fane. . . . that nave comes from the Latin word *navis*, a ship." — p. 9

"The mystic word *Alm* . . . prefixed to many chapters of the Koran . . ."

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The mystic word ALM, which that Great Prophet prefixed to many chapters of the Korân . . . alludes to *her*, the *Alm* or Immaculate Virgin of the Supreme Heavens." — p. 10

***Almeh* — the Egyptian dancing-girls. . . .**

SEE: George Rawlinson, *History of Ancient Egypt*, 1886: "Musicians . . . danced as they played; and where this was not the case, dancers generally formed part of the *troupe* . . . the guests were generally amused by the graceful movements of trained females . . . It is scarcely probable that the class [of dancing-girls] . . . could have borne a better character, or enjoyed a higher social status than the *almehs* of modern Egypt or the *nautch* girls of India." — 1:245

the same type as the *Nautchnis* . . . and the (female) *Kadeshim* . . .

SEE: Westropp & Wake, *Ancient Symbol Worship*, 1874: "When Judah did evil in the sight of the Lord, and 'built them high places and images and groves . . .' {1 Kings xiv. 22. The introduction of *kadeshim*, or persons consecrated and set apart, like nautch-girls, or *almas*, is first mentioned in this connection} . . ." — p. 20 & fn. (Introduction, by Alexander Wilder)

Eustathius declares that (IΩ) IO means the *moon* . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Io in the Egyptian signifies the Moon . . . Eustathius declares that Io signifies the Moon in the dialect of the Argians." — p. 10

Says Jablonski, "IΩ, Ioh, *Ægyptiis* LUNAM *significat* . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Jablonski says; Iω, *Ioh, Ægyptiis* LUNAM *significat, neque habent illi in communi sermonis usu, aliud nomen quo Lunam designent præter* Io [Iω, Ioh, to the Egyptians signifies the MOON; they do not have in their everyday language any other word with which to denote the Moon except Io]." — p. 10

The pillar and Circle (IO) . . . the perfect number . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The pillar and the circle IO . . . constitute 10, the perfect number." — p. 10

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The decad was the great number of the Pythagoreans, because it comprehends all arithmetical and harmonical proportions. . . . Thus, if unity and duality be multiplied in this form, once twice 2 make 4, the sacred Tetractys, whence 1+2+3+4 = 10. . . . hence they called the number 10 the fountain of eternal nature, or God . . ." — p. 226

which became . . . the male and female Jehovah

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the Jehovah diameter value . . . will derive a *perfect*, yet combined, unity value . . . To express this value by symbol, *the picture would be* of I as a straight line and a O as as circle, or together, 10 . . . Again, this 10, or the *perfect one*, was denoted by the Hebrew letter י, a sacred letter, denoting the word *Jah* or *Jehovah* . . . for י stands for 1, *the male*, and O, the female." — p. 157

— Footnotes

***Arka* . . . "the Principle of best things"**

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Timæus, the Locrian, alluding to the Holy Spirit under her mystical name of *Arka*, calls her *Ἀρχὰ των ἀρίστων*, or the *Principle of best things*." — p. 10

"To no one is the *Arcane* shown except to the most High" . . .

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "To no one is the *Arcane* exhibited, says the *Codex Nazaræus* . . . except to the Most Great and Most High, who alone knows and doth discern all things." — p. 10

All the Sun-Gods were called *Archagetos* "born from the *Arka*" . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Pausanias relates that Æsculapius [son of Apollo] . . . was called Archagetas . . . it means, born of the Archa." — p. 10

SEE: William Williamson, *The Great Law*, 1899: "Now the ark in this aspect is representative of the passive or female potency in Nature. The sun-gods were often called Archagetos, born from the ark, or, in other words, born of the divine Virgin-Mother of the heavens . . ." — p. 72

composed of ten dots arranged triangularly in four rows

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Tetractys . . . has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows. . . . Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences . . ."— p. 810

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"I find on the Rosetta stone . . . the name of the *Moon* . . ."

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: "The hieroglyph of the crescent indicated the name of the moon . . . used for its cyclical revolution . . . It is shown to be repeatedly so used, *for the month* on the Rosetta Stone, by Uhlemann, and, *for the year* by Seyffarth . . ." — p. 72 (*Masonic Review*, v. 67)

"as the Coptic I O H . . . The Hebrew הוי . . ."

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: "The *Egyptian word* used for this in Coptic, was IOH, or the very equivalent of the Hebrew three letter word *jod*, *vav*, *hé*, or JVH, — that is, the Hebrew *jod* is the Coptic I, the Coptic O is the Hebrew *vav*, and the Coptic H is the Hebrew *Hé* . . ." — p. 72 (*Masonic Review*, v. 67)

"the god-name Jehovah was designative of the influence of the moon . . ."

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: ". . . the *value of the lunar year*, in the natural measure of days . . . was *the chief reason for the use of this name* [Jehovah]." ". . . we do find that this venerable god name is found, constantly, as having relation to the moon, either as to its supposed generative influences, or as to the measure of its cyclical periods." — pp. 71, 72 (*Masonic Review*, v. 67)

"same word from a source more ancient . . . from the old Egyptian"

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: ". . . in the more ancient or original form of the Hebrew, viz, the old Egyptian, we have the Hebrew letters of Jehovah's name, *jod*, *vav hé*, used as a *word*, in the same three letters, IOH . . ." — p. 72 (*Masonic Review*, v. 67)

the Theban triad . . . *Ammon*, *Mouth* (or *Mout*) and their son *Khonsoo*

SEE: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "La triade thébaine se composait

d'Ammon, de Mout et de leur fils Khonsou [The Theban triad consists of Amon, Mout and their son Khonsu] . . ." — p. 168

***Khonsoo* . . . Lunus . . . confounded with Thot and Phtah**

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Comme dieu Lune, Khonsou se confond avec Thot et avec Phtah [As the god Lunus, Khonsu is confused with Thot and Ptaḥ]." — p. 168

Mout . . . an aspect of Isis, Hathor, and other mother goddesses

see: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "La déesse Mout . . . est appelée dame du ciel, reine de la terre, et se confond avec autres déesses mères, Isis, Hathor, etc. [The goddess Mout . . . is called Lady of the Heavens, Queen of the Earth, and is confused with other mother goddesses, Isis, Hathor, etc.]." — p. 168

She was less the wife than the mother of Ammon

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: ". . . elle était moins la femme d'Ammon que sa mère, et l'un des titres principaux du dieu était *Mari de sa mère* [She was not so much the wife of Amon as his mother, and one of the principal titles of the god was *Husband of his mother*]." — p. 168

a mummy-god holding in his hand three different sceptres . . .

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: ". . . la statuette no 1981 est une des formes de Khonsou. Elle représente un dieu momie, tenant à la main trois sceptres différents, et portant le disque lunaire sur la tète, avec la tresse caractéristique de l'enfance [statue no. 1981 is one of the forms of Khonsu. It represents a mummy god, holding three different scepters in his hand, and carrying the lunar disk on his head, with the tress of hair that is characteristic of childhood]." — p. 168

'he who is in absolute repose' . . . 'Khonsoo, who executes Destiny'

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Khonsou se divisait en deux personnes distinctes, Khonsou, maître de Thèbes, Nofirhotpou, celui qui est dans le repos absolu, et Khonsou p. iri-sokhrou, Khonsou qui exécute les destinées: la première . . . préparait et concevait les événements, la seconde les mettait en action [Khonsu divides himself into two distinct persons, Khonsu, master of Thebes, Nofir-Hotpu, who is in absolute rest, and Khonsu p. Iri-sokhrou, Khonsu who regulates destinies: the first . . . prepared and devised the events, the second brought them about]." — p. 168

Ammon becomes Horus, HOR-AMMON . . .

see: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Ammon . . . identifié avec Hor, Horammon. . . . Mout-Isis allaitant Hor qu'elle tient sur ses genoux. . . . *Abydos* [Amon . . . (is) identified with Horus, Heru-amen. . . . Mout-Isis (is) suckling Horus, whom she holds in her lap. . . . *Abydos*]." — pp. 168-9

***Thot-Lunus*, "he who operates salvation." . . .**

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Statue du dieu Thot-Lune, 'celui qui opère le salut.' Il porte sur le front une tête d'ibis surmontée du disque lunaire et d'un diadème, nommé diadème *Iotef* [Statue of Thot-Lunus, 'he who effects salvation.' He carries on his forehead the head of an ibis, crowned with the lunar disk and a diadem called *Iotef*]." — p. 172

"*The Source of Measures*," or "*Hebrew Egyptian Mystery*"

see: J. Ralston Skinner, *Key to the Hebrew-Egyptian Mystery in The Source of Measures*, "By which was built the Great Pyramid of Egypt and the Temple of Solomon; and through the possession and use of

which, man, assuming to realize the creative law of the Deity, set it forth in a Mystery, among the Hebrews called Kabbala," 1875.

the system used in the building of the Great Pyramid

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *British foot* is the ancient *cubit value* . . . This is confirmed from the fact of restoration, by means of these numerical values, of the great pyramid of Egypt, in terms of the British measures thereof made of late years." ". . . the entire system seems to have been anciently regarded as one resting in nature . . . as the *basis* or *law* of the exertion practically of creative power . . ." "As a fact, this system seems to underlie the whole Biblical structure . . . for its display of the works of the Deity in the way of *architecture*, by the use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon." — pp. 2, 3, 4

"No other deity affords such a variety of etymologies . . ."

P/Q: H. B. Blavatsky, *Isis Unveiled*, 1877: "There is no other deity which affords such a variety of etymologies as Iaho, nor a name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read 'Adonai' — or Lord. Philo Byblus spells it in Greek letters IEYΩ — IEOV [IEVO]. Theodoret says that the Samaritans pronounced it *Iabè* (*Yahva*) and the Jews Yaho; which would make it as we have shown I-ah-O. Diodorus states that 'among the Jews they relate that Moses called the God *Iαo*.' It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Iaho." — 2:301

Brahma (neuter) . . . called *Kala-hansa* (Swan in the eternity)

SEE: "The Mundane Egg": "The 'First Cause' had no name in the beginnings. Later it was pictured . . . as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence Brahm was called Kalahansa, 'the swan in (Space and) Time.' He became the 'Swan of Eternity' . . ." — *SD* 1:359

the esoteric meaning of *A-ham-sa* . . . (I — am — he . . .)

SEE: STANZA III, 8: "In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is generally called '*That*' . . . it is also called the 'It of the Kalahansa, the Kala-ham-sa' . . . Hamsa is equal to a-ham-sa, three words meaning 'I am he' . . ." "Brahma, the neuter, is called . . . Kala-Hansa and Brahmā, the male, Hansa-Vahana, because forsooth 'his vehicle or Vahan is a swan or goose' . . ." — *SD* 1:77-8, 80

the "four-faced" Brahmâ, the *Chatur mukha*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMĀ . . . sprang from the mundane egg deposited by the supreme first cause . . ." "He [in images] has four heads . . . Hence he is called . . . Chatur-mukha, 'four-faced' . . ." — pp. 56, 57

Brahmā . . . forming itself *within*, and *from* the infinite circle

SEE: Gerald Massey, *Natural Genesis*, 1883: "Four spirits stand, four powers preside . . . at the four cardinal points or the four corners of the Mount in the general myths of the world . . ." "The [four] forces were primordial . . . A compounding of the one God from the four occurs also in the four-headed Brahma." "In this way the four-fold god . . . superseded the goddess of the first circle of time . . ." — 1:410, 416, 417

the said correspondent comments . . . "Of the 1, 3, 5, and twice 7 . . ."

SEE: J. Ralston Skinner, "Cabbalah — VIII," April 1887: "In a correspondence . . . [the writer] asked Madame H. P. Blavatsky . . . whether there were any vestiges in the ancient Hindu religious works,

either written or in architecture, of the use of this same geometrical relation. In reply, among other matters of great learning and interest, she says: '. . . The *one*, the *three*, the *five*, and the twice *seven*, is the numerical hierarchy of the Dhyan Chohans . . .' " — pp. 132, 133 (*Masonic Review*, v. 67)

"which on a circle may be read as 31415 . . ."

SEE: J. Ralston Skinner, "Cabbalah — VIII," April 1887: ". . . the same numbers are made use of in the formula of 135 and two 7's, which can be expanded to 13514, which, read on a circle . . . can be read as 31415 . . ." — p. 133 (*Masonic Review*, v. 67)

Symbol marks on . . . 'Chakra,' or Circle of Vishnu

SEE: J. Ralston Skinner, "Cabbalah — VIII," April 1887: " 'They (the numbers 31415) are found . . . around the *chakra* (circle) painted on the oldest temples, above the door, in the sign of Vishnu . . .' " — p. 132 (*Masonic Review*, v. 67)

— Footnotes

Jethro is called the "father-in-law" of Moses

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "When Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses {Jethro was probably the son of Reuel, the father-in-law of Moses . . . the word . . . which we translate *father-in-law*, in this chapter, means simply a *relative by marriage*} . . ." — 1:375 & fn. (*Exodus*, 18:1)

Moses was an initiate . . .

SEE: George Oliver, *Antiquities of Free-Masonry*, 1823: "Moses had been initiated into all the peculiar mysteries practised amongst the Egyptians, to which privilege he was entitled by his adopted relation to the royal family. It was during a series of discourses on the nature and tendency of these mysteries . . . that Jethro became convinced of the divine appropriation of Moses . . ." — p. 217

Zipporah (the shining) is one of the personified Occult Sciences . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the present biblical allegory the daughters [of Jethro] represent the *seven occult powers*. . . . Moses . . . is represented as living with the Reuel Priest of Midian, who invites 'the Egyptian' to eat bread, *i.e.*, to partake of his wisdom. . . . Finally, Reuel or Jethro, the initiator and instructor of Moses, gives him in marriage his daughter. This daughter is Zipporah, *i.e.*, the esoteric Wisdom, the shining light of knowledge, for Siprah means the 'shining' or 'resplendent,' from the word 'Sapar' to shine." — 2:551 fn.

— 465-6 —

You say 'The One from the Egg, the *six*, and the *five* . . .'

P/Q: STANZA IV, 3: " 'The One from the Egg, the Six and the Five,' give the number 1065, the value of the first-born . . .' " — *SD* 1:89

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"the famous Jehovah's name, the *Jve* or *Jave*, or Jupiter . . ."

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: "The Roman god was JVH (JaVE, or JoVE), — his sister and wife was JNo (JuNo). The *three* famous letters of Jehovah's name were the same, or JVH . . . *jod vav hé*. Now the middle letter of these three, the *vav*, had the curious office of standing for several letters . . . we could write out to-day the Hebrew letters JVH, as JoVE, or as JaVE." — p. 71 (*Masonic Review*, v. 67)

"numbers of Sni (Sinai) and Jehovah coming down on that mount . . ."

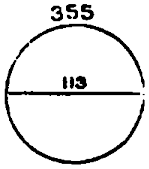
SEE: J. Ralston Skinner, "Cabbalah — X," Sept 1887: ". . . 1065 . . . are the number letters

יוה [JVH]

of the Great Name . . .” “It will be observed that 339 is a multiple of 113, or 113 x 3 = 339. Therefore it is a multiple of an *upright man*, standing on this platform, on his way to the Holy of Holies . . . And thus the Lord descending on Sinai in *fire*, and *man* becoming, is thus seen to be measured on the platform . . .” — pp. 69-70 (*Masonic Review*, v. 68)

“the use of our ratio of 113 to 355”

SEE: J. Ralston Skinner, “Cabbalah — X,” Sept 1887: “The diagram of the *Man even Jehovah* ratio of measure, namely 113 to 355 [≈ 3.14159] . . .



— in which 113, the word *man*, is the factor of the value which gives the name Jehovah . . .” — p. 66 (*Masonic Review*, v. 68)

“*from the surface of the Great Step . . . 339 inches*”

SEE: J. Ralston Skinner, “Cabbalah — X,” Sept 1887: “. . . [this] is shown to be of the same measured construction with the Great Pyramid. Now, out of this passage, at a *turn* or *shoulder* . . . [is] The Ascending Passage Way, with The Grand Gallery, ending in The Great Step, or platform, leading to the Holy of Holies, that *oblong of two squares* . . . called the King’s Chamber. *The height from the surface of this step to the extreme height of The Grand Gallery, at this point, is* 339 *British Inches*, as most carefully measured and tabulated by Piazzi Smythe; — and this is *radius* to a semi-circle of 1065 . . . the whole circle of 2130 being divided into *two parts* of 1065, by the level floor of said platform.” — p. 69 (*Masonic Review*, v. 68)

“the diameter of that circle will be 339 x 2 = 678 . . .”

SEE: J. Ralston Skinner, “Cabbalah — X,” Sept 1887: “The diameter of that 2130 is 678, our *And the Raven* of the Dove Flood story . . .” — p. 72 (*Masonic Review*, v. 68)

“cosmic *man* . . . at *the entrance* of . . . (the Holy of Holies)”

SEE: J. Ralston Skinner, “Cabbalah — X,” Sept 1887: “. . . [339] is a multiple of an *upright man*, standing on this platform, on his way to the Holy of Holies . . .” — p. 70 (*Masonic Review*, v. 68)

“a man to enter it *must stoop* . . . he becomes $\frac{133}{2}$ [$\frac{113}{2}$] = 56.5 . . .”

SEE: J. Ralston Skinner, “Cabbalah — X,” Sept 1887: “But to enter he has *to stoop* . . . *to form a right angle*. In doing this he forms, by his position, *The Name*, — for $\frac{113}{2}$ equals . . .

י ה ו ה [Jehovah]

5 6. 5x01.” — p. 70 (*Masonic Review*, v. 68)

“by the numbers of his name, he was the *measure of the lunar year . . .*”

SEE: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “. . . for the production of animal life, and for especial *time measure*, or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure . . . 113 to 355, have to be specialized.” — p. 267 (*Masonic Review*, v. 65)

“the *measure of the lunar year . . .* was worshipped and besought”

SEE: J. Ralston Skinner, “Cabbalah — VI,” June 1886: “. . . the phases of the moon and her orbital periods of 7 days, 126 days . . . 210 and 280 days, had especial coordination with the steps of embryotic evolution, for which reason the *time of the moon* and the moon itself was worshipped and solicited as the

guardian genius for the perpetuation and increase of the human race . . .” — p. 272 (*Masonic Review*, v. 65)

“King” *Soma* . . . the moon

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: “SOMA, according to the Vedic hymns, is the god who ‘represents and animates the juice of the Soma plant.’ ” “In some passages . . . King Soma is said to have dwelt amongst the Gandharvas, a race of demi-gods that form the choir in Indra’s heaven.” — pp. 59, 60

SEE: Theodore Goldstücker, *Literary Remains*, 1879: “SOMA (‘the moon plant’ . . .) is, in the Vedic hymns, the god who represents this plant, and one of the most popular deities . . . [for] the important part which the juice of the Soma plant played in the great Vedic sacrifices, and probably also in its alcoholic and invigorating properties . . . In the classical period of Hinduism, Soma . . . becomes the god of the moon. . . . due to the belief, that *Amṛita*, the beverage of immortality, was guarded by the moon . . .” — 1:195, 196

— 466-7 —

Adam is spoken of . . . as the *prophet of the Moon*

P/Q: Maimonides, *The Reasons of the Laws of Moses*, “From the *More Nevochim*,” tr. James Townley, 1827: “The Zabii . . . maintained, that the first man, *Adam*, was, like others, the offspring of a man and woman, though they greatly extolled him, calling him the Prophet of the Moon, and asserting that he taught men to worship the Moon, and composed certain works on agriculture.” — p. 157 (ch. iv)

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sacr* and *n’cabvah* are . . . *lingham* (phallus) and *yoni

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “. . . after 6 days [of Creation] have elapsed, on the sixth day . . . the fructifying principles of *sacr*, *membrum virile* and *nekabvah*, *yoni*, (see Gen. 1., v. 27), are commanded *to multiply*.” — p. 184

SEE: *Etymologicon Magnum* [by Walter Whiter], Part 1, 1800: “. . . the Hebrew words for Male and Female — *Zachar* and *Nekab* (‘Male and Female created he them,’ Gen. c.1 v. 27.) . . .” — p. 348

“in the image of God created he him, *male and female* . . .”

SEE: *The Interlinear Bible*, 1906: “So God created man in his own image, in the image of God created he him; male and female created he them.” — p. 2 (*Genesis*, 1:27)

SEE: Laurence Oliphant, *Scientific Religion*, 1888: “ ‘In the day that God created man, in the likeness of God made He him; male and female created He them . . . and called their name Adam.’ [*Gen*. 5:1-2] It is scarcely possible to have a statement emphasizing and recapitulating more strongly the bisexual nature of the first created man than this . . . it refers to the first Adam, or Adam Cadmon . . .” — p. 260

“That Adam was commanded by God . . .”

P/Q: Hargrave Jennings, *Phallicism*, 1884: “In Gregorie’s works (*Notes and Observations upon several passages in Scripture* . . . 1684, vol., i., pp. 120-21) is a passage to the effect that ‘. . . Adam was commanded by God that his dead body should be kept above ground till a fulness of time should come to commit it . . . to the *middle of the earth* by a priest of the Most High God.’ ” — p. 67

“Noah daily prayed in the ark before the BODY OF ADAM” . . .

P/Q: Hargrave Jennings, *Phallicism*, 1884: “. . . ‘Noah daily prayed in the Ark before the “Body of Adam,” ’ *i.e.* before the Phallus — Adam being the primitive Phallus, great procreator of the human race.” — p. 67

Jehovah . . . “makes up the original idea of male-female . . .”

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth originator (for the י was the *membrum virile*, and *Hovah* was *Eve*)." — p. 159

"the *perfect one*, as originator of measures . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one*; hence, the phallic form and use." — p. 159

***Arets*, earth, *Adam*, *man*, and *H'Adam* are cognate . . .**

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "*Arets*, *earth*; *Adam*, *man*; *and h-adam-h*, *earth*; *are cognate to each other . . . and are personified under one form*." — p. 184

Mars, *god of generation*

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "Now the Egyptian god-name for *Mars* was *Artes* . . . and the word is but the use of the Chaldee, or Hebrew form *Arets*, or *earth*. . . . *Mars* was not so much *a person* as *a generalized term* for the cosmical phases of *production* and *destruction*, or *birth* and *death*." "Now, Mars was the Lord of *birth*, and of *death*, of *generation* and of *destruction* . . ." — pp. 185, 186

— Footnotes

"the Summation of my name is *Sacr* . . ."

SEE: J. Ralston Skinner, "Identification of the British Inch as the Unit of the Mound Builders," Feb. 1887: "The Hebrew Jehovah, in the most solemn passage of Exodus, gives his name as SaCR, which word means, in its first and essential signification, *membrum virile*. . . . the secondary meaning of *male*-victim . . . took the derived signification of '*memorial*.' " — p. 3 fn. (*Masonic Review*, v. 67)

SEE: John Morris, *The New Nation*, 1880: "Zkr or Zakar (זכר), a memorial . . . Exod. iii. 15, this is my *memorial* unto all generations." — 5:498

"*Sacr*, the carrier of the germ" . . . "It is the vehicle . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "It is the phallus which is the vehicle of enunciation; and truly enough, as the *sacr*, or carrier of the germ, its use passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice* and *sacr-ment* of the English-speaking race." — p. 236

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"*Jah*, is Noah, or *Jehovah is Noah* . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The נ, or *n*, is used to get the *fish* letter, as *nun*, or נון, or 565, the Jehovah form . . . Showing the Noah glyph to be a Jehovah one, or *Jah-is Noah*, or יונה, which is the British inch . . ." — p. 160

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"There is one fact in regard to Moses . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being אהיה־אשר־אהיה; a various reading of יהוה." — pp. 270-1

"Now, Moses is משה, and equals 345. . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Now, Moses is משה, and equals 345. Add

the values of the *new form* of the name Jehovah, 21 + 501 + 21 = 543, or, by a reverse reading 345; thus showing Moses to be a form of Jehovah in this combination. 21 ÷ 2 = 105, or, reversed, 501, so that the *asher* or the *that* in Iam-that-Iam is simply a guide to a use of 21 or 7 x 3. 501^2 = 251+ [251,001], a very valuable pyramid number . . .” — p. 271

“I am that I am” . . . *Âhiyé Asher Âhiyé. . . .*

SEE: J. Ralston Skinner, “Cabbalah — XI,” Oct. 1887: “ ‘And God said unto Moses *I Am That I Am*.’

The Hebrew words for this expression are *ahiyé asher ahiyé* [ehyeh asher ehyeh], and in the values of the sums of their letters stand thus: —

אהיה אשר אהיה
21 501 21 . . .” — p. 144 (*Masonic Review*, v. 68)

(which relates to . . . descending in fire on the mount . . .)

SEE: J. Ralston Skinner, “Cabbalah — XI,” Oct. 1887: “. . . in the lines of Sinai projected upward to form a mountain inverted, or so as to picture our *bush* or *flame of fire*, we have by use of the same numbers . . . of the mountain of God . . . the word Jehovah, *as of one descending on the mount* . . . so that the lines of the bush enter into the composition of the name as the Hebrew letter *Sh*, or ש, the symbol *of fire*.” — p. 142 (*Masonic Review*, v. 68)

(*Vide* . . . “*The Symbolism of the Mystery Name IAO*”)

SEE: “The Symbolism of the Mystery Name IAO and Jehovah”: “ ‘The chief end of all this system of number checks was to preserve in perpetuity the exact value of the Lunar year in the natural measure of days.’ ” — *SD* 2:539

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the first sexual separation of the human race

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “The *primal one* contained all the elements of *generation*, and therefore included the *male idea* and the *female idea* in itself. . . . But these *two*, as separated parts of *one*, arranged together, were 10 . . . Again, this 10, or the *perfect one*, was denoted by the Hebrew letter י . . . denoting the word *Jah* or *Jehovah* . . .” — p. 157

(Eve giving birth to Cain-Jehovah . . .)

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “The first sentence in 4 Gen. 1, is: ‘And Adam knew Eve, his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord’ . . . A better and more literal rendering is: ‘. . . she conceived and bare Cain, and said, I have *measured* a *man*, even *Jehovah*.’ ” — pp. 276-7

child-bearing . . . with Adam’s THIRD *son*, Seth . . .

P/Q: *The Interlinear Bible*, 1906: “And Adam . . . begat *a son* in his own likeness, after his image; and called his name Seth . . . after he had begotten Seth . . . he begat sons and daughters.” — p. 6 (*Genesis*, 5:3-4)

men began to call themselves *Jehovah . . . male and female*

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “The word Jehovah, or *Jah-Eve*, has the primary significance of hermaphrodite existence or being, as male-female . . .” “It is stated in the *fourth* chapter: ‘And she conceived and bare *Cain*, and said, I have *measured* (otherwise, *gotten*) a *man* (113), even Jehovah.’ . . . that which follows consecutively on this . . . [is] the birth of *Seth* . . . and the birth to him of *Enosh* . . . ‘And to *Seth*, to him also, there was born a son; and he called his name *Enosh*: then began men to *call themselves Jehovah*.’ ” — pp. 8, 233

with the fully initiated . . . Tanaim, the inner sense of the symbolism . . .

SEE: S. F. Dunlap, *The Ghebers of Hebron*, 1894: "Among some Tanaim (the oldest theologians of Judaism) a certain religious philosophy, religious metaphysic, was secretly taught. The 42 letters contain the names of the ten sephiroth. Since this way of conceiving God was separated from the common belief by a deep cleft we will naturally find all measures of foresight taken not to allow it to be spread outside the circle of the initiated." — p. 648

— Footnotes

". . . then began men to call upon the name of the Lord."

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "And to Seth . . . there was born a son; and he called his name Enos: then began men to call upon the name of the LORD {The marginal reading is, *Then began men to call* themselves *by the name of the Lord*}." — 1:60 & fn. (*Genesis*, 4:26)

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religion . . . "an everlasting lode-star . . ."

P/Q: Thomas Carlyle, *Past and Present*, 1872: ". . . the great Soul of the World is just and not unjust . . . He who knows this, it will sink, silent, awful, unspeakable, into his heart. . . . He has a religion, this man; an everlasting Lode-star that beams the brighter in the Heavens, the darker here on Earth grows the night around him." — p. 197

"religion is a wise prudential feeling . . ."

P/Q: Thomas Carlyle, *Critical and Miscellaneous Essays*, 1887: "Men have lost their belief in the Invisible . . . Religion no longer a thousand-voiced Psalm, from the heart of Man to his invisible Father; but a wise, prudential feeling, grounded on mere calculation." — 1:677 ("Signs of the Times")

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The sacred Writings . . . *commanding us to hate the heathen . . .*

P/Q: Philo Judæus, *Works*, tr. C. D. Yonge, 1854: ". . . the sacred scripture . . . suggests to us what ought to be done . . . enjoining us to hate the heathen, and their laws, and their customs . . ." — 2:174 ("On Seeking Instruction")

Geometry, the *fifth* divine Science

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: " 'The fifth science is called Geometry, and it teaches man to mete and measure of the earth . . .' " — p. 309

(. . . Seven Keys to the Universal esoteric language and symbology)

SEE: H. P. Blavatsky, "Esoteric Character of the Gospels," Nov. 15, 1887: "There are . . . 'seven keys' that open the great problem [of symbology] . . . There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to 'Revelation,' from the 'Book of the Dead' to the *Acts*. One of the keys, at any rate — the numerical and geometrical key to the Mystery Speech . . ." — p. 178 (*Lucifer*, v. 1)

The Hindu Lingham is identical with "Jacob's *Pillar*"

SEE: *The Interlinear Bible*, 1906: "And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it." — p. 36 (*Genesis*, 28:18)

SEE: Hargrave Jennings, *Phallicism*, 1884: " . . . Lewis's *Origenes Hebraicæ* . . . plainly shows that they [the Hebrews] adored Phallus . . . 'This practice is conceived to arise from an *imitation of Jacob*, who took a stone and *set it up*,' &c." — p. 64

— Footnotes

"I cannot resist the conclusion so often arrived at . . ."

P/Q: W. H. Flower, "President's Address," Jan. 27, 1885: ". . . I cannot resist the conclusion, so often arrived at by various anthropologists, and so often abandoned for some more complex system, that the primitive man, whatever he may have been, has in the course of ages divaricated into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types, or somewhere or other between them." — p. 380 (*Journal of the Anthropological Institute of Great Britain and Ireland*, v. 14)

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the lotus . . . Brahmâ . . . in the Waters of infinite Space . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . Vishnu in the Abyss of the Waters . . . dreams or muses in the Intervals of Creation, with the lotus springing from his Navel, and Brahma issuing forth to effect his Thought anew." — 1:350

Horus springs from the lotus of the *Celestial* Nile

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: ". . . the secret source of the river Nile . . . is thus traced to the abyss. Such was the birthplace of the beginning . . ." "The Egyptians commemorated the birthday of the world — that is . . . the beginning of time, as the day when Horus rose up on the lotus . . . from the waters of Nun." — 1:278, 291

the *lilies* in the hand of the Archangel Gabriel (*Luke i.* 28)

SEE: Anna Jameson, *Sacred and Legendary Art*, 1848: "The LILY is another symbol of purity . . . We find it in pictures of the Virgin, and particularly in pictures of the Annunciation." "In the early representations of the Annunciation [*Luke* i. 28-31] . . . Gabriel is a majestic being . . . [his hand] is extended in the act of benediction as well as salutation: 'Hail thou that art highly favoured!' " ". . . of all the attributes placed in the hand of the angel, the lily is the most usual . . ." — 1:xlii, 85, 88

SEE: *The Interlinear Bible*, 1906: ". . . Gabriel was sent from God . . . to a virgin . . . And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord *is* with thee . . . thou shalt conceive in thy womb, and bring forth a son . . ." — p. 74 (*Luke*, 1:26, 28, 31)

— Footnotes

"Some have imagined that the Gentiles were servile copyists . . ."

P/Q: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "Some have imagined, that the Gentiles were servile copyists of the Israelites, and that each point of similitude was immediately borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far distant from Palestine, as we do in the rites of those which are in its more immediate vicinity; because it seems incredible, that all should have borrowed from one which was universally disliked and despised . . ." — 1:104

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Let the reader turn to *Gemara Sanhedrim* . . .

P/Q: Hargrave Jennings, *Phallicism*, 1884: "In the Gemara Sanhedrim . . . will be found many peculiarities of the Hebrew method of dealing with the mystic side of Phallicism." — p. 64

"*We know from the Jewish records* that the Ark contained . . ."

P/Q: Hargrave Jennings, *Phallicism*, 1884: "We know from the Jewish records that the Ark was supposed to contain a *table of stone*; and if it can be demonstrated that that stone was phallic, and yet

identical with the sacred name Jehovah or Yehovah, which written in unpointed Hebrew with four letters, is J-E-V-E or J-H-V-H (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (or in another of its forms U); then if we place the I *in* the U we have the 'holy of holies;' we also have the Lingha and Yoni and Argha of the Hindus, the Iswarra or 'supreme lord;' and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni of the Ark of the Covenant." — p. 67

numerous changes and alterations . . . of the "Book of God"

SEE: Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 1856: "What is called the *supplement-hypothesis* is now the most approved one in Germany respecting the Pentateuch. According to it, an ancient document forms the *essential basis* of the work, which received very considerable insertions and supplements." — 2:593

since it was *found* by Hilkiah

SEE: *Cyclopædia of Biblical Literature*, ed. John Kitto, 1865: "PENTATEUCH . . . this portion of Scripture is termed 'the Book of the Law' . . ." "In the troubled times succeeding the separation of Israel and Judah, the formal copy lodged in the temple appears to have been lost, for we are told of its recovery . . . 'And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord' (2 Kings xxii.8) . . ." — 3:450, 452

(*See . . . Colenso's "Elohistic and Jehovistic Writers"*)

SEE: John William Colenso, *The Pentateuch and Book of Joshua Critically Examined*, 1863: "It will be seen hereafter, when we proceed to examine critically the whole book of Genesis . . . two different hands . . . are distinctly visible . . . One of these writers, it will be found, is distinguished by the *constant* use of the word Elohim, the other by the intermixture with it of the name Jehovah, which two words appear as God and LORD . . . in our English translation. . . . Hence these two parts of the book are generally known as the Elohistic and Jehovistic portions. The Elohistic passages, taken together, form a tolerably connected whole . . . On the other hand, the Jehovistic passages, taken by themselves, are mere disjointed fragments, and require the Elohistic story to connect them with each other. . . . This implies at once that the Elohist was the oldest of the two writers . . ." — 2:175, 176 ("The Elohistic and Jehovistic Writers")

"*the Pentateuch arose out of the primitive or older documents . . .*"

P/Q: Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 1856: "The Pentateuch arose out of the primitive or older document by means of a supplementary one." — 2:593

re-written 500 years after the date of Moses

SEE: John MacNaught, *The Doctrine of Inspiration*, 1856: ". . . it is found that there are often, in Genesis, duplicate narratives of the same event, of which one narrative is Jehovistic and the other Elohistic." ". . . these two narratives have all the appearance of having been originally written by unknown authors at different periods, and of having been ultimately compiled, five hundred years after the epoch of Moses, by some third writer . . ." — pp. 118, 119

"Horus" seated on the lotus, inscribed ABPAΣAΞIAΩ . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "Matter himself publishes (Pl. iii. 2) a gem . . . [It] is Horus seated on the lotus, inscribed — ABPAΣAΞ IAΩ — an address exactly parallel to the so frequent EIC ZEϒC CAPAΠI ['Sarapis is the one Zeus'] on the contemporary Heathen gems; and therefore only to be translated by 'Abraxas is the One Jehovah.' " — pp. 326-7

"the numerical of Kabalistic value of the name Abraxas . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the numerical or Kabbalistic value of the name Abraxas directly refers to the Persian title of the god, 'Mithras,' Ruler of the year, worshipped from the earliest times under the apellation of Iao." — p. 326

"Thou that presidest over the Mysteries of the Father . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: " 'O thou that presidest over the mysteries of the Father and the Son, Iao who shinest in the night, who holdest the second place, the First Lord of Death . . .' " — p. 343

the genius of the moon . . . Jehovah

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the *Ineffable Name* IAΩ . . . was the name of the God of the Jews; meaning thereby their mode of writing 'Jehovah' in Greek characters." "Amongst these invocations the one addressed to Iao, genius of the moon, is peculiarly important . . ." — pp. 199, 343

"It is highly worthy of observation that the inspired writings . . ."

P/Q: Samuel Taylor Coleridge, *The Statesman's Manual*, 1884: "It is highly worthy of observation that the inspired Writings received by Christians are distinguishable from all other books pretending to inspiration, from the scriptures of the Brahmins, and even from the Koran, in their strong and frequent recommendations of truth." — pp. 448-9 (*Complete Works*, v. 1)

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Nature . . . "a comely mother, but stone cold"

P/Q: T. Westwood, *The Quest of the Sancgreall*, 1868:

"A comely face hath Nature, but no heart. . . .
In your chameleon moods she hath no part. . . .
She is a comely mother, but stone-cold." — p. 198

God and his Archangels . . . *personæ* of the old heathen Pantheons

SEE: Thomas Inman, *Ancient Faiths and Modern*, 1876: ". . . the knowledge which we assume to possess of the celestial court has descended to us from heathen or pagan sources . . . the pictorial designs which pass current for likenesses of angels and archangels have descended from Egyptians, Assyrians, Persians, Grecians, Etruscans, and Romans, and cannot pretend to anything approaching to a revelation from God." — p. 363

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Tertullian called the Devil "the monkey of God"

SEE: M. D. Conway, *Demonology and Devil-Lore*, 1881: ". . . Tertullian said, 'Satan is God's ape.' St. Augustine recognises the similarity . . . as proving the subtle imitativeness of the Devil . . ." — 2:16

SEE: Augustine, *The City of God*, tr. Marcus Dods, 1888: ". . . pride in its perversity apes God." — 2:318 (Book XIX)

"Christian" . . . Kabalists . . . Christian dogmas

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: "The use made by some well-meaning Christians of the . . . Kabbalistic canons of interpretation . . . to prove that the doctrines of Christianity are concealed under the letter of the Old Testament, will now be deprecated by every one who has any regard for the laws of language." — p. 61

— Footnotes

Such a *pseudo*-Kabalist was the Marquis de Mirville . . .

SEE: H. P. Blavatsky, "Le Phare de l'Inconnu," Oct. 1889: "The ease with which the Kabala of Rosenroth and its mediæval Latin manuscripts . . . transform themselves into Christian and Trinitarian texts, is like an effect in a fairy scene. Between the Marquis de Mirville and his friend the Chevalier Drach, a converted Rabbi, the 'good Kabala' has become a Catechism of the Church of Rome." — p. 37 (*The Theosophist*, v. 11)

Count d'Ourches . . . occult knowledge . . . under the mask of Spiritism

SEE: Éliphas Lévi, *Histoire de la Magie*, 1860: "L'auteur a fait beaucoup d'expériences de tables avec son honorable ami, M. le comte d'Ourches, l'un des hommes les plus versés dans la magie et dans les sciences occultes [The author has done many experiments with (séance) tables with his honorable friend, Count d'Ourches, one of those who are the most versed in magic and occult sciences]." — p. 503

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the Heavens and the Earth — in eternal . . . struggle with Chaos

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Akkadians considered the heavens and earth as primordial powers or *Zi*, maintaining an eternal struggle with chaos." — p. 242

Silik-Muludag, "the God amongst all the Gods" . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The ancient Babylonians had an intercessor between men and the gods, this was the benevolent deity called, originally by the Akkadians, Silik-mulu-dug . . . the 'God amongst the gods,' the one who watches over mankind. . . . Subsequently known in Assyria as Marduk, and in Babylonia as the god Merodach 'the merciful.' He was the only son and interpreter of the will of Ea (Hea), the Akkadian great deity of wisdom." — p. 241

God of Wisdom, called by the Babylonians Nebu

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . Nebo, the prophet god of wisdom . . . in the Semitic Babylonian *Nabiu* or *Nabû*, was the 'proclaimer' or 'prophet,' he made known the desire of Merodach {Hibbert Lect., 1887, pp. 113-115}." — pp. 241-2 & fn.

their deities were both beneficent and maleficent. . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The ancient divine powers of Babylonia were at the same time beneficent and malevolent. Good and evil . . . were not in absolute opposition, the latter was the complement and minister of the good . . ." — p. 242

same idea in the Zohar. Satan was . . . an Angel of God.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . evil, as in the Qabbalah . . . was the complement and minister of the good . . . Satan was the accuser or adversary but yet an angel of the Deity . . ." — p. 242

the Spirit of the Earth . . . the Creator in his own realm . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the *Zi* spirit of the earth and the *Zi* spirit of the heavens were the first creators, the first gods." — p. 242

The great "Face of the Deep" . . . is traced in the *Tohu-bohu* . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Hebrew Genesis says that before 'Elohim carved out the heavens and the earth . . . darkness was upon the *face of the deep*,' also 'the earth had been *Tohoo* (waste) and *Bohoo* (emptiness, void).' . . . With the ancient inhabitants of Babylonia, Davkina, the earth, lay upon the watery abyss . . . Zi-kum was the primordial abyss . . . Zi-kum parallels likely, Bahu the Great Mother, the Void of the Old Testament. Tohu, or t'hom being chaos." — p. 244

called in *Genesis* chap. i the "Spirit of God"

SEE: *The Interlinear Bible*, 1906: ". . . darkness was upon the face of the deep. And the Spirit of God

moved upon the face of the waters." — p. 1 (*Genesis*, 1:2)

for the Akkadians, in the *Sea of Space*. . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Ea or Oannes, was the ancient Akkadian god of the abyss or deep; the . . . Sea of chaos, of *Bohu*, *i.e.*, emptiness or primeval Space." — p. 235

this sea became . . . the crystalline abode of the great mother . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the Babylonian cosmogony as in the Hebrew, the watery abyss . . . is the first source of all things. The latter . . . is the Thavatth of Bêrôssus, and the . . . *tohoo* 'deep,' of Genesis. . . . The old Akkadian deity of Wisdom, Ea or Hea, was a sea or water-god who lived in the Great Crystalline Sea . . . The Great deep or abyss, with the Sumerians was the mother of Ea or wisdom, and of all the gods." — p. 243

which became, still later, the great Dragon Tiamat

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the later or Semitic period, a new idea appears, Merodach the sun-god of light, has a struggle with Tiamat considered as the evil dragon of darkness, which ends in the defeat of the latter . . ." — p. 244

Its last stage . . . the great struggle of Bel with the Dragon

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "But in the Semitic account, the abyss is the chaotic opposition to the present order of nature and is evil. One of the tablets graphically describes the fight between Bel and the Dragon." — pp. 244-5

The God of the Jews . . . forbids cursing Satan.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the Zohar . . . distinctly states that whosoever curses strange gods . . . shall bear his sin. The same idea is in Ecclesiasticus xxi, 30, not to curse Satan 'lest one would forfeit his own life.' " — p. 93

Philo Judæus and Josephus both state . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Leviticus xxiv, 15. 'Whosoever curseth his God, shall bear his sin.' Josephus, Philo Judæus and the Essenians . . . agree in this, this law also prohibits men reviling the gods of the heathens." — p. 93

"Thou shalt not revile the gods"

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "Thou shalt not revile the gods {אלהים *Elohim*} . . ." — 1:399 & fn. (*Exodus*, 22:28)

God . . . "hath divided (them) unto all nations"

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: ". . . the sun, and the moon, and the stars, *even* all the host of heaven . . . which the LORD thy God hath divided unto all nations {The heavenly bodies could never be regarded as special protectors of any *one* nation. But Jehovah was pledged to be the God of Israel} . . ." — 2:20 & fn. (*Deuteronomy*, 4:19)

— 477-8 —

those who speak evil of "Dignities" . . . "*filthy* dreamers"

SEE: *New Testament Commentary*, ed. C. J. Ellicott, 1884: ". . . these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities {unseen powers worthy of reverence}." — 3:511 & fn. (*Jude* 8)

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Michael the Archangel durst not bring against him . . .

SEE: *New Testament Commentary*, ed. C. J. Ellicott, 1884: "Yet Michael the archangel, when

contending with the devil . . . durst not bring against him a railing accusation {Out of respect to Satan's original angelic nature}, but said The Lord rebuke thee." — 3:511 & fn. (*Jude* 9)

the same is repeated in the Talmud

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Michael dared 'not bring against him (Satan) a railing accusation . . .' Here is an instance of similar interpretations by these authorities and the Zohar . . . Even the Talmud has been influenced . . ." — pp. 93-4

"Satan appeared one day to a man who used to curse him . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'Satan appeared one day to a man who used to curse him daily, and said to him: Why dost thou this? Consider that God himself would not curse me, but merely said: "The Lord rebuke thee, Satan!" ' {Treat. *Kiddusheem*, p. 81}." — p. 94 & fn.

Beings of lower Hierarchies had each . . . a celestial "Double"

SEE: Martin Haug, *Essays on the Sacred Writings and Religion of the Parsis*, 1878: "Every being of the good creation . . . has its own Fravashi or guardian angel who has existed from the beginning. Hence they are a kind of prototypes, and may best be compared to the 'ideas' of Plato who supposed everything to have a double existence, first in idea, secondly in reality." — p. 206

"*Deus est Demon inversus*"

P/Q: Éliphas Lévi, *La Science des Esprits*, 1865: "*Dæmon est Deus inversus.*" "*Quod intra est fiet extra* [*The Devil is God inverted. . . . That which is within shall produce itself outwardly*] . . ." — p. 156

standing for the guardian Spirit, an "Angel"

SEE: Martin Haug, *Essays on the Sacred Writings and Religion of the Parsis*, 1878: ". . . *Fravashi* in the Avesta . . . means 'protector.' These Frohars or protectors . . . are believed to be angels, stationed everywhere by Ahuramazda for keeping the good creation in order, preserving it, and guarding it . . ." — p. 206

the *ferouer* of Christ, St. Michael, who was "his Angel Guardian" . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . saint Thomas nous a prouvé que le Christ avait une *ferouer*, en nous prouvant qu'il avait son ange gardien [St. Thomas has proved to us that Christ had a *ferouer*, thereby proving that he had his guardian angel]." — 5:516

— Footnotes [478-9]

"O Star, the greatest of those that follow the Sun . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . l'Église ait applaudi à l'ouvrage de l'italien Marangone, s'exprimant ainsi dans son livre: *Delle grandezze del archangelo sancti Mikaele*: 'O étoile la plus grande, qui accompagne le soleil qui est le Christ! . . . *O image vivante de la Divinité!* O grand thaumaturge de l'Ancien Testament! O vicaire invisible du Christ dans son Église' [the Church has applauded the work of the Italian Marangoni, who expressed himself thus in his book: *Of the Greatness of the Archangel St. Michael*: 'O greatest star, who accompanies the Sun who is Christ! . . . *O living image of Divinity!* O great thaumaturgist of the Old Testament! O invisible Vicar of Christ within his Church'] . . ." — 5:516

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"Here we have the two heroes of the Old Testament . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Voilà donc les deux héros de l'Ancien Testament, *le Verbe* (ou second Jéhovah), et *sa face*, tous les deux ne faisant qu'un sans être un, mystère qui nous paraissait à nous insoluble tant que nous n'avions pas étudié la doctrine des *ferouers* mazdéens et que nous ne savions pas que le ferouer était la puissance spirituelle, tout à la fois *image*, *face* et *gardienne* de

l'âme à laquelle elle finit par s'assimiler [So there are two heroes of the Old Testament, *the Word* (or second Jehovah), and his *face*, the two of them making only one without being one, a mystery which seemed unsolvable as long as we had not studied the doctrine of the Mazdean *ferouers* and did not know that the ferouer was the spiritual power, at once *image*, *face* and *guardian* of the soul with which it is finally assimilated]." — 5:516

metatron . . . μετά, θρόνον*, means *near the throne

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le *Zohar* décompose ainsi le mot de *metatron*, μετὰ, θρόνον, *près du trône* [The *Zohar* thus analyzes the word metatron, μετὰ, θρόνον, *near the throne*]." — 5:515

St. Michael . . . *quis ut Deus* . . .

SEE: H. P. Blavatsky, "The History of a Planet," Sept. 15, 1887: "The above remarks [by De Mirville] conclude with this cool reflection: 'It is evident that paganism has *utilized beforehand* . . . all the features and characteristics of the *prince of the face of the Lord* (Michael) in applying them to that *Mercury* . . . *Hermes Anubis*, and the *Hermes Christos* of the Gnostics. Each of these was respresented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus* [who is like God].' " — p. 20 (*Lucifer*, v. 1)

translator . . . of the invisible world into the visible . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . saint Michel est comme le traducteur du monde invisible en monde visible [St. Michael is like the translator of the invisible world into the visible world]." — 5:516

there does not exist a "higher celestial personality . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans la théologie biblique et chrétienne il n'existait pas, après la très-sainte Trinité, de plus haute personnalité céleste que celle de l'archange ou du séraphim Mikaël [in Biblical and Christian theology there did not exist, except for the very holy Trinity, a higher celestial personality than that of the archangel or the seraphim Michael]." — 5:514

"the archisatrap of the sacred militia, the guardian of the planets . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous avons déjà consigné ses titres de 'archisatrape de la milice sacrée, de gardien des planètes, de roi des étoiles, de vanqueur de Satan, de recteur puissant' [We have already mentioned his titles of 'archisatrap of the sacred militia, guardian of the planets, king of the stars, conqueror of Satan, powerful rector']." — 5:514

"the conqueror of Ahriman . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . dans l'astronomie mystique, nous l'avons vu, vainqueur d'Ahriman, renverser l'usurpateur du trône sidéral, succéder au vaincu, se baigner à sa place dans les feux du soleil [in mystical astronomy we have seen him as conqueror of Ahriman, overthrowing the usurper of the sidereal throne, succeeding the conquered one, bathing in his place in the solar fires] . . ." — 5:514

defender of the Christ-Sun, he approaches so near his Master . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . nous l'avons vu . . . défenseur du Christ-Soleil, se rapprocher tellement de son maître, qu'il semble se confondre avec lui. . . . et dans sa *fusion* si étroite avec le Verbe, que plus d'un théologien protestant, et entre autres Calvin, a fini par n'y plus voir que lui seul [we have seen him . . . as defender of the Christ-Sun, resembling his master so closely that he seems to become one with him . . . and his *fusion* with the Word is so close, that more than one Protestant theologian, and among them Calvin, sees in it only him]." — 5:514

the same names are given in turn to God and the Archangel. . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . les mêmes noms et les mêmes titres sont donnés tour à tour au Dieu et à l'archange. Tous deux s'appellent *Mitatron* et *Metatron*. Et cela n'a rien d'étonant, puisque le premier dit du second: 'J'enverrai mon ange devant toi, car *mon nom est en lui*' [the same names and the same titles are given in turn to God and to the archangel. Both are called *Mitatron* and *Metatron*. And that is not surprising as the first says of the second: 'I will send my angel before you, for *my name is in him*']." — 5:514

"both have the name of Jehovah . . . when they speak *one in the other*" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tous deux s'appellent Jéhovah, quand ils parlent l'*un dans l'autre*. Quant à ce nom de Metatron, il signifie également, d'après le *Zohar*, '*maître et envoyé*' [Both are called Jehovah, when they speak *the one in the other*. As for the name Metatron, it means equally '*master and messenger*' according to the *Zohar*]." — 5:514-15

— 479-80 —

Both are the *Angel of the Face* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tous deux s'appellent tour à tour l'*ange de la face*, car si d'une part le Verbe est appelé 'la face et l'image de la substance de Dieu,' de l'autre, en parlant du *Sauveur* aux Israélites, Isaïe leur dit, 'que l'ange de *sa* face les sauvera de toute tribulation' [Both are called in turn the *angel of the face* (*the presence*), because while on the one hand the Word is called 'the face and the image of the substance of God,' on the other hand, when speaking of the Savior of the Israelites, Isaiah tells them 'that the angel of *his* face (presence) will save them from all tribulation']." — 5:515

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"the angel of his presence saved them . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . they [the Israelites] are my people . . . so he was their Saviour. In all their affliction . . . the angel of his presence saved them . . ." — p. 944 (*Isaiah*, 63:8-9)

Elsewhere he . . . is called very plainly "the Prince of the *Faces* . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Ailleurs, on l'appelle très-nettement 'le prince *des faces* du Signeur, *la gloire* du Seigneur.' Tous deux sont *conducteurs* d'Israël {Metator et ἡγεμών}, *chefs des armées* du Seigneur, *juges* suprêmes des âmes, et même *séraphins* [Elsewhere he is called very plainly 'the prince *of the faces* of the Lord, *the glory* of the Lord.' Both of them are *guides* of Israel {Metator and ἡγεμών}, *chiefs of the armies* of the Lord, supreme *judges* of souls, and even *seraphim*]." — 5:515 & fn. ("La face et le représentant du Verbe")

"Invoke, O Zarathustra! my Farvarshi . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " 'Invoke, O Zarathustra! my Fravashi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent . . . and whose soul is the Holy Word {Mãthra Spenta}!' " — p. 208 & fn. (Fargard XIX, 14)

Farvarshi . . . immortal . . . existed before its physical body . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The Fravashi was . . . an immortal part of the individual which existed before man and outlived him." — p. lxxiv fn. (Introduction)

"Not only man was endowed with the Farvarshi . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. [*Ormazd et Ahriman*] §§ 112-113)." — p. lxxiv fn. (Introduction)

— 480-1 —

Vossius . . . proves that Michael is the Mercury of the pagans . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Vossius, après avoir prouvé que Mikaël était le Mercure des païens (ce dont M. Maury convient), ajoute que 'selon de grands théologiens Mercure et le soleil ne font qu'un, car il n'est pas étonnant, disent-ils, que Mercure étant si voisin de la sagesse et du Verbe, il se confonde avec lui' {Vossius, *De Idol*., II, p. 373} [Vossius, after having proved that Michael was the Mercury of the pagans (with which Maury agrees), adds that 'according to the great theologians Mercury and the sun are but one, for it is not surprising, they say, that Mercury, being so close to wisdom and the Word, is one with him']." — 5:515 & fn.

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So much is Michael the Mercury of the Greeks . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est si bien le Mercure du paganisme, que, dans les *Actes des Apôtres* (ch. XIV, v. 11), lorsque les habitants de Lystre prennent les apôtres Barnabé et Paul pour Jupiter et Mercure , le verset 12 ajoute : 'Car Mercure était le conducteur du Verbe' [He is so much the Mercury of paganism, that in *Acts of the Apostles*, when the inhabitants of Lystra mistake the apostles Barnabas and Paul for Jupiter and Mercury, verse 12 adds: 'For Mercury was the leader of the Word']." — 5:515

"the gods have come down to us in the likeness of men"

P/Q: *The Interlinear Bible*, 1906: "And there sat a certain man at Lystra . . . cripple from his mother's womb . . . The same heard Paul speak . . . with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the people saw what Paul had done, they lifted up their voices, saying . . . The gods are come down to us in the likeness of men." — p. 177 (*Acts*, 14:8-11)

"And they called Barnabas Zeus, and Paul, Hermes . . ."

P/Q: *The Interlinear Bible*, 1906: "And they called Barnabas, Jupiter {*Zeus*}; and Paul, Mercury {*Hermes*}, because he was the chief speaker." — p. 177 & fns. (*Acts*, 14:12)

". . . because he was the *leader of the* WORD . . ."

P/Q: *The New Testament*, "Translated from the Greek" by Jonathan Morgan, 1848: "And they called Barnabas, Jupiter, and Paul, Mercury, because he was the leader of the word." — p. 167 (*Acts*, 14:12)

Michael is the angel in the Vision, the Son of God . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est l'ange de la vision, c'est ce *Fils de Dieu* qui (dans Daniel) 'a la figure du *Fils de l'Homme*.' C'est l'Hermès-Christos des gnostiques, c'est l'Anubis-Syrius des Égyptiens, le conseiller d'Osiris dans l'Amenti [It is the angel of the Vision, it is the *Son of God* who (in Daniel) 'has the shape of the *Son of Man*.' It is Hermes-Christos of the Gnostics, it is Anubis-Syrius of the Egyptians, the counsellor of Osiris in Amenti] . . ." — 5:515

the angel . . . "who was like unto the Son of Man"

SEE: *The Holy Bible*, ed. F. C. Cook, 1881: "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man . . . And another angel came . . . crying with a loud voice to him that sat upon the cloud . . ." — 4:708 (*Revelation*, 14:14-15)

the Michael *leontoid ὀφιομορφος* of the Ophites . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . c'est le Mikaël ὀφιομορφὴ, *léontoïde*, portant sur certaines médailles une *tête* de lion, comme son père *Jaldabaoth* [it is Michael ὀφιομορφὴ, *leontoid*, who wears on certain Gnostic medallions the *head* of a lion, like his father *Ildabaoth*]." — 5:515

Michael . . . wears on certain Gnostic jewels a lion *head* . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . Ildabaoth . . . was filled with rage . . . His looks, inspired by his passions, were reflected in the Abyss . . . and forth arose 'Satan Serpent-formed,' *Ophiomorphos* . . ." ". . . the Ophite Diagramma figured Michael as a *lion* . . ." — pp. 98, 100

as the Jews had "spoilt" the Egyptians of their jewels . . .

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: "But every woman shall borrow of her neighbour . . . jewels of silver, and jewels of gold . . . and ye shall spoil the Egyptians." — 1:294 (*Exodus*, 3:22)

"*Ye shall spoil the Egyptians* . . . signifies not only to *spoil*, *snatch away*, but also to *get away*, to *escape* . . ." — 1:295 (Note)

they explain . . . this repetition . . . of old Pagan ideas

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Le paganisme avait encore pris ce prototypisme des hommes et des choses à l'histoire patriarchale. . . . De là cette ressemblance souvent bien étonnante entre les hommes de l'ancienne loi et les héros païens [Paganism had thus taken this practice of taking prototypes of people and things from patriarchal history . . . From there comes this often very amazing resemblance between the men of the ancient law and the pagan heroes] . . ." — 5:518

"a *legendary plagiarism* perpetrated by man"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . cette . . . ressemblance qui a donné le change aux Huet . . . etc., à ce point de leur faire croire qu'il n'y avait qu'un plagiat *légendaire* et de main d'homme, là où il y avait un bien autre plagiat antéhistorique et d'origine surhumaine [that . . . resemblance which put Huet . . . etc. on the wrong track, to the point of making them believe that it was only a *legendary* plagiarism and committed by man, while it was a very different prehistorical plagiarism and of superhuman origin]." — 5:518-19

"We have pointed out several demi-gods . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous avons montré chez les païens plusieurs demi-dieux ou héros très-historiques, prédestinés, dès le moment de leur naissance, à singer, en la déshonorant, celle du héros *tout à fait Dieu*, devant lequel toute la terre devait s'agenouiller [We have shown that the pagans had several demi-gods or very historical heroes who were predestined from the moment of their birth, to mimic that hero — while dishonoring his birth — who was *wholly God*, and before whom the entire earth had to kneel] . . ." — 5:518

"we traced them being born . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . nous les avons vus naître comme lui dans la ville du *pain*; nous les avons vus dès le berceau étouffer des serpents, lutter contre les *dives* (mauvais esprits), faire une grande quantité de miracles, mourir en martyrs, descendre aux enfers, et se dire ressuscités [we have seen them being born as he was in the *House of Bread* (Beth-lehem); we have seen them strangle serpents since early childhood, fight against *demons* (evil spirits), perform a large number of miracles, die as martyrs, descend to the nether world, and they were said to rise again from the dead]." — 5:518

"we have bitterly deplored that timid and shy Christians . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous avons amèrement déploré que des chrétiens, embarrassés et timides, se soient crus forcés de recourir également au mythe devant ces similitudes [We have bitterly deplored that confused and hesitant Christians should believe that in the presence of these similarities they too are forced to take refuge in myth] . . ." — 5:518

"They forgot apparently these words of the Saviour . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . oubliant apparemment ce mot du Sauveur: 'TOUS CEUX QUI SONT VENUS AVANT MOI SONT DES VOLEURS,' mot qui explique tout sans négation absurde, et que nous avons ainsi commenté: 'L'Évangile est un drame sublime, parodié et représenté à l'avance par des *drôles*' [evidently forgetting the words of the Saviour: 'ALL THAT CAME BEFORE ME ARE THIEVES,' a remark which explains everything without any absurd negation, and which we have commented on as follows: 'The Gospel is a sublime drama, parodied and produced before its time by *rogues*']." — 5:518

'ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS'

SEE: D. D. Whedon, *Popular Commentary on the New Testament*, 1874: "Then said Jesus unto them . . . All that ever came before me are thieves and robbers {It seems, at first sight, to say that *all* the previous religious teachers of mankind were imposters} . . ." — 2:325 (*John*, 10:7, 8)

Lundy . . . followed the happy suggestion in his "Monumental Christianity"

SEE: J. P. Lundy, *Monumental Christianity*, 1876: "It is a marvellous thing that Paganism has its *avataras* or appearances of God on earth, whether as copies or as independent types and prophecies of Christ's manifestation of God to men, it matters not; for in either case a tribute is paid to the truth and superiority of Christianity . . ." — p. 120

the editor, author of the "Evolution of Christianity"

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "The text now corrected from his latest notes, with an Introduction by the Author [Charles Gill] of 'The Evolution of Christianity.' " — Title Page

"In revising the proof-sheets of the Book of Enoch . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "In revising the proof-sheets of the Book of Enoch, we have been still further impressed by its relationship with New Testament Scripture. Thus, the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from Enoch lxxxix., in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable — 'All that ever came before me are thieves and robbers' — language in which we now detect an obvious reference to the allegorical shepherds of Enoch." — p. xlviii (Introduction)

Jude (14-15) quotes *verbatim* from Enoch . . .

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "En. ii. xxvi. 2. 'Behold, he comes with ten thousands of his saints, to execute judgment upon them . . .' " — p. xxxiii (Introduction)

SEE: *The Interlinear Bible*, 1906: "And Enoch also . . . prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all . . ." — p. 318 (*Jude* 14)

This "parallelism between prophet and apostle . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: ". . . the parallelism between prophet and apostle, have placed beyond controversy that, in the eyes of the author of an Epistle accepted as Divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch. The attention of theologians has been concentrated on the passage in the Epistle of Jude because the author specifically names the prophet . . ." — p. xxxiv (Introduction)

"the cumulative coincidence of language and ideas . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: ". . . the cumulative coincidence of language and ideas in Enoch and the authors of New Testament Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the

resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of man . . .” — pp. xxxiv-xxxv (Introduction)

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“This *Evangelical plagiarism* culminates in the Revelation of John . . .”

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: “This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.” — p. xxxv (Introduction)

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“In the Krita age, Vishnu, in the form of Kapila . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “In the Kṛita age, Vishṇu, in the form of Kapila and other (inspired teachers) . . . imparts to them true wisdom. In the Tretā age, he restrains the wicked, in the form of a universal monarch {a Chakravartin}, and protects the three worlds.” — 3:31 & fn. (iii.2)

(the Chakravartin . . .)

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: “A king who rules the world, and causes the wheel of doctrine everywhere to revolve. . . . The word is *Chakravarti* in Sanscrit, from *Chakra*, ‘wheel,’ the symbol of activity . . .” — p. 22 fn.

(. . . the ‘Everlasting King’ of Enoch)

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “. . . That mountain . . . will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.” — p. 32 (xxiv.8)

“In the Dwâpara age, in the person of Veda-Vyâsa . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “In the Dwāpara age, in the person of Veda-vyāsa, he divides the one Veda into four, and distributes it into innumerable {‘hundreds of’} branches . . .” — 3:31 & fn. (iii.2)

And at the end of the Kali . . . will apear as Kalki . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . and, at the end of the Kali (or fourth age), he appears as Kalki, and reestablishes the iniquities in the paths (of rectitude).” — 3:31 (iii.2)

The minds of those who live at that time shall be awakened . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are, thus, changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Kṛita age (or age of purity).” — 4:229 (iv.24)

— Footnotes

“all those who have received mercy . . .”

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: “Then Uriel [replied] . . . those who have received mercy shall for ever, all their days, bless God, the everlasting King.” — p. 34

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The Rig-Veda . . . “is the most sublime conception . . .”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Guignault [Guigniaut] . . . A ses yeux, ‘l’Inde . . . est encore ajourd’hui un *foyer lumineux*. Sa religion est un vaste système, magnifiquement coordonné, où la

sublime *pureté* des doctrines, la profondeur des idées . . . se retrouvent, dans une vaste unité' {*Religions de l'antiquité*} [Guigniaut . . . In his eyes, 'India . . . today is still a *center of light*. Its religion is a vast system, magnificently coordinated, where the sublime *purity* of the teachings, the depth of the ideas . . . form a vast coherent whole'] . . ." — 3:230 & fn.

The Vedas are . . . "the mirror of the eternal Wisdom."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . [Guigniaut] tout fier d'avoir publié les *Vèdas, miroir de la sagesse éternelle*' ['(Guigniaut) very proud of having published the *Vedas, mirror of the eternal wisdom*'] . . ." — 3:233

"Here we may reign . . . Better to reign in hell than serve in heaven"

P/Q: John Milton, *Paradise Lost*, 1803:

"Here we may reign secure, and in my choice
To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heaven." — p. 14 (I, 261-3)

the seven-headed dragon with his ten horns and seven crowns

SEE: *The Interlinear Bible*, 1906: "And there appeared another wonder in heaven . . . a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." — p. 329 (*Revelation*, 12:3)

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whose tail "drew the third part of the stars of heaven . . ."

P/Q: *The Interlinear Bible*, 1906: "And his tail drew the third part of the stars of heaven, and did cast them to the earth . . ." — p. 329 (*Revelation*, 12:4)

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and whose place . . . "was found no more in heaven"

P/Q: *The Interlinear Bible*, 1906: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." — p. 329 (*Revelation*, 12:7-8)

seven heads of the Dragon . . . and its *five* wicked kings

SEE: "The Seven Sabbaths": "For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testaments . . ." " 'The seven heads [of the Dragon] are seven mountains (seven continents and seven races) . . . And there are *seven Kings* (seven races); five are fallen . . . and the other (the *sixth* and the *seventh* races) is not yet come . . .' " — *SD* 2:747, 748

"The star that falls, is the heresiarch Theodosius" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . de voir un Bossuet les expliquer ainsi: '. . . L'étoile qui tombe, c'est l'hérésiarque Théodose . . . Les tourbillons de fumée sont l'hérésie des montanistes . . . La tierce partie des étoiles, ce sont les martyrs et surtout les docteurs' [to see a Bossuet explain them thus: '. . . The star that falls, is the heresiarch Theodosius . . . The clouds of smoke are the heresies of the Montanists . . . The third part of the stars, are the martyrs and especially the doctors of divinity']." — 2:341

The *princeps aeris hujus*, the "prince of the air"

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suivant saint Paul c'était le *Dieu de ce monde*, le *prince de cet air* (princeps aeris hujus), 'le Dieu de *cette période*' [According to St. Paul he was the *God of this world*, the *prince of this air* (princeps aeris hujus), 'the God of *this period*'] . . ." — 2:343

the "prince of the air" of St. Paul

SEE: *New Testament Commentary*, ed. C. J. Ellicott, 1884: ". . . in time past ye walked . . . according to the prince of the power of the air {superhuman power . . . the Evil one is described as 'the prince,' or *ruler*, of such superhuman power . . . prevailing over the world} . . ." — 3:23 & fn. (*Ephesians*, 2:2)

the effects of the astral light

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "This ambient and all-penetrating fluid . . . which we call the Astral Light and the Universal Agent . . . is represented on ancient monuments . . . by the serpent devouring its own tail . . . it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of the earth . . ." — p. 75 ("The Writings of Éliphas Lévi")

***qui circumambulat terram* . . . the DEVIL**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est encore lui 'qui se promène autour du monde, *qui circumambulat terram*' [It is still 'he who walks about the world, *qui circumambulat terram*'] . . ." — 2:343

SEE: *The Interlinear Bible*, 1906: ". . . your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour . . ." — p. 307 (*1 Peter*, 5:8)

being said to "fall like lightning"

P/Q: *The New Testament*, "Translated from the Original Greek" by James MacKnight, 1841: "He said to them, I beheld Satan fall like lightning from heaven." — p. 129 (*Luke*, 7:18) [KJV *Luke*, 10:18]

"As the lightning cometh out of the East"

P/Q: *The Interlinear Bible*, 1906: "For as the lightning cometh out of the east . . . so shall be the coming of the Son of man." — p. 35 (*Matthew*, 24:27)

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In Egypt . . . *darkness* was "the principle of all things"

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . Damascius reports that the Egyptians began with Darkness as the first principle of all things, the unknown, incomprehensible, inconceivable Darkness, from which the Light was emaned." — 1:295

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the "Thought *divine*," issues as *light* from DARKNESS

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: "This, The God before the moist Nature which appeared out of darkness, begat the perfect Word . . ." — p. xx (Preface)

"He said, 'I am MIND, thy God, Who is before moist nature, that which appeared out of darkness . . . The luminous Word . . .' " "And . . . I beheld in my mind The Light, being in numberless powers . . ." — pp. 2-3 (*Poemandres*, i.6, 7)

Behemoth* is the principle of Darkness, or *Satan

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . on voit dans Job le prince des ténèbres s'appeler *Behemoth* et *principe*. 'Behemoth est le principe de toutes les voies du Seigneur, *principium viarum Domini Behemoth*' [we see that in Job the prince of darkness is called *Behemoth* and *principle*. 'Behemoth is the principle of the ways of God, *principium viarum Domini Behemoth*']." — 2:343

Behemoth* . . . or *Satan

SEE: J. K. Burr, *Commentary on The Book of Job*, 1879: "Behold now behemoth, which I made with

thee . . .” “He *is* the chief of the ways of God {a symbolic representation of Satan} . . .” — pp. 260, 262 & fn. (*Job*, 40:15, 19)

In *King* . . . a rebellion against *Ti* of a proud Spirit . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “On lit dans les Kings: ‘Par suite de la révolte (contre *Ti*), d’un esprit *superbe* qui voulait se faire Ti lui-même, *neuf* troupes d’intelligences furent entraînées’ [In the Chinese texts we read: ‘In consequence of the rebellion (against *Ti*) of a *proud* spirit who wanted to make himself Ti, *nine* groups of intelligences were dragged along’].” — 2:346

which “*brought about a change in all nature . . .*”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘*Le ciel antérieur s’inclina*, et il s’ensuivit un changement dans toute la nature’ [‘*That which was heaven bent down*, and there followed a change in all of nature’].” — 2:346

“The flying Dragon, superb and rebellious, suffers now . . .”

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Dans l’Y-King: ‘Le *dragon volant*, superbe et révolté, souffre maintenant de son orgueil qui l’aveugle; ayant voulu monter jusqu’au ciel, il a été précipité sur la terre’ [In the I-Ching: ‘The *flying dragon*, superb and rebellious, suffers now from his pride which blinds him; after he wanted to rise up to heaven, he was hurled onto earth’].” — 2:346

“one night the stars ceased shining . . .”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Dans le Tchun-tsicou: ‘Au milieu de la nuit, les étoiles tombèrent du ciel comme une pluie, et *on ne les vit plus*’ [In the Ch’un Ch’iu: ‘In the middle of the night, the stars fell like rain from heaven, and *were seen no more*’].” — 2:346

“Lord of the Flame” . . . “Celestial Virgin” . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Tchi-Yéou . . . *le seigneur des flammes*. . . . Hoang-Ty . . . parvint à lier Tchi-Yéou, puis il envoya une *vierge* céleste, qui livra toutes les armes nécessaires pour le vaincre [‘Chih Yu . . . (is) *the Lord of the flames* . . . Huang-Ti managed to tie up Chih Yu, then he sent a celestial *virgin*, who delivered all the weapons necessary to defeat him’].” — 2:346

— Footnotes

Behemoth . . . “the *elephant* as some think”

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: “Behold now behemoth {Or, *the elephant*, as some think} . . .” — 2:875 & fn. (*Job*, 40:15)

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the “Fall of the Angels” . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: “The ‘Fallen Angels’ . . . celestial beings that descend into matter to work out their redemption . . . In the Divine Pymander the Creation and Fall have been sublimated and subtilized . . . ‘The Father of all things brought forth Man like unto himself . . . But he . . . was separated from the Father, being in the sphere of Generation or Operation.’ ” — 2:142-3

“who had broken through the Seven Circles”

SEE: Gerald Massey, *Natural Genesis*, 1883: “ ‘. . . he considered the operations or workmanships of the Seven . . . and partaking their nature, resolved to pierce and break through the Circumference of the Circles . . .’ ” — 2:143

the later *Christian* Kabala . . .

SEE: A. E. Waite, *Doctrine and Literature of the Kabalah*, 1902: “. . . Cornelius Agrippa of Nettersheim [was] born at Cologne in 1486. It is to him that we owe the first methodical description of

the whole Kabalistic system. . . . his three books, entitled *De Occulta Philosophia*, are the starting-point of Kabalistic knowledge among the Latin-reading scholars of Europe." — p. 345

(. . . the Agrippa MSS)

SEE: Henry Morley, *The Life of Henry Cornelius Agrippa*, 1856: "[By age 23] Cornelius had already, by incessant search, collected notes for a complete treatise upon magic, and of these not a few were obtained from Reuchlin's Hebrew-Christian way of using the Cabala." "[By 1523] the work on Magic had been circulating among learned acquaintances . . . [as] books in manuscript; and we must remember this while noticing the reputation for great learning that Agrippa had acquired by this time, although he had issued nothing from the press." — 1:63, 2:109

"The wisdom of the Kabala rests in the science of equilibrium . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: " 'The intelligence of occultism is the science of equilibrium.' " — p. 288 ("Writings of Éliphas Lévi")

"Forces that manifest without having been first equilibrized perish in space."

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: " 'Forces which are produced without being balanced perish in the void.' " — p. 288 ("Writings of Éliphas Lévi")

"Thus perished the first Kings . . . of the ancient world . . . Princes of giants. . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: " 'Thus perished the kings of the old world, the princes of the giants. They have fallen like trees without roots, and their place is no more found.' " — p. 288 ("Writings of Éliphas Lévi")

"for *they were the Shadow of the Shadow*"

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "Man is thus the shadow of a shadow, but he is the representation of divine power. . . . Behold the Adam Kadmon, the primitive Adam of the Kabbalists!" — p. 289 ("Writings of Éliphas Lévi")

the *chhaya* of the Shadowy Pitris

SEE: STANZA VI, 22: ". . . the doctrine that the first Race of mankind was formed out of the *chhayas* (astral images) of the Pitris, is fully corroborated in the *Zohar*. 'In the *Tzalam* (shadow image) of Elohim (the Pitris), was made Adam (man).' " — *SD* 2:137

(*Vide* about the "Kings of Edom.")

SEE: "Who are the Kings of Edom?": " 'The Holy One . . . has successively formed and destroyed sundry worlds before this one . . . Now this refers both to the first races (the "Kings of Edom") and to the worlds *destroyed*.' . . . 'Still when it is said that they (the worlds) *perished*, it is only meant thereby that they (their humanities) lacked the true form, till the human (our) form came into being . . .' " — *SD* 2:704-5

The *Asuras* . . . had manifested prior to the Pitris

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "All the authorities place night before day, and the Asuras or Titans, before the gods, in order of appearance . . ." — 1:82 fn.

(*Vide* "*Demon est Deus inversus*" . . .)

SEE: "Demon Est Deus Inversus": "In the Indian philosophy, the *Suras* are among the earliest and brightest gods, and become *Asuras* only when dethroned by Brahmanical fancy." — *SD* 1:412

the great *Asura* called "Asurendra"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The great Asura {*Asurendra*}, the foe of the friends of the gods . . ." — 5(I):136 & fn. (v.36)

the origin of the idea of the demon, as opposer and adversary

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "Asuras. — Opposed to the beneficent gods is a body of malevolent beings . . . Asura is throughout the Vedic literature the name of the celestial demons who are regarded as the regular adversaries of the gods . . . They are, however, constantly spoken of as being the offspring of Prajāpati and as having originally been equal to and like the gods." — p. 156

The Hebrew Elohim . . . are identical with the Aryan Asuras.

SEE: Gerald Massey, *Natural Genesis*, 1883: "The outcast seven became the seven devils or demons of various myths . . . But the seven deposed Asuras of the Rig-Veda are identical with the seven supreme Ahuras or Lords of the Persians . . . The Gnostics held that there were seven mundane dæmons which they term the *inferior hebdomad* . . . they likewise show them by name to have been the seven Elohim of the Hebrews." — 2:114

Elohim . . . create "light"

SEE: John William Colenso, *The Pentateuch*, 1865: "In the beginning Elohim created the Heaven and the Earth. . . . and darkness was upon the face of the deep . . . And Elohim said, 'Let there be light,' and there was light." — 5:197 (*Genesis*, 1:1-3)

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Asuras. . . . referred to as the "Sons of Darkness"

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the children of light and the sons of the solar god . . . [are] in opposition to the children of darkness who were begotten by the Asuras . . ." — 2:72

"The One and the Seven, just as we find them in the Dragon and her Seven-fold progeny . . . [are] Sut Typhon . . . '*They were of evil . . . things of darkness, fomenting trouble and discord.*' . . . the genitrix and her seven-fold progeny . . . are likewise represented by the Asuras in India." — 1:315

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Zoroastrians did not believe in Evil . . . being co-eternal with Good or Light

SEE: Ralph Cudworth, *True Intellectual System*, 1845: ". . . according to most approved Magi, light was Kadiman, the most ancient and first god . . . darkness was but a created god; they expressly denying the principle of evil and darkness to be coeve with God, or the principle of good and light." — 1:488

Ahriman is the manifested *shadow* of AHURA-MAZDA

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Two Truths of Light and Shadow appear in the Bundahish represented by Two antagonistic spirits, personified as Ahura-Mazda . . . and Aharman [Ahriman] . . . '*The region of Light is the place of Ahura-Mazda, which they call endless Light . . .*' Aharman [Ahriman] '*in Darkness, with backward understanding and desire for destruction . . . is what they call the endlessly dark.*' " — 1:147

from *Zeruana Akerne* "boundless . . . Time" . . .

SEE: P. H. Mallet, *Northern Antiquities*, 1847: ". . . above this [Persian] dualism which is . . . limited by a fixed period of time — is Zeruane Akherene (Illimited or Uncreated Time), the Infinite, Supreme Essence . . . *the Absolute* from which all things proceed and into which all things must return." — p. 472

"Its glory . . . is too exalted, its light too resplendent . . . "

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "This term of 'boundless time' . . . is called by the Zoroastrians Zeruana-Akarene, because he has always existed. 'His glory,' they say, is too exalted, his light too resplendent for either human intellect or mortal eyes to grasp and see." — 2:220-1

Its primal emanation *is eternal light* . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "His primal emanation is eternal light which, from having been previously concealed in darkness, was called out to manifest itself, and thus was formed Ormazd,

'the King of Life.' He is the first-born of boundless time, but like his own antitype, or preëxisting spiritual idea, has lived within primitive darkness from all eternity." — 2:221

The six Amshaspends . . . are *collectively his Logos*

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 2nd ed., 1895: "The first Genius [Amshaspend] under Ahura is Vohu Manô . . . the moving principle of the world. . . . When we define Vohu Manô in the words of the Avesta, we define the Logos . . . Vohu Manô is the type of the Amshaspands. As Vohu Manô was chosen to represent mankind, so there grew up round this initial ideal divine abstractions . . . to help like Vohu Manô, and with him, in the creation of the world." — p. lvi (Introduction)

Amshaspends create the world in six days or periods

SEE: Gerald Massey, *Natural Genesis*, 1883: "So the one god of the Avesta, Ahura-Mazda, is made up of the seven spirits, or Amshaspands . . ." — 1:6

". . . Ahura-Mazda created the world in six periods." — 2:56

the *Elohim* . . . the "Seven Regents" . . . identical with all the other Creators

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the Jehovah-Elohim of Genesis comprised the same pleroma of Eight gods. This is corroborated by the Gnostic Pleroma of the Eight, consisting of Sophia the genitrix and her Seven sons . . . The Eight are likewise Phœnician, as Sydik and the Seven Kabiri . . . as it was with Ptah and his Seven Assistant Gods . . . There are also Seven Spirits called Archangels in the Parsee Scriptures . . . The primæval progeny of the genitrix also survived as the Seven Governors in the Divine Pymander . . ." — 1:317

the "darkness" that was on the face of the deep

SEE: *The Interlinear Bible*, 1906: "In the beginning . . . the earth was without form and void; and darkness was upon the face of the deep. . . . And God said, Let there be light . . ." — p. 1 (*Genesis*, 1:1-3)

"double heaven" . . . they separated the upper . . . from the lower . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "*The Opening Sentence in Genesis*. . . . 'In the beginning God made the heavens and the earth' . . ." "Then follows . . . '*He created . . . the two, or duplex heavens*' . . . So the sentence reads, 'In (or out of) his own essence . . . God, in the manifestation of two opposites in force, created the two heavens, and the earth,' as to the heavens, the *upper*, or *light*, and the *lower*, or *dark* . . ." — pp. 179-80

"THOUGHT, the divine, which is LIGHT and LIFE . . ."

SEE: *Divine Pymander*, tr. Everard, 1884: "For the *Mind* being God . . . *Life and Light*, brought forth by his *Word* another *Mind* or *Workman*; which being God of the *Fire*, and the *Spirit*, fashioned and formed seven other *Governors*, which in their circles contain the *Sensible World*, whose Government or disposition is called *Fate* or *Destiny*." — p. 9 (ii.13)

— Footnotes

describing the chariots attached to Dhruva (the pole star) . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "I have thus described to you . . . the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel, accordingly, in their proper orbits, being kept in their places by . . . the chains of air that secure them to Dhruva; and, as they turn round, they cause the pole-star also to revolve." — 2:305 (ii.12)

the Adityas . . . "they are neither sun, nor moon, nor stars . . ."

P/Q: *Original Sanskrit Texts*, tr. J. Muir, 1872: "Professor Roth . . . has the following observations on the Ādityas: '. . . They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.' " — 5:56

the "Seven Hosts" . . . "considered in their Father . . ."

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: ". . . Mind . . . created some Seven Administrators . . . {By the Word . . . were the Heavens made, and all the host of them}." "But the Father of all things, the Mind . . . (engendered) a Man like to Himself . . . Having considered the formation of the Creator in the Father, He too willed to create, and was parted from the Father, becoming in the creative sphere." — pp. 4-6 & fn. (*Poemandres*, i.9, 12, 13)

within the sphere of operation . . . "the brothers who loved him well"

SEE: *Divine Pymander*, tr. Everard, 1884: "But he . . . was separated from the Father, being in the sphere of Generation or Operation. . . . he considered the Operations or Workmanships of the *Seven*; but they loved him, and every one made him partaker of his own order." — p. 10 (ii.19-20)

the "First-born" . . . merely the "PRIVATIONS" . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . above the privations, the Deity is above all division and all composition." — p. 457

SEE: Albert Schwegler, *Handbook of the History of Philosophy*, 1868: "Pure form is what, without matter, in truth *is* . . . Such pure form exists not, however, in the kingdom of definite being . . . In this way, the totality of existence must constitute a graduated scale, of which the lowest degree will be a first matter . . . and the highest . . . entirely without matter (pure form, — the absolute, divine spirit). . . . Aristotle expressly maintains that matter, as privation of form . . . can never wholly attain to actuality . . ." — pp. 107-8 ("Aristotle")

They could not create . . . as *commanded by* "*God*" . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "BAHAK ZIVO . . . having deserted the heaven of his father, said . . . This is the command, that I construct creatures . . . which will not be in my power. . . . wanting in light, I shall not have this in my power." — p. 50 (*Codex Nazaraeus*, I. 181)

They . . . *refused* to create . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . described in our text . . . [are] certain other mind-born sons of Brahmā . . . These, declining to create progeny, remained . . . ever boys, Kumāras; that is, ever pure and innocent . . ." — 1:77 fn. (i.5)

Justin Martyr shows the identity of all the world religions . . .

SEE: William Enfield, *History of Philosophy*, 1837: "From . . . the writings of Justin, it appears, that he understood by the term Logos . . . the emaning reason of the Divine nature; that he conceived this Divine reason to have inspired the Hebrew prophets . . . [and] the more excellent Pagan philosophers; and consequently that he looked upon every tenet in the writings of the heathens . . . as a portion of Divine wisdom . . ." — p. 456

The first *beginning* . . . the Mystery that is sometimes called WISDOM . . .

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "*As Beginning*, the God before all the works produced from Himself a certain POWER . . . which is called sometimes SON, sometimes WISDOM, sometimes ANGEL, sometimes GOD, KURIOS and Logos. — *Justin* [*cum Trypho*.], 284." — p. 76

Philo depicts this wisdom as male and female.

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "According to Philo the WISDOM is male and

female (Logos and Zoe).” — p. 77

it proceeded from *Oulom* (Aiôn, time) . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “From Time (from eternity) I was effused {From Aulom, Oulom, TIME (The Ancient; Alam, Oulom and Aiōn are Aeon and Protogonos the Sanchoniathonian First-born)}.” — p. 77 & fn.

emitted from the Father, it had remained with him . . .

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “But this very Offspring actually emitted (cast forth) from the Father, *before all creations* was with the Father. . . . *Justin cum Trypho*., 285.” — pp. 76-7

“*mind*” (the Ennoia of *Bythos* in the Gnostic system)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “. . . the One Supreme . . . is named *Bythos*, ‘Profundity,’ to express his unfathomable, inscrutable nature. . . . The *Beginning* of Creation, that is, the Primal *Idea*, or Emanation, was the ‘thought,’ *Ennoia*, of Bythos . . .” — p. 95

“The mind, let it be named Adam.”

P/Q: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: “Philo Judaeus says ADAM is the ‘MIND.’ . . . ‘The Mind, let it be called Adam.’ — *Ibid*., *Cain and his Birth*, xvii.” — p. 77

A thing can only exist through its opposite — Hegel teaches us

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “The German philosopher Hegel, holds that a thing can only *exist* through its opposite, *that the thing and its opposite must arise together . . . as the complements of a unity* . . .” — p. 184

“Light can produce nothing but light . . .”

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: “ ‘The first Magi . . . believed that light was eternal, and that darkness was produced in time; and the origin of this evil principle they account for in this manner: Light can produce nothing but light, and can never be the origin of evil; how then was evil produced? Light, they say, produced several beings, all of them spiritual, luminous, and powerful . . .’ ” — p. 67

(. . . Ahriman . . .) had an *evil thought*, contrary to the Light. . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: “ ‘. . . but their chief, whose name was Ahriman, had an evil thought contrary to the light. He doubted, and by that doubting he became dark.’ ” — p. 67

unknowable ALL . . . “it has no kinship of nature with Evolution”

P/Q: J. M. Rigg, “Notes on Aristotle’s Psychology,” Jan. 1886: “. . . the whole form and content of consciousness . . . are products . . . of some mysterious operation of the Unknowable Power of which nothing can be said but that it has ‘no kinship of nature with evolution’ {*Principles of Psychology*, §§ 473-4}.” — p. 93 (*Mind*, v. 11)

When the “Holy One” . . . desired to create man . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “. . . it came into the Will of the Holy One to create man. He called before Himself many hosts of the upper angels and said unto them: ‘I wish to create man.’ ” — p. 106

“Man will not continue one night in his glory”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “Then they replied: ‘Man will not continue one night in his glory’ (Ps. xlix, 12).” — p. 106

— Footnotes

the oldest Æon, *Protogonos*, the "*first-born*"

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "Aeon and First-born. 'Aeon and Protogonos.' — *Philo's Sanchoniathon* . . ." — p. xvii fn.

"The Babylonian SARS were Ages or Times {Sar, San, An, On, Aiōn, are names of the Sun or Time. . . . Sar a solar period or TIME; and Aeon the same}." — p. xvii & fn.

"Should the idealist be right . . ."

P/Q: J. M. Rigg, "Notes on Aristotle's Psychology," Jan. 1886: ". . . Mr. Spencer says, 'Should the idealist be right the doctrine of Evolution is a dream' . . . In the *Psychology* however he is compelled to give some account of the evolution of space and time as forms of consciousness." — p. 93 (*Mind*, v. 11)

(See foot note, pp. 1 and 2 . . .)

SEE: "Proem": ". . . 'Universal Mind,' must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. . . . Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space." — *SD* 1:1-2 fn.

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they were burnt . . . Then he called another, lower Host . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "Then the Holy One stretched forth his finger and burned them. After that he called other hosts before Him, and said unto them: 'I wish to create man.' And they said before Him . . . 'What is the good of this son of man?' " — pp. 106-7

Elohim created man, and when man *sinned* . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "When Elohim had created man, and man had committed a sin . . . there came Uzza and Azaël and said to the Holy One, '. . . Here is the son of man whom thou hast made; he has sinned before Thee.' And He said unto them: 'If you had been among them, you would have done worse than they.' . . . [and] He threw them down from the holy position that was theirs, even from heaven." — p. 107

"they were changed . . . and sinned after the women of the earth"

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . they erred after the women of the world . . . they were changed into another (lower) degree. . . . {Zohar, i, 9*b*}." — pp. 107, 108 fn.

"And the angels which kept not their first estate . . ."

P/Q: *The Interlinear Bible*, 1906: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." — pp. 317-18 (*Jude* 6)

"PYMANDER the Thought Divine"

SEE: *Thrice-Greatest Hermes*, tr. G. R. S. Mead, 1906: " 'In the mystic sense Thoth or the Egyptian Hermes was the symbol of the Divine Mind; he was the incarnated Thought, the living Word . . .' " — 1:27 ("Prolegomena")

its original and primitive translations in Latin and Greek

SEE: *Thrice-Greatest Hermes*, tr. G. R. S. Mead, 1906: "The *editio princeps* was . . . a Latin translation by Marsiglio Ficino . . . published in quarto in 1471." "The first Greek text was printed at Paris in 1554, by Ad. Turnebus . . . In 1574 Franciscus Flussas Candalle reprinted . . . Turnebus' Greek text, which he emended . . . This he followed with a French translation, printed in 1579 . . . *Le Pimandre*

de Mercure Trismegiste de la Philosophie Chrestienne, *Cognoissance du Verb Divin* [*The Pymander of Hermes Trismegistus on the Christian Philosophy*, *Knowledge of the Divine Word*] . . .” — 1:9, 10-11 (“Prolegomena”)

de St. Marc, in his . . . letter to the Bishop of Ayre . . .

SEE: *Le Pimandre de Mercure Trismegiste*, [tr. from the Greek] with cm. by François de Foix, 1579: “*A tres-genereux . . . François Monsieur de Foix . . . Evesque d’Aire . . .*” “. . . Mercure est autheur tres-ancien, fort privé de Dieu . . . comme ses escripts le nous tesmoignent. . . . *Vostre tres-humble & tres obeissant serviteur De S. Marc* [*To the very generous . . . François Monsieur de Foix . . . Bishop of Ayre . . .* Hermes is a very ancient author, very close to God . . . as his writings bear witness . . . *Your very humble & very obedient servant De St. Marc*].” — pp. xix, xx

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“Oh, ma pensée, que s’ensuit il? . . .”

SEE: *Le Pimandre de Mercure Trismegiste*, [tr. from the Greek] with cm. by François de Foix, 1579: “*O, ma pensée, que s’ensuit il? car ie desire grandement ce propos. Pimandre dist, cecy est un mystere celé, iusques à ce iourd’huy. Car nature, soy meslant auec l’hŏme, a produict le miracle très merueilleux, aiant celluy qui ie t’ay dict, la nature de l’harmonie des sept du pere, & de l’esprit. Nature ne s’arresta pas la, mais incontinăt a produict sept hŏmes, selon les natures des sept gouuerneurs, en puissance des deux sexes, et esleuez. . . . La generation . . . de ces sept, fust donnée en ceste maniere*.” — p. 58 (*Pimandre*, i.16)

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: “And after these things my Mind; ‘For also I myself love the discourse.’ But Poemandres says: ‘This is the Mystery concealed up to this day. For the Nature mingled with the Man produced a certain most admirable wonder; for he having the nature of the harmony of the seven . . . of fire and spirit, the Nature did not wait, but immediately brought forth the seven men after the natures of the Seven Administrators, masculine-feminine, and sublime.’ ” — pp. 8-9 (*Poemandres*, i.16)

Mercure Trismegiste . . . the Latin text of Apuleius

SEE: Apuleius, *Metamorphosis*, tr. Thomas Taylor, 1822: “The Latin translation also of the Asclepian Dialogue of Hermes Trismegistus, is attributed to Apuleius; and though it is entirely destitute of that splendour of diction which so eminently distinguishes the writings of our author, yet it is not improbable that it is one of his productions; since a translator, if he is faithful, will not only give the matter, but the manner also of his original.” — p. xiv (Introduction)

“Nature produced in him . . . seven men”

SEE: *Le Pimandre de Mercure Trismegiste*, [tr. from the Greek] with cm. by François de Foix, 1579: “. . . nature A PRODUIT en luy SEPT HOMMES, SELON LES sept NATURES DES SEPT GOUVERNEURS, EN PUISSANCE DES DEUX SEXES [Nature PRODUCED in him SEVEN MEN, ACCORDING TO THE seven NATURES OF THE SEVEN GOVERNORS, AND POTENTIALLY THE TWO SEXES] . . .” — p. 59 (Commentary)

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King Ahaz, who indulged in the worship of idols . . .

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1836: “The vision of Isaiah . . . concerning Judah and Jerusalem in the days of . . . Ahaz, *and* Hezekiah, kings of Judah.” “Your country *is* desolate {The description of the ruined and desolate state of the country . . . very well agrees with the time of Ahaz . . . [he] spread the grossest idolatry through the whole country, and introduced it even into the temple} . . .” — 4:2638, 2642 & fn. (*Isaiah*, 1:1, 7)

"Son of Man, say unto the prince of Tyrus . . ."

P/Q: *The Interlinear Bible*, 1906: "Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD: Because thine heart is lifted up, and thou hast said, I am a God . . . yet thou art a man, and not God . . . behold, therefore I will bring strangers upon thee . . . and they shall draw their swords against the beauty of thy wisdom . . . They shall bring thee down to the pit . . ." — p. 1072 (*Ezekiel*, 28:2, 7-8)

"Because thou hast said, '. . . I sit in the seat of God . . .' "

P/Q: *The Interlinear Bible*, 1906: "Because . . . thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man . . . behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . hast thou increased thy riches, and thine heart is lifted up because of thy riches . . . behold, therefore I will bring strangers upon thee . . . and they shall draw their swords against the beauty of thy wisdom . . . They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." — p. 1072 (*Ezekiel*, 28:2-5, 7-8)

"thine heart was lifted up because of thy beauty" . . . Fallen Angels

SEE: S. C. W. Sibley, *Commentary Upon the Old and New Testament*, 1830: "Thine heart was lifted up because of thy beauty [*Ezekiel*, 28:17] . . ." ". . . it must apply to the serpent, who was . . . [an] angel of light before he through pride disobeyed the command of God . . . Now if this be admitted, we clearly understand who the serpent was that deceived the woman in the garden of Eden . . . the fallen angel in disguise . . ." — pp. 195, 196

"Thou hast been in Eden, the garden of God . . ."

P/Q: *The Interlinear Bible*, 1906: "Thou hast been in Eden the garden of God; every precious stone was thy covering . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created . . . Thou wast the anointed cherub . . . thou hast walked up and down in the midst of the stones of fire . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . therefore I will cast thee as profane out of the mountain of God; and I will destroy thee . . ." — p. 1073 (*Ezekiel*, 28:13-16)

"I will cast thee out of the *mountain of God* and destroy thee."

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "It is to this northern mountain of Ararat . . . that the two prophets Isaiah and Ezekiel allude in their predictions relative to the downfall of the kings of Babylon and Tyre. The latter expressly terms it *Eden*, *the garden of God*, and *the holy mountain of God* . . ." — 3:201

"Mountain of God" means the "Mountain of *the Gods*" or Meru

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "Among the Hindoos this holy mountain bears the name of *Meru*." — 3:201

SEE: William F. Warren, *Paradise Found*, 1885: " '. . . [*note*] *the close analogy . . . of all the essential features of the typical description of Mount Meru in the Puranas with the topography of Eden in the second chapter of Genesis. The garden of Eden . . . is placed, like the garden of delight of the gods of India, on the summit of a mountain, the holy mountain of God* . . .' " — p. 148

Mount Atlas . . . so high . . . that the heavens rested on its top

P/Q: J. Lemprière, *Bibliotheca Classica*, 1833: ". . . Atlas . . . is so high that the ancients have imagined that the heavens rested on its top . . ." — 1:248

Did not Atlas assist the giants in their war against the gods?

SEE: J. Lemprière, *Bibliotheca Classica*, 1833: "ATLAS . . . one of the Titans, son of Japetus and

Clymene . . . Hyginus says that Atlas assisted the giants in their wars against the gods, for which Jupiter compelled him to bear the heavens on his shoulders." — 1:248

the fable . . . from the fondness of Atlas . . . for astronomy . . .

SEE: J. Lemprière, *Bibliotheca Classica*, 1833: "The fable that Atlas supported the heavens on his back, arises from his fondness for astronomy, and his often frequenting elevated places and mountains, whence he might observe the heavenly bodies." — 1:248

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"I will *bring forth a fire from the midst of thee . . .*"

P/Q: *The Interlinear Bible*, 1906: "Thou hast defiled thy sanctuaries . . . therefore will I bring forth a fire from the midst of thee, it shall devour thee . . ." — p. 1073 (*Ezekiel*, 28:18)

"thou shalt be a terror, and never *shalt* thou be *any more*"

P/Q: *The Interlinear Bible*, 1906: "All they that know thee . . . shall be astonished at thee: thou shalt be a terror, and never *shalt* thou be any more." — p. 1073 (*Ezekiel*, 28:19)

even Pharaoh is compared to the fairest tree of Eden

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1836: "To whom art thou thus like in glory and in greatness among the trees of Eden? . . . This *is* Pharaoh {this allegory of the *lofty cedar* refers to *Pharaoh*, king of Egypt} . . ." — 4:3143 & fn. (*Ezekiel*, 32:18)

"all the trees of Eden, the choicest and best of Lebanon . . ."

P/Q: *The Holy Bible*, cm. & notes by Adam Clarke, 1836: ". . . I caused Lebanon to mourn for him, and all the trees of the field {All the confederates of Pharaoh} . . . and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him . . ." — 4:3143 & fn. (*Ezekiel*, 32:15-17)

"Thou hast been in Eden . . . upon the holy mountain of God"

P/Q: *The Interlinear Bible*, 1906: "Thou hast been in Eden the garden of God . . . thou wast upon the holy mountain of God . . ." — p. 1073 (*Ezekiel*, 28:13, 14)

"Behold, the Assyrian . . . was a cedar in Lebanon . . ."

P/Q: *The Interlinear Bible*, 1906: "Behold, the Assyrian was a cedar in Lebanon . . . his height was exalted above all the trees of the field . . . The cedars in the garden of God could not hide him . . . I made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." — pp. 1076-7 (*Ezekiel*, 31:3, 5, 8, 9)

Initiates were called the "trees of Righteousness"

SEE: Edward Madeley, *Science of Correspondences*, 1884: "Trees . . . denote such principles as pertain to the entire mind and life . . . forests, groves, and meadows, denote various degrees and states of intelligence and wisdom, doctrine and knowledge. This is indicated by the very names of the trees in the representative garden of Eden, for one is called 'the tree of life,' and the other 'the tree of *knowledge* of good and evil' . . . hence, also, we read of 'trees of righteousness' (Isa. lxi. 3) . . ." — p. 207

and the cedars of Lebanon

SEE: Edward Madeley, *Science of Correspondences*, 1884: "But the lofty, majestic, and evergreen cedar . . . signifies, in a good sense . . . a rational knowledge of things spiritual, and inward perceptions thereof . . . Hence cedar-wood was extensively used in the construction of the representative temple, and the Psalmist says, 'The righteous shall grow like a cedar in Lebanon' (Psalm xcii. 12)." — pp. 224-5

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"the world was overrun with trees"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the trees spread, and overshadowed the unprotected earth; and the people perished. . . . and mankind was unable to labour for ten thousand years." — 2:1 (i.15, "The world overrun with trees")

the Prachetasas . . . "passed 10,000 years of austerity . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Thus glorifying Vishṇu, and intent in meditation on him, the Prachetasas passed ten thousand years of austerity in the vast ocean . . ." — 1:198 (i.14)

Then the sages . . . are shown "coming forth *from the deep*" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the sages, coming forth from the deep, beheld this . . . wind and flame issued from their mouths. . . . and the forests were cleared away." — 2:1 (i.15)

Soma . . . making alliance . . . "the offspring of the trees"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When Soma . . . beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said: '. . . I will form an alliance between you and the trees. . . . I have nourished, with my rays, this precious maiden, the daughter of the woods. She is called Mārishā, and is, assuredly, the offspring of the trees. She shall be your bride, and the mulitplier of the race . . .' " — 2:1-2 (i.15)

the great struggle between . . . the Atlantean and the Aryan Adepts

SEE: "The War of the Gods": ". . . a third 'war' is mentioned as taking place at the close of the 4th Race . . . between the Initiates of the 'Sacred Island' and the Sorcerers of Atlantis." — *SD* 1:419

in the *Ramayana* . . . the struggle between Rama . . . and Ravana

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RĀMA . . . Eldest son of Daśaratha, a king of the Solar race . . . This Rāma is the seventh incarnation of the god Vishṇu . . . His story is . . . the grand subject of the Rāmāyaṇa." "The Rāmāyaṇa celebrates the life and exploits of Rāma . . . and his wife Sītā, the rape of the latter by Rāvaṇa, the demon king of Ceylon [Lanka], the war carried on by Rāma . . . against Rāvaṇa, ending in the destruction of the demon and the rescue of Sītā . . ." — pp. 256, 261-2

Ravana . . . personation of the Atlantean (Lanka) race

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Rāmāyaṇa it is related that Rāvaṇa, the Rākshasa king of Lankā or Ceylon, warred against Indra in his own heaven . . ." "RĀKSHASAS . . . vex and afflict mankind in all sorts of ways. These last are the Rākshasas of whom Rāvaṇa was chief . . . they are descended, like Rāvaṇa himself, from the sage Pulastya. . . . It is thought that the Rākshasas of the epic poems were the rude barbarian races of India who were subdued by the Āryans." — pp. 125, 254-5

incarnations of the Solar Gods

SEE: J. Talboys Wheeler, *History of India*, 1867: ". . . the Sun as the deity of light . . . in the Epics he is chiefly known by the name of Sūrya, and was regarded as the great ancestor of the solar race who appear in the Rāmāyana. In the higher conceptions the Divine Sun is regarded and invoked as a spirit pervading all things . . ." — 1:22-3

incarnations . . . or the lunar Devas

SEE: James Fergusson, *History of Indian and Eastern Architecture*, 1876: ". . . the 'Mahabharata' . . . opens up an entirely new view of Indian social life. . . . Their polyandry, their drinking bouts, their gambling tastes, and love of fighting, mark them as a very different race . . . As if to mark the difference of which they themselves felt the existence, they distinguised themselves, by name, as belonging to a

Lunar race, distinct from, and generally antagonistic to, the Solar race . . .” — pp. 9-10

“I have perceived by means of the Self . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “. . . I have perceived by means of the self the seat abiding in the self — (the seat) where dwells the Brahman free from the pairs of opposites, and the moon together with the fire, upholding (all) beings (as) the mover of the intellectual principle {the moon being the deity of the mind}.” — p. 257 & fn. (*Anugītā*, ch. 5)

“Manas . . . *lunar* in the lower, *solar* in its upper portion”

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “ ‘The moon,’ says Śaṇkara, ‘means the mind, and the sun the understanding . . .’ ” — p. 189 fn. (*Sanatsujātīya*, ch. 6)

— Footnotes

Hermes . . . the sacred Science under the symbol of *fire*

SEE: *Divine Pymander*, tr. Everard, 1884: “. . . in the twinkling of an eye, all things were opened unto me. . . . all things were become light . . . Then from that Light, a certain *holy Word joined itself unto Nature*, and outflew the pure and unmixed Fire . . .” — p. 8 (ii.4, 6)

the Northern Initiates, under that of water

SEE: W. Wägner, *Asgard and the Gods*, 1880: “Odin’s power and wisdom are described in the Edda . . . He went to Mimir, the wise Jotun, who sat by the fountain of primeval wisdom, drank daily of the water and increased his knowledge thereby. . . . Mimir drew the highest knowledge from the fountain, because the world was born of water; hence, primeval wisdom was to be found in that mysterious element.” — p. 86

water. . . . the production of *Nârâ*, the “Spirit of God” . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . Manu, I., 10 . . . ‘The waters are called nārāḥ, because they are the production of Nara, *or the spirit of* god; and, since they were his first *ayana*, or *place of motion*, he thence is named Nārāyaṇa, *or moving on the waters*.’ ” — 1:56 fn.

the “Supreme Soul” . . . Nârâyana . . . “he who abides in the deep”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The waters . . . were the progeny of Nara, which Kullūka Bhaṭṭa explains Paramātman, ‘the supreme soul’; that is, they were the first productions of god in creation. Ayana, instead of ‘place of motion’, is explained . . . ‘place of abiding.’ Nārāyaṇa means, therefore, he whose place of abiding was the deep.” — 1:56-7 fn.

for 10,000 years they remained in austerity “in the vast Ocean”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . in meditation . . . the Prachetasas passed ten thousand years of austerity in the vast ocean . . .” — 1:198 (i.14)

Ea, the God of Wisdom, is the “Sublime Fish”

SEE: François Lenormant, *Chaldean Magic*, 1877: “Hea [Ea] was ‘the lord of life’ and ‘knowledge,’ as well as ‘of the deep.’ He too was ‘the spirit of wisdom’ that brooded over the abysmal waters, and penetrated through the universe, understanding all secrets . . .” “. . . one of his most usual titles was ‘the great fish of the ocean’ . . . or ‘the sublime fish’ . . .” — pp. 124, 156-7

Oannes . . . the Chaldean man-fish . . .

SEE: François Lenormant, *Chaldean Magic*, 1877: “It passed into the Chaldaio-Babylonian religion with the god Hea himself, and he appeared under this form in the cosmogonic legend, where he was the Oannes of Berosus {*Ea xan*, ‘Hea the fish’}, revealing religious and social laws to men.” — p. 157 & fn.

"Within the body, in the midst of all these life winds . . ."

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "In the interior {within the body}, in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaiśvāna fire sevenfold." — pp. 258-9 & fn. (*Anugītā*, ch. 5)

Jesus is called "the tree of Life"

SEE: Thomas Whittemore, *Commentary on the Revelation of St. John*, 1848: " 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;' ii. 7. 'To him that overcometh will I give to eat of the hidden manna;' 17. This was the metaphor of Jesus . . . He was 'the bread of God, which came down from heaven' . . . The 'tree of life in the paradise of God,' is but another metaphor for the heavenly bread." — p. 30

those of the *left* Path are . . . "withering trees"

SEE: Emanuel Swedenborg, *The Apocalypse Explained*, 1854: ". . . these trees correspond to the interiors of the minds of angels and spirits . . . trees of a dismal hue, with malignant fruit, to those who are in knowledges and in evil of life . . ." " 'The *vine* is dried up, and . . . all the *trees* of the field are withered, because joy is withered away from the sons of men.' (Joel i. 12.)." — 1:125, 126

"the axe" which "is laid to the root of the trees"

P/Q: *The Interlinear Bible*, 1906: "In those days came John the Baptist, preaching in the wilderness of Judæa, saying . . . And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." — p. 3 (*Matthew*, 3:1, 10)

the King of Assyria's armies are called *trees*

SEE: *The Interlinear Bible*, 1906: ". . . I will punish the fruit of the stout heart of the king of Assyria . . . And the light of Israel shall be for a fire . . . and shall consume the glory of his forest . . . And the rest of the trees of his forest shall be few . . ." — p. 890 (*Isaiah*, 10:12, 17, 18, 19)

The true meaning of the Garden of Eden

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Eden of the Bible and of Fact," 1:575-6.

in Volume I., p. 133, when speaking of the Book of Job

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "Job mentions, in chap, xxvi., 5, that 'dead things are formed from under the waters, and inhabitants thereof.' " — 1:133

SEE: *The Interlinear Bible*, 1906: "Dead things {*Rephaim*} are formed / from under the waters, and the inhabitants thereof." — p. 688 & fn. (*Job*, 26:5)

"For only Og king of Bashan remained of the remnant of giants (the Rephaim) . . ." — pp. 237-8 (*Deuteronomy*, 3:11)

"In the original text, instead of 'dead things' . . . *Rephaim*, giants . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the original text, instead of 'dead things,' it is written dead *Rephaim* (giants, or mighty primitive men), from whom 'Evolution' may one day trace our present race." — 1:133

". . . the class of hierophants was divided into two distinct categories: those who were instructed by the 'Sons of God' . . . and others who inhabited the lost Atlantis . . . 'natural-born mediums' . . . the Atlantis-race became a nation of wicked *magicians*. In consequence of this, war was declared . . . its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family." — 1:592-3

— Footnotes

"The sense appears to be this . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . those who study the Brahman engage in penance {subjugation of the life-winds} of which I am the goal {The sense appears to be this: The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls. . . . And the control of this . . . which is otherwise called penance, destroys the course of worldly life, and leads to the supreme self} ." — pp. 258-9 & fns.

"Vaisvanara . . . is a word often used to denote the Self"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . I am the goal. In the interior {within the body} . . . blazes the Vaiśvāna fire {This, says Nīlakaṇṭha, explains the word 'I' in the sentence preceding. Vaiśvānara is a word often used to denote the self} . . ." — pp. 258-9 & fns.

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The entire Christian scheme rests upon . . . good and evil . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tout le christianisme est appuyé sur deux colonnes, celle du *mauvais* (πονηροῦ) et celle du bon (ἀγαθοῦ), en un mot, sur deux forces, ἀγαθαί καὶ κακαί δυνάμεις [The entire Christian scheme rests upon two pillars, that of evil, and that of good, in a word, on two forces, *good and evil forces*]." — 2:343

***Jakin* and *Boaz* — the two contrary forces of good and evil**

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "It is the key of all the secrets of nature . . . it is the Temple based on the two pillars JAKIN and BOHAS . . . it is the knowledge of good and evil." — p. 34 ("Writings of Éliphas Lévi")

SEE: *The Interlinear Bible*, 1906: "And he set up the pillars before the temple . . . and called the name of that on the right hand Jachin, and the name of that on the left Boaz." — p. 572 (*2 Chronicles*, 3:17)

"This universal strife between good and bad spirits . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Maury nous a dit . . . 'Cette lutte universelle des bons et des mauvais esprits (sur cette terre) semble n'être que la reproduction d'une autre lutte plus ancienne et plus terrible, qui, suivant un *mythe* célèbre, se livra avant la création de l'univers entre les légions fidèles et les légions révoltées' {*Rev. archéol.*, 1845, p. 41} [Maury has told us . . . 'This universal battle between good and evil spirits (on this earth) seems to be only the reproduction of another much older and more terrible battle, which according to a famous *myth*, was fought before the creation of the universe, between the faithful and the rebellious legions']." — 2:340 & fn.

one has to trace Revelation . . . to other and far older visions

SEE: George Smith, *The Chaldean Account of Genesis*, 1876: "This war between the powers of good and evil, chaos and order . . . does not correspond with anything in Genesis, but rather finds its parallel in the war between Michael and the Dragon in Revelation, xii. . . ." ". . . [these] fragments refer to the creation of mankind, called Adam, as in the Bible; he is made perfect . . . but afterwards he joins with the dragon of the deep . . . and offends against his god . . . This is followed by a war between the dragon and powers of evil . . . on the one side and the gods on the other. . . . Merodach undertakes to lead the heavenly host against the dragon." — pp. 99-100, 304

turn to *Revelation* . . . chapter xii. . . .

SEE: *The Interlinear Bible*, 1906: "And a great sign was seen in heaven; a woman clothed with the sun . . . and she was with child . . . and behold a great red dragon . . . the dragon stood before the woman . . . that when she was delivered, he might devour her child. . . . And there was a war in heaven: Michael and his angels fought against the dragon . . . And the great dragon was cast out . . . he was cast down to earth, and his angels were cast down with him." — pp. 329-30 (*Revelation*, 12:1-4, 7, 9)

Budha, the "Wise" . . . the planet Mercury . . . author of a hymn . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BUDHA. 'Wise, intelligent.' The planet Mercury . . . Budha was author of a hymn in the Ṛig-veda." — p. 64

he is the son of Târâ, the wife of Brihaspati . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BṚIHASPATI. . . . He is also designated as 'the shining' and 'the gold-coloured' . . . He is also regent of the planet Jupiter . . . His wife, Tārā, was carried off by Soma, the moon, and this gave rise to a war called the Tārakā-maya. . . . She was delivered of a son . . . and the child was named Budha." — pp. 63-4

Soma, finds allies in Usanas . . . and the gods are led by Indra . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Uśanas . . . took part with Soma . . . all the Daityas, Danavas, and other foes of the gods, came, also, to his assistance; whilst Indra and all the gods were the allies of Bṛihaspati." — 4:2-3 (iv.6)

helped by Sankara (Siva), who . . . had for his guru Brihaspati's father . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Rudra [Śankara], who had studied under Angiras, (the father of Bṛihaspati), befriended his fellow student." — 4:2-3 (iv.6)

"Śankara, a form of Rudra or Śiva . . ." — 5(II):171

Indra . . . is *Jishnu* "leader of the (celestial) Host"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra's names are many . . . He is Vṛitra-han, 'the destroyer of Vṛitra' . . . [and] Jishṇu, 'leader of the celestial host' . . ." — p. 127

Jupiter *tonans*

SEE: *Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: "As Jupiter was the lord of heaven, the Romans attributed to him power over all the changes in the heavens, as rain, storms, thunder and lightning, whence he had the epithets of *Pluvius* [god of rain], *Fulgurator* [god of lightning] . . . *Tonans* [god of thunder] . . ." — 2:659

the ever-thundering Rudra

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "The R.V. often mentions Rudra's weapons of offence. He is once said to hold the thunderbolt in his arm . . ." "He makes the streams flow over the earth and, roaring, moistens everything . . ." "Rudra appears therefore to have originally represented not the storm pure and simple, but rather its baleful side in the destructive agency of lightning." — pp. 74, 75, 77

Indra . . . he is deserted by his body-guard, the storm-gods (Maruts)

SEE: W. St. Clair-Tisdall, *India: Its History, Darkness and Dawn*, 1901: "*Indra*, the god of the atmosphere, was . . . the wielder of the thunderbolt. . . . and the *Maruts* or Storm-gods are his bodyguard." — p. 54

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1872: "In [R.V.] . . . (viii. 7, 31) the Maruts are asked, 'what they were seeking when they deserted Indra, and who could then trust them in their friendship' . . ." — 5:92-3 fn.

Brihaspati . . . is the instructor or spiritual guru of the gods . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BṚIHASPATI. . . . He is called in one place 'the father of the gods,' and widely extended creative power is ascribed to him. . . . As preceptor of the gods he is called Animishāchārya . . ." — pp. 63, 64

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1873: "Bṛihaspati, the preceptor of the gods . . . summoning the Asuras . . . offered to act as their teacher, an offer which they gladly accepted . . ." — 4:154

***Brahmanaspati* . . . "the deity in whom *the action* . . ."**

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Ṛig-veda the names Bṛihaspati and Brahmanaspati . . . are equivalent to each other. They are the names 'of a deity in whom the action of the worshipper upon the gods is personified.' " — p. 63

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "As the name Brahmaṇas pati shows, the god is a 'lord of prayer'. . . . [He] communicates prayers to the human priest . . ." — pp. 101, 102

"TÂRA," — his wife . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "His wife, Tārā, was carried off by Soma . . . She was delivered of a son which Bṛihaspati and Soma both claimed, but Tārā, at the command of Brahmā to tell the truth, declared Soma to be the father, and the child was named Budha." — p. 64

SOMA is . . . the sacred beverage drunk by the Brahmins . . .

SEE: Herbert Spencer, *Principles of Sociology*, 1885: ". . . the juice (in some places described as sweet) . . . was drunk by the devotees, who, judging from the words, 'a rishi, a drinker of the Soma,' were of the priestly class." — 1:348

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The "Soma" plant is the *asclepias acida*, which yields a juice . . .

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "The Soma-plant of the Rig-veda is the *Asclepias acida* of Roxburgh. It is a creeping plant, almost destitute of leaves. It has small white fragrant flowers . . . Roxburgh says that it yields purer milky juice than any other plant he knows . . ." — p. 59 fn.

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Alone . . . the *Agnihôtri* (the fire priests) . . . knew all its powers

SEE: *Aitareya Brahmana*, tr. Martin Haug, 1863: "The Agnihotram is a burnt offering of fresh milk . . . The performers of these daily oblations are called 'Agnihotris.' They alone are entitled to bring the Ishtis and Soma sacrifices. There are up to this day Agnihotris in the Dekkhan, who may be regarded as the true followers of the ancient Vedic religion." — 2:363 fn.

(See "The Elixir of Life")

SEE: Godolphin Mitford, "The 'Elixir of Life,' " pp. 1-32 in *Five Years of Theosophy*, 1885.

the non-initiated Brahman — the simple *Grihasta*

SEE: Louis Jacolliot, *Occult Science in India*, 1884: "The Brahmatchary continues his studies as novice until the time of his marriage . . . He is not yet admitted to the study of *occult sciences*, whose first principles he will only begin to learn when he has reached the degree of Grihasta, or head of family, or of Pourohita, or officiating priest." "The real practice of the occult sciences did not commence until the second or third degree of initiation." — pp. 42, 44

Budha — *esoteric Wisdom* — (Mercury, or Hermes . . .)

SEE: James Tod, *Annals and Antiquities of Rajast'han*, 1873: "The Tatar nations, who are all of *Indu* race . . . adored the moon as a male divinity, and to his son Budha, they assign the same character of mediator. The serpent is alike the symbol of the Budha of the Hindus, the Hermes of the Egyptians, and the Mercury of Greece . . . [there is] the Hindu fable of Kaniya (Apollo) wresting the *Védas* (*secrets*) from Budha or wisdom (Hermes) . . ." — 1:465

"so beautiful," that even the husband . . . claims the "new-born" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Brahmā compelled Soma to

give up Tārā, and when she returned to her husband she was pregnant. A son was born, who was so beautiful that Bṛihaspati and Soma both claimed him." — p. 65

***war in Heaven* . . . referring to . . . calculations of time periods**

SEE: John Bentley, *Historical View of the Hindu Astronomy*, 1825: ". . . I give the epoch of Rama, deduced from the positions of the planets at his birth, which is confirmed by the eclipse of the sun, and other circumstances, at the churning of the ocean, or war between the gods and the giants . . ." "The war between the gods and the giants I have given at full length, in order to show the time to which it referred . . ." — pp. xxviii, xxix (Preface)

— Footnotes [499-500]

***Soma* is the fruit of the Tree of Knowledge . . .**

SEE: Herbert Spencer, *Principles of Sociology*, 1885: "Causing mental exaltation, Soma is described in the Vedic hymns as giving knowledge. We have the expressions — 'Soma of incomparable wisdom' . . . 'we have drunk the Soma . . . we have entered into light.' By implication, then, the Soma is called, if not a 'tree of knowledge,' still, a plant of knowledge." — 1:351 fn.

forbidden by the jealous Elohim . . . "lest Man should become as one of us"

SEE: Thomas Lumisden Strange, *Legends of the Old Testament*, 1874: "It was the policy of the learned, among the ancients, to exclude the common people from access to the means of knowledge. . . . The Hebrews have attributed this unworthy jealousy to the Creator . . . 'Behold,' he said, 'the man is become as one of us, to know good and evil' [*Gen*. 3:22], and in his wrath he drove him out of the garden." — p. 184

". . . as one of us"

SEE: Charles Bradlaugh, *Genesis: Its Authorship and Authenticity*, 1882: " 'As one of us' . . . Geddes adds: 'I think it is clear that the writer makes Jehovah address himself to other Gods . . . to celestial superior beings whose occasional residence was paradise; and where the fruit of the tree of knowledge of good and evil was for them reserved' . . ." — p. 126

the various values for the computation of the value of π

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: " 'A very remarkable blending of all these systems can be given, arising from the actual method used by the Hindus, for the calculations of *sines*, *tangents*, *cosines*, *cotangents*, etc., which belongs to their most ancient system of astronomical calculations. This method is given by Mr. John Bentley, in his "*Historical View of the Hindu Astronomy*" (sec. 3, page 156). He is giving the various values for the computations of the value of π . . .' " — p. 86

Mr. Bentley . . . "was greatly familiar with the Hindu astronomical . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " 'Mr. Bentley was greatly familiar with the Hindu astronomical and mathematical knowledge. . . . This statement of his, then, may be taken as authentic. The same remarkable trait, among so many Eastern and ancient nations, of sedulously concealing the arcana of this kind of knowledge, is a marked one among the Hindus. That which was given out to be popularly taught, and to be exposed to public inspection, was but the approximate of a more exact but hidden knowledge. And this very formulation of Mr. Bentley will strangely exemplify the assertion; and, explained, will show that it was derived from a system exact beyond the European one, in which Mr. Bentley himself, of course, trusted, as far in advance of the Hindu knowledge, at any time, in any generation.' " — pp. 86-7

This served as a prototype . . . for the Western . . . *war of the Titans*

SEE: John Bentley, *Historical View of the Hindu Astronomy*, 1825: ". . . the *War* between the *Gods* and the *Giants* in the *West*, the idea of which doubtless was borrowed from the one in the *East* . . ." — p. 36

the *Asuras* . . . are the spiritual and the *divine* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. 'Spiritual, divine.' In the oldest parts of the Ṛig-veda this term is used for the supreme spirit, and is the same as the Ahura of the Zoroastrians." — p. 27

(See Darmesteter's VENDIDAD).

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities . . ." — p. lxxx (Introduction)

the gods Indra, Agni, and Varuna themselves belonged to the *Asuras*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ASURA. . . . In the sense of 'god' it was applied to several of the chief deities, as to Indra, Agni, and Varuṇa." — p. 27

the breath (*asu*) of Brahmâ-Prajâpati became alive . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "According to the Taittirīya Brāhmaṇa, the breath (*asu*) of Prajāpati became alive, and 'with that breath he created the Asuras.' " — p. 27

enemies of the gods, hence — "*A*-suras" . . . "*no*-gods" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The word has long been used as a general name for the enemies of the gods . . . In this sense a different derivation has been found for it . . . the initial *a* is taken as the negative prefix, and *a-sura* signifies 'not a god;' hence, according to some, arose the word *sura*, commonly used for 'a god.' " — p. 28

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***Usanas* . . . the planet Venus . . . *Lucifer* . . . the "morning star"**

SEE: George E. Wright, "The Real Basis of Astrology," June 1894: ". . . Venus . . . Hindu astrology from the earliest times considered this planet as having two aspects, in one being known as Sukra, the bright, the shining, and in the other and lower aspect as Usanas . . . The name Venus was derived directly from Usanas, and Sukra, the shining one, became Lucifer, the bright, the morning-star. And then, last of all, the church took a hand and formulated a theory or, rather, a myth . . . Lucifer should be considered as a fallen angel, as a basis for the myth of Satan . . ." — pp. 77-8 (*The Path*, v. 9)

(see Isaiah xiv., 12)

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1884: "How art thou fallen from heaven, O Lucifer, son of the morning! {The word for Lucifer is, literally, *the shining one*, the planet Venus, the morning star, the *son of the dawn*, as the symbol of the Babylonian power . . . The use of the word, however, in mediæval Latin as a name of Satan, whose fall was supposed to be shadowed forth in this and the following verse, makes its selection here singularly unfortunate. Few English readers realise the fact that it is the king of Babylon, and not the devil, who is addressed as Lucifer} . . ." — 4:461 & fn. (*Isaiah*, 14:12)

the *tsaba*, or army of "Satan"

SEE: Evan Powell Meredith, *The Prophet of Nazareth*, 1864: ". . . we have an account of a war in

heaven between angels. . . . We find mention made of 'the armies' . . . 'which were in heaven,' meaning the angels. In Luke, we find . . . a heavenly army . . . 'a multitude of the heavenly host.' " "The word translated *host*, is צבא (Tsaba) . . . it signifies an army . . . [and] is translated *host* . . . what is meant by '*the hosts of heaven*' . . . they mean intelligent beings, — the angels who were thought to be soldiers." — pp. 97, 98 fn.

The *Daityas* and *Danavas* are the Titans, the demons and giants

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DAITYAS. Titans. . . . They are a race of demons and giants, who warred against the gods and interfered with their sacrifices. . . . They and the Dānavas are generally associated . . ." — p. 76

the progeny of the "Sons of God" and the "Daughters of Men"

SEE: Thomas Lumisden Strange, *Legends of the Old Testament*, 1874: ". . . it is quite intelligible that the Hebrew narrator should have meant literally what he has said, namely that sons of God raised up offspring on the daughters of men [*Gen*. vi.]. The offspring are of a description in keeping . . . with the Grecian and other legends. . . . There were also 'giants in the earth in those days,' and the whole race of man became steeped in wickedness . . . This brings before us the wars of the Asuras with Indra, of the Daityas with Siva . . ." — p. 204

they are the *Krati-dwishas* — the "enemies of the sacrifices"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DAITYAS. . . . They and the Dānavas . . . are hardly distinguishable. As enemies of sacrifices they are called Kratu-dwishas." — p. 76

Indra — the god of the *visible* heaven . . . in the early *Veda*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. The god of the firmament, the personified atmosphere. In the Vedas he stands in the first rank among the gods . . . he governs the weather and dispenses the rain . . ." "In the later mythology Indra has fallen into the second rank. He is inferior to the triad [Brahmā, Vishṇu, Śiva]." — pp. 123-4, 125

the Nagas . . . *semi-divine* beings with . . . the tail of a Dragon

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "NĀGA. . . . A mythical semi-divine being, having a human face with the tail of a serpent . . ." — p. 213

They are . . . the Jewish *seraphim*

SEE: Augustine Calmet, *Dictionary of the Holy Bible*, 1830: "The Hebrew also has the same double meaning, since the word *Seraph* expresses a Serpent, and a class of angels . . ." "*Naga* means a Serpent. . . . But the word *Nagas* is taken also in another acceptation, in the Puranas, which describe (mythologically) the *Nagashes* as being evil angels . . ." — 3:757-8, 758-9

(from *Serapis* . . . Serpent) . . . *saraph*, "burning, fiery"

SEE: *Cyclopædia of Biblical Literature*, ed. John Kitto, 1865: "SERAPHIM . . . or SERAPHS, the plural of the word . . . *saraph*, 'burning . . . fiery' . . ." ". . . others identify the Seraphim with the Egyptian Serapis . . . the worship of Serapis . . . was but a modification of the more ancient worship of Kneph, who was figured under the form of a serpent . . ." — 3:810

(from . . . *Sarpa*, Serpent) . . .

SEE: William Gesenius, *Hebrew and English Lexicon of the Old Testament*, 1836: ". . . [*saraph*] also corresponds well to the Sanscr. *sarpa* serpent . . . pl. *seraphim*, an order of angels who attend upon Jehovah, furnished with six wings." — p. 977

(See Isaiah, vi. 2[-]3).

see: *The Interlinear Bible*, 1906: "Above [the Lord] . . . stood the seraphim: each one had six wings . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts . . ." — p. 885 (*Isaiah*, 6:2-3)

angelology distinguishes between the Seraphim and the *Cherubim*

see: George Clayton, *Angelology*, 1851: "Seraphim . . . is the title applied, and in the Scriptures specified only, by Isaiah . . . as denominating the highest order of the celestial hierarchy {Dionysius . . . [gives] the first place to the angels of love, called Seraphim; the second, to the angels of light, styled Cherubim} . . ." — p. 87 & fn.

***cherubim* being simply the name for the images . . .**

see: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Cherubim. — The second order of the angelic hierarchy, succeeding the seraphim. . . . According to Aben Ezra, the word means all sorts of images in general." — p. 117

Ezekiel applies the adjective *Cherub* to the King of Tyre . . .

see: *Old Testament Commentary*, ed. C. J. Ellicott, 1884: ". . . the word of the Lord came unto me, saying . . . take up a lamentation upon the king of Tyrus {the prince of Tyre. He is represented as like the first man, perfect, and placed in Eden}, and say unto him . . . Thou *art* the anointed cherub . . ." — 5:284 & fn. (*Ezekiel*, 28:11, 14)

by his *wisdom* . . . there is *no secret* that can be hidden from him

see: *Old Testament Commentary*, ed. C. J. Ellicott, 1884: ". . . thou hast said, I *am* a God . . . behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and thine understanding thou has gotten thee riches . . ." — 5:283 (*Ezekiel*, 28:2-4)

— Footnotes

Nagas* . . . in *Naga dwipa* one of the *Seven* . . . divisions of *Bharatavarsha

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Nāgas . . . are historical, and have left many traces behind them. There were mountains so called, and Nāga-dwīpa was one of the seven divisions of Bhāratavarsha. Kings of this race reigned at Mathurā . . . and the name survives in the modern Nāgpur." — p. 213

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three classes of Rishis . . . Rajarshis . . . Devarshis . . . Brahmarshis . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "There are three kinds of Ṛishis (or inspired sages): royal Ṛishis . . . divine Ṛishis . . . and Brahman Ṛishis {The Brahmarshis . . . are descendants of the five patriarchs who were the founders of the races or Gotras of Brahmans . . . The Devarshis [divine Ṛishis] are Nara and Nārāyana, the sons of Dharma . . . Parvata and Nārada, the sons of Kaśyapa. Rājarshis [royal Ṛishis] are Ikshwāku and other princes} . . ." — 3:68 & fn., 69 fn. (iii.6)

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Narada . . . feud with Brahmâ, Daksha, and other gods . . .

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "NĀRADA. . . . He is one of the Prajāpatis, and also one of the seven great Ṛishis. . . . he frustrated the scheme which Daksha had formed for peopling the earth . . . Nārada censured his father [Brahmā] as a false teacher . . . Nārada has the appellation, Kali-kāraka, 'strife-maker' . . ." — pp. 218-19

space . . . "the realm of divine knowledge" . . . *Ab Soo*

see: *Qabbalah*, tr. Isaac Myer, 1888: "construction of the akkadian, chaldean and babylonian, universe

. . . It was in Space and the Great Celestial Ocean. . . . In Akkadian it was termed *ap-su* or *ab-zu*, *i.e.*, the dwelling place of knowledge." — p. 448 (Appendix C)

the Zodiacal signs — two of which remained . . . "mystery signs"

SEE: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added . . . to conceal it more perfectly from the uninitiated public." "[Virgo was] Virgo-Scorpio, when none but the initiates knew there were twelve signs. . . . two mystical signs were inserted which remained unintelligible to the profane. — Ed. *Theos*." — pp. 103, 105 fn. (*Five Years of Theosophy*)

— Footnotes

Rudra Siva, the great *Yogi* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Under the name of Rudra . . . he is the great destroying and dissolving power. . . . as Śiva . . . he is the reproductive power which is perpetually restoring that which has been dissolved . . . Thirdly, he is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation . . ." — p. 298

Called "the Earliest" and the "Last" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "[Rudra] declares to the inquiring gods, 'I alone was before (all things), and I exist and I shall be. No other transcends me.' " — p. 296

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1872: " 'Reverence . . . to the lord of things moving, to Rudra . . . the lord of the spirits . . .' " " '. . . to the eldest, and to the youngest, to the first-born, and to the last-born . . .' " — 4:327, 329 (*Vājasaneyi Samhitā*, xvi)

the ascetic *Dig-ambara*, "clothed with the Elements" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Śiva . . . is the Mahā-yogī . . . In this character he is the naked ascetic Dig-ambara, 'clothed with the elements' . . ." — p. 298

Trilochana, "the *three*-eyed"; *Pancha-ânana*, "the five-faced" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Rudra of the Vedas has devoloped in the course of ages into the great and powerful Śiva . . . Possessed of so many powers and attributes, he has a great number of names . . . as Tri-lochana, 'the three-eyed' . . . and Pancha-ānana, 'the five-faced.' Śiva is a fair man with five faces and four arms. . . . with a third eye in the middle of his forehead . . ." — pp. 297-8

having cut off Brahma's fifth head, and left him with only four

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*SIVA*. . . . He is represented to have cut off one of the heads of Brahmā . . . so that Brahmā has only four heads instead of five." — p. 299

the signs of the Zodiac were in ancient times only ten

SEE: "The Scriptures and Astrology," Aug. 1880: "The ancients divided the zodiac into *ten signs* — *Libra* being omitted altogether, *Virgo* and *Scorpio* being merged into one, thus, — Virgo-Scorpio; hence the similarity of their symbols, ♍ ♏, Ptolemy, however, hands down to posterity the division of the zodiac into *twelve* equal parts of 30º each." — p. 238 (*Urania*, v. 1)

Ten only were known to the profane; the initiates . . . knew them all

SEE: H. B. Blavatsky, *Isis Unveiled*, 1877: "Instead of the twelve signs now used, there were originally but ten known to the general public . . . These were exoteric. But in addition there were two

mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands *Libra*, and at the sign now called Scorpio . . .” “The sign of *Libra* is credited as a later invention by the Greeks . . .” — 2:456, 457

the Dalai-lama’s symbolical name — the “Ocean”

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: “Dalai Lama is the title which the Mongolians give to him; Dalai is a Mongolian word meaning *ocean* . . .” — p. 152 fn.

Abbé Huc speaks of it.

SEE: M. Huc, *Travels in Tartary, Thibet, and China*, 1852: “Dalae-Lama is altogether an erroneous form of this designation; the words are Talé-Lama. Talé, in Thibetian, means sea, and the appellation has been applied to the Grand Lama of Thibet, because this personage is locally supposed to be a sea of wisdom and power.” — 2:155 fn.

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the watery abyss . . . was the abode of the “great mother”

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Great deep or abyss, with the Sumerians was the mother of Ea or wisdom, and of all the gods. . . . the mother of Ea was not only known as Apzu, the deep, but also as Zikum . . . ‘the mother that has begotten heaven and earth.’ ” “Zi-kum parallels . . . the Great Mother, the Void of the Old Testament.” — pp. 243, 244

Ea (Wisdom) . . . the early prototype of Oannes . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “. . . with the early Akkadian philosophers of Eridu, there was not anything unholy in the watery abyss, the home and mother of Ea or Wisdom, the primal source of this deity’s wisdom . . . the Great Sea, Oannes or Ea brought knowledge and art to man.” — p. 244

The struggle of . . . Merodach, the Sun-god, with *Tiamat* . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: “BEL-MERODACH OF BABYLON. . . . He is ‘the light of the spirits of heaven’ . . . the Sun-god . . . One of the most famous of these [legends] was the story of the combat between Merodach and Tiamat, the dragon of darkness and chaos. . . . The struggle was long and terrible. Tiamat opened her mouth to swallow the god, but he thrust a storm-wind down her throat, and the monster was burst asunder.” — pp. 101-2

***the four* “*Adams*” (symbolizing . . . the four preceding races)**

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Qabbalah shows the existence of four Adams . . . I. The Perfect Upper Heavenly Adam . . . The Second Adam is the sole occupant of . . . the World of Creation. . . . It is the protoplastic Adam or Makrokosm of the Terrestrial Adam, and is the Adam mentioned in Gen. i. . . . The Third Adam is the Terrestrial Adam made of ‘dust’ and placed in the Garden of Eden . . . The Fourth Adam, was the Third Adam as he was after the Fall. When he was clothed with skin, flesh, nerves, etc.” — p. 418

the *Tzelem*, “the Shadow-Adam” . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “All the mystery Below, is like the Above, therefore; ‘Elohim created the Man (Adam) in His *Tzelem*, *i.e.*, shadow Image.’ . . . Two Elohims are here, one for the male, and one, for the female; and the mystery of the man, Below, is like the mystery (of the Man), Above.” — p. 423

Adam, the copy of the first . . . of the exoteric genesis (chap. i.)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “The Second Adam . . . is also androgenic . . . and is the Adam mentioned in Gen. i. It is the *Tzelem* phantom image, of the First Adam . . .” — p. 418

the third, the “earthly Adam” . . . an androgyne

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Third Adam is the Terrestrial Adam . . . in the Garden of Eden or Paradise. This Adam was also an androgyne. . . . It had when first created, a glorious *similacrum* or light body . . ." — p. 418

the Fourth — the Adam after *his fall*, *i.e.*, separated into sexes

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Fourth Adam . . . was after the Fall. . . . He has the animal power of Reproduction and continuance of species . . ." — pp. 418-19

an ingenious compound of the above four

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . man is contemplated as the Mikrokosm, and viewed in his relation to the Makrokosm, the entire Universe, considered as the Great Universal Ideal Man or Adam Qadmon of the Qabbalah." "The Great Man . . . [is] a symbol of the Makrokosm, the Great Universal Heavenly Man, composed of the Four Worlds of the Qabbalah . . ." — pp. 4, 216

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Adam, the FIRST *man* . . . "is not found in all, below."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the First Adam did not come down . . . [he] has not been found at all in this world . . . [he is] Adam (Man), who is not found in all Below. . . . {Cremona Ed. iii, fol. 4*a*, col. 14}." — pp. 416, 417 fn.

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"where does the lower earth come from? *From the chain of the Earth . . .*"

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "And the Lower earths where do they come from? They are from the chain of the earth and from the Heaven Above." — p. 416

"And there came out from it . . . creatures of all kinds. . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "And there come out from it different creatures . . . Some of them in garments (skins), some of them in shells (*Q'lippoth*) . . . some of them in red shells, some in black, some in white, and some from all the colors." — pp. 416-17

some . . . speak of creatures with two faces, some with four . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . these earths are spread out . . . and there is in them creatures who look different one from the other . . . some of them with two faces, some of them with four faces, and some of them with one face . . ." — p. 416

"the highest Adam did not come down in all the countries . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the First Adam did not come down to all the countries, and produce children and have so many wives . . . [that] Adam has not been found at all in this world, only in that world which is the highest of all of them . . ." — p. 416

the meaning of the Dragon . . . to "the little ones" . . . *perfect Initiates* . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'R. Shim-on (b. Yo'haï) said: The (account of the) work of the beginning, the companions study and understand it; but the little ones (the perfect initiates) are those who understand the allusion to the work of the beginning, by the *mystery of the serpent of the Great Sea*.' " — p. 234 (Zohar ii, 34*b*)

he who "shall not receive the Kingdom of God as a *little child* . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . Jesus . . . said unto them, Suffer the little children to come unto me . . . Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." — p. 60 (*Mark*, 10:14, 15)

Paul (Saul) is referred to . . . as "the little one."

SEE: Isaac Williams, *Sermons on the Epistles and Gospels*, 1882: "The last hath indeed become the first . . . the 'little one,' is among the eldest and first of all. Saul . . . the persecutor of David, has become Paul; a name of humility, which in the Latin language signifies 'a little' . . ." — 2:329

evolution of the Universe . . . an uncoiling serpent

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In the Siphrah D'Tnioothah, (c. i, § 16 *sq*.) referring to the creation and primeval chaos, we read . . . 'The engravings of the engravings, under the form of a long serpent . . . Its head (however) is broken in the waters of the Great Sea . . .' " — pp. 232, 233

"Extending hither and thither, its tail in its mouth . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . under the form of a long serpent, extended hither and thither, the tail (of the serpent) is in its head, the head, backwards of the shoulders, it twists, it is wrathful . . . It watches and hides itself. Once, in a thousand short days, (? years or periods of time); it is manifested.' " — p. 233

— Footnotes

the slaughter by Herod of . . . "Innocents." There is a legend . . .

SEE: Louis Jacolliot, *The Bible in India*, 1875: "Kansa, tyrant of Madura, to make sure of Christna, by whom he feared to be dethroned, commanded the massacre of all the male children born on the same night as the divine child. Herod, King of Judea — from the same motive, has all the children of two years old and under put to death in Bethlehem and the country round about [*Matthew*, 2:16]." — p. 303

Herod stands for Alexander Janneus

SEE: Gerald Massey, *Natural Genesis*, 1883: "It has been generally allowed the existence of a Jehoshua . . . acknowledged by the Talmud, proves the personal existence of Jesus the Christ as an historical character in the gospels. . . . according to a genuine Jewish tradition . . . '*he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod*.' " — 2:489

Alexander Janneus . . . murder of hundreds and thousands

SEE: Augustine Calmet, *Dictionary of the Holy Bible*, 1830: "Alexander Jannæus . . . besieged Raphia, Anthedon, and Gaza . . . and ravaged the neighbouring country . . . The Jews revolted; and on the feast of tabernacles, while he as high-priest was preparing to sacrifice . . . the people assembled in the temple, had the insolence to throw lemons at him . . . Alexander put the seditious to the sword, and killed about 6,000 . . . a civil war ensued, in which, during six years, he killed above 50,000." "Alexander, collecting his troops, marched against the rebels . . . made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified . . . [and] he commanded their wives and children to be murdered in their presence." — 1:86, 87

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"Ananta-Sesha is a form of Vishnu . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "All . . . instruments for the preservation of the world . . . [are] but portions of the universal Vishṇu." "Below the seven Pātālas is the form of Vishṇu . . . which is called Śesha {the great serpent on which Vishṇu sleeps during the intervals of creation, and upon whose numerous heads the world is supported}." — 2:86-7 (i.22), 211 & fn. (ii.5)

". . . during the intervals of the *Days* of Brahmâ"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . it is as Vishṇu or Nārāyaṇa that the deity sleeps in the intervals of dissolution. . . . 'Vishṇu wears the form of Brahmā by day; by night, he sleeps on Śesha, in the person of Nārāyaṇa' . . . the alternations of creation and dissolution, they are always

considered as consentaneous with the day and night of Brahmā . . .” — 3:30-1 fn.

the Spirit of God “sleeps,” is “breathing” . . . over the Chaos . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “In the Siphrah D’Tnioothah, (c. i, § 16 *sq*.) referring to the creation and primeval chaos, we read . . . ‘It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the spirit of elohim (or, spirit of the God(s)) was breathing, (*me’racha’pheth*, *i.e.*, hovering . . .) over the waters.’ ” — pp. 232, 233

one “Day” of Brahmâ . . . *one thousand* Mahayugas

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Measure of time. . . . Yugas or ages: Mahāyuga or great age . . .” “The Kṛita, Tretā, Dwāpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmā . . .” — 1:44, 49 (i.3)

each “Night” . . . is equal in duration to this “day”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . Brahmā . . . sleeps upon his serpent-bed . . . for a night of equal duration with his day . . .” — 1:52-3 (i.3)

the serpent manifests “once in a thousand days”

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘. . . under the form of a long serpent . . . It watches and hides itself. Once, in a thousand short days, (? years or periods of time); it is manifested.’ ” — p. 233

“Its head is broken in the waters of the great sea . . .”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “Its head . . . is broken in the waters of the Great Sea, as it is written: ‘Thou has broken into pieces the *heads* of the *Dragons* in the Water.’ (Ps. lxxiv, 13).” — pp. 233-4

“The (Cosmic) Serpent which runs with 370 leaps”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “Once in a thousand years, a revolution in its joints takes place, a violent commotion . . . The Siphrah D’Tznioothah (c. v, § 33 *sq*.) also says: ‘The Serpent which runs with 370 leaps.’ ” — p. 234

the Prince of Waters . . . had seven subordinate Spirits under him

SEE: J. P. Stehelin, *Rabbinical Literature*, “The Traditions of the Jews, Contained in their Talmud,” 1748: “In a Treatise *Ammude Ashibba*, we read thus: ‘*Gabriel* is of the Element of Fire, wherefore he is the Prince of Fire. *Michael* is of the Element of Water, wherefore he is the Prince of Water’ . . .” — 2:79

SEE: *St. Michael the Archangel*, tr. E. A. Wallis Budge, 1894: “. . . Michael is said to be the prince of the waters, under whom are seven princes.” — p. xxx fn. (Introduction)

the creative Force “makes sketches . . . *in the shape of a Serpent*”

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘He made sketches and outlines of His creation in the shape of a serpent, long and darting in all directions . . .’ ” — p. 234

It “holds its tail in its mouth” . . .

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘The serpent holds its tail in its mouth . . . When the Perfect One . . . is raised up, the serpent changed into three spirits . . .’ ” — p. 234

the “Beni Shamash” — the “children of the Sun”

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: “The Mendæans still use the old Assyrian word *Shamas* for the Sun, and the same term is common to the Hebrew, Syrian, and Arabic.” — 1:503 fn.

SEE: Alexander Wilder, “Children of the Sun,” May 1893: “ ‘Children of the Sun’ is a phrase that has been employed at various times, and in different regions. . . . Samas the sun-god of Assyria was probably the tutelary of the Semitic peoples. . . . The Rajputs of India are also called children of the sun . . .” — p.

the Eastern allegory . . . *in its triple version*

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "Among the Hindoos, we have the triad of Brahma-Vishnou-Siva, springing from the monad Brahm . . . the self-triplicated great father yet remained but one in essence . . . [here] we have an allusion to the triple division of the world among those, who were the children of the single great father . . ." — 3:469-70

antiquity of the "Book of Enoch"

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . the Abyssinian Book of Enoch. This book is known to exist from very ancient times, and is continually alluded to by the fathers of the Church. Bruce brought home three copies from Abyssinia; one, since translated by Archibishop Laurence, was deposited at Oxford . . . There are strong similarities between this book, the Apocalypse, and the Prophetical Books of the Old Testament." — p. 201

to see in Enoch an Initiate converted to Christianity (!!)

SEE: Augustus Le Plongeon, *Sacred Mysteries Among the Mayas and the Quiches*, 1886: ". . . on reading the visions in the book of Henoch . . . one can scarcely refrain from believing that, under the title of Visions, the author relates his experience at the intitiation, and what he learned in the mysteries before being converted to Christianity." — p. 16

"Outside the erudition of Dr. Kenealy . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "Outside the erudition of Dr Kenealy, no modern scholarship attributes any more remote antiquity to the latter work [*Book of Enoch*] than the fourth century B.C." — p. xxxviii ("Biographical and Critical Essay")

***Book of Hermes* . . . verses . . . discovered on Egyptian monuments**

SEE: *Theological and Philosophical Works of Hermes Trismegistus*, tr. John D. Chambers, 1882: ". . . very early Egyptian monuments . . . express or insinuate the [Hermetic] idea of the Eternal Father-Creator, and of his Son begotten before the worlds . . ." — p. xi (Preface)

The opinion of Archbishop Laurence . . .

SEE: "The History of the Fourth Race": ". . . as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it 'could not have been the production of a writer who lived after . . . or was even coeval with' the writers of the New Testament . . ." — *SD* 2:230

***the original Kabala* (the Chaldean "Book of Numbers")**

SEE: A. E. Waite, *Doctrine and Literature of the Kabalah*, 1902: ". . . Kabalistic books once indisputably in existence, but now lost. Of such is the Chaldæan Book of Numbers {said to be much superior to the Zohar} . . ." — p. 436 & fn.

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "When we come to investigate the kosmos of the Siphrah D'Tznioothah, Idrah Rabbah and Idrah Zootah . . . we find a remarkable similarity, which tends to show the Chaldean kosmos in these oldest books of the compilation called the Zohar." — p. 454

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"It is that Angel who was proud enough to believe himself God . . ."

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: ". . . c'est cet ange assez fier pour se croire Dieu, assez courageux pour acheter l'indépendance au prix d'une éternité de supplices, assez beau pour avoir pu s'adorer en pleine lumière divine [it is that angel who was proud enough to believe himself God, brave enough to buy his independence at the price of an eternity of suffering, beautiful enough to have been able to adore himself in full divine light] . . ." — p. 16

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"strong enough to reign in darkness . . ."

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: ". . . assez fort pour régner encore dans les ténèbres et la douleur, et pour se faire un trône de son inextinguible bûcher, c'est le Satan du républicain et de l'hérétique Milton . . . Ce prince de l'anarchie servi par une hiérarchie de purs esprits [strong enough to reign in darkness and pain, and to make himself a throne of his inextinguishable pyre. It is the Satan of the republican and heretical Milton . . . That prince of anarchy, served by a hierarchy of pure spirits]. — pp. 16-17

"this pretended hero . . . decorated with horns and claws . . ."

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: ". . . c'est ce prétendu héros des éternités ténébreuses calomnié de laideur, affublé de cornes et de griffes qui conviendraient plutôt à son tourmenteur implacable [It is the pretended hero of dark eternities, accused of ugliness, dressed up with horns and claws, which would far better fit his implacable tormentor]." — pp. 16-17

Every bright sun-god . . . and its own opponent . . . the Dragon

SEE: Gerald Massey, *Natural Genesis*, 1883: "There was a war in heaven, and the myth of the cast-out Dragon is common to Egypt, Britain, and Babylon." "The same overthrow of the Dragon by the Sun-God is one of the most ancient traditions of Greece. . . . In all these instances it was a final overthrow; not the daily or yearly triumph of the Solar God . . . but a total change in which the divinity of Light superseded the Dragon of Darkness altogether." — 1:363, 364

the Dragon of Wisdom . . . has become *Satan*

SEE: Gerald Massey, *Natural Genesis*, 1883: "Gradually the starry Heavens . . . became a vast volume of hidden knowledge, which the Dragon . . . was fabled to possess . . . Next it was made a type of Time, periodic renewal, eternal circulation . . . This was the *Agathodæmon*, or the Good Serpent. In its third phase the type of Evil in the physical domain was reproduced as the Evil One, the Dragon, the Devil in the moral or spiritual sphere." — 1:362

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Jehovah has even been . . . "a god *among* other *Gods*"

SEE: Clement I, *The Clementine Homilies*, ed. Roberts & Donaldson, 1870: ". . . when it says {Deut. xiii. 6}, 'Take heed to thyself lest thou go and serve other gods . . .' it speaks as if other gods existed whom they were not to follow. . . . And again {Ps. lxxxii. 1}: 'God stood in the assembly of gods: He judgeth among the gods.' " — p. 246 & fn. (Homily XVI, ch. 6)

"I am the *Almighty God*," yet adds, ". . . *a* God unto thee" . . .

P/Q: *The Interlinear Bible*, 1906: ". . . the LORD appeared to Abram, and said unto him, I am the Almighty God . . . And I will establish my covenant . . . to be a God unto thee, and to thy seed after thee." — p. 18 (*Genesis*, 17:1, 7)

"the Spirit of the Earth, which had revealed itself . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "But the spirit of the earth, which had revealed itself to the Jew as Jehovah . . . was the author of the supernatural . . ." — p. 209

"It was that Spirit again who, after the death of Jesus . . ."

SEE: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Hence with the death of Jesus religion — formal religion — passed from the earth to his followers. . . . But the spirit of the earth . . . assumed his form and personated him as the risen Christ." — pp. 209-10

the doctrine of Cerinthius and several Gnostic sects . . .

SEE: *Dictionary of Sects*, ed. John Henry Blunt, 1874: "The Cerinthians were the earliest Gnostics of the Judæo-Christian Church. . . . they held the doctrine of an inferior Demiurge, and of a Christ or Power of God descending upon a man Jesus to form Jesus Christ. Cerinthus stands at the head of those who, being within the Church, adopted Gnosticism . . ." "The sect did not last very long, being merged in other Gnostic sects . . ." — pp. 104, 106

"None knew . . . better than Moses . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "But the Hebrew lawgiver . . . had done battle for Jehovah with the gods of Egypt. . . . None knew this better than Moses. None knew so well as he how great was the power of those with whose priests he had contended." — pp. 142-3

"the gods of which Jehovah is claimed to be the God" . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: ". . . the gods of which Jehovah is claimed to be the God . . . What were these gods, these *Achar*, of which Jehovah, the *Achad* [the *One*], is claimed to be the God; of which he had proved that he was the God by overcoming them . . .?" — p. 144

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"The Greeks believed in the existence of . . . *daimons*. . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "The Greeks believed in the existence of familiar spirits, which they called *daimons*. But in this belief they were anticipated by the Hebrews, who held that there was a class of personating spirits which they designated *demions*, 'personators.' " — p. 144

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"Admitting with Jehovah . . . the existence of other gods . . ."

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "Admitting with Jehovah, who expressly asserts it, the existence of other gods, which . . . were personators of the One God, were these other gods simply a higher class of personating spirits — an order of spirits which had acquired and exercised greater powers? And is not personation the key to the mystery of the spirit state?" — pp. 144-5

"But once granting this position, *how are we to know . . .*"

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "But once granting this position, how are we to know that Jehovah was not a personating spirit, a spirit which arrogated to itself that it was, and thus became the personator of the One unknown and unknowable God? Nay, how do we know that the spirit calling itself Jehovah, in arrogating to itself his attributes, did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?" — p. 145

"that the Spirit Jehovah *is* a personator" . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "That the spirit Jehovah is a personator, itself admitted in acknowledging to Moses that it had appeared to the patriarchs as the god *Shaddai*." "The god now calling itself Jehovah had . . . the analogous designation of another god, the god Helion . . ." — pp. 145, 146

With the same breath it assumed the name of Jehovah . . .

P/Q: Henry Pratt, *New Aspects of Life and Religion*, 1886: "With the same breath it assumed the name Jehovah; and it is on the faith of the assertion of this personator that the names *El*, *Eloah*, *Elohim* and *Shaddai*, have been read and interpreted in juxtaposition with Jehovah as 'the Lord God Almighty;' and when the name Jehovah became ineffable . . . the designation *Adonai*, 'Lord,' was substituted for it . . . and it was owing to this substitution that 'the Lord' passed from the Jewish to the Christian 'Word' and world as a designation of God." — pp. 145-6

"Il fallait éviter de paraître autoriser le dogme . . ."

P/Q: Jules Baissac, *Satan ou le Diable*, 1876: "Mais il faillait 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 préféra consacrer contra Manès l'hypothèse d'une permission de l'unique Tout-Puissant [But it was necessary to avoid appearing to acknowledge the dogma of the dual principle by making this Satan-creator a real power, and to explain original evil, it will be preferable to sanction, against Mani, the hypothesis of a permission by the one and only Almighty]." — p. 9

— Footnotes

***dualism* of Manes . . . personifying *Evil* . . .**

SEE: Albert H. Newman, "Introductory Essay [to "The Works of St. Augustin"], 1887: ". . . Manes 'worships two deities, unoriginated, self-existent, eternal, opposed the one to the other. Of them he represents the one as good, and the other as evil, and assigned the name of *Light* to the former, and that of *Darkness* to the latter.' . . . As regards the identification of God (the King of Light) with the Kingdom of Light, and of Satan (the King of Darkness) with the Kingdom of Darkness . . . he did pantheistically identify each element of the dualism with his Kingdom. . . . He personifies the Kingdom of Light and the Kingdom of Darkness . . ." — p. 12 (*Select Library of Nicene and Post-Nicene Fathers*, v. 4)

God . . . King of Light, and Satan, the King of Darkness

SEE: *Hymns of the Catholic Church*, comp. Edward Adams, 1853:

"And we with Holy Church unite . . .
In glory to the KING OF LIGHT."

. . .

"Hail VICTOR CHRIST! Hail, risen KING! . . .
Who . . . dragg'd the Prince of Darkness down." — p. 80 ("Eastertide," III & IV)

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Every god of the Gentiles is . . . related to . . . the *Elohim*

SEE: Thomas Inman, *Ancient Faiths Embodied in Ancient Names*, 1868: "In Exod. . . . xx. 2, the commandment runs, 'Thou shalt have none other Elohim but me' — a passage which clearly shews that the gods of other nations were designated by the same name as the God of Israel . . ." ". . . if there is any truth in rendering the 'Elohim' of other nations by the word 'gods,' it is clear that the 'Elohim' of the Jews must also be a plural form, and signify amongst them the same as it did amongst surrounding nations." — 1:222-3, 224

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***Elohim* . . . "*commissioned to create*" . . . the manifested world . . .**

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "In the beginning the Elohim created the substance of the heavens and the substance of the earth." — p. 46 (*Book of Concealed Mystery*, i.16)

the true name of Satan is that of Jehovah placed upside down . . .

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: "Le vrai nom de Satan, disent les kabbalistes, c'est le nom de Jéhovah renversé, car Satan n'est pas un dieu noir, c'est la négation de Dieu [The Kabbalists say that the true name of Satan is the name of Jehovah inverted, for Satan is not a dark god, but the negation of God]." — p. 200

Satan is the necessary darkness . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . Evil is essential for the ascertainment of and existence of,

the Good. . . . Satan is necessary to bring out the contrasts . . . The entire universe is balanced upon two opposing forces which produce the equilibrium and harmony of All and so maintain it. . . . Even the disciples of Zara-thrustra, although supposed to have only the Light of Good and the Darkness or Evil for their deities, had yet a higher, a harmony in which both merged and rested . . .” — p. 186

“For the initiates . . . the devil is not a person . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “. . . Satan . . . Pour les initiés ce n’est pas une personne, c’est une force créée pour le bien, et qui peut servir au mal; c’est l’instrument de la liberté [Satan . . . For the initiates this is not a person, it is a force created for good and which may serve for evil; it is the instrument of freedom].” — p. 200

“They (the Initiates) represented this Force . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Ils représentaient cette force qui préside à la génération physique sous la forme mythologique et cornue du dieu Pan; de là est venu le bouc du sabbat [They represented this force, which governs physical generation, under the mythological and horned form of the god Pan; this is the origin of the he-goat of the Witches’ Sabbath].” — pp. 200-1

goat . . . selected for the atonement of all the sins of Israel

SEE: Augustine Calmet, *Dictionary of the Holy Bible*, 1830: “On the day of expiation, the elders of the people presented two goats, as offerings, for the sins of all Israel: of these, one was to be slain, the other banished into the wilderness . . . This last was the Azazel, or ’scape-goat . . .” “. . . the ’scape-goat was brought to the high-priest, who put both his hands on its head, and confessed his own sins, and those of the people: then it was taken into the wilderness . . . carrying away with it, all the sins of the people of Israel.” — 1:222

For the true Roman Catholic, the devil or Satan is *a reality*

SEE: Albert Barnes, *Notes on the Book of Revelation*, 1852: “The dragon that stood ready to devour the child, [xii] vs. 3, 4. This represents some formidable enemy of the church, that was ready to persecute and destroy it. The real enemy here referred to is, undoubtedly, Satan, the great enemy of God and the church . . .” — p. 333

the drama . . . in the sidereal light according to the seer of Patmos

SEE: Albert Barnes, *Notes on the Book of Revelation*, 1852: “The book itself purports (ch. i. 9), to have been written in the island of Patmos . . . in a prophetic record it *might* be clear that it was a mere visionary representation in which the prophet *seemed* to be transported to some place . . . thus many of the visions in this book are located in heaven . . .” — p. xxxi (Introduction)

— Footnotes

“From this dilemma . . . there is no escape . . .”

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: “From this dilemma there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, and can only suspect or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence.” — p. 222

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the great magic agent called by . . . the Martinists — astral light

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: “. . . there exists an agent which is natural and divine, material and spiritual, a universal plastic mediator, a common receptacle of the vibrations of motion and the images of forms . . . This universal agent of Nature’s operations is . . . the Astral Light of

the Martinists . . .” — pp. 64-5 (“Writings of Éliphas Lévi”)

astral light . . . the Sidereal Virgin

SEE: T. Subba Row, “Twelve Signs of the Zodiac,” 1885: “*Kanyā*. — Means a virgin . . . and indicates that there are six primary forces in Nature. . . . The six forces are in their unity represented by the *Astral Light* {The Kabalists and the Hermetic philosophers call the Astral Light the ‘heavenly or celestial Virgin.’ . . . — ED. *Theos*.}.” — pp. 110-11 & fn. (*Five Years of Theosophy*)

the *Mysterium Magnum*

SEE: Franz Hartmann, *Magic, White and Black*, 1888: “The circle with the twelve signs of the Zodiac . . . symbolizes the Cosmos, filled with the planetary influences pervading the *Astral Light* . . . Here is the store-house of Life . . . in which the *Mysterium Magnum* (the Spirit) is active.” — p. 6

Æther . . . which the Church calls *Lucifer* . . .

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: “This ambient and all-penetrating fluid . . . which we call the Astral Light and the Universal Agent, this electro-magnetic ether . . . is the devil of exoteric dogmatism, and is really the blind force which souls must conquer . . . for if their will should not free them from its fatal attraction, they will be absorbed in the current by the same power which first produced them . . .” “. . . this universal seducer, conveys light, yet propagates darkness; it may be named equally Lucifer [*light-giver*] and Lucifuge [*light-shunner*] . . .” — pp. 75, 78 (“Writings of Éliphas Lévi”)

the *vehicle of Light* . . . receptacle of all forms . . .

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: “The primordial light, vehicle of all ideas, is the mother of every form, and transmits them from emanation to emanation . . . Thus the Astral Light or terrestrial fluid is saturated with images or reflections of all kinds . . .” “Blind in itself, and submitted to every will either for good or evil . . . it is of the nature of fire, but it may belong equally to the torments of hell . . .” — pp. 77, 78 (“Writings of Éliphas Lévi”)

“*Lucifer*, the Astral Light . . . force existing in all creation . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Ils disaient que le grand agent magique, justement appelé *Lucifer* . . . est une force intermédiaire répandue dans toute la création; qu’elle sert à créer et à détruire [They said that the great magical agent, accurately termed *Lucifer* . . . is an intermediate force diffused throughout the whole of creation; that it serves to create and to destroy] . . .” — p. 196

“the Fall of Adam was an erotic intoxication . . .”

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: “The fall of Adam . . . was an erotic intoxication which rendered his generation the slave of the fatal light; all amorous passion is a whirlpool of this light which draws us towards the abyss of death.” — p. 78 (“Writings of Éliphas Lévi”)

“Hallucinations, visions . . . all forms of a very dangerous excitation . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Ils disaient que . . . la folie, les hallucinations, les visions, les extases, sont une exaltation très dangereuse de ce phosphore intérieur; que cette lumière enfin est de la nature du feu, dont l’usage intelligent échauffe et vivifie, dont l’excès au contraire brûle, dissout et anéantit [They said that . . . folly, hallucinations, visions, ecstasies, are a very dangerous exaltation of this inner phosphorus; that this light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the other hand, burns, dissolves and annihilates].” — pp. 196-7

“man is called upon to assume a sovereign empire over that light . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “L’homme serait appelé à prendre un souverain empire sur cette lumière et à conquérir par ce moyen son immortalité, et menacé en même temps d’être

enivré, absorbé et détruit éternellement par elle [Man would be called upon to build a sovereign empire on that light and conquer thereby his immortality, and would at the same time be threatened to be intoxicated, absorbed, and eternally destroyed by it].” — p. 197

“This light . . . would thus really be hell-fire . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Cette lumière, en tant que dévorante, vengeresse et fatale serait le feu de l’enfer, le serpent de la légende; et l’erreur tourmentée dont alors elle serait pleine, les pleurs et le grincement de dents des êtres avortés qu’elle dévore, le fantôme de la vie qui leur échappe, et semble insulter à leur supplice, tout cela serait le diable ou Satan [This light, inasmuch as it is devouring, vindictive, and fatal, would be the fire of hell, the serpent of the legend; and the distorting error of which it is full, the tears and the gnashing of teeth of the imperfect beings it devours, the phantom of life that escapes them, and seems to affront their pain, all that would be the devil or Satan].” — p. 197

***Akâsa* . . . the universal Soul . . . the cause of existence**

SEE: Monier Williams, *Indian Wisdom*, 1875: “ ‘Brahma is that all-knowing, all-powerful Cause from which arises the production, continuance, and dissolution of the universe, which (universe) . . . is the repository . . . of actions and effects . . .’ The Aphorisms which follow . . . describe the character of God as the supreme Soul of the universe. . . . ‘As from that Being every soul is evolved, so to that same Being does every soul return. . . . He is the ethereal element (*ākāśa*).’ ” — p. 115

— Footnotes

***Akâsa* is *not* the Ether of Science**

SEE: Monier Williams, *Indian Wisdom*, 1875: “Ākāśa . . . must not be exactly identified with the modern ‘ether,’ though this word is usually taken as its nearest possible equivalent.” — p. 93 fn.

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infinite Space . . . *Space itself*

SEE: Monier Williams, *Indian Wisdom*, 1875: “Ākāśa . . . In some of its properties and functions it more corresponds with the . . . ‘vacant space,’ of Lucretius. . . . Cicero, De Nat. Deorum II. 40, seems to identify *ether* with sky or space, which stretches to the remotest point and surrounds all things.” — p. 93 fn.

the Holy names of the Three *Τριδυνάμεις* . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “There are three . . . beings of the highest importance in the Gnostic hierarchy of heaven. Their meaning was unknown until the fortunate discovery of the grand Valentinian gospels. The Pistis-Sophia informed us (§ 361) that they are the holy Names of the Three *Τριδύναμεις* . . . [the 1st power] emanating from whom resides in the planet Mars; [the 2nd power] . . . in Mercury; and ΠΙCΤΙC CΟΦΙΑ [Pistis Sophia], in Venus.” — p. 308

Sophia (the Holy Ghost according to these gnostics . . .)

SEE: *Pistis-Sophia*, tr. G. R. S. Meade, May 15, 1890: “And Sophia is called Spirit . . . the Mother of All Living . . .” “. . . ‘the Holy Spirit (Ghost) shall come upon thee’, the Spirit is Sophia, ‘and the power of the Highest shall overshadow thee’ . . . the Holy Spirit, that is to say, Sophia and the power of the Highest . . . came upon Mary, in order that which had been given by the Spirit to Mary, might be fashioned.” — pp. 234-5, 236 [§§ 34, 35] (*Lucifer*, v. 6)

— Footnotes

Johannes Tritheim, the Abbot of Spanheim . . .

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "Johannes Tritheim, Abbot of Spanheim, one of the greatest alchemists, theologians, and astrologers, a learned and highly esteemed man, makes some remarks in his book (printed at Passau 1506) that may help throw some light on the perplexing subject of alchemy." — pp. 164-5 fn.

"That art of divine magic consists in the ability to perceive . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: " 'The art of divine magic consists in the ability to perceive the essence of things in the light of Nature, and by using the soul-powers of the spirit to produce material things from the unseen universe (A'kasa), and in such operations the Above (the Macrocosm) and the Below (the Microcosm) must be brought together and made to act harmoniously.' " — p. 165 fn.

"The spirit of Nature . . . is a unity . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "The spirit of Nature is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself." — p. 165 fn.

"If you wish to succeed in such a work . . ."

P/Q: Franz Hartmann, *The Life of Paracelsus*, 1887: "If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit." — p. 165 fn.

— 512-13 —

God and Devil at once — *Demon est Deus inversus*

SEE: Marie, Countess of Caithness, *The Mystery of the Ages*, 1887: "The Soul is what one makes of her, either animal or Divine. . . . To those who are animalized, it is the animal Soul; to those who are Divinized it is the Divine Soul. *Demon est Deus inversus* [the Devil is God inverted] . . . Would you be as God, then decompose the Demon; would you be a Demon then decompose the God." — p. 513

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name given by St. Martin . . . as the Cause . . . of universal Life

SEE: Louis Claude de Saint-Martin, *Theosophic Correspondence*, tr. E. B. Penny, 1863: "Ether is only a modification of the mixed elements, and, as such, is no more fit than they to be the dwelling of the Holy Spirit. You said everything . . . in placing Him [Spirit] in the pure element by means of Sophia. . . . what proceeds from Him, in the mixed elements and the ether, is only a ramification of His powers by which everything moves and exists in the universe." — pp. 121-2 (Letter xxxvi)

his "eyes were opened"

SEE: *The Interlinear Bible*, 1906: "And the serpent said unto the woman . . . in the day ye eat thereof [the forbidden fruit], then your eyes shall be opened, and ye shall be as gods, knowing good and evil." ". . . she took of the fruit . . . and gave also unto her husband . . . And the eyes of them both were opened . . ." — p. 4 (*Genesis*, 3:4-7)

SEE: John Peter Lange, *Commentary on the Holy Scriptures*, 1869: "*The eyes were opened* — a biblical expression which in the Old Testament frequently denotes a high spiritual seeing . . ." — 1:229 (*Genesis*, ch. 3)

thread of continuous life — periodically broken . . .

SEE: T. Subba Row, "Notes on the Bhagavad Gita (II)," March 1887: "Birth after birth a new physical body comes into existence, and perishes when earthly life is over. . . . and sooner or later the astral organism becomes completely dissolved into its component parts. But *karana sarira* . . . is capable of existing independently of the astral body. Its plane of existence is called *Sutratma* ['thread self'] . . ." — p. 361 (*The Theosophist*, v. 8)

on which our earthly lives . . . are strung as so many beads

SEE: T. Subba Row, "Notes on the Bhagavad Gita (II)," March 1887: ". . . *Sutratma* . . . [is] like so many beads strung on a thread, successive personalities are strung on this *karana sarira*, as the individual passes through incarnation after incarnation." — p. 361 (*The Theosophist*, v. 8)

Satan . . . the "Lord of Phosphorus" . . . and *Lucifer*

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Devil . . . For the Initiates, this is not a *Person*, but a *Force*, created for good, but which *may* serve for evil. . . . They represent this Force . . . under the mythologic and horned form of the God PAN; thence came . . . the Ancient Serpent, and the Light-bearer or *Phosphor*, of which the poets have made the false Lucifer of the legend." — p. 102

The first man Adam was made only a *living soul* (nephesh)

P/Q: *St. Paul's Epistles to the Corinthtians*, ed. C. J. Ellicott, 1879: "And so it is written {Gen. ii. 7}, The first man Adam was made a living soul . . ." — p. 153 & fn. [*1 Cor*. 15:45] (*New Testament Commentary*)

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . the terrestrial man is 'formed of the dust of the ground, and has breathed into his nostrils the Nephesh, *i.e.*, breath of life, and becomes a living soul.' " — p. 123

the last Adam was made a *quickening Spirit*

P/Q: *St. Paul's Epistles to the Corinthtians*, ed. C. J. Ellicott, 1879: ". . . the last Adam *was made* a quickening spirit {*The first man Adam became a living soul: the last Adam became a quickening spirit*. . . . God breathed into man the breath of life originally, but that man became . . . only a living soul, *i.e.*, one in whom the mere human faculties held sway, and not the spirit. . . . the second Adam . . . became a life-giving spirit, and from Him we inherit the spiritual nature in us}." — p. 153 & fn. [*1 Cor*. 15:45] (*New Testament Commentary*)

— Footnotes

"It is sown a *soul body* (not 'natural' body) . . ."

P/Q: *Primeval Man Unveiled* [by James Gall], 1871: "In the verse . . . 1 Cor. xv. 44 — 'It is sown a natural body, it is raised a spiritual body. . . .' The words 'natural body' ought to have been translated 'soul-body' . . . 'It is sown a *soul*-body, it is raised a *spirit*-body.' " — p. 143

the body "is sown in *weakness* . . . raised in power" . . . in spirituality

SEE: B. H. Smart, *Beginnings of a New School of Metaphysics*, 1839: "The spirituality of the body is indeed in terms absurd . . . but there is no absurdity in speaking of the spirituality of the *man*. He who has subjected his animal to his intellectual nature . . . is thus far fitted for a better state of being . . . 'It is sown a natural body; it is raised a spiritual body . . . it is sown in weakness; it is raised in power.' " — pp. 51-2 ("Sequel to Sematology")

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"The Christians — far less clear-sighted than the great Mystic . . ."

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: "And the

'Christians,' far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and traverstied [travestied], and whose memory they have blackened by their deeds — took over the Jewish Jehovah as he was, and, of course, strove vainly to reconcile the 'Gospel of Light and Liberty' with the Deity of Darkness and Submission." — p. 69 (*The Theosophist*, v. 3)

The seven primeval gods had all a dual state . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "These Seven Rulers we recognize as the seven Hindu Rishis, and seven Manus of the Manvantaras . . . Brahma created these gods as his deputies or assistants [in Creation] . . . they got lost in meditation and forgot his commands. On this account Brahma doomed them to be born repeatedly in each Manvantara . . ." "Now Enoch was likewise a Manu . . . Enoch, who calls himself the seventh from Adam, is the Seth-Enos of the seven Hebrew patriarchs . . ." — 2:321, 322

they were all the "Builders" . . . and the rulers of this world

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "No matter in what part of the world we discover this tradition of the seven founders . . . it involves at least one bygone Great Year in the circle of precession . . . the seven glorious ones who stand behind Osiris . . . are called the makers of the seven mansions for the god . . . they are likewise the seven mythical builders of the heptanomis . . ." — 2:600

— Footnotes

"The followers of the defeated Elohim . . ."

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: "But the followers of the defeated 'Elohim,' first massacred by the victorious Jews and then persecuted by the victorious Christians and Muhhumudans, continued in scattered, broken-up, and degraded sects — some of which have lost even the tradition of the true rationale of their belief — to worship in secresy and mystery the Principle of Fire, Light, and Liberty." — p. 69 (*The Theosophist*, v. 3)

"Why do the Sabean Bedouins . . . invoke the starry 'Host of Heaven'? . . ."

P/Q: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: "Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Muhhumudan cities) in the solitude of the desert night yet invoke the starry 'Host of Heaven'? Why do the Yezidis, the 'Devil Worshippers,' worship the 'Muluk-Taoos' — 'The Lord Peacock' — the emblem of *Pride* and of Hundred-eyed Intelligence, which was expelled from Heaven with Satan according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Muhumudan Sects believe in the 'Noor Illahee' — 'the Light of the Elohim' — transmitted in *anastasis* through a hundred Prophet-Leaders? It is because they have continued, in ignorant superstition, the traditional religion of the 'Light-Deities' whom Jahveh overthrew." — p. 69 (*The Theosophist*, v. 3)

The 'Muluk-Taoos' — is *Maluk* — 'Ruler' . . .

SEE: Mirza Moorad Alee Beg [Godolphin Mitford], "The War in Heaven," Dec. 1881: " 'Muluk (Ruler)' — which in its various spellings and pronunciations of Moloch, Melek, Molech, Malayak . . . was indiscriminately applied by different Shemite races at various epochs to Gods, Kings, and Angels." — p. 69 fn. (*The Theosophist*, v. 3)

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The *Verbum* . . . shown in a dual aspect by the Pagan Gnostics

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Mais une chose bien remarquable . . . c'est que dans la

plupart des grandes religions païennes c'est la deuxième personne de la trinité, LE VERBE . . . qui remplit le double rôle de dieu tombé et de dieu sauveur [But it is a very remarkable thing . . . that in most major pagan religions it is the second person of the Trinity, THE VERBUM . . . who fulfills the dual role of fallen god and savior god]." — 2:347 ("Esprits Tombes, des Païens")

"Christianity is made to rest on two pillars . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Tout le christianisme est appuyé sur deux colonnes, celle du *mauvais* (πονηροῦ) et celle du bon (ἀγαθοῦ), en un mot, sur deux forces, ἀγαθαί καὶ κακαί δυνάμεις. Supprimez le foudroiement des mauvaises, et la mission protectrice des bonnes n'aura plus ni valeur ni raison [All of Christianity rests on two pillars, that of *evil* (πονηροῦ) and that of good (ἀγαθοῦ), in a word, on two forces, ἀγαθαί καὶ κακαί δυνάμεις (*good and evil forces*). Do away with the destruction caused by the evil forces, and the protective mission of the good forces will have neither value nor sense]." — 2:343

"Prince of the Air" (*princeps aeris hujus*) . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Suivant saint Paul c'était le *Dieu de ce monde*, le *prince de cet air* (princeps aeris hujus), 'le Dieu de *cette période*' [According to St. Paul he was the *God of this world*, the *prince of this air* (princeps aeris hujus), 'the God of *this period*'] . . ." — 2:343

qui circumambulat terram

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "C'est encore lui 'qui se promène autour du monde, *qui circumambulat terram*' [And yet it is 'he who walks about the world, *qui circumambulat terram*'] . . ." — 2:343

SEE: *The Interlinear Bible*, 1906: ". . . your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour . . ." — p. 307 (*1 Peter*, 5:8)

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Hoang-Ty . . . his Sons . . . falling *into the valley of Pain*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "On lit dans les Kings: 'Par suite de la révolte (contre *Ti*), d'un esprit *superbe* qui voulait se faire Ti lui-même, *neuf* troupes d'intelligences furent entraînées. . . . Hoang-Ty ordonna à son ministre . . . de détruire ce Tchi-Yéou et de le jeter dans la *noire vallée des maux*' [In the Chinese texts we read: 'In consequence of the rebellion (against *Huang-Ti*) of a *superb* spirit who wanted to make himself Ti, *nine* groups of intelligences were dragged along . . . Huang-Ti commanded his minister . . . to destroy Chih-u and throw him into the *black valley of evils*'] . . ." — 2:346

Their leader, the FLYING DRAGON . . . *fell to the Earth* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Le *dragon volant*, superbe et révolté, souffre maintenant de son orgueil qui l'aveugle; ayant voulu monter jusqu'au ciel, il a été précipité sur la terre' ['The *flying dragon*, superb and rebellious, suffers now from his pride which blinds him; after he wanted to rise up to heaven, he was hurled onto earth']." — 2:346

(Ahriman), surrounding himself with fire . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Ahriman s'entourant de feu . . . ose se mesurer avec le ciel. Mais Ormuzd, du haut du *ciel ferme* qu'il habite, vint au secours du *ciel qui tourne*, et ces génies d'Ormuzd, *accompagnés de leurs astres*, combattant Ahriman, les Dews vaincus furent précipités avec lui' {*Acad. des Inscrip.*, t. XXXIX, p. 690} ['Ahriman, surrounding himself with fire . . . dares to contend with the heavens. But Ahura Mazdā came down from the height of the *immovable heaven* he inhabits, to the help of the *heaven that revolves*, and these genii of Ahura Mazdā, *accompanied by their stars*, fight Ahriman, and the vanquished daēvas were hurled down with him']." — 2:346 & fn.

"the seven bright Sravah," accompanied by their stars

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "I invoke . . . the abode of Ahura Mazda, the abode of the Amesha-Spentas . . . I invoke the good Kisti {angel of knowledge} . . . I invoke . . . Merezu, the greatest seat of battle in the creation of the two spirits. I invoke the seven bright Sravah with their sons and their flocks." — pp. 215, 216 & fn., 217 (Farg. XIX, ii, 36, 39, 42)

(. . . see *Vendidad*, Farg. xix., iii.)

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: ". . . Angra Mainyu [Ahriman] the deadly, the Daēva of the Daēvas . . . [said] 'What! let the wicked, evil-doing Daēvas gather together at the head of Arezūra {the gate of hell}." — pp. 217-18 & fn. (Farg. XIX, iii, 43-4)

the Daêvas . . . rush away "into the depths of the world of hell"

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "They run away, they rush away, the wicked evil-doing Daēvas, into the depths of the dark, horrid world of hell." — p. 218 (Farg. XIX, iii, 47)

the great *SEVENTH MYSTERY* . . . under the *seventh seal*

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "At the opening of the book for the Judgment Day in Revelation [*Apocalypse* of St. John] we read . . . 'Who is worthy to open the book, and to loose the seals thereof?' [*Rev*. 5:2] . . . This was the book containing 'the things which the seven thunders uttered' (Rev. x. 4). The book therefore of Seven Great Mysteries." — 2:704-5

riddle of the Sphinx. . . . Œdipus *had* unriddled the secret

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The mysterious origin of Œdipus . . . He makes war on his father and slays him unawares . . . then he comes into the presence of the sphinx [monster at the gates of Thebes]! The sphinx — that . . . devouring and silent monster whose unmoving form expresses . . . the great, universal mystery . . . What is the ultimate significance of allegories and numbers, the final word of all symbolisms? Œdipus replies with a simple [answer] . . . which destroys the sphinx and crowns the diviner King of Thebes — the solution of the enigma is Man!" — pp. 13-14 ("Writings of Éliphas Lévi")

— Footnotes

one *must take the Kingdom of heaven by violence*

SEE: John Peter Lange, *Commentary on the Holy Scriptures*, 1865: ". . . the kingdom of heaven suffereth violence . . . and the violent take it by force . . ." — 1:205 (*Matthew*, 11:12)

"*It is taken by violence*, or intense endeavors . . ." " 'They who are determined at all adventures, to find admission, will surely succeed: but such as postpone the concerns of their souls to worldly interest, pleasures, and diversions, will be found to come short of it . . .' " — 1:206, 207 (Commentary)

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"Airyaman," "the bestower of weal" . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "All this (health) do we call . . . by our prayers {for (the weal of) the bodies of mortals} . . ." "May the much-desired Airyaman {Airyaman, the bestower of good} come here . . . May the much-desired Airyaman smite all manner of diseases . . ." — pp. 221 & fn., 222-3 & fn. (Farg. XX, 5, 11-12)

the prayer called Airyama-ishyô

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Clauses 11-12 [Farg. xx] . . . form the prayer known as Airyama-ishyō." "[Farg. xxii] Airyaman . . . is the god of heavenly light, kind,

benevolent, and helpful to man. . . . he appears here in the character of a healing god . . .” — pp. 222 fn., 229

“Keep us from the Hater, O Mazda . . .”

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “Keep us from our hater, O Mazda and Ārmaiti Spenta! . . . {From the Vendīdād Sādah}.” — p. 223 & fn. (Farg. xx, 13)

“Lead us not into temptation” . . . *Spirit of duality* in man

see: *The Tao Teh King*, tr. & cm. C. Spurgeon Medhurst, 1905: “What is born of the senses stupifies . . . Man realizes himself only as he polarizes his sense organs in the spiritual . . . in other words, as he overcomes ‘the terrible spirit of duality within,’ described in Rom. vii, and prayed against in the invocation, ‘Lead us not into temptation’ . . .” — p. 21 fn.

The whole of the Magian . . . literature . . . is magical

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “. . . it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion . . .” — p. xix (Introduction)

even its “mystery of the law”

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “. . . teach me the truth, O Lord! {This verse is the beginning of a Gātha (Yasna XLIV), in which Zarathustra applies to Ahura Mazda to be taught the mysteries of the world and of the law} . . .” — p. 207 & fn. (Farg. xix, i, 10)

the Mobed and the Parsi keep their eye on the *Baresma* . . .

see: C. W. King, *The Gnostics and Their Remains*, 1887: “A *Mobed* (Zoroastrian priest or *Magus*) performing his nocturnal devotions before an altar . . . [and] various *sacra*, amongst which may be recognised . . . the Divining-rods [*baresma*].” — p. 444 (Plate L)

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “The baresma . . . is a bundle of sacred twigs which the priest [Mobed] holds in his hand while reciting the prayers.” — p. 22 fn.

“ ‘Go, O Spitama Zarathustra! towards that tree {from which the baresma is taken} . . . Let the faithful man cut off a twig of baresma . . . [and] not leave off keeping his eyes upon it, whilst he is offering up the sacrifice to Ahura Mazda . . .’ ” — p. 209 & fn. (Fargard xix, 18-19)

the divine twig off Ormazd’s “tree”

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “. . . Ahura [Ormazd] . . . was also the father . . . of Haoma, the tree of eternal life . . .” “Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful . . .” — pp. lxi, lxix (Introduction)

transformed into a bunch of metallic rods

see: Zénaïde A. Ragozin, *The Story of Media, Babylon, and Persia*, 1888: “Originally the twigs for the *Baresma* were to be cut, with certain ceremonies, from either a tamarind or a pomegranate tree . . . The modern Parsis have, very prosaically, substituted flexible rods of brass wire.” — p. 118 fn.

“the high and beautiful golden Haômas . . .”

p/q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “The faithful one . . . shall not leave off keeping his eyes upon it {The Parsis are recommended to keep their eyes on the baresma during sacrifice}, whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spentas, and to the high and beautiful golden Haomas, and to Vohu-manō and to the good Rāta . . .” — p. 209 & fn. (Farg. xix, ii, 19)

Vohu-Mano (good thoughts)

see: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “In Persia, the seven gods are

known as Amesha Spentas . . . [they] received the names of the deified abstractions, Vohu-manō (good thought), Asha Vahista (excellent holiness) . . .” — p. lx (Introduction)

Râta (sacrificial offering)

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Rāta, the gift, Ashi, the felicity, and . . . Pārendi, the keeper of treasures . . .” — p. lxx (Introduction)

the white Hôma, the Gaokerena . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “There are two Haomas; one is yellow or golden Haoma, which is the earthly Haoma, and which . . . is the king of healing plants; the other is the white Haoma or Gaokerena which grows up in the middle of the sea Vouru-kasha [Celestial Ocean] . . .” — p. lxix (Introduction)

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invisible Powers . . . the *noumena* of the *phenomena*

SEE: William L. Davidson, *Theism as Grounded in Human Nature*, 1893: “. . . Spencer’s position is . . . the transcendent Reality, the noümenon behind phenomena, is unknowable and incomprehensible . . . ‘an Inscrutable Power manifested to us through all phenomena,’ ‘A Power of which no limit in Time or Space can be conceived’ . . . the ‘unknown Power’ of which Matter and Motion are the ‘conditioned manifestations’ . . .” — pp. 161, 162

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“There is a Rabbinical tradition that the cherubin . . .”

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: “The Ark of the Covenant . . . There is a Rabbinical tradition (although savouring too much of Alexandrian philosophy to demand any credit) that the Cherubim placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the essence of *Form* and *Matter*, the two principles of all things. When the Chaldeans broke into the Sanctuary, and beheld this most astounding emblem, they naturally enough exclaimed ‘Is this your God, of whom you boast, that He is such a lover of purity!’ ” — p. 441 (Plate H)

“I am Chnumis, Sun of the Universe, 700”

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: “No. 15 [shown on p. 340]. The Agathodæmon, declaring by the legend ‘I am Chnumis, Sun of the Universe, 700.’ The Greek numeral must be the Number of a Name . . . as 888 is that of *Jesus*, but what that name was, I leave to deeper Kabbalists than myself to discover.” — p. 434

FIG. 15. — p. 340

It is . . . the *narthex* — the wand of the candidate for initiation

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “No. 17 [shown on page 372]. SPHINX, emblem of mystery, sporting with a *narthex*, the wand carried by the candidates for initiation into the

Dionysia." — p. 434

Fig. 17. — p. 372

The augurs . . . in the day of Sylla

see: Charles Anthon, *Classical Dictionary*, 1841: "Augŭres . . . sacerdotal officers among the Romans . . . The duties and powers of the Roman augurs are . . . 1. The inspecting or observing of omens. 2. The declaring the will of heaven, as ascertained by them from these omens. . . . The augurs are supposed to have been first instituted by Romulus, who appointed three . . . Sylla [or Sulla] increased their number to fifteen." — pp. 236, 237

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Deukalion . . . was the Son of Prometheus

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Prométhée . . . est le père de Deucalion qui, pour les Béotiens, était l'ancètre du genre humain [Prometheus . . . is the father of Deukalion who, for the Bœtians, was the ancestor of the human race] . . ." — p. 264

"Thus Prometheus is something more than the archetype . . ."

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Prométhée est donc quelque chose de plus que l'archétype de l'homme: il en est le générateur. De même que nous avons vu Hèphæstos modeler la première femme et lui donner la vie, de même Prométhée pétrit l'argile mouillée dont il façonne le corps du premier homme qu'il va douer de l'étincelle animique {Apollod., I. 7, 1} [Thus Prometheus is something more than the archetype of man: he is his progenitor. In the same way that we saw Hephæstos moulding the first woman, and giving her life, so Prometheus kneads moist clay of which he fashions the body of the first man, whom he will endow with the soul-spark] . . ." — p. 264 & fn.

After the Flood of Deukalion, Zeus . . . commanded Prometheus . . .

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Après le déluge de Deucalion, Zeus, disait-on, avait ordonné à Prométhée et à Athèna de faire sortir une nouvelle race humaine de la vase déposée par les eaux {Ovid., *Metam*., I, 81. *Etym. M*., v. Προμηθεύς}, et, au temps de Pausanias, on montrait encore en Phocide le limon dont le héros s'était servi {Paus., X, 4, 4} [After the Flood of Deukalion, it was said that Zeus had commanded Prometheus and Athena to bring forth a new human race from the mud deposited by the waters, and at the time of Pausanias, the slime which the hero had used, could still be seen in Phocea] . . ." — p. 264 & fns.

"On several archaic monuments one still sees Prometheus . . ."

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Sur plusieurs monuments antiques, nous voyons en effet Prométhée modelant le corps de l'homme, soit seul . . . soit avec l'aide d'Athèna [On several ancient monuments we actually see Prometheus moulding the human body, sometimes alone . . . sometimes with the help of Athena] . . ." — p. 264

Fig. 81, et 82. — Prométhée modelant le corps de l'homme.

— p. 265

Phoroneus*, the hero of an ancient poem . . . the *Phoronidæ

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Ce personnage est *Phoronée*, héros d'un ancien poème (la *Phoronide*) malheureusement perdu pour nous [This person is *Phoroneus*, the hero of an ancient poem (the *Phorōnidæ*), unfortunately lost to us] . . ." — p. 265

His legend was localized in Argolis, where a perpetual flame was . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Sa légende s'était localisée en Argolide où brùlait sur son autel une flamme perpétuelle, destinée à rappeler comment il avait été l'inventeur du feu {Paus., II, 19, 5. Cf. 20, 3} [His legend was localized in Argolis, where a perpetual flame burned on its altar, intended as a reminder that he had been the inventor of fire]." — p. 265

Phoroneus was the first man, or "the father of mortals"

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Phoronée . . . On disait encore qu'il avait été le premier homme ou le père des mortels {Plat., *Tim*., p. 22. Clem. Alex., *Strom*., I, p. 380} [Phoroneus . . . It was said that he was the first man or the father of mortals]." — p. 265 & fn.

SEE: Clement of Alexandria, *Writings*, tr. William Wilson, 1884: ". . . Plato in the *Timæus* . . . writes: 'And wishing to draw them out into a discussion respecting antiquities, he {Solon, in his conversation with the Egyptian priests} said that he ventured to speak of . . . Phoroneus, called the first man . . . and what happened after the deluge.' " — 1:422 & fn. (*Stromata*, i:21)

His genealogy, which assigns to him as his father Inachos . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "La généalogie qui lui donne pour père le fleuve Inachos rappelle celle qui fait naître le Titan de l'Océanide Clymène. Mais Phoronée avait pour mère la nymphe Mélia: descendance significative qui le distingue de Prométhée [The genealogy that shows the river Inachos as his father, makes one think of the one which has the Titan (Prometheus) born from the Oceanid Clymenē. But Phoroneus had the nymph Melia as mother, a characteristic descent, which distinguishes him from Prometheus]." — p. 265

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Melia . . . the personification of the *ash-tree* . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Qu'est-ce en effet que Mélia . . . sinon la personnification du *frêne*, d'où sont sortis, d'après Hésiode, les hommes de la génération d'airain {*Op. et D*., 142-145}, et qui est, chez les Grecs, cet *arbre céleste* commun à toutes les mythologies de la race aryenne [What is Melia in fact . . . if not the personification of the *ash-tree*, from which came forth, according to Hesiod, the people of the age of Bronze, and which with the Greeks is the *celestial tree* common to all the mythologies of the Aryan race]." — pp. 265-6 & fn.

the Yggdrasil . . . which the Norns sprinkle daily . . .

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "The Norns come . . . to the Ash Yggdrasil. They sprinkle it daily with water from the Fountain of Urd, that it may not wither, but remain green and fresh . . ." — p. 11

three sisters who gaze . . . into the Past, the Present, and the Future . . .

SEE: W. Wägner, *Asgard and the Gods*, 1880: "Urd, the eldest of the three sisters, gazes thoughtfully into the Past, Werdandi into the Present, and Skuld into the Future . . . Thus they make known the decrees of Orlog, or Fate . . ." — p. 11

Gultweig . . . "the bewitching enchantress . . . cast into the fire . . ."

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "The golden age . . . lasts till Gullweig (Gold-ore), the bewitching enchantress, comes, who, thrice cast into the fire, arises each time more beautiful than before, and fills the souls of gods and men with unappeasable longing." — pp. 12-13

then the Norns . . . enter into being . . .

P/Q: W. Wägner, *Asgard and the Gods*, 1880: "Then the Norns, the Past, Present and Future, enter into being, and the blessed peace of childhood's dreams passes away, and sin comes into existence with all its evil consequences." — p. 13

the "ash-tree" . . . under whose protecting shadow humanity lived . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "On sait que les ancêtres de cette race . . . s'étaient représenté le ciel comme un arbre immense qui s'étendait au-dessus de leurs têtes et à l'ombre duquel ils vivaient [We know that the ancestors of this race . . . represented the sky as an immense tree that extended above their heads, and in the shade of which they lived]." — p. 266

"That tree had a fruit, or an inflamed bough . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Cet arbre avait un fruit, ou un rameau enflammé, qui était la foudre [That tree had a fruit, or an flaming bough, which was lightning]." — p. 266

having seen in Prometheus . . . *fire by friction*

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Le feu dont l'homme se servait étant le résultat de l'action du *pramantha* dans l'*arani* [The fire used by man is the result of the action of the *pramantha* in the *araṇi*] . . ." — p. 262

fire by friction

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "AGNI [sacred fire]. . . . His daily terrestrial birth by friction from the two *araṇīs* or firesticks is often referred to . . . With reference to this production by friction, men are said to have generated him . . . the ten maidens that produce him . . . being the ten fingers . . . employed in twirling the upright drill, which is the upper *araṇī*. *Pramantha*, the name of this fire-drill . . . has, owing to a superficial resemblance, been connected with Προμηθεύς [Prometheus]." — p. 91

"A divine bird, nestled in the boughs . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Un oiseau divin, niché dans ses branches, dérobait ce rameau [enflammé] et l'apportait à son bec sur la terre [A divine bird, nestled in its branches, stole that (flaming) bough and carried it to the earth in its bill]." — p. 266

"Now the Greek word *Φορώνευς* . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Or, le mot grec Φορωνεύς est le

rigoureux équivalent du mot sanscrit *bhuranyu* ‘le rapide’, épithète d'Agni considéré comme le porteur de l'étincelle divine. Phoronée, le fils de Mélia, ou du frêne céleste, correspond donc à une conception peut-être plus ancienne que celle du pramantha devenu le Prométhée des Grecs [Now the Greek word Φορωνεύς is the exact equivalent of the Sanskrit word *bhuraṇyu*, ‘the rapid one,’ an epithet of Agni, as the bearer of the divine spark. Phoroneus, the son of Melia or the celestial ash-tree, corresponds with a conception that is perhaps more ancient than that of the pramantha, which became the Prometheus of the Greeks] . . .” — p. 266

— Footnotes

three yugas . . . answering to the golden . . . silver . . . Bronze age

SEE: Thomas Lumisdan Strange, *Legends of the Old Testament*, 1874: “The parallel between the four *Yugas*, or ages, of the Hindūs, called the *Krita*, or *Satya*, the *Tretā*, *Dvāpara*, and *Kali*, and the golden, silver, brass, and iron ages of the Greeks and Romans, has necessarily struck all who have considered these subjects.” “It has been the common idea of the ancients that the earliest age was one of innocence . . . The Greeks adopted the four ages of the Hindūs, and made of the first a golden age, during which there was neither sickness, old age, or death . . . After this came in sin and degeneration.” — pp. 31, 196

— 520-1 —

Phoroneus is the . . . bird, that brings the heavenly lightning . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “[Phoronée] . . . il est l’oiseau qui apporte la foudre du ciel sur la terre. Les traditions relatives à la naissance de la génération d’airain, et celles qui faisaient de Phoronée le père des Argiens, témoignent que cette foudre, comme dans la légende d’Hèphæstos et dans celle de Prométhée, avait été l’origine du genre humain [Phoroneus . . . he is the bird that brings the heavenly lightning to the earth. Traditions about the birth of the race of Bronze, and those which made of Phoroneus the father of the Argians, are evidence that this lightning, as in the legend of Hephæstos and in that of Prometheus, was the origin of the human race].” — p. 266

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the *seven celestial fires*

SEE: Edward Moor, *The Hindu Pantheon*, 1810: “. . . the mystical number of *seven* frequently occurs; in this prayer, for instance, addressed to AGNI: ‘Fire! seven are thy fuels; seven thy tongues . . . seven thy beloved abodes . . . thy sources are seven.’ . . . ‘The seven tongues of fire,’ a commentator observes, ‘. . . imply the power of conveying oblations to the deities . . . Fire, like the sun itself, is supposed to emit seven rays . . .’ ” — p. 296

Agni Abhimânin, his three sons, and their forty-five sons . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Agni named Abhīmānin, who is the eldest born of Brahmā, had . . . three sons of surpassing brilliancy . . . They had forty-five sons, who . . . [all] constitute the forty-nine fires.” — 1:155-6 (i.10)

that mind which is . . . the most spiritual and mystically inclined

SEE: F. Max Müller, *India, What Can It Teach Us*?, 1883: “If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life . . . I should point to India.” — p. 6

one is no longer permitted . . . to explain the name of Prometheus . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Il n’est plus permis aujourd’hui d’expliquer le nom de Prométhée comme le faisaient les Grecs [Nowadays it is no longer permitted to

explain the name of Prometheus in the same way as the Greeks did] . . .” — p. 258

“basing themselves on the false analogy of *προμηθεύς* . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . les Grecs, qui, se fondant sur l’analogie apparente de Προμηθεύς avec le verbe προμανθάνω, voyaient en lui le type de l’homme ‘prévoyant’, auquel, pour la symétrie, ils avaient donné un frère, Epiméthée, ‘celui qui prend conseil après l’événement’ [the Greeks, basing themselves on the seeming analogy of *προμηθεύς* (Prometheus) with the verb *προμανθάνω* (to learn beforehand), saw in him the type of ‘foreseeing’ man, to whom, for the sake of symmetry, they gave a brother, Epimetheus, ‘he who takes advice after the event’].” — p. 258

The legend is based upon . . . “a great event . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Cette légende a pour fonds un grand événement, qui avait vivement frappé l’imagination de ses premiers témoins et dont le souvenir ne devait jamais s’effacer de la mémoire populaire: celui de la découverte du feu [This legend is based upon a great event, which made a strong impression on the imagination of its first witnesses and the remembrance of which must never fade from popular memory: that of the discovery of fire] . . .” — p. 257

Laying aside every poetical *fiction*, all those dreams . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Que l’on écarte . . . toutes les fictions poétiques et tous les rêves de l’âge d’or; que l’on essaye de se représenter, dans sa réalité grossière, ce premier état misérable de l’humanité dont Lucrèce, après Eschyle, nous a tracé le saisissant tableau et dont la science actuelle confirme l’exacte vérité [Let us set aside . . . all poetic fiction, all dreams of the golden age, let us try to show, in its harsh reality, this first miserable state of humanity, the striking picture of which was traced for us, after Æschylus, by Lucretius, and the exact truth of which has been confirmed by modern science] . . .” — p. 257

and then one may understand . . . a new life really began for man . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . et l’on comprendra comment une vie nouvelle commença réellement pour l’homme, le jour où il vit jaillir la première étincelle du frottement de deux morceaux de bois ou des veines d’un silex [and one will understand that in fact a new life began for man, on the day that he saw the first spark burst forth from the friction of two pieces of wood, or from the veins of a flint].” — p. 257

How could man help feeling gratitude . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Comment donc les hommes n’auraient-ils pas éprouvé un sentiment de . . . reconnaissance . . . Comment n’eussent-ils pas été . . . émerveillés à la vue de cet être mystérieux qu-ils pouvaient faire naître à leur gré et qui, à peine né, grandissait et se développait avec une singulière puissance [How could humans avoid feeling gratitude . . . How could they not have been . . . astonished at the sight of that mysterious being which they could bring forth at will, and which, barely born, grew larger and developed with a singular power]?” — pp. 257-8

— 521-2 —

“This terrestrial flame, was it not analogous in nature . . .”

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Cette flamme terrestre n’était-elle pas d’une nature analogue à celle qui leur envoyait d’en haut sa lumière et sa chaleur, ou qui les épouvantait dans la foudre [Was that terrestrial flame not analogous in nature to that which sent them its light and heat from on high, or that which terrified them in the thunderbolt]?” — p. 258

"Was it not derived from the same source? . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Ne provenait-elle pas de la même source? Si son origine était au ciel, ne fallait-il pas qu'elle eût été un jour apportée sur la terre? Et, s'il en était ainsi, quel était l'être puissant, l'être bienfaisant, homme ou dieu, qui en avait fait la conquête? Ces questions que dut se poser de bonne heure la curiosité des Aryas, trouvaient leur réponse, en Grèce, dans le mythe de Prométhée [Does it not arise from the same source? If its origin was in heaven, should it not have been brought to earth some day? And if so, who was the powerful being, the beneficent being, man or god, who conquered it? Those questions which early on must have aroused the curiosity of the Aryans, found their answer in Greece, in the myth of Prometheus]." — p. 258

The miserable state of Humanity described by Æschylus . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . que l'on essaye de se représenter . . . ce premier état misérable de l'humanité dont Lucrèce, après Eschyle, nous a tracé le saisissant tableau et dont la science actuelle confirme l'exacte vérité [let us try to show . . . this first miserable state of humanity, the striking picture of which was traced for us, after Æschylus, by Lucretius, and the exact truth of which has been confirmed by modern science] . . ." — p. 257

"rude implements, exactly resembling those in use . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: ". . . we find in caves or river-gravels, under circumstances implying enormous antiquity, and associated with remains of extinct animals, rude implements so exactly resembling those in use among existing savages . . ." — pp. 144-5

"If the collection in the Colonial Exhibition . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: ". . . if the collection in the Colonial Exhibition of stone celts and arrow-heads used by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the caves of the Dordogne, no one but an expert could distinguish between them . . ." — p. 145

knowledge increases . . . "but that intellectual capacity does not . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "It is a universally known fact that the sum of the knowledge of mankind increases continually, but that intellectual capacity does not increase with it." — p. 47 (Pfaff, *The Origin of Man*)

this capacity among the French . . . "perceptibly smaller . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: ". . . the French certainly are in the highest rank of mankind, and yet, according to the measurements of Dr. J. Barnard Davis {Philosophical Transactions of the Royal Society of London for the year 1868} . . . the internal capacity of the skull among the French — 88.4 cubic inches — is perceptibly smaller than that of the Polynesians generally, which even among many Papuans and Alfuras of the lowest grade amounts to 89.7 and 89 cubic inches." — p. 38 & fn. (Pfaff, *The Origin of Man*)

"one of the most characteristic marks of difference . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "Of late the relation of the length of the skull to its breadth has been recognized to be one of the most characteristic marks of difference between different races . . ." — p. 36 (Pfaff, *The Origin of Man*)

"The index of breadth among the Scandinavians (is) at 75 . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: ". . . we find, on an average, the index of

breadth among the Scandinavians at 75; among the English at 76; among Holsteiner at 77; in Breisgau at 80. Schiller's skull shows an index of breadth even of 82. . . . the Madurese at last 82." — p. 37 (Pfaff, *The Origin of Man*)

the startling fact "*that most of these old skulls . . .*"

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: ". . . a startling fact comes to light, that most of these old skulls belonging to the stone period are above rather than below the average of the brain of the now living men in volume." — p. 40 (Pfaff, *The Origin of Man*)

Calculating the measures for the height, breadth, and length . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "If we calculate the measures for the height, breadth, and length, in inches . . . of several skulls, and add them together, we obtain the following sums:

1. Old northern skulls of the stone age . . . . . 18.877 in.
2. Average of 48 skulls of the same period from England . . . . 18.858 "
3. Average of 7 skulls of the same period from Wales . . . . . 18.649 "
4. Average of 36 skulls of the stone age from France . . . . . 18.220 "

The average of the now living Europeans is 18.579; of Hottentots, 17.795." — pp. 40-1 (Pfaff, *The Origin of Man*)

"that the size of the brain of the oldest populations . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "We see very clearly from all this that the size of the brain of the oldest populations known to us is not such as to permit us to place them on a lower level than that of the now living inhabitants of the earth." — p. 41 (Pfaff, *The Origin of Man*)

The race which Jupiter so ardently desired "to quench . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"The race entire he ardently desired
To quench, and plant a new one in its stead." — 2:169 (lines 240-1)

SEE: Æschylus, *Prometheus Vinctus*, tr. Ernest Lang, 1870: "After . . . Jupiter had been victorious over the Titans . . . he mounted his father's throne, and proceeded to produce order throughout his empire . . . but wanted to root out the whole race of man, the place of which he proposed to give to an entirely distinct race of beings." — pp. vii-viii (Introduction)

. . . he "saved the mortal race from sinking . . ."

P/Q: Æschylus, *Dramas*, *Prometheus Bound*, tr. Anna Swanwick, 1873:

"I dared alone; — I saved the mortal race
From sinking blasted down to Hades' gloom. . . .
Mortals I hindered from foreseeing death. . . .
Yea, and besides 'twas I that gave them fire." — 2:169-70 (lines 243-4, 256, 260)

M. F. Baudry, who shows . . . the *supposed* primitive process . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Cette interpretation . . . nous fait remonter jusqu'au procédé primitif auquel les hommes durent vraisemblablement la découverte du feu, et qui, aujourd'hui encore, est usité dans l'Inde pour allumer la flamme du sacrifice. . . . {*Les Mythes du feu et du breuvage céleste* (*Revue germanique*, 1861, p. 358 et suiv.)} [This interpretation . . . makes us go back to the primitive process with which men probably sustained the discovery of fire, and which nowadays is still used in India to light the sacrificial flame]." — p. 258 & fn.

"This process . . . described in the Vedic Sutras . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'Ce procédé, tel qu'il est décrit minutieusement dans les Sutras védiques, dit M. F. Baudry, consiste à faire tourner rapidement un bâton dans un trou pratiqué au centre d'une pièce de bois. Le frottement développe une chaleur intense et finit par faire prendre feu aux éléments ligneux en contact' [This process, as it is minutely described in the Vedic Sutras, says Baudry, consists of letting a stick turn quickly in a hole made in the center of a piece of wood. The friction develops intense heat and by making contact sets the particles of wood on fire]." — p. 258

"The motion of the stick is not a continuous rotation . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'Le mouvement imprimé au bâton n'est pas une rotation continue, mais une série de tours en sens contraire, au moyen d'une corde fixée au bâton par son milieu; l'opérateur en tient un bout de chaque main, et les tire alternativement [The motion transmitted to the stick is not a continuous rotation, but a series of turns in opposing directions, by means of a rope fixed to the middle of a stick; the operator holds one end in each hand, and pulls alternately] . . .' " — p. 258

"The full process is designated in Sanskrit . . . manthâmi . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'L'acte dans son entier est désigné en sanscrit par le verbe *manthāmi*, *mathnāmi*, qui signifie 'frotter, agiter, secouer, obtenir en frottant' et s'applique spécialement au frottement rotatoire, comme le prouve son dérivé *mandala*, qui signifie un cercle [The full process is designated in Sanskrit by the verb *manthāmi*, *mathnāmi*, which means 'to rub, to agitate, to shake, to obtain by rubbing,' and it is applied especially to rotatory friction, as proved by its derived word *mandala*, which means a circle] . . .' " — pp. 258-9

"The pieces of wood serving for the production of fire . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'Les pièces de bois qui servent à la production du feu ont chacune leur nom en sanscrit. Le bâton qui tourne est dit *pramantha*; le disque qui le reçoit s'appelle *arani*, et le duel *arani*, "les deux aranis", désigne l'ensemble de l'instrument [The pieces of wood that serve for the production of fire, have each their name in Sanskrit. The stick which turns is called *pramantha*; the disc which receives it is called *arani*, and the dual *arani*, 'the two aranis,' and this designates the whole instrument].' " — p. 259

— Footnotes

See also his *Mémoires de la Societé de la Linguistique . . .*

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Le rapprochement de Prométhée et du *pramantha* . . . a été de nouveau justifié par M. Baudry dans les *Mémoires de la Société de linguistique*, t. I, p. 337 et suiv. [Connecting Prometheus and *pramantha* . . . was recently justified by Baudry in the *Mémoires de la Société de linguistique*, v. 1, p. 258 *et seq*.]." — p. 258 fn.

the *upper* and *nether* piece of timber used to produce sacred fire . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince {[with] the nether piece of timber used to produce fire, by attrition, at sacrifices, — the *araṇi* containing a socket, into which the king's body was introduced, by way of the upper *araṇi*}, and produced, from it, a prince, who was called Janaka." — 3:330 & fn. (iv.5)

"It was by reason of the peculiar way in which he was engendered . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "It was by reason of the peculiar way in which he was engendered, that he was called Janaka." — 3:330 fn.

(*But see Goldstücker's Sanskrit Dictionary at the word Arani*.)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "A very complete dissertation on the *araṇi* will be found in Dr. Goldstücker's *Sanskrit Dictionary* . . ." — 3:330 fn.

Devaki . . . is called "the aranî whose attrition engenders fire."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'No person could bear to gaze upon Devakī . . . The gods . . . celebrated her praises . . . thou art the wood {*araṇi*}, whose attrition engenders fire.' " — 4:264-5 & fn. (v.2)

"How has Prometheus got into the possession of the . . . spark?" . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Mais comment Prométhée est-il entré en possession de l'étincelle? Le feu ayant son séjour au ciel, c'est là qu'il a dû aller le chercher avant de le communiquer aux hommes, et pour pouvoir s'approcher des dieux, il fallait qu'il fût lui-même de race divine. Chez les Grecs, il est le fils du Titan Japet {Ἰαπετιονίδης, *Theog*., 528} [But how did Prometheus take possession of the spark? As the fire has its abode in heaven, it is there that he had to go and look for it before conferring it to humans, and to be able to approach the gods, he had to be of the divine race himself. With the Greeks he is the son of the Titan Iapetos]." — p. 259 & fn.

"But celestial fire belonged in the beginning to the gods alone . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Mais le feu céleste appartenait d'abord aux dieux seuls; c'était un trésor qu'ils semblaient s'être réservé, et les hommes devaient supposer qu'ils veillaient sur lui d'une façon jalouse [But in the beginning celestial fire belonged to the gods alone; it was a treasure which they seemed to have reserved for themselves, and men had to assume that they watched over it jealously]." — p. 259

'The prudent son of Iapetus,' says Hesiod, 'deceived Jupiter . . .'

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'Le prudent fils de Japet, dit Hésiode, trompa Jupiter en dérobant et en cachant dans le creux d'un narthex le feu infatigable, à l'éclat resplendissant {*Theog*. 565}' . . . Le bien dont Prométhée venait de gratifier les hommes était donc une conquête faite sur le ciel ['The prudent son of Iapetus,' says Hesiod, 'deceived Jupiter by stealing and hiding, in the cavity of a narthex, the indefatigable fire, with the dazzling splendour.' . . . The gift which Prometheus had bestowed on mankind was thus a conquest made on heaven]." — p. 259 & fn.

"Now according to Greek ideas . . . this possession . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Or, suivant les idées grecques, cette conquête arrachée à Jupiter, cet empiétement humain sur la part des dieux, entraînait nécessairement une expiation. . . . Prométhée d'ailleurs appartient à la race des Titans révoltés contre les dieux et que le maître de l'Olympe a précipités dans le Tartare; comme eux il est un génie du mal, condamné à subir une peine cruelle [Now according to Greek ideas, this conquest wrenched from Jupiter, this human appropriation of what belongs to the gods, had to be followed by an expiation. . . . Prometheus, moreover, belongs to the race of Titans who rebelled against the gods, and whom the master of Olympus had hurled into Tartarus; like them he is a genius of evil, doomed to suffer a cruel punishment]." — pp. 259-60

The Titan is more than a thief of the celestial fire. . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . le Titan n'est pas seulement le voleur du feu celeste; il est encore le représentant de l'humanité; de l'humanité active, industrieuse, intelligente, mais de l'humanité ambitieuse qui voudrait s'égaler aux puissances divines [the Titan is not only the thief of the celestial fire; he represents humanity; active, industrious, intelligent humanity, but a

humanity that is ambitious to match the divine powers].” — p. 260

— Footnotes

the *Manasa* Pitris

see: “The Seven Principles of Man,” April 15, 1893: “. . . the old mystical doctrine of a higher Ego or ‘spiritual man’ as an actual Being fully conscious on its own plane . . . finds its expression in the Theosophic teaching concerning the Manasa-Putras, or Sons of Mind, who are said to have incarnated themselves in the human race at a certain point in its evolution.” — p. 63 (*The Irish Theosophist*, v. 1)

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he is . . . a friend of mankind (*φιλάνθρωπος*) . . .

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Dans ses rapports avec la terre, il est au contraire un génie ami de l’humanité (φιλάνθρωπος) qu’il a élevée à la civilization, qu’il a initiée à la connaissance de tous les arts; conception à laquelle Eschyle a donné les beaux développements que l’on connait [In his relations with the earth, he is rather a spirit-friend of humanity (*φιλάνθρωπος*), which he has raised to civilization, which he familiarized with the knowledge of all the arts; a concept to which Æschylus gave the beautiful explanations that we know].” — pp. 263-4

***the image of the pernicious . . . effects of lightning. . . .* “evil fire” . . .**

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . Prométhée est donc l’image des effets nuisibles et redoutables de la foudre . . . le ‘mal feu’ [Prometheus is thus the image of the harmful and dreadful effects of lightning . . . the ‘evil fire’].” — p. 263

“Reduced to its simple expression, the myth . . .”

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “. . . reduit à son expression simple, le mythe qui nous occupe montre dans Prométheé un génie du feu [reduced to its simple expression, the myth in question shows Prometheus to be a genius of fire] . . .” — p. 261

if we believe Ad. Kuhn . . . and Baudry

see: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Ce travail de M. Baudry est une analyse critique de l’ouvrage d’Adalbert Kuhn qui a pour titre: *Die Herabkunft des Feuers und des Göttertranks* [This work of Baudry is a critical analysis of the work by Adalbert Kuhn that has the title: *Die Herabkunft des Feuers und des Göttertranks*] . . .” — p. 258 fn.

“The fire used by man being the result of . . .”

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Le feu dont l’homme se servait étant le résultat de l’action du *pramantha dans l’arani*, les Aryas durent supposer que le feu céleste avait la même origine, et ils durent s’imaginer qu’un dieu armé du pramantha, ou un pramantha divin, exerçait au sein des nuages une friction violente que donnait naissance à l’éclair et à la foudre [Because the fire used by man was the result of the action of the *pramantha in the arani*, the Aryans continued to suppose that heavenly fire had the same origin, and they continued to believe that a god armed with a pramantha, or a divine pramantha, worked up a violent friction in the middle of the clouds, which gave birth to lightning and thunder].” — p. 262

“according to Plutarch’s testimony . . .”

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “D’après le témoignage de Plutarque {*Philosoph*. *Placit*., III, 3}, les Stoïciens croyaient que le tonnerre est un combat de nuées, et l’éclair un embrasement par friction, et Aristote voyait dans la foudre le résultat de nuages qui se froissent l’un contre l’autre. Qu'était-ce que cette théorie, sinon la traduction savante de la production du feu par la friction [According to Plutarch’s testimony, the Stoics believed that thunder is a struggle of the clouds,

and lightning a conflagration caused by friction, and Artistotle saw in the thunderbolt the result of clouds clashing into each other. What was this theory, if not the scientific account of the production of fire by friction]?" — p. 262 & fn.

"from the highest antiquity . . . the pramantha lighted fire . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . dès l'antiquité la plus haute, avant la dispersion des Aryas, on pensait que le pramantha allumait le feu dans la nuée orageuse aussi bien que dans les aranîs {*Revue germanique*, 15 avril 1861, p. 368} [since time immemorial, before the dispersion of the Aryans, it was thought that the pramantha ignited the fire in the thundercloud as well as in the aranis]." — p. 262 & fn.

"this idea of the creative power of fire . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Cette idée de la puissance créatrice du feu s'explique à la fois par l'antique assimilation de l'âme humaine à une étincelle céleste, et par une image souvent exprimée daus [dans] les Védas [This idea of the creative power of fire becomes clear immediately by the ancient comparison of the human soul to a celestial spark, and by an image often expressed in the Vedas]." — pp. 264-5

— 526-7 —

"Here is the pramantha, the generator is ready. . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'Voici le pramantha, s'écrie l'auteur d'un hymne à Agni; le générateur est prêt. Apporte la maîtresse de la race (l'arani femelle). Produisons Agni par la friction, suivant la coutume antique' ['This is the pramantha, exclaimed the author of a hymn to Agni: the generator is ready. Bring the mistress of the race (the female arani). Let us produce Agni by attrition, according to ancient custom']." — p. 265

— 527 —

Aditi, the mother of the gods

SEE: *Rig-Veda-Sanhita*, tr. F. Max Müller, 1869: "Aditi . . . is in reality the earliest name invented to express the Infinite . . . the visible Infinite . . . That was called A-diti, the un-bound, the un-bounded . . . as the mother of the principal gods [Deva-Matri] . . ." — 1:230 (Verse 12, note 4: "Aditi, the Infinite")

Shekinah . . . in the world of Spirit

SEE: Arthur Edward Waite, *Doctrine and Literature of the Kabalah*, 1902: "*Malkuth* is the tenth *Sephira* . . . it is termed 'the Mother of all the Living.' It is the final manifestation, emanation, or development of the Divine Nature taking place in the Divine World . . . that point at which the more external orders make contact with the supernal {Hence it is said that the tenth *Sephira* is the *Shekinah*, that is, the place of the manifestation of Deity}." — p. 49 & fn.

the "Great Deep" . . . or primordial Substance

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Great deep or abyss, with the Sumerians was the mother . . . of all the gods. . . . 'the mother that has begotten heaven and earth.' . . . the primordial prototypic abyss out of which both the heaven and earth was produced." — p. 243

the date of Krishna's death (. . . the Kali Yuga . . . began for mankind)

SEE: Monier Williams, *Indian Wisdom*, 1875: "The Kali-yuga . . . was supposed to commence at the death of Kṛishṇa. . . . The present Kali-yuga is reckoned to have begun February 18th, 3102 B.C. . . ." — p. 333 fn.

As Aditi is called *Surârani* . . . so Kunti . . . *Pandavârani*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Vishṇu, thus hymned by Aditi, smiled . . . [at] the

mother of the gods {*Surāraṇi*. Similarly, Kunti is called *Pāṇḍavāraṇi*, in the *Mahābhārata*} . . ." — 5(I):96 & fn. (v.30)

Devaki . . . anthropomorphized form of Aditi

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Devakī, the mother of Kṛishṇa, is represented as being a new birth or manifestation of Aditi." — p. 3

the "Deva-matri" of Seven Sons (. . . seven Adityas . . .)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Aditi is called Deva-mātṛi, 'mother of the gods' . . . 'Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, Mārttāṇḍa (the sun).' These seven were the Ādityas." — p. 3

Devaki, has six embryos conveyed into her womb . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The nurse of the universe, (Jagaddhātrī) . . . conveyed the six several embryos (into the womb of Devakī), and transferred the seventh . . . to that of Rohiṇī . . ." — 4:264 (v.2)

Mary . . . is the mother . . . of five sons and two daughters

SEE: Napoléon Roussel, *The Portrait of Mary in Heaven*, 1849: "Now, according to the thirteenth chapter of St. Matthew, Jesus at this time must have had four brothers and also *sisters* . . . and, therefore, I come to this conclusion, viz., that the children of Mary were —

Jesus, her first-born son,
His four brothers and his two sisters." — p. 15

in Matthew's Gospel (*xiii*. 55-56)

SEE: *The Interlinear Bible*, 1906: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?" — p. 20 (*Matthew*, 13:55-6)

"Thou art that Prakriti (essence), infinite and subtile . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'Thou', said the divinities, 'art that Prakṛiti, infinite and subtile, which formerly bore Brahmā in its womb. . . . Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the wood {*Araṇi*}, whose attrition engenders fire. As Aditi, thou art the parent of the gods . . . Thou art light {*Jyotsnā*, 'the morning twilight'}, whence day is begotten . . .' " — 4:264-5 & fns. (v.2)

— 527-8 —

The Virgin . . . as the "morning Star" . . .

SEE: Alphonsus Liguori, *The Way of Salvation*, 1836: "Mary is called by St. John Damascen: 'The star which immediately precedes and announces the rising of the sun.' As the morning star precedes the sun, so devotion to the Blessed Virgin precedes the sun of divine grace . . ." — p. 206

— 528 —

"Thou art *Samnati* (humility . . .), the mother of Wisdom . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . thou art humility {*Saṃnati*}, the mother of (true) wisdom; thou art kingly policy {*Niti*}, the parent of order {*Naya*}; thou art modesty, the progenitrix of affection {*Praśraya*; explained by *vinaya*}; thou art desire, of whom love is born . . ." — 4:265 & fns. (v.2)

"Thou art the mother of knowledge (*Avabodha*) . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . thou art intelligence, the mother of knowledge {*Avabodha*}; thou art patience {*Dhṛiti*}, the parent of fortitude {*Dhairya*} . . ." — 4:265 & fns. (v.2)

the Roman Catholic "vase of election"

SEE: Wilhelm & Scannell, *Manual of Catholic Theology*, 1907: ". . . in the Apostles' Creed, Mary 'the Virgin' is associated with the Holy Ghost as the source and origin of Christ. She is the spiritual vessel of election . . ." — 2:208

"All that which exists, all that which has been formed . . ."

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'All that which exists, all that which has been formed by the Ancient, whose Name is holy, can only exist through a male and female (principle).' (Zohar iii, 290*a*.)" — p. 193

"The divine Spirit of Life is ever coalescing with matter."

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, 1884: " 'Force cannot be imagined in independent real existence, but only in indissoluble union with matter.' " "Herewith is the radical distinction between spirit and matter abolished; their difference consists only in higher or lower forms of manifestation of the same essence . . ." — 2:169, 180

It is the WILL of the Deity that acts . . .

SEE: Eduard von Hartmann, *Philosophy of The Unconscious*, 1884: ". . . to apprehend the world as an indivisible Being, to feel oneself as part of this Being . . . the view which asserts that this one existence is the all or the whole has been accordingly entitled Pantheism (in the widest sense of the term)." "The being which underlies the appearance of the object of perception was called by Kant the 'thing of itself.' . . . What Kant entertained as timid supposition, that the thing of itself and the active subject might be one and the same existence, Schopenhauer declared . . . that he recognised the will as the positive character of this essence." — 2:234, 235, 236

"When *Atteekah Kaddosha* . . . desired to form all things . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . when the *At-tee' kah Qad-dosha*, the Holy Ancient, the Hidden of All the Hidden, desired to arrange everything, He formed all things like male and female . . . This Wisdom comprises All, when it goeth forth . . .' " — p. 387

Chochmah (male wisdom) and Binah (female . . . Intellect) . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The name of the second Sephira is . . . *Chokmah* [Ḥokmāh], Wisdom, a masculine active potency . . . The third Sephira . . . is a feminine passive potency, called BINH, *Binah*, the Understanding . . . It is also called AMA . . . the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order." — pp. 24, 25 (Introduction)

Chochmah . . . and Binah . . . create all between the two

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'This '*Hokhmah*, Wisdom, diffused itself and from it came out *Binah* Understanding . . . and through them everything exists in male and female." — p. 387

***Apocrypha* comes from the verb *crypto*, *κρύπτω*, "to hide."**

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . apocryphe vient du verbe κρύπτω, qui signifie *cacher*. Or, les apocryphes sont précisément des livres dont l'origine et le contenu sont encore *cachés* [apocrypha comes from the verb κρύπτω, which means *to hide*. The apocrypha are precisely those books of which the origin and the contents are still hidden] . . ." — 3:69

***Enoïchion* (the Book of the SEER)**

SEE: Alexandre Guiraud, *Philosophie Catholique de l'Histoire*, 1841: "Et si nous examinons . . . comment la cabale grecque envisage le nom et la vie d'Hénoch . . . qu'elle rapporte le premier aux deux mots grecs *en okion* . . . œil intérieur [And when we examine . . . how the Greek Kabbalah looks at the name and the life of Enoch (we discover) . . . that it attributes the former to the two Greek words *en okion* . . . inner eye] . . ." — 2:374

SEE: *The Holy Bible*, cm. Adam Clarke, 1836: "In ancient times those who were afterwards called PROPHETS were termed SEERS . . ." "ENOCH, the seventh from Adam, is expressly called a *prophet* . . ." — 4:2625, 2626

the "city of letters" . . .

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: "And Judah went against the Canaanites that dwelt in Hebron . . . And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher {It means 'the city of the book,' and is rendered in the LXX. by 'city of letters.' It was also called Kirjath-sannah . . . [which] means 'city of learning'} . . ." — 2:173 & fn. (*Judges*, 1:10-11)

the ancient Kirjath-Sepher . . .

SEE: George Stanley Faber, *Treatise on the Genius and Object of the . . . Dispensations*, 1823: "The learned Walton argues, from the prophecy of Enoch . . . that the art of writing must have been well known from the most remote antiquity . . . all antiquity both Hebrew and Gentile is full of certain books having been preserved . . . Hence, with reference to these books, we find, that a very ancient city in Palestine was originally called *Kirjath-Sepher* or *the city of the book* . . ." — 2:28 fn.

(see *Joshua* xv., 15)

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1883: "And he [Caleb] went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher {'City of Books'}." — 2:140 & fn. (*Joshua*, 15:15)

especially Masons . . . identify Enoch with Thoth . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "ENOCH. — Those who adhere to the theory of the extreme antiquity of Masonry, hold that he was one of the founders of the Order . . . Enoch is by some identified with Hermes, the Hellenic Mercury, and the Egyptian Thoth." — pp. 200, 201

in the *Kurân* . . . termed the *Edris*, or the "Learned" . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: ". . . by the Arabs . . . he was in their emphatic manner termed *Edris* . . . or the *Learned*. (See the Korân, *Surât*, xix.)" — p. 201

"Enoch," according to Bar-Hebræus, "was the first inventor of writing" . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Bar-Hebræus says, that Enoch was the inventor of books and writing; that he taught men the art of building . . . that he first constellated the starry heavens, and reduced to rule the progress of the planets . . ." — pp. 201-2

In Greece he was called Orpheus . . .

SEE: G. R. S. Mead, *Orpheus*, 1896: "Orpheus was to the Greeks what Veda Vyāsa was to the Hindus, Enoch to the Ethiopians, and Hermes to the Egyptians. He was the great compiler of sacred scriptures . . ." — p. 17

The number Seven being attached to . . . these primitive Initiators

SEE: Gerald Massey, *Natural Genesis*, 1883: "The beginning . . . is with the number seven among some of the oldest races on earth." "The seven wicked spirits that revolted and fell are pourtrayed in the

'Book of Enoch' as *Seven Mountains*, whilst in 'Revelation' the seven mountains are identified with the seven heads of the dragon." "The outcast seven became the seven devils or demons of various myths. . . . The primary seven are the Maruts and Asuras of India . . . The Gnostics held that there were seven mundane dæmons which they term the *inferior hebdomad* . . . they likewise show them by name to have been the seven Elohim of the Hebrews." — 2:24, 52, 114

as well as the number 365, of the days of the year

SEE: A. Ben Shemesh, *Was Enoch a Solar Myth*?, 1885: " 'And Enoch . . . walked with God after he begat Methuselah three hundred years . . . and all the days of Enoch were three hundred and sixty-five years.' — (Gen. v. 21-23.)" "In other words, the 365 years of Henoch's life are the 365 days making up the solar year . . ." — pp. 8, 10

Enoch is the *seventh* Patriarch

SEE: George Stanley Faber, *Treatise on the Genius and Object of the . . . Dispensations*, 1823: "*And Enoch also, the seventh from Adam* . . .[*Jude* 14]." ". . . Enoch, [was] the governing patriarch of the seventh generation . . . and his son Methuselah, the governing patriarch of the eighth generation . . ." — 1:355, 398 fn.

Orpheus is the possessor of the *phorminx*, the 7-stringed lyre . . .

SEE: "Was Writing Known Before Pānini?" [by a Chela], 1885: "Orpheus was — in Greece — the son of Apollo or Helios, the sun-god . . . and from him received the phorminx or lyre of *seven* strings, *i.e.* — according to occult phraseology — the sevenfold mystery of the Initiation." — p. 422 (*Five Years of Theosophy*)

Thoth . . . travels in the Solar boat

SEE: G. R. S. Mead, *Thrice-Greatest Hermes*, 1906: ". . . in the oldest Egyptian cosmogony the cosmos is brought into being through the Divine Word, which Thoth, who seems to have originally been equated with the Sun-god, speaks forth." "Thoth and Maāt are represented as sitting on either side of Rā in his boat." — 1:52, 89 fn. (Prolegomena)

with the seven-rayed Solar Discus . . .

SEE: W. R. Cooper, *The Myth of Ra*, 1877: " 'Hail, Ra! . . . god of the disk with the brilliant rays . . .' [*Litany of Ra*]." "The remainder of the text, which relates to the worship and duties of the god Thoth . . . seems to point to an identification of the god Ra with Thoth, as the god Aah . . ." — pp. 17, 18, 39

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: "In Egypt the Sun was 'father of the gods' {Thoth}." "It was regarded as the *First Light* — the First Cause of all Light . . . From the sphere of light, the divine influence (Light) descended in seven rays . . ." — pp. 71 & fn., 127

— Footnotes

Khanoch, or Hanoch, or Enoch means the "Initiator" and "teacher"

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "In Hebrew it is Khanoch or Enoch (. . . *the initiator and instructor*). . . . Enoch is by some identified with Hermes, the Hellenic Mercury, and the Egyptian Thoth." — p. 201

Enoch means . . . *Enos*

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: " 'In the Syrian chronicle of Bar-Hebræus . . . Enoch is said to have invented letters and architecture, under the title of Trismegistus, or of Hermes, to have built many cities and established laws, to have taught the worship of God' {This agrees with the Biblical statement that in the days of Enos men began 'to call on the name of the Lord,' Gen. iv. 26} . . ." — p. 95 & fn.

as well as the "Son of Man," *Enos* . . .

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1882: "And to Seth . . . there was born a son; and he called his name Enos {*Enosh*, that is, *man*. . . . Thus in Syriac and Chaldee our Lord is styled *bar-enosh*, the son of man} . . ." — 1:32 & fn. (*Genesis*, 4:26)

— 529-30 —

Thoth-Lunus is the septenary god

SEE: G. R. S. Mead, *Thrice-Greatest Hermes*, 1906: "Budge then proceeds to give the attributes of Thoth as connected with time-periods and the instruments of time, the sun and moon. As Aāh-Teḥuti, he is the Measurer and Regulator of times and seasons, and is clearly not the Moon-god *simply* . . . for Thoth as Aāh is . . . the 'Maker of Eternity and Creator of Everlastingness.' " "It was Thoth . . . who, with his Seven Wise Ones, planned the world . . ." — 1:66, 458 (Prolegomena)

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the "Seer of the Open Eye"

SEE: Albert G. Mackey, *Encyclopædia of Freemansonry*, 1874: "All-Seeing Eye. An important symbol of the Supreme Being . . . the open eye was selected as the symbol of watchfulness . . ." — p. 57

SEE: G. R. S. Mead, *Thrice-Greatest Hermes*, 1906: "It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height . . . all things were opened to me, and I see a Vision limitless, all things turned into Light . . ." — 2:3, 4 (*Pœmandres*, §§ 1, 4)

". . . 'all things' had become Light to the eye of the seer. . . . the seer is shown a still more intimate vision within the Light Veil, where all ideas of monotheism . . . polytheism, and pantheism lose their formal distinctions in a Formless State . . ." — 2:31 (Commentary)

The story about Enoch, told by Josephus . . .

SEE: Albert G. Mackey, *Encyclopædia of Freemansonry*, 1874: "The legend goes on to inform us that after Enoch had completed the subterranean temple . . . he erected two pillars . . . Josephus gives an account of these pillars in the first book of his *Antiquities*. He ascribes them to the children of Seth . . . Enoch was one of these children. '. . . they made two pillars . . . they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind . . . Now this remains in the land of Siriad to this day.' " — p. 256

the same as that told of Hermes, "the Father of Wisdom" . . .

SEE: Albert G. Mackey, *Encyclopædia of Freemansonry*, 1874: " 'The great Hermarines . . . was afterwards called Hermes the father of Wisdome . . .' There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. . . . The second was Hermes Trismegistus or Thrice Great . . . It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars." — p. 336

Egyptian god of Wisdom — Teth, Set, Thoth . . . or Hermes

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "Set or Seth is thus brought into connection with Egyptian mythology . . . 'Seth was at one time,' says Bunsen, 'a great god, universally adored throughout Egypt . . .' " — p. 60

"In a passage of the Book of the Dead . . . [Seth] has the name Tet which, according to Bunsen, intimates that Thoth inherited many of the attributes of Seth. . . . Seth was the true god of Wisdom, and the pillars of Seth, on which, according to Josephus, was inscribed the astronomical knowledge of the

ancient world, were the same as those mentioned in an apocryphal work ascribed to Hermes . . .” — pp. 70-1

“sons of the Serpent-god” . . .

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: “. . . the builders of the Great Pyramid intended to perpetuate certain scientific ideas . . . it is a monument of Sabaism — the worship of the heavenly host . . . with which ‘Serpent worship’ was intimately connected. . . . The Serpent, enclosed in a pyramid, given on the cover . . . [is] said to be the Solar Chnouphis [serpent god] or Agathodemon . . . with the seven sons of Sophia (Wisdom), the seven planetary genii.” “The Sophia, or Divine Wisdom . . . was represented under the form of a serpent.” — pp. iv, v, 71 fn.

“Sons of the Dragon” . . . Hierophants of Egypt and Babylon

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: “The hierophants . . . of Egypt, as of Babylon, generally styled themselves the ‘Sons of the Serpent-god,’ or ‘Sons of the Dragon’ . . . because in the Mysteries, the serpent was the symbol of WISDOM and immortality.” — 1:553

the two . . . pillars were entirely covered with hieroglyphics . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “Il [Josèphe] nous a dit encore que ces colonnes étaient recouvertes de caractères hiéroglyphiques qui, copiés et reproduits depuis dans la partie la plus profonde et la plus secrète des temples égyptiens, auraient été la source de la sagesse exceptionnelle des Égyptiens [He (Josephus) also told us that these pillars were covered with hieroglyphic characters, which, copied and reproduced since then in the deepest and most secret part of Egyptian temples, would have been the source of the exceptional wisdom of the Egyptians].” — 3:70

“pillars” . . . prototypes of the two “tables of stone” . . .

SEE: *The Pictorial Bible*, “With Original Notes” by John Kitto, 1855: “And he [the LORD] gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God.” — 1:268 (*Exodus*, 31:18)

“. . . the earliest notices of writing . . . [were] on the smoothed surface of rocks, or on tablets or columns of stone. . . . a statement made by Josephus on this subject . . . [is] highly interesting. He says that the descendants of Seth . . . erected two pillars . . . and they inscribed on these pillars their discoveries of astronomy . . . Still more renowned were the pillars or tables of stone on which Thoth, the Egyptian Hermes, is said to have written his theology and the history of the first ages.” — 1:272 (Commentary)

all the great . . . mystics of antiquity — like Orpheus, Hesiod . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “C’est là . . . que tous les grands mystiques de l’antiquité, les Orphée, les Hésiode, les Pythagore, et les Platon, allaient puiser les éléments de leur théologie [It is from there . . . that all the great mystics of antiquity, the Orpheuses, the Hesiods, the Pythagorases, and the Platos, derived the elements of their theology] . . .” — 3:70

the “white Oriental porphyry stone” of the Masonic legend . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “The Masonic tradition about Enoch is as follows: — During the degeneracy of manners before the Deluge, Enoch feared that the real secrets would be lost — to prevent which he concealed the Grand Secret, engraven on a white oriental porphyry stone, in the bowels of the earth.” — p. 201

Enoïchion means in Greek the “inner eye”

SEE: Alexandre Guiraud, *Philosophie Catholique de l’Histoire*, 1841: “Et si nous examinons . . . comment la cabale grecque envisage le nom et la vie d’Hénoch . . . qu’elle rapporte le premier aux deux mots grecs *en okion* . . . œil intérieur [And when we examine . . . how the Greek Kabbalah looks at the

name and the life of Enoch (we discover) . . . that it attributes the former to the two Greek words *en okion* . . . inner eye] . . .” — 2:374

in Hebrew . . . it means the initiator and instructor . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “In Hebrew it is Khanoch or Enoch (חֲנוֹךְ, lit. *the initiator and instructor*).” — p. 201

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Elijah is also taken up into Heaven *alive*

SEE: *The Interlinear Bible*, 1906: “. . . Elijah went with Elisha from Gilgal. . . . And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire . . . and Elijah went up by a whirlwind into heaven.” — p. 489 (*2 Kings*, 2:1, 11)

at the court of Isdubar, the Chaldean *Hea*-bani

SEE: W. St. Chad Boscawen, “Notes on the Religion and Mythology of the Assyrians,” Dec. 7, 1875: “After his accession to the throne, Izdubar . . . [is told] of a very wise man named Hea-bani, who lives in a wild remote place. Izdubar . . . sends his court huntsman, named *Zaidu* . . . [who] takes two women with him to tempt Hea-bani . . . to leave his den, and come to the court of Izdubar.” — p. 268 (*Transactions of the Society of Biblical Archæology*, v. 4)

***Hea*-bani, is likewise raised to heaven . . .**

SEE: W. St. Chad Boscawen, “Notes on the Religion and Mythology of the Assyrians,” Dec. 7, 1875: “Having seen Izdubar, he [Hea-bani] becomes his companion and friend . . . assisting him in his labours with his strength. . . . [In the 8th] tablet Hea-bani, who is accompanying Izdubar on a journey, is slain . . . The ninth tablet opens with a lamentation of Izdubar over Hea-bani.” “Then by the assistance of one of the priests . . . the spirit of Heabani is raised from the ground, and by the intercession of Izdubar . . . is admitted to peace in Heaven.” — pp. 268-9, 279 (*Transactions of the Society of Biblical Archæology*, v. 4)

the god Hea . . . was *his* patron

SEE: W. St. Chad Boscawen, “Notes on the Religion and Mythology of the Assyrians,” Dec. 7, 1875: “As his name indicates . . . Hea-bani (Hea makes) is the son of *Hea* the Earth . . .” “. . . as the god of the lower worlds he [Hea] resembles Pluto; again in his character of wisdom and counsel he resembles Hermes. In the Deluge Tablet he is spoken of as ‘Hea, who knows all things.’ Hea-bani therefore derives all his wisdom and knowledge from his patron god.” — pp. 272, 287 (*Transactions of the Society of Biblical Archæology*, v. 4)

Elijah (whose name means . . . “God-Jah,” Jehovah . . .)

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “ELIJAH (Hebrew אֵלִיָּה, *God-Jehovah*; Sept. *Ἠλιού*). . . . Elijah’s general conduct and ultimate reward resembles that of Enoch . . .” — p. 196

***Elihu*, which has the same meaning**

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “ELIHU (Hebrew אֱלִיהוּא, *God Jehovah* . . .). — One of the friends of Job, the example of patience under adversity.” — p. 195

The Pauline expression . . . “that he should not see death”

P/Q: *The Interlinear Bible*, 1906: “By faith Enoch was translated that he should not see death . . .” — p. 294 (*Epistle of Paul to the Hebrews*, 11:5)

. . . ut non videret mortem

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . qu’il [Hénoch] fut *enlevé* au ciel, privilége unique

que l'apôtre saint Paul rehausse encore en l'expliquant par ces mots: 'Afin qu'il ne vît pas la mort, *ut non videret mortem* [that he (Enoch) was risen up to heaven, a unique privilege to which the apostle Paul added lustre by explaining it with these words: 'That he should not see death, *ut non videret mortem*']." — 3:70-1

Enoch, "whose years will equal those of the world" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "On sait enfin que, suivant tous les enseignements bibliques, ce prophète, dont l'âge égalera celui du monde, doit partager avec le Sauveur et le prophète Élie les honneurs du dernier avénement et de la destruction de l'Antechrist [Finally, we know that, according to all the biblical teachings, this prophet, whose age will equal that of the world, must share with the Savior and the prophet Elijah the honors of the last advent and of the destruction of the Antichrist]." — 3:71

great adepts will return . . . those *Sishta*, the holy "Sons of Light"

SEE: H. P. Blavatsky, "Have Animals Souls?", March 1886: ". . . in the *Vedas*. . . . it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world . . . when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior . . . the 'sons of God' or the Rishis, who shall manifest themselves to future humanity . . ." — p. 352 (*The Theosophist*, v. 7)

The Latin church . . . declares the "Book of Enoch" an apocrypha . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . [l]'autre livre d'Hénoch . . . subit à tel point cette mauvaise réputation d'apocryphe, que le cardinal Cajetan et plusieurs théologiens opinaient pour la non-canonicité de l'épître de saint Jude . . . On ne comprenait pas qu'un apôtre *inspiré* eût pu s'appuyer sur un livre apocryphe [the other Book of Enoch . . . suffers to such a degree that bad reputation of an apocrypha, that Cardinal Cajetan and various theologians were of the opinion that *The Epistle of Jude* was not canonical . . . They did not understand that an *inspired* apostle could support an apocryphal book]." — 3:71

St. John borrows literally from Enoch . . .

SEE: § XVIII – A, "The Evil Spirit: Who, and What?": "In the *Introduction* to Archbishop Lawrence's translation of it from an Ethiopic MS. in the Bodleian Library, the editor . . . remarks: — 'In revising the proof-sheets of the Book of Enoch . . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, *is obviously borrowed by the fourth Evangelist* from Enoch, lxxxix., in which the author depicts the shepherds as killing . . . the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable — "All that ever came before me are thieves and robbers" — language in which we now detect an obvious reference to the allegorical shepherds of Enoch.' " — *SD* 2:482

Ludolph, the "father of Ethiopic literature," commissioned to investigate . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . Ludolf . . . appelé le père de la littérature éthiopienne, chargé de visiter quelques manuscrits portant le titre d'Hénoch, et déposés à la bibliothèque Mazarine par le voyageur Pereisc, en avait proclamé l'imposture . . . 'qu'il ne *pouvait* pas exister de livre d'Hénoch chez les Abyssins' [Ludolph . . . called the father of Ethiopic literature, commissioned to examine some manuscripts that carried the title Enoch, and were deposited in the Mazarene library by the traveller Pereisc, had declared it to be counterfeit . . . 'that no Book of Enoch *could* exist among the Abyssinians']." — 3:72

Bruce and Ruppel found and brought that same work from Abyssinia . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . ce livre *introuvable* était bien positivement *retrouvé* par le chevalier Bruce et par Ruppel qui le rapportaient de cette même Abyssinie [that book that *could*

not be found was definitely *found* by Chevalier Bruce and by Ruppel, who brought it back from that same Abyssinia] . . .” — 3:72-3

Bruce . . . declared it “a *Gnostic* work,” in which “the age of giants . . .”

see: J.-E. de Mirville, *Des Esprits*, 1863-8: “Bruce . . . en parle avec le plus souverain mépris: ‘Tout ce qu’il y a d’important à dire sur ce livre d’Hénoch, c’est que c’est un livre gnostique, concernant l’âge des géants qui tombent sur les hommes pour les dévorer. . . . Dans tout son contenu CE LIVRE RESSEMBLE FORT A L’APOCALYPSE’ [Bruce . . . speaks about it with the highest disdain: ‘All he has to say of importance about this Book of Enoch, is that it is a Gnostic book, about the age of giants who threw themselves upon humans to devour them. . . . In all its contents THIS BOOK RESEMBLES THE APOCALYPSE VERY MUCH’].” — 3:73

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Hanneberg places the Book of Enoch . . . *at the head of the list* . . .

p/q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . Dr. Haneberg . . . place le livre d’Hénoch, avec le troisième livre des Machabées, *à la tête de ceux dont l’autorité* SE RAPPROCHE LE PLUS *de celle des livres canoniques* [Dr. Haneberg . . . places the Book of Enoch, along with the third book of Maccabees, *at the head of those whose authority* COMES CLOSEST *to that of the canonical books*] . . .” — 3:75-6

the ancient Talmudists . . . are not agreed . . . about Hanokh . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “The ancient Rabbins of the Talmud and Midrashim disagree in their descriptions of ’*Ha-nokh* (Enoch) the son of Yê-red; some even place him among the wicked . . . The *Pe’siqthah* pronounces him a ‘Saint who entered Paradise alive’ . . .” — p. 98

Enoch . . . “Seer,” “Adept in the *Secret Wisdom*”

see: *The Book of Enoch*, tr. & cm. George H. Schodde, 1882: “Enoch views the mysteries of heaven . . . He speaks also of some of the secrets of nature, and lauds wisdom, which he personifies.” — p. 18 (Special Introduction)

“it is written in the sacred books they . . . disappeared . . .”

p/q: *Qabbalah*, tr. Isaac Myer, 1888: “Josephus says: ‘And indeed as to Eliÿah, and as to Enoch, who was before the Deluge, it is written in the Sacred Books that they disappeared, but so that nobody knew that they died’ {Antiq. ix, 2}.” — p. 98

“Hanokh transmitted the science . . . to Noah” . . .

see: *Qabbalah*, tr. Isaac Myer, 1888: “In the Midrash *Pirqueh R. Eliezer*, ch. 8, it says: ‘ ’Ha-nokh transmitted the knowledge of computing the seasons to Noah’ . . .” — pp. 98-9

“he walked with God, and he was not, for God took him”

p/q: John Peter Lange, *Commentary on the Holy Scriptures*, 1869: “And Enoch walked with God and he was not (disappeared suddenly), for God took him.” — 1:269 (*Genesis*, 5:24)

“God” (or *Java Aleim* . . .)

see: Godfrey Higgins, *Anacalypsis*, 1836: “In the first verse of the first book [of *Genesis*], the ALEIM [Elohim] . . . are said by Wisdom to have formed, from matter previously existing, the . . . planetary bodies . . .” “In the second book of Genesis the creation is . . . [made] by a God of a double name — יהוה אלהים *Ieue Aleim* [*Jehovah Elohim*] . . .” — 1:61, 62

(. . . *Aleim* — the high hierophants, the heads of the colleges . . .)

p/q: John Parkhurst, *Hebrew and English Lexicon*, 1799: “Ps.lxxxii. 1. *The Aleim stand in the congregation of God*, (i.e. in the assembly of Israel . . .) . . . Ps. lxxxii. 6. *I have said ye are* Aleim. In this last Text the word אלהים is indeed applied to *earthly Magistrates* or *Judges* . . . there is a

resemblance between earthly Judges and the supreme Aleim, whose *Vicegerents* they are, and with whose authority they are in some degree intrusted." — pp. 20-1

SEE: S. F. Dunlap, *Sōd, The Mysteries of Adoni*, 1861: "AL is terrible in the great SOD (assembly, MYSTERIES) of the Kedeshim (THE PRIESTS, the holy, INITIATED). — *Psalm*, lxxxix. 8." "The members of the PRIEST-COLLEGES were called SODales." — pp. xi, xii (Introduction)

— Footnotes

"Hanokh had a book which was one with . . . the generations of Adam . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: "The Zohar (Part I, 36*b*) says: ' 'Ha-nokh had a book which was identical with the "book of the generations of Adam;" this is the mystery of wisdom.' " — p. 99

***Vide Isis Unveiled*, Vol. 1, p. 575, *et seq*.**

SEE: H. B. Blavatsky, *Isis Unveiled*, 1877: "The *Eloim* may be accepted in one sense for *gods* or powers, and taken in another one for the *Aleim*, or priests; the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants, was known as *Java Aleim*." — 1:575

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Enoch is the type of the dual nature of man . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "He that 'walked with God' and 'did not die' is the spiritual Enoch, who typified humanity . . . Death is but a new birth, and spirit is immortal; thus humanity can never die . . . Enoch is the type of the dual man, spiritual and terrestrial. Hence his place in the centre of the astronomical cross." — 2:453

"the Adonai." . . . the Eagle . . . the lion . . . the bull . . . man

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877:

— 2:452

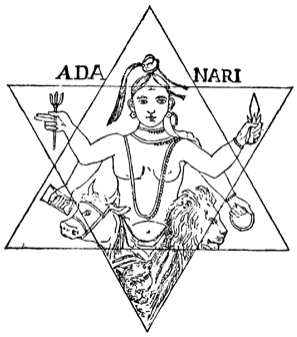
These are the four animals of *Ezekiel* and of the *Revelation*.

P/Q: *The Interlinear Bible*, 1906: "And I looked, and, behold, a whirlwind came out of the north. . . out of the midst thereof came the likeness of four living creatures. . . . And every one had four faces . . . the face of a man and the face of a lion . . . the face of an ox . . . the face of an eagle." — p. 1035 (*Ezekiel*, 1:4-6, 10)

". . . I looked, and, behold, a door *was* opened in heaven . . . And immediately I was in the spirit; and, behold, a throne was set in heaven . . . and round about the throne, *were* four living creatures . . . And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature *was* like a flying eagle." — pp. 322-3 (*Revelation*, 4:1-2, 6-7)

The same double triangle . . . faces the Hindu *Adanari* . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877:



— 2:453

singular statements . . . "worthy of the most serious examination" . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. de Sacy . . . n'est pas moins forcé d'ajouter: 'Cependant quelques assertions *singulières qui mériteraient un examen plus sérieux* m'ont frappé. . . . l'auteur fait l'année solaire de trois cent soixante-quatre jours, et semble connaître des périodes de trois, de cinq et de huit ans suivies de *quatre jours* complémentaires, qui, dans son système, paraissent être ceux des équinoxes et des solstices' [De Sacy . . . is no less forced to add: 'However, some singular statements have struck me which would merit a more serious investigation. . . . the author (Enoch) conceives of a solar year of 364 days, and seems to know periods of three, five, and eight years, followed by four supplementary days, which, in his system, appear to be those of the equinoxes and solstices']." — 3:77-8

"I see but one means to palliate them . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Je ne vois qu'un moyen de les pallier, c'est de supposer que l'auteur expose un système purement imaginaire et QUI A DU EXISTER AVANT QUE L'ORDE DE LA NATURE EUT ÉTÉ ALTÉRÉ à l'époque du déluge universel' [I see but one means to palliate them, and that is to suppose that the author expounds upon a purely imaginary system and WHICH MUST HAVE EXISTED BEFORE THE ORDER OF NATURE HAD BEEN ALTERED at the period of the universal deluge]." — 3:78

"Behold, I have showed thee all things, O Enoch . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "In those days Uriel answered and said to me, Behold I have showed thee all things, O Enoch . . . And all things have I revealed to thee. Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons and arrivals to return. . . . In the days of sinners the years shall be shortened. . . . The moon shall change its laws, and not be seen at its proper period." — p. 111 (lxxix.1-3, 6)

In those days . . . "the *earth* (on its axis) *became inclined*" . . .

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "In those days Noah saw that the earth became inclined, and destruction approached." — p. 78 (lxiv.1)

— Footnotes

See Danielo's criticisms upon De Sacy . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Deuxième article, *Annales de philosophie*, p. 393 [Second article, *Annales de philosophie*, p. 393]." — 3:76 fn.

SEE: J.-F. Daniélo, "Le Livre de la Vision d'Enoch," Dec. 31, 1838, *Annales de Philosophie Chrétienne*, v. 17.

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"And Noah cried with a bitter voice . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said . . . the earth labours, and is violently shaken. Surely I shall

perish with it." — p. 78 (lxiv.3)

one who had "found grace in the eyes of the Lord" . . .

P/Q: *The Interlinear Bible*, 1906: "And the LORD said, I will destroy man . . . both man, and beast . . . for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD." — p. 7 (*Genesis*, 6:7-8)

a commandment . . . that they may be destroyed, "that *their end may be*"

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: "A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed {*their end may be*} . . ." — p. 78 & fn. (lxiv.6)

for they *knew* . . . "every secret of the angels . . ."

P/Q: *The Book of Enoch*, tr. Richard Laurence, 1883: ". . . for they know every secret of the angels, every oppressive and secret power of the devils {*the Satans*}, and every power of those who commit sorcery, as well as those who make molten *images* in the whole earth." — p. 78 & fn. (lxiv.6)

"The position of the terrestrial globe with reference to the Sun . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'La position du globe terrestre, à l'égard du soleil, a été *évidemment*, dans les temps primitifs, différente de ce qu'elle est aujourd'hui, et cette différence a dû être causée *par le déplacement de l'axe de rotation de la terre*' {Voir . . . l'excellent ouvrage de M. Fréd. Klée, sur le *Déluge*} ['The position of the terrestrial globe with reference to the sun, has *evidently* been different in primitive times, from what it is today, and this difference must have been caused *by the shifting of the axis of rotation of the earth*' {See . . . the excellent work of Fréd. Klée, on the *Deluge*}]." — 3:79 & fn.

the Sun has not always risen where it arises *now* . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " . . . 'que le soleil ne s'était pas toujours levé où il se lève, et que l'écliptique avait jadis coupé l'équateur rectangulairement' {Voir Bailly, *Astronomie ancienne*, t. I, p. 203, et t. II, p. 216} [(the Egyptians said) 'that the Sun did not always rise where it rises (today), and that in former times the ecliptic had cut the equator at right angles']." — 3:79 & fn.

"Phaeton, in his desire to learn the *hidden* truth . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Nous retrouvons encore ici la fable du Phaéthon des Grecs qui, dans son désir de savoir les *vérités cachées*, fit dévier le soleil de sa route, ce qui fit dire à Xénophane que 'le soleil se tourna vers un autre pays' [Here we find again the fable of Phaeton of the Greeks, who in his desire to learn the *hidden truth*, made the sun deviate from its course, which meant to Xenophanes that 'the sun turned toward another country']." — 3:79-80

Joshua stopping the course of the Sun

SEE: T. W. Doane, *Bible Myths and Their Parallels in Other Religions*, 1882: "JOSHUA'S COMMAND TO THE SUN. . . . the Israelites, who were at battle with the Amorites, wished the day to be lengthened that they might continue their slaughter, whereupon Joshua said, 'Sun, stand thou still . . . *And the sun stood still* . . . until the people had avenged themselves upon their enemies' [*Joshua*, 10:12-13]." — p. 91

before the *actual order* of things, the Sun arose in the South . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "On reconnaît aussi la mythologie du nord, lorsqu'elle nous dit qu'avant l'*ordre de choses actuel*, le soleil se levait au sud, tandis qu'à présent il se lève à l'est, et lorsqu'elle place à l'est la zone glaciale (Jeruskoven) [Jernskoven] qui est actuellement au nord [We also recognize the Northern mythology, when it tells us that before the *actual order of things*, the sun

rose in the South, while today it rises in the East, and when it places the glacial zone (Jernskoven) in the East, which is now in the North].” — 3:80

referred to and quoted copiously in the *Pistis Sophia*

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: “A single, but very characteristic, production of this *Jewish* Gnosis . . . is the ‘Book of Enoch’ . . . The ‘Pistis-Sophia’ . . . perpetually refers to it as: The highest source of knowledge . . .” — p. 4

and also in the Zohar

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “. . . Archbishop Laurence refers to the ‘most ancient remains of the Cabbala (Hebrew traditions) contained in the “Zohar” . . . In this celebrated compilation of what was long supposed to constitute the hidden wisdom of the Jewish nation, occasional references are made to the Book of Enoch, as a book carefully preserved from generation to generation.’ Archbishop Laurence then gives extracts from the ‘Zohar’ referring to important passages in the Book of Enoch . . .” — p. ix (Introduction)

Origen and Clement . . . held it in the highest esteem.

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “. . . we find Irenæus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character.” “Origen (A.D. 254), in quoting Hebrew literature, assigns to the Book of Enoch the same authority as to the Psalms. . . . the extent to which he adopts its language and ideas discloses personal conviction that Enoch was one of the greatest of the prophets.” — pp. iv, v (Introduction)

The secret and sacred name and its potency . . .

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “Its name is Beka. He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath . . . This is the power of that oath; for powerful it is, and strong. . . . Heaven was suspended *by it* before the world was made . . . By it has the earth been founded . . . By this oath the sun and moon complete their progress . . . By this oath the stars complete their progress . . .” — pp. 86-7 (lxviii.20-1, 24-5, 28-9)

the Burning Valley of the “Fallen Angels”

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: “And they shall confine those angels who disclosed impiety. In that burning valley *it is*, *that they shall be confined* . . . that valley in which there was great perturbation, and *where* the waters were troubled. . . . And in those days shall these waters be . . . for the healing of the soul and body . . . And as the inflammation of their bodies shall be great, so shall their spirits undergo a change for ever.” — pp. 81, 82 (xvi.4-5, 8, 10)

rejected . . . owing to its too great antiquity, *ob nimiam antiquitatem*

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: “. . . saint Augustin semblait pressentir assez bien la date assignée aujourd’hui lorsqu’il disait: ‘L’Église n’a pas voulu recevoir ce livre dans son canon, à cause de *sa trop grande antiquité*, *ob nimiam antiquitatem*’ {*Cité*, 1. XV, ch. XXIII} [St. Augustine seemed to have a good presentiment of the date assigned now, when he said: ‘The Church did not want to accept this book in its Canon, because of *its too great antiquity*, *ob nimiam antiquitatem*’ {*City of God*, 1. xv, ch. xxiii}].” — 3:81 & fn.

“*Sepher Jezirah*, the *Zohar*, and the Apocalypse . . . are the masterpieces . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Le Sépher Jézirah, le Sohar et l’Apocalypse sont les chefs-d’œuvre de l’occultisme; ils contiennent plus de sens que de mots, l’expression en est figurée

comme la poésie et exacte comme les nombres [The Sēpher Yetzīrāh, the Zohar, and the Apocalypse are the masterpieces of occultism; they contain more meaning than words, the expression in them is presented like poetry and exact like numbers].” — p. 51

the *Zohar* “astonishes . . . by the profundity of its view . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “Le commencement du Sohar étonne par la profondeur de ses aperçus et la grandiose simplicité de ses images [The beginning of the Zohar astonishes by the profundity of its views and the great simplicity of its images].” — p. 52

“the book is careful to explain that the human form . . .”

P/Q: Éliphas Lévi, *Histoire de la Magie*, 1860: “L’auteur du livre a soin . . . de nous déclarer que cette forme humaine qu’il donne à Dieu n’est qu’une image de son verbe, et que Dieu ne saurait être exprimé par aucune pensée ni par aucune forme [The author of the book is careful . . . to explain to us that this human form that he gives to God is but an image of his Word, and that God could not be expressed by any thought, nor any form].” — pp. 52-3

the Kabala and the Bible . . . *veiled and secret Books*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “We find many Qabbalistic doctrines in early patristic literature, especially in such of the writings of Origen . . . The Hebrew teacher of Origen was Yehudah II ben Simon III known as ‘Rabbi.’ . . . Origen’s teachers in philosophy were Clement of Alexandria and the asserted founder of Neo-platonism, Ammonius Sakkas. Origen held . . . [that] the Holy Scriptures have an open and obvious meaning and also a hidden secret and recondite sense difficult to discover . . .” — pp. 308-9

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Jehovah was the tribal god of the Jews

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “Yehovah, to the mass of the people, was like the gods of the nations around them, except that he was the *peculiar* God, first of the family of Abraham, of that of Isaac, and of that of Jacob, and afterward the *National* God . . .” — p. 206

“When the MOST HIGH . . . divided to the nations their inheritance . . .”

P/Q: *The Interlinear Bible*, 1906:

“When the most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the LORD’s portion is his people;
Jacob is the lot of his inheritance.” — p. 279 (*Deuteronomy*, 32:8-9)

in the French Bible . . . one finds . . . *Souverain* . . .

SEE: *La Sainte Bible*, “d’Après la Version de J.-F. Ostervald,” 1877:

“Quand le Souverain partageait les nations, quand il séparait les enfants des hommes . . .
[When the Sovereign divided the nations, when he separated the children of men]

il établit les bornes des peuples, selon le nombre des enfants d’Israël;
[he set the bounds of the peoples, according to the number of the children of Israel]

Car la portion de l’Eternel *c’est* son peuple,
[For the portion of the Eternal *is* his people]

et Jacob *est* le lot de son héritage

[and Jacob *is* the lot of his inheritance]." — p. 220 (*Deutéronome*, 32:8-9)

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the "Lord's ("Jehovah's") portion" . . .

see: John William Colenso, *The Pentateuch*, 1871:

"When the Highest . . . divided the sons of men,
He set the boundaries of the peoples,
According to the number of the sons of Israel.
For Jehovah's portion is His people,
Jacob is the line of His inheritance." — 6:326 (*Deuteronomy*, 32:8-9)

the "Angel Gabriel," the "Lord" of Iran

see: "The Jewish and Persian Messiahs," Oct. 1879: "Sraosha . . . stands between God and man. Higher then all angels, first created of Ormazd, save Ormazd, He is 'greatest of all.' . . . Taking body in the Avesta, he is the Word of Ormazd; and is the original of Gabriel, the Divine Messenger . . ." — pp. 359-60 (*Universalist Quarterly Review*, v. 16)

and Michael-Jehovah, over his Hebrews

see: *Qabbalah*, tr. Isaac Myer, 1888: "In the Pastor of Hermas (*circa* 138 A.D.) the Holy Spirit, the Jewish She'kheen-ah . . . is at once the *Holy Spirit above all* and the *true Son of God* before the Creation of the Universe, and the *author* of the Universe. He is identified in Hermas with the arch-angel Michaël, who is the Great Angel of Israël . . ." — p. 116

each Persian *Dev* is chained to his planet (see Origen's Copy . . .)

see: C. W. King, *The Gnostics and Their Remains*, 1887: "This learned Father [Origen] had . . . become possessed of a parchment chart on which were depicted the successive stages of the soul's heavenward journey . . ." ". . . the soul, released from the body . . . was obliged to traverse the successive regions of the planets, each ruled by its presiding genius. These genii were of a nature somewhat *material* . . . and in this respect corresponding to the Seven Devs, Ahriman's ministers, who according to Zoroaster are chained each to his own planet." — pp. 343, 344 ("The Scheme of the Ophites")

(*Vide* Part III., "On Chains of Worlds . . .)

see: "On Chains of Planets and their Plurality," *SD* 2:699-709.

"Thou canst not see my face . . ."

p/q: *Qabbalah*, tr. Isaac Myer, 1888: "Moses said to the Deity: — 'Let me see, I beseech thee, thy Glory.' . . . [YHVH] said: — 'Thou canst not see My face . . . I will put thee in a cleft of the rock and I will cover thee with My hand while I pass by. And then I will take away Mine hand, and thou shalt see My *a'hoor*, *i.e.* My back . . .' " — p. 226 (*Exodus*, 33:18, 20, 22-3)

"That is, I will show you 'My back,' *i.e.*, my visible universe . . ."

p/q: *Qabbalah*, tr. Isaac Myer, 1888: "That is, I will show you 'My back,' *i.e.* My visible universe, My lower manifestations . . ." — p. 226

— Footnotes

it was Thoth . . . who was chief of the Seven . . .

see: C. W. King, *The Gnostics and Their Remains*, 1887: "This [Scheme of the Ophites] was merely an adaptation . . . of the old Egyptian ritual . . ." "The Ritual above cited contains . . . invocations addressed to Thoth, recommending the soul of the defunct to the guardians of the same [seven] . . . regions over whom he is the president." — pp. 343 fn., 344 fn.

Their names are . . . *Adonai* (of the Sun) *Iao* (of the Moon) . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The chart itself was founded on that essential doctrine of Gnosticism, that the soul, released from the body, mounted upwards, eager for absorption into the Infinite Godhead, or 'Boundless Light' . . . but on its way was obliged to traverse the successive regions of the planets, each ruled by its presiding genius. . . . all which have been already given from Origen's copy of the Chart. Their *names* [of the genii] were put down therein, as Adonai, genius of the Sun, Iao of the Moon, Elios of Jupiter, Sabao of Mars, Orai of Venus, Astaphai of Mercury, and Ildabaoth of Saturn." — p. 344

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"as a man still in the flesh, thou canst not see my invisible nature. . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: ". . . but as man is still in the flesh, thou canst not see My invisible nature. So proceeds the Qabbalah." — p. 226

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The numbers of the name of Moses . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "The numbers of the name of Moses are those of *I Am That I Am*, so that the names of Moses and Jehovah become at one and in numerical harmony with each other." — p. 143 (*Masonic Review*, v. 68)

The word Moses . . . the sum of the values of its letters is 345

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "The word Moses is משה, and the values of the sum of its letters is 345 . . ." — p. 143 (*Masonic Review*, v. 68)

Jehovah — the genius *par excellence* of the lunar year . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "The synodic lunar month . . . has 29.5305879+ days. The lunar year of 12 of such months, has 354.3670548+ days . . . while Moses is to be known by 345, Jehovah assumes the value to himself under the title '*I Am That I Am*' of 543, or the reverse of 345. Jehovah was the genius, *par excellence*, of the lunar year, because in one, and the most emphasized of his manifestations, this of Mount Sinai, he denotes *the exact time of that year in the natural measure of days*." — pp. 134-5 (*Masonic Review*, v. 68)

In the third chapter of Exodus, in the 13th and 14th verses . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "In the third chapter of Exodus, in the 13th and 14th verses, it is said: — 'And Moses said unto God, behold I come unto the children of Israel and shall say unto them The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses *I am that I am*.' " — p. 144 (*Masonic Review*, v. 68)

The Hebrew words for this expression are *âhiye asher ahiyé* . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: " 'And God said unto Moses *I Am That I Am*.'

The Hebrew words for this expression are *ahiyé asher ahiyé* [ehyeh asher ehyeh], and in the values of the sums of their letters stand thus: —

אהיה אשר אהיה
21 501 21 . . ." — p. 144 (*Masonic Review*, v. 68)

This being his (God's) name, the sum of the values composing it . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "This being his name, the sum of the values

composing it, or 21, 501, 21, is 543, or simply a use of the digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543." — p. 144 (*Masonic Review*, v. 68)

"Thou canst not see my face" . . .

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: ". . . the name of 345 is reversed and reads 543. There is reference to this fact in the 33d chapter of Exodus, for it is there said: — 'And the Lord, Jehovah, said unto Moses . . . thou canst not see *my face*, thou shalt see *my back* . . .' " — p. 144 (*Masonic Review*, v. 68)

"for check and to keep a *strict use* of a set of numbers . . ."

SEE: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: ". . . all these names, as Moses, Jehovah, Joshua, Sinai, I Am That I Am . . . are checks upon the preservation and use of one set of number values, the essential numbers of the name Jehovah . . ." — p. 145 (*Masonic Review*, v. 68)

"In other uses . . . they saw each other face to face. . . ."

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "In other uses of the numbers they saw each other *face to face* . . . It is strange that if we add 345 to 543 we have 888, which was the Gnostic cabbalistic value of the name of Christ, who was this J'hoshua or simply Joshua." — pp. 144, 145 (*Masonic Review*, v. 68)

"The chief end of all this system of number checks . . ."

P/Q: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: "The chief end of all this system of number checks was *to preserve in perpetuity the exact value of the lunar year* in the natural measure *of days* . . ." — p. 145 (*Masonic Review*, v. 68)

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Lucifer, as Christ

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1884: "The word for Lucifer is, literally, *the shining one*, the planet Venus, the morning star . . . The use of the word, however, in mediæval Latin as a name for Satan . . . [is] singularly unfortunate. . . . While this has been the history of the Latin word, its Greek and English equivalents have risen to a higher place, and the 'morning star' has become a name of the Christ (Rev. xxii. 16)." — 4:461 fn.

the bright and morning Star

P/Q: *The Interlinear Bible*, 1906: "I Jesus have sent mine angel to testify unto you . . . I am . . . the bright and morning star." — p. 340 (*Revelation*, 22:16)

Mercury (Hermes, Budha, Thot) . . .

SEE: F. C. Maisey, *Sānchi and its Remains*, 1892: "The identity of the earlier 'Budha' of India with Mercury or Hermes the Roman and Greek representatives of the Egyptian Taut, or Thoth — is not only indicated by the resemblance of their symbols . . . but by their parentage. The Egyptian Hermes (Thoth) was the son of Osiris by Maya: Mercury was the son of Jupiter . . . by the Pleiad Maia . . ." — p. 127

the planet which receives seven times more light . . .

SEE: G. Fellows Harrington, "New Theories of Light and Heat," Oct. 6, 1855: ". . . the planets in the solar system derive light and heat from the sun according to the square of the distance they are from him: thus they say Mercury receives about seven times more light and heat than our earth . . ." — p. 325 (*Mechanics' Magazine*, v. 63)

Gnostics . . . call their Christos . . . the "seven-fold light"

SEE: Hargrave Jennings, *The Rosicrucians*, 1887: "As soon as Jesus was born, according to the Gnostic speculative view of Christianity, Christos, uniting himself with Sophia (Holy Wisdom),

descended through the seven planetary regions . . . whilst he attracted into himself the sparks of Divine Light . . . Thus Christos, having passed through the seven *Angelic Regions* before the 'THRONE,' entered into the man Jesus . . ." — 1:207

***this* God was Bel . . . "Baal" . . . "El" . . . hence "EL-ohim" . . .**

SEE: Thomas Inman, *Ancient Pagan and Modern Christian Symbolism*, 1875: "The religion of the East at a very remote period appears to have been the worship of one God, under several names. The most primitive was *El* . . . or its plural *Elohim* . . . Another name was *Baal* or *Bel*, = the lord . . . 'Baal' was the supreme god of all the great Syro-Phœnician nations . . . As the sun-god, Baal-Hammon . . . an image of the sun appeared over his altars . . ." "It is well known that the Chaldeans . . . gave the name of Bel or Baal to their chief god." — pp. 118-19, 122

"It would seem, therefore, but natural to make a difference . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It would seem, therefore, but natural to make a difference between the mystery-God Iαω, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics." — 2:301

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In the Ophite gems of King . . . we find the name of IAO . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the Ophite gems of King (*Gnostics*), we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the genii antagonistic to Abraxas. . . . Iao is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary 'Spirit,' the alleged protector and national deity of the 'Chosen people of Israel,' there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether." — 2:296-7

Besides, there is the fact that the Jaho or Iao was a "Mystery name" . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Besides, there is the fact that Yaho or Iao was a 'mystery name' from the beginning. יהוה and יה never came into use before King David. Anterior to his time, few or no proper names were compounded with *iah* or jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 *Samuel*), brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron הברין, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte." — 2:297

Says Fürst: "The very ancient name of God, Yaho . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Says Fürst: The very ancient name of God, Yâho, written in the Greek Iαω, appears, apart *from its derivation*, to have been an old mystic name of the Supreme deity of the Shemites. (Hence it was told to Moses when initiated at HOR-EB — the *cave*, under the direction of Jethro, the Kenite or Cainite priest of Midian.) In an old religion of the Chaldeans, whose remains are to be found amongst the Neo-platonists, the highest divinity enthroned above the seven heavens, representing the Spiritual Light-Principle (*nous*) and also conceived as Demiurgus, was called Iαω יהו, who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phœnicians had a Supreme God, whose name was trilateral and *secret*, and he was Iαω." — 2:297

"the highest divinity . . . conceived of as Demiurgus, was called Iαω . . ."

P/Q: Julius Fuerst, *Hebrew & Chaldee Lexicon*, 1867: "In the old religion of the Chaldeans . . . the highest divinity . . . representing the spiritual light-principle and also conceived of as demiurge, was called *Ἰαώ* . . . (*Lydus*, de mens. IV. . . . *Cedrenus* I. p. 296) . . . The Phenicians had a supreme god . . . and he was *Ἰαώ* (*Lydus* 1. c.; *Cedrenus* 1. c.)." — p. 548

the *most* ancient of symbols . . . at the very beginning of the *Proem*

SEE: "Proem": "The first illustration being a plain disc ◯, the second one . . . ⊙, a disc with a point in it . . . potential Space within abstract Space. In its third stage the point is transformed into a diameter, thus ⊖ . . . a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the diameter line is crossed by a vertical one ⊕, it becomes the mundane cross. . . . the sign for the origin of human life to begin. When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished . . ." — *SD* 1:4-5

Mercury is the son of Cœlus and Lux . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "MERCURIUS . . . There were no less than five of this name according to Cicero; a son of Cœlus and Lux . . . a son of Jupiter and Maia; and another called by the Egyptians Thaut. . . . Mercury was the messenger of the gods, and of Jupiter in particular . . ." — p. 430

"Hermes" . . . the "Interpreter" — the "Word" . . . the LOGOS

SEE: John A. Heraud, *The Descent Into Hell*, 1835: " 'Mercury . . . may be derived originally from the two words Marah — the Lord, and Kur — the Son . . . He was called by the Egyptians Anubis . . . By the Greeks, Hermes, or the interpreter of the gods; and by the Latins FATUM . . . which signifies the same as VERBUM, speech or word, and seems to be a literal translation of the Greek word Logos.' " — p. 292 (Notes)

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Mercury, besides being born on Mount Cyllene . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "Mercury . . . was the patron of travellers and of shepherds . . . He was born . . . in Arcadia, on mount Cyllene, and in his infancy he was intrusted to the care of the Seasons." — pp. 430, 431

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A psychopompic genius, he conducted the souls of the dead to Hades

SEE: J. Lemprière, *Classical Dictionary*, 1825: "Mercury . . . conducted the souls of the dead into the infernal regions . . ." — pp. 430-1

SEE: Charles Francis Keary, *Outlines of Primitive Belief*, 1882: "Hermês [Mercury] is the god whose mission it is to lead souls down to the realm of Hadês — the *psychopomp*, as in this office he is called." — p. 302

The symbols of Hermes-Mercury (*Dii Termini*) . . .

SEE: Bernard de Montfaucon, *L'Antiquité expliquée*, 1722: "Ces Hermes sont ce que les Latins appelloient *Termini*, Termes; ils servoient de bornes aux champs, & étoient adorez comme dieux [These (symbols of) Hermes are what the Romans called *Termini*, boundary stones; they served as boundary marks (milestones) in the field, and were worshipped like gods]." — 1(I):136

priests anointed these *termini* with oil . . .

SEE: *The Pictorial Bible*, "With Original Notes by John Kitto," 1855: ". . . the reverence for stones

appears to have been extended to every nation of the world. . . . The Beitula, which were in fact patriarchal remains, were anointed with oil; as were the Dii Termini . . .” — 1:371 fn.

SEE: Hodder M. Westropp, *Handbook of Archæology*, 1878: “Hermæ, or pillars with the head of a man, were also used as termini. . . . they were placed in front of temples, near tombs, in public places, at the corner of streets, and on high roads, with distances inscribed on them. Some of these terminal pillars belonging to an early period are in the shape of a cross . . .” — p. 72

and once a year hung them with garlands

SEE: *The Holy Bible*, cm. & notes by Adam Clarke, 1833: “The *termini*, or landmarks, among the Romans, were held very sacred, and were at last deified. . . . they sometimes adorned them with flowers and garlands. . . . It appears from Juvenal that annual oblations were made to them.” — 1:754 fn.

represented as three-headed and called “Tricephalos,” “Triplex”

SEE: J. Lemprière, *Classical Dictionary*, 1825: “Mercury had many surnames and epithets. He was called . . . Tricephalos [‘three-headed’], Triplex . . .” — p. 431

“the power of speech and eloquence can prevail . . .”

P/Q: J. Lemprière, *Classical Dictionary*, 1825: “Mercury . . . Sometimes his statues represent him as without arms, because . . . the power of speech can prevail over every thing even without the assistance of arms.” — p. 431

“Hermes is the emblem of the Word which creates and interprets all”

P/Q: Eusebius, *Evangelicae Preparationis*, Libri xv, tr. E. H. Gifford, 1903: “ ‘Hermes is the representative of reason and speech, which both accomplish and interpret all things’ {Porphyry, *Concerning Images*}.” — 3:125 & fn. (iii.11)

(now interpreted “*Word of God*” (!) in Pymander)

SEE: Gerald Massey, *Natural Genesis*, 1883: “ ‘Mind, being God . . . brought forth by his Word, another Mind . . . [that] fashioned and formed seven other governors, which in their circles contain the sensible world. Straightway leaped out . . . the Word of God *into the clean and pure workmanship of nature* . . .’ Here the Mind and the Word are identical with the God and the Word of John . . . ‘*All things were made by*’ the Word . . . Pymander informs Tat that all things in nature were made by the ‘*will and the counsel of God* . . .’ ” — 2:368

the seminal principle scattered throughout the Universe

SEE: Eusebius, *Evengelicae Preparationis*, Libri xv, tr. E. H. Gifford, 1903: “ ‘Further, reason is . . . that which is in the All Hermopan [Hermes-Pan], for the generative and creative reason extends over all things {Porphyry, *Concerning Images*}.’ ” — 3:125 & fn. (iii.11)

“Mercury” is the radical *Moyst* . . . elementary water . . .

SEE: Paracelsus, *Hermetic and Alchemical Writings*, ed. A. E. Waite, 1894:

> “Q. How many species of moisture . . . in each composite thing?
>
> A. There are three — the Elementary . . . the Radical . . . the Alimentary . . .
>
> Q. How many species of Mercury are there known to the Philosophers?
>
> A. . . . the first is entitled the Mercury of the bodies, which is actually their concealed seed; the second is the Mercury of Nature . . . the humid radical . . . the third . . . [is] Mercury of the Philosophers . . . In its fourth aspect, it is called Common Mercury . . . the true middle substance of water, the true secret and concealed fire . . .” — 1:298 (*Short Catechism of Alchemy*)

To express this fecundating principle . . .

SEE: Westropp & Wake, *Ancient Symbol Worship*, 1874: “The simple worship in symbol of the

organs of generation . . . was extended to the generative force in nature." "The peculiar primitive form of Mercury, or Hermes, was 'a large stone, frequently square, and without either hands or feet.' . . . Sometimes the pillar was represented with the attributes of Priapus." ". . . Hermes, and his related deities, were 'gods of the country,' personifying the idea of general natural fecundity." — pp. 49, 50, 61

(But see the last page of § XVI, about the Gnostic Priapus)

SEE: "Adam-Adami": ". . . the fourth Adam, or Race, is represented by a Priapean monster. The latter — a post-Christian fancy — is the degraded copy of the ante-Christian Gnostic symbol of the 'Good One,' or 'He, *who created before anything existed*,' the Celestial Priapus . . ." — *SD* 2:458

the cube unfolded becomes in display a cross of the *tau* . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The cube unfolded becomes, in superficial display, a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . ." — p. 50

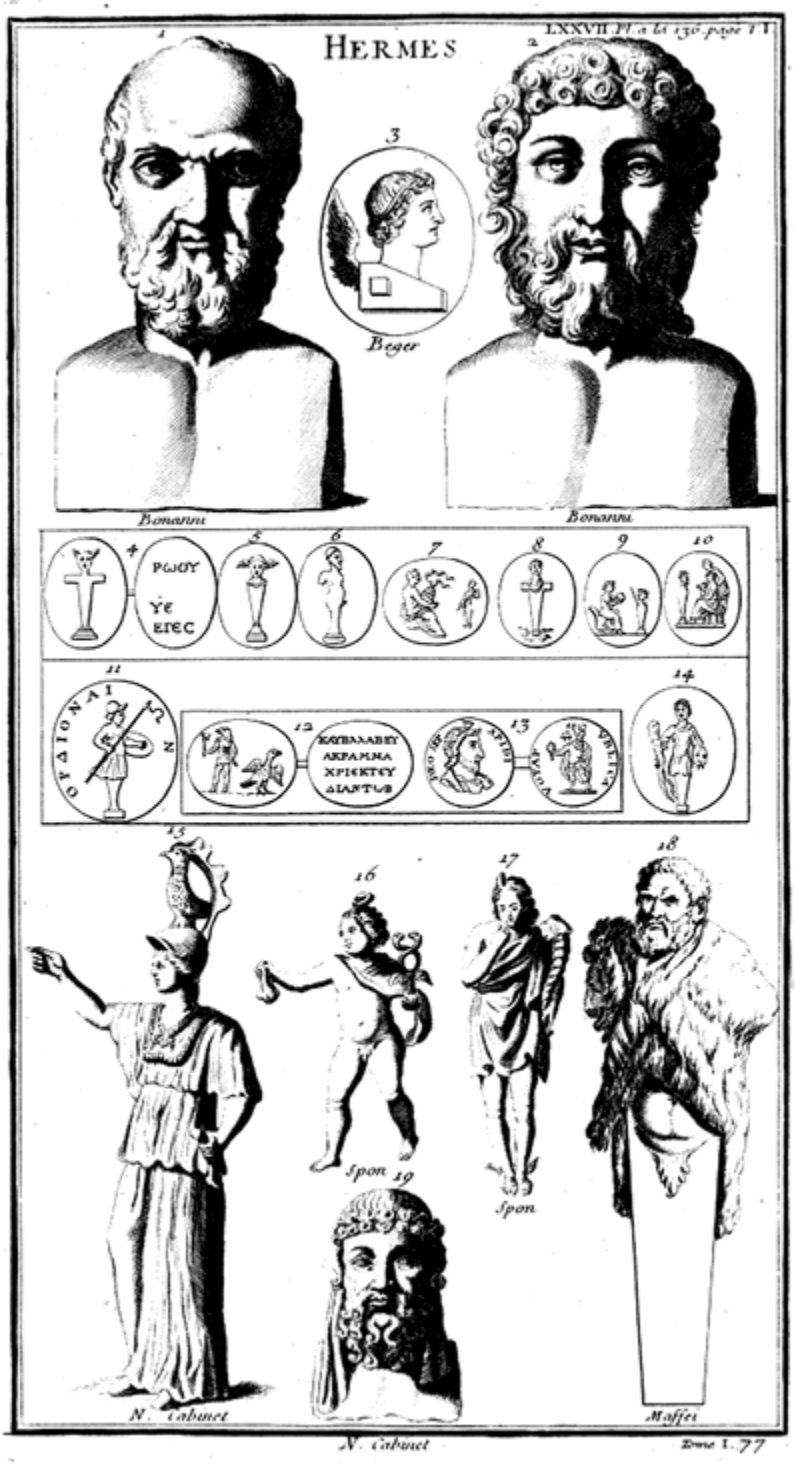
"the attachment of a man to the cross" . . . "was made to co-ordinate . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "§ 21. The cross form . . . the symbol is completed by the *attachment of a man to the cross*. This kind of measure was made to co-ordinate with the idea of the *origin of human life* . . . and hence the *phallic form*." — p. v (Table of Contents)

— Footnotes

Montfaucon, *Antiquities*. See . . . plate 77.

SEE: Bernard de Montfaucon, *L'Antiquité expliquée*, 1722:



— PL. LXXVII

artificer of the Gods, Visvakarma, crucifying the "Sun-Initiate" . . .

SEE**:** John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Epic and Purāṇic periods Viśwa-karmā . . . is not only the great architect, but the general artificer of the gods . . . Viśwa-karmā placed the sun upon his lathe and cut away an eighth part of his brightness. The fragments fell to the earth, and from these Viśwa-karmā formed 'the discus of Vishṇu, the trident of Śiva . . . the weapons of the other gods.' " — pp. 363-4

"The names and epithets of the sun are numberless. He is . . . Vikarttana, 'shorn of his beams' (by Viswa-karma) . . ." — p. 311

"*the attachment of a man to the cross . . .* was made use of . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The attachment of a man to the cross . . . was made use of in this form of display by the Hindus." — p. 52

SEE: H. P. Blavatsky, "Esoteric Character of the Gospels — II," Dec. 15, 1887: ". . . Viswakarmā . . . placing the Sun upon his lathe cuts away part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ('shorn of his rays'). . . . The Hierophant-Initiator personated Viswakarman . . . and the candidate-Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* . . ." — p. 308 fn. (*Lucifer*, v. 1)

entire system — "Seems to have been anciently regarded . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the entire system seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis* or *law* of the exertion practically of creative power — i.e., it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve co-ordinately as measures of the *size* of planets, and of the peculiarity of their shapes — i.e., in the extension of their equatorial and polar diameters . . ." — p. 3

"This system seems to underlie the whole Biblical structure . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . this system seems to underlie the whole Biblical structure, as a foundation for its *ritualism*, and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon." — p. 4

"man . . . obtained knowledge of the practical measure . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "However man obtained knowledge of the practical measure, *the British inch*, by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity . . ." — p. 5

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"that is, he approached *so nearly to a conception of a Being . . .*"

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . that is, he approached so nearly to a conception of a Being having a mind like his own, only infinitely more powerful, as to be able to realize *a law of creation* established by that Being, which must have existed prior to any creation (kabbalistically called the *Word*)." — p. 5

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one of the *creative subordinate* powers . . . the *second logos*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "From Ain Soph, flow out or emanate . . . the Ten Sephiroth as a totality." "The first efflux or emanation of Ain soph . . . [is] Kether . . ." "From Kether, the one . . . [emanates] Mind, the Sephirah Binah . . . of which, the feminine Name Elohim is applied. It is placed by many writers on the Qabbalah as the Third emanation of Ain Soph, but we are inclined to the view that it is the Second. Comp. Philo i, p. 3, § iii. . . . With Philo, the Logos or Word proceeds directly from the Deity . . ." — pp. 255, 256, 259-60

"The Key of the Kabala is *thought to be the geometrical relation . . .*"

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the key of Kabbala is thought to be the geometrical relation of the area of the circle inscribed in the square, or of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation

expressed in integrals. The relation of diameter to circumference being a supreme one connected with the god-names Elohim and Jehovah (which terms are expressions numerically of these relations, respectively — the first being of circumference, the latter of diameter), embraces all other subordinations under it." — p. 12 ("Quadrature of the Circle," by John A. Parker)

"Two expressions of circumference to diameter in integrals are used . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Two expressions of circumference to diameter in integrals are used in the Bible: (1.) The perfect; and, (2.) The imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination, of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value . . ." — p. 12 ("Quadrature of the Circle," by John A. Parker)

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"God is a circle, the centre of which is everywhere . . ."

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "Pascal has said that the Deity is a circle whose centre is everywhere and whose circumference is nowhere." — p. 288 ("The Writings of Éliphas Lévi")

P/Q: Blaise Pascal, *Thoughts, Letters and Opuscules*, tr. O. W. Wight, 1869: "It is an infinite sphere, of which the centre is everywhere, the circumference nowhere. . . . it is the greatest discernible character of the omnipotence of God . . ." — p. 159 (ii.2)

whereas the Kabalists say the reverse

P/Q: A. E. Waite, *The Mysteries of Magic*, 1886: "The Sohar inverts this paradoxical figure, and would say freely of Pascal's circle that the circumference is everywhere and the centre nowhere." — p. 288 ("The Writings of Éliphas Lévi")

from . . . Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ*

SEE: "Galileo and His Discoveries," March 1866: " 'The machine of the universe,' says Cardinal Cusa, 'would then be as if it had its centre everywhere, and its circumference nowhere . . .' — *D. Nicola de Cusa cardinalis*, *Opera*; Bâle, 1565, lib. ii cap. 12, *De Docta Ignorantia*." — p. 221 fn. (*National Quarterly Review*, v. 12)

definition of the word *theos* . . . from the verb *θεῖν* . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . mais appliqué à tous les dieux en général . . . le mot θεός, comme nous l'apprend Platon, vient du verbe θεῖν, *courir*, le cercle signifiait le mouvement ou la course de ce dieu [but applied to all the gods in general . . . the word θεός, as Plato teaches, comes from the verb θεῖν, *to run*, the circle meant the movement or the course of this god]." — 3:265

(see *Cratylus*)

SEE: Plato, *The Cratylus*, tr. Thomas Taylor, 1793: "It appears to me, that the most ancient of the Greeks . . . considered those only as gods, which are esteemed such at present by many of the Barbarians; I mean, the sun and the moon, the earth, the stars, and the heavens. As they therefore perceived all these *running* round in a perpetual course, from this nature of *running* they called them gods . . ." — p. 29

Shoo*, the personification of *Ra

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: ". . . Shu-Anhur was the breath of the Lord. He was the spirit of Ra as the breathing solar force . . . His very substance is blended with the substance of Ra . . . 'I am Shu,' he says, 'the image of Ra,' 'sitting in the inside of his father's sacred eye,' or the solar disk." — 2:683

***Shoo* . . . "the great Cat of the Basin of Perséa in An"**

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Je suis l'âme entre ses deux jumelles. . . . l'âme de Shou avec l'âme de Tefnout . . . Je suis ce grand chat que est au bassin du Perséa dans An [I am the soul between its two-halves. . . . the soul of Shu with the soul of Tefnut . . . I am this great cat who is in the Basin of Perséa in An] . . ." — pp. 61, 62 (xvii.42, 44-5)

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represented . . . seated, and holding a cross . . . attached to a Circle

SEE: E. H. Wallis Budge, *The Gods of the Egyptians*, 1904: "As the god of the space which exists between the earth and the sky, Shu was represented under the form of a god who held up the sky with his two hands . . . in mythological scenes we find him both seated and standing, and he usually holds in one hand the sceptre . . . and in the others ☥." — 2:89

SEE: J. Ralston Skinner, "The Cabbalah — VI," June 1886: "With the Egyptians this symbol was given as ☥ . . . and by them called *ank* (*I. being*, *life*) . . ." — p. 262 (*Masonic Review*, v. 65)

"the circle and the cross are inseparable . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The circle and cross are inseparable. . . . The Crux Ansata unites the circle and cross of the four corners. From this origin the circle and the cross came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu is a circle. The name denotes the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner Thor throws his weapon, the Fylfot, a form of the four-footed cross, and a type of the four quarters. Thus the cross is equivalent to the circle of the year. The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-tie ⚯." — 1:421-2 ("Typology of the Four Corners")

"the sign ♀, occurring as the *reverse* of a Phœnician coin . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The sign, ♀, occurs as the *reverse* of a Phoenician coin, with a Ram as the obverse. . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind quarters of valuable brood mares of Corinthian and other beautiful breeds of horses {Raoul-Rochette, *De la Croix ansée*, *Mem. de l'Acad. des Sciences*, pl. 2, Nos 8, 9, also 16, 2, p. 320}." — 1:423 & fn.

"At each of the four corners is placed a quarter arc . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "A most curious form of the cross is given in the *Journal of the Royal Asiatic Society* {Vol. xviii. p. 393, pl. 4}. At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round it in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastika cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth." — 1:422 & fn.

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"Sir J. Y. Simpson copied the following specimen . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "Sir J. Y. Simpson copied the following specimen, which is here presented as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path. The same ovoid or boat-shaped figure appears at times in the Hindu drawings with

seven steps at each end as a form or a mode of Meru." — 1:422

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"The four-armed Cross is simply the cross of the four quarters . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The four-armed cross is simply the cross of the four quarters, but the cross-sign is not always simple. This is a type that was developed from an identifiable beginning which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the Gods, the Pharaohs, and the mummied dead is the Ankh , the sign of life, the living, an oath, a covenant . . ." — 1:422-3

"The top of this is the hieroglyphic Ru . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The top of this is the hieroglyphic Ru , set upright on the Tau-cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the birth-place in the northern quarter of the heavens, from which the Sun is reborn. Hence the *Ru of the Ankh sign is the feminine type of the birthplace representing the north.* It was in the northern quarter that the goddess of the Seven Stars, called the 'Mother of the Revolutions,' gave birth to time in the earliest circle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross, , a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, Typhon of the great Bear, as her *Ark*, the ideograph of a period, an ending, a time, shown to mean one revolution." — 1:423

"This then represents the circle made in the northern heaven . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "This, then, represents the circle made in the northern heaven by the Great Bear which constituted the earliest year of time, from which fact we infer that the loop or Ru of the North represents that quarter, the birthplace of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an *Ark* or *Rek* type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote R, , and the Coptic Ro, P. The Ro was carried into the Greek cross , which is formed of the Ro and Chi, or *R-k*. . . . The Rak, or Ark, was the sign of all beginning (*Arche*) on this account, and the Ark-tie is the cross of the north, the hind part of heaven." — 1:423

— Footnotes

The R of the Slavonian and Russian alphabets (the Kyriletza) . . .

SEE: K. Waliszewski, *History of Russian Literature*, 1900: "In its alphabet we recognise perverted forms of both Greek and Roman letters . . . and a residuum, also perverted, from the ancient liturgic or *Cyrillic* Slav alphabet . . ." "Written literature and Christianity . . . entered Russia from Byzantium, by way of Bulgaria, with the apostles of the ninth century, Cyril and Methodius. They translated the Holy Books into the Slav language, and invented the Slav alphabet, or *Kirillitsa* . . ." — pp. 6, 30

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a cord which Siva holds in the hand of his right back arm . . .

SEE: Edward Moor, *The Hindu Pantheon*, 1810:

SIVA — Plate 13, detail

The Mahadeva is represented in the posture of an ascetic . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Śiva . . . is shortly described as the destroying principle, but his powers and attributes are more numerous . . . he is the reproductive power which is perpetually restoring that which has been dissolved, and hence is regarded as . . . Mahā-deva, the god. . . . Thirdly, he is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation . . . He is commonly represented seated in profound thought, with a third eye in the middle of his forehead, contained in or surmounted by the moon's crescent . . ." — p. 298

Orientalists would have it represent a cord to bind refractory offenders

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*SIVA*. . . . He also carries . . . a cord (pāśa) for binding refractory offenders." — p. 299

Kali, Siva's consort, has the same as an attribute

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "SIVA. . . . He is often represented with his trisula or trident in one hand; as also with the pasa, string or rope, also often depicted in the hands of his consort Kali . . ." — 3:665

Siva . . . is unknown by that name in the Vedas

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The name Śiva is unknown to the Vedas; but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural, and from these the great deity Śiva and his manifestations, the Rudras, have been developed." — p. 296

in the white *Yajur* Veda . . . he appears for the first time as . . . MAHADEVA

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "It is worthy of note that Rudra is first called Mahā-deva in the White Yajur-veda." — p. 269

he is called Rudra, the "howler," the beneficent and the maleficent . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RUDRA. 'A howler or roarer . . .' In the Vedas Rudra . . . is the howling terrible god . . . On the one hand he is a destructive deity who brings diseases upon men and cattle, and upon the other he is a beneficent deity supposed to have a healing influence." — p. 269

the god who springs from the forehead of Brahmâ, who separates . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Vishṇu Purāṇa the god Rudra is said to have sprung from the forehead of Brahmā, and at the command of that god to have separated his nature into male and female . . ." — p. 269

parent of the Rudras or Maruts . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RUDRA. . . . the father of the Rudras or Maruts . . . some of which were white and gentle, others black and furious." — pp. 269-70

the Rudras . . . are called the "ten vital breaths" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Bṛihadāraṇyaka Upanishad the Rudras are 'ten vital breaths (*prāṇa*) with the heart (*manas*) as eleventh.' " — p. 269

SEE: *The Upanishads* (II), tr. F. Max Müller, 1884: " 'These ten vital breaths (prāṇas, the senses . . .), and Ātman {manas}, as the eleventh.' " — p. 141 (*Bṛihadāranyaka-Upanishad*, III, 8, iii)

(*prâna*, life) with *manas*

SEE: Paul Deussen, *Philosophy of the Upanishads*, 1906: ". . . as early as the Brāhmaṇa period the central significance of *prāṇa* (breath or life) was discussed . . ." "The heart more than the head occupies the attention of the thinkers of the Upanishads. It is there that the vital breaths reside. Not only the five prāṇas, but also eye, ear, speech and manas originate from the heart. The heart . . . is the centre also of conscious life." — pp. 101, 286-7

as Siva, he is the *Destroyer* of that life

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*SIVA*. . . . His first or destructive character is sometimes intensified, and he becomes Bhairava, 'the terrible destroyer' . . ." — p. 298

Brahmâ calls him Rudra, and gives him . . . seven other names

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . as Brahmā purposed to create a son, who should be like himself, a youth . . . appeared; crying with a low cry . . . 'Rudra be thy name', rejoined the great father of all creatures: 'be composed; desist from tears.' . . . the boy still wept seven times; and Brahmā therefore gave to him seven other denominations . . ." — 1:115-16 (i.8)

his seven forms of manifestation . . . seven powers of nature

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The eight manifestations, then, are named Rudra, Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra, and Mahā-deva . . . He [Brahmā] also assigned to them their respective stations, the sun, water, earth, air, fire, ether, the ministrant Brahman, and the moon; for those are their several forms." — 1:116 (i.8)

the Seven Rishis in the great Bear . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "The embryo of the genitrix Aditi was divided into seven parts, and from these sprang the Maruts of the Vedas. . . . The Maruts have the same development from the status of evil destroyers who become supporters of the good god. They fight on the side of Indra just as the Seven Spirits of the Great Bear become the supporters of Osiris. They are likewise particularly associated with the Seven Rishis of the Great Bear. Seven Elements were identified with these Seven Elementaries . . ." — 1:316

"the oldest genitrix, Typhon" . . .

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The first sign of this primordial circle and cycle made in heaven is . . . a mere loop . . . This loop or noose is carried in front of the oldest genitrix, Typhon of the Great Bear . . . shown to mean one revolution." — 1:423

India has connected all these . . . with time or *Yuga* revolutions

SEE: John Bentley, *Historical View of the Hindu Astronomy*, 1825: "Āryabhatta . . . assumed the *Rishis*, (the seven stars of the Great Bear,) to have a particular motion of themselves, different from the rest of the stars, by which they moved . . . one Lunar Mansion every hundred years . . . making a complete revolution in about 2700 years . . ." — p. 142

SEE: Alexander Cunningham, *Book of Indian Eras*, 1883: "On one point all accounts agree — namely, 'that the Munis (or Seven Rishis) were in [the constellation] Maghā when King Yudhishthira reigned over the earth.' But the popular belief assigns the same position of the Seven Rishis to be the beginning of the Kāli-Yuga also." — p. 8

Circle of Time . . . the Tortoise . . .

SEE: O. D. Miller, "The Gan-Eden of Genesis," July 1880: ". . . Dr. Gustave Schlegel . . . reports a curious legend of the Tortoise, the ordinary Chinese symbol of the *Kosmos*, which points unmistakably to the sacred mount of the Aryans of India . . . 'To the west of the mountain *Ques Kiao* is the lake of stars . . . In this lake is a divine *tortoise* . . . Upon its back it carries the images of the northern measure (. . . the seven stars of the Great Dipper), or the sun, moon, and the eight celestial regions . . . upon the back of this animal is traced the celestial map . . .' " — p. 142 (*Oriental and Biblical Journal*, v. 1)

Circle of Time . . . (Kurma . . . one of the Avatars of Vishnu)

SEE: *The Gospel in All Lands*, ed. Eugene R. Smith, 1892: ". . . the Hindu mythological books give an account of ten important incarnations [of Vishṇu], and these took place at different periods of the Hindu chronology. . . . The earth is believed to be subject to periodical dissolutions. . . . Since the last restoration, or re-creation, the Hindu chronology is divided into four great periods or ages. *Vishnu* is said to have appeared four times in the first age, once in the second, four times in the third . . . The first incarnation of Vishnu is called the *Matsya Avātār*, that is, the *Fish* incarnation. . . . The second appearance of Vishnu was in the form of a huge tortoise, called the . . . *Kourma Avātār*." — p. 161

Circle of Time . . . Sisumâra

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚIŚUMĀRA. 'A porpoise.' The planetary sphere, which . . . has the shape of a porpoise, Vishṇu being seated in its heart, and Dhruva or the pole star in its tail." — p. 293

"at the *extremity of the tail of that animal . . .*"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[*Bhāgavata Purāṇa*] V., XXIII. . . . 'A l'extrémité de la queue de cet animal, dont la tête se dirige vers le sud et dont le corps est courbé en forme d'anneau, est placé Dhruva; le long de sa queue sont le Pradjāpati, Agni, Indra, Dharma, et . . . sur ses reins sont les sept Ṛichis' [At the extreme end of the tail of that animal, whose head points toward the South and whose body is curved in the shape of a ring, is placed Dhruva; along his tail are the Prajāpati, Agni, Indra, Dharma, and . . . along his back are the seven Rishis]." — 2:307 fn.

the Seven Rishis, who mark the time and the duration of events

SEE: Gerald Massey, *Natural Genesis*, 1883: "These are the seven Rishis who lived on as the seven rulers in the circle of the great year and made the cycle of precession. The seven time-keepers of the seven constellations . . ." — 2:323

the Pleiades . . . only one — she who hides — has proven virtuous

SEE: Shoshee Chunder Dutt, *Stray Leaves*, 1864: ". . . the six princesses who suckled the infant god [Kārtika], were six of the Pleiades straying on the earth. The idea of the Pleiades having been seven is not confined to the nations of the west. According to the Hindu Mythology also, seven was the original number . . . one being obscurer than the rest. These seven starry godesses, says the fable, were married

to the seven Mahā Rishis, the seven bright stars in the Great Bear. Now Agni, the god of fire, enchanted by their beauty, was anxious to enjoy them. . . . But the affair began to be talked of in the heavens; the Rishis heard of it, and six out of the seven . . . dismissed their wives, who took birth on the earth. Arundhati, the wife of Vashishta, alone was unsuspected by her lord, and retained her place." — p. 63

The Pleiades (Krittika) are the nurses of Karttikeya . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KṚITTIKĀS. The Pleiades. The six nurses of Kārttikeya, the god of war." — p. 169

the Commander . . . of the Siddhas . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀRTTIKEYA. The god of war and the planet Mars . . . He has many titles: as a warrior he is called Mahā-sena . . . Siddha-sena, 'leader of the Siddhas' . . ." "MAHĀ-SENA. 'The great captain.' " — pp. 152, 194

the Siddhas (. . . Yogis in heaven . . .)

SEE: Horace Hayman Wilson, "Sketch of the Religious Sects of the Hindus," 1832: "Of the perfect *Yogis*, or *Siddhas*, eighty-four are enumerated; but it is said that there have been many more . . ." — p. 191 (*Asiatic Researches*, v. 17)

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: ". . . according to some the Siddhas inhabit . . . [the] middle region between the earth and the sun . . ." — p. 1114

Siddhas (. . . holy sages on earth)

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "*Siddha* . . . an inspired sage or seer . . . any holy or sanctified personage or great saint . . . an adept in magical or mystical arts . . . [who] has acquired superhuman powers, (see . . . *siddhi*) . . ." — p. 1114

Karttikeya . . . a virgin *Kumara*

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: "kaumāra . . . (fr. kumāra . . .), juvenile, youthful . . . relating to the god of war or Sanat-kumāra [eternal virgin] . . . the energy or *śakti* of Kumāra or Kārttikeya . . ." — pp. 257-8

the "Guha," the *mysterious one*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Kārttikeya . . . [is] Guha, 'the mysterious one' . . ." — p. 152

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*Guha* . . . N. of Skanda or Kārttikeya, the god of war (as reared in a secret place) . . ." — p. 294

— Footnotes

Described in the "*Mission des Juifs*" . . . as the Golden Age

SEE: Saint-Yves d'Alveydre, *Mission des Juifs*, 1884: ". . . le dernier âge, l'âge d'or . . . est le Kali-Youg, saison des grandes moissons spirituelles [the last age, the golden age . . . is the Kali-Yuga, the season of great spiritual harvests] . . ." — pp. 60-1

slayer of Tripurasura and the Titan Taraka

SEE: Joseph Thomas, *Universal Pronouncing Dictionary*, 1870: "Kârtĭkêyă . . . the Hindoo god of war and commander of the celestial armies. . . . One of his greatest exploits was the destruction of the mighty giant Tripurasura . . ." — 2:1311

SEE: *Select Specimens of the Theatre of the Hindus*, tr. H. H. Wilson, 1835: "Kārtikeya, the son of *Siva*, who shortly after his birth was appointed general of the armies of heaven, against the *Daityas* or *Titans* under *Tāraka*." — 1:271 fn.

Mars . . . born of a mother alone (Juno) . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "Mars . . . the god of war among the ancients, was the son . . . of Juno alone, according to Ovid. This goddess, as the poet mentions, wished to become a mother without the assistance of the other sex . . ." — p. 411

Karttikeya is born . . . out of a seed of Rudra Siva, *viâ Agni* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Śiva cast his seed into fire, and it was afterwards received by the Ganges: Kārttikeya was the result; hence he is called Agni-bhū and Gangā-ja." — p. 152

a "boy bright as the Sun and beautiful as the moon" . . .

SEE: Edward Moor, *The Hindu Pantheon*, 1810: ". . . AGNI received . . . the germ of CARTICEYA . . . [and] let it fall into the *Ganges*. On the banks of which river arose a boy, beautiful as the moon, and bright as the sun, who was called AGNIBHUVA, (or son of AGNI); otherwise GANGA-PUTRA, (or son of GANGA) . . ." — p. 53

"The seven Rishis are on a line with the brilliant Agni" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The copies of the Matsya read . . . 'The seven Ṛishis are on a line with the brilliant Agni;' that is, with Kṛittikā [the Pleiades], of which Agni is the presiding deity {Kṛittikā has Āgneya as a synonym}." — 4:234-5 fns.

"When the splendour of Vishnu (Krishna) departed for heaven . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "We read in the Bhāgavata-purāṇa, XII., II., 26-32 . . . 'When the splendour of Vishṇu, named Kṛishṇa, departed for heaven, then did the Kali age, during which men delight in sin, invade the world.' " — 4:230 fn.

"When the Seven Rishis were in Maghâ . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'When the seven Ṛishis were in Maghā, the Kali age, comprising 1200 (divine) years (432.000 common years), began; and, when, from Maghā, they shall reach Pūrvāshādhā, then will this Kali age attain its growth, under Nanda and his successors.' " — 4:230 fn.

"when the two first stars of the Seven Rishis . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary, in that conjunction, for a hundred years of men." — 4:230-3 (iv.24)

to show the quantity of the precession of the equinoxes . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "According to Bentley, the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes . . ." — 4:233 fn.

"by assuming an imaginary line, or great circle . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghā, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars in the Great Bear being called the Ṛishis, the circle so assumed was called the line of the Ṛishis; and, being invariably fixed to the beginning of the lunar asterism Maghā, the precession would be noted by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle, as an index.' Historical View of the Hindu Astronomy, p. 65." — 4:233 fn.

— Footnotes

Nanda . . . Chandragupta

SEE: Vincent A. Smith, *History of India*, 1906: ". . . the limits of the Nanda dominions cannot be defined, nor can the dates of the dynasty be determined with accuracy. . . . However mysterious the Nine Nandas may be . . . there is no doubt that the last of them was deposed and slain by Chandragupta Maurya, who seems to have been an illegitimate scion of the family." — 2:39-40

the first Buddhist Sovereign

SEE: Monier Monier-Williams, *Buddhism*, 1889: ". . . the earliest assembly . . . took place soon after Gautama's death. . . . the whole society became split up into two contending parties, the strict and the lax, and a second [Buddhist] Council became necessary for the restoration of order. . . . Not long afterwards occurred the political revolution caused by the well-known Çandra-gupta . . . sometimes called the first Aśoka . . . [who] usurped the throne and founded the Maurya dynasty . . . Brāhmanism and Buddhism existed side by side in India on amicable terms in the fourth and third centuries B.C. There is even ground for believing that king Çandra-gupta himself favoured the Buddhists . . ." — pp. 57, 58

the grandfather of Asoka

SEE: Monier Monier-Williams, *Buddhism*, 1889: "Then came Çandra-gupta's grandson, the celebrated Aśoka . . . It was about this period that Gautama Buddha's followers began to develope his doctrines . . . and a third Council became necessary. . . . through its deliberations the decision was arrived at to propagate Buddhism by missions. Hence missionaries, supported by Aśoka . . . were sent in all directions . . ." — p. 59

the Krittika were only six — whence Karttikeya . . . with *six heads*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KṚITTIKĀS. The Pleiades. The six nurses of Kārttikeya . . ." — p. 169

". . . Kārttikeya . . . was fostered by the Pleiades (Kṛittikā), and hence he has six heads and the name Kārttikeya." — p. 152

they *were seven*. . . . Amba, Dula . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In later times the Kṛittikās were six in number. . . . At an earlier period, however, they were seven. They are called Ambā, Dulā, Nitatni, Abhrayanti, Meghayanti, Varshayanti, and Chupuṇikā." — 2:337 (Corrigenda)

The oldest MSS. . . . begin their series of *Nakshatras* . . .

P/Q: Albrecht Weber, *History of Indian Literature*, 1882: "True, the circumstance that the oldest records begin the series of *nakshatras* with the sign of *Kṛittikā*, carries us back to a considerably earlier period . . . derived from the so-called Vedic Calendar . . . 2780 – 1820 B.C. . . ." — p. 2 fn.

(the 27 lunar asterisms)

SEE: Max Müller, *On Ancient Hindu Astronomy and Chronology*, 1862: ". . . the Nakshatras were suggested to the Hindus by the moon's sidereal revolution . . . their number was originally twenty-seven . . ." — p. 43

saying that . . . Indian *pundits* may have acquired their knowledge . . .

SEE: Albrecht Weber, *History of Indian Literature*, 1882: "But . . . the Indians may either have brought the knowledge of these lunar mansions, headed by *Kṛittikā*, with them into India, or else have obtained it at a later period through the commercial relations of the Phœnicians . . ." — p. 2 fn.

the Pleiades . . . are situated in the neck of the constellation *Taurus* . . .

P/Q: John Ogilvie, *Imperial Dictionary*, 1883: "The Pleiades are a cluster of seven stars in the neck of

the constellation Taurus, but only six of them are visible to the naked eye. They are regarded by Mädler as the central group of the Milky Way." — 3:466

***Taurus*, the symbol of One . . . Aleph א (bull or ox)**

see: F. C. Maisey, *Sānchi and its Remains*, 1892: "The sign 'Taurus' . . . formed the 'first,' or principal letter, in the earliest Hebrew, Phœnician and Greek alphabets; in which, 'Aleph' or 'Alpha' signified both 'the first' or supreme being, and bull, or ox!" — p. 88

whose synthesis is ten (10), or י *Yodh*, the perfect letter and number

see: J. Ralston Skinner, *The Source of Measures*, 1875: "To express this value by symbol, *the picture would be* of | as a straight line and a O as as circle, or, together, 10, which *is the perfect form of one*, and at the same time expresses the value of *ten*, or 10." "Again, this 10, or the *perfect one*, was denoted by the Hebrew letter י, a sacred letter, denoting the word *Jah* or *Jehovah* . . . for י stands for 1, *the male*, and O, the female." — p. 157

The Pleiades (Alcyone especially), are thus . . . the central point . . .

see: James Comper Gray, *The Biblical Museum*, 1879: "The Chaldean word . . . [for] Pleiades is *cimah*, meaning literally a hinge, pivot . . . it is now received as an ascertained truth that the sun has itself a central point around which it with its system revolves. This central point has been ascertained by M. Mädler . . . to be Alcyone, the brightest star of the Pleiades . . ." — 5:357

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Spirit of Life and Immortality . . . symbolized by a circle

see: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "The circle being a figure which returns into itself, and having therefore neither beginning nor end, it has been adopted in the symbology of all countries and times as a symbol sometimes of the universe and sometimes of eternity." "The crux ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity." — pp. 165, 199

the serpent biting his tail, represents . . . Wisdom in infinity

see: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "As a symbol, the serpent . . . was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity." — p. 707

the globe, with two wings . . . became the sacred *Scarabæus*

see: John Gardner Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1878: "Hat was the Good Genius, or Agathodæmon . . . Sometimes he is represented as a winged scarabæus, supporting a globe . . . In the character of the winged globe, he unites the attributes of Ra, Khnum, and Mut . . ." — 3:133-4

the Scarabæus is called . . . *Khopirron* and *Khopri* . . .

p/q: Gaston Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883: "Le scarabée s'appelait en égyptien *Khopirrou*, *Khopri*, de la racine *khoprou*, devenir: aussi est-il devenu de bonne heure en Égypte l'emblème de la vie humaine et des *devenirs* successifs de l'âme dans l'autre monde [In Egyptian the scarab was called *Khopirrou*, *Khopri*, from the root *khoprou*, 'to become': in early Egypt it also became the emblem of human life and the successive becomings of the soul in the other world]." — p. 225

incorporeal intelligences . . . represented under the form of circles

see: *The Holy Bible*, "With Notes by H. Stebbing," 1836: "And when the living creatures went, the wheels went by them . . . for the spirit of the living creature *was* in the wheels {The powers of nature, the union of the various orders of created beings, life in all its energies, and the government of the eternal

Spirit filling the whole system with instinct and intelligence, are the probable originals of the prophet's vision}." — p. 412 & fn. (*Ezekiel*, 1:19-20)

"Before the mathematical numbers . . . are the *Self-moving* numbers . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'Avant les nombres mathématiques, dit Proclus, il y a les nombres qui se meuvent par eux-mêmes; avant les figures apparentes sont les figures vitales, et avant les globes matériels qui se meuvent dans des cercles, le Créateur a produit les cercles invisibles' {Proclus, in quinto libro, *Eucl*.} [Before the mathematical numbers, says Proclus, there are the self-moving numbers; before the apparent figures are the vital figures, and before the material worlds which move in circles, the Creator produced the invisible circles]." — 3:265 & fn.

". . . *Self-moving* numbers"

SEE: Proclus, *Philosophical and Mathematical Commentaries on the First Book of Euclid's Elements*, tr. Thomas Taylor, 1792: "All mathematical species, therefore, have a primary subsistence in the soul: so that, before sensible numbers, there are to be found in her inmost recesses, self-moving numbers . . ." — 1:58

"before the figures apparent — the vital figures . . . *invisible* Circles"

SEE: Proclus, *Philosophical and Mathematical Commentaries on the First Book of Euclid's Elements*, tr. Thomas Taylor, 1792: ". . . vital figures, prior to the apparent . . . and invisible orbs, prior to the bodies which revolve in a circle." — 1:58

Deus enim et circulus est . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '*Deus enim et circulus est*,' disait Phérécide {Hymne de Jupiter}. C'est dans cette doctrine hermétique que Pythagore avait puisé cette prescription cérémonielle d'adorer Dieu en se prosternant de manière à approcher le plus possible d'un cercle parfait ['*And certainly God is circular*,' said Pherecydes. It is from this Hermetic doctrine that Pythagoras had taken that ceremonial prescription for worshipping the deity by prostrating in such a manner as to approach as closely as possible to a perfect circle] . . ." — 3:265 & fn.

Numa tried to spread among the people the same custom . . .

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: "Pierius nous affirme que Numa prescrivait la même coutume {Pierius Val.}, et Pline dit à son tour: 'En adorant, nous roulons pour ainsi dire tout notre corps, *totum corpus circumagimur*' [Pierius affirms that Numa prescribed the same custom, and Pliny says in his turn: 'When we worship we roll up our entire body so to say, *we move our whole body in a circle*']." — 3:265 & fn.

— 552-3 —

The vision of the prophet Ezekiel . . . he beheld a whirl-wind . . .

SEE: *The Interlinear Bible*, 1906: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself . . ." — p. 1035 (*Ezekiel*, 1:4)

— Footnotes

The goddess Basht (or Pasht) was represented with the head of a cat.

SEE: Gerald Massey, *Book of the Beginnings*, 1881: "The cat-headed goddess is the cat personified, or P-SHAU-T, which welds into 'PASHT.' " — 1:163

SEE: Julius Fuerst, *Hebrew & Chaldee Lexicon*, 1867: "(. . . dedicated *to the* goddess *Bast* or *Basht*) . . . also the name of a district; called among the Greeks and Romans . . . *Bubastus* . . . *Bast*, is obviously the Egyptian . . . *Pasht*, name of a deity . . . described as having the form of a cat . . ." — p. 1126

This animal was . . . a symbol of the Moon

SEE: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: "The moon *as cat was* the eye of the sun, because it reflected the solar light . . . In the form of the Goddess Pasht the cat keeps watch for the sun . . . The cat was the eye of night in the same symbolical sense that our daisy, which opens and shuts with the rising and setting of the sun, is called the *eye of day*." — p. 2

The cat was also sacred to Sokhit.

SEE: Gaston Maspero, *Popular Stories of Ancient Egypt*, 1915: "Sokhit [or Sekhet] . . . was one of the principal goddesses of the Egyptian Pantheon. . . . with a cat's head she was called Bastit or Ubastît, and was worshipped at Bubastis in the Delta." — p. 78 fn.

SEE: W. R. Cooper, *Archaic Dictionary*, 1876: "SEKHET. This goddess, whose name was formerly written Pasht, was the daughter of Ra, and the consort of the god Pthah . . . the cat was especially sacred to her." — p. 498

"The nine lives of a cat" . . .

SEE: Gerald Massey, *Book of the Beginnings*, 1881: "Memorials to the goddess Kêd exist in many symbols . . . She was the genitrix. . . . Kat (Eg.) is the womb . . . She was the cat, and is still the cat with nine lives; the nine months of gestation . . ." — 1:318

Massey gives also an astronomical reason . . . in § I. "Symbolism."

SEE: "Symbolism and Ideographs": ". . . Mr. Gerald Massey, the poet and Egyptologist . . . [his] lecture on 'Luniolatry, Ancient and Modern.' " " '. . . the Egyptians portrayed the moon as a *Cat*. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the *seer* by night in heaven, and the cat was its equivalent on the earth . . .' " — *SD* 1:303, 304

"The cat saw the Sun, had it in its eye by night . . ."

P/Q: Gerald Massey, *Luniolatry; Ancient and Modern*, 1887: ". . . the cat saw the sun, had it in its eye by night, when it was otherwise unseen by men. *We* might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat's eye *was* the mirror." — p. 2

"one wheel upon the earth" . . .

SEE: *The Interlinear Bible*, 1906: "Now as I beheld the living creatures, behold one wheel upon the earth . . . their appearance and their work was as it were a wheel in the middle of a wheel. . . . And when the living creatures went, the wheels went beside them . . . for the spirit of the living creature was in the wheels." — pp. 1035-6 (*Ezekiel*, 1:15-16, 19, 20)

"*Spirit* whirleth about continually . . ."

P/Q: *The Interlinear Bible*, 1906: "The wind . . . whirleth about continually, and the wind returneth again according to his circuits." — p. 862 (*Ecclesiastes*, 1:6)

"Wind" . . . in the *original text* . . . the *Spirit* and the *Sun*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " 'L'esprit se meut circulairement,' dit . . . l'Écriture en parlant du soleil {*Ecclés*., I, 6} ['The spirit moves in a circular fashion,' say . . . the Holy Scriptures when talking about the Sun {*Ecclesiastes*, I, 6}] . . . " — 3:266 & fn.

"it seems to say that the sun moves in circuits . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . il semblerait vouloir dire: le soleil se meut circulairement; mais il s'agit ici de l'esprit qui est *sous le soleil* et qui est appelé l'*esprit saint*, et qui se meut circulairement vers les deux côtés, pour qu'ils soient unis dans la même essence' {*Zohar*, fol. 87, col 346} [it seems to say that the sun moves in a circular fashion, but this is about the spirit which is

under the sun and which is called the *holy spirit*, and which moves in a circular fashion toward two sides, so that they are united in the same essence].” — 3:266 & fn.

“Golden Egg” . . . the “circle with the Central Point”

SEE: George Oliver, *The Pythagorean Triangle*, 1875: “. . . the MONAD represented the throne of the Omnipotent Deity, placed in the centre of the empyrean . . . to exemplify equally the unity of the divine essence, and His eternity . . . This disposition was symbolised by the hierogram of a Point within a circle . . .” “. . . Brahma is spoken of, after his emanation from the golden egg, as experiencing fear at being alone in the universe; he therefore willed the existence of another, and instantly became masculo-feminine. . . . the Androgyne of Plato is but another version of this . . . the Monad . . . was called Jupiter, because it stands at the head of numbers . . . and also [the female] Vesta or Fire, because, like the point within the circle, it is seated in the midst of the world.” — pp. 36, 39-40

the concealed UNITY . . . PARABRAHMAM

SEE: T. Subba Row, “Notes on the Bhagavad Gita (I),” Feb. 1887: “In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity.” — p. 303 (*The Theosophist*, v. 8)

the “GREAT EXTREME” of Confucius

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: “Confucius speaks of the Great Extreme as the commencement ‘of changes.’ ” “The commentator says that the phrase ‘Great Extreme’ . . . means ‘heaven, earth, and man, included but not yet separated.’ ” — pp. 320, 321

the Deity concealed by PHTA, the Eternal Light

SEE: Max Duncker, *History of Antiquity*, 1877: “First came Ptah, the creative god of light . . .” “. . . in Ptah the Egyptians worshipped not only fire, but the spirit of warmth and light generally . . . they must have regarded him as the origin and source of light.” “At Thebes, Amun . . . took the place occupied by Ptah at Memphis. . . . but the god was invisible and concealed. Amun, as a fact, signifies ‘the concealed’ . . .” — 1:20, 43, 50

EN-SOPH . . . symbolized by a circle or the “nought” . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: “ ‘It (Ain Soph) is so named (Ayin, *i.e.*, No-Thing) because we do not know, and also it cannot be known, what was in this principle (the beginning of all Existence) . . .’ ” “The symbol of Ain Soph is the O or circle beyond and above all number . . .” — pp. 254, 258

the god-manifested (by its works) . . . the *diameter of that circle*

SEE: J. Ralston Skinner, “Cabbalah — XI,” Oct. 1887: “ ‘. . . God in his absolute nature is unknown . . . [He] had to become active and creative, to demonstrate his existence, and . . . it is only by *these* . . . works of creation that He made himself known . . .’ That is, Elohim (God) . . . made these (*Sephiroth*). . . . its first manifestation being that of 31415, circumference of a circle whose diameter is *One*.” — p. 138 (*Masonic Review*, v. 68)

Pythagorean sacred *Decade* . . . generative Power of Creation

SEE: J. Ralston Skinner, “Cabbalah — XI,” Oct. 1887: “By the Pythagorean philosophy the expression of *the all* was contained in the first four numbers [1, 2, 3, 4], the sum of which is 10, the sacred *jod* of the Hebrews, the picture of the circle with its diameter line . . . the generative source . . .” — pp. 137-8 (*Masonic Review*, v. 68)

the *nought* or cipher . . . especially in India

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "According to Max Müller 'the two words "cipher" and "zero" . . . are sufficient to prove that our figures are borrowed from the Arabs.' Cipher is the Arabic 'cifron,' and means *empty*, a translation of the Sanskrit name of the nought 'synya' [śūnya], he says. The Arabs had their figures from Hindustan, and never claimed the discovery for themselves." — 2:299-300

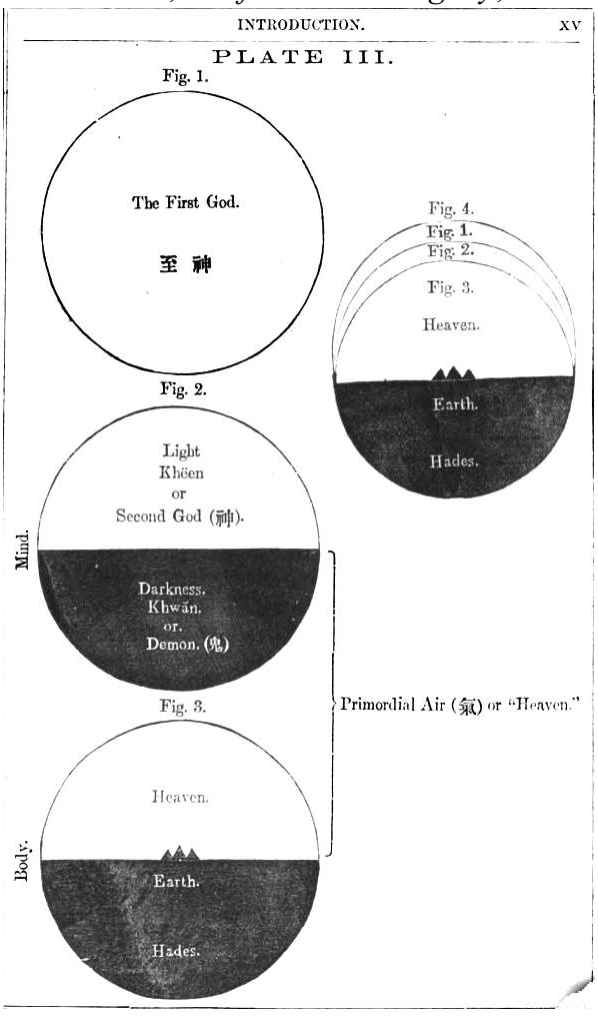
the *trigrammes* of Fo-hi, *Yang*, the Unity, and *Yin*, the binary

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "Dans les trigrammes de Fohi, l'unité, c'est le yang; et le binaire, c'est le yin [In the trigrams of Fohi, the unity is the yang; and the binary is the yin]."

yang yin — 1:124

the "great extreme" within a circle with a horizontal line

SEE: Confucius, *Confucian Cosmogony*, tr. Thos. McClatchie, 1874:



"Fig. 1 represents the First God who is . . . The (Incorporeal) Great Extreme . . . the animated Kosmos therefore is composed of figs. 2 and 3, united in one as Body and Soul, and this complete Being or Numen is called . . . 'The (corporeal) Great Extreme' . . ." — pp. xv, xvi (Introduction)

three concentric circles beneath the great circle . . .

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "The Tauists did what the early Confucianists failed to do. They commenced a cosmogony. . . . Here appears the first map of the Chinese cosmogony . . . Bent into three concentric circles are seen the *li-kwa*, representing 'fire,' and the *k'an-kwa*, representing

'water.' . . . This diagram was put to a fertile use by the Sung philosophers. They added to it a hollow circle, to represent the 'Great Extreme' above, and two hollow circles to represent heaven and earth below." — pp. 321, 322

The *Yangs* and the *Yins* are a far later invention.

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "Afterwards Chu fu-tsï made a change. He thought he would improve the diagram by throwing out the elements and introducing in their place the great and little *yin*, and the great and little *yang*. He changed heaven and earth . . . into *yin* and *yang*." — p. 322

the "God over all" (*ὁ ἐπὶ πᾶσι θεός*)

P/Q: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: ". . . *the First Principle* . . . [is] '*the God over all*,' (*ὁ ἐπὶ πᾶσι θεός*)." — p. 377 ("The Platonic Ontology")

"monarch" and "Law-giver of the Universe"

P/Q: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: ". . . *the Monarch and Lawgiver of the universe* . . . *is called* . . . '*the God over all*' . . ." — p. 377 ("The Platonic Ontology")

"Beyond all *finite* existences" . . .

P/Q: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: "*Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an* INTELLIGENCE *or* MIND, *the First Principle of all Principles, the Supreme Idea on which all other ideas are grounded . . . the ultimate Substance from which all other things derive their being and essence, the First and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the universe, who is called by way of pre-eminence and excellence the Supreme Good*, THE GOD (*ὁ θεός*), '*the God over all*' . . ." — p. 377 ("The Platonic Ontology")

"this . . . *is not* the truth or the intelligence, but the FATHER of it"

P/Q: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: "The Supreme Good is not the truth, not the intelligence; 'it is the Father of it.' " — p. 378 ("The Platonic Ontology")

single object of attainment . . . REAL KNOWLEDGE

P/Q: B. F. Cocker, *Christianity and Greek Philosophy*, 1870: "The grand object of all philosophic inquiry in ancient Greece was to attain to the knowledge of real Being — that Being which is permanent, unchangeable, and eternal." — p. 369 ("The Platonic Ontology")

— 554-5 —

he, who considered only those to be genuine philosophers . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "But Plato could not accept a philosophy destitute of spiritual aspirations . . . He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to the mere seeing; of the *always-existing*, in opposition to the transitory; and of that which exists *permanently*, in opposition to that which waxes, wanes, and is developed and destroyed alternately." — 1:xi-xii ("Before the Veil")

— Footnotes

Also in T'sang-t-ung-ky, by Wei-Pa-Yang.

SEE: Joseph Edkins, *Chinese Buddhism*, 1880: "Here is the budding of that cosmogony which fructified in the Sung philosophers. . . . We find it still more developed in the *Ts'an-t'ung-ki*, a work written by the noted Wei Pe-yang of the Han." — p. 321

"Au spectacle de tant de grandeur . . ."

P/Q: J.-E. de Mirville, *Des Esprits*, 1863-8: ". . . le comte de Montlosier . . . disait: '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 pieces en dispersant ses debris dans tout l'univers' {*Mystères de la vie humaine*, p. 117} [the Count of Montlosier . . . said: 'At the sight of such greatness opposed by that of so much misery, the spirit, which begins to observe this great whole, conceives of I don't know what great divinity, which a *still greater* and *more vigorous* divinity would have, as it were, shattered and broken to pieces, while scattering its fragments throughout the whole universe']." — 2:408-9 & fn.

— 555 —

Speusippus and Xenocrates followed in his footsteps.

SEE: William Enfield, *History of Philosophy*, 1837: "The old academy consisted of those followers of Plato who taught the doctrine of their master without mixture or corruption. The first of these was Speusippus, an Athenian, a nephew of Plato . . . [Then] Xenocrates, a Chalcedonian . . . became a disciple of Plato . . . As long as Plato lived, Xenocrates was one of his most esteemed disciples; after his death he closely adhered to his doctrine . . ." — pp. 137-8

The ONE, the original, had no existence . . .

SEE: Eduard Zeller, *Plato and the Older Academy*, 1876: "As a third element, distinct from the One and the Good, came the efficient cause or Reason {Speusippus would not even allow that the Original One was existent . . . In support of this opinion he might have appealed to Plato, Parmen. 141 E.} . . ." — pp. 569-70 & fn.

"The *τίμιον* (*honoured* one) dwells in the centre as in the circumfence . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The *τίμιον*, honoured . . . dwells in the centre as in the circumference, but it is only the reflection of the Deity — the World-Soul." — 1:xviii ("Before the Veil")

SEE: Eduard Zeller, *Plato and the Older Academy*, 1876: ". . . he [Speusippus] supposed the world to be ruled by animate power, having its seat in the centre and in the circumference, and extending itself throughout the whole space of the universe." — p. 570

God . . . caused the male *unit* to dig an abyss in the . . . chaos

SEE: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "Quand l'être principe s'est fait créateur, il a érigé un jod . . . et, pour lui faire place dans le plein de la lumière incréée, il a dû creuser un cteïs ou une fosse d'ombre égale [When the (supreme) Being-principle became a creator, he erected a jod . . . and to make room in the fullness of the uncreated light, he had to dig a channel or a cavity of equal shadow] . . ." — 1:125

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Paul seems to have fathomed . . . the archaic mystery of the Cross

SEE: *The Epistles of Paul*, notes by M. F. Sadler, 1889: "That he would grant you . . . to be strengthened with might by his Spirit in the inner man . . . That Christ may dwell in your hearts . . . that ye, being rooted and grounded in love . . . May be able to comprehend with all the saints what *is* the breadth, and length, and depth, and height {Many of the ancient Fathers . . . see here a reference to the cross . . . Thus Origen (quoted in Wordsworth): 'By the cross He ascended up on high . . . by it He descended to the lowest parts of the earth . . . and by it He extended Himself to the length and breadth of the whole world'} . . ." — pp. 192-4 & fn. (*Ephesians*, 3:16-18)

the "X," the decussated cross, and . . . the "Hermetic"

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Cross, X, was the Sign of

the Creative Wisdom or Logos . . . Plato says, 'He expressed him upon the Universe in the figure of the letter X. The next Power to the Supreme God was decussated or figured in the shape of a Cross on the Universe.' " "The Caduceus, borne by Hermes . . . was originally a simple Cross, symbolizing . . . the four elements proceeding from a common centre." — pp. 291, 502-3

pointing to the four cardinal points . . .

SEE: D. Urquhart, *The Sraddha*, 1857: "In the hieroglyphics the cross appears on the breast of the tribes of Northern Asia, 1500 years before the crucifixion. . . . It appears in the Buddhistic monuments of India, and the coins called Hindu-Scythic . . . The only explanation which has been offered for the paramount importance of this figure, is that it typified the four elements and the four cardinal points . . ." — pp. 20-1

their *Swastica* . . . now the *Wan* of the Buddhist Mongolian

SEE: Thomas Wilson, *The Swastika*, 1896: ". . . this sign . . . carries the idea of perfection or excellence, and signifies the renewal and perpetuity of life. . . . 'Same symbol in Chinese characters "ouan," or "wan" . . . a favorite ornament with the Chinese.' " "Count D'Alviella says that the Swastika is continued among the Buddhists of Tibet . . . {'La Migration des Symboles,' p. 53, citing . . . 'Sammlungen historischer Nachrichten über die mongolischen Völkerschaften'}." — pp. 801, 802 & fn.

Isarim, an Initiate, is said to have found at Hebron . . .

SEE: Isaac Myer, "Hermes Trismegistus," Sept. 1886: "That a tablet, now called the SMARAGDINE, was found there is no doubt. Its discovery is attributed by tradition to an *isarim* or initiate, who it is said took it from the dead body of Hermes . . . which was buried at Hebron . . ." — pp. 167-8 (*The Path*, v. 1)

"Separate the earth from the fire, the subtile from the gross . . ."

P/A: Isaac Myer, "Hermes Trismegistus," Sept. 1886: "A translation of this tablet is: '. . . you separate the Earth from the Fire, the subtile from the gross. . . . it mounts from the Earth to the Heaven, and again descends to the Earth . . ." — p. 168 (*The Path*, v. 1)

"The philosophical cross, the two lines running in opposite directions . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual." — 1:508

— Footnotes

it (the Swastica) "has survived in the form of the mallet" . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "But it is not alone as an Indian or Hermetic symbol that the Fylfot [Swastika] Cross is important. . . . in the Masonic fraternity it has survived in the form of the mallet." — pp. 352-3

— 556-7 —

"It symbolizes our human existence . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY." — 1:508

— 557 —

"Attach thyself . . . to the four letters of the tetragram . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: " 'Attach thyself,' says the alchemist, 'to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters.' " — 1:506

The ⊤ (Tau), and the astronomical cross of Egypt . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The ⊤ (Tau), and the astronomical cross of Egypt ⊕ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper." — 1:572

The Egyptian Hierophant had a square head-dress . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The Egyptian hierophant was given a square head-dress, which he had to wear always . . . The perfect *Tau* formed of the perpendicular (descending male ray, or spirit) a horizontal line (or matter, female ray), and the mundane circle was an attribute of Isis, and, it is but at his death that the Egyptian cross was laid on the breast of his mummy. These square hats are worn unto this day by the Armenian priests." — 2:392-3

The claim that the cross is purely a Christian symbol . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel*, ix. 4), with the *signa Thau*, as it is translated in the Vulgate." — 2:393

SEE: *The Holy Bible*, cm. Adam Clarke, 1836: "And the LORD said unto him . . . set a mark upon the foreheads of the men {translated by the Vulgate, *et signa thau*, 'and mark thou tau on the foreheads'} . . ." — 4:3079 & fn.

In the ancient Hebrew this sign was formed thus ✕ . . .

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "In the ancient Hebrew this sign was formed thus ✕ but in the original Egyptian hieroglyphics as a perfect Christian cross ✝. In the *Revelation*, also, the 'Alpha and Omega' (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*." — 2:393

Moses, in *Exodus* xii. 22, orders his people

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Moses, in *Exodus* xii. 22, orders his people to mark their *door-posts and lintels* with blood, lest the 'Lord God' should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philæ." — 2:454

In Joshua (viii. 29) read in *Arabic*, and in the Targum . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The Hebrews have handed down by *targums*, readings which have been obscured by translation. *Joshua* viii. 29, they read in the *Arabic*, and in the *targum of Jonathan*, '*The king of Ai he crucified upon a tree*.' The Septuaginta rendering is of suspension from a *double wood* or *cross*. (Wordsworth on Joshua.) . . . The strangest expression of this

kind is in Numbers xxv. 4, where, by Onkelos (?), it is read, '*Crucify them before the Lord* (*Jehovah*) *against the sun*.' The word here is יקע, *to nail to*, rendered properly (Fuerst) by the Vulgate, *to crucify*. The very construction of this sentence is mystic." — p. 204

The initiated . . . plunged in a deep sleep (the "Sleep of Siloam" . . .)

SEE: H. P. Blavatsky, "Esoteric Character of the Gospels," Dec. 15, 1887: "During the Mysteries . . . the *Chréstos*, *neophyte*, (as man) . . . had to descend into the crypts of Initiation and trials; and finally, during the 'Sleep of Siloam' or the final *trance* condition . . . the new Initiate has the last and final mysteries of being divulged to him." — p. 309 fn. (*Lucifer*, v. 1)

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . the well of water in the *Ritual* is one with the pool of Siloam . . . for the speaker says, '*The well has come through me. I wash in the pool of peace*.' " — 2:419

"The Pool in the Ritual is . . . where both Moon and Sun were renewed. . . . the deceased seeks the well to receive baptismal regeneration and be purified and renovated." — 1:168-9

Let the reader who doubts the statement consult the Hebrew originals . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs*. One especially from the temple of Philoe, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses." — p. 250 (*Lucifer*, v. 2 [Editors' Note])

— 558-9 —

This is allegorical of the awakening of the candidate (now an Initiate) . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed three days earlier* on its wooden *tau*, so as *to receive the rays*)." — p. 250 (*Lucifer*, v. 2 [Editors' Note])

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Then appeared the Hierophants-Initiators . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "Then appeared the Hierophants-Initiators and the sacramental words were pronounced, visibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities — from the highest antiquity. Let him examine the tomb of Beit-Oualy, in the reign of Ramses II., and find on it the crosses in every shape and position. Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III., preserved in the National Library of Paris, and which represents the adoration of Bakhan-Alenré." — p. 250 (*Lucifer*, v. 2 [Editors' Note])

In this extraordinary sculpture and painting one sees . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "In this extraordinary sculpture and painting one sees the disc of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the 'hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*.' A quantity of such cruciform 'couches' on

which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy, ignorant Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus, and other ex-initiates, knew better. *But they preferred to keep silent*." — p. 250 (*Lucifer*, v. 2 [Editors' Note])

Visvakarma . . . called in the Veda "the all-seeing god" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VIŚWA-KARMĀ . . . a personification of the creative power. In this character Viśwa-karmā was the great architect of the universe, and is described in two hymns of the Ṛig-veda as the one 'all-seeing god' . . . In these hymns also he is said to sacrifice himself or to himself . . ." — p. 363

he is called *Deva Vardhika* "the builder of the gods" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Viśwa-karmā placed the sun upon his lathe and cut away an eighth part of his brightness. . . . He also has the appellations Kāru, 'workman' . . . Deva-vardhika, 'the builder of the gods' . . ." — p. 364

the Son of Yoga-Siddha . . . and the fabricator of the "fiery weapon" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Viśwa-karmā . . . is not only the great architect, but the general artificer of the gods and maker of their weapons. It was he who made the Agneyastra or 'fiery weapon' . . . The Purāṇas make Viśwa-karmā the son of Prabhāsa . . . by his wife 'the lovely and virtuous Yoga-siddhā.' " — pp. 363-4

— 559-60 —

"The theoretical use of crucifixion must have been . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The theoretical use of crucifixion, then, must have been somehow connected with the personification of this symbol. But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What, practically, as regards humanity, could actual crucifixion betoken? Yet that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values. Not only are they shown to work in the cosmos . . . By sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting links." — p. 204

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"Reflection becomes more involved when it is considered . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by numbers clearly defining a system, was not the *accident* of the language, but was its very *essence*, and of its *primary organic construction*; therefore, neither the language, nor the mathematical system attaching to it, could be of man's invention, unless both were *founded upon a prior language*, *which afterward became obsolete*." — pp. 204-5

אישׁ *man* . . . "the very first word possessed by the Hebrews . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "For instance, the word *aish*, אישׁ, *man*, is probably the *primordial word* — the very first word possessed by the Hebrews, whoever they were, to carry the idea, by sound, of *a man*. The *essential* of this word was 113 from the beginning, and carried with it the elements of the cosmical system displayed." — p. 205

The figure of Wittoba, even to the nail-marks on the feet . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "Mr. Moore describes an Avatar called Wittoba [Vitḥobā], who has his foot pierced. . . . 'The subject of plate 98 [in Moore's *Hindu Pantheon*] is evidently the crucifixion . . .' This incarnation of Vishnu or CRISTNA . . . is represented exactly in the form of a Romish crucifix . . ." ". . . I accidentally looked into Moore's Pantheon, at the British Museum, where it appears that the copy is an earlier impression . . . and I discovered . . . that in several of the icons of Wittoba [Vitḥobā], there are marks of holes in both feet, and in others, of holes in the hands. . . . In figures 4 and 5 of plate 11, the figures have nail-holes in both feet." — 1:145, 146

the* TREE OF LIFE. . . . has now become . . . the *tree of death

SEE: Gerald Massey, *Natural Genesis*, 1883: "Thus, when Krishna is depicted as what is modernly termed '*the Crucified*,' the picture is not a representation of the Saviour made flesh to be nailed on the wood of a tree. . . . On the contrary, *He is the tree* . . . and the tree is alive, all in leaf, therefore it is a Tree of Life, not of death." — 1:437

one of the *seven esoteric meanings* implied in this mystery . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "One of the *seven esoteric meanings* implied in the mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back into the night of time and the establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was learned in the Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles from whom they borrowed most of their Kabalistic Mysticism, adapted most ingeniously the Cosmic and anthropological symbols of the 'heathen' nations to their peculiar *secret* records." — p. 247 (*Lucifer*, v. 2 [Editors' Note])

— 560-1 —

If Christian sacerdotalism has lost the key of it to-day . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "If Christian sacerdotalism has lost the key of it to-day, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word forms for MAN) and used it in conjunction with that of *Shānāh* 'lunar year' so mystically connected with the name of Jehovah, the supposed 'father' of Jesus and embosomed the mystic idea in an astronomical value and formula." — pp. 247-8 (*Lucifer*, v. 2 [Editors' Note])

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The original idea of "Man Crucified" in Space . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "The original idea of 'Man Crucified' in Space belongs certainly to the ancient Hindus, and Muir [Moor] shows it in his 'Hindu Pantheon' in the engraving that represents Wittoba [Vitḥobā] — a form of Vishnu. Plato adopted it in his decussated Cross in Space, the X, 'the Second God who impressed himself on the Universe in the form of the Cross'; Krishna is likewise shown 'crucified.' (See Dr. Lundy's *Monumental Christianity*, fig. 72.) Again it is repeated in the Old Testament in the queer injunction of *crucifying men* before the Lord, *the Sun* — which is no prophecy at all, but has a direct phallic significance." — p. 248 (*Lucifer*, v. 2 [Editors' Note])

"In symbol, the nails of the cross have for the shape . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities, and on the cross they form or

mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designative of the *square* . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded*, on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all*, and *four when separated*, or 7 in all — another and *most holy feminine* base number." — p. 52

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven . . .

P/Q: "The Crucifixion of Man," May 15, 1888: "Thus, while the phallic or sexual meaning of the 'Crucifixion Nails' is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity." — p. 248 (*Lucifer*, v. 2 [Editors' Note])

the Universal Soul or *anima mundi* . . .

SEE: N. D. Khandalawala, "Transmigration of the Life-Atoms," 1885: "[Editorial Note] The 'Jiva,' or life-principle, which animates man, beast, plant, and even a mineral . . . is the one life, or *anima mundi*, the universal living soul . . . the various modes in which objective things appear to us in Nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself." — p. 535 (*Five Years of Theosophy*)

adepts and neophytes . . . called *Chrests*

SEE: H. P. Blavatsky, "The Esoteric Character of the Gospels," Dec. 15, 1887: ". . . in the esoteric phraseology of the temples 'chrestos' . . . from the verb *χράομαι* ('to consult a god') — answers to what we would call an adept, also a high *chela*, a disciple {*Vide* Liddell and Scott's Greek and English Lexicon. *Chréstos* is really one who is continually warned, advised, guided, whether by oracle or prophet} . . ." — p. 300 & fn. (*Lucifer*, v. 1)

(from Chrestos, man of tribulation and sorrow)

SEE: H. P. Blavatsky, "The Esoteric Character of the Gospels," Dec. 15, 1887: "Pagan classics expressed more than one idea by the verb *χράομαι* 'consulting an oracle'; for it also means 'fated,' *doomed* by an oracle, in the sense of a *sacrificial victim to its decree* . . ." — p. 299 (*Lucifer*, v. 1)

"The sign of the cross adopted by the Christians . . ."

P/Q: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "Le signe de la croix adopté par les chrétiens ne leur appartient pas exclusivement. Il est aussi cabalistique, et représente les oppositions et l'équilibre quaternaire des éléments. Nous voyons par le verset occulte du *Pater* . . . qu'il y avait primitivement deux manières de le faire, ou du moins deux formules bien différentes pour le caractériser: l'une réservée aux prêtres et aux initiés; l'autre accordée aux néophytes et aux profanes [The sign of the cross adopted by the Christians does not belong to them exclusively. It is also kabbalistic, and represents the oppositions and quarternary equilibrium of the elements. We see by the occult verse of '*Our Father*' . . . that there were originally two ways of making it, or at least two very different formulas to characterize it: one reserved for priests and for initiates; the other allotted to neophites and the profane]." — 2:88

"Thus, for example, the *initiate* . . ."

P/Q: Éliphas Lévi, *Dogme et Rituel de la Haute Magie*, 1861: "Ainsi, par exemple, l'initié, en portant la main à son front, disait: A toi; puis il ajoutait: appartiennent; et continuait en portant la main à sa poitrine: le royaume; puis à l'épaule gauche, la justice; à l'épaule droite, et la miséricorde. Puis on

joignait les deux mains en ajoutant: dans les cycles générateurs. Tibi sunt Malchut et Geburah et Chesed per æonas. — Signe de croix absolument et magnifiquement cabalistique, que les profanations du gnosticisme ont fait perdre complétement à l'Église militante et officielle [Thus for example, the initiate, when bringing his hand to his forehead, said: To thee; then he added: belong; and continued, while bringing his hand to his chest: the kingdom; then, to the left shoulder, justice; to the right shoulder, and the mercy. Then he joined his two hands while adding: during the generating cycles. 'For thine is the Kingdom, the Justice, and the Mercy throughout the Aeons.' — A sign of the cross that is absolutely and magnificently kabbalistic, which the militant and official Church completely lost due to the desecrations of Gnosticism]." — 2:88-9

— 563 —

the Greek language has but one word for *vowel* and voice

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "The Greek language has but one word for *vowel* and *voice* . . ." — p. 200

SEE: Liddell & Scott, *Greek-English Lexicon*, 1852: "*Φωνή* . . . *the sound of the voice* . . . [also] *a vowel sound* . . ." — p. 1639

the Gnostic "Vowels" and the "Voices" of the Thunders

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . when, therefore, 'the seven thunders uttered their voices' [*Rev*. 10:4], the seven vowels, it is meant, echoed through the vault of heaven . . ." — p. 200

"Marcus had it revealed unto him that 'the *seven heavens*' . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . Marcus, had it revealed unto him that the seven heavens . . . sounded each one vowel which, all combined together, formed a single doxology, 'the sound whereof being carried down to earth becomes the creator and parent of all things that be on earth' {Hippolytus, vi. 48}." — p. 200 & fn.

"Seven thunders uttered their voices . . ."

P/Q: *The Interlinear Bible*, 1906: "And I saw another mighty angel come down from heaven . . . and when he cried, seven thunders uttered their voices. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." — pp. 327-8 (*Revelation*, 10:1, 3-4)

— 563-4 —

Jesus . . . to reveal to them "the mysteries of the Light . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "{Pistis-Sophia, cap. 378} 'After these things his disciples said again unto him, Rabbi, reveal unto us the mysteries of the Light of thy Father . . .' " — p. 200 & fn.

— 564 —

"Do ye seek after these mysteries? . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: " 'Jesus said unto them, Do ye seek after these mysteries? No mystery is more excellent than they; which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place of the Holy of holies, unto the place where is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, saving only the *mystery of the Seven Vowels and their forty and nine Powers*, and the numbers thereof. And no name is more excellent than

all these (Vowels) . . .' " — pp. 200-1

(Compare § "Chronology of the Brahmins.")

SEE: "The Chronology of the Brahmins," *SD* 2:66-74.

***Garuda* . . . vehicle on which Vishnu . . . is shown to ride**

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Garuda — The king of the feathered tribes and the remorseless enemy of the serpent race. He was the son of Kaṣyapa and Vinatā. Garuda is always represented as the bird on which Vishṇu is carried and is described as something between a man and a bird." — p. 224

Vishnu (who is Kâla, "time")

SEE: *Institutes of Vishnu*, tr. Julius Jolly, 1880: "For Kāla (time) is without either beginning or end {'Kāla means Vishṇu in this place'}. . . . In each Kalpa, fourteen chiefs of the gods (Indras) go to destruction . . . and fourteen Manus. . . .Those even who have the power of creating and annihilating in this world . . . continually perish by the act of Kāla; for Kāla (time) is hard to overcome." — pp. 78-9 & fn. (xx.21, 24, 27)

***phœnix*, the emblem of cyclic and periodical time**

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the story of the Phœnix . . . exemplifying the perpetual destructions and reproduction of the world . . ." "Nonnus extends the life of the Phœnix to a *thousand years*, and alludes to the familiar story . . . of the parent bird burning itself . . . and of a young Phœnix springing to life from the ashes . . ." "The Phœnix is also very plainly the same as the *Simorgh* of Persian romance . . . the same as the winged *Singh* of the Hindus . . ." — pp. 172, 173, 175, 176

the "man-lion" *Singha* . . .

SEE: Edward Moor, *Hindu Pantheon*, 1810: "NARA SINGHA, or MAN-LION. . . . two etherial warders of VISHNU'S palace were cursed with banishment . . . The sentence of eternal exile on earth was mitigated to seven transmigrations . . . [or] three as *Daityas* . . . and in the character of HIRANYAKASIPU, one of them was slain by VISHNU, incarnated for that purpose in the form of half-man, half-lion . . ." — pp. 184-5

***Singha*, of whose representations . . . "gnostic gems" are so full**

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: " '. . . there was found . . . another [idol], only in bas-relief, also having a lion's head, but the rest of the body human . . . with two wings pointing upwards, two downwards . . . from the idol's mouth proceeded a ribbon or scroll extending over the fire.' . . . And, tracing back this composite figure to the real source of such iconology, it is found to be the very one under which 'Nri-singha-avatar' is depicted." — pp. 130-1

"Over the seven rays of the lion's crown . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "Over the seven rays of the lion's crown, and corresponding to their points, stand often the seven vowels of the Greek alphabet, AEHIOYΩ, testifying the Seven Heavens . . ." — p. 218

— Footnotes

gnostic gems are not the work of the Gnostics . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . our 'Gnostic' gems are not the work of the Gnostics . . . The talismans we are considering never exhibit any traces of that admixture of Christian and Pagan doctrines which properly constitutes the Gnosis . . . Their elements are drawn from the ancient religions of Babylon and Egypt, mixed at times with the formulæ of the Jewish Kabbala. The

'Gnostic' stones are in reality the paraphernalia of magicians . . ." — p. 241

— 565 —

At his birth, Garuda is mistaken for *Agni* . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "GARUḌA. . . . His lustre was so brilliant that soon after his birth the gods mistook him for Agni and worshipped him." "He is also called . . . Suvarṇa-Kāya, 'golden bodied;' Ganganeśwara, 'lord of the sky' . . ." — pp. 109, 110

His Son is *Jâtabu* [*Jaṭāyu*] . . .

SEE: *Select Specimens of the Theatre of the Hindus*, tr. H. H. Wilson, 1835: "*Jatāyu*, a bird of divine nature and descent and preternatural longevity, the son of *Garura* [*Garuḍa*] . . ." — 1:304 fn.

the cycle of 60,000 years

SEE: *Rāmāyan of Vālmīki*, tr. Ralph T. H. Griffith, 1872:

"My course of life . . .
For sixty thousand years has run.
Lord of my kind I still maintain
Mine old hereditary reign." — 3:234 (iii.50, "*Jaṭāyus*")

"Whatever the primary meaning . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "Over the seven rays of the lion's crown . . . stand often the seven vowels . . . But whatever its primary meaning it was probably imported in its present shape from India (that true fountain-head of Gnostic iconography)." — p. 218

When the seven "thunders" . . . "had uttered their voices" . . .

P/Q: *The Interlinear Bible*, 1906: "And when the seven thunders uttered *their voices* . . . I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." — p. 328 (*Revelation*, 10:4)

what did the Angel "standing upon the sea and upon the earth" do . . .

P/Q: *The Interlinear Bible*, 1906: "And the angel which I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever . . . that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished . . ." — p. 328 (*Revelation*, 10:5-7)

— Footnotes

Wilson . . . in his *Preface* . . . found "no account of the birth of Garuda"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Garuḍa Purāṇa . . . contains no account of the birth of Garuḍa." — 1:lxxxiv (Preface)

***Vide Revelation* xvii. . . .**

SEE: *The Interlinear Bible*, 1906: "And there are seven kings: five are fallen, and one is, *and* the other is not yet come . . ." — p. 334 (*Revelation*, 17:10)

and *Leviticus* xxiii., verses 15 to 18

SEE: *The Interlinear Bible*, 1906: "And ye shall count . . . from the day . . . of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath . . . and ye shall offer a new meal offering unto the LORD. Ye shall bring out of your habitations two wave loaves . . . *they are* the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish . . ." — pp. 163-4 (*Leviticus*, 23:15-18)

— 565-6 —

Dr. Kenealy . . . believed this doctrine . . . from Chaldea

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world . . ." "From these [myths] the Rabbins have borrowed their mythos of an enormous Bird . . . They teach that there are to be seven successive renewals of the globe; that each reproduced system will last seven thousand years; and that the total duration of the Universe will be 49,000 years. This opinion . . . they may either have learned during their Babylonian captivity, or it may have been part of the primeval religion which their priests had preserved from remote times." — pp. 175-6

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the Babylonians . . . got their wisdom and learning from India

SEE: Henry Rawlinson, "Bilingual Readings – Cuneiform and Phœnician," March 7, 1864: "The proofs of a Vedic, or . . . an Arian, influence on the early mythology of Babylonia, which these comparative lists of names of the gods supply, appear to me to be of the very highest interest, and in many cases to be of undoubted authenticity." — p. 230 fn. (*Journal of the Royal Asiatic Society*, v. 1)

"Rabbi, reveal unto us the Mysteries of the Light . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: " '. . . Rabbi, reveal unto us the mysteries of the Light . . . forasmuch as we have heard thee saying that there is another baptism of smoke, and another baptism of the Spirit of Holy Light . . .' " — p. 200 (*Pistis Sophia*, § 378)

"I baptize you with water . . ."

P/Q: *The Interlinear Bible*, 1906: "I indeed baptize you with water . . . but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and *with* fire . . ." — p. 3 (*Matthew*, 3:11)

the Anugîta . . . antiquity and importance . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Like the Bhagavadgītā . . . the Anugītā is one of the numerous episodes of the Mahābhārata. . . . And it is included in the present volume . . . because it professes to be a sort of continuation, or rather recapitulation, of the Bhagavadgītā." ". . . Śaṇkara . . . accepted the book as a genuine part of the Mahābhārata, and as a work of Vyāsa . . . who lived . . . upwards of thirty centuries before the Christian era." — pp. 197, 206-7 (Introduction)

— Footnotes

***Pistis Sophia* . . . discovered in a Coptic MS. by Schwartze . . .**

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "PISTIS-SOPHIA. This treatise, ascribed to Valentinus (I know not on what authority), was discovered by Schwartze in a Coptic MS. preserved in the British Museum. He transcribed the Coptic text and translated it into Latin; both texts and [Latin] version were published by Petermann in the year 1853. . . . The authorship of this record is assigned by itself in several places to Philip the Apostle, whom the Saviour bids to sit down and write these things!" — p. 14

Initiation . . . water represented the first . . . steps toward purification

SEE: George Oliver, *History of Initiation*, 1841: "In every nation of the world, Water was profusely used during the initiations . . . It had a twofold reference; first to the diluvian waters which cleansed the earth from its impurities . . . and secondly, as the external medium of purification by which the Mystæ were ritually regenerated." — pp. 176-7

trials connected with *fire* came last

SEE: George Oliver, *History of Initiation*, 1841: "The successful probationer . . . was brought forth

into the cavern of initiation . . .” “Introduced into an inner apartment he was . . . put through the SEVEN STAGES of initiation. . . . Threading the circuitous mazes of the gloomy cavern, he was soon awakened from his trance of thought, by seeing the sacred fire, at intervals, flash through its recesses to illuminate his path; sometimes bursting from beneath his feet; sometimes descending on his head in a broad sheet of white and shadowy flame.” — pp. 99, 101-2

— 566-7 —

Narada is discussing . . . the “life-winds” . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Devamata said: When a creature is about to be born, what comes into existence first, his Prāṇa, or Apāna, or Samāna, or Vyāna, or else Udāna?

Nārada said . . . the pairs of the life-winds should be understood, which (move) upwards, or downwards, or transversely.” — p. 274 (*Anugītā*, ch. 9)

the “life-winds” . . . *Prâna*, *Apâna*, etc.

SEE: Sankara Acharya, “Discrimination of Spirit and Not-Spirit,” tr. Mohini M. Chatterji, 1885: “. . . the five vital airs {forces which harmonize the interior man with his surroundings} . . . *Prāna*, *apāna, vyāna*, *udāna* and *samāna*. . . . *prāna* goes out, *apāna* descends, *udāna* ascends, *samāna* reduces . . . and *vyāna* circulates all over the body.” — pp. 401 & fn., 402 (*Five Years of Theosophy*)

SEE: *Praśna Upanishad*, tr. E. Röer, 1853: “. . . the five airs of respiration, of the ascending and descending airs, and of the airs of circulation and assimilation . . .” — p. 127 fn. (*Bibliotheca Indica*, v. 15)

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“it is the teaching . . . *that the fire verily is all the deities* . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “It is the teaching of the Veda, that the fire verily is all the deities, and knowledge (of it) arises among Brāhmaṇas, being accompanied by intelligence.” — pp. 275-6 (*Anugītā*, ch. 9)

By “fire” . . . he means the SELF.

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Arjuna Miśra says . . . that the author . . . now explains in what the Prāṇa and Apāna are to be offered up for acquiring the Prāṇāyama. The fire he takes to mean the self.” — p. 276 fn. (*Anugītā*, ch. 9)

“intelligence” . . . means neither “discussion” nor “argumentation”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Arjuna Misra says intelligence means ‘discussion, or argument.’ ” — p. 276 fn. (*Anugītā*, ch. 9)

“The *smoke* of that fire . . . appears in the shape of darkness” . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “The smoke of that (fire), which is of excellent glory, (appears) in the shape of (the quality of) darkness; (its) ashes, (the quality of) passion; and (the quality of) goodness is that in connexion with it, in which the offering is thrown.” — p. 276 (*Anugītā*, ch. 9)

“those who understand the sacrifice understand the Samâna . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Those who understand the sacrifice understand the Samāna and the Vyāna as the principal (offering). The Prāṇa and Apāna are portions of the offering . . . and between them is the fire. That is the excellent seat of the Udāna as understood by Brāhmaṇas.” — p. 276 (*Anugītā*, ch. 9)

“As to that which is distinct from these pairs . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . . That which exists and that which does not exist are a pair, between them is the fire. That is the excellent seat of the Udāna as understood by Brāhmaṇas." — pp. 276-7 (*Anugītā*, ch. 9)

"The sense appears to be this . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The sense appears to be this: The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls. Of these, the Samāna and Vyāna are controlled and held under check by the Prāṇa and Apāna . . . The latter two are held in check and controlled by the Udāna, which thus controls all. And the control of this, which is the control of all the five . . . leads to the supreme self." — pp. 258-9 fn. (*Anugītā*, ch. 5)

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"perceived by means of the SELF the seat abiding in the SELF" . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . I have perceived by means of the self the seat abiding in the self — (the seat) where dwells the Brahman free from the pairs of opposites . . ." — p. 257 (*Anugītā*, ch. 5)

that indestructible principle was entirely *beyond . . . the senses*

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . that indestructible (principle) . . . It is devoid of smell, devoid of taste and touch, devoid of colour and sound. (It is that) from which (this whole) expanse (of the universe) proceeds, and on which it rests." — pp. 257, 258 (*Anugītā*, ch. 5)

"in the midst of all those (life-winds) . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . in the midst of all those (life-winds) which move about in the body and swallow up one another, blazes the Vaiśvāna fire sevenfold." — p. 259 (*Anugītā*, ch. 5)

This "Fire" . . . is identical with the "I," the SELF . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "This [fire], says *Nīlakaṇṭha*, explains the word 'I' in the sentence preceding. Vaiśvānara is a word often used to denote the self." — p. 259 fn. (*Anugītā*, ch. 5)

"The nose . . . the tongue . . . the eye, and the skin . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The nose, and the tongue, and the eye, and the skin, and the ear as the fifth, the mind and the understanding, these are the seven tongues of the blaze of Vaiśvānara. . . . those are the seven (kinds of fuel) for me {the Vaiśvānara} . . . these are the seven great officiating priests." — p. 259 & fn. (*Anugītā*, ch. 5)

"the soul distinguished as so many (souls, or principles) . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the seven great officiating priests {they may mean the soul distinguished as so many with reference to these several powers . . . [this] sense is accepted by Arjuna Miśra}." — p. 259 & fn. (*Anugītā*, ch. 5)

"the powers of hearing, etc. . . . presided over by the several deities"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the seven great officiating priests {These I take to be the powers of hearing, &c., which are presided over by the several deities}." — p. 259 & fn. (*Anugītā*, ch. 5)

the Samâna and the Vyâna . . . subject to the Prâna and the Apâna . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the Samāna and Vyāna are controlled and held in check by the Prāṇa and Apāna . . . The latter two are held in check and controlled by the Udāna, which thus controls all." — pp. 258-9 fn. (*Anugītā*, ch. 5)

referred to as the principal offering . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the fire verily is all the deities, and knowledge (of it) . . . [is] accompanied by intelligence {Arjuna Miśra . . . explains in what the Prāṇa and Apāna are to be offered up for acquiring the Prāṇāyama}. . . . Those who understand the sacrifice understand the Samāna and Vyāna as the principal (offering)." — p. 276 & fn. (*Anugītā*, ch. 9)

their "operations are more practically important for vitality"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the operations of the Samāna and Vyāna are more practically important for vitality." — p. 276 fn. (*Anugītā*, ch. 9)

— Footnotes

Vaisvânara is Agni . . .

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "Besides epithets of celestial fire . . . some epithets of Agni exhibit a semi-independent character. . . . Agni Vaiśvānara . . . means 'belonging to all men' and seems to designate 'Universal Agni', fire in all its aspects, celestial as well as terrestrial." — p. 99

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Prâna and Apâna . . . have the FIRE between them

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The Prāṇa and Apāna are portions of the offering {These are only a subordinate part of the offering} . . . between them is the fire {The fire, which is common to all the passages, stands for the self}." — p. 276 & fns. (*Anugītā*, ch. 9)

So for the good and evil, and for "that which exists . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "That which exists and that which does not exist are a pair, between them is the fire. . . . good and evil — are a pair, between them is the fire." — p. 277 (*Anugītā*, ch. 9)

— Footnotes

the Valentinian "pairs" of male and female *Æons* . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the names of the *Æons* . . . drawn up by Valentinus himself, the profoundest doctor of the Gnosis . . . He arranges them in pairs, male and female, in order of their successive emanation from Bythos, the pre-existing, eternal Principle." — p. 263

from Ampsiu-Ouraan (. . . Depth and Silence)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The number of the pairs is *fifteen* . . .

1. Ampsiu, Ouraan = Depth, Silence.
2. Bucua, Thartun = Mind, Truth.

. . .

6. Amphian, Essumen = Fatherly, Hope.
7. Vannanin, Lamer = Motherly, Charity.

. . .

14. Assiouache, Belin = Only begotten, Unity.
15. Dexariche, Massemo = Immovable, Pleasure." — p. 263

Epiphanius . . . "copied one pair twice over" . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887:

"5. . . . Udua, Casten

Udu, Vacastene . . .

Epiphanius has evidently copied one pair (5) twice over, misled by a slight difference of spelling, and thus adds one pair to the proper fifteen." — pp. 263-4

"The *Æons* of Valentinus are confessedly the *Six Radicals* . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: " '. . . the *Æons* of Valentinus, are confessedly the *Six Radicals* of Simon . . .' " — p. 22

with the *seventh*, Fire, at their head. . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . [Simon] had set up for a teacher of a new religion . . . based upon the axiom that *Fire* was the First Principle of all things, subordinate to which were the 'Six Radicals' . . ." ". . . the *Six Radicals* of Simon . . . [are] 'Mind, Intelligence, Voice, Name, Reason, and Thought.' " — pp. 21, 22

— 569-70 —

"And no name is more excellent than all these (seven) vowels. . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "And no name is more excellent than all these (Vowels), a Name wherein be contained all Names and all Lights and all Powers. Knowing therefore this Name, if a man shall have departed out of this body of Matter, no smoke (of the bottomless pit), neither any darkness, nor Ruler of the Sphere of Fate, nor Angel, nor Power, shall be able to hold back the soul that knoweth that Name." — p. 201

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"If he shall utter that (Name) unto the fire . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "But and if . . . he shall utter that Name unto the fire, it shall be quenched, and the darkness shall flee away. And if he shall utter that Name unto . . . all their Powers, nay, even unto Barbelo, and the Invisible God, and the three Triple-powered Gods, so soon as he shall have uttered that Name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt away and perish, and shall cry aloud, 'O Light of all lights that art in the Boundless Light! remember us also, and purify us!' " — p. 201

"the maternal uncle of Sagara's 60,000 sons" . . .

SEE: *The Iliad of the East*, ed. Frederika Richardson, 1870: "Looking round, Ansumat perceived . . . Garuda, the king of all birds . . . this illustrious fowl was the maternal uncle of these sixty thousand heroes who had become ashes." — p. 44 (*Rāmāyaṇa*, iii.28)

Ansumât . . . "the nephew of the 60,000 uncles"

SEE: *The Iliad of the East*, ed. Frederika Richardson, 1870: "The illustrious ruler . . . Sagara, called to him the youthful Ansumat . . . 'Thy uncles are long in coming . . . go in search of thy uncles . . .' . . . the nephew of sixty thousand uncles . . . reached the infernal regions, and beheld the state of his uncles . . ." — p. 43 (*Rāmāyaṇa*, iii.25-6)

reduced to ashes by the look of Kapila

SEE: *The Iliad of the East*, ed. Frederika Richardson, 1870: " 'Vasudeva Kapila {Vishnu} has taken this horse — he . . . who beholds the whole workings of time . . .' " ". . . the sixty thousand Sagarides shouted with one voice: 'Halt, thou ravisher of the horse! . . .' At that Vasudeva Kapila turned, and looked at these heroes {*The heroes are reduced to ashes by the gaze of Vishnu*}." — pp. 39 & fn., 42 &

side note (*Rāmāyaṇa*, iii.16, 24)

Kapila, "the Purushottama" (or infinite Spirit)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KAPILA. . . . sometimes identified with Vishṇu . . . He is said to have destroyed the . . . sons of King Sagara with a glance." — p. 150

"PURUSHOTTAMA. . . . the 'supreme soul.' It is a title of Vishṇu . . ." "In the Mahābhārata and in the Purāṇas he [Vishṇu] is . . . the self-existent, all-pervading spirit." — pp. 249, 360

who caused Sagara's horse for the Aswamedha sacrifice to disappear

SEE: *Select Specimens of the Theatre of the Hindus*, tr. H. H. Wilson, 1835: "*Sagara*, purposing to perform an *aswamedha*, or sacrifice of a horse, set, as an essential part of the ceremony, the horse at liberty, who was carried off by one of the serpents of *Pātāla*. The king directed his sons . . . sixty thousand in number, to recover the steed. . . . they came upon the horse grazing near *Kapila*, an incarnation of *Vishnu* as a sage, whom the sons of *Sagara* challenged as the thief of the horse. *Kapila*, incensed, reduced them all to ashes . . ." — 1:301 fn.

Jâtayu . . . slain by Ravana who carries off Sita

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "JAṬĀYU . . . became an ally of Rama's, and he fought furiously against Rāvaṇa to prevent the carrying away of Sītā. Rāvaṇa overpowered him and left him mortally wounded." — pp. 134-5

"It is 60,000 years O King, that I am born" . . .

SEE: *Rāmāyan of Vālmīki*, tr. Ralph T. H. Griffith, 1872:

"My course of life . . .
For sixty thousand years has run. . . .
Thou canst not, King [Rāvaṇa] . . .
Bear off unchecked thy lovely prize [Sītā] . . ."

"So fierce and dire the battle, waged . . .
Here was the lord of giants, there
The noblest of the birds of air. . . .
But Rāvaṇ seized his sword and smote
His wings and side and feet and throat. . . .
The lord of Lankā's island viewed
The vulture as he lay . . .
The flame has died away." — 3:234, 240-1 (iii.50, 51)

the great cycle of GARUDA

SEE: M. N. Dvivedi, "The Purānas," May 15, 1891: ". . . what is the *Garuda*? He is the vehicle of *Vishnu* . . . In India this bird, having alone the power to soar undazzled up towards the sun, is, with *Vishnu* upon his back, the emblem of the *Mānvantarika* cycle." — p. 195 (*Lucifer*, v. 8)

— Footnotes

Barbelo is one of the three "Invisible Gods" . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . Barbelo {The divine mother of the Saviour, and one of the three 'Invisible Gods,' cap. 359} . . ." — p. 201 & fn.

In other *Purânas* Jâtayu is the son of Aruna

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "JAṬĀYU . . . According to the Rāmāyaṇa, a bird who was son of Vishṇu's bird Garuḍa . . . Others say he was a son of Aruṇa." — p.

Aruna, Garuda's brother, both the sons of Kasyapa

SEE: Edward Moor, *Hindu Pantheon*, 1810: "The *dawn*, the precursor of SURYA, or the Sun, is personified in ARUN . . . ARUN, or ARUNA, is the charioteer of SURYA. His parents are the prolific KASYAPA, and VINATA . . . GARUDA is his younger brother . . ." — p. 288

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Diti — the Mother of the Maruts

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MARUTS. The storm gods . . . In the Rāmāyaṇa they are represented to have their origin in an unborn son of Diti, whom Indra dashed into forty-nine pieces with his thunderbolt, and in compassion converted into Maruts." — p. 204

descendants . . . of Hiranyâksha, "whose number was 77 crores . . ."

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . Diti had two sons, by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyāksha." "Hiraṇyāksha also had many sons, all of whom were Daityas [demons and giants] . . . {The descendants of Hiraṇyāksha are said, in the Padma Purāṇa, to have extended to seventy-seven crores, or seven hundred and seventy millions}." — 2:30 (i.15), 69 (i.21), & 70 fn.

Kapila, the founder of the Sankhya philosophy

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . an incident peculiar to [*Bhāgavata Purāṇa*] . . . [is] of the Avatāra of Vishṇu as Kapila . . . the author of the Sānkhya philosophy . . ." — 1:xlii (Preface)

"the report that the sons of the King were reduced to ashes . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata {IX., VIII., 12, 13} has, for a Purāṇa, some curious remarks on this part of the story . . . 'The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; — the dust of the earth, as it were, in the sky?' " — 3:300 fns. (iv.4)

"How should mental perturbation distract that sage . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'How should mental perturbation distract that sage, who was one with the Supreme, and who has promulgated that Sānkhya philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?' " — 3:300 fn.

Hardwar (or *Gangadwara*, the "door or gate of the Ganges")

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "GANGĀ-DWĀRA. The gate of the Ganges. The opening in the Himālaya mountains through which the river descends into the plains, now known as Hardwār." — p. 109

at the foot of the Himalayas . . . Kapila sat in meditation

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sagara commanded his sons to search for the steed . . . Coming to Pātāla . . . they saw the Ṛishi Kapila sitting, with his head declined in meditation . . ." ". . . the abode of the ascetic . . . [was at] the foot of the Himālaya, where the Ganges descends to the plains." — 3:299, 302 fn. (iv.4)

Not far from the Sewalik range, the "pass of Hardwar" . . .

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "HARDWAR . . . It was originally known as Kapila . . . from the sage Kapila, who passed his life in religious austerities at the spot still pointed out as

Kapilasthana. Hardwar, or Hari-dwara, [is] literally Vishnu's Gate . . . The level of the Ganges at Hardwar is 1024 feet. The Ganges falls rapidly to Hardwar, which is 1300 miles from the mouth. . . . Its celebrity is owing to the proximity of the Rikikase gorge, from which the Ganges escapes from the Siwalik Hills of the Himalaya mountains, thirteen miles above Hardwar." — 2:16

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the tradition which claims that the ocean ages ago . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "On the shore of the island called [Sagara] . . . tradition places a Kapilāśrama, or hermitage of Kapila . . . Other legends assign . . . [it at] the foot of the Himālaya, were the Ganges descends to the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya . . ." — 3:302-3 fn.

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***Sagara* is the name of the Ocean, and . . . the Bay of Bengal**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sāgara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges." — 3:302 fn.

Kapila . . . name of the Kumâras

SEE: H. T. Colebrooke, *Miscellaneous Essays*, 1873: ". . . Kapila . . . is asserted to have been a son of Brahmā; being one of the seven great *Ṛishis* . . . {Not the ordinary seven 'mind-born Ṛishis,' but another group [Kumāras] composed of Sanaka, Sananda . . . Sanātana, Āsuri, Kapila, Voḍhu, and Panchaśikha}. . . . In fact, the word *kapila*, besides its ordinary signification of tawny colour, bears likewise that of fire . . ." — 1:241-2 & fn.

Bhagavata Purâna calling *that* Kapila . . . a *portion of Vishnu*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Bhāgavata is communicated to the Ṛishis at Naimishāraṇya . . . The course of the narration opens with a cosmogony . . . The creation of Brahmā is then described . . . an incident peculiar to this work . . . [is] of the Avatāra of Vishṇu as Kapila . . . the author of the Sānkhya philosophy . . ." — 1:xl, xli, xlii (Preface)

"The Ṛishi Kapila is a portion of the mighty and universal Vishṇu . . ." — 2:325 (ii.14)

the Son of Vitatha, as Harivansa shows him to be

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "But the Brahma and Hari Vaṃśa . . . make Suhotra, Anuhotra, Gaya, Garga, and Kapila the sons of [Ṛishi] Vitatha." — 4:136 fn.

Vishnu is shown *in the form of Kapila*, "*imparting . . . true Wisdom*"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the Kṛita age, Vishṇu, in the form of Kapila . . . for the benefit of all creatures, imparts to them true wisdom." — 3:31 (iii.2)

Kapila, son of Kasyapa and Kadrû — the "many-headed Serpent"

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Kadru — One of the daughters of Daksha, who was married to Kaśyapa and had a progeny of a thousand powerful many-headed serpents."
"Kapila . . . One of the serpent kings of the progeny of Kadru." — pp. 296, 316

(See *Vayu Purâna* placing him on the list of the forty . . .)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The progeny of Kadrū were a thousand powerful many-headed serpents . . . {The Vāyu names forty; the most noted amongst whom . . . are Airāvata . . . Kapila, Nāhusha, and Maṇi}." — 2:74 & fn. (i.21)

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Gnostics claimed that their Science . . . rested on a square . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Les gnostiques prétendaient que tout l'édifice de leur science reposait sur un carré dont les angles avaient *sighé* (silence), *bathos* (profondeur), *noûs* (intelligence) et *alêthéia* (vérité) [The Gnostics claimed that the entire structure of their science rested on a square, the angles of which represented *sigē* (silence), *bathos* (depth), *nous* (mind) and *aletheia* (truth)]." — p. 430 fn.

Christos as incarnating in *Chrestos* . . .

SEE: H. P. Blavatsky, "Esoteric Character of the Gospels," Dec. 15, 1887: "The Spirit 'Christos' or rather the 'Logos' . . . is said to 'go down into the pit,' when it incarnates in flesh, *is born as a man*. . . . During the Mysteries, however, it is the *Chréstos*, *neophyte*, (as man) . . . who had to descend into the crypts of Initiation and trials . . ." — p. 309 fn. (*Lucifer*, v. 1)

the whole of the Universe . . . contained within . . . Number 10

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "Here, then, we have an apt illustration of the decad as the receptacle of all things . . . it was called Universe . . . It was also called *Kosmos*, or world, because the decad comprehends all numbers, as the world comprehends all forms. . . . The decad was the great number of the Pythagoreans, because it comprehends all arithmetical and harmonical proportions" — pp. 225, 226

the "*inner* Science," and . . . "surface science"

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "False science bases its conclusions upon external appearance caused by the illusion of the senses . . . Magic is a science which teaches the true nature of the inner man as well as the organization of his outward body. The superficial reasoner can comprehend nothing but what he can perceive by his senses; but the inner man has perceptive faculties transcending those of his body." — p. 105

the Universals of Plato, and the inductive method of Aristotle

SEE: George Grote, *Aristotle*, 1880: ". . . Plato again presents to us the Cogitable Universals as the only objects of true cognition . . ." "Thus . . . all learning is merely reminiscence; the mind is brought back . . . to the knowledge of Universal Realities that it had possessed in its state of pre-existence." "In Aristotle's view . . . we rise from sense to universal propositions . . . [He] discountenances altogether the doctrine that represents the Mind or Intellect as an original source of First or Universal Truths . . . He declares that they are generated in the mind only by the slow process of induction . . . beginning from perceptive power (common to man with animals), together with that first stage of the intelligence . . ." — pp. 554, 555, 577

the *Seven* which proceeds from the ten

SEE: Christian D. Ginsburg, *The Kabbalah*, 1865: ". . . the whole ten *Sephiroth* represent the Primordial or the Heavenly Man . . . At first a masculine or active potency . . . sent forth an opposite, *i.e.*, a feminine or passive potency . . . it is from a union of these two *Sephiroth* . . . that the remaining seven *Sephiroth* proceeded." — p. 8

Brahmâ first creates "the *ten* lords of Being" . . .

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "Now I, desirous of creating beings . . . first created the ten lords of beings . . ." — p. 6 (i.34)

which ten produce "*seven*" other Manus . . .

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "They . . . produced seven other Manus {Some MSS. for *manūn* read *munīn* = devotees} . . ." — p. 6 & fn. (i.36)

This mysterious number Seven

SEE: George Oliver, *History of Initiation*, 1841: "It is a most remarkable fact, that we find in every system of antiquity a frequent reference to the number *seven* . . . the *seven* Cabiri of the Phenicians; the *seven* Amschaspands of the Parsees . . . the *seven* Menus [Manus], the *seven* Pitris or Rishis . . . In a word, *seven* was always considered as a number possessed of many mysterious properties . . ." — pp. 165-6 fn.

born from the upper triangle

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "3 is the mysterious number figured as the triad, by the equilateral triangle. It is the emblem of the attributes of God . . ." "The Triad of the Ancient Qabbalah is Kether, the Father; Binah, the Holy Spirit or Mother; and 'Hokhmah, the Word or Son; which . . . are called the Upper Three . . ." ". . . 'Hokhmah is the Word, the Greek *Logos* . . . From it emanate the seven other Sephiroth . . ." — pp. 141, 261, 262

born from . . . the unknown universal soul (*Sigè* and *Bythos*)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . the One Supreme . . . is named *Bythos*, 'Profundity,' to express his unfathomable, inscrutable nature. . . . The *Beginning* of Creation, that is, the Primal *Idea*, or Emanation, was the 'thought' . . . of Bythos, who also bears the significant name of *Sige*, 'Silence.' " — p. 95

the *Saptaparna* plant

SEE: "Sakya Muni's Place in History," 1885: "One day, while teaching the mendicants outside, our Lord [Gautama] compared man to a *Saptaparna* (seven-leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf — directly connected with the stem." — p. 372 fn. (*Five Years of Theosophy*)

This idea is fully elaborated in Vol. I. . . .

SEE: "Primordial Substance and Divine Thought," *SD* 1:325-41.

"He (Brahmâ) having pervaded the subtile parts . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: " 'He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings.' " — p. 3 fn. (i.16)

five elements (or principles, or *Tattva* . . .)

SEE: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: " 'Principles' — *puruṣa* is here put for *tattva*, according to Medhātithi. (The five elements plus mind and self-consciousness are probably meant . . .)" — p. 4 fn.

five elements . . . "are called the atomic destructible elements"

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: ". . . five (elements) . . . are called the atomic destructible elements . . ." — p. 5 (i.27)

SEE: *Laws of Manu*, tr. G. Bühler, 1886: "But with the minute perishable particles of the five (elements) . . . this whole (world) is framed {'The minute perishable particles of the five (elements)' are . . . the subtile or rudimentary elements which may be called 'perishable,' because they are changed to gross elements} . . ." — p. 13 & fn. (i.27)

the Mystery language . . . purely pictorial and symbolical

SEE: "Was Writing Known Before Paninin?," 1885: ". . . before the final division and classification of languages, there existed two languages in every nation: (*a*) the profane or popular language of the masses; (*b*) the sacerdotal or secret language of the initiates of the temples and mysteries — the *latter being one and universal*. Or, in other words, every great people had, like the Egyptians, its Demotic and

its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics . . . the sacerdotal speech of the initiated Brahman — became in time the mystery language of the inner temple . . .” — pp. 411-12 (*Five Years of Theosophy*)

the number 1 signified . . . a living standing man . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “Le chiffre 1 a signifié l’*homme vivant* (corps qui se tient debout); l’homme est le seul des êtres vivants qui jouisse de cette faculté [The number 1 signified the *living man* (a body that stands erect); of living beings man is the only one who possesses this faculty].” — p. 426 fn.

adding to the 1 a head, it was transformed into a P . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “En y ajoutant une tête, on eut le signe (P) de la *paternité*, de la puissance créatrice; le R signifiait l’*homme en marche* allant [And by adding a head to it, we have the symbol (P) of *paternity*, of the creative power; the R signified the *moving man*, on the go] . . .” — p. 426 fn.

1 or aleph, א, has a bull or an Ox for its symbol

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: “1. א . . . Aleph. [Symbol] Ox or Bull.” — p. 9

10, the perfect number, or *One* of the Kabala is a *Yodh* י . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: “10. י *y*, *i*, or *j*. Yōdh. . . . *membrum virile* . . . The perfect number, or *one* (Kabbala).” — p. 10

The *odd* numbers are divine, the even numbers are terrestrial . . .

SEE: George Oliver, *The Pythagorean Triangle*, 1875: “Odd numbers being masculine were considered perfect, and applicable to the celestial gods, while even numbers, being female, were considered imperfect, and given to the terrestrial and infernal deities.” — p. 16

the binary. . . . the beginning of evil

SEE: George Oliver, *The Pythagorean Triangle*, 1875: “. . . the Duad . . . Being even, it was esteemed an unlucky number and dedicated to the malignant genii and the infernal deities, because it conveyed to the mind ideas of darkness, delusion . . . and unsteady conduct. . . . It signified also misfortune . . . and discord . . .” — pp. 56-7

In the Valentinian theogony, Bythos and Sigè . . . are the primordial binary.

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “Dans la théogonie valentinienne, *Bythos* et *Sigé* constituent le *binaire* primitif des êtres [In the Valentinian theogony, *Bythos* and *Sigē* constitute the primordial *binary* of beings].” — p. 427 fn.

The duad was that imperfect state . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “La dyade est aussi l’état imparfait dans lequel tombe un être, suivant les pythagoriciens, quand il se détache de la *monade* [According to the Pythagoreans, the duad is also the imperfect state into which a being falls, when it is detached from the *monad*] . . .” — p. 427 fn.

All that which was double-faced or false was called . . . “binary”

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “Tout ce qui est double, faux . . . était dépeint par le nombre *binaire* [All that which is double-faced, false . . . was represented by the *binary* number].” — p. 427 fn.

One was alone Good, and Harmony . . .

see: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . le nombre un désignait l'harmonie, l'ordre ou le bon principe (*Dieu un et unique*, exprimé en latin par *solus*, d'où l'on a fait *sol*, soleil, symbole de ce Dieu), le nombre deux offrait l'idée contraire [the number one designated harmony, order, or the good principle (*the one and only God*, expressed in Latin by *solus*, from which *sol*, the sun, was made, the symbol of that God), the number two presented the opposite idea]." — p. 427 fn.

The ternary . . . first of the odd numbers, as the triangle is the first . . .

p/q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le *ternaire* est le premier des impairs . . . {le *triangle* . . . la première figure régulièrement parfaite} [The *ternary* is the first of the odd numbers . . . {the *triangle* . . . the first regularly perfect figure}] . . ." — pp. 427, 428 fn.

Ragon's *Cours Interprétatif des Initiations* . . . symbolism of numerals

see: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le *ternaire* était, pour les philosophes, le nombre par excellence . . . Nous avons dévoilé, dans le *Cours interprétatif des initiations* . . . une grande partie des nombreuses combinaisons auxquelle on a appliqué ce type mystérieux [The *ternary* was, for philosophers, the number par excellence . . . We have revealed in the *Cours interprétatif des initiations* . . . a large part of the numerous combinations to which this mysterious symbol was applied] . . ." — p. 428 fn.

Ragon . . . founded . . . the Trinosophists (those who study *three sciences* . . .)

see: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1905: "The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816 . . . The word *Trinosophs* is derived from the Greek, and signifies *students of three sciences*, in allusion to the three primitive degrees, which were the especial object of study by the members . . ." — p. 832

"Ragon, in his *Orthodoxie Maçonnique*, proposes the establishment of a Masonic system, which . . . consists of three degrees, which are the same as those of Ancient Craft Masonry, only that all the symbols are interpreted after alchemical principles." — p. 543

"The first line of the triangle offered to the apprentice . . ."

p/q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le premier côté du triangle, offert à l'étude de l'*app*., est le *règne minéral*, symbolisé par *Tubalc*. [The first side of the triangle, offered to the *apprentice* for study, is the *mineral kingdom*, symbolized by *Tubalcain*]." — p. 428 fn.

"The second side on which the '*companion*' has to meditate . . ."

p/q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le deuxième côté que doit méditer le *comp*. est le *règne végétal*, symbolisé par *Schibb*. . . . Dans ce règne commence la *génération des corps*; voilà pourquoi la lettre G est présentée radieuse aux yeux de l'adepte [The second side on which the *companion* has to meditate is the *vegetable kingdom*, symbolized by *Shibboleth* . . . In this kingdom begins the *generation of bodies*; that is why the letter G is presented radiant to the eyes of the adept]." — p. 428 fn.

"The third side is . . . the study of the *animal kingdom*. . . ."

p/q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le troisième côté, dont l'étude concerne le *règne animal* et complète l'instruction de maître, est symbolisé par *Macben* . . . (fils de la putréfaction) [The third side, the study of which involves the *animal kingdom* and which completes the instruction of the master, is symbolized by *Macben* (*Mac-benah*) . . . (the son of putrefaction)]." — p. 428 fn.

The first solid figure is the *Quaternary*, symbol of immortality

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "C'est dans le *quaternaire* que se trouve la première figure solide, le symbole universel de l'immortalité, la *pyramide*. Car, si le triangle, figuré par le nombre *trois*, fait la base triangulaire de la pyramide, c'est l'*unité* qui en fait la pointe ou le sommet [It is in the *quaternary* that we find the first solid figure, the universal symbol of immortality, the *pyramid*. For if the triangle, typefied by the number *three*, forms the triangular base of the pyramid, it is the *unit* (1) which forms the point or the summit]." — p. 430

the connection . . . between the gods and the numbers . . . *arithmomancy*

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Il y a, selon les pythagoriciens, une liaison entre les dieux et les nombres, qui constitue l'espèce de divination appelée *arithmomancie*. L'âme est un nombre, elle se meut d'elle-même; elle renferme en elle le nombre *quaternaire* [According to the Pythagoreans, there is a connection between the gods and the numbers, which constitutes the kind of divination called *arithmomancy*. The soul is a number, which moves of itself; it contains within itself the *quaternary* number]." — p. 430

the *ternary* represented . . . the formation of the physical body

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le *ternaire* représentait . . . le principe de la formation des corps [The *ternary* represented . . . the principle of the formation of the physical body]." — pp. 427-8

Number 5 was composed of a binary and a ternary . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le nombre CINQ . . . se compose du *binaire*, symbole de ce qui est faux et double, et du *ternaire* . . . Il exprime donc énergiquement l'état d'imperfection, d'ordre et de désordre [The number FIVE . . . is composed of the *binary*, the symbol of what is false and dubious, and the *ternary* . . . It thus expresses forcefully the state of imperfection, of order and of disorder] . . ." — p. 430

— Footnotes

In geometry, one line fails to represent a perfect body . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect . . ." — p. 631

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perfect man* . . . we likewise find in 5, when it represents the *microcosm

SEE: A. E. Waite, *The Mysteries of Magic*, 1886: "The sign of the Pentagram is called also the sign of the Microcosm, and it represents what the Kabbalists of the Sohar term the Microprosopus." "The star of the microcosm, or the magic Pentagram, that star wherein the human figure was sketched by Agrippa, with the head in the ascending point and the four members in the four other points . . ." — pp. 137, 323 ("Writings of Éliphas Lévi")

"since 5 is the ingenious union of two Greek accents . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le nombre CINQ . . . ce chiffre ingénieux est la réunion des deux accents grecs ʿ ʾ placés sur ces voyelles qui doivent être ou non *aspérées* [The number FIVE . . . this ingenious number is the union of the two Greek accents ʿ ʾ placed on the vowels which must or must not be *aspirated*]." — p. 431

"The first sign . . . 'Strong Spirit' or superior Spirit . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le premier signe ᶜ a le

nom d'*esprit fort*, il signifie l'*esprit supérieur*, l'esprit de Dieu aspiré (*spiratus*), respiré par l'homme. Le second signe ɔ s'appelle *esprit doux*, il représentait l'*esprit secondaire*, l'esprit purement humain [The first sign ᶜ is called *strong spirit*, it meant *superior spirit*, the spirit of God aspired (*spiratus*), breathed by man. The second sign ɔ is called *weak spirit*, it represented the *secondary spirit*, the purely human spirit]." — p. 431

the whole man. . . . the *universal Quintessence*, the vital fluid . . .

P/Q: J.-M. Ragon, Orthodoxie Maçonnique . . . Maçonnerie Occulte, 1853: "Le nombre CINQ désignait la *quintessence universelle*, et symbolisait . . . l'*essence vitale*, l'*esprit animateur* qui *serpente* dans toute la nature [The number FIVE denoted the *universal quintessence*, and symbolized . . . the vital essence, the *animating spirit* which *flows* through all nature]." — p. 431

rules that may help . . . ferret out "the deep significance . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The following are some of the rules which may help an inquirer in ferreting out the deep significance of ancient Sanskrit nomenclature to be found in the old Aryan myths and allegories . . ." — p. 106 (*Five Years of Theosophy*)

mystic connection . . . between the names *Makara* and *Kumâra*

SEE: J. F. Hewitt, *The Ruling Races of Prehistoric Times*, 1895: ". . . Capricornus, the goat-fish, also called Makaram . . . It was the constellation of the Goat-fish . . . which is said in the Rigveda to draw the chariot of the Ashvins . . ." — 2:285

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "AŚWINS . . . AŚWINĪ KUMĀRAS. 'Horsemen.' . . . Two Vedic deities, twin sons of the sun or the sky. They are ever young . . . 'They are the earliest bringers of light in the morning sky, who in their chariot hasten onwards before the dawn and prepare the way for her.' " — p. 29

***Makara* . . . amphibious animal called . . . 'crocodile'**

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Makara — A huge amphibious monster, usually taken to be the shark or crocodile . . ." — p. 377

the title of the great patrons of Yogins (See "*Saiva Purânas*")

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanatkumāra and his brethren are always described, in the Śaiva Purāṇas, as Yogins . . . the Yogins celebrate these six [Kumāras], along with Kapila, in Yoga works . . ." — 1:78-9 fn.

the Sons of, and even one with Rudra (Siva)

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Kaumāra creation is the creation of Rudra . . . a form of Śiva, by Brahmā . . . and of certain other mind-born sons of Brahmā . . . These, declining to create progeny, remained . . . ever boys, Kumāras; that is, ever pure and innocent . . ." — 1:77 fn.

***Makara* . . . "contains within itself the clue to its correct interpretation . . ."**

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "*Makara* . . . this word . . . contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to number 5, and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, bhujam or karam (both are synonymous) being understood to mean a side. So, Makaram or Panchakaram means a *Pentagon* {The five-pointed star or pentagram represented the five limbs of man. — ED. *Theos*.}." — p. 113 & fn. (*Five Years of Theosophy*)

Under the old system . . . Makara was the *eighth* instead of the tenth sign.

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: ". . . Makaram is the tenth sign . . . [it] was the eighth sign under the old system . . ." — p. 114 (*Five Years of Theosophy*)

It is "intended to represent the faces of the Universe . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "Now, Makaram . . . is intended to represent the faces of the universe, and indicates that the figure of the universe is bounded by *Pentagons*." — p. 114 (*Five Years of Theosophy*)

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Sanskrit writers "speak also of *Ashtadisa* or eight faces . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: ". . . Sanskrit writers generally speak also of 'Ashtadisa' or eight faces bounding space." — p. 114 (*Five Years of Theosophy*)

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"From an objective point of view the *Microcosm* is represented . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "From an objective point of view the 'microcosm' is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception." — pp. 114-15 (*Five Years of Theosophy*)

it has the head and fore-legs of an antelope . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MAKARA. . . . taken to be the crocodile, the shark, the dolphin, &c. . . . It represents the sign Capricornus in the Hindu zodiac, and is depicted with the head and forelegs of an antelope and the body and tail of a fish." — p. 195

it is the *vahan* of *Varuna*, the Ocean God . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "It is the vehicle of Varuṇa, the god of the ocean . . . It is also called . . . Jala-rūpa, 'water form.' " — p. 195

The dolphin was the vehicle of Poseidon-Neptune

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: "Neptune was generally represented sitting in a chariot made of a scollop shell, and drawn by sea horses, or dolphins . . . These sea horses had the tails of fishes, with only two feet . . ." — p. 152

"I am the fish . . . of the great Horus of Kem-our" . . .

P/Q: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "*Vignette*: A MUMMIFORM CROCODILE-HEADED MAN. . . . I am the fish of the great Horus in Kem-ur." — p. 117 (lxxxviii.2)

With the Peratæ Gnostics it is *Chozzar* (Neptune)

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "According to the text-book of another sect, the Peratæ, XΩZZAP [*Chozzar*] is the Power whom the ignorant and profane call Neptune . . ." — p. 309

who converts . . . the dodecagonal pyramid, "and paints its gate . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "In the same doctrine, *chozzar*, called by the ignorant Neptune, 'who converts into the sphere the dodecagonal pyramid, and paints with many colours the gate of that pyramid,' has Five Ministers . . ." — p. 309

The rising Sun . . . the Soul of the Gods . . . and the crocodile . . .

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "Le crocodile personnifie les feux redoutables du soleil . . . Lorsque le soleil se lève sur la terre, c'est l'arrivée parmi les hommes de l'âme qui anime les dieux [The crocodile personifies the awe-inspiring fires of the sun . . . When the sun rises over the earth, it is the arrival among men of the soul that animates the gods]." — p. 273 fn. (lxxxviii.1)

"These *five* . . . were Yogins . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'These five [Kumāras], O Brahmans, were

Yogins, who acquired entire exemption from passion' . . ." — 1:79 fn.

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***Ma* . . . is *Five*; *kara*, a hand . . .**

SEE: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: ". . . *Ma* is equivalent to number 5, and *Kara* means hand. . . . So, Makaram . . . means a *Pentagon*." — p. 113 (*Five Years of Theosophy*)

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"Wisdom lies concealed . . . floating on the water."

SEE: H. H. Wilson, *Essays*, 1864: "When disposed to create the universe, the elements . . . of the deity are collected into an egg floating on the water, in which Vishṇu again, as Brahmā, is concealed . . ." — 1:123 ("Vishṇu Purāṇa")

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The egg of Brahmā is dissolved in the waters that surround it . . . That spirit . . . is one with (all) wisdom . . ." — 5(I):199-200 (vi.4)

". . . who rests on the golden lotus . . ."

SEE: Richard Folkard, *Plant Lore*, 1884: "Vishnu, the pervader or preserver . . . rests . . . on nine golden Lotus-plants . . . Buddha, an emanation from Vishnu, like Brahma, first appeared on this hemisphere floating on an enormous Lotus, which spread itself over the ocean." — p. 419

SEE: *The Lotus of the True Law*, tr. H. Kern, 1884: "He, the Tathāgata, endowed with Buddha knowledge . . . is the father of the world {Here the Buddha is represented as . . . the heavenly father, Brahma. As such he was represented as sitting on a 'lotus seat'}." — p. 76 & fn. (*Saddharma-Puṇḍarīka*, iii.38)

Vishnu (one of whose avatars was Budha . . .)

SEE: Edward Moor, *Hindu Pantheon*, 1810: ". . . speaking of *the Avataras*, it is generally meant to be confined to the *ten incarnations* of VISHNU . . . 1. MATSYA . . . 2. KURMA . . . 3. VARAHA . . . 4. NARASINGHA . . . 5. VAMANA . . . 6. PARASU RAMA . . . 7. RAMA . . . 8. KRISHNA . . . 9. BUDHA [Buddha] . . . 10. KALKI . . ." "Such *Hindus* as admit BUDDHA to be an incarnation of VISHNU, agree in his being the last important appearance of the deity on earth . . . As most of VISHNU'S *Avataras* were apparently destined for the accomplishment of some especial object, so this of BUDDHA seems to have been for the purpose of reclaiming the *Hindus* from their proneness to animal sacrifice . . ." — pp. 180, 220

The Prachetasas . . . plunged into the depths of the ocean . . .

SEE: John Garrett, *Classical Dictionary of India*, 1871: "Prachetasas — The ten sons of Prāchīnaverhis, who, instructed by their father, plunged into the depths of the ocean, and with minds wholly devoted to Nārāyana, the sovereign of the universe, were engrossed by religious austerity for ten thousand years . . ." — p. 460

"Prachetas" . . . the name of Varuna, the water god . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VARUṆA. . . . a personification of the all-investing sky . . . In later times . . . he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retains." "Varuṇa is also called Prachetas . . ." — pp. 336, 338

Varuna . . . Nereus

SEE: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: " 'Emanations of . . . water appear to have been described by similar names.' Thus we have . . . Nara 'the waters,' Nereus water-god, Narayana 'the water-moving' . . . Vari 'water' in Sanskrit . . . Varuna 'water-god' . . ." — p. 157

the "*five* ministers" of XΩZZAP . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "According to . . . the Peratæ, ΧΩΖΖΑΡ is the Power whom the ignorant and profane call Neptune . . . *chozzar* . . . has Five Ministers, ΑΟΥ, ΑΟΑΙ, ΟΥΩ, ΟΥΩΑΒ; the name of the fifth being lost." — p. 309

the mother of the Prachetasas was Savarnâ, the daughter of the Ocean

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Vishṇu Purāṇa, Savarṇā is daughter of the ocean . . . and mother of the ten Prachetasas." — p. 291

the daughter of the Ocean . . . Amphitrite . . .

SEE: Thomas Keightley, *Mythology of Ancient Greece and Italy*, 1866: "*Neptunus*. . . . His queen was Amphitríté, one of the daughters of Néreus . . ." "Néreus . . . is frequently alluded to under the title of the *Sea-elder* . . . and his daughters are called Néréides." — pp. 75, 215

the Dolphin . . . had overcome . . . Amphitrite's unwillingness . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "The amours of Neptune are numerous. He obtained, by means of a dolphin, the favours of Amphitrite, who had made a vow of perpetual celibacy . . ." — p. 467

Triton . . . whose body above the waist is that of a man . . .

P/Q: J. Lemprière, *Classical Dictionary*, 1825: "TRITON, a sea-deity, son of Neptune, by Amphitrite . . . his body above the waist is like that of a man, and below a dolphin." — p. 765

connected with Oannes, the Babylonian *Dag*

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "The Oannes of the Chaldèans is feigned to have emerged from the Erythrèan sea in the mingled form of a man and a fish, and to have been the instructor of a new race in every useful art. We are told, that four of these mermen successively appeared . . . and that, under one of his manifestations, he bore the name *Dacon* {*Dagon*}. . . . The word itself signifies *the fish On* . . . the first syllable of it being the Chaldèan *Dag* . . ." — 2:378 & fn.

also with the (fish) Avatar of Vishnu . . .

SEE: George Stanley Faber, *Origin of Pagan Idolatry*, 1816: "With respect to Dagon, his form was so precisely that of the Chaldèan Oannes and of the Indian Vishnou in the fish Avatar . . ." — 2:377

the Dolphin . . . was placed for his service . . . among the constellations

SEE: J. Lemprière, *Classical Dictionary*, 1825: ". . . Neptune . . . obtained, by means of a dolphin, the favours of Amphitrite . . . and he placed among the constellations the fish which had persuaded the goddess to become his wife." — p. 467

***Capricornus* . . . identical with *Makara* . . .**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MAKARA. A huge sea animal, which has been taken to be . . . the dolphin . . . It represents the sign Capricornus in the Hindu zodiac, and is depicted with the head and forelegs of an antelope and the body and tail of a fish." — p. 195

Makara was borne on the banner of Kama deva . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀMA-DEVA. The god of love . . . 'This Kāma . . . is celebrated in a curious hymn of the Atharva-veda,' which exalts Kāma into a supreme God . . . Kāma is also in the same Veda often identified with Agni . . . [Another] view is that he was born from water . . . He is usually represented as a handsome youth . . . attended by nymphs, one of whom bears his banner displaying the Makara . . ." — pp. 145-6

the son of Lakshmi . . . Lakshmi and Venus are one

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Kāma . . . according to the

Hari-vanśa he is son of Lakshmī." "Lakshmī . . . sprang, like Aphrodite [Venus] from the froth of the ocean, in full beauty . . ." — pp. 146, 176

Amphitrite is the early form of Venus

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: "In works of ancient art, Amphitrite was represented in a figure that resembled Venus . . . She was sometimes represented as riding on marine animals, and sometimes as drawn by them." "APHRODITE OR VENUS. . . . She appears sometimes rising out of the sea . . . sometimes drawn in a conch by Tritons, or riding on some marine animal . . ." — pp. 77, 238-9

Kama (the *Makara-ketu*) is "Aja" (the unborn), and "Atma-bhu" . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Kāma . . . Another account represents him as springing from the heart of Brahmā. . . . he is Ātma-bhū, 'self-existent,' and therefore he is called . . . A-ja, 'unborn' . . ." "From his banner he is known as Makara-ketu . . ." — pp. 146, 147

he is . . . the first manifestation of the ONE

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀMA . . . In the Ṛig-veda (x. 129) desire [Kāma] is said to have been the first movement that arose in the One after it had come into life . . ." — pp. 145-6

— Footnotes

Brahmâ's *fifth* head . . . burnt to ashes by Siva's "central eye"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Śiva . . . is commonly represented . . . with a third eye in the middle of his forehead . . . With it he reduced to ashes Kāma . . . He is represented to have cut off one of the heads of Brahmā . . . so that Brahmā has only four heads instead of five." — pp. 298, 299

Siva being also *panchânana* "five faced"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Śiva . . . has a great number of names . . . but most of these are descriptive epithets, as Tri-lochana, 'the three-eyed' . . . and Panch-ānana, 'the five-faced.' " — p. 298

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"Desire first arose in IT, which was the primal germ of mind" . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Ṛig-veda (x. 129) . . . 'Desire first arose in It, which was the primal germ of mind . . . the bond which connects entity with non-entity.' " — pp. 145, 146-7

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This is the *first stage*.

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat [Universal Mind] or Intellect, which is also called the creation of Brahmā." — 1:74 (i.5)

Brahmâ . . . his mind-born sons, "Sanandana and others"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "[Bk I] CHAPTER VII. [Contents:] Creation continued. Production of the mind-born sons of Brahmā; of the Prajāpatis; of Sanandana and others . . ." — 1:100

who, in the *fifth* "creation" . . . become the Kumâra

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The creation . . . termed Anugraha . . . possesses both qualities of goodness and darkness {described in the Padma . . . and Matsya Purāṇas . . . 'The fifth

is the Anugraha creation, which is subdivided into four kinds; by obstruction, disability, perfectness, and acquiescence'} . . ." ". . . the creation of Rudra . . . and of certain other mind-born sons of Brahmā . . . These, declining to create progeny, remained . . . ever boys, Kumāras; that is, ever pure and innocent . . . And the Linga . . . makes Sanatkumāra and Ṛibhu the two first born of all . . ." — 1:75-6 & fn., 77 fn. (i.5)

and again in the ninth . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "But there is a ninth, the Kaumāra creation, which is both primary and secondary." — 1:76-7 (i.5)

goats were sacrificed to Amphitrite and the Nereids

SEE: M. A. Dwight, *Grecian and Roman Mythology*, 1849: "Nereus . . . married Doris, the daughter of Oceanos, and their children were the Nereides, or the nymphs of the sea. . . . Thetis and Amphitrite . . . [were] the principal ones . . . Their altars were chiefly on the coasts of the sea, where the piety of mankind made them offerings . . . often of the flesh of goats . . ." — pp. 76, 77

goats are sacrificed to this day to Durga

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "SACRIFICE. . . . The offerings to . . . the terrific forms of Siva, or his consort Durga, [are] living creatures, sheep, goats, buffaloes . . ." — 3:475

Durga Kali . . . the *black* side

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DEVĪ. . . . or Mahā-devī, 'the great goddess,' wife of the god Śiva . . . As the Śakti or female energy of Śiva she has two characters, one mild, the other fierce . . . In her terrible form she is Durgā . . . Kālī and Śyāmā, 'the black' . . ." — p. 86

Lakshmi (Venus), the *white* side of Sakti

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "ŚAKTI. The wife or the female energy of a deity . . ." "Each Śakti has a twofold nature, white and black, gentle and ferocious." — pp. 274, 317

SEE: Edward Moor, *Hindu Pantheon*, 1810: "LAKSHMI is the consort of VISHNU; the *Sacti*, or active energy, of the personified preservative power. . . . The followers of VISHNU esteem LAKSHMI as the mother of the world and . . . worship her exclusively as the symbol of the Eternal Being. . . . [As] the sea-born goddess of beauty, she . . . assumes the character of VENUS . . ." — p. 132

twenty-eight stars in the form of a goat . . . transformed . . . into Amalthæa

SEE: John Bell, *New Pantheon*, 1790: "CAPRICORN, a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. . . . others suppose it to have been the goat Amalthea . . ." — 1:155

SEE: Charles Anthon, *Classical Dictionary*, 1841: "AMALTHEA . . . the goat that suckled Jupiter. The monarch of Olympus, as a reward for this act of kindness, translated her to the skies, along with her two young ones . . . and he made them stars in the northern hemisphere . . ." — p. 118

Pan . . . changed himself into a goat at the approach of Typhon

SEE: John Bell, *New Pantheon*, 1790: "Some pretend that Pan, assuming this [goat] form, when terrified at the giant Typhon, was transferred by Jupiter to the heavens . . ." — 1:155

five mystic words . . . uttered by Brahmâ at "creation"

SEE: F. S. Growse, "Metrical Verses of the Prithirāj Rāsau," 1873: ". . . the one primeval Lord . . . breathed the unutterable, eternal word {uttered the imperishable word Om . . . [Then] Brahma *leaving the Brahma-egg* . . . said the four Vedas, *the creator uttered them unwritten*} . . ." — p. 341 & note (*Journal of the Asiatic Society of Bengal*, v. 42)

SEE: *A Prose Translation of Srimadbhagavatam*, [Books 8-12], ed. M. N. Dutt, 1896: "In the

primæval days, there was one Veda, the seed of all words . . .” — p. 57 (ix.16)

“From the self-manifest *Om* follows the power of speech. . . . Thereafter Brahmā created the four Vedas, coming out of his four mouths . . .” — pp. 29, 30 (xii.6)

the *Panchadasa* (certain Vedic hymns . . .)

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From his eastern mouth Brahmā then created . . . the Ṛig-veda . . . from his southern mouth he created the Yajur-veda . . . [and] the collection of hymns called Panchadaśa . . . from his western mouth he created the Sāma-veda . . . and from his northern mouth he created . . . the Atharva-veda . . .” — 1:84-5 (i.5)

the *black* Tantrik *five* “makaras,” or the five *m’s*

see: Monier Williams, *Hinduism*, 1880: “. . . ‘left-hand worshippers’ . . . are followers of . . . the Tantras . . . These devote themselves to the worship of the female counterpart of the deities, to Durgā rather than Śiva . . . The rites . . . require the use of some of the five Makāras; namely, — 1. *Madya*, wine; 2. *Mānsa*, flesh; 3. *Matsya*, fish; 4. *Mudrā* {mystical intertwinings of the fingers so as to form symbolical figures} . . . 5. *Maithuna*, sexual union.” — pp. 126, 127

Mara is the God of Darkness . . . and Death

see: Charlotte Speir, *Life in Ancient India*, 1856: “. . . the Buddha elect went alone into a forest, and contended with powers of darkness. Mara, called God of Death, is represented as jealous lest Prince Siddhārtha (the Buddha elect) should overthrow his dominion.” — p. 262

see: Hermann Oldenberg, *Buddha*, 1882: “. . . Buddha is tempted by Māra’s daughters, named Desire, Unrest, and Pleasure. . . . Māra is no other than . . . the lord of all worldly enjoyment, the foe of knowledge . . .” “. . . in the hymns of the Veda the powers of light and the powers of darkness fight their great battle . . . this is the identical battle of Buddha with the hosts of Māra.” — pp. 58-9, 87

yet it is one of the names of Kama

see: Hermann Oldenberg, *Buddha*, 1882: “The original and prevailing idea which finds expression in the personification of Māra, is that of death . . . But . . . the prince of death is at the same time ruler of the kingdom of earthly pleasure, the tempter to this pleasure, and is thus connected with Kāma . . .” — p. 89 fn.

Kama, the first god . . . the Logos

see: S. F. Dunlap, *Vestiges of the Spirit-History of Man*, 1858: “God the First Cause . . . This is the Oriental idea of the First Cause in a state of rest, inaction, complete in himself, like Brahm before Eros or Kama stirs ‘IT’ to production. . . . This is the Logos that was in the Beginning . . .” — p. 179

— Footnotes

“When the Sun passes away behind the 30th degree of *Makara* . . .”

p/q: Louis Jacolliot, *Les Fils de Dieu*, 1875: “De toutes parts des bruits étranges se produisent, précurseurs de la nuit de Brahma . . . le soleil vient de passer au trentième degré du macara (monstre marin, signe du zodiaque), il n’arrivera point au signe des minas (poissons, signe du zodiaque) [From all over strange noises are produced, precursors of the night of Brahma . . . the sun has just passed beyond the thirtieth degree of Makara (sea monster, sign of the zodiac), it will not reach the sign of Minas (Pisces, sign of the zodiac)] . . .” — p. 229

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the Logos . . . and the crocodile-headed God in Egypt

see: Gerald Massey, *Natural Genesis*, 1883: “Following the genitrix, who was . . . the goddess of the Great Bear and mother of time, Sevekh-Kronus, whose type was the crocodile=dragon . . . was called

her son and consort; he was her word=Logos." — 2:344

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The crocodiles . . . and the God Toum

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "Atum [Tum] or 'created man,' was formed by Ptah as an evolution from the seven elemental powers. . . . Six of these had been pre-human souls . . ." "We are told in the texts that 'men are mortal since the time of Ra' . . . Previously they might be imaged as . . . crocodiles in the time of Sebek . . . [This was] when the first creatures or beings are called 'the ancestors of Ra' and 'the ancestors of Seb,' and are . . . mere reptiles in comparison with the human type." — 1:436-7, 438

Toum . . . calls forth these crocodiles in his *fifth creation*

SEE: Gerald Massey, *Natural Genesis*, 1883: "It should be observed that the soul of Seb, the ithy-phallic father of the fifth Creation, is identical with the Buddhist 'fifth principle' or element, as the animal soul . . ." — 2:387 fn.

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "Atum [Tum], or 'created man,' was formed . . . as an evolution from the seven elemental powers. These became the seven souls of Atum-Ra, otherwise called the seven souls of man . . ." "The ascent of soul through various elemental phases of existence . . . [these were] elemental and pre-human souls." — 1:436-7, 438

Osiris, "the defunct Sun" . . . enters into Amenti

SEE: "The Egyptian Book of the Dead" [review], Oct. 1874: " 'The name of . . . Osiris, annihilates or does away with the accusers in the future state. Hence . . . the mystery of prefixing it to the names and titles of the deceased, called Osiris." ". . . the deceased is admitted into Amenti, and is amazed at the glory of the sun-god whom he sees for the first time there." — pp. 21-2, 23 (*London Quarterly Review*, v. 43)

the sacred crocodiles plunge into the . . . Waters

SEE: J. K. Burr, *Commentary on the Book of Job*, 1879: "Chapter xxxii of the Ritual of the Dead describes the departed as turning back four crocodiles, each one of which came from a different cardinal point. . . . In an invocation of Horus we find the following: 'Come to me quickly . . . to force back . . . all crocodiles into the Nile.' " — p. 279

SEE: *The Egyptian Book of the Dead*, tr. Charles H. S. Davis, 1895: "CHAPTER XXXII. . . . THE DECEASED REPELS . . . FOUR CROCODILES. . . . Back! Crocodile of the West . . . Back! Crocodile of the East . . . Back! Crocodile of the South . . . Back! Crocodile of the North . . ." — p. 91 (xxxii.2, 4, 6, 7)

the abyss of primoridal Waters —"the great Green One"

P/Q: *Livre des Morts*, tr. Paul Pierret, 1882: "Traverseur de millions d'années est le nom de l'un, Grande Verte {l'abîme liquide} est le nom de l'autre [The one who passes through millions of years is the name of the One, the Great Green One {the Watery Abyss} is the name of the other] . . ." — p. 57 (xvii.17) & note (p. 74: "l'abîme liquide, *la Grande Verte*")

"The veil, that was dexterously thrown over certain portions of the mystery . . ."

P/Q: T. Subba Row, "The Twelve Signs of the Zodiac," 1885: "The veil that was dexterously thrown over certain portions of the mystery connected with these signs by the ancient philosophers *will never be lifted up for the amusement or edification of the uninitiated public*." — p. 117 (*Five Years of Theosophy*)

the "Five Words" written upon the akâsic (shining) garment . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "The 'Five Words' [in *Pistis Sophia*] written upon the shining vesture sent down to Jesus at His glorification (§ 16) were ZAMA ZAMA ΩZZA

PAXAMA ѠZAI — 'The robe, the glorious robe of my strength.' " — pp. 308-9

The E *Delphicum* . . . was the numeral *five* again

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "The Delphic E . . . The Greeks . . . considered the letter as the simple numeral, *Five*, set up in the Temple to denote the original and proper number of the far-famed 'Wise Men;' but which in later times had been raised to *seven* . . ." — p. 297

the Corinthians . . . replaced the wooden numeral in the Delphic Temple . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: ". . . further particulars . . . have been preserved by Plutarch . . . The legend went that these Five Wise Men, to commemorate the accidental meeting of them all in Delphi at the same festival, had dedicated the numeral carved in wood, which, decaying through age, the Corinthians replaced by a facsimile in bronze; which last was finally transmuted by Livia Augusta into another of *gold* . . ." — p. 297

The *six* or the "Senary" is dealt with later

SEE: "The Mystery of the Number Six," *SD* 2:582-3.

the Septenary will be fully treated in the course of this volume

SEE: "The Mysteries of the Hebdomad," *SD* 2:590-641.

The *Ogdoad* or 8 symbolizes the eternal . . . motion of cycles

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . the ogdoade, the number 8 . . . its figure, 8 or ∞ indicates the perpetual and regular course of the Universe." — p. 635

the eight great gods — the seven from the primeval Mother

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "THE ancient Apt, the first great mother . . . as the womb of life, was elevated to the planisphere as bringer-forth in heaven. She was . . . 'the mother of the starry revolutions,' or the cycles of time. As such, Apt was the builder of a heaven that was founded on the seven pillars of the Heptanomis. . . . The heptanomis of the old Great Mother and her seven sons was followed by the Octonary of Am-Khemen, the park or paradise of the eight great gods." — 1:321

the primeval Mother, the One and the Triad

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "The One Great Mother with her seven sons constituted a primary Ogdoad. . . . Her seven children were the Nature-Powers of all mythology." ". . . the One Great God over all . . . was imaged phenomenally in the Kamite trinity of Asar-Isis in matter, Horus in soul, Ra in spirit, which three were blended in the Great One God." — 1:25, 126

the number nine or the triple ternary

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: ". . . among the ancient sages . . . each of the three elements which constitutes our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. . . . all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three . . ." — p. 530

— Footnotes

"*Osiris*, the double Crocodile."

P/Q: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "CHAPTER CXLII. . . . GIVING THE KNOWLEDGE OF THE NAMES OF OSIRIS . . . [B] 17. Osiris, the Double Crocodile." — pp. 152, 153

"He is the good and the bad Principle . . ."

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "In the Osirian cult the whole of

nature was expressed in a twofold totality . . . Night and day, body and soul . . . life and death . . . were modes of the duality manifested in phenomena. . . . Osiris Un-nefer is the Good Being, but as with nature he includes both the good and the evil in the totality." — 2:834

". . . the Day, and the Night Sun, the God, and the mortal man."

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "The sun-god . . . [as] Osiris-Ra, is a mummy in Amenta and a soul in heaven. . . . the nocturnal sun became a mummy as a figure of the dead, and a soul or spirit in its resurrection as a figure of the living." — 2:648

— 580-1 —

nine . . . reproduces itself incessantly . . . in every multiplication

P/Q: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Every material extension . . . has for its representative sign the number nine among the Pythagoreans, who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication . . ." — p. 530

— 581 —

It is the sign of every circumference . . .

P/Q: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say, 3 + 6 + 0 = 9. Nevertheless, the ancients . . . considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs." — pp. 530-1

If number 6 was the symbol of our globe . . .

P/Q: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle . . ." — p. 531

***Ten* . . . brings all these digits back to unity . . .**

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le nombre DIX ou DENAIRE . . . ramène à l'unité des nombres multipliés. . . . il termine l'*abaque* ou la table de Pythagore. . . . Elles le traçaient ainsi . . . Θ c'est-à-dire l'unité au milieu du zéro, comme le centre d'un cercle, symbole de la divinité. . . . le *centre*, le *rayon*, et la *circonférence* leur représentaient *Dieu*, l'*homme* et l'*univers* [The number TEN or the DENARY . . . reduces the multiplied numbers back to the unit . . . it ends the *abacus* or the Table of Pythagoras. . . . They (secret societies) traced it as follows . . . Θ that is to say, the unit within zero, as the center of a circle, the symbol of Deity. . . . the *center*, the *radius*, and the *circumference* represented to them *God*, *man*, and the *universe*]." — p. 437

"the strong grip of the Lion's paw . . ."

SEE: William Morgan, *Illustrations of Masonry*, 1827: "The master then directs the senior warden . . . to summon a lodge of master masons and says, 'I will go with them myself in person, and try to raise the body [of the candidate] by the master's grip, or lion's paw.' Some say by the strong grip or lion's paw. . . . he proceeds to raise the candidate, alias the representative of the dead body of [Grand Master] Hiram Abiff." — pp. 75-6

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Lion's Paw. A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the 'Lion of the tribe of Judah.' " — p. 472

between two hands (the "*master mason's grip*")

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Ce nombre . . . est aussi, pour les maçons, un signe d'*union* . . . puisqu'il se trouve exprimé par la jonction des deux mains ou la

grippe de maître, dont le nombre des doigts donne 10 [This number . . . is also, for masons, a sign of *unity* . . . since it is expressed by the joining of two hands or the *master's grip*, the number of fingers of which is 10]." — p. 437

The *tau* . . . the initial and the final letter of Thot . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "T, initial et final du nom du fameux *Thot* à qui est attribuée l'invention de l'alphabet égyptien, terminait l'alphabet des Hébreux et des Samaritains qui le nommaient *Tau*, c'est-à-dire *fin*, *perfection* [T (*tau*), the initial and the final (letter) of the name of the renowned *Thot*, to whom is attributed the invention of the Egyptian alphabet, was the last letter of the alphabet of the Hebrews and the Samaritans, who called it *Tau*, that is, the *end*, *perfection*]." — p. 432 fn.

***terminus* . . . and *tectum* . . . symbols of shelter and security**

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "De là viennent *terminus* . . . et *terminer* (finir). . . . Sa forme exprime aussi *abri*, *sûreté*, par les mots *toit*, *toiture* (tectum) [From that are derived *terminus* . . . and *terminate* (to end). . . . Its form also expresses *shelter*, *security*, by the words *roof*, *roofing* (tectum)] . . ." — pp. 432-3 fn.

PAN was at one time . . . the one and GREAT-ALL . . .

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "PAN, qui d'abord signifiait le *grand tout*, a fini par dégénérer en un dieu champêtre. . . . on aurait peine à découvrir son premier sens, s'il n'avait conservé sa *flûte aux sept tuyaux*, emblème des sept planètes, des sept notes de musique, des sept couleurs et de toute l'harmonie *septenaire* [PAN, who at first meant the *great all*, finally degenerated into a god of the fields. . . . we would hardly have discovered his original meaning, if he had not preserved his *seven-piped flute*, the emblem of the seven planets, the seven musical notes, the seven colors, and of the entire *septenary* harmony]." — p. 434 fn.

— Footnotes

this candlestick . . . "was so composed that counting on either side . . ."

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *golden candlestick* in the temple was so composed that, counting on either side, there were *four* candle-sockets; while, at the apex, there being *one in common* to both sides, there were in fact 3 to be counted on one side and 4 on the other, making in all the number 7, upon the self-same idea of one in common with the cross display." — p. 51

"Take a line of one unit in breadth by three units long . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Take a line of one unit in breadth by 3 units long, and place it on an incline; take another of 4 units long, and lean it upon this one, from an opposite incline, making the top unit of the 4 in length the corner or apex of a triangle. This is the display of the candlestick. Now, take away the line of 3 units in length, and *cross it* on the one of 4 units in length, and the cross form results. The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure." — p. 51

— 581-2 —

golden candlestick . . . introducing the phallic element

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Numbers 3 and 4 counted on the cross, showing a form of the *golden candlestick*, and of the 3 + 4 = 7 . . . This kind of measure was made to co-ordinate with the idea of the *origin of human life* . . . and hence the *phallic form*." — p. v

— 582 —

Pythagoras . . . His school regarded number 7 as a compound . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . le SEPTENAIRE . . . Les pythagoriciens le regardaient comme formé des nombres *trois* et *quatre*, dont le premier leur offrait l'image des trois éléments matériels [the SEPTENARY . . . The pythagoreans saw it as formed of the numbers *three* and *four*; the first of which gave them the image of the three material elements] . . ." — p. 434

the triangle . . . the first conception of the manifested Deity

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The union of the Monad and Duad produces the Triad, signifying the world formed by the creative principle out of matter. . . . three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize The Eternal; Who . . . is, as Universal Creator, the first Being . . ." — p. 631

the Quaternary . . . root of all numbers and things on the physical plane

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The quaternary is the most perfect number, and the root of other numbers, and of all things. . . . Four represents also the generative power, from which all combinations are derived." — p. 632

the Quaternary. . . . *only a secondary* "perfection"

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Quadrangle or Square, perfect as it appears, being but the second perfection, can in no wise represent God; Who is the first." — p. 631

the Greek *delta*, Δ . . . was the "vehicle of the unknown Deity"

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "L'idée ingénieuse et mystique qui a fait vénérer le *triangle* fut appliquée au chiffre 4 . . . il exprimait un *être vivant* . . . porteur du triangle *Δ*, *porteur de Dieu* [The ingenious and mystical idea which made us venerate the *triangle* was applied to the number 4 . . . it expressed a *living being* . . . vehicle of the triangle Δ, the *vehicle of God*] . . ." — p. 430 fn.

the name of the Deity beginning with Delta

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . the name of God in Latin and French (Deus, Dieu), has for its initial the Delta or Greek Triangle." — p. 631

***Zeus* was written *Δεύς* . . . thence the *Deus* of the Latins**

SEE: Liddell & Scott, *Greek-English Lexicon* [Part I], 1852: "ΖΕΥ΄Σ . . . Aeol. *Δεύς* . . ." — p. 600

SEE: George W. Cox, *Mythology of the Aryan Nations*, 1882: ". . . for the poets of the Iliad and the Odyssey, Zeus . . . was pre-eminently the lord of the bright heaven . . ." "The brightness of the heaven reappears in the Latin dies, the Sanskrit dyu, and our day: and from the same root spring the Greek Theos, the Latin Deus . . ." — pp. 167, 174

Three* became the ideograph of the *three material elements

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . the septenary . . . The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was, in their eyes, the image of the three material elements . . ." — p. 635

four . . . the principle of all . . . neither corporeal nor perceptible

P/Q: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . 4 . . . the principle of everything that is neither corporeal nor sensible." — p. 635

as a compound of 6 and 1 . . . number 7 was the invisible centre . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of everything; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance." — p. 635

number *seven* . . . has all the perfection of the UNIT . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . they exalted the properties of the number 7, as having . . . the perfection of the unit: for if the unit is uncreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10." — p. 635

4 . . . affords an arithmetical division between *unity* and *seven* . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3." — p. 635

"With the Egyptians number 7 was the symbol *of life* . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le chiffre 7, chez les Egyptiens, symbolisait la vie; c'est pourquo[i] la lettre Z des Grecs, qui n'est qu'un redoublement de 7, est l'initiale du verbe *Zaô*, je vis, et de *Zeus* (Jupiter), père de la vie [With the Egyptians the number 7 was the symbol of life; that is why the letter Z of the Greeks, which is but a double 7, is the first letter of the verb *Zaô*, I live, and of *Zeus* (Jupiter), father of life]." — p. 435 fn.

6 was the symbol of the Earth during the autumn and winter . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . the six Amshaspands and six Devs . . . are the twelve Zodiacal Signs or Months; the six supreme signs . . . of Spring and Summer . . . and the six inferior, of Darkness, or of Autumn and Winter . . ." — p. 663

Osiris and Isis, personifying Fire and Water . . . the Sun and the Nile

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "Phereycides of Syros [made the triad] of Fire, Water, and Air or Spirit. In the two former we readily recognize Osiris and Isis, the Sun and the Nile." — p. 549

The number of the Solar year, 365 in days . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: ". . . the rising of the Nile, which, ever accompanying the Sun in his course, seemed to rise and fall as the days grew longer and shorter . . . Thus the Sun seemed to regulate its swelling . . . the first rising of the Nile, was selected by the Egyptians as the beginning of a year which they called . . . the Heliac, that is the Solar year . . . and it consisted of three hundred and sixty-five days . . ." — p. 467

"The Nile was the river of time . . ."

SEE: J. Ralston Skinner, "Cabbalah — XI," Oct. 1887: ". . . Moses is placed in an ark . . . in the waters of the river of Osiris and Isis, or the sun and the moon." ". . . the waters in which the finding of Moses was located, was *Neilos*, or 365, which notoriously was the *river of time*." — pp. 131, 136 (*Masonic Review*, v. 68)

"It represented . . . Isis . . . Earth, the moon . . . and the cow . . ."

SEE: J. Ralston Skinner, "Cabbalah — VII," March 1887: ". . . the cow or (Egyptian) Isis . . . represented, in the first instance, the earth, or *productive nature* . . . the lunar year cycle [was] symbolized by the horns of the heifer (Isis) as representing the crescent new moon . . ." — p. 66

(*Masonic Review*, v. 67)

"the woman . . . representing the *T'sod* [*Y'sod*] *Olaum* of the Hebrews"

see: J. Ralston Skinner, "Identification of the British Inch," Feb. 1887: ". . . '*The-woman*' . . . the *reverse* of 'man' . . . as 113 — 311 . . . the numbers of the letters of the Hebrew expression *Y'sod Olaum* [*Yesōd 'Ōlām*], or '*mystery of creation*' . . ." — p. 9 fn. (*Masonic Review*, v. 67)

see: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "The first *Sephira* is called *Inscrutable Height* . . . the second, *Wisdom* . . . the ninth . . . *the Foundation of the World* . . . *Yesod Olahm* . . ." "(For father and mother are perpetually conjoined in ISVD, *Yesod*, the foundation, but concealed under the mystery of Daath or of knowledge.)" — pp. 40, 59

"The ancient name of this river was Eridanus, or the Hebrew Iardan . . ."

see: J. Ralston Skinner, "Cabbalah — IX," July 1887: ". . . the Nile River . . . was the ancient *Eridanus*, which is reported as a form of Jar-dan-us, or Jordan, and a derivative of *Jared* . . ." — p. 326 (*Masonic Review*, v. 67)

"the Hebrew word *Jared*, or '*Source*,' or *Descent*"

see: J. Ralston Skinner, "Cabbalah — XII," Dec. 1887: "The English word YRD, or *yard*, is the Hebrew ירד, or *Jared*, the Source of Descent." — p. 276 fn. (*Masonic Review*, v. 68)

the lunar year of 354 days, "the time-maker of the periods of gestation"

see: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the Garden of Eden was one of the birth of *time* and of *man*. . . . So, while one phase of the garden glyph is given up to the production of humanity, under another phase . . . there is shown a springing of time measures. The two phases touch each other in a numerical link. . . . [and] there is obtained the ancient lunar year of 354 . . ." — p. 228

The Earth — animated by — the Spirit of Life. . . .

see: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le chiffre 6 était le symbole du globe terrestre, animé d'un esprit divin. Le chiffre 365 se lisait de droite à gauche et signifiait:

l'*esprit* du *globe animé* de la *terre*
5 6 3

[The number 6 was the symbol of the terrestrial globe, animated by a divine spirit. The number 365 was read from right to left and signified:

the *spirit* of the *animated globe* of the *earth*]." — p. 434 fn.
5 6 3

3 is equivalent to . . . *gamma*, or Γ . . . the symbol of *gaia* (the Earth)

see: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The figure 3 symbolizes the Earth. It is a figure of the terrestrial bodies." — p. 632

see: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . la lettre Γ, symbole de *la terre* [the letter Γ, symbol of *the earth*] . . ." — p. 435 fn.

5 is the universal quintessence, which spreads in every direction . . .

see: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The number 5 designated the universal quintessence . . . the animating spirit, which flows . . . through all nature." — p. 634

"man is God on earth, and God is man in Heaven"

see: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: ". . . Dieu semble être pour nous l'homme du ciel, tandis que l'homme est comme le dieu de la terre [God seems to be for us the man of heaven, while

man is like the god of the earth].” — p. 329

the Kumâras . . . refusing . . . to “create progeny”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Kaumāra creation is the creation of . . . mind-born sons of Brahmā . . . They are elsewhere termed Sanatkumāra, Sananda, Sanaka, and Sanātana . . . These, declining to create progeny, remained . . . ever boys, Kumāras; that is, ever pure and innocent . . .” — 1:77 fn. (i.5)

they are . . . the “creators” of (thinking) man

SEE: *Pistis-Sophia*, tr. G. R. S. Meade (& notes by Meade & HPB), April 15, 1890: “The ‘eternal celibates’, the *Kumaras* . . . It is the Hierarchy of the Kumaras which incarnates in man as his Higher Ego or Manas.” — p. 109 fn. (*Lucifer*, v. 6)

Narada is the leader of the *Gandharvas*, the celestial . . . musicians

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The Gandharvas . . . are singers and musicians who attend the banquets of the gods. . . . they were born from Brahmā, ‘imbibing melody. Drinking of the goddess of speech . . . they were born . . .’ ” “. . . Narada . . . was chief of the Gandharvas or heavenly musicians.” — pp. 105, 106, 219

they . . . “loving the women of the Earth,” disclosed to them the mysteries

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The ‘heavenly Gandharva’ . . . revealed the secrets of heaven . . . They had a great partiality for women, and had a mystic power over them.” — p. 105

the “heavenly Gandharva” . . . knew and revealed the *secrets of heaven* . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The ‘heavenly Gandharva’ of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general.” — p. 105

what is said of this class of Angels in Enoch and in the Bible

SEE: *The Book of Enoch*, tr. R. Laurence, 1883: “It happened after the sons of men had multiplied in those days, that daughters were born to them . . . And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying . . . Come, let us select for ourselves wives . . .” — pp. 5-6 (vii.1-2)

SEE: *The Interlinear Bible*, 1906: “And it came to pass, when men began to multiply . . . and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.” — p. 7 (*Genesis*, 6:1-2)

Narada, while refusing to procreate . . .

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: “NĀRADA. . . . He is the messenger of the gods, and is often described as imparting information that was only known to them. It was he who persuaded the sons of Daksha not to beget offspring . . .” “ ‘Brahmā exorted his son Nārada to take a wife, and assist in peopling the world. Nārada, who was a votary of Krishna, became angry, affirms that devotion to that god is the sole way to attain felicity, and denounces his father as an erring instructor.” — pp. 317, 318

Chhandaja* (will-born) . . . incarnated (in diferent Manvantaras) *of their own will

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “These classes of . . . divinities are born . . . according to their own pleasure {They have the epithet Chhandaja, as born, in different Manwantaras, of their own will}.” — 2:29 & fn. (i.15)

they are shown . . . as existing age after age

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . their appearance and disappearance is here

spoken of as birth and death. But . . . [each of] these divine personages exists age after age . . .” — 2:29 (i.15)

some being “cursed to be re-born”

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “NĀRADA. . . . he frustrated the scheme which Daksha had formed for peopling the earth, and consequently incurred that patriarch’s curse to enter again the womb of a woman to be born.” — p. 218

the Sanakadikas . . . went to visit Vishnu on the “White Island” . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “An incidental description . . . from the Uttara Khaṇḍa of the Padma Purāṇa {‘in Śweta-dwīpa, the Sanakādikas went to see Bhagavat or Vishṇu. Their names are Sanaka, Sananda, Sanātana, Sanatkumāra . . . all children of Brahmā . . . The White Island [Śveta-dvīpa] is like the . . . mild beams of a thousand moons . . . Many *mahāyogins*, or great penitents, reside there’} . . .” — 2:200 fns.

“White Island” (*Sveta-dwipa*) . . . connected with *Sâkadwipa*

SEE: Francis Wilford, “Sacred Isles in the West” [ch. 2], 1812: “. . . *seven dwīpas*, inaccurately rendered islands, constituted the body of the famous *Atlantis*, according to MARCELLUS . . . The whole is perfectly consonant with the account of the *Paurāṇics*.” “According to the context of the *Purāṇas*, the *White Island* was called *Śācam* from the *Śācas*, who conquered that island, and settled in it.” — pp. 27, 58 (*Asiatic Researches*, v. 11)

those who were . . . *reborn in every age*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Daksha and the other eminent Munis are present in every age, and in the interval of destruction, cease to be {But in every age or Yuga . . . in every Manwantara . . . the Ṛishis reappear}.”— 2:11 & fn. (i.15)

Narada . . . is cursed . . . to incessant peripateticism

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Nārada’s interference . . . is an old legend . . . [*Purāṇas*] refer to the imprecation denounced upon Nārada [by Daksha] . . . The Bhāgavata specifies the imprecation to be perpetual peripateticism.” “In the Brahma Vaivarta, Nārada is cursed by Brahmā . . .” — 2:14 fn., 16-17 fn.

the *Jayas* — the twelve . . . *creative* gods produced by Brahmâ . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “In the beginning of the Kalpa, twelve gods, named Jayas, were created, by Brahmā, as his deputies and assistants in the creation.” — 2:26 fn.

the latter, lost in meditation . . . *forgot to create* . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara . . .” — 2:26 fn.

they are termed . . . *Chhandajas*, or those born of their own will

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “These classes of . . . divinities are born again {They have the epithet Chhandaja, as born, in different Manwantaras, of their own will} . . .” — 2:29 & fn. (i.15)

the *Gandharva* of the Rig-Veda . . . personify the fire of the Sun

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The ‘heavenly Gandharva’ of the Veda . . . is thought by Goldstücker to have been a personification of the fire of the sun.” — p. 105

the Apsarases (with other Rudras) are both *qualities* and *quantities*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Apsarasas are distinguished as of two kinds

. . . 'worldly', of whom thirty-four are specified; and . . . 'divine', ten in number. The latter . . . [are] engaged in the interruption of the penances of holy sages . . ." " 'At a subsequent period . . . the Apsarases become divinities which represent phenomena . . . of a physical and ethical kind . . .' " — 2:75 fn., 83 note

see: Vans Kennedy, *Researches into . . . Ancient and Hindu Mythology*, 1831: " 'Those . . . in whom the quality of purity predominates, inhabit heaven . . . those endued with impurity abide on earth . . . and those under the influence of the quality of darkness people the ambient ether, the symbol of Rudra.' " — pp. 222-3 (*Bhāgavata-Purāṇa*)

"These thirty-three divinities exist age after age . . ."

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These classes of thirty-three divinities are born again . . . according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death. But . . . [each of] these divine personages exists age after age, in the same manner as the sun sets and rises again." — 2:29 (i.15)

There was a time, when . . . the *Swastika*, was universally adopted

see: "The Prechristian Cross," Jan. 1870: "It is equally well known on the Indian continent as the swastika of the Buddhists, and as the monograms respectively of Vishnu and Siva." "Very similar representations of it have been found among the Chinese . . . It has been observed, too, in Persia . . ." "It is noteworthy too, in reference to . . . [the] veneration in which it has been almost universally held, that the cross-patée or cruciform hammer was amongst the very last of purely pagan symbols which was religiously preserved in Europe long after the establishment of Christianity." — pp. 236, 237, 238, 239 (*Edinburgh Review*, v. 131)

it means "the 10,000 truths"

see: N. B. Dennys, *The Folk-Lore of China*, 1876: "One of the commonest diagrams to be met with throughout China is the mystic *svastika* or 'Thor's Hammer' 卐 . . . It is ordinarily accepted as 'the accumulation of . . . ten thousand virtues . . .' " — p. 49

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"the 10,000 truths." These truths . . . belong to the mysteries . . .

see: Joseph Edkins, *Chinese Buddhism*, 1880: ". . . Buddha, before his death, committed the secret of his mysteries to his disciple . . .The symbol of this esoteric principle . . . means '10,000,' and implies the possession of 10,000 perfections. . . . In Sanscrit it is called *svastika*." — pp. 62-3

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the Swastika . . . placed — as the ansated Cross was in Egypt — on the breasts . . .

see: Gerald Massey, *Natural Genesis*, 1883: ". . . Khem-Horus is the crosser; he wears the cross on his breast." "The 'Padma-Swastika' is a mystical mark . . . figured in the palm of Buddha's hand . . . as well as on his breast . . ." "The type had the same significance . . . whether in Egypt, India, or in Britain, as if represented by the Crux Ansata [ansated cross]. The cross . . . is common on the breasts of Egyptian mummies." — 1:424, 426-7, 432

"worthy of being entrusted with the ten thousand perfections"

see: Joseph Edkins, *Chinese Buddhism*, 1880: ". . . Buddha, before his death, committed the secret of his mysteries to his disciple, Maha Kashiapa. . . . To him was intrusted the deposit of esoteric doctrine . . . The symbol of this esoteric principle . . . implies the possession of 10,000 perfections." — pp. 62-3

it is often placed on the headgear of the "gods" . . .

see: "The Prechristian Cross," Jan. 1870: "Again, it is . . . the chief ornament on the sceptres and

crowns of the Bonpa deities of Thibet . . .” — p. 238 (*Edinburgh Review*, v. 131)

the hideous idols of the sacrilegious *Bhons* . . .

SEE: Graham Sandberg, *Hand-Book of Colloquial Tibetan*, 1894: “*Khyung*: a monster bird akin to the *roc* . . . The Bön priests or sorcerers of Tibet, who are anti-Buddhists, regard him as their protector, and most of the *Bön-pa* religious houses are dedicated in name to the *Khyung*.” — pp. 205-6

the *Dugpas* (Sorcerers) of the Tibetan borderlands

SEE: Monier Monier-Williams, *Buddhism*, 1889: “. . . magic and sorcery are taught in the monasteries founded by Padma-sambhava . . .” “A sect called . . . Brugpa (or Dugpa or Dukpa) . . . who are numerous in Nepāl, Bhutān, Sikkim, Ladāk, and in portions of Southern Tibet — follow the rules of Padma-sambhava.” — pp. 246, 272-3

used alike by . . . the priests of Troy . . . the old Peruvians, the Assyrians . . .

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “This cross . . . is also known as the Fylfot . . . Schliemann found it on the remains of the ancient city he takes to be Troy, where it appears as a religious symbol. . . . It is found alike in the Old World and the New: on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria, the rock caverns of India, and the Cyclopean walls of Peru . . .” — p. 351

at Rome . . . it is called *Crux Dissimulata*

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: “Raoul Rochette . . . and De Rossi find it in the catacombs of Christian Rome, and these term it the *crux dissimulata*.” — p. 351

“According to de Rossi, the Swastica from an early period . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “According to De Rossi the Swastika from an early period was a favourite form of the cross employed with an occult signification which shows the secret was not that of the Christian cross. One Swastika cross in the catacombs is the sign of an inscription which reads ‘ΖΩΤΙΚΩ ΖΩΤΙΚΗ *Vitalis Vitalia*,’ or life of life.” — 1:427

“The value of the cross . . . as a Christian symbol . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “The value of the cross as a Christian symbol is supposed to date from the time when Jesus Christ was crucified. And yet in the ‘Christian’ iconography of the catacombs no figure of a man appears upon the Cross during the first six or seven centuries. There are all forms of the cross except that — the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.” — 1:433

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“During some six centuries after the Christian era . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “During some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Theodolinde of Lombardy, now in the church of St. John at Monza, whilst no image of the Crucified is found in the Catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eighth century.” — 1:433

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“There is no Christ and no Crucified . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “There is no Christ and no Crucified; the Cross is the Christ even as the Stauros (Cross) was a type and a name of Horus, the Gnostic Christ. . . . The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The

germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The Cult began with the cross, and Julian was right in saying he waged a 'Warfare with the X;' which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance. During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was made divinized first and humanized at last." — 1:433

the Swastica . . . symbolized by the figure 6

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . a six-fold cross may be claimed as a cross of breath. For *Ses* (Eg.) signifies breath and number six with an occult allusiveness." "The Svastika, or Swastika Cross, is a sign of life represented by the vivifying fire . . . this [symbol] has the shape of a double Z, and Z Z has the force of *Zis*, *Ses*, or *Svas*, denoting the life, the breath, the generative fire, of which the Swastika is the Cross." — 1:426, 427

it points . . . to the Zenith and the Nadir, to North, South, West, and East

SEE: Gerald Massey, *Natural Genesis*, 1883: "When Sevekh of the Seven stars became the Crocodile Solar God, he was forthwith associated with the number *six*, *as the number of the four corners*, *and the Nadir and Zenith*." — 1:366

It is the emblem of the activity . . . of the Four Elements

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "[The Swastica] is an emblem of activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which, in a mystical sense, constitute the fabric of the Earth." — p. 352

the Pythagorean and Hermetic scales

SEE: W. Wilson, *New Dictionary of Music*, 1835: ". . . the *lyre* of Hermes consisted of four strings. . . . [These] formed a *diatonic tetrachord*, however, in process of time, it was extended to two octaves, which the Greeks dignified by the name of a Perfect Scale of Sounds." "*Tetrachord* . . . the Grecian scale of four sounds. . . . Pythagoras formed the octave of two disjunct tetrachords, containing four sounds each." — pp. 152, 262

— 588 —

"The cross was used in Egypt as a protecting talisman . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained to and bound by the cross. In the Ritual the Osirian cries '*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him*. *Har-ru-bah has knotted him*.' These were the Cords of the four quarters, or the cross." — 1:432

"Thor is said to smite the head of the Serpent with his hammer . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "Thor is said to smite the head of the serpent with his hammer, or fylfot, a form of the Swastika, or four footed Cross, and therefore an equivalent to the four-armed cross established on the serpent's head. In the primitive sepulchres of Egypt the model of the Chamber had the form of a Cross. The pagoda of Mathura considered to be the birthplace of Krishna was built in the form of a cross." — 1:432

"sexual worship" . . . the rites of the Vallabacharyas

SEE: "Hindu Sects," *Chambers's Miscellany* (v. 8), 1870: "One of the remarkable sects is that of the *Vallabhacharyas* . . . The spiritual chiefs, the direct descendants of the founder, bear the proud title of *Maharaj* . . . they enjoy the unlimited homage of their followers. The object of their adoration is Vishnu

in his incarnation as Krishna; and the main purport of their precepts is to inculcate absolute submission to the spiritual teacher. Hence has grown up the doctrine, that the Guru or Maharaj is the impersonation of Krishna himself, that God and the Guru are necessarily to be worshipped, and that the sectary is bound to bestow on him 'his body, organs of sense, life, heart, and other faculties . . .' The gross abuse which was made of this tenet became apparent in a very remarkable trial, the so-called Maharaj Libel Case . . . and revealed the licentiousness of one of the then Maharajas of the sect . . ." — p. 25

the Jews . . . "Sons of Sorcerers," "the seed of the adulterer"

SEE: *Isaiah*, Notes by Henry Cowles, 1869: "But draw near hither, ye sons of the sorceress, the seed of the adulterer . . . *are* ye not children of transgression {the wicked [Jews] . . . are described as the sons of sorcerers and children of harlots to indicate . . . their idolatrous habits}." — p. 463 & note (*Isaiah*, 57:3)

"enflaming themselves with idols under every green tree"

P/Q: *Isaiah*, Notes by Henry Cowles, 1869: "Inflaming yourselves with idols under every green tree {'Among the oaks.' The Hebrew word favors the latter sense. The thought is . . . enkindling your libidinous passions among the oaks, and indeed, under every green tree}." — pp. 463-4 & note (*Isaiah*, 57:5)

"God of gods, the One living God"

SEE: *Psalms*, Exposition by George Rawlinson, 1896: " 'Oh give thanks unto the God of gods' [*Psalms* 136:2]. This expression appears to recognize other gods in order to make comparison with them of the One only, living, and true God. It is necessary to keep in mind that there are gods for whom their worshippers claim that they are verily and indeed gods." — 3:292 (*The Pulpit Commentary*)

— Footnotes

Apophis or *Apap* is the Serpent of evil, symbol of human passions

SEE: C. Staniland Wake, *Origin and Significance of the Great Pyramid*, 1882: "The name Typhon appears to have been given more especially to the Evil Being . . . represented as Apap or Apophis, or the giant serpent . . ." — p. 78

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "Typhon . . . signifies the human passions, which expel from our hearts the lessons of wisdom." — p. 376

when Apap is thrown down, bound and chained

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "At the close of day, when the sun-god sinks into the water of the west as Ra . . . he is confronted by his natural enemy, the evil serpent Apap . . . At dawn the host of darkness is repulsed and beaten for another day." — 2:713

SEE: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "Apep is thrown down, tied, chained . . . Peace to Râ! He sails in peace . . ." — p. 93 (xxxix.5-7)

Aker, "the chief of the gate of the Abyss" . . .

SEE: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "Aker threw him down, the chief of the gate of the abyss pinioned him." — p. 93 (xxxix.6)

Aker, the realm of the Sun (xv. 39)

SEE: *Livre des Morts*, tr. Paul Pierret, 1882: "AKER. Région mythologique . . . Le Soleil en est roi, xv, 39 [AKER. Mythological region . . . The Sun is its king]." — p. 589 (Index Analytique)

the "great Apap has fallen!"

SEE: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: "Apep, the foe of Râ, is on the ground, thrown down, the great Apep is fallen." — p. 93 (xxxix.7)

"The Scorpion has hurt thy mouth"

SEE: *Egyptian Book of the Dead*, tr. C. H. S. Davis, 1895: ". . . the scorpion made thy mouth sick with the venom it contains eternally." — p. 93 (xxxix.7-8)

"SERQ, daughter of Râ . . . symbolized the scorching heat of the sun. She is represented with the head of a woman . . . and with the body of a scorpion." — p. 31 ("Egyptian Pantheon")

"the worm that never dies"

SEE: D. B. Langley, *Eternal Punishment, or The Worm That Never Dies*, 1854: " '. . . to be cast into hell fire: Where their worm dieth not, and the fire is not quenched' [*Mark* 9:47]." "The nature and extent of the threatened misery. . . . is described in our text under the terms, 'worm' and 'fire;' and the *eternal duration* of the misery is involved in the expressions 'that never dies' . . . and 'is never quenched' . . ." — pp. 4, 5

Apophis is bound on the *Tau* or *Tat*

SEE: Gerald Massey, *Natural Genesis*, 1883: "The *Tat* Cross . . . is the symbol of stability as the four-fold foundation of a world . . . established upon the four quarters." "Typhon . . . is actually found chained to and bound by the cross. In the Ritual the Osirian cries '*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him*. . . .' These were the Cords of the four quarters, or the cross." — 1:422, 432

***Tat*, "the emblem of stability"**

P/Q: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "The Tat, a pillar or tree-trunk, was an emblem of stability . . ." — 1:115

(See the erection of Tat in *Tatoo*, Ritual xviii.)

SEE: Gerald Massey, *Ancient Egypt, the Light of the World*, 1907: "On the second night the overthrown Tat-Cross, with Osiris in it, or on it, was again erected by Horus, Prince of Sekhem, in the region of Tattu . . ." — 1:220

"The Egyptians celebrated their festival of the resurrection every year . . . in the month of Choiak (. . . December 26th, Alexandrian year). The rite is otherwise known as 'the erection of the Tat-pillar.' . . . The festival was devoted to the god Osiris-Ptah-Sekari, who had been dead, and was alive again . . . (Rit. ch. 18)." — 2:740

Tree of Being . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "The tree . . . as a type of genitrix, the abode of being, the nurse of life. The tree is two-fold, as the type that bifurcates and stems the earth and heaven apart. The tree is four-fold, as the image of the four quarters . . . The tree is seven-fold . . . [as] the seven regions of a primæval order of things . . ." — 1:402

the *Aswattha*, the holy Tree of Bodhi

SEE: Richard Folkard, *Plant Lore*, 1884: "The *Ficus religiosa*, the *Asvattha* or *Pippala* of the Hindus, is a tree held in the highest sanctity by the Buddhists . . . It is this tree — the Bodhi-druma, the Tree of Wisdom — under which Buddha sat absorbed . . . and which his followers regard as the tree of creation . . . there is represented in the *Kāthaka Upanishad* a heavenly cosmogonic Asvattha under precisely the same form as the Indian Bo-tree. 'The eternal Asvattha, it is said, has its roots above, its branches below; it is called the Germ, Brahma . . .' " — pp. 490, 491

He who sees in the cross, the decussated circle of Plato . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "Plato in *Timæus* . . . describes the Creator as making

the universe of a spherical form . . . 'The perfect circle of the created god he decussated in the shape of the letter X.' That is, he made the sign of the circle and the cross . . . Both Proclus and Jamblichus agree that the circle and cross typify the one soul, and the two souls that proceed from it . . ." — 1:447

not the antitype of circumcision . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Christian Fathers . . . had scarcely enough knowledge of the ancient symbolism to put any perceptible boundary to their ignorance. Augustine {Sermon 160} recognizes in the sign of the cross the antitype of circumcision, which is the excision of a circle." — 1:431& fn.

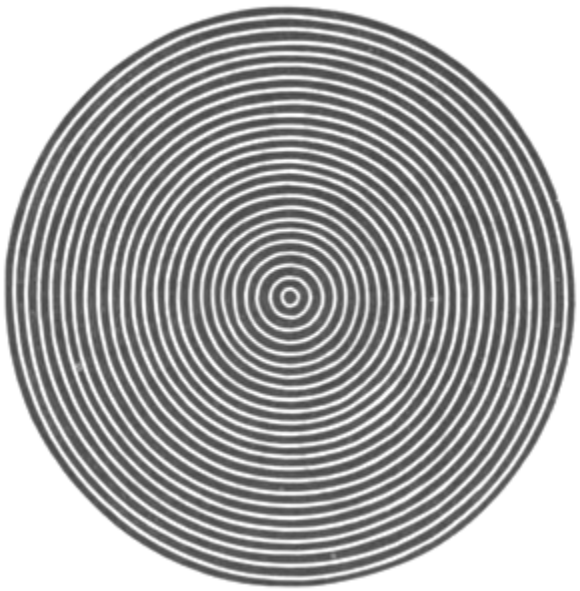
"The Logos of God is the revealer of man . . ."

P/Q: Éliphas Lévi, *La Clef des Grands Mystères*, 1861: ". . . le Verbe de Dieu est le révélateur de l'homme, et le Verbe de l'homme est le révélateur de Dieu [the Logos of God is the revealer of man, and the Logos of man is the revealer of God]." — p. 17

the illusion of motion which forms . . . "strobic circles"

SEE: Silvanus P. Thompson, "Optical Illusions of Motion," Feb. 1881: "The first experiments made by the writer of this article upon illusions of motion arose from . . . a set of concentric circles in black and white, such as those shown in Fig. 1.

FIG. 1.



Happening to shake the sheet on which the circles were drawn, he noticed an apparent motion of rotation to be set up. . . . Again, if two such 'strobic circles' (as I have called them) are printed side by side on one card, that set of circles seems to turn most effectively at which the eye is *not* looking." — pp. 521, 522 (*Popular Science Monthly*, v. 18)

exhibited . . . at the meeting of the British Association in 1877

SEE: Conrad W. Cooke, "Optical Illusions," May 1881: "At the Plymouth (1877) meeting of the British Association, Mr. Silvanus P. Thompson, Professor of Experimental Physics in University College, Bristol, exhibited some very remarkable optical illusions, to which he has given the name 'Strobic Circles.' These illusions depend partly upon the persistence of impressions on the eye, and partly upon the effect of the movement of the optical image across the retina." — p. 633 (*Popular Monthly*, v. 11)

"he, of whom seven forefathers have drunk the juice of the moon-plant . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'He of whom seven forefathers have drunk the juice of the moon-plant is a *trisuparṇa*: so *says* Bopadeva.' " — 3:174 fn.

the Somapa Pitris . . .

SEE: Edward Balfour, *Cyclopædia of India*, 1885: "SOMA was an ancient Aryan rite, a sacrifice to Indra . . . of an intoxicating potion . . ." "The Soma juice is the oblation or libation of the Vedic worship . . . 'Almost the whole of the Soma Veda is devoted to its eulogy' . . . All the ancestors of the Brahmans are styled Soma-pa, 'moon-plant drinkers' . . ." — 3:703

SAPTAPARNA. . . . a seven-leaved plant

SEE: "Sakya Muni's Place in History," 1885: "One day, while teaching the mendicants outside, our Lord [Gautama] compared man to a *Saptaparna* (seven-leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf — directly connected with the stem." — p. 372 fn. (*Five Years of Theosophy*)

— 590-1 —

The T . . . formed from the figure 7, and the Greek letter Γ . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "T, conformé du chiffre 7, symbole de *la vie*, et de la lettre Γ, symbole de *la terre*, exprime les êtres terrestres [T, formed from the figure 7, symbol of life, and the letter Γ, symbol of *the earth*, expresses terrestrial beings] . . ." — p. 435 fn.

(*see* § "*Cross and Circle*")

SEE: "Cross and Circle," *SD* 2:545-53.

— 591 —

the number *six* . . . in the ancient mysteries . . . emblem of *physical nature* . . .

P/Q: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The number 6 was, in the Ancient Mysteries, a striking emblem of nature; as presenting the six dimensions of all bodies; the six lines which make up their form, viz., the four lines of direction, toward the North, South, East, and West; with the two lines of height and depth, responding to the zenith and nadir." — p. 634

the *senary* was applied by the sages to *physical* man . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit." — p. 634

"hieroglyphical senary" . . . commingling of the "*philosophical three* fires . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le *senaire* hiéroglyphique (le *double triangle* équilatéral) est le symbole de la commixtion des trois *feux* et des trois *eaux* philosophiques, d'où résulte la procréation des éléments de toutes choses [The hieroglyphic *senary* (the *double* equilateral *triangle*) is the symbol of the commingling of the philosophical three *fires* and three *waters*, from which results the procreation of the elements of all things] . . ." — p. 433 fn.

equilateral double triangle . . . sign of Vishnu . . . symbol of the Triad

SEE: Krishnashankar Lalshankar, "The Six-Pointed and Five-Pointed Stars," Nov. 1881: ". . . the 'double triangle' which is known . . . in India . . . as the 'sign of Vishnu' . . . represents symbolically the *macrocosm* . . . the *macrocosm* of the dual trinity of *spirit*, *matter* and *space*, and the *creative*, *preservative*, and *destructive* energies as understood by the Aryans. . . . the second *triad* . . . was subsequently in the *Puranic* period personified or deified into the three separate deities — *Brahmā*, *Vishnū*, and *Rūdra*." — p. 30 (*The Theosophist*, v. 3)

Vishnu, the god of the moist principle and water (“*Nârâ*-yana” . . .)

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “VISHṆU. . . . his votaries associate him with the watery element which spread everywhere before the creation of the world. In this character he is called Nārāyaṇa, ‘moving in the waters’ . . .” — p. 360

the triangle, with its apex upward . . . is Siva, the principle of Fire

see: Edward Moor, *Hindu Pantheon*, 1810: “Mahadeva [Śiva] is *Fire*; the conical or pyramidal shape is the natural form of fire: hence applied to its representative, and symbolized . . . by a triangle, apex upwards.” — p. 45

the triple flame in his hand

see: Edward Moor, *Hindu Pantheon*, 1810: “We now return to the fine statue [of Śiva] represented in plate 14. . . . It is four-armed . . . the empty palm [of one left hand] is towards the body . . . The other left hand is elevated as high as the shoulder, holding in the palm a flame tri-forked.” — pp. 53, 54

(See the bronze statue of Tripurantika Siva . . .)

see: Edward Moor, *Hindu Pantheon*, 1810:

“*Tripurantika Siva*”

“Mahādēva *destroying* Tripurāsura
from a Bronze Statue in the Museum of the India House.” — Plate 14

— Footnotes

the *Tau* . . . son of *gaia*

see: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: “T, conformé du chiffre 7, symbole de *la vie*, et de la lettre Γ, symbole de *la terre*, exprime les êtres terrestres [T (Tau), formed from the number 7, symbol of life, and the letter Γ, symbol of *the earth*, expresses terrestrial beings] . . .”

— p. 435 fn.

SEE: John A. Cockburn, "The Letter G," 1897: "In its original form the letter G [Γ] was held to be sacred by the Pythagoreans; it was the initial letter of the Earth Goddess Ge or Gaia in whose honour the Eleusinian mysteries were celebrated . . ." — p. 40 (*Ars Quatuor Coronatorum*, v. 10)

***Γαιήϊος* . . . "spung from the earth," like *Tityos* in Odyssey 7, 324**

SEE: Thomas D. Hincks, *Greek-English School Lexicon*, 1843:

"*Γαῖα* . . . *the earth* . . . *Gæa* . . . mother of the Titans . . ."

"*Γαιήϊος* . . . *sprung from the earth*, *earth-born*, epith. of Tityos." — p. 123

SEE: Thomas Keightley, *Mythology of Ancient Greece and Italy*, 1866: ". . . in Erebos was a huge being named Tityos, a son of Earth . . . It was afterward said {Sch. Od. vii. 324} that Tityos was a son of Zeus by Elara . . . [and] he placed her within the bosom of the earth." — p. 309

"I called the name of water *nârâ* in ancient times . . ."

P/Q: *The Ordinances of Manu*, tr. Burnell, ed. Hopkins, 1884: "In the Mbhā. [*Mahābhārata*] this derivation is several times repeated, *e.g.*, iii. 189, 3, where Vishṇu says, 'I called the name of water *nārā* in ancient times, and am hence called Nārāyaṇa, for that was always my abode, *ayana*.' " — p. 3 fn.

"The 'Spirit of God' moves upon the dark waters of Space"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This is the well-known verse of Manu, I., 10, rendered, by Sir Wm. Jones: 'The waters . . . were the production of Nara, *or the spirit of* god; and, since they were his first *ayana*, *or place of motion*, he thence is named Nārāyaṇa, *or moving on the waters*.' " — 1:56 fn.

Thales makes of it the primordial element . . .

SEE: William Enfield, *History of Philosophy*, 1837: "Thales held that . . . the first simple substance from which all things in this world are formed, is water. . . . It is probable, that by the term *water* Thales meant to express the same idea which the cosmogonists expressed by the word Chaos . . . Thales taught that water is the first principle of all things, and that God is that mind which formed all things out of water." — p. 81

— 591-2 —

these two interlaced triangles . . . form the emblem of our Society

SEE: S. T. Venkatapaty, "The Five-Pointed Star," Aug. 1881: "[*Note by the Editor*] . . . the 'double triangle' composed of two triangles respectively white and black — crossed and interlaced (our Society's symbol) — [is] known as 'Solomon's Seal' in Europe, — and as the 'Sign of Vishnu' in India . . ." — p. 240 (*The Theosophist*, v. 2)

SEE: H. P. Blavatsky, "The Six-Pointed and Five-Pointed Stars" [From *The Theosophist*, Nov. 1881]: "The double triangle of the Kabalists is enclosed within a circle . . . (see the theosophical seal). . . . With the Western Kabalists, the apex of the white triangle loses itself in the zenith, the world of pure immateriality or unalloyed Spirit, while the lower angle of the black triangle pointing downward towards the nadir shows . . . 'impure matter' . . ."

— 1:402-3 (*A Modern Panarion*)

number *six* sacred to Venus . . . "the union of the two sexes . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . .c'est pourquoi les anciens avaient consacré à *Vénus* le nombre 6, puisque les réunions des deux genres ou sexes, et la spagirisation de la matière par *triades*, sont nécessaires pour développer cette force génératrice, cette vertu prolifique, cette tendance à la reproduction, innée dans tous les corps [that is why the ancients had made the number 6 sacred to *Venus*, since the union of the two sexes, and the spagyrisation of matter by *triads*, are necessary for developing this generative force, that prolific virtue, that tendency to reproduction, which is inherent in all bodies]." — pp. 433-4 fn.

seven Logoi . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "[Philo] teaches, as does the Qabbalah, that . . . the Deity created perfect spiritual types . . . as active causes which brought disorganized matter into order. Through these spiritual powers the Deity was asserted to act in the universe. They were his ministers, the *logoi* . . ." "There are also '*seven* lamps of fire burning before the Throne' of the Supreme 'which are the *seven* Spirits (powers or ministers) of God.' . . . [These are] symbols of the seven elementary and divine energies which control the movement in all Things, the seven Lower Sephiroth . . ." — pp. 301, 303

the emanating rays of the one "Father-Ray"

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "To Philo, the Supreme Being was the Primitive Light . . . He is the Father, and His WISDOM . . . caused the material world to be made real after its type, by His LOGOS . . ." ". . . the Supreme Being is a centre of Light whose rays or emanations pervade the Universe . . ." — pp. 251, 252

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "The doctrine of emanations was undoubtedly the universal, though, perhaps, in very early times, the *secret* doctrine. . . . It accounts for the origin of things, by making them emanations from a First Cause . . . From this Being all things are supposed to proceed by effluxes or emanations, like rays . . ." — 1:802

the PROTOGONOS, or the manifested "Logos"

SEE: Godfrey Higgins, *Anacalypsis*, 1836: "*Wisdom* was the first emanation from the Divine power, the protogonos . . . the Logos of Plato . . ." — 1:76

Numbers 3 and 4 . . . male and female, Spirit and Matter . . .

SEE: William Kingsland, "The Septenary Nature," Jan. 15, 1892: "We have the first septenary in the combination of the three and the four . . . the three higher principles, or spirit, and the four lower principles, or matter. The two considered apart stand for every pair of opposites: male and female, positive and negative, light and darkness . . . Considered together, these opposites are united . . . as the seven-fold aspect of the deity . . ." — p. 375 (*Lucifer*, v. 9)

four elements . . . carbon, oxygen, nitrogen, and hydrogen

SEE: Éliphas Lévi, "Unpublished Letters" [#55], April 6, 1862: "The number four is that of the cross . . It figures . . . the four elemental forms of universal matter which still are: air, earth, fire and water, *i.e.*, to speak in terms of modern science: nitrogen, carbon, oxygen and hydrogen." — p. 326 (*Lucifer*, v. 14)

— Footnotes

The "Potency of the Pythagorean Triangles" (Ragon).

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "CHAPITRE XXVII. Puissance des nombres d'après Pythagore [CHAPTER 27. The Potency of numbers according to Pythagoras]." — pp. 426-40.

learned Brahmins . . . protested against our septenary division

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: ". . . I do not mean to adopt the sevenfold classification of man that has up to this time been adopted in Theosophical writings generally." ". . . it is better to adopt the time-honored classification of four principles . . ." — p. 301 (*The Theosophist*, v. 8)

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". . . the Quaternary joins its middle nature with . . . the Triangle"

SEE: *Transactions of the Blavatsky Lodge*, Feb. 7, 1889: "In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point . . . extends to a Line — the Two; a Line to Superficies, Three; and the Superficies, Triad or Triangle, is converted into a solid, the Tetrad or Four . . ." "That is to say, the Logos becomes the Tetragrammaton; the Triangle, or the Three becomes the Four." — 1:7, 8

"and becomes a cube; then only . . . (the cube unfolded) . . ."

SEE: *Transactions of the Blavatsky Lodge*, Feb. 7, 1889: "The Square becomes the Cube when each point of the triangle becomes dual, male or female. . . . the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three . . . thus making Seven, the seven principles . . ." — 1:7

". . . the vehicle and the number of LIFE . . . SEVEN."

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: ". . . number 7 . . . was as Pythagoras says, the vehicle of life . . ." ". . . the 'Vehicle of life,' containing body and soul . . . is formed of a quaternary . . . and a *trinity* . . ." — pp. 67, 143

HYDROGEN . . . The lightest of all the gases

SEE: D. Mendeléeff, *Principles of Chemistry*, 1891: ". . . hydrogen is almost 14½ . . . times lighter than air. It is the lightest of all gases." — 1:131

it burns in oxygen giving off the most intense heat . . .

SEE: Daniel B. Smith, *Principles of Chemistry*, 1842: "The most intense heat that has yet been procured, is caused by burning hydrogen in oxygen gas." — p. 84

and forming Water, the most stable of compounds

SEE: D. Mendeléeff, *Principles of Chemistry*, 1891: "We . . . take water as the most stable compound of hydrogen and oxygen . . ." — 1:257

Hydrogen enters largely into all organic compounds

SEE: D. Mendeléeff, *Principles of Chemistry*, 1891: ". . . hydrogen, oxygen, nitrogen, and carbon. They are sometimes termed the *organogens*, because they enter into the composition of organic substances. Their mutual combinations may serve as types for all other chemical compounds . . ." — 1:406

NITROGEN . . . An inert gas . . . with which Oxygen is mixed . . .

SEE: W. Dittmar, "Nitrogen," 1884: "Chemically, nitrogen gas is characterized by perfect inertness towards all ordinary reagents . . . Nitrogen is capable even of uniting with ordinary oxygen. . . . It plays no active part in the processes of combustion and of animal respiration; in either it appears to act only as an inert diluent of the oxygen." — p. 515 (*Encyclopædia Britannica*, v. 17)

OXYGEN . . . The supporter of combustion . . . active chemical agent . . .

SEE: D. Mendeléeff, *Principles of Chemistry*, 1891: "The oxygen [in air] . . . takes a very important part in a number of reactions; it supports combustion and respiration, it brings about corruption and every process of slow oxidation." — 1:240

CARBON . . . the basis for all organic substances . . . largest variety

SEE: D. Mendeléeff, *Principles of Chemistry*, 1891: "The variety of substances of which the structure of plants and animals is built up is familiar to all. . . . [They are] all carbon compounds. The sphere of carbon compounds is so vast that it forms a separate branch of chemistry . . . This branch of chemistry is known under the name of organic chemistry — that is, the chemistry of carbon compounds . . ." — 1:327-329

— Footnotes

four *Upadhis* . . . including the Ego — the reflected image of the Logos . . .

P/Q: T. Subba Row, *Lectures on the Study of the Bhagavat Gita*, 1897: ". . . it is better to adopt the time-honored classification of four principles . . . these four principles are associated with four *upadhis* {Four Upadhis including the Ego — the reflected image of the Logos in Karana Sarira — as the vehicle of the Light of the Logos. . . . But strictly speaking there are only three Upadhis} . . ." — pp. 10-11 & fn.

the Taraka Yoga system

SEE: *Five Years of Theosophy*, 1885: "*Tāraka Yog*, one of the Brahmanical systems for the development of psychic powers and attainment of spiritual knowledge." — p. 568 (Glossary)

— 593-4 —

From minerals or "soft stones that hardened" . . .

P/Q: STANZA II, 5: "THE WHEEL . . . CONSTRUCTED RUPAS (*forms*). SOFT STONES, THAT HARDENED (*minerals*); HARD PLANTS, THAT SOFTENED (*vegetation*)." — *SD* 2:52

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***men*, the first of the mammalian animals**

SEE: A. de Quatrefages, *The Human Species*, 1879: "In fact . . . man has . . . been contemporary with species of mammalia which have not even seen the commencement of the present epoch. There is then nothing impossible in the idea that he should have survived other species . . . or have appeared upon the globe with the first representatives of the type to which he belongs by his organisation." — p. 153

Principio cœlum ac terras, camposque liquentes . . .

P/Q: Virgil, *Works of Virgil*, "Translated into English Prose," 1821:

> "Principio cœlum, ac terras, camposque linquentes,
> Lucentemque globum Lunæ, Titaniaque astra,
> Spiritus intus alit; totamque infusa per artus
> Mens agitat molem, et magno se corpore miscet.
> Inde hominum pecudumque genus . . .

First *then* the *divine* spirit within sustains the heavens, the earth, and watery plains, the moon's enlightened orb, and shining stars; and the *eternal* mind, diffused through all the parts of nature, actuates the whole stupendous frame, and mingles with the vast body *of the universe*. Then *proceed* the race of men and beasts . . ." — 2:162 (*Æneidos* VI, 724-28)

the section on "Ancient Chronology"

SEE: "The Chronology of the Brahmins," *SD* 2:66-74.

the first shape is that of triangles

SEE: George Oliver, *The Pythagorean Triangle*, 1875: ". . . a triangle, which is the first of all rectilinear figures . . . was considered by the Pythagoreans to be the author of all sublunary things." — p.

It is the figure of *fire* . . .

SEE: Iamblichus, *Life of Pythagoras*, tr. Thomas Taylor, 1818: ". . . the simple bodies fire, air, water, and earth . . . have an analogy according to numbers. . . . the pyramid, indeed, is the figure of fire . . ." — p. 332

***fire*, whence the word "*pyramids*"**

SEE: Thomas Stackhouse, *History of the Holy Bible*, 1869: "It is a common opinion, that the word *pyramid* is derived from the Greek *pyr* or *pur*, *fire*; and that these structures were so called from their shape . . ." — 1:263-4 fn.

"the particles of earth being cubical, those of fire are pyramidal"

P/Q: William Enfield, *The History of Philosophy*, 1837: "Other tenets included in the Platonic doctrine of nature were . . . that in the formation of the visible and tangible world fire and earth were first formed . . . the particles of earth being cubical, those of fire pyramidical . . ." — pp. 133, 134

manifestations . . . by a trimetric . . . by a hexagonal system

SEE: Atkinson & Ganot, *Elementary Treatise on Physics*, 1883: "Crystals not belonging to the regular system when heated, exhibit an unequal expansion in the direction of their different axes . . . In crystals belonging to the hexagonal system the expansion is the same in the direction of the three secondary axes, but different from that according to the principal one. In the trimetric system it is different in all three directions." — p. 267

stellate crystals of snow . . . a miniature star within the larger one

SEE: Atkinson & Ganot, *Elementary Treatise on Physics*, 1883: "*Snow* is water solidified in stellate crystals, variously modified, and floating in the atmosphere. . . . Fig. 892 shows some of the forms as seen through a microscope."

Fig. 892.

— p. 939

— Footnotes

***Protista* are not animals.**

SEE: Ernst Haeckel, *The Evolution of Man*, 1886: "It is perhaps more correct not to place the Protozoa among the true animals at all, but to class them in the neutral kingdom of the Protista, those humblest primæval beings which are neither true animals nor true plants." — 1:68

"First Divine Spirit within sustains the Heavens . . ."

P/Q: Virgil, *Works of Virgil*, "Translated into English Prose," 1821: "First . . . the *divine* spirit within sustains the heavens, the earth, and watery plains, the moon's enlightened orb, and shining stars; and the *eternal* mind, diffused through all the parts of nature, actuates the whole stupendous frame, and mingles with the vast body *of the universe*. Thence *proceed* the race of men and beasts, the vital principles of the flying kind, and the monsters which the ocean breeds under its smooth *crystal* plain." — 2:162 (*Æneidos* VI, 724-28)

"All proceeds from Ether and its seven natures"

SEE: *Transactions of the Blavatsky Lodge*, Feb. 28 & March 7, 1889: ". . . all proceeds from the one universal primordial fire . . ." "Ether is the lowest of the septenate division of Akāsa-Pradhāna, primordial Fire-Substance." — pp. 27, 30

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"The most ancient progenitors in the Kingdom of the Vertebrata . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "The most ancient progenitors in the kingdom of the Vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals {animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight} . . ." — p. 164 & fn.

"Now it is a mysterious fact that in the . . . terrestrial Vertebrata . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "Now it is a mysterious fact that in the higher and now terrestrial Vertebrata, as well as in other classes, many normal and abnormal processes have one or more whole weeks as their periods . . . Many instances of such periodic processes might be given, as the gestation of mammals, the duration of fevers, &c. . . ." — pp. 164-5 fn.

"The eggs of the pigeon are hatched in two weeks . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: ". . . according to Mr. Bartlett ('Land and Water,' Jan. 7, 1871), the eggs of the pigeon are hatched in two weeks; those of the fowl in three; those of the duck in four; those of the goose in five; and those of the ostrich in seven weeks." — p. 165 fn.

the moon . . . guide of the occult side of terrestrial nature . . .

SEE: "The Moon, Deus Lunus": ". . . the Moon is the Occult mystery of mysteries, and more a symbol of evil than of good. Her seven phases . . . are divided into three astronomical phenomena and four purely psychic phases. That the moon was not always reverenced is shown in the Mysteries, in which the death of the moon-god (the three phases of gradual waning and final disappearance) was allegorized by the moon standing for the *genius of evil* that triumphs for the time over the light and life-giving god (the sun) . . ." — *SD* 1:396-7

Jacob Boehme . . . seven properties of everlasting mother Nature

SEE: Franz Hartmann, *Life and Doctrines of Jacob Boehme*, 1891: "*THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE*. . . . When the Eternal One . . . reveals itself on the seven planes of existence, this revelation constitutes seven different rays or states of eternal nature . . ." — p. 71 (Chapter III)

Jah-Noah . . .

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . *Jehovah is Noah* . . . Noah, by the copula, is designative of some *unit foundation* . . ." "[This shows] the Noah glyph to be a Jehovah one, or *Jah-is Noah* . . ." — pp. 64, 160

SEE: Alexander Chisholm, *The Bible in the Light of Nature*, 1891: "Noah stands for . . . the all-man, in the sense of ending-beginning Jehovah . . ." — 1:154

the lower Cosmic Quaternary. The upper Sephirothal . . . triad

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "In their totality and unity the ten Sephiroth represent the archetypal man . . . the first triad being placed above . . . whilst the four uniting Sephiroth occupy the centre." — p. 28 (Introduction)

Jehovah-Binah (Intelligence) . . . emanates the ☐ Quaternary

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "(. . . the Christian Trinity of Father, Son, and Holy Spirit . . . are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.)"

". . . *the trinity is always completed by and finds its realization in the quaternary* . . ." — pp. 28, 35 (Introduction)

symbolizing . . . the "Heavenly Man" . . . Adam-Kadmon

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: " 'But after he had created the Form of the HEAVENLY MAN . . . he made use of it . . . to descend; He wished to be named after this Form, which is the holy name Jehova' . . . The Highest of the heavenly manifestations, is the *Primal* or Heavenly MAN, Adam Kadmon . . . The Heavenly MAN is the Divine THOUGHT, which is usually named the LOGOS, or the WORD." — p. 66

(the seventh being Malkuth, the "Bride of the Heavenly Man")

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "OF MALKHUTH . . . This is the 7th or 10th Sephirah. . . . It symbolizes the feet upon which the Adam Illa-ah rests and stands . . . It is also called, the Bride of the Spouse." — p. 272

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Noah . . . peopling of the Earth from a previous creation . . .

SEE: Godfrey Higgins, *Anacalypsis*, 1836: ". . . Noah is Menu, who, after the flood, repeopled the renovated world . . ." — 1:420

Triple aspect of the Deity . . . The Unmanifested Logos

SEE: Franz Hartmann, "Self-Evident Truths," March 15, 1888: ". . . the originally unmanifested One . . . could not have come into existence out of nothing and without a Cause . . . The unmanifested One is, therefore, whenever and wherever it manifests itself, a *Trinity* of *Causation*, *Substance* and *Power*." — p. 7 (*Lucifer*, v. 2)

"*Ararat = the mount of descent . . . Hor-Jared.* Hatho mentions it . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " '*Ararat = the mount of descent* = הר-ירד, *Hor-Jared*. Hatho mentions it out of composition by *Arath* = ארת.' " — p. 65

— 596-7 —

Editor of Moses Cherenensis says: 'By this, they say, is signified . . .'

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: " 'Editor of Moses Cherenensis says: "By this, they say, is signified *the first place of descent* (of the ark)." ' (Bryant's Anal., Vol. IV., pages 5, 6, 15)." — p. 65

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Under "*Berge*" *mountain*, Nork says of Ararat . . .

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "Under '*Berge*,' *mountain*, Nork says of *Ararat*: 'אררט, for ארת (i.e., *Ararat* for *Arath*), *earth*, *Aramaic* reduplication.' Here it is seen that Nork and Hatho make use of the same equivalent, in Arath . . . with the meaning of the *earth*." — p. 65

— Footnotes

the highest trinity . . . Trinitarian aspect of Chinmatra

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: ". . . *Chinmatra* . . . Considered as something objective it is . . . *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon . . . [as] *Chidakasam* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan Adwaitee philosophers." — p. 205 (*Five Years of Theosophy*)

Chinmatra (Parabrahmam) . . . "bare potentiality of Pragna" . . .

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: ". . . in the opinion of Adwaitees, the *Upanishads* and the *Brahmasutras* . . . *Parabrahmam*, which is but the bare potentiality of *Pragna* {The power or the capacity that gives rise to perception}, is not an aspect of *Pragna* or Ego in any shape . . ." ". . . the Aryan psychologists have traced this current of mental states to its source — the eternal *Chinmatra* existing everywhere." — pp. 203 & fn., 204-5 (*Five Years of Theosophy*)

Chidakasam . . . Universal Consciousness; and Asath (Mulaprakriti) . . .

SEE: T. Subba Row, "Personal and Impersonal God," 1885: "There is only one permanent condition in the universe which is the state of perfect unconciousness, bare *Chidakasam* (field of consciousness) . . ." ". . . *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasam*. . . . Considered as something objective it is the *eternal Asath — Mulaprakriti* or *Undifferentiated Cosmic matter*." — pp. 202, 205 (*Five Years of Theosophy*)

"Note that in Hebrew, *Jared*, the father of Enoch, is construed . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "*Note* that, in Hebrew, *Jared*, the father of Enoch, is construed to be '*the mount of descent*,' and it is said to be the same with *Ararat* on which the cubical structure of *Noah*, or *foundation measure*, rested. *Jared*, in Hebrew, is יֵרֵד. The root derivations are the same with those of *Ararat*, of *acre*, of *earth*." — p. 65

"Jared . . . is, *literally in British* Y R D . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "*Jared*, in Hebrew . . . is *literally*, *in British*, Y R D; hence, in *Jared*, is to be found, *literally*, our English word *yard* (and also יֵרֵד, for *Jah* or *Jehovah*, *is rod*). It is noteworthy the son of *Jared*, viz., *Enoch*, lived 365 years; and it is said of him, by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time* and *distance* values together, i.e., *year time* descended, by co-ordination, through the *yard*, or *Jared*, who *thus was its father*, in or through *Enoch*; and, truly enough, 1296 = *yard* (or *Jared*) x 4 = 5184, the characteristic value of the solar day, in *thirds*, which, as stated, may be styled the *parent*, *numerically*, of the solar year." — p. 65

"Of every clean beast thou shalt take to thee by sevens . . ."

P/Q: *The Interlinear Bible*, 1906: "Of every clean beast thou shalt take to thee by sevens, the male and his female . . . Of fowls also of the air by sevens . . ." — p. 8 (*Genesis*, 7:2-3)

Number Seven . . . *the* number *par excellence*

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: "SEVEN seems to have been the sacred number *par excellence* among all civilized nations of antiquity. . . . That it was the number of numbers for those initiated to the sacred mysteries there can be no doubt. Pythagoras . . . calls it the 'Vehicle of life,' containing body and soul, since it is formed of a quaternary . . . and a *trinity* . . ." — p. 143

IT "is neither matter nor spirit; IT is neither Ego nor non-Ego . . ."

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: "This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original and eternal combination of Purusha and Prakriti. As the Adwaitees hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *one* existence which remains eternal in this universe of Ideas. This entity then is the Parabrahmam of the Adwaitees." — p. 202 (*Five Years of Theosophy*)

"Even if there were to be a personal God . . ."

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: "Even if there were to be a personal God with anything like a material *Upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning." — p. 202 (*Five Years of Theosophy*)

"They cannot admit that *the grand total of all the states . . .*"

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: "They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic ideation ceases during Pralaya. There is only one permanent condition in the universe which is the state of perfect unconsciousness, bare *Chidakasam* (field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees." — pp. 202-3 (*Five Years of Theosophy*)

— 599 —

"the capacity of perception *exists in seven different aspects . . .*"

P/Q: T. Subba Row, "Personal and Impersonal God," 1885: ". . . *Pragna* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter." — p. 200 (*Five Years of Theosophy*)

The Tetrad . . . "is the *animal itself* of Plato . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The tetrad, as Mr Taylor thinks, is, however, the *animal itself* of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans; [the tetrad] subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads, the one intelligible, and the other intellectual, another order of gods exists, which partakes of both extremes." — p. 104

"The Pythagorean world . . . *consisted of a double quaternary*." . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The Pythagorean world, according to Plutarch {De anim. procr., 1027}, consisted of a double quaternary. The quaternary of the intellectual world is T'Agathon, Nous, Psyche, Hyle; while that of the sensible world, which is properly what Pythagoras meant by the word Kosmos, is Fire, Air, Water, and Earth. The four elements are called by the name of *rizomata*, the roots or principles of all mixed bodies." — p. 112 & fn.

"Thus number *four* forms the arithmetical mean . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "This number forms the arithmetical mean between the monad and the heptad; and this comprehends all powers, both of the productive and produced numbers; for this, of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled makes the hebdomad." — p. 104

— 599-600 —

"Two multiplied into itself produces four . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube is a fertile number, the ground of multitude and variety, constituted of two and four. Thus the two principles of temporal things, the pyramis and cube, form and matter, flow from one fountain, the tetragon, whose idea is the Tetractys, the divine exemplar

{Reuchlin è Cabala 1. ii}." — p. 104 & fn.

— 600 —

four becomes the symbol of truth *only when amplified into a cube*

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "Amongst the Hermesians, the number four, thus amplified into a cube, was the symbol of truth . . ." — pp. 104-5

. . . "because it is a diatessaron in sesquitertia" . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The name of Harmony was given to the tetrad, because it is a diatessaron [a fourth] in sesquitertia [4:3 ratio]. The Pythagoreans, however, were of opinion, according to Theon in his 'Mathematica,' that the division of the canon of the monochord was made by the tetractys in the duad, triad, and tetrad; for it comprehends a sesquitertia, a sesquialtera [3:2], a duple, a triple, and a quadruple proportion, the section of which is 27. In the ancient musical notation, the tetrachord consisted of three degrees or intervals, and four terms or sounds, called by the Greeks diatessaron and by us a fourth." — p. 114

the quaternary . . . varied according to its form

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The same number [4] . . . was denominated also Hercules, Impetuosity, Strongest, Masculine . . . with a variety of other names {Stanley, Pyth., p. 61}." — p. 115 & fn.

— Footnotes

the figure of the cube unfolded in connection with the circle

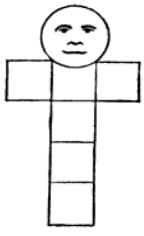
SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "If it is desired to display the process of the establishment of the co-ordinating unit of measure . . . it would be by *the figure of the cube unfolded, in connection with the circle*, *whose measure is taken off onto the edges of the cube*." — p. 50

. . . "becomes . . . a cross proper, or of the *tau* form . . ."

P/Q: J. Ralston Skinner, *The Source of Measures*, 1875: "The cube unfolded, becomes in superficial display, a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays one face of the cube *as common to two bars*, counted as belonging to either; then, while the faces originally represented are but 6, the use of the two bars counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all. Here we have the famous 4 and 3 and 7." — pp. 50-1

(CUBE UNFOLDED)

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: "The man's head is the symbol of the *sphere*, or *circle* . . ." ". . . this cross, being surmounted by the circle, or circular figure, in fact roughly represents the form of a man, with arms extended."



— pp. 52, 53

the *ansated* cross . . . *ank* signified soul

SEE: J. Ralston Skinner, *The Source of Measures*, 1875: ". . . the *ansated cross* of the Egyptians . . . was made to co-ordinate with the idea of the *origin of human life* . . ." " 'It represents . . . the seat of the

soul . . . this very word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita* . . . The Egyptian *Anki* signifies *my soul*.' " — pp. 50, 53

— 600-1 —

The 4 was called by the Pythagoreans the Key-Keeper of Nature

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The same number was called by the Pythagoreans the key keeper of nature . . ." — p. 115

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The four was "the Masculine of Feminine Form"

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "[Four] was denominated . . . Masculine . . . of Feminine Form . . ." — p. 115

Seven is "the Master of the Moon" . . .

SEE: Alexander Hislop, *The Two Babylons*, 1873: "Now Hermes, in Egypt, as the 'numberer,' was . . . the moon that numbers the months. He was called 'Lord of the moon' . . ." — p. 154 fn.

SEE: Gerald Massey, *Natural Genesis*, 1883: "The imperfect notation of time was then corrected by Taht-Hermes, whose consort, Sefekh [Sevek], has the name of number 7 . . ." "In making this change, we see Taht-Hermes . . . as the reckoner and time-keeper of the moon . . ." — 2:311, 312

It is on number seven that Pythagoras composed his doctrine . . .

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The number seven was also a symbol of custody . . . the government of the world was in the custody of the seven planets. And from this . . . Pythagoras formed his doctrine of the spheres." — p. 172

calling "a tone" the distance of the Moon from the Earth . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "He called that a tone which is the distance of the moon from the earth; from the moon to Mercury half a tone; from thence to Venus the same; from Venus to the sun, a tone and a half; from the sun to Mars a tone; from thence to Jupiter half a tone; from Jupiter to Saturn half a tone; and thence to the zodiac a tone; — thus making seven tones, which he called a diapason harmony." — pp. 172-3

All the melody of nature is in those seven tones

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "From these seven sounds, taken in various successions, and different degrees of time or measure, all melody is formed . . ." — p. 173

the tetrad . . . the root and principle of all things

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The most ancient Greeks {See Plut. de Plac. Phil., p. 878} considered the tetrad to be the root and principle of all things, because it was the number of the elements." — p. 106 & fn.

the Cross . . . in one of the theosophic degrees of Peuret . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The figure of a cross, to symbolise the four elements, formed a disquisition in one of the Theosophic degrees of M. Peuvret, called the Rosy Cross; and was treated according to the fundamental principles of light and darkness, or good and evil." — pp. 107-8

"The intelligible world proceeds out of the divine mind . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: " 'The intelligible world proceeds out of the divine mind after this manner. The Tetractys, reflecting upon its own essence, the first unit, productrix of all things, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad,

having on its top the highest unit, and *becomes a Pyramis*, whose base is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things.' " — p. 112

"Hence ariseth essential light, not burning but illuminating. . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: " 'Hence ariseth essential light, not burning but illuminating. This is the creation of the middle world, which the Hebrews call the Supreme, the world of the deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, *deum domus alta*, whose top is unity, its wall trinity, and its superficies quaternity' {Reuchlin [*Cabala*] . . . p. 689}." — pp.112-3 & fn.

the *tetragrammaton* . . . is "Jehovah" . . . the "Was, Is, Will be"

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The Tetragrammaton . . . [is the] four-lettered NAME of the Most High, יהוה [Jehovah] . . ." ". . . 'the Tetragrammaton and אתיה alike represent the substance of the Divinity; the latter being in the future tense and first person singular, and the Tetragrammaton in the third person, forming between the two, these three words, תית תוה אהיה WAS, IS, WILL BE.' " — pp. 116, 117

Tetragrammaton . . . androgyne gods . . . all male-females

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Ho-hi. . . . meaning 'he' . . . 'she;' thus mystically representing the twofold sex of the Creator, and obtained by a Kabbalistic transposition or inversion of the letters of the Tetragrammaton, יהוה or IHOH. HO-HI, therefore . . . denotes the male and female principle . . . the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power. . . . All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle." — p. 346

— 601-2 —

Every *anthropomorphic* god . . . has his name written with four letters. . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "Marcellus Ficin observes . . . that the Name of the Lord is written and pronounced by all nations with *four letters*. The Egyptians called Him *Teut*; the Arabs, *Alla*; the Persians, *Sire*; the Magi, *Orsi*; the Mahometans, *Abdi*; the Greeks, *Teos*; the ancient Turks, *Esar*; and the Latins, *Deus*; to which John Lorenzo Anania adds, the Germans call him *Gott*; the Surmatas, *Bouh* and *Istu*; the Tartars, *Itga*." — p. 118

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The Monad being one, and an *odd* number . . .

SEE: George Oliver, *The Pythagorean Triangle*, 1875: ". . . the monad was esteemed the father of Number, and the duad its mother: whence the universal prejudice in favour of odd numbers, the father being had in greater honour than the mother." — p. 16

odd . . . numbers . . . perfect, being applicable to the celestial gods . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "Odd numbers being masculine were considered perfect, and applicable to the celestial gods, while even numbers, being female, were considered imperfect, and given to the terrestrial and infernal deities." — p. 16

"Numero deus impare gaudet"

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "Virgil has recorded several instances of this predilection in favour of odd numbers. In his eighth Eclogue, he says . . . *Numero deos impare gaudet*. . . . *Unequal numbers please the gods*." — p. 16

seven . . . a religious and perfect number. . . . "*Telesphoros*" . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The Pythagoreans considered seven to be a religious number and perfect . . ." ". . . this number was called *Telesphoros*, because by it all mankind are led to their end {Philo de mund. opif.}." — pp. 170, 172 & fn.

the doctrine of the Spheres . . . evolving in seven tones . . .

SEE: George Oliver, *The Pythagorean Triangle*, 1875: ". . . the government of the world was in the custody of the seven planets. And from this . . . Pythagoras formed his doctrine of the spheres. . . . [their distances] making seven tones . . ." — pp. 172, 173

The heptad . . . was regarded "as the number of a virgin . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The heptad was considered to be the number of a virgin, because it is unborn; without a father (the first odd number 3) or a mother (the first even number 2), but proceeding directly from the monad, which is the origin and crown of all things." — pp. 173-4

(like the Logos or the "Aja" of the Vedantins)

SEE: T. Subba Row, "Notes on the Bhagavad Gita — III," April 1887: " 'He is who is sensible enough amongst men to know me [Krishna], the unborn Lord . . .' Here he calls himself the unborn [*aja*]: he had no beginning . . . otherwise at the recommencement of cosmic activity, the *Logos* will have to be born again . . . In such a case, Krishna cannot call himself *aja* (unborn); he can only say this of himself, if the *Logos* does not perish at the time of cosmic *pralaya*, but sleeps in the bosom of *Parabrahmam* . . ." — p. 443 (*The Theosophist*, v. 8)

The septenary . . . was sacred . . . to several gods and goddesses . . .

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The number seven . . . was sacred to several male and female deities . . . It was consecrated to Mars, because he had seven attendants . . . It was a symbol of Osiris, because his body was said to have been divided into seven parts, according to some accounts, and twice seven according to others . . ." — p. 174

to Apollo (the Sun) . . . to Minerva, the fatherless and motherless

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The same number [7] was sacred to . . . Minerva, because she was fatherless and motherless . . . It was also sacred to Apollo or the sun, because being placed in the midst of the seven planets, they proceed harmoniously together through the vast expanse . . ." — p. 174

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"the Taraka Raja Yoga . . . limits that division to 3"

SEE: "Dialogue on the Mysteries of the After Life," Jan. 15, 1889: "ON THE CONSTITUTION OF THE INNER MAN AND ITS DIVISION. . . . there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them. . . . there is the *Taraka Rajā-Yogā* School. Its teaching recognises only three 'principles' in fact; but then, in reality . . . [these] are all dual in their aspects, and thus make six. Add to this Atma, the impersonal divine principle of the immortal element in Man . . . and you have the same seven, again, as in the esoteric division." — p. 407 (*Lucifer*, v. 3)

"and the Vedantins to 5 (koshas)"

SEE: T. Subba Row, "Septenary Division in Different Indian Systems," 1885:

Classification in Esoteric Buddhism.	Vedantic Classification.	Classification in Táraka Raja Yoga.
(1.) Sthula sarira.	Annamaya kosa.	Sthulopadhi.
(2.) Prana.	Pranamaya kosa.	
(3.) The vehicle of Prana.		
(4.) Kama rupa.	Manomaya kosa.	Sukshmo-padhi.
(5.) Mind (*a*) Volitions & feelings, &c. (*b*) Vignanam.	Vignanamayakosa.	
(6.) Spiritual Soul.	Anandamaya kosa.	Karanopadhi.
(7.) Atma.	Atma.	Atma.

— p. 185 (*Five Years in Theosophy*)

SEE: H. P. Blavatsky, "The Septenary Principle in Esotericism," "The 1st sheath, called *Ananda-maya* . . . is the *manas* or fifth principle of the occultists, when united with *Buddhi*; the 2nd sheath is *Vijnana-maya-kosa* . . . the *manas* when self-deluded into the belief of the *personal* 'I,' or *ego*, with its vehicle. The 3rd, the *Mano-maya* sheath . . . is the *Kamarupa* and *Linga-sarira* combined, producing an illusive 'I' or *Mayavi-rupa*. The 4th sheath is called *Prana-maya*[*-kośa*] . . . the 'breathing' sheath. The 5th *kosa* is called *Anna-maya*, or the sheath supported by food — our gross material body . . ." — p. 197 (*Five Years of Theosophy*)

"it is . . . SEVEN who sing the praise of the Spiritual Sun"

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "The number seven . . . was also sacred to Apollo or the sun . . . Being thus made an emblem of the diety, the Greek poet says: — *Επτα με*, &c. [Seven . . . sing the praise of me]." — pp. 174-5

"Seven sounding letters sing the praise of me . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875:

> "Seven sounding letters sing the praise of me,
> The immortal God, the Almighty Deity . . ." — p. 175

the *triune* IAO . . . called the "fourfold"

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . it was shown how four earlier types or genii of the four quarters were totalled in a one god, as . . . the four-fold one, including *IAO*. . . . [the] four-natured *Iao* included . . . the type of deity as the father in heaven." — 1:545

the Jehovah of the seven letters

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "Lightfoot, after quoting the above lines ['Seven sounding letters . . .'], adds, 'What these seven letters are that do express God is easy to guess, that they be the letters of the name JEHOVAH." — p. 175

in the Hebrew Shebâ is the Oath . . . identical with number 7 . . .

P/Q: Gerald Massey, *Natural Genesis*, 1883: "In the Hebrew Shebā the Oath is identical with No. 7; taking an oath was synonymous with 'to seven,' and the 10 expressed by the letter Jad [*Yod*] was the full number of Iao-Sabaoth." — 1:545

Pythagoras asks, "How do you reckon?" . . .

P/Q: Gerald Massey, *Natural Genesis*, 1883: "Lucian has a Pythagorean dialogue in his *Auction*, in which Pythagoras asks, 'How do you reckon?' The reply is 'One, Two, Three, Four.' Then Pythagoras says, '*Do you see? In what you conceive Four there are Ten*, a perfect triangle and our Oath.' " — 1:545

"*our Oath* (tetraktis, *four*!)"

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Tetractys. The Greek word *τετρακτὺς* signifies, literally, the number four . . . but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows. This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters . . . So much did the disciples of Pythagoras venerate the tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it." — p. 810

"The Father of the golden verses celebrates the Tetractys . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: " '*The Father of the golden verses celebrates the Tetractys as the fountain of perennial nature*' {Proclus in *Timæus*, b. iii}." — 1:545 & fn.

Hesiod used the words "The seventh is the sacred day" . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: ". . . even among the heathen nations who were unacquainted with Mosaic writings . . . the seventh day was looked upon as sacred . . . Hesiod uses the words, 'The seventh is a sacred day' . . ." — p. 176

The use of the number seven was never confined to any one nation. . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The use of the number seven has not been confined to any age or nation, as may be gathered from the seven vases in the Temple of the Sun near the ruins of Babian, in Upper Egypt; the seven altars which burned continually before the god Mithras in many of his temples; the seven holy fanes of the Arabians . . ." — p. 175

the seven peninsulas . . . seven seas . . . *Seven* splendours . . .

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: ". . . the Hindoos . . . circumscribed the whole earth within the compass of seven peninsulas surrounded by seven seas . . . the Jewish Sephiroth of seven splendours; the seven Gothic deities; the seven worlds of the Indians and Chaldeans . . . the seven constellations mentioned by Hesiod and Homer . . ." — p. 175

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(*Vide* § on "*The Seven Souls*")

SEE: "The Seven Souls of the Egyptologists," *SD* 2:630-41.

the oldest and best preserved gospel of the Gnostics, *Pistis Sopia*

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The 'Pistis-Sophia,' the only Gnostic Gospel preserved, throws light upon the terminology and machinery of the religion that, before its discovery and publication was perfectly unattainable." — p. xv (Introduction)

the human Entity is the septenary ray from the One . . .

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "The Ophites make Achamoth extract from Ildabaoth and his six sons the inherent ray of Divine Light, in order to bestow it upon Man." — p. 37

borrowed from the four Kabalistical manifested worlds

SEE: C. W. King, *The Gnostics and Their Remains*, 1887: "This last notion is common to many forms of Gnosticism. . . . The *Human Soul* is composed of all parts borrowed from each of these four [Kabbalistic] worlds." — p. 37

"from Asia it gets the *Nephesh* . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "From Asiah it gets the *Nephesh*, or seat of the physical appetites; from Jezirah the *Ruach*, or seat of the passions, from Briah the *Neshamah* or reason, and from Aziluth it obtains the *Chaiah*, or principle of spiritual life." — p. 37

"This looks like an adaptation of the Platonic theory . . ."

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "This looks like an adaptation of the Platonic theory of the soul's obtaining its respective faculties from the Planets in its downward progress through their spheres. But the Pistis-Sophia, with its accustomed boldness, puts this theory into a much more poetical shape (§282)." — pp. 37-8

The *Inner Man* is similarly made up of *four* constituents . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: "The *Inner Man* is similarly made up of *four* constituents, but these are supplied by the rebellious Æons of the Sphere, being the *Power* (a particle of the Divine light ('Divinæ particula auræ') yet left in themselves); the *Soul* 'formed out of the tears of their eyes, and the sweat of their torments'; the *Ἀντιμῖμον Πνεύματος Counterfeit of the Spirit* (seemingly answering to our *Conscience*) . . ." — p. 38

— Footnotes

Seven Centres of Energy evolved . . . by the action of Fohat

SEE: *Transactions of the Blavatsky Lodge*, Jan. 24, 1889: "Fohat . . . is the *light* (Daiviprakriti) of all the three *logoi* . . . The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called 'Demiurgi' . . . The *third logos* is . . . the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos." — p. 33

the Seven Elements . . . the Sephiroth of the Kabalists

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Sephiroth are considered only as spiritual elements of the worlds, by means of which, the Deity came in connection with the entire universe." "In the text follows the connection of the Seven Lower Sephiroth, viz., the Six, called the Sephiroth of Construction . . . being really, the representatives of the dimensions of all matter . . . and the seventh as Malkhuth . . ." — pp. 291 fn., 292 fn.

the "Seven gifts of the Holy Ghost" in the Christian system

SEE: Gerald Massey, *Book of the Beginnings*, 1881: "The Christian theology is supposed to derive its doctrine of the seven gifts of the Holy Ghost from the Latin version of the text of Isaiah [xi.2] . . . 'The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge . . .' But these seven spirits were extant in Egyptian theology as the seven souls of the solar god . . . The seven gifts of the Holy Ghost are derived from the lady of the seven stars . . . called the 'living Word.' " — 2:139

seven children . . . of Devaki killed before the birth of Krishna

SEE: Edward Balfour, *Cyclopædia of India*, 1885: ". . . it was predicted to [King] Kansa that the eighth child of [his sister] Devaki would deprive him of his life . . . The king, in consequence, commanded . . . that whenever she was delivered of a child, it should be brought to him immediately to be put to death. The princess gave birth to five sons and one daughter . . . destroyed as soon as they were born. When she became pregnant the seventh time, a voice from heaven commanded that the fruit of her womb should be conveyed into that of another female called Rohini, who gave birth to . . . Bala Rama, Krishna's elder brother; and when the period of her delivery the eighth time arrived . . . guards placed by Kansa over his pregnant sister . . . failed in their vigilance . . . [and] Krishna escaped . . ." — 2:612

a *Jivanmukta* . . .

SEE: Paul Deussen, "The Philosophy of the Vedanta," March 15, 1894: ". . . the Jivanmukta (one who has attained [ultimate liberation] while still living) . . ." ". . . 'Tat twam asi' (That art thou) . . . gives in three words metaphysics and morals together. You shall love your neighbour as yourselves — because

you are your neighbour . . . so the Jivanmukta sees the manifold world and cannot get rid of seeing it, but he knows that there is only one being, Brahman, the Ātman, his own Self . . .” — pp. 49-50 (*Lucifer*, v. 14)

— 604-5 —

and lastly the *Moῖρα*, *Fate* . . . whose business it is to lead the man . . .

P/Q: C. W. King, *The Gnostics and Their Remains*, 1887: “. . . and lastly the *Moῖρα*, *Fate*, whose business it is to lead the man to the end appointed for him; ‘if he hath to die by the fire, to lead him into the fire; if he hath to die by a wild beast, to lead him unto the wild beast, &c.’ ” — p. 38

— Footnotes

***Moῖρα* is destiny . . . (See Wolf’s transl. in Odyssey 22, 413)**

SEE: Liddell & Scott, *Greek-English Lexicon* [Part 2], 1852: “*Moῖρα* . . . *the goddess of fate* . . . though it would prob. be better to write *μοῖρα*, as an appellat., *destiny*, (as even Wolf has done in Od. 22, 413) . . .” — p. 943

a deity “who like *Ἀῖσα gives to all their portion of good and evil*”

P/Q: Liddell & Scott, *Greek-English Lexicon* [Part 2], 1852: “*Moῖρα* . . . *the goddess of fate* . . . who (like *Ἀἶσα*) *gives to all their portion* of good or of evil.” — p. 943

Αντίμμον* . . . “modelled after,” or a *counterpart

SEE: Liddell & Scott, *Greek-English Lexicon* [Part 1], 1852: “*Ἀντίμμος* . . . *modelled after*, *counterpart* . . . Ar. Thesm. 17.” — p. 147

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The seven rays . . . parallel to . . . the seven rivers of heaven and earth

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The rays [of the sun] are mystically represented as seven in number, parallel to the seven rivers of heaven and earth . . .” — p. 68

The seven ancient Rishis . . . are the seven friends of Agni . . .

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “. . . the seven ancient Ṛishis are the seven friends of Agni, his seven horses, or seven heads.” — p. 68

fashioned by . . . the ancestor-sacrificers, from Agni

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The familiar mythical conception of the origin of the human race from fire becomes to the Ṛishis the origin of the ancestral sacrificers from Agni.” — p. 68

Agni, the Aswins, the Adityas . . . the fathers

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “Agni, as also other gods of the light, the Açvins and the Ādityas {III. 54. 16., II. 29. 3, 4}, is the blood-relative of the fathers . . . The connection with Agni is so close that the fathers are even identified with the rays of Agni’s light . . .” — p. 68 & fn.

Angirases . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “. . . the Aṅgirases . . . are regarded as the typical first sacrificers, whose ritual is the pattern which later priests must follow; hence the frequent expression ‘after the manner of the Aṅgirases’ {*e.g.* I. 31. 17., 139. 9}.” — p. 70 & fn.

the *Sâdhyas*, “divine sacrificers”

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The Sādhyas would seem to be divine ancient sacrificers.” — p. 88 fn.

They are all called *deva putra rishayah . . .*

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "By the offering of sacrifice . . . they became the sons of the gods {*devaputrā ṛishayaḥ* X. 62. 1, 4} . . ." — p. 70 & fn.

Visvakarman . . . Sarva-Medha . . . ended by sacrificing himself

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . Viśwa-karmā . . . is described in two hymns of the Ṛig-veda as the one 'all-seeing god . . .' In these hymns also he is said to sacrifice himself or to himself, and the Nirukta explains . . . 'Viśwa-karmā . . . offered up all worlds in a Sarva-medha (general sacrifice), and ended by sacrificing himself.' " — p. 363

— Footnotes

Roth . . . defines the Angirases as an intermediate race . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: ". . . the Aṅgirases. . . . Professor Roth (Pet. Lex. [*St. Petersburg Lexicon*]) defines them as a race of higher beings between gods and men . . ." — p. 69

the religion which was common to the Aryan Hindus and Persians

SEE: Albrecht Weber, *History of Indian Literature*, 1882: ". . . the two names 'Atharvāṇas' and 'Aṅgirasas' . . . belong to the two most ancient Ṛishi-families, or to the common ancestors of the Indo-Aryans and the Persa-Aryans . . ." — p. 148

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***purusha*, "the Man" . . . from whom Virâj was born . . .**

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The Man (*purusha*) . . . covered the earth in all directions . . . From him the Virāj was born, and from the Virāj the Man . . ." — pp. 87-8 (*Ṛig-veda*, X. 90.1, 5)

Varuna . . . regulates all natural phenomena

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The Maruts receive their . . . instructions from Varuṇa. His activity shows itself pre-eminently in the control of the most regular phenomena of nature . . ." — p. 98

who "makes a path for the Sun, for him to follow"

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "Mitra and Varuṇa set the sun in heaven as a shining chariot. 'King Varuṇa made a path for the sun for it to follow' . . ." — p. 98

The seven rivers of the sky . . . and the seven rivers of the earth . . .

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The seven rivers of the sky, as the seven rivers of the earth, are under his control." — p. 98

he who breaks Varuna's laws . . . is punished by Indra

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "Indra is mentioned as the soldier who punishes offenders against Varuṇa's laws {X. 113. 5}." — p. 98 & fn.

Varuna's laws (Vratâni, "courses of natural action" . . .)

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: ". . . Varuṇa's . . . laws are in Vedic language *vratāni*; the nearest English translation of the word is perhaps 'courses of action.' . . ." — p. 98

Indra . . . whose Vratâ . . . is greater than . . . any other god

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: ". . . the *vratāni* of the other gods yield to Indra . . . All things are said to be in the vratā of a powerful god." — p. 99

the "seven streams" . . . the Five Races ("*pânca krishtâya*") . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: ". . . the point where the speaker stands is

represented as one of the [five] regions of the earth . . . (*pañca pradiçaḥ* IX. 86. 29) . . . Similarly the inhabitants of the world are described as the five tribes (*pañca kṛishṭayaḥ*). The earth is depticted in one passage (I. 35. 8) as containing . . . three continents, and seven streams . . .” — p. 112

***Purushasukta* (. . . “one of the very latest hymns of the Rig-Veda”)**

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The hymns to Viçvakarman make no attempt to explain in what way the process of sacrifice could be regarded as an act of creation. We are told little more than that he was a primeval sacrificer and also a creator . . . The next hymn, the Purushasūkta, one of the very latest hymns of the Ṛigveda, is an attempt to solve this difficulty.” — pp. 86-7

“Purusha,” Sacrificed for the production of the Universe

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “. . . the Purushasūkta . . . The legend of the formation of the universe . . . ‘The Man (*purusha*) . . . covered the earth in all directions . . . The Man was . . . a possessor of the immortality which groweth great by food (offered in sacrifice).’ ” — p. 87

“15. He . . . had seven enclosing logs of fuel . . .”

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “ ‘15. He had seven enclosing logs of fuel, and thrice seven layers of fuel; when the gods performed the sacrifice, they bound the Man as victim.’ ” — p. 89 (*Ṛigveda*, x.90)

— Footnotes

the first “continent” of the First Race prevailing to the last

SEE: “Theosophical Gleanings — IV” [by Two Students], June 15, 1890: “The physical conformation of the earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven . . . is ‘the Imperishable Sacred Land,’ called imperishable because it ‘is . . . the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round’ . . .” — p. 307 (*Lucifer*, v. 6)

the *Hyperborean*, the *Lemurian* . . . and the *Atlantean*

SEE: “Theosophical Gleanings — IV” [by Two Students], June 15, 1890: “The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe . . . The Third Continent is Lemuria, in which was the ‘Sacred Himavat’, the Himalayan range, which then rose above the sea. It stretched across the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent . . . ‘The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis.’ ” — pp. 307, 308 (*Lucifer*, v. 6)

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(See the enumeration of the seven *spheres* . . .)

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “An enumeration of the seven Karshvare is to be found in Farg. XIX, 39.” — p. lx fn. (Introduction)

“The Indo-Iranian Asura . . . *was often conceived as seven-fold* . . .”

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled.” — p. lix (Introduction)

“The seven worlds became in Persia the seven *Karshvare* . . .”

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: “The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is

known and accessible to man, the one on which we live, namely, Hvaniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. Hvaniratha itself was divided into seven climes (Orm. Ahr. § 72).” — pp. lix-lx fn.

— Footnotes

Agassiz . . . the multiplicity of the geographical origins of man

SEE: Armand de Quatrefages, *The Human Species*, 1879: “The doctrine which admits the multiplicity of the geographic origins of man . . . Agassiz is the only naturalist who has developed and defined it, by supporting it with general data.” — p. 155

The unity of the human species was accepted by the illustrious Professor . . .

SEE: Armand de Quatrefages, *The Human Species*, 1879: “But while Darwinists admit the perpetual *instability* of specific forms and their *transmutation*, the illustrious professor of Cambridge believes in their *absolute immutability*. . . . In 1840, whilst proclaiming the unity of the human species, he admits that the diversity which it presents is the result of *original physical differences*.” — pp. 155-6

It is fully discussed in the *Addenda* (Part III.)

SEE: “Science and the Secret Doctrine Contrasted,” *SD* 2:643-798.

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Mention is made . . . of six worlds . . . the six *râjamsi*

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The twofold division, again, into heaven and earth, is combined with the threefold division, and thus we have mention of six worlds, or six *rajāṃsi*.” — p. 114

prithivi* . . . “this” (idâm) as opposed to what is *yonder

P/Q: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “The earth [*pṛithivī*] presented itself to the minds of the [Vedic] poets as above all the broad place . . . ‘this’ (*idam*) as opposed to what is yonder.” — pp. 111-12

(*See Rig-veda I.* 34, *III.* 56 . . .)

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: “These three, heaven, earth, and air, are the favourite group of three in the Ṛigveda, underlying all manner of applications of the number. Some whole hymns . . . [show] this continual play on the number (I. 34., III. 56.). . . . we read of an upper, middle, and lower heaven (V. 60. 6); one passage (I. 108. 9, 10.) speaks of an upper, middle and lower earth . . . (cf. VII. 104. 11.).” — p. 114

Ahura Mazda . . . the head and synthesis of the seven *Amesha Spentas*

SEE: Martin Haug, *Essays on the Sacred Language and Religion of the Parsis*, 1878: “To Ahuramazda . . . no other power was left but to preside over the celestial council. We often find him even included in the number of the celestial councillors, who are then called ‘the seven Ameshaspentas’ . . .” — p. 305

“Jehovah-Binah Arelim”

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: “. . . each of these Sephiroth was represented by a Divine name and by an angelic name . . .

Sephiroth. . . .	Intelligence [Bīnāh] . . .
Divine Names. . . .	Jehovah . . .
Angelic Names. . . .	Arelim . . . ” — p. 391

the head and synthesis of the Elohim

SEE: Gerald Massey, *Natural Genesis*, 1883: ". . . Jehovah-Elohim of Genesis comprised the same pleroma of Eight gods . . ." "Jehovah Elohim was first. Jehovah being the genitrix and the Elohim her progeny . . ." — 1:317, 546

from the physical Sun, the seven Rays, the seven fiery tongues

SEE: Edward Moor, *Hindu Pantheon*, 1810: ". . . the mystical number of *seven* frequently occurs; in this prayer, for instance, addressed to AGNI: — 'Fire! seven are thy fuels; seven thy tongues . . . thy sources are seven. . . . Fire, like the sun itself, is supposed to emit seven rays.' " — p. 296

"the Most Blissful Spirit, Creator *of the corporeal* World"

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "Extremely characteristic is the very address which constantly occurs in the Vendidad: 'Ahura Mazda the Most Blissful Spirit, Creator of the Corporeal World . . .' " — 1:xxv

"Ahura Mazda" . . . means the "Wise Lord" . . .

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "Even His name describes Him as the 'Wise' (*Mazda*), and as the 'Lord' (*Ahura*) {(Ahura) = Skt. *asura* from rt. *ah*, 'to be'}." — 1:xxv & fn.

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Yima . . . "first man" . . . as much as his twin-brother Yama . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "In the Veda Yama, the son of Vivasvat, is the first man . . . His Avesta twin-brother Yima, [is] the son of Vīvanghat . . . But, by and by . . . it was forgotten that Yima was the first man and the first of the dead . . ." — p. lxxv (Introduction)

The "fair Yima," the first mortal who converses with Ahura Mazda

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The fair Yima . . . he was the first mortal . . . with whom I, Ahura Mazda, did converse . . ." — p. 11 (Farg. II, 2)

Yima refuses to become the bearer of the law of Ahura Mazda

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Ahura Mazda proposes to Yima . . . to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper." — p. 10 (Introduction to Fargard II)

"I was not born, I was not taught to be the preacher . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " 'I was not born, I was not taught to be the preacher and the bearer of thy law.' " — p. 12 (Farg. II, 3)

Ahura Mazda asks him to . . . "watch over his world"

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " '. . . then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.' " — p. 12 (Farg. II, 4)

"Yes! . . . I will rule and watch over thy world. . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: " 'Yes! I will make thy world thrive . . . Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.' " — p. 12 (Farg. II, 5)

Then Ahura Mazda brings him a golden ring . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold {the symbol and the instrument of sovereignty}. Behold, here Yima bears the royal sway!" — p. 12 & fn. (Farg. II, 7)

"Three hundred winters passed away . . ."

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires . . ." — pp.12-3 (Farg. II, 8)

Ahura Mazda warns . . . the earth is becoming too full . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Then I warned the fair Yima, saying: '. . . the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room . . .' " — p. 13 (Farg. II, 9)

— 609-10 —

Then Yima steps forward, and with the help of Spenta Armaïta . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Then Yima stepped forward . . . speaking thus: 'O Spenta Ārmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men . . ." — p. 13 (Farg. II, 10-11)

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"Nine hundred winters" pass away . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished . . . and there was no more room . . . Then Yima stepped forward . . . speaking thus: 'O Spenta Ārmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' " — pp. 14-15 (Farg. II, 16, 18)

in an assembly of "celestial gods and excellent mortals" . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The Maker, Ahura Mazda . . . called together a meeting of the celestial gods. The fair Yima . . . called together a meeting of excellent mortals. And Ahura Mazda spake unto Yima . . . 'Upon the material world the fatal winters are going to fall . . . And all the three sorts of beasts shall perish . . .' " — pp. 15-16 (Farg. II, 21-23)

Yima makes a *vara* . . . and brings thither the seed of every living creature . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep the seeds of every kind of animals and plants . . ." "Therefore make thee a Vara {'an enclosure'} . . . and thither bring the seeds of sheep and oxen, of men . . . and of red blazing fires." — pp. 10, 16-17 & fn. (Farg. II, 25)

"mitigated polygenism"

SEE: Armand de Quatrefages, *The Human Species*, 1879: "There are singular points of resemblance . . . between Agassiz and the most extravagant disciples of Darwin. . . . whilst proclaiming the unity of the human species, [Agassiz] admits that the diversity which it presents is the result of *original physical differences*. This is really nothing more than a mitigated polygenism . . ." — pp. 155-6 ("Agassiz's Theory. — Centres of Creation")

in his Introduction to Nott's and Gliddon's "*Types of Mankind*"

SEE: Armand de Quatrefages, *The Human Species*, 1879: "Agassiz has collected and developed all his theories in a memoir inserted at the beginning of the great polygenistic work entitled *Types of Mankind*. It is clear that Nott and Glidden, the authors of this work, were perfectly aware of the real meaning of . . . [Agassiz's] doctrine . . ." — p. 156

an indefinite number of "*primordial races of men created separately*"

P/Q: Armand de Quatrefages, *The Human Species*, 1879: ". . . Agassiz . . . declared his belief in 'an indefinite number of primordial races of men created separately.' " — p. 156

"whilst in every zoological province animals are of a different species . . ."

P/Q: Armand de Quatrefages, *The Human Species*, 1879: " 'But,' he adds, 'whilst in every zoological province animals are of *different species*, man, in spite of the diversity of his *races*, always forms one and the same species.' " — p. 156

"a certain company of *Seven* angels," formed the first men . . .

SEE: Gerald Massey, *Natural Genesis*, 1883: "In the first gnostic creation, the man who is formed by '*a certain Company of seven Angels*,' is a mere wriggling worm {Irenæus, i. 24. I}." — 2:36 & fn.

seven rays . . . at the final Pralaya, which expand into Seven Suns . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "At the end of a thousand periods . . . all beings . . . entirely perish. The eternal Vishṇu then . . . descends to reunite all (his) creatures with himself. He enters into the seven rays of the sun . . . the seven solar rays dilate to seven suns, whose radiance glows above, below, and on every side . . ." — 5(I):190-2 (vi.3)

"For the sake of promulgating the Vedas, Vishnu . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Matsya Purāṇa. 'That in which, for the sake of promulgating the Vedas, Vishṇu, in the beginning of a Kalpa, related to Manu the story of [his Avatāra] Narasiṃha and the events of seven Kalpas . . .' " — 1:lxxx (Preface)

"in all the Manvantaras, classes of Rishis appear by seven and *seven* . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: ". . . the simple statement of the Matsya, that, in all the Manwantaras, classes of Ṛishis appear by seven and seven, and, having established a code of law and morality, depart to felicity . . ." — 3:15 fn.

— Footnotes

"These are the seven persons by whom in the several Manvantaras" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "These are the seven persons by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of this deity, he is entitled Vishṇu, from the root Viś, 'to enter', or 'pervade'; for all the gods, the Manus, the seven Ṛishis, the sons of the Manus, the Indras . . . all are but the impersonated might {'potencies'} of Vishṇu." — 3:18-19 & fn. (iii.1)

Vishnu . . . the Universe . . . *seven* regions

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "VISHṆU. . . . He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps, and enveloping all things with the dust (of his beams)." — p. 360

"1. Time carries (us) forward, a steed, with seven rays . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77:

" '1. Time carries (us) forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount: his wheels are all the worlds.

2. Thus Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god.

3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time, in the highest heaven.' " — 2:338 ("Dr. Muir's translation . . . from the *Atharva-veda*, XIX., 53")

the Rabbinical symbol for God is Maqom, "Space"

see: *Qabbalah*, tr. Isaac Myer, 1888: "Space is termed by the Qabbalah *Maqom*, *i.e.*, the Place, and is a symbol of the Supreme Deity." — p. 300

Even the *Pravaha* wind . . . is septenary. . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The air which is called Pravaha is so termed because it bears along the planets, which turn round, like a disc of fire {the Kūrma and Linga enumerate seven principal winds which perform this function} . . ." — 2:305-6 & fn. (ii.12)

They are intimately connected with *Dhruva* . . . the Pole-Star

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel . . . in their proper orbits, being kept in their places by their respective bands of air. . . . and, as they turn round, they cause the pole-star also to revolve." — 2:305 (ii.12)

seven . . . columns of Ham and Cheiron

see: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: ". . . the preservation in writing on cylinders or columns of *antediluvian works* . . . [such as the] books of Cham . . . *His works were the most famous archives of the Mysteries*, and were celebrated as the Books of Hermes, Thoth, Cheiron, or Dardanus. Cham [*Kham or Ham*] was said also to be . . . the author of those seven volumes containing all the Oracles and Fates of the World . . ." "It was a general and ancient tradition . . . that Cham had written books, and made inscriptions upon stone or metal." — 1:201, 202

— Footnotes

"Vishnu is all that is, all that is not . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The stars are Vishnu; the worlds are Vishnu . . . he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance {*Vastubhūta*}." — 2:309 & fn. (ii.12)

the view of Dhruva . . . "expiates whatever sin has been committed . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The celestial porpoise, in which Dhruva is fixed . . . the view of it at night expiates whatever sin has been committed during the day . . ." — 2:306 (ii.12)

Agni, Mahendra, Kasyapa, and Dhruva, placed in the tail . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail . . ." — 2:306 (ii.12)

see: Thomas Maurice, *The History of Hindostan*, 1795: "The Indians . . . conceived a sphere formed after the manner of a sisumara [porpoise], with its head turned downwards, and its body bent in a circle; on the point of its tail they imagine Dhruva, or the pole-star, to be fixed . . . the pole-star, in our sphere, is in like manner fixed on the very point of the tail of Ursa Minor . . ." — 1:220

the Maruts . . . "are *born in every manvantara* . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Of the Maruts . . . the Hari Vaṃśa remarks, that they are born in every Manwantara, seven times seven (or forty-nine); that, in each Manwantara, four times seven (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character." — 3:15 fn.

the Maruts are represented as . . . *friends and allies* of Indra . . .

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "MARUTS. The storm gods, who hold a very prominent place in the Vedas, and are represented as friends and allies of Indra. . . . They are sons of Rudra . . . sons of heaven, sons of earth." — p. 204

Siva . . . "the MAHA-YOGI, the great ascetic . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Rudra of the Vedas has developed in the course of ages into the great and powerful god Śiva . . . he is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained." — pp. 297-8

In the Rig Veda the name Siva is unknown . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The name Śiva is unknown to the Vedas, but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural, and from these the great deity Śiva and his manifestations, the Rudras, have been developed." — p. 296

Rudra . . . used for *Agni*, the fire god . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "RUDRA. . . . He is . . . the father of the Rudras or Maruts, and is sometimes identified with the god of fire." — p. 269

Diti . . . complement of, and a form of Aditi

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "DITI. . . . is associated with Aditi, and seems to be intended as an antithesis or as a complement to her." — p. 93

"if, with thoughts wholly pious and person entirely pure . . ."

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: ". . . having lost her children, she begged of Kaśyapa a son of irresistible prowess, who should destroy Indra. The boon was granted, but with this condition: 'If, with thoughts wholly pious and person entirely pure, you carefully carry the babe in your womb for a hundred years.' " — p. 93

With his thunderbolt he *divides the embryo in her womb into seven . . .*

P/Q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra then with his thunderbolt divided the embryo in her womb into seven portions. . . . and divided each of the seven portions into seven, thus forming the swift-moving deities called Maruts . . ." — p. 93

a development of the Kumâras, who are *Rudras*

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The appearance of Rudra [Śiva] as a Kumāra . . . is described, as of repeated occurrence . . . and these Kumāras are of different complexions in different Kalpas." — 1:115 fn.

". . . the Linga P. describes the repeated birth of Śiva, of Vāmadeva, as a Kumāra . . . from Brahmā, in each Kalpa . . ." — 1:79 fn.

Aditi . . . is *the Egyptian seven-fold heaven*

SEE: Gerald Massey, *Natural Genesis*, 1883: "The Vedic Aditi is a form of the primordial genitrix, called . . . the *boundless*, the INFINITE. . . . She has seven sons called the Seven Adityas. The Eight — the genitrix and her seven-fold progeny — when compared with the Egyptian Eight, will be found like them to be the gods of chaos . . . before the creation of Time." — 1:315

— Footnotes

In the Ramayana it is Bala-Rama, Krishna's elder brother . . .

see: Edward Balfour, *Cyclopædia of India*, 1885: ". . . among the avatara of Vishnu . . . are recorded three favoured personages in whom the deity became incarnate, all named Rama. They are distinguished by the names of Bala Rama . . . Parasu Rama . . . and Rama Chandra . . . Bala Rama was elder brother to Krishna, and greatly assisted him in his wars; so that, in this instance, Vishnu seems to have duplicated himself . . . The Ramayana contains the heroic description of the battles and lives of all three Ramas . . ." — 3:357

the origin of Rudra

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Sanandana and the other sons of Brahmā . . . were without desire or passion . . . and undesirous of progeny. This when Brahmā perceived, he was filled with wrath . . . Then from his forehead . . . sprang Rudra . . . which was half male, half female . . . Rudra became twofold, disjoining his male and female natures. His male being he again divided into eleven . . ." — 1:100-4 (i.7)

his . . . progeny . . . "comprehends infinite numbers of beings . . ."

p/q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In the parallel passages in other Purāṇas, the progeny of the Rudra created by Brahmā is not confined to eleven, but comprehends infinite numbers of beings, in person and equipments like their parent; until Brahmā, alarmed at their fierceness, numbers, and immortality, desires his son Rudra . . . to form creatures of a different and mortal nature. Rudra refusing to do this, desists . . ." — 1:103 fn.

Indra, now degraded . . .

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. . . . In the Vedas he stands in the first rank among the gods . . ." "In later mythology Indra has fallen into the second rank. . . . He is frequently at war with the Asuras, of whom he lives in constant dread, and by whom he is often worsted. . . . his sensuality has now developed into an extreme lasciviousness." — pp. 124, 125

***Ahamkara* (the feeling of Egotism, *Self*, of I-AM-NESS)**

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From the great principle (Mahat) Intellect . . . [proceeds] Egotism, (Ahaṃkāra) {Ahaṃkāra . . . means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think, I feel, I am} . . ." "*Ahaṃkāra*, 'the conception of I' . . ." — 1:32-3 & fn. 35 fn. (i.2)

***Sura-dhipa*, "the chief of the gods," has fallen down from *Jishnu* . . .**

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In many places of the Ṛig-veda the highest divine functions and attributes are ascribed to [Indra] . . . In the later mythology Indra has fallen . . . He is inferior to the triad . . . Many instances are recorded of his incontinence and adultery . . ." "Indra's . . . epithets or titles also are numerous. He is . . . Surā-dhipa, 'chief of the gods' . . . Jishṇu, 'leader of the celestial host' . . ." — pp. 124, 125, 127

He is shown married to Aindrî (Indrani)

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra is mentioned as having a wife, and the name of Indrāṇī or Aindrī is invoked among the goddesses." — pp. 124-5

***Aindri-yaka*, the evolution of the element of senses**

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat or Intellect . . . The second was . . . the elemental creation . . . The third was the modified form of egotism, termed the . . . creation of the senses (Aindriyaka)." — 1:74 (i.5)

whom he married "because of her *voluptuous attractions*"

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The Taittirīya Brāhmaṇa states that he [Indra] chose Indrāṇī to be his wife in preference to other goddesses because of her voluptuous attractions . . ." — pp. 125-6

sending celestial female demons to excite the passions of holy men

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*INDRA*. . . . His libertine character is also shown by his frequently sending celestial nymphs to excite the passions of holy men . . ." — p. 126

"the god of the firmament, the personified atmosphere"

p/q: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "INDRA. The god of the firmament, the personified atmosphere. . . . He is described as being of a ruddy or golden colour . . . 'but his forms are endless, and he can assume any shape at will.' " — pp. 123-4

his . . . defeats were . . . a punishment for his licentiousness

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Brahmā . . . told the humiliated god [Indra] that his defeat was a punishment for the seduction of Ahalyā." — p. 125

he seeks . . . to destroy the coming "babe" . . .

see: W. J. Wilkins, *Hindu Mythology*, 1882: "Diti having lost her children . . . asked that she might have a son of irresistible prowess . . . who should destroy Indra. . . . [Kaśyapa] promised to grant this request on one condition. 'You shall bear a son . . . who shall slay Indra, if . . . you carefully carry the babe in your womb for a hundred years.' . . . Indra hearing of this, tried his best to distract her mind . . . When ninety-nine years had passed . . . [she] violated a rule of ceremonial purity." — pp. 57-8

— Footnotes

the "presiding gods, the Rishis and Sons of the Manus" being identical

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first Manu was Swāyambhuva; then came Swārochisha; then, Auttami; then, Tāmasa; then, Raivata; then, Chākshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present (period), is Vaivaswata . . . The period of Swāyambhuva Manu . . . has already been described . . . I will now, therefore, enumerate the presiding gods, Ṛishis, and sons of the Manu [of the following Manwantaras] . . ." — 3:1-2 (iii.1)

see: Edward Balfour, *Cyclopædia of India*, 1885: ". . . in the Puranic period, the Rishi are seven primeval personages [Manus] . . . presiding, under different forms, over each manwantara." — 3:424

the nomenclature of the Sons of the fourteen Manus . . .

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The Vāyu Purāṇa . . . describes the various Kalpas or periods during which the world has existed . . . A long account of the Pitṛis or progenitors is also peculiar to this Purāṇa . . . The third division commences with an account of the seven Ṛishis and their descendants . . ." — 1:xxxvii-xxxviii (Preface)

— 614-15 —

He divides the "Embryo" . . . into *seven* portions . . .

see: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra then with his thunderbolt divided the embryo in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra . . . divided each of the seven portions into seven, thus forming the swift-moving deities called Maruts . . ." — p. 93

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the Maruts obtaining "*four times seven*" emancipations . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Of the Maruts . . . the Hari Vaṃśa remarks . . . that, in each Manwantara, four times seven (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character." — 3:15 fn.

***Nirmanakayas* . . . voluntarily renounced . . . for the good of mankind**

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "*Nirmānakāya* . . . [the] body in which the Bōdhisattva appears upon earth in order to teach man . . ." — p. 38

SEE: R. F. Clarke, "What is Theosophy?" Jan. 1892: "They are . . . regenerators of Humanity . . . termed 'Nirmanakayas.' . . . Each of them deliberately sacrificed himself for the good of men, and deliberately chose to become incarnate to live and suffer here on earth, instead of enjoying that perfect bliss to which they had a right in the bosom of the Deity." — p. 8 (*The Month*, v. 74)

Siva-Rudra — the "Patron Yogi"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*SIVA*. . . . Under the name of Rudra or Mahā-kāla, he is the great destroying and dissolving power. But . . . as Śiva . . . he is the reproductive power which is perpetually restoring that which has been dissolved . . . Thirdly, he is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of . . . abstract meditation, by which the most unlimitied powers are attained . . . [and] the highest spiritual knowledge is acquired . . ." — p. 298

"*third* eye" . . . acquired by the ascetic before he becomes an adept

SEE: E. B. Havell, *Indian Sculpture and Painting*, 1908: ". . . the life of an ascetic {The idea of intense concentration of mind, leading to extraordinary powers of spiritual insight, which is at the root of Yoga philosophy, still has . . . hold upon cultured Hindus} . . ." "The third eye in the forehead, symbolic of spiritual insight, is also given to images of the Hindu deity, Siva." — pp. 27 & fn., 48

***Rudras*, among whom . . . Twashtri, a synonym of Visvakarman**

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "TWASHṬṚI. . . . He is the beautiful, skilful worker, the omniform, the archetype of all forms . . . 'He . . . has given to heaven and earth and to all things their forms.' . . . In the Purāṇas Twashṭṛi is identified with Viśwakarman, the artisan of the gods . . . one of the Rudras bears this name . . ." — pp. 323, 324

— Footnotes

"Chakshuba [Chākshusha] was the Manu of the sixth period . . ."

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Chākshusha was the Manu of the sixth period, in which the Indra was Manojava {Mantradruma: *Bhāgavata-purāṇa*} . . ." — 3:11-12 & fn. (iii.1)

Rudra . . . has many points of contact with Indra

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "*INDRA*. . . . As deity of the atmosphere, he governs the weather and dispenses rain . . . he is sometimes represented as escorted by troops of Maruts [storm gods] . . . and he was feared as the awful ruler of the storm . . ." "RUDRA. . . . He is the howling terrible god, the god of storms, the father of the Rudras or Maruts . . ." — pp. 124, 269

Indra, the Marutwân, or "lord of the Maruts"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Indra's . . . epithets or titles also are numerous. He is . . . Megha-vāhana, 'borne upon the clouds' . . . Marutwān, 'lord of the winds' . . ." — p. 127

To receive a name Rudra is said to have wept for it . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "In the Vishṇu Purāṇa . . . it is

represented that Brahmā desired to create a son, and that Rudra came into existence as a youth. He wept and asked for a name. Brahmā gave him the name of Rudra; but he wept seven times more, and so he obtained seven other names . . . These names are sometimes used for Rudra or Śiva himself, and at others for the seven manifestations of him . . .” — pp. 269, 270

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the mundane Egg . . . “was externally invested with *seven* natural elements . . .”

P/Q: Stanza VII, 5b: “. . . Brahmā’s egg . . . the egg is said to be externally invested by seven envelopes . . . ‘by Water, Air, Fire, Ether, and Ahamkāra’ . . .” — *SD* 1:257 fn.

SEE: *Original Sanskrit Texts*, tr. J. Muir, 1868-73: “ ‘The egg was externally invested with . . . ether; in like manner, the ether, sprung from sound, was surrounded by “ahankāra” . . . (*ahankāra*) by Mahat, and the latter itself by Pradhāna. These . . . [are called] the seven coverings of the egg . . .’ ” — 4:42-3 (*Linga Purāṇa*, i., 3, 28ff.)

the “World” is . . . “encompased on every side” . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The world is encompassed on every side, and above and below by the shell of the egg {*Aṇḍakaṭāha*} (of Brahmā) . . .” — 2:231 & fn. (ii.7)

Around the shell flows water . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Around (the outer surface of) the shell flows water . . . encompassed, exteriorly, by fire; fire, by air; and air, by ether; ether, by the origin of the elements (Ahaṃkāra); and that, by Intellect [Mahat].” — 2:232 (ii.7)

Prithivi* is . . . the World . . . and means the *broad

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “PṚITHIVĪ. ‘The broad.’ The earth or wide world. In the Vedas the earth is personified as the mother of all beings, and is invoked together with the sky. . . . Another name of the earth is Urvī, ‘wide.’ ” — p. 243

three celestial earths . . . with *Bhûmi* — our earth

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “According to the Vedas there are three earths corresponding to the three heavens, and our earth is called Bhūmi.” — p. 243

the “Earth that floats” on the Universal Ocean . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Nārāyaṇa’s appearance, in the beginning of the Kalpa, as the Varāha or boar: Pṛithivī (Earth) addresses him: he raises the world from beneath the waters . . . The earth floats on the ocean: divided into seven zones.” — 1:55 (Introduction to Chapter IV)

— Footnotes [616-17]

Earth “with its continents, mountains, oceans, and exterior shell . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . the earth . . . with its continents, mountains, oceans, and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent {This comprises the planetary spheres; for the diameter of the seven zones and oceans — each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it — amounts to but two crores and fifty-four lakhs}.” — 2:205-6 & fn. (ii.4)

“Whenever any contradictions in any Purânas occur . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like.’ ” — 2:207 fn.

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The Phœnix — called . . . Onech ענק (from *Phenoch*) . . .

SEE: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: "The Palm-tree . . . as a solar symbol, was named ענק, onech, or Phœnix, after Enoch, or Phenoch, in whom the priests of Egypt recognized the (Naronic) Year personified; and the fabulous bird received on the same account the same appellation." — 1:293

The Phœnix — called . . . by the Turks, *Kerkes* . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the Phœnix is called . . . by the Turks *Kerkes*. According to the latter it lives a thousand years." — p. 175

kindling a flame, it is self-consumed; and then reborn . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "When the thousand years are past it gathers pieces of wood in its bill, and kindling a flame is consumed in the fire and becomes ashes. . . . the Air (the Holy Spirit) restores these ashes to life; and it again lives a thousand years, and so on to the day of judgment." — p. 175

reborn from itself — it lives another thousand years . . .

SEE: "The Phœnix — From the Turkish Manuscript [in the British Museum]," 1798: "It is related that the bird called *Kerkes* lives a thousand years. When a thousand years are past, she gathers pieces of wood in her bill, and kindling a flame, is consumed in the fire and becomes ashes: then . . . the air restores this ashes to life, and she again lives a thousand years, and so on until the day of judgement." — p. 64 (*Oriental Collections*, Vol. II, no. 1)

(See "Book of Ali" — Russian transl.)

SEE: Henri Pajon, Повѣсть о трехъ сыновьяхъ паши Алія . . . [*Tale of the Three Sons of Pasha Ali*], 1781. Translation from the original French: *Histoire des trois fils d'Hali Bassa* . . . [a Turkish fable], 1746.

the mystical tree Ababel . . .

SEE: *Enoch: The Second Messenger of God* [by E. V. H. Kenealy], 1872: ". . . it may be the mystic Ababil or ABA-BEL, a bird mentioned in the Koran, and which also signifies a Tree. . . . Bryant has also shown that Phœnix . . . was the name of *a Tree*, which was always held in the highest honour, and was thought to be immortal, as, if it died, it obtained a second life by renewal." — 1:293

a "minor *Pralaya*"

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "As there are other planets besides the earth in our chain, so there are other chains besides this in our solar system. There are seven such, and there comes a time when all these go into pralaya together. This is spoken of as a solar pralaya, and within the interval between two such pralayas, the vast solar-manvantara covers seven pralayas and manvantaras of our . . . planetary chain." — p. 197

"the Phœnix is very plainly the same as the *Simorgh*, the Persian *roc* . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The Phœnix is also very plainly the same as the *Simorgh* of Persian romance; and the account which is given us of this last bird yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge." — p. 175

"When the Simorgh was asked her age . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "When the

Simorgh was asked her age, she informed [the hero] Caherman that this world is very ancient, for it has been already seven times replenished, with beings different from men, and seven times depopulated: that the age of the human race in which we now are, is to endure seven thousand years, and that she herself had seen twelve of these revolutions, and knew not how many more she had to see. (*Orient Collect*. ii., 119.)" — pp. 175-6

— Footnotes

The *Phœnix*, connected with the Solar Cycle of 600 years

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The historian [Herodotus] informs us that the Egyptians have a sacred bird called the *Phœnix* . . . It was wont to make its appearance only once at the end of 600 years . . ." — p. 172

Fuller details . . . in the section on "Kalpas and Cycles"

SEE: "The Cycles of Time," *SD* 2:773-7.

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"The Simorgh is in reality the same as the winged *Singh* . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The *Simorgh* is in reality the same as the winged *Singh* of the Hindus, and the *Sphinx* of the Egyptians. It is said that the former will appear at the end of the world . . . [as a] monstrous lion-bird." — p. 176

"From these the Rabbins have borrowed their mythos . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach that there are to be seven successive renewals of the globe; that each reproduced system will last seven thousand years; and that the total duration of the universe will be 49,000 years. This opinion, which involves the doctrine of the pre-existence of each renewed creature, they may either have learned during their Babylonian captivity, or it may have been part of the primeval religion which their priests had preserved from remote times." — p. 176

"And here *is* the mind which hath wisdom. The seven heads . . ."

P/Q: *The Interlinear Bible*, 1906: "And here is the mind {*meaning*} which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come . . ." — p. 334 & fn. (*Revelation*, 17:9-10)

Another . . . allusion to the Seven Rounds and the forty-nine root-races . . .

SEE: "The Seven Sabbaths": "What do the laws in chapter xxiii., v. 15, of *Leviticus* apply to? . . . 'ye shall count . . . from the morrow after the Sabbath . . . [that] *seven Sabbaths shall be completed*' . . . all these 'wave' and 'peace' offerings were in commemoration of the *Seven* 'Sabbaths' of the mysteries, which Sabbaths are seven pralayas . . . the verse which follows (16) . . . adds, 'even unto the morrow after the seventh Sabbath shall ye number fifty days' (forty-nine, 7 x 7, stages of activity, and forty-nine stages *of rest* . . . and then comes the *rest* of Sabbath, the *fiftieth*) . . ." — *SD* 2:747-8

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the Pleiades . . . "the six present, the seventh *hidden*"

SEE: William Hamilton, *Outlines from . . . Greek, Roman, and Etruscan Vases*, 1804: "The daughters of Atlas were seven in number; after their deaths they were placed among the constellations, and called the Pleiades . . . As six stars only appear . . . the fable says, that six of the daughters were married to

gods, but the other, Merope, married a mortal, Sisyphus . . . and therefore she is hidden." — p. 18

It is the *Pleiades* (in Sanscrit, *Krittika*) who gave the god their name . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "KĀRTTIKEYA. . . . the planet Mars . . . He was fostered by the [six] Pleiades (Kṛittikā), and hence he has six heads and the name Kārttikeya." — p. 152

born without the intervention of a woman. . . . Agni-bhû

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "He is said in the Mahā-bhārata and Rāmāyaṇa to be the son of Śiva or Rudra, and to have been produced without the intervention of a woman. Śiva cast his seed into fire . . . Kārttikeya was the result; hence he is called Agni-bhū . . ." — p. 152

Karttikeya is the secret symbol of the cycle of Naros . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "By the Brahmins . . . the Naros was symbolized under the form of a man six-headed (the centuries) . . . who was called Cartikeya . . ." — p. 91

the cycle of Naros . . .

SEE: E. V. Kenealy, "The Naronic Cycle," May 1894: "The Naros . . . is 600 years, composed of 31 periods of the Cycle of the Sun . . . If on January 1, at noon, a new moon took place in any part of the heavens, it would take place again exactly in 600 years, at the same moment and under the same circumstances, and the sun, the stars, and the planets, would all be in the same relative positions." — p. 139 (*Miscellaneous Notes and Queries*, v. 12)

composed of 600, 666, and 777 years . . .

SEE: William Hewson, *Hebrew and Greek Scriptures Compared with Oriental History*, 1870: ". . . an internecine contest between light and darkness. This . . . has always been associated with the old Chaldean Cycles of 60 and 600. Hence the mystic number 666 in its relation to the old weekly Cycle 6 . . . The Jews, when rejecting the [Chaldean] Nodes, formed their week of 7 days . . . Hence the typical difference between the 666, as the Cycle of the *Antediluvian Baalists*, and Lamech's Cycle of 777 in its relation to the Sabbath Cycle of Noah's Postdiluvian life . . ." — pp. 21-22 ("Typical Structure of the Greek-Egyptian Sun-Dial")

Karttikeya appeared . . . as a *Kumâra* . . . with *six heads*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The god of war . . . has six heads and the name Kārttikeya. . . . He has many titles . . . Siddha-sena, 'leader of the Siddhas' . . . also Kumāra, the boy . . ." — p. 152

accompanied by Kaumâra (or Senâ) . . . riding on a peacock

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Kārttikeya . . . He is represented riding on a peacock . . . His wife is Kaumāri or Senā." — p. 152

A six-rayed star . . . is on his brow . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the Naros was symbolized under the form of a man six-headed (the centuries), riding on a peacock, the emblem of the starry firmament, and who was called Cartikeya . . . his robe was richly spangled, indicating thereby an astronomical secret. A star of six rays, a cross, a crown of six points . . . is a frequent emblem . . ." — p. 91

he is also called Dwâdasa Kara . . . Dwâdasâksha . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "Kārttikeya . . . [is] Śakti-dhara, 'spear-holder' . . . Tāraka-jit, 'Vanquisher of Tāraka;' Dwādaśa-Kara and Dwādaśāksha, 'twelve-handed' and 'twelve-eyed' . . ." — p. 152

Suidas shows the ancients counting . . . days for years

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Suidas dit formellement que les anciens ont compté des jours pour des années [Suidas says explicitly that the ancients counted days for years] . . ." — p. lxxxxv

the "birth of Christ" . . . "foreordained" in the sidereal . . . heavens

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Toutes les traditions juives, en annonçant cette étoile que beaucoup de peuples ont vue . . . 'qu'elle absorberait les soixante-dix planètes qui président aux diverses nations de l'univers. En vertu de ces prophéties naturelles, dit le docteur Sepp, il était écrit dans les astres du firmament que le Messie paraîtrait dans l'année lunaire du monde 4320, dans cette année mémorable où le chœur entier des planètes fêtait son jubilé' {*Vie de Notre-Seigneur Jésus-Christ*. T. 1, p. 9} [All the Jewish traditions, when announcing that star that many nations have seen . . . 'that it would absorb the seventy planets that preside over the various nations of the universe. In virtue of these natural prophecies, says Doctor Sepp, it was written in the stars of the firmament that the Messiah would appear in the lunar year of the world 4320, in that memorable year when the entire choir of the planets celebrated its jubilee']." — 4:67 & fn.

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He cites, as a proof, Vulcan . . . reigned 4,477 years . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: ". . . il cite en preuve cet exemple de Vulcain, mais en le faisant régner 4477 ans {Suidas, art. Ηηλιος. Il dit 12 ans, 3 mois 5 jours; mais c'est sans doute une erreur de calcul}, c'est-à-dire 4477 jours, qui font douze ans trois mois & sept jours [he (Suidas) cites as proof Vulcan, but depicts him as reigning for 4477 years {Suidas, art. Ηηλιος. He says 12 years, 3 months, 5 days; but that is without doubt an error of calculation}, that is 4477 days, which make twelve years three months and seven days]." — p. lxxxxv & fn.

observations of the Chaldeans . . . 1,903 years . . . 720,000 years

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "On sait que suivant Epigènes, les observations des Chaldéens remontoient à 720000 ans { Pline, *Histor. nat. Lib. VII*, *c.* 56}, & suivant Callisthènes à 1903 ans seulement [We know that according to Epigenes the observations of the Chaldeans went back 720,000 years, and according to Callisthenes only 1903 years] . . ." — p. lxxxv & fn.

15 solar days make a *Paccham*; two *paccham* (or 30 days) . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Quinze de ces jours sont un intervalle nommé dans l'Inde *Paccham*. Deux *Paccham*, c'est-à-dire trente jours, font un mois aux hommes; & l'auteur ajoute, ce qui est très remarquable, que ce mois n'est qu'un jour aux *Pidar Devata*. Ces *Pidar Devata* sont sans doute une espèce de dieux ou de génies, comme on le voit par le mot *Devata*, qui a cette signification dans la langue indienne [Fifteen of these days are an interval called *Paccham* in India. Two *Paccham*, that is thirty days, make a month to humans; and the author adds that it is very remarkable that this month is only a day to the *Pitar devatā*. These *Pitar devatā* are no doubt a kind of gods or genii, as we see it in the word *devatā*, which has this meaning in the Indian language]." — p. lxxxxiv

two of these months constitute a *roodoo* [*ṛitu*] . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Deux de ces mois se nomment

roudou, trois *roudou* s'appellent *aianam*, & deux *aianam* un an, qui n'est qu'un jour pour les dieux [Two of these months are called *ṛitu*, three *ṛitu* are called *ayanam*, and two *ayanam* a year, which is only a day for the gods]." — p. lxxxxiv

half a revolution of the moon . . . measure of time . . .

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "La demi révolution lunaire est chez les Indiens une mesure du tems; on y retrouve les mois de quinze jours dont parle Quinte-Curce {*Menses in quìnos dies descripserunt dies*. Quint. Curt. *L. VIII*, *c*. 9} [Half the revolution of the moon is with the Hindus a measure of time; here once again we find the months of fifteen days of which Quintius Curtius speaks]." — pp. lxxxxv-lxxxxvi & fn.

The Chinese . . . divided their Zodiac into twenty-four parts . . .

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "C'est encore à cette source que l'on peut rapporter l'usage des Chinois, de partager le zodiaque en 24 parties, & par conséquent l'année en 24 demi-mois [It is again to that source that we can trace back the custom of the Chinese of dividing the zodiac in 24 parts, and as a result the year into 24 fortnights]." — p. lxxxxvi

a period of sixty days . . . in some provinces

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "L'intervalle de deux mois nommé ici *roudou*, est la période de 60 jours dont on fait usage à la Chine [The interval of two months, here called a *ṛitu*, is the period of 60 days which was used in China]." — p. lxxxxvi

Diodorus Siculus . . . calls "*thirty days* an Egyptian year" . . .

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "La révolution entière de la lune est cette espèce d'année dont parle Diodore de Sicile; cette année de 30 jours, connue en Egypte {Diod. *Lib*. *I*, §. 26, p. 30}, également attestée par Pline {Pline *Hist*. *nat*. *Lib*. *VII*, *c*. 48, Tom. 3, p. 185}, & par Plutarque {Vie de Numa, §. 16} [The entire revolution of the moon is that part of the year of which Diodorus of Sicily speaks; that year of 30 days, known in Egypt, and also mentioned by Pliny and Plutarch]." — p. lxxxxvi & fns.

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The year of two months' duration . . . a universal measure of time . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: " . . . l'année de deux mois, la période de 60 jours a donc été une mesure universelle du tems dans l'antiquité [the year of two months, the period of 60 days has thus been a universal measure of time in antiquity] . . ." — p. lxxxxvi

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Chinamen . . . divided their year into two parts . . .

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "M. Freret dit d'après les livres chinois, que l'année est partagée en deux parties d'un équinoxe à l'autre {Freret, Mém. Acad. Ins. T. XVI, p. 540} [Freret says that according to the Chinese books the year is divided in two parts from one equinox to the other]." — p. lxxxxvii & fn.

Arabs . . . divided the year into six seasons . . .

P/Q: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: ". . . les Arabes partageoient jadis l'année en six saisons chacune de deux mois; & dans une Astronomie nommée *Kieou-tche*, reçue à la Chine dans les cinq ou six premiers siècles de l'ère chrétienne, on dit que deux lunes font un tems & six tems une année [in the past the Arabs divided the year in six seasons, each of two months; and in an astronomical work called *Kiu-che*, which was accepted in China in the first five or six centuries of the Christian era, it is said that two moons make a time period, and six time periods a year] . . ." — p.

the aborigines of Kamschatka have their years of six months

SEE: J.-S. Bailly, *Traité de l'Astronomie Indienne et Orientale*, 1787: "Les habitans du Chamchatka ont encore ces années de six mois {Voyage de M. l'abbé Chappe en Sibérie, T. III, p. 19} [The inhabitants of Kamchatka still have these years of six months]." — p. lxxxxvii & fn.

IN THE HIGHER . . . THE IMPENETRABLE RAJAH **("*ad bhutam*" . . .)**

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "In the highest of the three *rajáṃsi* . . . is the invisible, mysterious *rájas* {hidden in impenetrable light} (*ádbhutam* X. 105. 7.)." — pp. 114-15 & fn.

THE SECOND **(*of the three* "Râjamsi" . . . *the three* "*Worlds*")**

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The twofold division . . . is combined with the threefold division, and thus we have mention of six worlds, or *rajáṃsi*. . . . The triple subdivision is . . . the three *rajáṃsi* (*ṭṛitīye*) . . ." — pp. 114-15

THE SACRED FOUR **("*tetractis*," or the "*Tetragrammaton*")**

SEE: Albert G. Mackey, *Encyclopædia of Freemasonry*, 1874: "Tetractys. The Greek word τετρακτὺς signifies, literally, the number four . . . but it has been peculiarly applied to the symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows. This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters . . ." — p. 810

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"THERE IS A HARMONY OF NUMBERS IN ALL NATURE . . ."

P/Q: "Quetelet, Laycock, Schweig, On Periodic Vital Phenomena," July 1844: "There is harmony of numbers in all nature; in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perceptions of the mind. The direction indeed of modern natural and physical science is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio." — p. 171 (*British and Foreign Medical Review*, v. 18)

"We would refer to . . . Whewell's 'Philosophy of the Inductive Sciences' . . ."

P/Q: "Quetelet, Laycock, Schweig, On Periodic Vital Phenomena," July 1844: "We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' quoted by Dr. Laycock, (vol. i, p. 427,) but particularly to Mr. Hay's researches into the laws of harmonious colouring and form. From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy." — p. 171 (*British and Foreign Medical Review*, v. 18)

"The birth, growth, maturity, vital functions . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The birth, growth, maturity, vital functions, healthy revolutions of change, diseases, decay, and death, of insects, reptiles, fishes, birds, mammals, and even of man himself, are more or less controlled by a law of *completion in weeks*." — p. 265

Dr. Laycock . . . records a "most remarkable illustration . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "From . . . papers contributed by Dr. Laycock, to the *Lancet* . . . 1842-3, on the subject of Periodicity in Vital Phenomena, we extract the following: — '*I found the most remarkable illustration and confirmation of the law in insects*.' " — p. 265 fn.

— Footnotes [622-3]

the three râjamsi refer to the three strides of Vishnu . . .

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: ". . . [the] highest of the three *rajáṃsi* . . . belongs to Vishṇu, whither he stepped with the third of his ascending strides (VII. 99. 1., cf. I. 155. 5.) . . . More frequently, however, the *rájas* is divided on the twofold principle, the one half belonging to the earth (*párthivaṃ rájaḥ*), the other to the sky (*divó rájaḥ*)." — p. 115

***pârêshu*, *gûhyeshu*, *vrateshu* . . . has yet to be explained**

SEE: H. W. Wallis, *Cosmology of the Ṛigveda*, 1887: "The conception of the highest region as hidden above the light, or hidden in impenetrable light, offers an explanation of some passages which have caused difficulty to interpreters, e.g. X. 114. 2. *páreshu*, *gúhyeshu*, *vratéshu* [*remote and secret realms*] cf. I. 155. 3. and IX. 75. 2." — p. 115 fn.

"The facts I have briefly glanced at are general facts . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: " 'The facts I have briefly glanced at are general facts, and *cannot happen day after day in so many millions of animals of every kind*, FROM LARVA OR OVUM OF A MINUTE INSECT UP TO MAN *at definite periods*, *from a mere chance or coincidence* . . . it is, I think, impossible to come to any less general conclusion than this, that, *in animals*, *changes occur every three and a half*, *seven*, *fourteen*, *twenty-one*, *or twenty-eight days*, *or at some definite number of weeks*.' — DR. LAYCOCK." — pp. 267-8 fn.

"Whatever type the fever may exhibit . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: " '*Whatever type the fever may exhibit*, *there will be a paroxysm on the seventh day*, and consequently this day should be distinguished by an unusual fatality or number of crises. For analogous reasons *the fourteenth will be remarkable as a day of amendment* . . . if the fourth be severe, and the fifth less so, the disease will end at the seventh paroxysm, and, of course, the change for the better . . . will be seen on *the fourteenth day*. . . . namely, about three or four o'clock a.m., when the system is most languid.' " — p. 270

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"And man's life . . . is *a week*, a *week of decades*. . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "And man's life as a whole is a week, a week of decades. 'The days of our years are threescore years and ten' . . . Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity*, *a law of completion in weeks*." — p. 276

Founder of "the East London Institute for Home and Foreign Missions"

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "This led [the author] . . . to investigate the connection between astronomic facts and Scripture chronology, and thus to the discovery that the *epacts* of the prophetic periods of Scripture form a remarkable septiform series. Practical duties . . . connected with the foundation of the author's EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, prevented the completion of the intended volume . . ." — pp. v-vi (Preface)

— Footnotes

"in health the human pulse is more frequent in the morning . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "Dr. Stratton states . . . that in health, the human pulse is more frequent in the morning than in the evening, for six days out of seven; and that *on the seventh day it is slower* {*Edinburgh Med. and Surgical Journal*, Jan. 1843}." — pp. 275-6 & fn.

"Dr. Laycock divides life by *three great septenary periods* . . ."

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "Dr. Laycock divides life into *three great periods*, the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years. The *first*, which extends from conception to full maturity at 21 years of age, he subdivides into seven distinct stages . . . 'The *second* great period will comprise three minor periods . . .' " — p. 272

"The fundamental unit of the greater periods is *one week . . .*"

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: " 'That the fundamental unit of the greater periods is *one week of seven days*, *each day being twelve hours*; and that single and compound *multiples* of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together*, *and links the periods observed in the lowest annulose animals*, *with those of man himself, the highest of the vertebrata* . . .' " — p. 274

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the archaic Indian system . . . in the old Jyotisha

SEE: Monier Williams, *Indian Wisdom*, 1875: "*Jyotisha*, 'astronomy.' . . . The object of the Jyotisha Vedāṅga is to fix the most auspicious days and seasons for commencing sacrifices. This treatise . . . deserves attention as embodying some of the most ancient astronomical ideas . . ." — p. 180

"the *week* of days" . . . "*week* of months," of years

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The following were the various weeks, appointed under the Jewish ritual . . .

1. The week of days. . . .
2. The week of weeks. . . . Lev. xxiii.
3. The week of months. . . . Lev. xxiii.
4. The week of years. . . .Lev. xxv. . . ." — p. 280

and even of millenniums

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "And all these various weeks, are included in a *sublime week of millenaries* . . . This millennial age . . . must be regarded as a *seventh day* . . . the seventh day of the great week of time, which is to introduce . . . the new creation." — p. 288

"the week of years of years"

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The Week of Years of Years. . . . It is a week of years, whose days are years . . . This gigantic week includes the entire 'Times of the Gentiles' . . ." — p. 288

the first "Week of Creation"

SEE: *Cyclopædia of Biblical Literature*, ed. John Kitto, 1865: ". . . [there is] the assumption that the Mosaic days designate periods of vast and undefined extent — that the six days of creation portray six long periods of time, which commenced with 'the beginning,' and have succeeded each other . . . up to and inclusive of the creation of man . . . and that the seventh day . . . is still current." — 1:572

Brahmâ's "Seven Creations"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first creation was that of Mahat {*mahattattwa*} or Intellect, which is also called the creation of Brahmā. The second was that of the rudimental principles . . . The third was . . . the organic creation, or the creation of the senses . . . The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth, the Tairyagyonya creation, was that of animals. The sixth was the Ūrdhwasrotas creation, or that of the

divinities. The creation of the Arvāksrotas beings was the seventh, and was that of man." — 1: 74-5 & fn. (i.5)

the Bible chronology is . . . "regulated by the law of weeks"

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: ". . . *septiform periodicity is stamped upon the Bible* . . . The whole of its chronology — beginning with the order of creation unfolded in its earliest chapters . . . is regulated by the law of weeks." — p. 277

"the Bible system includes weeks on a great variety of scales"

P/Q: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The actual length of the days of creation . . . does not affect this statement, for . . . the Bible system includes, as we shall see, weeks on a great variety of scales." — pp. 277-8

4,320 years . . . elapsed between "Creation" and the Nativity

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . il était écrit dans les astres du firmament que le Messie paraîtrait dans l'année lunaire du monde 4320, dans cette année mémorable où le chœur entier des planètes fêtait son jubilé'['it was written in the stars of the firmament that the Messiah would appear in the lunar year of the world 4320, in that memorable year when the entire choir of the planets celebrated its jubilee']." — 4:67

seven Rishis and the fourteen Manus . . . "mind-born sons"

SEE: *Bhagavad Gitā*, tr. John Davies, 1893: "The seven great Rishis {the mind-born sons of Brahmā} . . . and the Manus {fourteen in number, each presiding during a period, called Manwantara}, partaking of my nature, were born from my mind . . ." — pp. 110-11 & fns. (§ 10)

"the Logos" (the manifested), who is Brahmâ Prajâpati

SEE: T. Subba Row, "Notes on the Bhagavad Gita (III)," April 1887: "In all Puranas the Maharishis are said to be the mind-born sons of Prajapati or Brahma, who was the first manifested being on this planet . . . [He] is still the overshadowing *Logos* . . ." — p. 444 (*The Theosophist*, v. 8)

— Footnotes

***Yugas* in Vriddha Garga**

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "This is the time called a Yuga {according to Vṛiddha Garga. The cycle comprehends, therefore, sixty solar-sidereal months} . . ." — 2:255 & fn. (ii.8)

"the cycle of the Vedas," specified in the institutes of Parasâra . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The astonomers of this period (1181 B.C.) . . . framed a cycle of five years . . .' [It is] the cycle of the Vedas, described in the Jyotisha or astronomical sections, and specified, in the institutes of Parāśara, as the basis of calculation for larger cycles {*Miscellaneous Essays* [by Colebrooke], Vol. I, pp. 106-108}." — 2:255-6 fns.

The Hebrew word for "week" is *Seven* . . .

SEE: H. Grattan Guinness, *The Approaching End of the Age*, 1878: "The Hebrew word translated 'week' means *seven* and would designate any period composed of *seven shorter* periods, whether days, weeks, years, decades, centuries, millenaries, or any other unit." — p. 280

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the ancient One (*Sanat*, an appellation of Brahmâ)

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "BRAHMĀ . . . the supreme spirit manifested as the active creator of the universe." "Brahmā is also called . . . Sanat, 'the ancient'

. . .” — pp. 56, 59

a “hidden fountain issuing from the concealed brain”

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “And in all the hairs is a fountain, which issueth from the hidden brain . . . And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it is His brain formed; and thence that brain goeth forth into thirty and two paths.” — p. 120 (*Ha Idra Rabba Qadisha*, or *The Greater Holy Assembly*, vii.70-1)

“Thirteen curls of hair exist on the one side . . .”

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Thirteen curls of hair exist on the one side and on the other of the skull . . . and through them commenceth the division of the hair.” — p. 121 (*Greater Holy Assembly*, vii.80)

“We *six* are lights which shine forth from a *seventh* (light) . . .”

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Rabbi Abba . . . said: ‘We six are lights which shine forth from a seventh (*light*); thou art the seventh light (*the origin of*) us all.’ ” — p. 255 (*Greater Holy Assembly*, xlv.1160)

“the eyes of Tetragrammaton”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “And Rabbi Schimeon called them [his Companions] the seven eyes of Tetragrammaton . . .” — p. 254 (*Greater Holy Assembly*, xlv.1159)

Brahmâ . . . assumed *four* forms, in order to create . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Brahmā then, being desirous of creating the four orders of beings . . . collected his mind into itself . . . darkness pervaded his body; and thence the demons (the Asuras) were first born . . . Continuing to create, but assuming a different shape, he experienced pleasure; and thence from his mouth proceded the gods . . . He next adopted another person . . . and, thinking of himself as the father of the world, the progenitors (the Pitṛis) were born . . . Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men . . . were produced.” — 1:79-81 (i.5)

— Footnotes

Brahmâ creates . . . various “sacrificial animals” . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Brahmā, having created, in the commencement of the Kalpa, various {‘sacrificial animals’, *paśu*} . . . employed them in sacrifices, in the beginning of the Tretā age.” — 1:84 & fn. (i.5)

a *twofold* creation, subdivided again into seven . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Animals were distinguished into two classes . . . The first class contained . . . {‘man’ *purusha*} . . . the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects.” — 1:84 & fn. (i.5)

the “*depraved* taste of the Hindu mystics” . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “These are severally derived from different parts of Brahmā’s body . . . The simple statement that the first Prajāpatis sprang from the mind, or will, of Brahmā, has not contented the depraved taste of the mystics; and, in some of the Purāṇas . . . they also are derived from the body of their progenitor . . .” — 1:102 fn.

Tetragrammaton . . . contains all the Sephiroth except Kether, the crown

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . Kether, the first Sephira, [is] the Crown of the Qabalistic Sephirotic greatest Trinity . . . But IHVH, the Tetragrammaton . . . contains all

the Sephiroth with exception of Kether . . .” — pp. 31-2 (Introduction)

the “Sephirothal Tree”

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “In their totality and unity the ten Sephiroth represent the archetypal man . . . *Adam Qadmon* . . . the first triad . . . is called the intellectual world . . . The second triad corresponds to the moral world . . . The third represents . . . the material world . . . This is the qabalistic ‘tree of life,’ on which all things depend.” — p. 28 (Introduction)

the united *body* of the “Heavenly man” (Adam Kadmon) . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “The Male [Heavenly Man] is extended in right and left . . . the whole body is formed into a tree {the tree of life is the united body} . . .” — p. 336 (*Lesser Holy Assembly*, xxii.734, 735)

(. . . in the *Zohar* are the “Books of Concealed Mystery” . . .)

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “The . . . *Zohar* or ‘Splendour,’ besides many other treatises of less note, contains the following most important books . . . ‘Book of Concealed Mystery,’ which is the root and foundation of the Zohar. . . . ‘Greater Holy Assembly:’ this is a development of the ‘Book of Concealed Mystery.’ . . . ‘Lesser Holy Assembly;’ which is in the nature of a supplement . . .” — p. 14 (Introduction)

(. . . Chap. xxii., concerning the remaining members of Microprosopus)

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “CHAPTER XXII. CONCERNING THE REMAINING MEMBERS OF MICROPROSOPUS. . . .” — pp. 336-41 (*Lesser Holy Assembly*)

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “Microprosopos . . . is represented under the form of a man . . . [and] is formed after the fashion of Macroprosopos, but without Kether . . .” “The first Adam (Microprosopos . . .) was the beginning, wherein the ten Numerations proceeded forth from potence into act.” — pp. 793, 795

two *Tetragrammatons*: the Macro and the Microprosopus

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “. . . Macroprosopus is said to be symbolized by the uppermost point of I, *yod*, of IHVH [Tetragrammaton]. For ‘*yod* of the Ancient One is hidden and concealed.’ ” — p. 35 (Introduction)

“But Microprosopus is manifest, and Macroprosopus is hidden.” — p. 238 fn. (*Greater Holy Assembly*)

perfect Square, or the TETRACTYS . . .

SEE: George Oliver, *The History of Initiation*, 1841: “The *perfect square* represents the divine mind, as has already been explained of the Tetractys.” — p. 129 fn.

SEE: W. Kingsland, “The Septenary in Nature,” Dec. 15, 1891: “The quaternary or tetraktys was looked upon as the perfect quadration of the circle in the Pythagorean system . . . The quaternary then stands for the world of manifestation . . .” — p. 330 (*Lucifer*, v. 9)

the *triangle in the square*

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “. . . the Soul or Spirit of man . . . [is] a ray that has emanated or flowed forth from the Supreme Intelligence . . . in man the Divine is united to the Human. Of this union the equilateral Triangle inscribed within the Square is a Symbol.” — p. 858

“And concerning this, the children of Israel wished to know . . .”

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “And concerning this the children of Israel wished to inquire in their heart, like as it is written, Exod. xvii. 7; ‘Is the Tetragrammaton in the

midst of us, or the Negatively Existent One?' (*Where they distinguished*) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain*, the Negatively Existent?" — p. 121 (*Greater Holy Assembly*, vii.83)

(*Exod*. xvii. 7.): 'Is the Tetragrammaton in the midst of us . . .'

SEE: *The Interlinear Bible*, 1906: ". . . Is the LORD among us, or not?" — p. 95 (*Exodus*, 17:7)

Microprosopus is . . . only a *secondary* manifested Deity.

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Eldest of the Eldest (the Absolute Deity) . . . conformed Himself . . . into a form that contains all forms . . . and so Microprosopus was configured." "Microprosopos is the second garment or interposed medium, with respect to the Elder Most Holy . . ." — pp. 793-4, 795

"We have learned that there *were ten* (companions) who entered . . ."

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "We have learned that there were ten (*Rabbis*) entered into (*the Assembly*), and that seven came forth." — p. 254 (*Greater Holy Assembly*, xlv.1152)

"And when Rabbi Shimeon revealed the *Arcana* . . ."

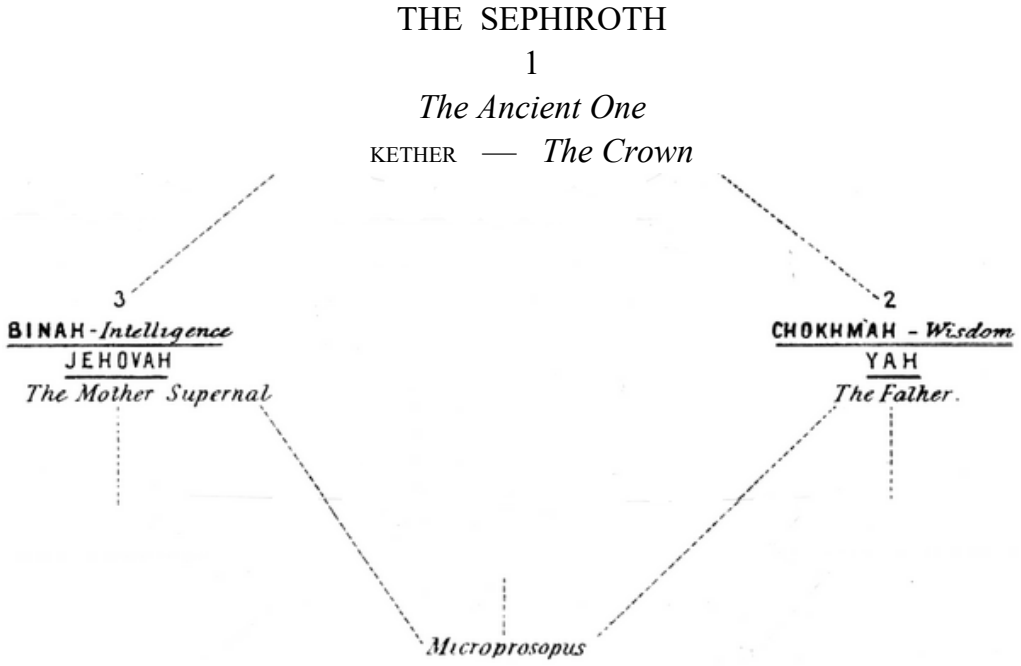
P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (*companions*). . . . And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: 'These are the seven eyes of Tetragrammaton.' " — p. 254 (*Greater Holy Assembly*, xlv.1158-9)

Zach. iii., 9, 'These are the seven eyes . . .'

SEE: *The Interlinear Bible*, 1906: ". . . behold the stone that I have laid before Joshua; upon one stone are seven eyes . . ." — p. 1173 (*Zechariah*, 3:9)

Microprosopus . . . the male-female Chochmah-Binah . . .

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887:



— Plate III (detail), facing p. 28

— Footnotes

this "Tree of Life" is also the "tree of knowledge of good and evil"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "Thus is the tree of life . . . formed; the

first triad [of Sephiroth] being placed above, the second and third below . . . This is the qabalistical 'tree of life,' on which all things depend." — p. 28 (Introduction)

"This is the tree which hath two paths . . . (namely, good and evil, because it is the tree of the knowledge of good and evil)." — p. 104 (*Book of Concealed Mystery*, v.32)

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Peter refers to all men as "lively" (living) stones

SEE: *The Interlinear Bible*, 1906: "To whom coming *as unto* a living stone . . . chosen of God, *and* precious, ye also, as lively stones, are built up a spiritual house . . ." — p. 304 (*1 Peter*, 2:4-5)

The following table, copied from Hellenbach's *Magie der Zahlen*

SEE: L. B. Hellenbach, *Die Magie der Zahlen*, 1882:

Pereodisches System der Elemente.

Reihe	I. Gruppe	II. Gruppe	III. Gruppe	IV. Gruppe	V. Gruppe	VI. Gruppe	VII. Gruppe	VIII. Gruppe
	— R_2O	— RO	— R_2O_3	RH_4 RO_2	RH_3 R_2O_5	RH_2 RO_3	RH R_2O_7	R_2H RO_4
1	H_1 L·7	Be 9.3	B 11	C 12	N 14	O 16	Fl 19	—
2	Na 23	Mg 24	Al 27·3	Si 28	P 31	S 32	Cr 35·4	—
3	K 39	Ca 40	— 44	Ti 48	V 51	Cr 52·4	Mn 54·8	Fe 56 Co 58·6 Ni 58 Cu 63·3
4	Cu 63·3	Zn 65	(Ga 68?)	— 72	As 75	Se 78	Br 79·5	—
5	Rb 85·2	Sr 87·2	(Y 89·5)	Zr 90	Nb 94	Mo 96	– 100	Ru 103 Rh 104 Pd 106 Ag 107·6
6	Ag 107·6	Cd 111·6	In 113·4	Sn 118	Sb 122	Te 125	J 126·5	—
7	Cs 132·5	Ba 136·8	La 139	Ce 140	Di 144	—	—	—
8	—	—	—	—	—	—	—	—
9	—	—	(Er 178)	—	Ta 182	W 184	—	Os 196 Jr 196·7 Pt 196·7 Au 197
10	Au 197	Hg 200	(Th 204)	Pb 206	Bi 210	—	—	—
11	—	—	—	(Th 231)	—	(Ur 240)	—	—

Die wahren Atomgewichte der in () eingeschlossenen Elemente sind noch nicht sicher festgestellt.

Der Ausdruck RO am Kopfe der Tabelle ist ein allgemeiner, wo R irgend ein Radical bezeichnet, das sich mit O (Sauerstoff) in dem gegebenen Verhältnisse verbindet.

— p. 15

". . . chemical variety, so far as we can grasp its inner nature . . ."

P/Q: L. B. Hellenbach, *Die Magie der Zahlen*, 1882: "L. B. Hellenbach, *Die Magie der Zahlen*, 1882: "Wir sind also . . . zur Erkenntniss gekommen, dass die chemische Mannigfaltigkeit, so weit wir in deren Wesen gedrungen sind, auf Zahlenverhältnissen beruhe, und überdies haben wir gefunden, dass in dieser chemischen Mannigfaltigkeit eine Gesetzmässigkeit herrsche, für welche wir keinen Grund wissen; wir finden da eine Periodicität, welche unter der Herrschaft der Zahl 7 steht [We have . . . come to realize that chemical variety, so far as we have penetrated into its essence, is based upon numerical proportions, and we have further found in this chemical variety a ruling pattern of which we do not know the cause; we do find a periodicity there, which is governed by the number 7]." — p. 20

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"It has been established that, from the standpoint of phenomenal law . . ."

P/Q: L. B. Hellenbach, *Die Magie der Zahlen*, 1882: "Sichergestellt ist, dass vom Standpunkte der phänomenalen Gesetzmässigkeit, auf welcher unser ganzes Wissen beruht . . . die Ton- und Lichtschwingungen auf eine gesetzmässige Weise steigen, dass sie in sieben Reihen zerfallen, und dass die in den Reihen unter einander stehenden Grössen nahe verwandt sind, d. h. nähere Beziehung zu

einander haben, die sowohl einen ziffernmässigen Ausdruck hat, als auch praktisch in der Chemie ihre Bestätigung findet, ganz analog mit den Tönen, wo der ziffernmässige Ausdruck überdies noch durch das Ohr ratificirt wird [It is certain that from the standpoint of phenomenal law, upon which all our knowledge rests . . . the frequencies of sound and light increase regularly, that they divide themselves into seven columns, and that the numbers that follow each other in the columns are closely related. That is, that they show a close relationship, which is expressed not only in the figures themselves, but is also practically confirmed in chemistry, in a way entirely similar to the musical tones, in which the numerical expression is also confirmed by the ear] . . .” — p. 38

“this periodicity and variety is governed by the number seven . . .”

P/Q: L. B. Hellenbach, *Die Magie der Zahlen*, 1882: “Die unter der Herrschaft der Zahl 7 stehende Periodicität und Mannigfaltigkeit ist eine unleugbare und den Zufall überschreitende Thatsache für welche ein zureichender Grund angenommen und gesucht werden muss [It is an undeniable fact that periodicity and variety are governed by the number 7, and this goes way beyond chance; for this fact we must find and assume an adequate cause].” — p. 38

“We are six lights which shine forth from a seventh (*light*) . . .”

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: “Rabbi Abba . . . said: ‘We six are lights which shine forth from a seventh (*light*); thou art the seventh light (*the origin of*) us all. . . . For assuredly there is no stability in those six, save (*what they derive*) from the seventh. For all things depend from the seventh.’ ” — p. 255 (*Greater Holy Assembly*, xlv.1160-1)

ancient towns . . . built in clusters of six, around a seventh

SEE: Frank Hamilton Cushing, “Outlines of Zuñi Creation Myths,” 1892: “. . . one division of the town is supposed to be related to the north . . . another division represents the west, another the south, another the east, yet another the upper world and another the lower world, while a final [seventh] division represents the middle . . .” — p. 367 (*Annual Report of the Bureau of Ethnology*, v. 13)

six “Priests of the House”

SEE: F. H. Cushing, “Zuñi Social, Mythic, and Religious Systems,” June 1882: “While this great system of gods . . . is organized, as a whole, not unlike the ecclesiastical and martial systems of the Zuñis, so also has each one of the six systems of gods, like each of the six *estufas* of the Zuñis, its offices of high-priests, priests of the house or temple . . .” — p. 189 (*Popular Science Monthly*, v. 21)

synthesized in the seventh . . . the “Priestess Mother”

SEE: Frank Hamilton Cushing, “Outlines of Zuñi Creation Myths,” 1892: “The Zuñi . . . pueblo, however, is divided . . . into seven parts, corresponding . . . to their subdivisions of the ‘worlds’ or world-quarters of this world . . . a final [seventh] division represents the middle or mother and synthetic combination of them all in this world.” “. . . men . . . were the children of . . . a priestess-mother in the times of creation and newness.” — pp. 367, 400 (*Annual Report of the Bureau of Ethnology*, v. 13)

“seven great officiating priests” . . . “seven senses”

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “That which smells, that which eats [tastes], that which sees, that which touches, and that which hears as the fifth, that which thinks, and that which understands, these are the seven great officiating priests.” — p. 259 (*Anugītā*, ch. 5)

Arjuna going over to Pâtâla . . . marrying Ulûpi . . .

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: “The race of Nāgas is said to . . . [reign in] Pātāla, or the regions below the earth . . .” — p. 213

“ULŪPĪ. A daughter of Kauravya, Rāja of the Nāgas, with whom Arjuna contracted a kind of

marriage." — p. 325

corn of seven colours

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: "The Zuñi has observed that the corn plant is jointed; that its leaves spring from these joints not regularly, but spirally . . . and, finally, that the colors of the corn are as the colors of the world — seven in number." — p. 376 (*Annual Report of the Bureau of Ethnology*, v. 13)

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each of a colour sacred to the particular God . . .

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: "These clans are . . . totemic; that is, they bear the names and are supposed to have intimate relationship with various animals, plants, and objects or elements. . . . hence these are totems and in a sense god-beings . . ." "By this arrangement . . . and by this grouping of the towns . . . according to such mythical division of the world, and finally the grouping of the totems in turn within the divisions thus made, not only the ceremonial life of the people, but all their governmental arrangements as well, are completely sytematized. . . . for each region is given its appropriate color . . ." — pp. 368, 369 (*Annual Report of the Bureau of Ethnology*, v. 13)

white represents the East . . . from the East comes the first Sun-light

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: ". . . the east is designated white (like dawn light) . . ." — p. 369 (*Annual Report of the Bureau of Ethnology*, v. 13)

yellow, corresponds to the North, from the colour of . . . the *aurora borealis*

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: "Thus the north is designated as yellow with the Zuñis, because the light at morning and evening in winter time is yellow, as also is the auroral light." — p. 369 (*Annual Report of the Bureau of Ethnology*, v. 13)

the red, the South . . . the blue stands for the West . . .

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: "The west is known as the blue world . . . because westward from Zuñiland lies the blue Pacific. The south is designated as red, it being the region of summer and of fire . . ." — p. 369 (*Annual Report of the Bureau of Ethnology*, v. 13)

black . . . the nether underground region . . . all colours . . . the upper region

SEE: Frank Hamilton Cushing, "Outlines of Zuñi Creation Myths," 1892: ". . . the upper region is many-colored . . . and the lower region black . . . Finally, the midmost . . . is colored of all these colors . . ." — p. 369 (*Annual Report of the Bureau of Ethnology*, v. 13)

the Sun — the Great Deity — whose priest was the spiritual head

SEE: F. H. Cushing, "Zuñi Social, Mythic, and Religious Systems," June 1882: "Supreme in national as well as in ecclesiastical office is the priest, or cacique of the sun, or *Pekwina* . . ." "Supreme over all the gods of Zuñi is *Hano ona wilona*, or holder of the roads of light, corresponding to the earthly *pekwina*, or priest of the sun, and represented by the sun itself." — pp. 187, 189 (*Popular Science Monthly*, v. 21)

Cushing . . . became an Indian Zuñi . . .

SEE: F. H. Cushing, "Zuñi Social, Mythic, and Religious Systems," June 1882: "In order, then, to comprehend the mythology of a people, we must learn their language, acquire their confidence, assimilating ourselves to them by joining in their every-day life, their religious life . . . [This is] why I have entered into relation with the Zuñi Indians, and become a participator in their religious practices and, so far as possible, beliefs, to the extent of acquiring membership in their gentile organization as well

as their priesthood . . .” — pp. 186-7 (*Popular Science Monthly*, v. 21)

the *Agneyâstra*, or “fiery weapon” bestowed by Aurva upon . . . Sagara

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “Aurva was a sage, the grandson of Bhṛigu. . . .” “Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Āgneyāstra, or fiery weapon, with which he conquered the tribes of the barbarians . . .” — 3:80 fn., 81-2 fn. (iii.8)

supposed by some . . . to have been a “rocket”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “ ‘Āgneyāstra, “the weapon of fire” . . . rockets were, possibly, employed by the Hindus in remote antiquity . . .’ ” — 3:81 fn.

“These weapons . . . are of a very unintelligible character . . .”

P/Q: *Select Specimens of the Theatre of the Hindus*, tr. H. H. Wilson, 1835: “These weapons are of a very unintelligible character. Some of them are occasionally wielded as missiles, but in general they appear to be mystical powers exercised by the individual: such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. . . . they are supposed to assume celestial shapes, endowed with human faculties . . . The *Rāmāyana* calls them also the sons of *Krisāswa* . . .” — 1:297

The Sastra-devatâs, “gods of the divine weapons” . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “. . . the deified weapons of the gods {Śastradevatas, ‘gods of the divine weapons’} were the progeny of Kṛiśāśwa.” — 2:29 & fn. (i.15)

the armiform progeny of Krisâswa

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “For the armiform progeny of Kṛiśāśwa, see the present work, Vol. II., p. 29, text and note 2.” — 3:82 fn.

“the allegorical origin of the (Agneyâstra) weapons . . .”

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Śastradevatas . . . A hundred are enumerated in the Rāmāyaṇa; and they are there termed the sons of Kṛiśāśwa . . . The allegorical origin of the weapons is, undoubtedly, the more ancient.” — 2:29 fn. (i.15)

It is the fiery javelin of Brahmâ.

SEE: *The Iliad of the East*, ed. Frederika Richardson, 1870: “Almost beside himself with rage, Visvāmitra seized, at length, the fatal Javelin of Brahma, and hurled it at his imperturbable adversary.” — p. 62 (*Rāmāyaṇa*, ch. 4)

— Footnotes

not “edged” weapons . . . difference between *Sastra* and *Astra*

SEE: Monier Williams, *Sanskrit-English Dictionary*, 1872: “*astra* . . . a missile weapon . . . (cf. Gr. *ἄστρον* . . . that which throws out or emits rays of light).” “*śastra* . . . a cutting weapon . . .” — pp. 107, 997

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“the student of Böhme’s books finds much in them . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “The student of Böhme’s books finds much in them concerning these ‘Seven Fountain Spirits,’ and primary powers, treated as seven properties of Nature in the alchemistic and astrological phase of the mediæval mysteries.” — 1:318

“The followers of Böhme look on such matter as divine revelation . . .”

P/Q: Gerald Massey, *Natural Genesis*, 1883: “The followers of Böhme look on such matter as the divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and

persistence of the 'Wisdom' of the past (or of the broken links), and are unable to recognise the physical features of the ancient 'Seven Spirits,' beneath their modern metaphysical or alchemist mask. A second connecting link between the theosophy of Böhme and the physical origines of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*." — 1:318

"No matter whether these teachings are called Illuminatist, Buddhist . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings. When the prophets or visionary showmen of cloudland come to us claiming original inspiration and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions." — 1:318

— 630-1 —

"It is useless for us to read later thought into the earliest types . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: "It is useless for us to read our later thought into the earliest types of expression and then say the ancients meant that! Subtilized interpretations which have become doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge." — 1:318

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"The first form of the mystical Seven . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: ". . . the first form of the mystical SEVEN was seen to be figured in heaven by the seven large stars of the *Great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers." — p. 2

in the great *Bear* . . . seven primitive Rishis . . . *Riksha* and *Chitra-Sikhandinas*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The seven Ṛishis are represented in the sky by the seven stars of the Great Bear, and as such are called Ṛiskha and Chitra-sikhaṇḍinas, 'having bright crests.' " — p. 268

"the Egyptians divided the face of the sky by night into seven parts. . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The Egyptians divided the face of the sky by night into seven parts. The primary Heaven was sevenfold." — p. 2

read the Purânas about the beginnings of Brahmâ, and his "Egg"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Then ether, air, light, water, and earth, severally united . . . and, from the direction of spirit . . . formed an egg . . . [this] was the excellent natural abode of Vishṇu in the form of Brahmā . . . In that egg . . . were the continents and seas and mountains, the planets and divisions of the universe . . . And this egg was externally invested by seven natural envelopes . . ." — 1:38-40 (i.2)

"The earliest forces . . . recognized in nature . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The earliest forces recognised in Nature were reckoned as seven in number. These became Seven Elementals, devils, or later divinities." — p. 2

— Footnotes

he terms our *principles* . . . "the primitive biology . . . of the Soul"

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The seven souls of man were not metaphysical

'*concepts*' at any time in the past. The doctrine belongs to that primitive biology, or the physiology of the soul, which preceded the later psychology." — p. 1

— 631-2 —

"Seven properties were assigned to nature, as matter, cohesion, fluxion . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "Seven properties were assigned to nature — as matter, cohesion, fluxion, coagulation, accumulation, station, and division — and seven elements or souls to man." — p. 2

— 632 —

"The principle of *sevening* . . . was introduced . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "A principle of *sevening*, so to say, was introduced, and the number seven supplied a sacred type that could be used for manifold future purposes. . . . The seven souls of the Pharaoh are often mentioned in the Egyptian texts." "Seven souls, or principles in man, were identified by our British Druids. . . . The Rabbins also ran the number of souls up to seven; so likewise do the Karens of India." — pp. 2, 3

the author tabulates the two teachings . . . Indian. . . . Egyptian

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887:

"INDIAN. EGYPTIAN.

1. Rupa, body, or element of form . . . . . 1. Kha, body.
2. Prana . . . the breath of life . . . . . 2. Ba, the soul of breath.
3. Astral body . . . . . 3. Khaba, the shade.
4. Manus [Manas], or Intelligence . . . . . 4. Akhu, Intelligence or Perception.
5. Khama-Rupa, or animal soul . . . . . 5. Seb, ancestral soul.
6. Buddhi, or spiritual soul . . . . . 6. Putah, the first intellectual father.
7. Atma, pure spirit . . . . . 7. Atmu, a divine, or eternal soul." — p. 4

(1) The Soul of Blood . . . (2) The Soul of Breath . . . (3) The Shade . . .

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "In this way the seven souls were identified in Egypt, and may be formulated as — (1) the soul of Blood, (2) the Soul of Breath, (3) the Shade or Covering Soul, (4) the Soul of Perception, (5) the Soul of Pubescence, (6) the Intellectual Soul, (7) the Spiritual Soul.

The first soul was *formative*.
The second soul *breathed*.
The third soul *enveloped*.
The fourth soul *perceived*.
The fifth soul *procreated*.
The sixth soul *reproduced intellectually*.
The seventh *perpetuated permanently*." — pp. 12-13

"Esoteric Buddhists" *resolve men into a number of elementary Spirits*

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "But because the primitive and archaic man recognised and laid hold of seven elements . . . in the shape of form, breath, corporeal soul, perception, pubescent soul, intellectual soul, and an enduring soul . . . that does not make him resolvable into a number of elementary spirits after death, as is falsely imagined and maintained by the Esoteric Buddhists." — p. 13

nor . . . "become spiritual beings in another world" . . .

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The shadows projected by the Seven did not, and could not, become spiritual beings in another world. . . . whereas the Esoteric Buddhist continues them as seven potential spirits of a man, the elementaries of another life . . ." — p. 13

— Footnotes

portion of Manas . . . ancestral soul . . . immortal thread of the higher Ego

SEE: *Thoughts on Bhagavad Gita* [by a Brahmin], 1893: ". . . the Higher Manas is the most important principle or the central pivot of the human constitution or the true soul." "The Higher Manas is the thread on which the pearls of incarnation are strung . . ." — 1:26, 139

— 633 —

"The seven souls . . . are often mentioned in the Egyptian texts. . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The seven souls of the Pharaoh are often mentioned in the Egyptian texts. The moon-god, Taht-Esmun, or the later sun-god, expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls . . . The seven stars in the hand of the Christ in Revelation have the same significance." — p. 2

"The seven stars in the hand of Christ . . ."

SEE: *The Interlinear Bible*, 1906: "And he had in his right hand seven stars . . ." — p. 320 (*Revelation*, 1:16)

these stars represent also the *seven keys* of the Seven Churches

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "St. John [in *Revelation*] sees, '*seven* golden candlesticks, and in the midst one like unto a son of men . . . In his right hand *seven* stars,' which are the angels of the *seven* churches and the candlesticks are *seven* churches. (Apoc. i, 12 *sq*.) There are also '*seven* lamps of fire burning before the Throne' of the Supreme 'which are the *seven* Spirits (powers or ministers) of God.' . . . symbols of the seven elementary and divine energies which control the movement in all Things . . ." — p. 303

the SODALIAN MYSTERIES, cabalistically

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "In looking at the writings of Philo . . . Ibn Gebirol, Azriel and the Zoharic books, and many statements in Maimonides; we can see . . . that they all drew from a common and much more remote source. . . . all drawing their ideas from the ancient Sod, Mysteries or Secret Learning . . ." — p. 218

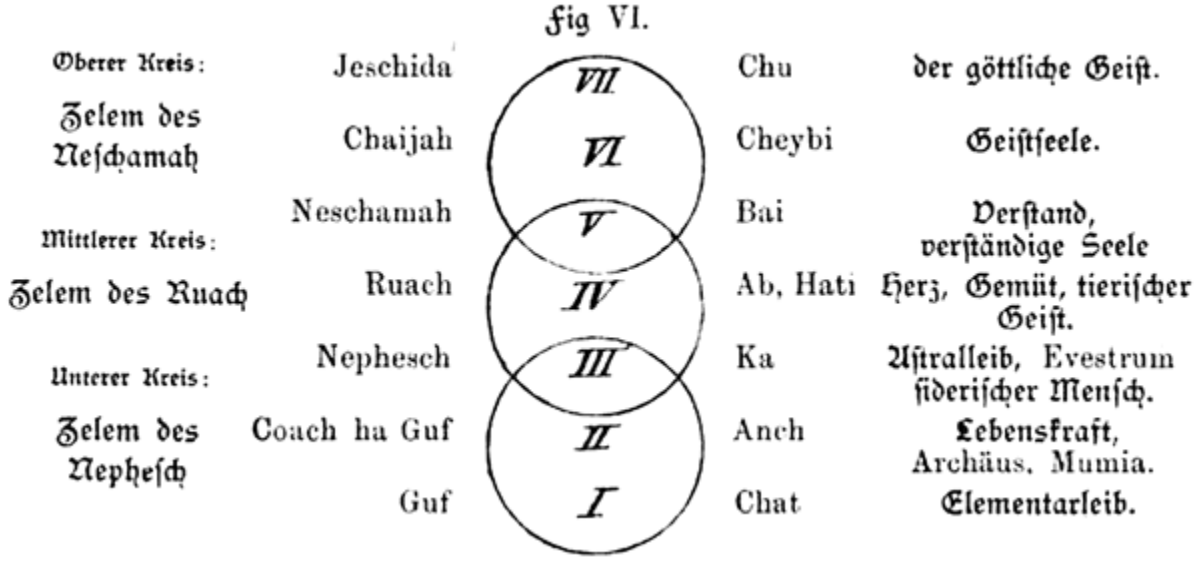
the septenary division in "Esoteric Buddhism"

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885:

"1. The Body . . . . . *Rupa*.
2. Vitality . . . . . *Prana* . . .
3. Astral Body . . . . . *Linga Sharira*.
4. Animal Soul . . . . . *Kama Rupa*.
5. Human Soul . . . . . *Manas*.
6. Spiritual Soul . . . . . *Buddhi*.
7. Spirit . . . . . *Atma*." — p. 24

the diagram of F. Lambert

SEE: Franz Lambert, "Die altägyptische seelenlehre," Nov. 1887:



— p. 348 (*Die Sphinx*, v. 4)

— 634 —

"We find Seven especial properties in nature . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: " 'We find seven especial properties in nature whereby this only Mother works all things' (. . . *desire* . . . *bitterness* . . . *anguish* . . . *fire*, *light*, *sound*, and *substantiality*); 'whatever the six forms are spiritually that the seventh is essentially' . . . 'These are the seven forms of the Mother of all Beings, from whence all that is in this world is generated' {*Signatura Rerum*, ch. xiv. pars. 10, 14, 15}." — 1:317 & fn.

"The Creator hath in the body of this world generated himself . . ."

P/Q: Gerald Massey, *Natural Genesis*, 1883: " 'The Creator hath, in the body of this world, generated himself as it were *creaturely* in his qualifying or Fountain Spirits, and all the stars are nothing else but God's powers, and the whole body of this world consisteth in the seven qualifying or fountain spirits' {*Aurora*, ch. xxiv. p. 27}." — 1:318 & fn.

"The Seven Races of men that have been sublimated . . ."

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "The Seven Races of Men that have been sublimated and made Planetary by Esoteric Buddhism, may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails." — pp. 26-7

evolution of the water-men "terrible and bad" by *unaided* Nature

SEE: STANZA II — "Nature Unaided Fails": " 'The water-men terrible and bad,' who were the production of physical nature alone, a result of the 'evolutionary impulse' and the first attempt to create *man* . . . are shown to be failures in our Stanzas." — *SD* 2:53

"these were never real races" . . .

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: "But these were never real races of men. . . . Mr. Sinnett's instructors have mistaken those shadows of the Past, for things human and spiritual. They are neither, and never were either." — p. 27

What the Lecturer takes for a "mode of expression" . . . in the Egyptian Ritual

SEE: Gerald Massey, *The Seven Souls of Man*, 1887: "But the human soul in its upward ascent had not actually passed through the stages of [various animals] . . . It was a mode of expression, still readable in the Ritual . . ." — p. 26

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"I am the mouse." "I am the hawk." "I am the ape." . . .

P/Q: Gerald Massey, *The Seven Souls of Man*, 1887: ". . . in the Ritual . . . the speaker, in making his transformations of the soul, says — '*I am the mouse*,' '*I am the hawk*,' '*I am the ape*' . . . '*I am the crocodile whose soul comes from men*' — *that is, as a type of intelligence*; '*I am the soul of the gods*,' the Horus, or Christ, as the outcome of all." — p. 26

the *filioque* dogma . . .

SEE: John Lawrence Mosheim, *Ecclesiastical History*, 1821: ". . . a new contest arose among the Latins and Greeks about the source from whence the Holy Ghost *proceeded*. The Latins affirmed, that this divine spirit proceeded from the Father and the Son ['qui ex Patria Filioque procedit'] . . . the Latins alleged, in favour of their opinion, the creed of Constantinople . . . by adding the word *filioque* ['*and the Son*'] . . . The Greeks, on the other hand, made loud complaints of this criminal attempt of the Latins to corrupt . . . a creed which had served as a rule of doctrine for the church . . . Thus the dispute . . . added new fuel to the dissensions which already portended a schism between the eastern and western churches." — 1:521, 522

"The real esoteric seven-fold classification . . ."

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunams for its three faces, and divided into seven rays, which develope in course of time the seven principles of this classification." — p. 705 (*The Theosophist*, v. 8)

— 635-6 —

"The progress of development presents some points of similarity . . ."

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance." — pp. 705-6 (*The Theosophist*, v. 8)

— 636 —

"It will be necessary to adopt it to explain certain classes . . ."

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of 'the trans-Himalayan esoteric doctrine.' In fact, it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion." — p. 706 (*The Theosophist*, v. 8)

"This classification is not the seven-fold classification . . ."

P/Q: T. Subba Row, "The Constitution of the Microcosm," Aug. 1887: "This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges

the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness." — p. 706 (*The Theosophist*, v. 8)

the *Kriyasakti powers*

SEE: T. Subba Row, "Twelve Signs of the Zodiac," 1885: "*Kriyāsakti*: — The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it." — p. 111 fn. (*Five Years of Theosophy*)

— Footnotes

Siddhas . . . are possessed from birth of *superhuman* powers . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The Deity said . . . I am Vishṇu among the Ādityas . . . I am Indra among the gods. . . . [I am] Kapila among the Siddhas {who even from birth are possessed of piety, knowledge, indifference to the world, and superhuman power. Cf. Śvetāśvatara-upanishad, p. 357}." — pp. 88, 89 & fn. (*Bhagavadgītā*, ch. 10)

the *Nirmanakayas* . . . of great sages . . .

SEE: Emil Schlagintweit, *Buddhism in Tibet*, 1863: "*Nirmānakāya* . . . [the] body in which the Bōdhisattva appears upon earth in order to teach man . . ." — p. 38

SEE: R. F. Clarke, "What is Theosophy?" Jan. 1892: "They are . . . regenerators of Humanity . . . termed 'Nirmanakayas.' . . . Each of them deliberately sacrificed himself for the good of men, and deliberately chose to become incarnate, to live and suffer here on earth, instead of enjoying that perfect bliss to which they had a right in the bosom of the Deity." — p. 8 (*The Month*, v. 74)

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the adepts . . . connected with a certain island of an inland sea

SEE: Eliphas Levi, "Gleanings from . . . *Dogme de la Haute Magie*," Nov. 1882: "Eliphas Levi refers to the secret tradition . . . [about] the initiated Adepts of Sham-bha-la (once a fair island in the . . . [inland] sea of the Tibetan plateau, now as a fair land, an oasis surrounded by barren deserts and salt lakes) . . ." — p. 37 fn. (*The Theosophist*, v. 4)

SEE: Thomas Ward, "Salt Lakes, Deserts, and Salt Districts of Asia," 1878: "In very early times a considerable portion of what is now Tibet was an inland sea, for the mountains surrounding a large portion of the country form a continuous barrier, and the slopes fall towards the interior." — p. 246 (*Proceedings of the Philosophical Society of Liverpool*, v. 32)

— 637 —

"Logos" . . . *Eswara* or *Avalôkitêswara*

SEE: T. Subba Row, "Notes on the Bhagavad Gita — I," Feb. 1887: "This *Logos* may be called in the language of old writers either *Eswara* [divine Spirit] or *Pratyagatama* [universal Soul] . . . It is called *Avalokiteswara* by the Buddhists . . ." — p. 303 (*The Theosophist*, v. 8)

Padmapani

SEE: Charles Coleman, *Mythology of the Hindus*, 1832: "Adi Buddha is considered by the Nepalese as the supreme Being . . . He created by Dhyan (inward or spiritual contemplation) five divine Buddhas . . . each of whom produced from himself, in the same manner, his Bodhi-sitwa [Bodhisattva] . . . Four of these Bodhi-sitwas were ingrossed in worship . . . but Padma Pani, by the command of Adi Buddha,

created Brahma, Vishnu, and Siva . . .” — p. 213

the Adwaita philosophy

SEE: *Vedanta-Sara*, tr. J. R. Ballantyne, 1898: “VEDANTISM . . . is understood to denote the Advaita (non-dual) theory of Sankara . . . The ESSENCE of the Vedānta is that *nothing exists but Brahma*; ‘One only without a second.’ ” “ ‘The import of Māyā as matured by Sankara in his Advaita system is . . . partly due to the Māyā theory of the Buddhists against whom Sankara mainly contended.’ ” — pp. 52, 56

whose followers are called by the pious “Buddhists in disguise”

P/Q: *Manual of Hindu Pantheism: The Vedāntasāra*, tr. Major G. A. Jacob, 1881: “Whence, then, did this theory of the unreality of all things arise? The most probable answer is, that it was adopted from the Buddhists . . . This was the opinion of Vijnāna Bhikshu, the learned commentator on the Śankhya philosophy, who flourished about 300 years ago, and who wrote of the ‘quasi-Vedantins’ of his time as ‘upstart disguised Buddhists, advocates of the theory of Māyā’ . . .” — pp. 42-3 (Notes)

“in which fancies are the gadflies and mosquitoes . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “The Brāhmaṇa said: I have crossed beyond that very impassable place, in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, in which desire and anger are the obstructors . . .” — p. 284 (*Anugītā*, ch. 12)

The sage describes the entrance into and exit from the forest . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “And I have entered the great forest {Brahman}.” “Entering it, the twice-born do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them.” — pp. 284 & fn., 285 (*Anugītā*, ch. 12)

“In that forest are seven large trees . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “In that forest are seven large trees {the eye, ear, tongue, skin, and nose, and the mind, and understanding}, seven fruits, and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours.” — p. 285 (*Anugītā*, ch. 12)

— Footnotes

Nilakantha’s *dead-letter explanations*

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “But Nīlakaṇṭha, whatever his merits as an exegete — and even these are marred by a persistent effort to read his own foregone conclusions into the text he comments on — Nīlakaṇṭha is but an indifferent authority in the domain of historical criticism. . . . Arjuna Miśra is a very much more satisfactory commentator. But he is not likely to be a writer of much antiquity.” — pp. 203, 204 (Introduction)

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“The senses . . . are called trees, as being producers of the fruits . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “. . . the eye, ear, tongue, skin, and nose, and the mind, and understanding — these are called trees, as being producers of the fruits, namely, the pleasures and pains derived from their several operations; the guests are the powers of each sense personified — they receive the fruits above described; the hermitages are the trees above mentioned, in which the guests take shelter . . .” — p. 285 fn. (*Anugītā*, ch. 12)

“The seven forms of concentration are the exclusion from the self . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: ". . . the seven forms of concentration are the exclusion from the self of the seven functions of the seven senses &c. already referred to; the seven forms of initiation refer to the initiation into the higher life, by repudiating as not one's own the actions of each member out of the group of seven. Cf. as to this Chāndogya, p. 219, and commentary there." — p. 285 fn. (*Anugītā*, ch. 12)

"That forest is filled with trees producing flowers and fruits . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours, and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours. That forest is filled with trees producing flowers and fruits of one colour, and fragrant. That forest is filled with two large trees producing numerous flowers and fruits of undistinguished colours {mind and understanding}." — pp. 285-6 & fn. (*Anugītā*, ch. 12)

"Here is one Fire (Self) . . . connected with the Brahman . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "There is one fire {The self} here, connected with the Brahman, and having a good mind {true knowledge, Arjuna Miśra}. And there is fuel here, (namely) the five senses. The seven (forms of) emancipation from them are the seven (forms of) initiation. The qualities are the fruits, and the guests eat the fruits. There, in various places, the great sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which intelligence is the tree, and emancipation the fruit, and which possesses shade (in the form of) tranquillity, which depends on knowledge, which has contentment for its water, and which has the Kshetrajña within for the sun." — pp. 286-7 & fns. (*Anugītā*, ch. 12)

KSHETRAGNA (the "*Supreme* SELF," says Krishna . . .)

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The Deity said . . . And know me also . . . to be the Kshetrajña in all Kshetras ['bodies']." "The supreme spirit in this holy body is . . . the great lord, and the supreme self also. . . . Whatever thing movable or immovable comes into existence, know that to be from the connexion of Kshetra and Kshetrajña . . ." — pp. 102, 105 (*Bhagavadgītā*, ch. 13)

***the senses*, "which, having worked *as unconnected with the self* . . ."**

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "There . . . the great sages receive hospitality. And when they have been worshipped and have disappeared {when the senses having worked, as unconnected with the self, are finally absorbed into it} . . ." — p. 286 & fn. (*Anugītā*, ch. 12)

— Footnotes

"I presume devoted to the Brahman.'"

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "There is one fire . . . connected with the Brahman {I presume, devoted to the Brahman} . . ." — p. 286 & fn. (*Anugītā*, ch. 12)

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"another forest shone forth" . . . Intelligence . . . transformed . . .

SEE: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "And when they have . . . disappeared, another forest shines forth, in which intelligence is the tree, and emancipation the fruit . . ." — p. 286 (*Anugītā*, ch. 12)

"the end cannot be perceived . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "The good who attain to

that, have no fear afterwards. Its end cannot be perceived {It extends on all sides, its end cannot be perceived on any side} . . .” — p. 287 & fn. (*Anugītā*, ch. 12)

“There always dwell seven females there” . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “There always dwell seven females there {These are, according to Arjuna Miśra, the Mahat [universal Mind], Ahaṅkāra [egoism], and five Tanmātras [earth, water, fire, air, & ether]. Their faces are turned downward, as they are obstacles in the way upwards . . . they are ‘causes of generation’} . . .” — p. 287 & fn. (*Anugītā*, ch. 12)

“In that same (Brahman, the ‘Self’) the Seven perfect Sages . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “In that same {Brahman} (principle) the seven perfect sages, together with their chiefs . . . abide, and again emerge from the same. Glory, brilliance, and greatness, enlightenment, victory, perfection, and power — these seven rays follow after this same sun.” — p. 287 & fn. (*Anugītā*, ch. 12)

“Those whose wishes are reduced . . .”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Those whose wishes are reduced . . . whose sins are burnt up by penance, merging the self in the self, devote themselves to Brahman. Those people who understand the forest of knowledge {Brahman}, praise tranquillity. And aspiring to that forest, they are born so as not to lose courage.” — p. 288 & fn. (*Anugītā*, ch. 12)

—Footnotes

Mahat . . . manifests, as Vishnu, and . . . becomes Egoism

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “From the great principle (Mahat) Intellect, threefold Egotism . . . is produced . . .” “Vishṇu, as creator, creates himself . . . Vishṇu, as Brahmā, and as all other beings, is infinite form.” — 1:32-4, 41-3 (i.2)

“The moon is the mind, and the sun the understanding.”

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “ ‘The moon,’ says Śaṅkara, ‘means the mind, and the sun the understanding, as they are the respective deities of those organs’ (cf. Bṛihadāraṇyaka, pp. 521-542 . . .).” — p. 189 fn. (*Sanatsujātīya*, ch. 6)

the moon and the *Fire* . . . constitute the universe

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “. . . I have perceived by means of the self the seat abiding in the self . . . where dwells the Brahman free from pairs of opposites, and the moon together with the fire {The moon and the fire constitute the universe, says Arjuna Miśra} . . .” — p. 257 & fn. (*Anugītā*, ch. 12)

“The body in the Soul” . . .

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: “Those whose wishes are reduced . . . whose sins are burnt up . . . merging the self in the self {the body in the soul, Arjuna Miśra}, devote themselves to Brahman.” — p. 288 & fn. (*Anugītā*, ch. 12)

on a still higher plane . . . “the SELF . . . in the Universal Self”

SEE: F. Max Müller, *Lectures on the Origin and Growth of Religion*, 1878: “In the old Upanishads . . . sacrifices of the Veda are looked upon as useless and as superseded by the higher knowledge taught by the forest-sages . . .” “. . . the Upanishads . . . teach that there is no hope of salvation and deliverance, except by the individual Self recognising the true and universal Self, and finding rest there . . .” — pp. 139, 340-1

"Such indeed, is this holy forest . . ."

P/Q: *The Bhagavadgītā, Sanatsujātīya and Anugītā*, tr. K. T. Telang, 1882: "Such, indeed, is this holy forest, as understood by Brāhmaṇas. And understanding it, they act (accordingly), being directed by the Kshetrajña." — p. 288 (*Anugītā*, ch. 12)

". . . the search for truth!" Let us love it . . . for its own sake . . .

SEE: H. P. Blavatsky: "Editor's Note," Oct. 1881: "We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE." — p. 4 (*Supplement to The Theosophist*, v. 3)

— 640-1 —

"The Theosophic Philosophy counted SEVEN *properties* . . . in Man . . ."

P/Q: George Oliver, *The Pythagorean Triangle*, 1875: "The Theosophic philosophy . . . counted seven properties in man — viz., 1. The divine golden man. 2. The inward holy body from fire and light, like pure silver. 3. The elemental man. 4. The mercurial growing paradisiacal man. 5. The martial soul-like man. 6. The venerine, according to the outward desire. 7 The solar man, an inspector of the wonders of God. They had also seven fountain spirits, or powers of nature . . ." — p. 179

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"Wisdom hath builded her house . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888:

"Solomon says: 'Wisdom hath builded her house,
She hath hewn out her *seven pillars*.' (Prov. ix. 1.)

St. John sees . . . '*seven* lamps of fire burning before the Throne' of the Supreme 'which are the *seven* Spirits (powers or ministers) of God.' . . . [all] symbols of the seven elementary and divine energies which control the movement in all Things . . ." — pp. 302-3

the seven distinct states of *Pragna* (consciousness) . . .

SEE: T. Subba Row, "A Personal and an Impersonal God," Feb. 1883: ". . . *Pragna* or the capacity of perception exists in 7 different aspects corresponding to the 7 conditions of matter. Strictly speaking, there are but 6 states of matter, the so called 7th state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are 6 states of differentiated Pragna, the seventh being a condition of perfect unconsciousness. . . . which is the beginning and the end of all conceivable states of consciousness . . ." — p. 105 (*The Theosophist*, v. 4)

Seven Liberal . . . Sciences . . . Seven Arts of enchantment

SEE: George Oliver, *The Pythagorean Triangle*, 1875: "[French Masons] referred the same number [7] . . . to the seven liberal sciences. With respect to the latter . . . it is said that the use of the Arabian numerals were imported from Spain by Pope Silvester, to be used in magical ceremonies; for it should appear that magic was publicly taught in the recesses of a deep cavern at Salamanca. This Domdaniel [cavern for black arts] is said to have been founded by Hercules, and that seven arts of enchantment were taught therein." — p. 181

Accursed Sciences . . . HYPNOTISM

SEE: H. P. Blavatsky, "The Signs of the Times," Oct. 15, 1887: ". . . [quoting an] article by G. Montorgueil, entitled, *The Accursed Sciences* . . . 'Some months ago . . . the question of "[hypnotic] suggestion" was raised and taken account of by the judges. We shall certainly see people in the dock

accused of occult malpractices.' " "For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new 'accursed science.' . . . Suffice it to say that it is this characteristic feature of the hypnotic state — the absolute surrender of will and self-consciousness to the hypnotiser — which possesses such importance, from its bearing upon crime . . ." — pp. 86, 87-8 (*Lucifer*, v. 1)

Part III — Addenda

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"The knowledge of this nether world . . ."

P/Q: Richard Francis Burton, "Zanzibar; and Two Months in East Africa," Feb. 1858: "Said bin Salim is a Bayazi of the Kharijite schism . . . I have heard him crooning for long hours [the proverb]

'The knowledge of this nether world,
Say, friend, what is it? — false or true?
The false what mortal cares to know? —
The truth what mortal ever knew?' " — p. 211 (*Blackwood's Edinburgh Magazine*, v. 83)

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the question of the origin of man . . . "We do not know."

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . [those who] have remained faithful to method, the mother of modern science . . . when they meet with questions the solution of which is at present impossible . . . they have not hesitated to answer: — we do not know . . ." — pp. 127-8

Bishop Temple . . . a thorough-going supporter of Darwinism

SEE: Frederick Temple, Lord Bishop of Exeter, *The Relations Between Religion and Science*, 1885: "Some scientific students of Nature may fancy they can deduce in the working out of the theory [of Evolution] results inconsistent with religious belief . . . [But] it cannot be said that this doctrine is antagonistic to Religion in its essence." — p. 123

***Matter* — after receiving its "primal impress" . . .**

SEE: Frederick Temple, *The Relations Between Religion and Science*, 1885: ". . . the Creator . . . impressed on certain particles of matter . . . such inherent powers that in the ordinary course of time living creatures such as the present were developed. . . . thus to impress His Will once for all on His creation, and provide for all its countless variety by this one original impress . . ." — pp. 114-15

— 646 —

from Maillet in 1748 . . . theories on the origin of the human Race

SEE: A. de Quatrefages, *The Human Species*, 1879: "ORIGIN OF THE HUMAN SPECIES. . . . This problem has been approached very frequently and by many methods. . . . The publication of Maillet in 1748 is the first attempt which deserves passing attention. . . . I have given elsewhere [the account] of the different theories proposed by that talented author, by Buffon, Lamarck, Et. Geoffroy St.-Hilaire, Bory de St.-Vincent, and by Naudin, Gaudry, Wallace, Owen . . . Haeckel, Filippi, Vogt, Huxley . . ." — pp. 89, 90

two principal groups . . . *rapid*, and . . . *gradual transmutation*

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . their ideas may be arranged in two principal groups according as their authors favour a *rapid* or a *gradual transmutation*. The former admit the sudden appearance of a new type produced by a being entirely different . . . The latter maintain that the modifications are always gradual . . . that types are only multiplied slowly, and by a progressive differentiation." — p. 90

“It is evident, especially after the most fundamental principles . . .”

P/Q: A. de Quatrefages, *The Human Species*, 1879: “It is evident, especially after the most fundamental principles of Darwinism, that an organised being cannot be a descendant of another whose development is in an inverse order to its own. Consequently, in accordance with these principles, man cannot be considered as the descendant of any simian type whatever.” — p. 111

Lucae’s argument . . . different flexures of the bones

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: “Lucä, the anatomist renowned for his careful measurements of the cranium, imagines that he has discerned a highly important demarcation between man and the ape. In the ape, the three bones forming the axis of the skull, the basi-occipital bone, and the two sphenoid bones, lie almost in a line, whereas in man there is a double flexure of this axis; moreover, in the apes the angles increase with age, which in man decrease . . .” — pp. 289-90

“*the ape as he grows becomes more bestial . . .*”

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: “But all this shows only, what the doctrine of Descent asserts, that . . . the ape as he grows becomes more bestial; man . . . more human.” — p. 290

“This flexure of the cranial axis may therefore still be emphasized . . .”

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: “This flexure of the cranial axis may therefore still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can scarcely be elicited from it; and especially as to the question of Descent, this circumstance seems in no way decisive.” — p. 290

— Footnotes

“In the ape the . . . convolutions, which form the middle lobe . . .”

P/Q: A. de Quatrefages, *The Human Species*, 1879: “In the ape the temporal sphenoïdal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, on the contrary, the frontal convolutions are the first to appear, and those of the middle lobe are formed later.” — p. 111

“Mr. G. J. Romanes finds certain difficulties in regarding natural selection . . .”

P/Q: “Physiological Selection,” Oct. 1886: “Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of species, as it is rather a theory of the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or the segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life, and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species.” — p. 769 (*Journal of the Royal Microscopical Society*, v. 6)

“If the variation be such that the reproductive system . . .”

P/Q: “Physiological Selection,” Oct. 1886: “If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing, nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. The author, in fine, regards mutual sterility not as one of the effects of specific differentiation, but as the cause of it.” — p. 769 (*Journal of the Royal Microscopical Society*, v. 6)

Dixon's "*Evolution without Natural Selection*" . . . Darwinism — expanded

SEE: Charles Dixon, *Evolution without Natural Selection*, 1885: "Darwin's disciples have been too enthusiastic, too confident, and so blinded by his grand discoveries, that they seem to have overlooked the important fact that there may be many other causes at work aiding the evolution of new forms of life, in addition to that of the survival of the fittest by Natural Selection . . ." — pp. 1-2

"Let it be clearly understood that not one single syllable . . ."

P/Q: Charles Dixon, *Evolution without Natural Selection*, 1885: "Let it be clearly understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done has been to attempt to explain certain phenomena which the Darwinian hypothesis can never do . . . The more one studies Darwin's works, the more one is convinced of the truth of his hypothesis." — pp. 79, 80

"the overwhelming array of facts which Darwin gave . . ."

P/Q: Charles Dixon, *Evolution without Natural Selection*, 1885: "We now come to another cause of modification . . . the USE AND DISUSE OF ORGANS. . . . it was propounded as a theory by Buffon . . . but it was soon discarded, probably because it was not accompanied by that overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections." — pp. 48-9

— Footnotes

"F.J.B." . . . points out that naturalists have long recognised . . .

P/Q: "Physiological Selection," Oct. 1886: " 'F. J. B.' in the 'Athenæum' {No. 3069 (Aug. 21, 1886) pp. 242-3} points out that naturalists have long recognized that there are 'morphological' and 'physiological' species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The 'physiological selection' of morphological species is a confusion of ideas; that of physiological species a redundancy of terms." — p. 769 & fn. (*Journal of the Royal Microscopical Society*, v. 6)

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"Natural Selection" . . . *originating* species

SEE: Charles Dixon, *Evolution without Natural Selection*, 1885: "Natural Selection, as has often been remarked, can only preserve a beneficial variation, it cannot originate it, it is not a cause of variation . . ." — p. 49

the "struggle to obtain enough to eat and to escape being eaten" . . .

SEE: Roland Trimen, "Protective Resemblances and 'Mimicry' in Animals," July 22, 1884: ". . . [the] main argument of 'Natural Selection,' or the 'Preservation of Favoured Races in the Struggle for Life' . . . [results] from the perpetual elimination of all individuals less able than others to grapple with their surrounding circumstances, and the consequent 'survival of the fittest' only. Professor Candèze has well observed that the main endeavour of every living being in nature is twofold, viz., on the one hand, to get enough to eat; and, on the other, to escape being eaten." — p. lxxi (*Transactions of the South African Philosophical Society*, v. 3)

The materialist's . . . universe of "Matter, Force, and NECESSITY"

SEE: Thomas Henry Huxley, "On the Physical Basis of Life," 1872: ". . . the materialistic position that there is nothing in the world but matter, force, and necessity, is as utterly devoid of justification as the most baseless of theological dogmas." — p. 144 (*Lay Sermons*)

"arranging themselves into organs"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "This cell [the ovum] begins to develop, and from it arises . . . a large mass of similar cells . . . These arrange themselves in leaf-like layers . . . [and] begin to take part in the work of life . . . the organs of nutrition and digestion, the organs of the vegetative functions, develop." — p. 146 ("Cell-Souls and Soul-Cells")

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evolution as intelligently guided by the UNCONSCIOUS

SEE: Eduard von Hartmann, *Philosophy of the Unconscious*, 1884: "Of this unconscious clairvoyant intelligence we have come to perceive . . . its infallible purposive activity, embracing out of time all ends and means in one . . ." "Even Wallace literally says . . . 'that a superior intelligence guided the development of man in a particular direction and to a definite end . . .' " — 2:247, 313

the Soul . . . and explanations *of the zoologist* . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "The greatest thinkers of all ages . . . [their] minds have been evolved by infinite ascending stages. The zoologist who turns his attention to the investigation of the soul is compelled by these facts to use . . . the study of development. He will work out the comparative evolution of the soul in man and in other animals, and will examine the comparative anatomy and evolution of those organs of the body which . . . are concerned directly in the functions of the soul." — p. 137 ("Cell-Souls and Soul-Cells")

— Footnotes

The "*principle of perfectibility*" . . . "*striving towards the purpose*" . . .

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . [we] hear of a 'principle of perfectibility' inherent in organisms (Nageli), of the 'divine breath as the inward impulse in the evolutionary history of nature' (Braun), of 'tendency to perfectibility' implanted by the Creator (R. Owen), even of the 'striving towards the purpose' (v. Baer) . . ." — p. 193

— 649-50 —

***Lemuridæ*, which have been promoted . . . to the rank of *Prosimiæ* . . .**

SEE: A. de Quatrefages, *The Human Species*, 1879: "Both Darwin and Haeckel connect the simian series with . . . the *lemuridæ*, which the latter [Haeckel] designates by the term *prosimiæ*. . . . Haeckel . . . divides mammals into two great groups: the *indeciduata*, which have no decidua [lining of the uterus], and the *deciduata*, which possess it. . . . Haeckel, without the least hesitation, adds his *prosimiæ* to the groups [of *deciduata*] . . . he attributes to them a decidua and a discoidal placenta. Now the anatomical investigations of . . . Milne Edwards and Grandidier . . . place it beyond all doubt that the prosimiæ of Haeckel have no decidua . . ." — pp. 109-110

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For this Hæckel was taken severely to task by de Quatrefages . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . according to the principle laid down by Haeckel himself, they [*prosimiæ*] cannot even be regarded as the ancestors of the zonoplacental mammals . . ." — p. 110

Soul . . . explained as . . . protoplasmic molecules . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "The cell-soul is as indissolubly bound up with the protoplasmic body as is the human soul with the brain . . . The plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are . . . to be regarded as the active factors of all life-functions. . . . See my plastid-theory in the 'Studies of Monera and other Protista' . . ." — p. 296 Note

("Present Position of Evolution")

"social instincts" . . . traced back to their origin in . . . ants, bees . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "This natural law of morals is far older than all the religions of the churches. It has evolved out of the social instincts of animals. . . . we encounter the beginnings of these instincts in . . . mammals, birds, and insects." — p. 291 ("Present Position of Evolution")

"the social instincts of the lower animals . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The social instincts of the lower animals have, of late, been regarded . . . as clearly the origin of morals, even those of man." — p. 297 Note ("Present Position of Evolution")

soul, intellect . . . "worked their way up from the lower stages . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the study of the evolution of soul-life shows us that this has worked its way up from the lower stages of the simple cell-soul . . ." — p. 296 Note ("Present Position of Evolution")

the gelatinous Bathybius

SEE: James W. Lowber, "Skeptical Tendencies of Modern Science," Sept. 1883: "In 1868 Professor Huxley announced to the world, the discovery at the bottom of the sea, of a jelly-like substance representing masses of protoplasm, to which he gave the scientific name of Bathybius. . . . In 1875, the ship Challenger, engaged in deep sea soundings, discovered Bathybius to be nothing but sulphate of lime . . ." — p. 51 (*Wilford's Microcosm*, v. 3)

— Footnotes

***Vide infra*, M. de Quatrefages' *exposé* of Hæckel . . .**

SEE: "The Ancestors Mankind is Offered by Science": "But see Hæckel's famous genealogy, in 'The Pedigree of Man,' called by him 'Ancestral Series of Man.' " " 'This genealogy,' says de Quatrefages, '*is wrong throughout*, and is founded on a material error.' " — *SD* 2:667, 668

du Bois-Reymond . . . protested . . . against the materialistic doctrine . . .

SEE: Henry J. Slack, "Studies of Matter and Life," 1876: " 'Suppose we had arrived at an astronomical knowledge of the human brain . . . So far as regards the material phenomena of the brain our comprehension would be perfect . . . And surely it would be a great triumph of science if we could affirm that such intellectual phenomenon was accompanied with certain movements of atoms . . . In spite of such knowledge . . . no movement of material particles, can form a bridge to conduct us into the domain of intelligence.' . . . {Du Bois-Reymond, 'Revue Scientifique'}." — pp. 159, 160 fn. (*Popular Science Review*, v. 15)

The most accurate . . . knowledge . . . leaves us "nothing but matter in motion"

P/Q: Henry J. Slack, "Studies of Matter and Life," 1876: " 'The most intimate knowledge of the brain . . . would only reveal to us matter in movement . . .' {Du Bois-Reymond, 'Revue Scientifique,' Oct. 10, 1874, p. 342}." — pp. 159, 160 fn. (*Popular Science Review*, v. 15)

"the utter incomprehensible nature of the psychical principle"

SEE: Henry J. Slack, "Studies of Matter and Life," 1876: " 'Motion can produce nothing but motion, or enter into the condition of potential energy. . . . In the material world nothing can go beyond this law . . . Thus the intellectual phenomena which flow from the brain . . . [are] wanting in a sufficient reason. These phenomena remain outside the physical law of causality, and that is sufficient to render them incomprehensible {Du Bois-Reymond, 'Revue Scientifique'}.' " — pp. 159-60 & fn. (*Popular Science*

Review, v. 15)

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"The crown of the innovator is a crown of thorns"

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "Etienne Geoffroy Saint-Hilaire has said, and he speaks with authority, 'the crown of the innovator is a crown of thorns.' " — pp. 6-7

the "*testimonium paupertatis* of natural Science"

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The 'ignorabimus' ['we will not know'], which E. Du Bois-Reymond . . . places in the way of the advance of our knowledge, is now on every opportunity quoted by the foes of Evolution as *testimonium paupertatis* [proof of 'ignorance'] of natural science." — p. 296 Note ("Present Position of Evolution")

"Pedigree of Man, and Other Essays" (*Aveling's* transl.)

SEE: Ernst Haeckel, *The Pedigree of Man, and Other Essays*, tr. Edward B. Aveling, 1883.

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his remembrance should perish from the earth . . .

P/Q: *The Interlinear Bible*, 1906:

"His remembrance shall perish from the earth,
And he shall have no name in the street." — p. 680 (*Job*, 18:17)

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origin of the human race "as a supernatural (?) phenomenon" . . .

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . religious teachers among different nations . . . regard the first appearance of life on the earth . . . and most of all the origin of the human race as a supernatural phenomenon that could not result from simple mechanical causes, from physical and chemical forces, but requires the direct intervention of a creative personality . . ." — p. 34 ("The Origin of the Human Race")

"Now the central point of Darwin's teaching" . . .

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Now the central point of Darwin's teaching . . . lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phænomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a series of natural forces working blindly (as we say) without aim, without design. In place of an arbitrary act of creation, we have a necessary law of Evolution." — p. 34

the creator of the mythical *Sozura*

SEE: A. de Quatrefages, *The Human Species*, 1879: "We then come to . . . Haeckel . . . Take as an instance his words upon the *sozura* (14th stage), an amphibious animal which is equally unknown to science. 'The proof of its existence arises from the necessity of an intermediate type . . .' " — p. 108

"Darwin . . . very wisely . . . put on one side the question . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Darwin very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide-reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. A mechanical origin of the earliest living form was held as the necessary sequence to Darwin's teaching." — p. 35

"and we are at present concerned with a single consequence . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . since the issue of Darwin's work, so many writings, large and small, have been published dealing with it that we may regard the principles of his teaching as generally known. We can here omit a full account of them . . . as we are at present only concerned with a single consequence of the theory, the natural origin of the human race through almighty Evolution." — p. 36

the great gift of *Kriyasakti* . . .

SEE: "The Sons of Kriyasakti": ". . . the action of 'spiritual progenitors' . . . How did they *create* . . .?" "It was by *Kriyasakti* . . . 'the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it.' " — *SD* 2:172, 173

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"the act of unfolding . . . as the evolution of a flower from a bud . . ."

P/Q: John Ogilvie, *Imperial Dictionary*, 1883: "Evolution . . . The act of unfolding . . . development; as, the *evolution* of a flower from a bud, or a bird from the egg." — 2:208

the frame of a man's body and the coherence of its parts . . .

P/Q: *Treasury of Thought*, comp. M. M. Ballou, 1884: "Whoever considers the study of anatomy, I believe, will never be an atheist; the frame of man's body, and coherence of his parts, being so strange and paradoxical, that I hold it to be the greatest miracle of nature. — *Lord Herbert*." — p. 38

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Danilevsky — "Darwinism, a Critical Investigation of the Theory"

SEE: Н.Я. Данилевскій [N.Y. Danilevsky], ДАРВИНИЗМЪ: критическое изслѣдованіе [*Darwinism: A Critical Examination*], 2 vols., 1885.

"*Evolutionary Psychology; the Evolution of Spirit*"

SEE: M. le Capitaine [André] Bourgès, *Psychologie Transformiste, Évolution de l'Intelligence*, "Mémoire lu à la Société d'Anthropologie de Paris," 1884.

he reconciles . . . physical and spiritual evolutions

SEE: André Bourgès, *Psychologie Transformiste, Évolution de l'Intelligence*, 1884: ". . . l'évolution. . . . imprime au principe spirituel, passant par toute la série animale, un mouvement ascensionnel, un progrès continu . . . Il y aurait donc un parallélisme évolutif de l'esprit et de la matière [evolution . . . impresses on the spiritual principle, passing through the entire animal series, an ascensional motion, a continuous progress . . . There would thus be an evolutionary parallelism of spirit and matter] . . ." — p. 1

the inner Conscious Principle adapting itself to physical nature . . .

SEE: André Bourgès, *Psychologie Transformiste, Évolution de l'Intelligence*, 1884: "L'évolution ne serait donc que le changement produit par une addition constante, un agrégat continu du principe intelligent se poursuivant sans interruption de la monère à l'homme [Evolution would thus be but the change produced by constant addition, a continuous aggregation of the intelligent principle continuing without interruption from monera to man]." — p. 4

***Archæus*, or the life-Principle**

SEE: Franz Hartmann, *The Life of Paracelsus*, 1887: "All organic functions are caused by the activity of one universal principle of Life. . . . This principle of life is called by Paracelsus, Archaeus. It is not a material substance . . . but a spiritual essence, everywhere present and invisible." — p. 132

as Dr. Richardson has done in England in his "Nerve-Force," etc.

SEE: Ralph Richardson, *The Nature of Life*, 1879: ". . . the terms Vital Spark, Vital Spirit, Vital Principle . . . [are] continually used . . . Of course the said Principle has acquired in its progress some new names, as in the hands of Van Helmont, who . . . called it Archæus, a term borrowed from Paracelsus . . ." ". . . Thomas P. Lucas read a paper on 'nerve force' and expressed an opinion that 'Vitality is dependent upon an exhibition of this force' . . ." — pp. 178, 188

The same idea . . . developed in Germany by Baron Hellenbach . . .

SEE: Lazar B. Hellenbach, *Der Individualismus im Lichte der Biologie und Philosophie der Gegenwart* [Individualism in the Light of Biology and Modern Philosophy], 1878: "Es ist eine auffallende Thatsache, dass Spencer . . . von Andern beschuldigt wurde, dass er unter neuer Verhüllung die alte Vorstellung von dem 'Archäus, der Lebenskraft . . .' wieder heraufbeschworen habe; ein Beweis, dass seine Biologie ohne etwas Derartiges nicht verstanden werden kann [It is a remarkable fact that Spencer . . . was accused by others, that he had anew called up the old image of the 'Archaeus, the Lifeforce . . .' in a new garb; a proof, that his biology cannot be understood without such a notion]." — p. 73

Strachof . . . in his "Fundamental Conceptions of Psychology and Physiology" . . .

SEE: "Summaries of Foreign Reviews," Oct. 1896: "Professor Grote closes the leading papers of the journal [*Voprosi*] with an obituary notice of M. N. N. Strachoff, in which he sketches the characteristics of his philosophical views. 'A man many-sided, and widely cultivated, a deep and powerful thinker, a remarkable psychologue . . . never fearing to grapple with prevailing views on science . . . Perhaps the most important of his many writings were *The World as a Whole*, *The Fundamental Conceptions of Psychology and Physiology* . . .' " — p. 377 (*The Scottish Review*, v. 28)

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Schiller, in his magnificent poem on the Veil of Isis . . .

SEE: J. C. F. von Schiller, *Poems and Ballads*, tr. Edward Bulwer Lytton, 1852:

"A YOUTH, athirst for knowledge . . .
To Sais came . . .
And as the young man paused abrupt, his gaze
Upon a veil'd and giant IMAGE fell:
Amazed he turn'd unto his guide — 'And what
Beneath the veil stands shrouded yonder?'
'TRUTH,'
Answered the Priest. . . .
'Till I' — thus saith the Goddess — 'lift this veil,
May it be raised by none of mortal-born!' "

"[That night] the fierce fever of the Wish to Know
Robb'd night of sleep. . . .
At midnight [he] rose resolved — Unto the shrine!"

". . . Pale and senseless, at the foot
Of the dread statue of Egyptian Isis,
The priests beheld him at the dawn of day . . ." — pp. 68-9, 71

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that "proud man" . . . "*Dress'd in a little brief authority . . .*"

P/Q: William Shakespeare, *Complete Works*, 1838:

"But man, proud man!
Drest in a little brief authority;
Most ignorant of what he's most assur'd,
His glassy essence, — like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep . . ." — p. 113 (*Measure for Measure*, Act II, Sc. II)

Every doubt . . . an attempt to cripple scientific inquiry. . . .

SEE: E. Burke, "The Descent of Man," Jan. 20, 1882: "Mr. Donbavand's method of criticism, regularly adopted, would cripple scientific inquiry. He asserts the first difficulty of the evolution theory to be its foundation, complaining that it cannot give an exact definition of the period and the form in which the first living organism appeared upon our planet. Now I submit that a similar argument could be advanced, and with equal force, against the fundamental facts and theories of almost every branch of knowledge." — p. 254 (*Knowledge*, v. 1)

The chemist bases . . . calculations . . . "upon a hypothesis of atoms . . ."

P/Q: E. Burke, "The Descent of Man," Jan. 20, 1882: "The chemist bases most intricate calculations upon a hypothesis of atoms and molecules, of which not one has ever been isolated, weighed, or defined. The electrician speaks habitually of magnetic fluids which have never tangibly revealed themselves. No definite origin can be assigned either to molecules or to magnetism. . . . Science cannot and does not, as yet, pretend to any knowledge of the beginnings of law, matter, or life." — p. 254 (*Knowledge*, v. 1)

"The question of questions for mankind . . ."

P/Q: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "The question of questions for mankind — the problem which underlies all others, and is more deeply interesting than any other — is the ascertainment of the place which Man occupies in nature and of his relations to the universe of things." — p. 71

Bathybius Hæckelii . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the first appearance of living beings . . . [are] the Monera . . . microscopic masses of protoplasm without structure or organisation which . . . reproduce themselves by division. Such a Moneron as that primeval organism discovered by the renowned English zoologist Huxley and named Bathybius Haeckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean . . ." — p. 33 ("The Origin of the Human Race")

Hæckel's *phylogenesis*

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "Step by step, stage by stage, we are able, by continuous observation, to trace out the changing series of forms through which every individual animal . . . passes from the ovum to the adult condition. On the other hand . . . their ancestral evolution or phylogenesis . . . occupies an enormous time . . ." "The series of forms through which the individual organism passes during its development from the egg to the complete adult condition is a brief, condensed repetition of the long series of forms that its animal ancestors . . . passed through from the earliest ages . . ." — pp. 213, 214 ("Development of Life-Particles")

As du Bois-Reymond puts it . . . "ancestral trees of our race . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . Du Bois-Reymond . . . sneers that 'ancestral trees of our race, sketched in the "Schopfungs-geschichte," are of about as much value as are the

pedigrees of the Homeric heroes in the eyes of the historical critic' . . ." — p. 295 Note ("Present Position of Evolution")

neither geology . . . nor the ancestral history . . . will ever "rise to the position . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the hypothetical history of evolution of the earth is based upon . . . experimental evidence, so is it also with . . . the ancestral history of organisms. The one can, and will, rise to the position of a real 'exact' science as little as the other." — p. 273 ("The Proofs of Evolution")

"those ancestors . . . which have led up from the unicellular classes . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . we deduce thence the corresponding succession of forms of those ancestors which have led up from the unicellular Amœba . . . and onwards through the classes Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves." — p. 281 ("The Proofs of Evolution")

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procreation . . . separation from one into two . . .

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "When we begin at the beginning, or with the Monera which are simple specks of homogeneous protoplasm, we find them multiplying by self-division. Amœba A . . . splits into two Amœbæ . . ." — p. 103

Then follows . . . the hermaphrodite condition

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "We are now at the threshold of that system of sexual propagation . . . originating in the amalgamation of some germ-cell or spore with the original cell . . . Thus at length the distinction would be firmly established of a female organ or ovary containing the egg or primitive cell . . . and a male organ supplying the fertilising spore or cell . . . In the great majority of plants, and in some of the lower families of animals . . . the male and female organs are developed within the same being, and they are what is called hermaphrodites." — pp. 105-6

then . . . a kind of Parthenogenesis, "virginal reproduction" . . .

SEE: Samuel Laing, *A Modern Zoroastrian*, 1890: "Another transition form is Parthenogenesis, or virginal reproduction, in which germ-cells, apparently similar in all respects to egg-cells, develop themselves into new individuals without any fructifying element." — p. 106

"all ancient religions and philosophies" . . . "assuming a male and female . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Mankind, and all the higher forms of life . . . can only propagate their species . . . by the co-operation of two individuals . . . possessing attributes which are complementary of one another . . . So certain does this appear that all ancient religions and philosophies begin by assuming a male and female principle for their gods . . ." — p. 102

At first sight . . . "the distinction of sex appears as fundamental . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "At first sight this distinction of sex appears as fundamental as that of plant and animal." — p. 102

"The Spirit of god brooding over Chaos . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: ". . . the Spirit of God brooding over Chaos and producing the world, is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend which describes the creation of Cosmos out of Chaos by the co-operation of great gods, male and female." — pp. 102-3

Thus, in the orthodox Christian creed . . . "begotten, not made" . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Thus, in the orthodox Christian creed we are taught to repeat 'begotten, not made,' a phrase which is absolute nonsense . . . an instance of using words

like counterfeit notes, which have no solid value of an idea behind them. For 'begotten' is a very definite term, which implies the conjugation of two opposite sexes to produce a new individual." — p. 103

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"Science, however, makes sad havoc with this impression . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Science, however, makes sad havoc with this impression of sexual generation being the original and only mode of reproduction, and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected worlds of life." — p. 103

Daksha "established sexual intercourse as the means of multiplication" . . .

P/Q: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "In what manner Daksha created living creatures . . . Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication." — 2:12 (i.15)

only after a series of other "modes" . . .

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated, — by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages . . ." — 2:10 (i.15)

"By far the larger proportion of living forms . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "By far the larger proportion of living forms . . . have come into existence without the aid of sexual propagation. When we begin at the beginning, or with those Monera which are simple specks of homogeneous protoplasm, we find them multiplying by self-division." — p. 103

the nucleated cell, "which does exactly the same thing" . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "The next earliest stage in the evolution of living matter, the nucleated cell, does exactly the same thing. . . . The next stage in advance is that of propagation by germs or buds, in which the organism does not divide into two equal parts, but a small portion of it swells out at its surface, and finally parts company and starts on a separate existence which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials." — p. 104

— Footnotes

Vide Part I. of this volume, page 183 . . .

SEE: STANZA VIII, 28: " 'From that period forward, *living creatures were engendered by sexual intercourse*. *Before the time of Daksha*, *they were variously propagated* — by the *will*, by sight, by touch, and by *Yoga-power*.' " — *SD* 2:183

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"germ-buds reduced to spores, or single cells . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Advancing still further on the road towards sexual reproduction, we find these germ-buds reduced to spores, single cells, which are emitted from the parent, and afterwards multiply by division until they form a many-celled organism . . . We are now at the threshold of that system of sexual propagation which has become the rule in all the higher families of animals . . ." — pp. 104-5

an "organism, having advantages in the struggle for life . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "This organism, having advantages in the struggle for life, established itself permanently with ever new developments . . . and special organs developed to meet the altered conditions. Thus at length the distinction would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed . . ." — pp. 105-6

"This is confirmed by a study of embryology . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "This is confirmed by a study of embryology, which shows that in the human and higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo." — p. 106

In the great majority of plants . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "In the great majority of plants, and in some of the lower families of animals . . . the male and female organs are developed within the same being, and they are what is called hermaphrodites." — p. 106

"virginal reproduction — germ-cells apparently similar . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Another transition form is Parthenogenesis, or virginal reproduction, in which germ-cells, apparently similar in all respects to egg-cells, develop themselves into new individuals without any fructifying element." — p. 106

the fundamental biogenetic law . . . "the development of the embryo . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The fundamental biogenetic law runs . . . as follows: The development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity." — p. 294 Note ("Present Position of Evolution")

"On the other hand, this repetition is the less complete . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "On the other hand this repetition is the less complete, the more by varying adaptations the later spurious development (cenogenesis) has obtained. 'Antrop.' 3rd edition, p. 11." — p. 294 Note ("Present Position of Evolution")

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not the remotest sign of a link between man and the animal . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . [in] the words of Huxley: 'Neither in the quaternary ages nor at the present time does any intermediary being fill the gap which separates man from the Troglodyte. To deny the existence of this gap would be as reprehensible as absurd.' " — p. 295

— Footnotes

Cyclic pralayas . . . on a resting planet . . .

SEE: *The Mahatma Letters to A. P. Sinnett*, comp. A. T. Barker, 1926: "There are three kinds of pralayas . . .

1. The universal or Maha pralaya . . .
2. The solar pralaya . . .
3. The minor pralaya . . .

Besides this within a minor pralaya there is a condition of planetary *rest* . . . the rocky body of the planet survives but the life impulse has passed out." — pp. 93-4 (K.H., Letter XV, received July 10, 1882)

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"Amœba A," contracting in the middle and splitting . . .

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Amoeba A, when it outgrows its natural size, contracts in the middle and splits into two Amoebæ, B and C, which are exactly like one another and like the original A." — pp. 103-4

"speech arose gradually from a few simple, crude animal sounds . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . speech arose gradually from a few, simple, crude, animal sounds that served to designate the nearest objects, the most pressing wants. In a form little more perfect than this, speech still remains amongst a few races of lowest rank." — p. 22 ("The Darwinian Theory")

no plausible explanation . . . as to how the "roots" of language . . .

SEE: Ludwig Noiré, *Max Müller and the Philosophy of Language*, 1879: "The theory of onomatopæia, or the imitation of natural sounds, had always been a favourite with the philologists . . ." "This theory, however plausible and seductive it may seem at first sight, is directly opposed to the facts of any language yet examined. . . . [Müller] says, 'that though there are names in every language formed by mere imitation of sound, yet these . . . are the *playthings*, not the *tools*, of language, and any attempt to reduce the most common and necessary words to imitative roots ends in complete failure . . .' " — pp. 56, 58

the brain of . . . the gorilla, measures no more than 30.51 cubic inches . . .

SEE: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "According to M. Vogt, the greatest of all apes, the gorilla, has a brain of 30.51 cubic inches; while the medium size, in the case of the largest brains of the Australian natives . . . amounts to 99.35 cubic inches." — p. 52 ("The Age of Man" by Pattison)

"The brain of the apes most like man . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "The brain of the apes most like man, therefore, does not amount to quite a third of the brain of the lowest races of men; it is not half the size of the brain of a new-born child." — p. 52 ("The Age of Man" by Pattison)

Wallace maintains . . . primitive man was a speechless ape-creature

SEE: Nicolas Joly, *Man Before Metals*, 1883: "It is, in my opinion, an error to assert that primitive man was destitute of speech, as Russell Wallace maintains . . ." — p. 312

— 661-2 —

"Man never was, in my opinion, this *pithecanthropus alalus* . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: ". . . man never was, in my opinion, this *Pithecanthropus alalus* whose portrait Hæckel has drawn as if he had seen and known him, whose singular and completely hypothetical genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilisation analogous to that of the Australians and Papuans . . ." — p. 320

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Müller stigmatized the Darwinian theory as "vulnerable at the beginning . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . in March 1873, Max Müller, in accordance with an opinion shared by many, has again proclaimed 'the Darwinian theory vulnerable at the beginning and at the end.' {'Three Lectures on Mr. Darwin's Philosophy of Language'}." — pp. 161 & 319 endnote [References]

de Quatrefages evidently accepting "Natural Selection" . . . *pro. tem.*

SEE: A. de Quatrefages, *The Human Species*, 1879: "Up to this point it is evident that I agree in all that Darwin has said on the struggle for existence and natural selection. I disagree with him when he attributes to them the power of modifying organised beings indefinitely in a given direction, so that the direct descendants of one *species* form *another species* distinct from the first." — p. 95

the great linguistic families pass through three stages . . .

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "All modern philologists agree that languages are developed, and that most probably all linguistic families pass through three stages. In the stage of the radical languages all words are roots, and are merely placed side by side. In the second stage, that of the agglutinated languages, one root defines the other, and the defining root ultimately becomes merely a determinative element." — pp. 302-3

The determinative element . . . unites into a whole . . .

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Finally, in the inflected languages, the determinating element, of which the determinating significance has long vanished from the national consciousness, unites into a whole with the formative element." — p. 303

the existence of these *ready-made materials of speech* . . .

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . Max Müller . . . deems the existence of these ready-made roots . . . an insurmountable impediment to the apprehension of man as a link in the general evolution of organisms." — p. 303

This *potentiality of forming roots* is the great crux . . .

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . the philologist ought to say that human language is distinguished from the animal capacity of communication by the power of forming roots." — p. 303

"Forsooth are we to halt before the origin of language?"

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . linguistic research stumbles on accordance and analogies with the doctrine of the derivation of organisms. And, forsooth, we are to halt before the origin of language as before something incomprehensible and inscrutable!" — p. 304

"The borderland of . . . knowledge is best left to time . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "This borderland of knowledge is, therefore, best left to time, which is the best test of truth. That which is real will survive . . . That which is unreal will pass away . . ." — p. 136

— 662-3 —

"*historical* events of past time . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the historical events of past time . . . occurred many millions of years ago, and are for ever removed from direct observation on our part. Hence geology and phylogeny alike are from the nature of things historical sciences." — p. 273 ("The Proofs of Evolution")

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neither geology nor phylogeny . . . "rise to the position of a real *exact* science"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the hypothetical history of evolution of the earth is based upon . . . experimental evidence, so is it also with . . . the ancestral history of organisms. The one can, and will, rise to the position of a real 'exact' science as little as the other." — p. 273 ("The

Proofs of Evolution")

"from the lowest vertebrate to the highest, from Amphioxus to man"

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Consider the long series of advancing development in all organs from the lowest vertebrate to the highest, from Amphioxus to man." — p. 268 ("The Proofs of Evolution")

"*empirical* sources of knowledge," so extolled by the author . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "But if many men . . . hold that the whole of phylogeny is a castle in the air . . . they only in speaking thus demonstrate their ignorance of that wealth of empirical sources of knowledge . . ." — p. 273 ("The Proofs of Evolution")

all *suppressio veri* and all *suggestio falsi*

SEE: Benj. Vaughan Abbott, *Dictionary of Terms and Phrases Used in Jurisprudence*, 1879: "Fraud . . . [is] any cunning, deception, or artifice, used to circumvent, cheat, or deceive another. . . . The ordinary means of fraud are either false representations or concealments as to facts, — often expressed by the Latin terms, *suggestio falsi aut suppressio veri* ['suggesting falsehoods or suppressing truth'] . . ." — 1:521

— Footnotes

newly-coined words as "perigenesis of plastids," "plastidule souls"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "Plastidule souls. The plastidules or protoplasmic molecules . . . are, on our plastid theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory. See . . . the previous lecture on the Perigenesis of the plastidule, or the wave motion of living particles." — p. 296 Note ("Present Position of Evolution")

"the origin of man from other mammals . . . a *deductive law* . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The origin of man from other mammals, and most directly from the catarrhine apes, is a deductive law, that follows necessarily from the inductive law of the theory of descent. 'Anthrop.' 3rd edition, p. 392." — p. 295 Note ("Present Position of Evolution")

a "*testimonium paupertatis* of natural science" . . .

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The 'ignorabimus' ['we will not know'], which E. Du Bois-Reymond . . . places in the way of the advance of our knowledge, is now on every opportunity quoted by the foes of Evolution as *testimonium paupertatis* [proof of 'ignorance'] of natural science." — p. 296 Note ("Present Position of Evolution")

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"the exceedingly rich storehouse of empirical evidence"

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "This much at the present time is certain beyond a doubt, that for the construction of a phylogenetic history an exceedingly rich storehouse of empirical evidence, of certain facts is at our disposal . . ." — p. 272 ("The Proofs of Evolution")

"recognised physiologists" who oppose . . . said "storehouse" — *ignorant*

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . we might hear from the mouths of recognised physiologists that our 'genealogical trees were of the same value as are the pedigrees of the Homeric heroes . . .' But these utterances, and others as contemptuous, only prove that the physiologists concerned are wholly ignorant of the present condition of morphology . . ." — p. 263 ("The Proofs of Evolution")

"if many men . . . and among them even some scientists of repute . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "But if many men — and among them even some scientists of repute — hold that the whole of phylogeny is a castle in the air, and genealogical trees are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of empirical sources of knowledge . . ." — p. 273 ("The Proofs of Evolution")

"empirical": "Depending upon experience or observation alone . . ."

P/Q: John Ogilvie, *Imperial Dictionary*, 1883: "Empiric, Empirical . . . depending upon experience or observation alone, without due regard to science and theory . . ." — 2:155

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"and *Empiric* — One who confines himself to . . . observations" . . .

SEE: John Ogilvie, *Imperial Dictionary*, 1883: "Empiric . . . 1. One who relies only on experience and observation . . . 2. A physician who enters on practice without a regular professional education, and relies on success from his own experience. Hence — 3. A quack; an ignorant pretender to medical skill; a charlatan." — 2:155

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"The origin of man . . . directly from the catarrhine ape . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The origin of man from other mammals, and most directly from the catarrhine apes, is a deductive law, that follows necessarily from the inductive law of the theory of descent. 'Anthrop.' 3rd edition, p. 392." — p. 295 Note ("Present Position of Evolution")

the word theory . . . used "in a very loose and improper sense" . . .

P/Q: Sir William Hamilton, *Lectures on Metaphysics and Logic*, 1860: ". . . *theory*. This word is employed by English writers, in a very loose and improper sense. It is with them usually convertible with hypothesis, and hypothesis is commonly used as another term for conjecture. . . . The terms *theory* and *theoretical* are properly used in opposition to the terms *practice* and *practical* . . ." — 1:120 (Lecture 10)

— Footnotes

The *mental* barrier between man and ape . . . "*enormous gap* . . ."

SEE: T. H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . the vast intellectual chasm between the Ape and Man implies a corresponding structural chasm in the organs of the intellectual functions . . . there is an immense difference between a Man's intelligence and an Ape's . . . the possession of articulate speech is the grand distinctive character of man . . . [causing] the immeasurable and practically infinite divergence of the Human from the Simian Stirps." — p. 122 fn.

The physiological difference between Man and the Apes . . . equally striking

SEE: T. H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . [some may] seem to say that the structural differences between man and even the highest apes are small and insignificant. Let me take this opportunity then of distinctly asserting . . . that they are great and significant; that every bone of a Gorilla bears marks by which it might be distinguished from the corresponding bone of a Man . . ." — p. 123

"In modern times there are no animals . . . that have attracted more attention . . ."

P/Q: Georg Schweinfurth, *The Heart of Africa*, 1874: "In modern times there are no animals in creation which have attracted a larger amount of attention from the scientific student of nature, than these great quadrumani, which are stamped with such singular resemblance to the human form as to have

justified the epithet of anthropomorphic. . . . But all investigation at present only leads human intelligence to a confession of its insufficiency; and nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated, than in the attempt to bridge over the mysterious chasm which separates man and beast." — 1:519-20

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"They were without doubt once covered with hair . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Darwin also admits the existence of this link between man and apes. . . . On the other hand he traces out his physical portrait . . . 'The earliest ancestors of man,' he says, 'were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; and their bodies were provided with a tail having the proper muscles. Their limbs and bodies were acted on by many muscles, which now only occasionally reappear in man, but which are still normally present in the quadrumana.' " — p. 106

"The foot, judging from the condition of the great toe in the fœtus . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "The foot, judging from the condition of the great toe in the fœtus, was then prehensile, and our progenitors, no doubt, were arboreal in their habits, frequenting some warm forest-clad land; the males were provided with canine teeth which served as formidable weapons." — p. 106

Darwin connects him with the type of the tailed catarrhines

P/Q: A. de Quatrefages, *The Human Species*, 1879: "In attributing a tail to our first direct ancestors Darwin connects him with the type of tailed catarrhines, and consequently removes him a stage backward in the scale of evolutions. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Haeckel, on this point places himself in direct variance with one of the fundamental laws which constitute the principal charms of Darwinism . . ." — p. 106

"In fact . . . in the theory of Darwin, transmutations do not take place . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "In fact, in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organisation itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterisation* which *alone* permits Darwin to explain the filiation of groups, their characteristics and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. It follows that two beings belonging to two distinct types can be referred to a *common ancestor*, whose characters were not clearly developed, but the one cannot be the descendant of the other." — pp. 106-7

— Footnotes

"Man's kinship with the apes is not impugned by the bestial strength . . .

SEE: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Man's kinship with the apes is, therefore, not impugned by the bestial strength of the teeth of a male orang or gorilla . . ." — p. 292

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"Now man and apes present a very striking contrast in *respect to type*. . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Now man and apes present a very striking contrast *in respect to type*. Their organs . . . correspond almost exactly term for term: but these organs

are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber*. . . . There is here an anatomical and mechanical distinction. . . . Moreover, a glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes, is a sufficiently convincing proof of the fact." — p. 107

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The consequence of these facts, from the point of view . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: "The consequence of these facts, from the point of view of the logical application of the law of *permanent characterisation*, is that man cannot be descended from an ancestor who is already characterised as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal cannot* be descended from a *climbing one*." — p. 107

"Vogt, in placing man among the *primates* . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "This was clearly understood by Vogt. In placing man among the *primates*, he declares, without hesitation, that the lowest class of apes have passed the landmark (the common ancestor) from which the different types of this family have originated and diverged." — pp. 107-8

"We must, then, place the origin of man beyond the last apes . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "We must then place the origin of man beyond the last ape if we wish to adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the *prosimiæ* of Haeckel, the loris, indris, etc. But these animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy traced by Haeckel brings us from the latter to the *marsupials*." — p. 108

"From men to the Kangaroo the distance is certainly great. . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "From man to the kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin. We know that he considers the want of information upon similar questions as a proof in his favour. Haeckel doubtless is just as little embarrassed. He admits the existence of an absolutely theoretical *pithecoid man* . . ." — p. 108

"Thus, since it has been proved that, according to Darwinism itself . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the 18th stage, and since it becomes, in consequence *necessary* to fill up the gap between marsupials and man, will Haeckel admit the existence of *four unknown intermediate groups*, instead of one? Will he complete his genealogy in this manner? It is not for me to answer." — p. 108

Haeckel's famous genealogy . . . called by him "Ancestral Series of Man"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "In this ancestral chain, or series of ancestors, we can, in the present state of our knowledge, mark off approximately twenty-two steps, of which eight belong to the Invertebrata [*First Division*], fourteen to the Vertebrata [*Second Division*] . . . ANCESTRAL SERIES OF MAN." — p. 75

— Footnotes

"a certainly not flattering, and in *many points an incorrect*, portrait . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . Darwin himself has now gone further . . . he has sketched a certainly not flattering, and perhaps in many points not correct,

portrait of our presumptive ancestors in the phase of dawning humanity." — p. 284

— 667-8 —

"Second Division" (Eighteenth Stage) . . . "Prosimiæ, allied to the Loris . . ."

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "*Second Division*. . . . Eighteenth stage. — Prosimiæ, allied to the Loris (Stenops), and Makis (Lemur), without marsupial bones and cloaca, with placenta." — pp. 76, 77

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"the prosimiae of Hæckel have no decidua and a diffuse placenta." . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . the prosimiæ of Haeckel have no decidua and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principle laid down by Haeckel himself, they cannot even be regarded as the ancestors of the zonoplacential mammals . . ." — p. 110

". . . nor at the present time does any intermediary being fill the gap . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: ". . . [in] the words of Huxley: 'Neither in the quaternary ages nor at the present time does any intermediary being fill the gap which separates man from the Troglodyte. To deny the existence of this gap would be as reprehensible as absurd.' " — p. 295

"This genealogy . . . is *wrong thoughout* . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Let us take our stand then on the ground of *facts*. There we shall at once find proof that this genealogy is wrong throughout, and is founded on a material anatomical error." — p. 109

Hæckel bases his descent of man on the 17th and 18th stages . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883:

> "Seventeenth stage. — Marsupialia, allied to the kangaroo . . . without placenta.
> Eighteenth stage. — Prosimiæ, allied to the Loris . . . and Makis (Lemur) . . . with placenta." — p. 77

having himself divided mammals . . . into two groups . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "Haeckel . . . divides mammals into two great groups: the *indeciduata*, which have no decidua, and the *deciduata*, which possess it. . . . Haeckel, without the least hesitation, adds his *prosimiæ* to [the *deciduata*] . . . he attributes to them a decidua and a discoidal placenta." — p. 109

"The anatomical investigations of . . . Milne Edwards and Grandidier . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Now the anatomical investigations of . . . Milne Edwards and Grandidier . . . place it beyond all doubt that the prosimiæ of Haeckel have no decidua and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Haeckel himself, they cannot be regarded even as the ancestors of the zonoplacental mammals . . . and ought to be connected with the pachydermata, the edentata, and the cetacea." — p. 110

"the embryogenesis of the prosimiæ was not known"

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Darwin and Haeckel will, perhaps reply that when they made their genealogies, the embryogenesis of the prosimiæ was not known. But why then represent them as one of the intermediate links to which they attach so much importance?" — p. 110

— 669 —

“their . . . process . . . considering the unknown as a proof . . .”

P/Q: A. de Quatrefages, *The Human Species*, 1879: “Their process is always the same, considering the *unknown* as a *proof* in favour of their theory.” — p. 110

Darwin . . . makes us proceed from the *tailed* catarrhine

SEE: A. de Quatrefages, *The Human Species*, 1879: “In attributing a tail to our first direct ancestors Darwin connects him with the type of tailed catarrhines, and consequently removes him a stage backward in the scale of evolutions.” — p. 106

Hæckel traces our hypothetical ancestor to the *tailless* ape

SEE: A. de Quatrefages, *The Human Species*, 1879: “Haeckel considers . . . [that] our nearest neighbours are the anthropomorphous or *tailless catarrhine apes*, such as the orang, the gorilla, the chimpanzee, etc.” — p. 105

he places him in a hypothetical “stage” . . . “*Menocerca with tails*”

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883:

> “Nineteenth stage. — Tailed apes or Menocerca. Catarrhine apes . . . with tails . . .
> Twentieth stage. — Men-apes . . . Catarrhine apes, without . . . tail . . .
> Twenty-first stage. — Ape-men . . .” — p. 77

Hæckel “admits the existence of an *absolutely theoretical pithecoid man*” . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: “Haeckel . . . admits the existence of an absolutely theoretical *pithecoid man*, and it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table.” — p. 108

his *sozura* (14th stage) — a creature entirely *unknown to science* . . .

P/Q: A. de Quatrefages, *The Human Species*, 1879: “Haeckel . . . proceeds . . . [with] the *sozura* (14th stage), an amphibious animal which is equally unknown to science. ‘The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stage.’ ” — p. 108

— 670 —

“the study of the evolution of soul-life . . .”

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: “. . . the study of the evolution of soul-life shows us that this has worked its way up from the lower stages of the simple cell-soul, through an astonishing series of gradual stages in evolution, up to the soul of man.” — p. 296 Note (“Present Position of Evolution”)

“Little as we are in a position, at the present time . . .”

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: “Little as we are in a position, at the present time, to explain fully the nature of consciousness, yet the comparative and genetic observation of it clearly shows, that it is only a higher and more complex function of the nerve-cells.” — p. 296 Note (“Present Position of Evolution”)

— Footnotes

“an inorganic *molecular soul*” . . . a “plastidular soul . . .”

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: “The cell-soul . . . is the totality of the responsive forces resident in the protoplasm. . . . The plastidular soul differs from the inorganic molecular soul in that it possesses memory.” — pp. 295, 296 Notes (“Present Position of Evolution”)

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“Plastidule-Souls; the plastidules or protoplasmic molecules . . .”

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Plastidule-souls. The plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastid theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory." — p. 296 Note ("Present Position of Evolution")

lecture on the "*Perigenesis of the Plastidule*, or the wave-motion . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "See . . . also the previous lecture on the Perigenesis of the plastidule [pp. 211-57], or the wave-motion of living particles." — p. 296 Note ("Present Position of Evolution")

"Pangenesis" . . . identical atoms . . . "are thus transmitted . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Darwin's theory of 'Pangenesis' supposes that some of the actual identical atoms which formed part of the ancestral bodies are thus transmitted through their descendants for generation after generation, so that we are literally 'flesh of the flesh' of the primæval creature who was developed into man in the later tertiary or early glacial period. Haeckel, more plausibly, suggests that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted: a mode . . . he calls the 'Perigenesis of the plastids.' " — pp. 119-20

— Footnotes

the human soul, "as a supernatural, a spiritual phenomenon . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . philosophers who have dealt with the history of the soul, take the opposite view, and look upon the existence of the soul — at least in man — as a supernatural, a spiritual phænomenon, conditioned by forces altogether different from ordinary physical forces, and that mocks, in consequence, all explanation that is simply scientific. According to . . . these men . . . psychology is in part or in whole a spiritual science, not a physical one." — p. 135 ("Cell-Souls and Soul-Cells")

animals have souls, will and sensation . . . soul-function

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "First, in every living being the soul undergoes a consecutive development. The soul has its developmental history. . . . at least parts of the soul-functions, especially will and sensation, are performed in the higher animals in the same fashion as in man . . ." — p. 136 ("Cell-Souls and Soul-Cells")

"The comparative morphology of the soul-organs . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the psychological problem of the scientific man." — p. 137 ("Cell-Souls and Soul-Cells")

— 672 —

the *individual* Soul is ever the same, so are the atoms . . .

P/Q: N. D. Khandalavala, "Transmigration of the Life-Atoms," 1885: " '. . . the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles*, which, regenerated . . . are magnetically drawn together owing to their affinity, and are once more reincarnated together.' " — p. 531 (*Five Years of Theosophy*)

The law of *biogenesis* . . . "is the result of the ignorance . . ."

P/Q: N. D. Khandalavala, "Transmigration of the Life-Atoms," 1885: "The *law* of biogenesis, as ordinarily understood, is the result of the ignorance of the man of science of *occult* physics." — p. 535 Note [by HPB] (*Five Years of Theosophy*)

". . . not the identical atoms, but their peculiar motions are made . . ."

P/Q: Samuel Laing, *A Modern Zoroastrian*, 1890: "Haeckel, more plausibly, suggests that not the indentical atoms, but their peculiar motions and mode of aggregation have been thus transmitted: a mode . . . he calls the 'Perigenesis of the plastids.' " — pp. 119-20

— Footnotes

each atom . . . is of course a *soul*, a monad . . .

SEE: "Gods, Monads, and Atoms": ". . . 'God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (*Atma*, *Manas*, *and Sthula Sarira*) in man.' In their septenary aggregation they are the 'Heavenly Man' . . . 'The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) . . . [clothe] themselves when a form is needed.' " — *SD* 1:619

— 672-3 —

The life-principle . . . omnipresent, eternal, indestructible

SEE: N. D. Khandalavala, "Transmigration of the Life-Atoms," 1885: "The 'Jiva,' or life-principle, which animates man, beast, plant, and even a mineral, certainly *is* 'a form of force indestructible,' since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes . . . [of] atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself." — p. 535 Note [by HPB] (*Five Years of Theosophy*)

— 673 —

"The recent contest as to the nature of atoms . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Atom-souls. The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes, seems to be capable of easiest settlement by the conception that these very minute masses possess, as centres of force, a persistent soul, that every atom has sensation and the power of movement." — p. 296 Note ("Present Position of Evolution")

the "cell-soul, is . . . bound up with the protoplasmic body . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The cell-soul is as indissolubly bound up with the protoplasmic body as is the human soul with the brain and spiral cord." — p. 296 Note ("Present Position of Evolution")

"the passage from the physics of the brain to *the corresponding facts* . . ."

P/Q: John Tyndall, *Fragments of Science*, 1871: ". . . the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. . . . Were our minds and senses so expanded, strengthened, and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges . . . we should be as far as ever from the solution of the problem . . . The chasm between the two classes of phenomena would still remain intellectually impassable." — pp. 119, 120 ("Scientific Materialism")

— Footnotes

"It is *omnipresent* . . . often in a dormant state . . ."

P/Q: N. D. Khandalavala, "Transmigration of the Life-Atoms," 1885: ". . . it is omnipresent — but for one single instant inactive, say in a stone . . . Then the continuation of the definition, which states that when this indestructible force is 'disconnected with one set of atoms, it becomes attracted immediately by others,' does not imply that it abandons entirely the first set, but only that it transfers its *vis viva*, or living power — the energy of motion — to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still

in it, as potential energy, or life latent." — pp. 535-6 Note [by HPB] (*Five Years of Theosophy*)

— 673-4 —

"No one has the right to hold that in the future . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "No one, therefore, has the right to hold that in the future we shall not be able to pass beyond these limits of our knowledge that to-day seem impassable. Darwin, in the introduction to his 'Descent of Man,' says: 'It is always those who know little, and not those who know much, that positively affirm that this or that problem will never be solved by science.' " — pp. 296-7 Note ("Present Position of Evolution")

— 674 —

"Bathybius" . . . simulating the organic substance *it was not*

SEE: James W. Lowber, "Skeptical Tendencies of Modern Science," Sept. 1883: "In 1868 Professor Huxley announced to the world, the discovery at the bottom of the sea, of a jelly-like substance representing masses of protoplasm, to which he gave the scientific name of Bathybius. . . . Bathybius [was viewed] . . . as a means of bridging the chasm between the organic and inorganic world. . . . In 1875, the ship Challenger, engaged in deep sea soundings, discovered Bathybius to be nothing but sulphate of lime . . ." — p. 51 (*Wilford's Microcosm*, v. 3)

"no evolutionist assumes that man is descended *from any existing ape . . .*"

P/Q: Andrew Wilson, "The Missing Link," Nov. 25, 1881: "No evolutionist assumes that man is descended *from any existing ape*, *or from any extinct ape either*. . . . What evolution does say is, that probably man and apes originated far back in some common root-stock . . ." — p. 74 (*Knowledge*, v. 1)

"all living forms have not been preserved in the fossil series . . ."

P/Q: Andrew Wilson, "The Missing Link," Nov. 25, 1881: "All living forms have not been preserved in the fossil series. With human remains, the chances of preservation are few and far between. Even primitive man burns his dead; and thus the record of man's past history may ever remain obscure." — p. 74 (*Knowledge*, v. 1)

— 675 —

"Where, then, must we look for primeval man?" . . .

P/Q: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "Where, then, must we look for primæval Man? Was the oldest *Homo sapiens* pliocene or miocene, or yet more ancient? In still older strata do the fossilized bones of an Ape more anthropoid, or a Man more pithecoid than any yet known await the researches of some unborn paleontologist? Time will show." — p. 184

man had been considered a relic no older than . . . 6,000 years

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Historical record was not supposed to extend beyond the 4,000 or 5,000 years assigned to it by Bible chronology . . . Cuvier . . . pronounced an emphatic verdict that man had not existed . . . for more than 5,000 or 6,000 years." — pp. 106, 107

evidence that man already existed during the Miocene period . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The evidence for Miocene man is . . . very strong and conclusive as far as it goes . . . In 1868 the Abbé Bourgeois laid before the Anthropological Congress at Paris certain flints which he had found *in situ* in undoubted Miocene strata at Thenay . . . [which] showed undoubted traces of human workmanship." — p. 155

"They must either have been chipped by man, or . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "They must either have been

chipped by man, or as Mr. Boyd Dawkins supposes, by the Dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla or chimpanzee as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the ancestor of Palæolithic man." — p. 157

— 675-6 —

"If 100,000,000 years have elapsed since the earth . . . solidified . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . if 100,000,000 years have elapsed since the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000 years; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years." — p. 161

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those that are found . . . using "branches of trees as clubs . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "If the forests now inhabited by the gorilla and chimpanzee were submerged and again elevated, no trace would be found of the existence of animals which had built rude nests, used broken branches of trees as clubs, and cracked cocoa-nuts with hammer stones." — p. 160

in the Pliocene and Miocene . . . there were true apes and baboons . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "But when we come to the Miocene and Pliocene periods . . . there were already true apes and baboons, even two species of anthropoid ape . . . Now, wherever anthropoid apes lived . . . some creature which was the ancestor of man, might have lived also." — p. 151

Dryopithecus . . . "has been considered . . . superior to the chimpanzee . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . Dryopithecus . . . was as large as a man, and has been considered by some anatomists as in some respects superior to the chimpanzee or gorilla." — p. 151

in the Eocene . . . no pithecoid stocks save a few extinct lemurian forms

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . the Eocene period was that in which Europe began to assume something like its present configuration, and in which mammalian life, of the higher or placental type, began to supplant the lower forms of marsupial life . . . But these higher types were . . . represented only by two or three extinct lemurian forms." — p. 150

***hinted* that the Dryopithecus *may have been* the "missing link"**

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . certain flints . . . [found] in undoubted Miocene strata . . . showed undoubted traces of human workmanship . . ." "They must either have been chipped by man, or as Mr. Boyd Dawkins supposes, by the Dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla or chimpanzee as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the ancestor of Palæolithic man." — pp. 155, 157

(*Vide* also Gaudry's speculations.)

SEE: Samuel Laing, *Human Origins*, 1892: "M. Gaudry, an excellent authority, while admitting that the flints from Thenay showed evidence of intentional chipping, thought that they might have been the work of the Dryopithecus . . . But the Dryopithecus has been deposed from his pride of place by the subsequent discovery of a more perfect jaw, and his is now considered . . . to be of a lower type than the chimpanzee or gorilla {'See Gaudry, Mem. Soc. Geol. France — *Palæontologie*, 1890'}." — p. 369 &

fn.

— 677 —

"Now wherever anthropoid apes lived, it is clear that . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Now, wherever anthropoid apes lived it is clear that, whether as a question of anatomical structure or of climate and surroundings, man, or some creature which was the ancestor of man, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble bone for bone and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialised for erect posture and a larger brain." — p. 151

"If he could survive, as we know he did . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen . . ." — pp. 151-2

the difficulty of accounting "for the development of *intellect* and *morality* . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The difficulty of accounting for the development of intellect and morality by evolution is not so great as that presented by the difference in physical structure between man and the highest animal." — p. 180

"But it is not so easy to see how this difference . . . arose . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other." — p. 180

"The negro in some respects makes a slight approximation . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The negro in some respects makes slight approximation towards the Simian type. His skull is narrower, his brain is less capacious, his muzzle more projecting . . ." — pp. 180-1

— Footnotes

We cannot follow Mr. Laing here.

SEE: "Monogenism or Polygenism": "The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African races (Bushmen included) show that the first are above rather than below the average brain capacity of the modern man, and the skulls of the last are on the whole . . . larger by one cubic inch than that of the average Frenchman." — *SD* 2:168 fn.

"the *great gulf* . . . between the lowest ape and . . . man . . ."

SEE: T. H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . the vast intellectual chasm between Ape and Man implies a corresponding structural chasm in the organs of the intellectual functions . . . there is an immense difference between a Man's intelligence and an Ape's . . . the possession of articulate speech is the grand distinctive character of man . . . [causing] the immeasurable and practically infinite divergence of the Human from the Simian Stirps." — p. 122 fn.

— 677-8 —

". . . his arm longer than those of the average European man . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The negro . . . his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or gorilla. Even the idiot or *crétin*, whose brain is no larger and intelligence no greater than that of the chimpanzee, is an arrested man and not an ape." — pp. 180-1

— 678 —

"If, therefore, the Darwinian theory holds good . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated . . . But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it. . . . In other words, we require to discover the 'missing link.' " — p. 181

"Now it must be admitted that . . . no such missing links . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Now it must be admitted that hitherto, not only have no such missing links been discovered, but the oldest known human skulls and skeletons, which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, one of the oldest types, that of the men of the sepulchral cave of Cro-Magnon, is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind." — p. 181

"The reply of course is that time is insufficient . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The reply of course is that the time is insufficient, and if man and the ape had a common ancestor, that as a highly developed anthropoid ape certainly, and man probably, already existed in the Miocene period, such ancestor must be sought still further back, at a distance compared with which the whole Quaternary period sinks into insignificance." — pp. 181-2

"It may well make us hesitate before we admit . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "All this is true, and it may well make us hesitate before we admit that man, whose structure is so analogous to that of the animal creation . . . is alone an exception . . . and is the creature of a special creation. This is the more difficult to believe, as the ape family which man so closely resembles in physical structure, contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, must there not have been special creations for the chimpanzee, the gorilla, the orang, and for at least 100 different species of apes and monkeys which are all built on the same lines?" — p. 182

the first relics . . . were splintered *by fire*

SEE: Nicolas Joly, *Man Before Metals*, 1883: ". . . M. de Mortillet says: 'The flints of Thenay bear unmistakeable trace of the work of human hands. . . . the means employed in shaping them were entirely different. Hitherto we have only been acquainted with the mode of chipping them by blows; those of Thenay were splintered by fire.' " — p. 178

— Footnotes

A race . . . of the *same stock* whence the *Canary Island Guanches* sprung

SEE: James Geikie, *Prehistoric Europe*, 1881: ". . . [in] the rock-shelter of Sorde . . . a human skull and bones were found . . . referred by M. Hamy, with whom M. de Quatrefages quite agrees, to one and

the same race of people . . . designated by them the 'Cro-Magnon race' . . . It is, however, more especially in the Canary Islands and Teneriffe, where M. Hamy has met with [such] skulls . . ." — pp. 552-3

SEE: Nicolas Joly, *Man Before Metals*, 1883: "At this same epoch, it is further said, the Guanchos may have occupied . . . the south-west of Europe, as their skulls have precisely the same characteristics as those of Cro-Magnon . . ." — p. 299

— 679 —

a reference . . . to the "imperfection of the geological record"

SEE: Charles Darwin, *On the Origin of Species*, 1864: "With respect to the absence of fossiliferous formations beneath the lowest Silurian strata . . . the geological record is imperfect . . ." — p. 404

"*blurred copies*" . . . of modern man (Huxley)

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "Brought face to face with these blurred copies of himself, the least thoughtful of men is conscious of a certain shock, due . . . to the awakening of a sudden and profound mistrust of time-honoured theories . . . regarding his own position in nature . . ." — pp. 73-4

others . . . believe in an independent origin . . . from a Simian ancestry

SEE: A. de Quatrefages, *The Human Species*, 1879: "Vogt disagrees with his scientific colleagues in an important point. He admits that different simian stocks may have given rise to different human groups. The populations of the old and the new world would thus be descendants of the different forms which are peculiar to the two continents." — p. 104

"prosimiæ" . . . "the ancestor common to all other catarrhini . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: ". . . the most ancient Catarrhini form of the Prosimiæ was the ancestor to all other Catarrhini, including man. It was a branch . . . that under favorable circumstances, by Natural Selection, evolved the ancestor of the human race." — p. 73

In all probability it occurred in Southern Asia . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "But in all probability it occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of man. Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean." — p. 73

— 679-80 —

(*Vide infra*, "Scientific and geological proofs of . . . submerged continents.")

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," — *SD* 2:778-98.

— 680 —

"The period during which the evolution of the anthropoid apes . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The period during which the evolution of the anthropoid apes into ape-like men took place was probably the last part of the tertiary period, the Pliocene age, and perhaps the Miocene age, its forerunner." — p. 73

Hæckelian doctrines "abominable, revolutionary, immoral"

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "If, therefore, people find our theory of the origin of the human race 'abominable, revolutionary, immoral,' they must, in like manner, regard as 'abominable,

revolutionary, immoral' . . . that the human ovum is a simple cell . . . [from which] a multicellular body develops that repeats in brief, during the course of its embryonic growth, every link in the ancestral chain of the Mammalia . . ." — p. 75

Hanuman . . . "whose feats were great and Wisdom never rivalled"

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "HANUMĀN . . . A celebrated monkey-chief. . . . He and the other monkeys who assisted Rāma in his war against Rāvaṇa were of divine origin, and their powers were superhuman. . . . The exploits of Hanumān are favourite topics among Hindus from childhood to age . . . the Rāmāyaṇa says [of Hanumān], '. . . no one equals him in the śāstras, in learning, and in ascertaining the sense of the scriptures . . . In all sciences . . . he rivals the preceptor of the gods.' " — pp. 116-17

volumes were written upon this similarity . . . Mivart's "Man and Apes"

SEE: St. George Mivart, *Man and Apes*, "An exposition of structural resemblances and differences bearing upon the questions of affinity and origin," 1873.

Fiske and Huxley's defence of Darwinism

SEE: John Fiske, *Darwinism and Other Essays*, 1879; and Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863.

— 681 —

(as useless as its rudimentary wing is to the *Apteryx* . . .)

SEE: Andrew Wilson, *Chapters on Evolution*, 1883: "Amongst animals of higher rank . . . the presence of rudimentary organs is frequently to be demonstrated. . . . The curious *Apteryx* or Kiwi-kiwi . . . of New Zealand, a near relative of the ostriches . . . represents a still more degraded condition of the organs of flight, for the wing is reduced in size to an extraordinary degree . . ." — p. 87

"*Introduction à l'Etude des Races humaines*, *Questions générales*"

SEE: A. de Quatrefages, *Histoire Générale des Races Humaines*, [v. 1] *Introduction à l'Etude des Races humaines*, *Questions générales*, 1877.

exaggerations on the question of this supposed similarity . . .

SEE: A. de Quatrefages, *Histoire Générale des Races Humaines*, 1887: ". . . quand on compare . . . les éléments anatomiques de l'homme et des singes, surtout des singes supérieurs, on constate, il est vrai, des ressemblances très réelles. Pourtant ces ressemblances sont bien moins accusées qu'on ne serait tenté de le croire en lisant les écrits de quelques auteurs [when we compare . . . the anatomical elements of man and the monkeys, especially the higher apes, it is true that we perceive very real similarities. However these similarities are much less pronounced than one would be inclined to believe when reading the writings of some authors]." — 1:55

even Mr. Huxley found himself forced to protest . . .

SEE: A. de Quatrefages, *Histoire Générale des Races Humaines*, 1887: "Il s'est produit, à cet égard, des exagérations contre lesquelles Huxley lui-même s'est cru obligé de protester [In this respect, exaggerations have occurred, against which Huxley found himself compelled to protest] . . ." — 1:55

differences in structure . . . *far from being trifling* . . .

SEE: A. de Quatrefages, *Histoire Générale des Races Humaines*, 1887: "Bien loin que les différences entre l'homme et les singes les plus élevés soient petites et insignifiantes, 'elles sont . . . considérables et significatives' [The differences between man and the highest apes are far from small and unimportant, 'they are . . . (says Huxley) considerable and significant']." — 1:55

"each of the bones of the gorilla has its own specific impress . . ."

P/Q: A. de Quatrefages, *Histoire Générale des Races Humaines*, 1887: " 'Chaque os de gorille porte une empreinte par laquelle on peut le distinguer de l'os humain correspondant . . . aucun être intermédiaire ne comble la brèche qui sépare l'homme du troglodyte. Nier l'existence de cet abîme serait aussi blâmable qu'absurde' ['Every bone of the gorilla carries an impress by which it can be distinguished from the corresponding human bone . . . not one intermediate being fills the gap that separates man from the troglodyte. Denying the existence of that gap would be as objectionable as it would be absurd']." — 1:55

— Footnotes [681-2]

these muscles . . . were actively functioning in men of the Stone Age

SEE: Richard Owen, *On the Anatomy of Vertebrates*, 1868: "The 'attollens auriculæ' . . . 'retrahens auriculæ' . . . 'attrahens auriculæ' . . . All these muscles of the [modern] human external ear exemplify the Lamarckian law of degeneration from disuse. In the primitive men of the 'stone-period,' they probably existed in normal size and force." — 3:245

"We find one of the most man-like apes (gibbon), in the *tertiary period* . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: ". . . we now find one of the most manlike apes (gibbon) in the tertiary period, and this species is still in the same low grade, and side by side with it at the end of the ice period man is found in the same high grade as to-day, the ape not having appoximated more nearly to the man, and modern man not having become further removed from the ape than the first man . . . the facts contradict a theory of constant progressive development . . ." — pp. 51-2 ("The Age of Man" by Pattison)

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it is rather the apes . . . from man

SEE: A. de Quatrefages, *The Human Species*, 1879: "We know that, as far as his body is concerned, man is a mammal . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." "There is then nothing impossible in the idea that he should have . . . appeared upon the globe with the first representatives of the type to which he belongs by his organisation." — pp. 152, 153

Gratiolet, with regard to the cavities of the brain . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "A similar contrast has been remarked by Gratiolet upon the brain itself. . . . In the ape the . . . convolutions, which form the middle lobe . . . are completed before the anterior convolutions which form the frontal lobe. In man, on the contrary, the frontal convolutions are the first to appear, and those of the middle lobe are formed later." — pp. 110-11

the brain of the anthropoids . . . develops in an inverse ratio . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "It is evident . . . that an organised being cannot be a descendant of another whose development is in an inverse order to its own. Consequently . . . man cannot be considered as the descendant of any simian type whatever." — p. 111

— Footnotes

according to Vogt, the average Australian brain = 99.35 cubic inches . . .

SEE: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "According to M. Vogt, the greatest of all apes, the gorilla, has a brain of 30.51 cubic inches; while the medium size, in the case of the largest brains of the Australian natives . . . amounts to 99.35 cubic inches; the chimpanzee and orang-outang have a brain of still smaller size, in males from 25.45 to 27.34 cubic inches." — p. 52 ("The Age of

Man" by Pattison)

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sin of the "Mind-less" races . . .

SEE: "The Sin of the Mindless Men": "AND THOSE WHICH HAD NO SPARK . . . TOOK HUGE SHE-ANIMALS UNTO THEM . . . THEY BEGAT UPON THEM DUMB RACES." ". . . but that 'primeval man' was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes." — *SD* 2:184, 189

how to deal with . . . gill-clefts, with the "tail" problem

SEE: Andrew Wilson, *Chapters on Evolution*, 1883: "It is not more surprising . . . to find that man in early life possesses an undeniable tail . . . than to discover that he is provided at the same period with a series of clefts and arches in the side of his neck . . . corresponding to the gill-clefts and gill-arches of fishes . . . Lord Monboddo . . . [explained] the disappearance of man's tail through the friction of pressure produced by the sitting posture . . ." — p. 101

"Why is it not just as probably a true hypothesis . . ."

P/Q: George Ticknor Curtis, *Creation or Evolution*?, 1887: "I ask, why is it not just as probably a true hypothesis to suppose that man was first created with these rudimentary sketches in his organization, and that they became useful appendages in the lower animals, into which man became degenerated, as it is to suppose that these parts existed in full development, activity, and practical use in the lower animals, out of whom man was generated, and that in man they lost their utility and became relatively mere rudiments?" — p. 76

— 684 —

gill-clefts . . . represent . . . the branchiæ of the fish

SEE: George J. Romanes, "Scientific Evidence of Organic Evolution," Dec. 1, 1881: "The human embryo, soon after it assumes its vertebrate character, begins with gill-like slits on each side of the neck, up to which the arteries run in arching branches, as in a fish . . ." — p. 757 fn. (*Fortnightly Review*, v. 30)

the pulsating vessel corresponding to the heart of the lower fishes

SEE: George J. Romanes, "Scientific Evidence of Organic Evolution," Dec. 1, 1881: ". . . the heart is at first a simple pulsating chamber, like the heart of the lowest fishes . . ." — p. 757 fn. (*Fortnightly Review*, v. 30)

segmentation of the human ovum . . . the blastoderm

SEE: Allen Thomson, "British Association — President's Address," Aug. 17, 1877: ". . . the blastoderm consists, after completion of the segementing process [of the ovum], of two layers of cells . . . Huxley long ago presented the interesting view that these two layers are essentially the same . . . as the double wall of the body in the simplest forms of animals above the Protozoa . . ." — p. 72 (*Chemical News*, v. 36)

the 'gastrula' stage . . . even among the sponges

SEE: Allen Thomson, "British Association — President's Address," Aug. 17, 1877: ". . . Haeckel has more recently followed out this view . . . by his researches in the Calcareous Sponges, and has founded upon it his well-known *Gastræa* theory. According to this view all animals take their origin from a form *Gastrula*. In the simpler [species] . . . they proceed no further than the Gastrula stage . . ." — p. 72 (*Chemical News*, v. 36)

— Footnotes

"At this period . . . the arteries run in arch-like branches . . ."

P/Q: Charles Darwin, *The Descent of Man*, 1876: "At this period the arteries run in arch-like branches, as if to carry the blood to the branchiæ [gills] which are not present in the higher vertebrata, though the slits on the sides of the neck still remain . . . marking their former position." — p. 9

— 684-5 —

"stages . . . of fishes . . . mirrored in the 'epitomized history' . . ."

SEE: C. O. Whitman, *The Naturalist's Occupation*, 1891: "The striking agreement with the [stages of] development of the curious worm-like fish, Amphioxus . . . led Professor Haeckel of Jena to regard the ascidian as the ancestor of the vertebrate stock." "Comparative anatomy found ascending grades of organization in the vertebrates of the present; paleontology discovered a corresponding gradation in the vertebrates of the past; and embryology revealed the same serial gradation in the developmental stages. . . . Embryonic development came to be regarded as the epitomized history of ancestral development." — pp. 33, 34-5

— 685 —

"all estimate of geological duration is not merely *impossible* . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "All estimate of geological duration is not merely impossible but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which may have quickened or retarded the progress of the sedimentary deposits." — p. 480

the tertiary age began either 15 or 2½ million . . . years ago

SEE: James Croll, *Climate and Time*, 1875: ". . . if we refer the glacial epoch to the latest period of great eccentricity . . . we have 15 millions of years since the beginning of the [Tertiary] Eocene period . . ." "If we take into consideration . . . the rapid rate at which . . . denudation takes place, it becomes evident that . . . 3 millions of years comprehended in the foregoing tables must stretch far back into the Tertiary age." — pp. 342, 357

— Footnotes

the "*Vegetable with leaflets*" . . . represented in fœtal growth

SEE: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "Is not man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, last, a primate and biped?" — p. 484

— 686 —

geologists of France place man in the mid-miocene age

SEE: Grant Allen, "Who Was Primitive Man?" Sept. 1, 1882: "In mid-Miocene strata at Thenay, the Abbé Bourgeois has found certain split flints, some of them bearing traces of fire, which he believes to be of artificial origin; and in this belief he is upheld by M. de Mortillet . . ." — p. 316 (*Fortnightly Review*, v. 32)

"the absence or extreme scarcity of human bones . . ."

P/Q: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: "If the reader remembers . . . the absence or extreme scarcity of human bones and works of art in all strata, whether marine or freshwater, even in those formed in the immediate proximity of land inhabited by millions of human beings, he will be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene or of more ancient date. If there were a few wanderers over lands covered with

glaciers, or over seas infested with ice-bergs, and if a few of them left their bones or weapons in moraines or in marine drift, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small." — pp. 246-7

— Footnotes

men of Neolithic times, "concerning whom Mr. Grant Allen has given . . ."

P/Q: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: "The men of Neolithic times, concerning whom Mr. Grant Allen has given the readers of KNOWLEDGE a vivid and accurate sketch, are the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded; but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous — that is, projecting, ape-like jaws, and small brains. Whence they came we cannot tell, and their 'grave knoweth no man to this day.' " — p. 463 (*Knowledge*, v. 1)

the "Neanderthal skull," is of average capacity . . .

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "The case of the Neanderthal skull is very different. . . . its capacity may be estimated at about 75 cubic inches, which is the average capacity given by Morton for Polynesian and Hottentot skulls. . . . In no sense, then, can the Neanderthal bones be regarded as the remains of a human being intermediate between Men and Apes." — pp. 181-2

— 687 —

100,000 years . . . the age of Humanity

SEE: E. B. Tylor, "Anthropology," 1878: ". . . the first appearance of man . . . an estimate between twenty and a hundred thousand years may fairly be taken as a minimum." — p. 115 (*Encyclopædia Britannica*, v. 2)

the Neanderthal skull . . . overlaid with "pithecoid bony walls"

SEE: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: " '. . . [we see] the comparatively large cranial capacity of the Neanderthal skull, overlaid though it may be by pithecoid bony walls . . .' " — p. 94 ("Observations by Professor Huxley")

this skull "possesses large bosses on the forehead . . ."

P/Q: Grant Allen, "Who Was Primitive Man?" Sept. 1, 1882: ". . . the much debated Neanderthal skull . . . possesses large bosses on the forehead, strikingly suggestive of those which give the gorilla its peculiarly fierce appearance." — p. 314 (*Fortnightly Review*, v. 32)

the "completely human proportions of the accompanying limb-bones . . ."

P/Q: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: " '. . . the completely human proportions of the accompanying limb-bones, together with the very fair development of the Engis skull, clearly indicate that the first traces of the primordial stock whence Man has proceeded need no longer be sought, by those who entertain any form of the doctrine of progressive development, in the newest tertiaries; but that they may be looked for in an epoch more distant from the age of the *Elephas primigenius* [woolly mammoth] than that is from us.' " — p. 94 ("Observations by Professor Huxley")

— Footnotes

"If . . . in the hundreds of thousands of years . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: " 'If, in the hundreds of thousands of years which you accept between the rise of palæolitihic men and our own day, a greater distance of man from

the brute is not demonstrable (the most ancient man was just as far removed from the brute as the now living man), what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded farther and farther from it by infinitely small steps?' " — p. 45 ("The Age of Man" by Pattison)

"The longer the interval of time placed between our times . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated . . ." — pp. 44-5 ("The Age of Man" by Pattison)

the *most liberal* estimates for the antiquity of Man . . .

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of Man." — p. 184

exaggerations of . . . Grant Allen . . . exposed by . . . Professor R. Owen

SEE: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "Dr. Grant Allen states 'that the cave-men probably had . . . big canine teeth . . .' {'Longman's Magazine,' No. 1} But Professor Owen, on the contrary, says that 'the human lower jaw, so defined, from a Belgian cave, which I have carefully examined, gives no evidence of [such] a canine tooth . . . There is no . . . evidence of a "big canine tooth" in that cave specimen.' " — p. 43 & fn. ("The Age of Man" by Pattison)

TO PRESERVE THE APE-THEORY, SCIENCE MUST MAKE MAN POST-SECONDARY . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "We know that, as far as his body is concerned, man is a mammal . . . The conditions of existence which are sufficient for these animals ought to have been sufficient for him also . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." "There is then nothing impossible in the idea that he should have survived other species of the same class . . . or have appeared upon the globe with the first representatives of the type to which he belongs by his organisation." — pp. 152, 153

the oldest Palæolithic man shows . . . no appreciable differentiation . . .

SEE: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "By a . . . comparison between the oldest men known to us and now living men, it is shown that man appeared suddenly, in all essential respects the same as the man of to-day." — p. 2 ("The Age of Man" by Pattison)

— Footnotes

Palæolithic Savage, a "Man of Canstadt"

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the Canstadt type . . . Immense and almost circular orbits . . . well agree with the vestiges in the Neanderthal cranium. . . . The superior maxillary [jaw] bone is sensibly prognathous [protruding] . . . In short, the cranium and face of the Canstadt man must, as a rule, have presented a strangely savage aspect." — p. 304

Darwin rejected the theory that only 60,000,000 years had elapsed . . .

SEE: Charles Darwin, *The Origin of Species*, 1882: "Mr. Croll estimates that about 60 million years have elapsed since the Cambrian period, but this . . . appears a very short time for the many and great mutations of life, which have certainly occurred since the Cambrian formation . . ." — p. 286

"He . . . adds that the previous 140 million years . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "He judges from the small amount of organic change since the commencement of the glacial epoch, and adds that the previous one hundred and forty million

years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed towards the close of the Cambrian period." — pp. 83-4

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"All hypotheses and theories with respect to the rise of man . . ."

SEE: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "All these hypotheses and theories with respect to the rise of man can be reduced to two. One says, Man appeared at a definite time, perfect and entire . . . The other maintains that . . . man has been gradually developed from an ape-like animal . . . There is no other hypothesis essentially different from these two theories conceivable . . ." — p. 33 ("The Age of Man" by Pattison)

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"No date . . . is to be found in Genesis . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: " 'No date . . . is to be found in Genesis which assigns a time for the birth of primitive humanity . . .' {Ed. Lartet, *Nouvelles recherches sur la coexistence de l'homme et des grands mammifères fossiles . . . de la dernière période géologique* (*Annales des Sciences Naturelles* . . . t. xv. p. 256)}." — p. 4 & fn.

but chronologists have for fifteen centuries endeavoured . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: " '. . . but chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of the Creation, and between the extreme variations there is a discrepancy of 3,194 years in the reckoning of the period between the beginning of the world and the birth of Christ' {Ed. Lartet}." — p. 4 & fn.

— 690-1 —

On the foundation cylinder deposited by Nabonidus . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The cylinder on which Nabonidos recounts his discovery of the foundation-stone of Naram-Sin was brought from the excavation of Mr. Hormuzd Rassam in Babylonia . . ." — p. 22

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he speaks of his discovery of the foundation stone . . . by Naram-Sin

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The last king of Babylonia, Nabonidos, had antiquarian tastes . . . It was known that the great temple of the Sun-god at Sippara . . . had been originally erected by Naram-Sin the son of Sargon, and attempts had been already made to find the records which . . . he had entombed under its angles. With true antiquarian zeal, Nabonidos continued the search, and did not desist until . . . he had lighted upon 'the foundation-stone' of Naram-Sin himself. This 'foundation-stone,' he tells us, had been seen by none of his predecessors for 3200 years." — p. 21

"Naram-Sin . . . says Nabonidus, lived 3,200 years before his own time"

P/Q: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "In the opinion, accordingly, of Nabonidos . . . Naram-Sin and his father Sargon I. lived 3200 years before his own time, or 3750 B.C." — p. 21

those who based history on the Jewish Chronology . . .

SEE: H. P. Blavatsky, *Isis Unveiled*, 1877: "The chronology which separates Moses from the creation of the world by *only four generations* seems ridiculous, merely because the Christian clergy would

enforce it upon the world literally. The kabalists know that these generations stand for ages of the world {One finds in the 'Pentateuch' only events occurring about two years before the fabled 'Exodus' and the last year. The rest of the chronology is nowhere, and can be followed only through kabalistic computations, with a key to them in the hand}." — 2:443 & fn.

Smith's chronology . . . made by him to fit in with that of Moses

SEE: George Smith, *Assyrian Discoveries*, 1875: ". . . I found another fragment of the curious history of Sargon . . . [He] was born of royal parents, but concealed by his mother, who placed him on the Euphrates in an ark of rushes, coated with bitumen, like that in which the mother of Moses hid her child . . . Sargon was discovered by a man named Akki . . . who adopted him as his son, and afterwards became king of Babylonia." — pp. 224-5

Smith makes Sargon I. . . . reign in . . . Akkad about 1600 B.C.

SEE: George Smith, *Assyrian Discoveries*, 1875: "The date of Sargon, who may be termed the Babylonian Moses, was in the sixteenth century B.C. or perhaps earlier." — p. 225

"Old views of the early annals of Babylonia . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . we had also been accustomed to regard the history of Babylonia as beginning at the earliest in the third millennium before our era. Assyrian scholars had inherited the chronological prejudices of a former generation, and a starveling chronology seemed to be confirmed by the statements of Greek writers. I was, however, soon forced to reconsider . . ." — p. 22 (*The Hibbert Lectures*, Lecture I)

Sargon of Accad . . . established a great library

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . Sargon was a historical monarch and the founder of a really great empire. . . . the library of Nineveh makes frequent reference to him, and we learn . . . [of] the great library which he established in his capital city of Accad . . ." — p. 29

Sargon . . . extended his conquests across the sea to Cyprus

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . besides our knowledge of Sargon's patronage of learning, we also know something about the civil history of his reign. . . . he crossed the Mediterranean to the island we now call Cyprus . . . Here on the shores of Cyprus the great conqueror erected images of himself . . ." — p. 30

"The Accadian monuments found by the French at Tel-loh . . ."

SEE: R. Bentley, "*Altaic Hieroglyphs* . . . By C. R. Conder" [Book Review], May 21, 1887: "The monuments discovered by the French at Tel-loh may be dated about 4000 B.C." — p. 364 (*The Academy*, v. 31)

"*The origin and Growth of Religion as illustrated by . . . Babylonian Religion*"

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, "as Illustrated by the Religion of the Ancient Babylonians" [*The Hibbert Lectures*], 1887.

"The difficulties of systematically tracing the origin and history . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "It was with considerable diffidence that I accepted the invitation . . . to give a course of Lectures on the Religion of the Ancient Babylonians. The subject itself is new; the materials for treating it are still scanty and defective . . . no attempt has yet been made to trace its origin and history in a systematic manner. The attempt, indeed, is full of difficulty." — p. 1

"The sources of our knowledge . . . almost wholly monumental . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The sources of our

information about the religion of the ancient Babylonians and their kinsfolk the Assyrians are almost wholly monumental. Beyond a few stray notices in the Old Testament, and certain statements found in classical authors which are for the most part the offspring of Greek imagination, our knowledge concerning it is derived from the long-buried records of Nineveh and Babylon." — pp. 2-3

"the Babylonian priesthood intentionally swaddled up the study . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Religion has always loved to cloak itself in mystery, and a priesthood is notoriously averse from revealing in plain language the secrets of which it believes itself the possessor. . . . The priesthood in Babylonia . . . [was] powerful and highly organised . . . We need not wonder, therefore, if a considerable portion of the sacred texts . . . were intentionally made difficult of interpretation . . ." — p. 4

"the Nineveh library contained mostly copies of older Babylonian texts . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the great library of Nineveh . . . consisted for the most part of copies or editions of older works that had been brought from Babylonia, and diligently copied by numerous scribes . . ." ". . . [if] a branch of study had a special attraction for Assyrian readers, the works embodying these subjects were transferred to the library of Nineveh, and there re-edited by the Assyrian scribes." — pp. 9-10, 11

in the dark as to the age of our documentary evidence

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . our documentary materials consist entirely of clay tablets covered with minute characters." "There is yet another difficulty connected with our needful dependence upon the broken tablets of Assur-bani-pal's library . . . None of the tablets that are derived from it are older than the eighth century before our era . . . It is true that we are generally told to what library of Babylonia the original text belonged, but we look in vain for any indication of date." — pp. 9, 14

the Alexandrian literary lore

SEE: John Willilam Draper, *History of the Intellectual Development of Europe*, 1874: "THE LIBRARIES OF ALEXANDRIA. . . . Ptolemy Philadelphus commenced the great library in the aristocratic quarter of the city named Bruchion . . . The second great Alexandrian library was that established by Ptolemy Physcon at the Serapion, in the adjoining quarter of the town. The library in the Bruchion, which was estimated to contain 400,000 volumes, was accidentally . . . burned during the seige of the city by Julius Cæsar, but that in the Serapion escaped." — p. 235

thrice destroyed . . . B.C. 48, in A.D. 390, and . . . in 640 A.D. . . .

SEE: J. N. Larned, *History for Ready Reference*, 1895: "B.C. 48-47. . . . Cæsar . . . seized and burned the royal fleet, and thus caused a conflagration in which the greater of the two priceless libraries . . . was, much of it, consumed."

"A.D. 389. The judgment of the [Roman] emperor condemned the great temple to destruction and it was reduced to a heap of ruins. 'The valuable library of Alexandria [Serapion] was pillaged or destroyed . . .' "

"A.D. 641-646. — The Moslem Conquest. . . . the two seiges on the taking and retaking of the city — 641 and 646 . . . On the first occasion Alexandria would appear to have been generously treated; while, on the second, it suffered pillage . . . How far there is truth in the commonly accepted story of the deliberate burning of the great Alexandrian Library . . . is a question still in dispute. . . . the tale told . . . [is] that Caliph Omar ordered the destruction of the Library . . ." — 1:39, 40-1

destruction of the countless Chinese books by . . . Tsin Shi Hwang-ti

SEE: Charles Gould, *Mythical Monsters*, 1886: ". . . it is well known that all the ancient [Chinese] books with the exception of those on medicine, divination, and husbandry, were ordered to be destroyed in the year B.C. 212 by the Emperor Tsin Shi Hwang Ti . . ." — p. 213

statues at Tel-loh . . . contemporary with the fourth dynasty in Egypt

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "Is it more than a coincidence that one of the most marvellous statues in world . . . is a seated figure of king Khephrên of the Fourth Dynasty, carved out of green diorite, like the statues of Tel-loh, and representing the monarch in almost the same attitude? . . . if we place them side by side, it is hard to resist the conviction that both belong to the same school of sculpture . . ." — p. 33

"they accord . . . in the standard of measurement . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the standard of measurement marked upon the plan of the city, which one of the figures of Tel-loh holds upon his lap, is the same as the standard of measurement of the Egyptian pyramid-builders — the kings of the fourth and the two following dynasties." — p. 33

period for a Babylonian occupation of the Sinaitic quarries . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . the quarries of Sinai had been known to the Egyptians and worked by them as early as the epoch of the Third Dynasty . . . Egyptian research has independently arrived at the conclusion that the pyramid-builders were at least as old as the fourth millennium before the Christian era. . . . The discoveries at Tel-loh have revealed to us a corresponding period in the history of Babylonia . . ." — pp. 33, 34

name of Sinai . . . derived from that of Sin . . . Babylonian moon-god

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: ". . . Sinai itself is but the mountain of Sin, the Babylonian Moon-god {this is the true derivation of the name of Sinai}." — p. 42 & fn.

"time for the silting up of the head of the Persian Gulf . . ."

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "In historical times . . . Eridu had sunk to the condition of a second-rate or even third-rate town . . . There must have been a time when Eridu held a foremost rank among the cities of Babylonia {The decay of Eridu was probably due to the increase of the delta at the head of the Persian Gulf, which made it an inland instead of a maritime city, and so destroyed its trade} . . . this would have been at the latest about 3000 B.C.; but as the accumulation of soil [in the Gulf] has been more rapid of late, the date would more probably be about 4000 B.C." — p. 135 & fn.

time for the long series of eclipses . . . 'The Observations of Bel'

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The work on astronomy was entitled 'The Observations of Bel' . . . the original work contained so many records of eclipses as to demonstrate the antiquity of Babylonian astronomy even in the remote age of Sargon himself." — pp. 29-30

the change in the position of the vernal equinox . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "This astronomical system is based upon the assumption that the sun enters the first point of the constellation Aries at the time of the vernal equinox. . . . But the signs themselves were named, and the path of the sun through them was mapped out, when the vernal equinox still coincided with the sun's entrance, not into Aries, but into

Taurus." — p. 292

When the Accadian calendar was arranged . . .

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The names given to its constellations are not only in Accadian, but they also go back to the totemistic age of Accadian faith. The first sign, the first constellation, was that of 'the directing bull' . . ." — p. 397

the sun was in Taurus from about 4,700 years B.C.

SEE: A. H. Sayce, *Lectures on the Origin and Growth of Religion*, 1887: "The fact that the year thus began with Taurus proves the antiquity of the Chaldean Zodiac . . . From about B.C. 2500 and onwards, the precession of the equinoxes caused Aries, and not Taurus, to be the asterism into which the sun entered at spring-time; the period when Taurus ushered in the year reached back from that date to about B.C. 4700." — pp. 397-8

Lyell's nomenclature for the ages and periods

SEE: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: "*Nomenclature*. . . . I divided the whole of the Tertiary formations into three groups; the Eocene, Miocene, and Pliocene . . ." — p. 3

SEE: Nicolas Joly, *Man Before Metals*, 1883: "The [sea]beds of the tertiary period have thus been divided by Lyell according to the number of recent shells contained in them as compared to the fossil ones. The lowest layer, the eocene beds . . . [is] the most ancient deposit of the tertiary epoch . . ." — p. 9 fn.

the age of "Vaivasvata Manu's humanity"

SEE: "The Chronology of the Brahmins": ". . . the '*Vaivasvata Manvantara*' — or the *human* period {VAIVASVATA Manu is the one human being . . . who in the *Matsya* Avatar allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the 'post-Diluvian' period} . . ." — *SD* 2:69 & fn.

— 694 —

"Sir William Thomson, on the basis of the observed principles . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Sir William Thomson, on the basis of the observed principles of cooling, concludes that not more than ten million years can have elapsed since the temperature of the earth was sufficiently reduced to sustain vegetable life {Thomson and Tait: *Natural Philosophy*, Appendix D . . . *Trans*. *Roy*. *Soc*. *Edinb*.} . . ." — p. 179 & fn.

"Helmholz calculates that twenty million years would suffice . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Helmholtz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Professor S. Newcomb requires only ten million years to attain a temperature of 212º Fahr. {*Popular Astronomy*, 509}. Croll estimates seventy million years {*Climate and Time*, 335} for the diffusion of the heat . . ." — p. 179 & fns.

"Bischof calculates that 350 *million years* would be required . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: ". . . Bischof calculates that 350 million years would be required for the earth to cool from a temperature of 2,000º to 200º centigrade. Reade, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe {Reade, *Address Liverpool Geol. Soc.*, 1876}." — pp. 179-80 & fn.

"Lyell ventured a rough guess of 240 million years . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Lyell ventured a rough guess of 240 million years;

Darwin thought 300 million years demanded by the organic transformations which his theory contemplates; and Huxley is disposed to demand a thousand millions." — p. 180

"some biologists . . . seem to close their eyes tight . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: "Some biologists, impressed by the slowness of organic transformations, seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity." — p. 180

"the whole incrusted age of the world is 80,000,000 years"

P/Q: Alexander Winchell, *World-Life*, 1883: ". . . the whole incrusted age of the world . . . [is] 80,000,000 years, according to Sir William Thomson . . ." — p. 364

— 694-5 —

a minimum limit for the time since the elevation of Europe . . .

P/Q: Alexander Winchell, *World-Life*, 1883: "Rev. S. Haughton has attempted to calculate a minor limit for the time since the elevation of Europe and Asia . . ." — p. 366

— 695 —

three *possible* and different modes of upheaval are given

SEE: Alexander Winchell, *World-Life*, 1883: "He shows that the uplift . . . must have displaced the axis . . . The axis of rotation would thus acquire a [wabbling] motion . . . Professor Haughton now calculates that if Europe and Asia were *suddenly* elevated, a wabble of sixty-nine miles would require 640,730 years for its extinction. If they were formed by sixty-nine geological uplifts . . . the minimum time required for the extinction of the wabble would be 27,491,000 years. If, again, the rate of upheaval of Europe and Asia was so slow that . . . [a] wabble of five feet was exactly destroyed by friction during each wabble, then the total time . . . would be 4,170,000 years." — pp. 366-7

the sedimentary age of the globe — 11,700,000 years

SEE: Alexander Winchell, *World-Life*, 1883: "Professor Haughton now attempts to employ the unit thus obtained in the calculation of the length of the earth's sedimentary history. To do this, he compiles the table of rock thickness . . . and gets . . . 11,700,000 years." — p. 368

These figures are found too small by the author . . .

SEE: Alexander Winchell, *World-Life*, 1883: "Since, however, it can hardly be assumed that Europe and Asia were uplifted *per saltum*, the above result . . . must be too small. If the formation of the continent occupied a million years, the total duration of sedimentary time would be nearly 37,000,000 years." — p. 368

2,500,000 years "represents the time since the beginning of the Tertiary age"

P/Q: Alexander Winchell, *World-Life*, 1883: "Again, if 2,500,000, according Croll, represents the time since the *beginning* of the Tertiary Age, the whole incrusted age of the world would be 131,600,000 years, which I do not feel disposed to allow." — p. 369

according to another modification of his view, 15,000,000 . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: "On the other hand, Mr. Croll considers that it is utterly impossible that the existing order of things . . . can date so far back . . . [and] allows fifteen millions since the beginning of the [Tertiary] Eocene period . . ." — p. 84

the last glacial period extended from 240,000 to 80,000 years ago

SEE: Alexander Winchell, *World-Life*, 1883: "The time since the middle of the last glacial period, [is] based on the theory that epochs of glaciation on the northern hemisphere have been caused by extreme

eccentricity of the earth's orbit. This theory has been carefully expounded by Professor Croll {*Climate and Time*}. . . . Professor Croll regards the last glacial period as extending from 240,000 to 80,000 years ago." — pp. 368-9 & fn.

the antiquity of the Mediterranean race, "it is generally believed . . ."

P/Q: Alexander Winchell, *World-Life*, 1883: ". . . [this] bears on the antiquity of the Mediterranean race, since it is generally believed to have made its appearance during the later decline of the continental glaciers. It does not concern, however, the antiquity of the Black and Brown races, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial." — p. 379

Three authorities . . . give absolutely different figures

SEE: Alexander Winchell, *World-Life*, 1883: ". . . according to Croll, the advent of the last glacial period occurred 240,000 years ago . . ." — p. 369

SEE: *Manual of the Natural History of Greenland*, ed. T. Rupert Jones, 1875: "In considering the theories which have been put forward in order to account for the cold of the Glacial Epoch . . . Mr. BELT's theory of the greater obliquity of the Ecliptic would not require much more than 20,000 years, or one-tenth of the time demanded by Mr. Croll." — p. 604

SEE: Robert Hunt, "The Ice Age — Climate and Time," 1875: "The facts of geology appear to prove that the close of the Great Ice Age does not date back beyond 80,000 years." — p. 242 (*Popular Science Review*, v. 14)

— Footnotes

According to Bischof, 1,004,177 years . . .

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "The so-called coal formation alone required, according to Bischof, 1,004,177, according to Chevandier's calculation, 672,788 years. The tertiary strata, about 1000 feet in thickness, required for their development about 350,000 years . . ." — p. 61

"it is at present and *perhaps always will be* IMPOSSIBLE . . ."

P/Q: W. Pengelly, "On the Devonian Age of the World," Aug. 1861: "In the existing state of our knowledge it is impossible to convert geological into astronomical time: it is at present, and perhaps always will be, beyond our power to determine . . . how many revolutions round the sun the earth made between any two recognized and well-marked events in its geological history." — p. 332 (*The Geologist*)

"Antient and Primitive Rite" uses 000,000,000

SEE: "Epochs, Eras, and Periods of the World," April 1887: ". . . Year of True Light, Used by the Antient and Primitive Rite . . . 000,000,000 . . ." — p. 281 (*Miscellaneous Notes and Queries*, v. 4)

"We greatly suspect that she (Nature) . . . does make considerable jumps . . ."

P/Q: Thomas Henry Huxley, *Lay Sermons, Addresses, and Reviews*, 1872: ". . . we have always thought that Mr. Darwin has unnecessarily hampered himself by adhering so strictly to his favourite 'Natura non facit saltum' [Nature makes no jumps]. We greatly suspect that she does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms." — p. 312 (Kölliker's "Criticisms on 'The Origin of Species' ")

"It must be again called to mind that the intermediate forms . . ."

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: ". . . in considering this fatal gap in Mr. Darwin's theory, it must be again called to mind that the intermediate forms must have been vast in numbers. Mr. St. G. Mivart believes that changes in evolution may occur more quickly than is generally believed; but Mr. Darwin sticks manfully to his belief, and again tells us *Natura non facit saltum*." — p. 161

something *more* than "natural selection" was requisite . . .

SEE: Alfred Russel Wallace, *Contributions to the Theory of Natural Selection*, 1870: ". . . a superior intelligence has guided the development of man in a definite direction . . . to aid in the production of what we can hardly avoid considering as the ultimate aim and outcome of all organized existence — intellectual, ever-advancing, spiritual man. It therefore implies, that the great laws which govern the material universe were insufficient for his production, unless we consider . . . that the controlling action of such higher intelligences is a necessary part of those laws . . ." — pp. 359-60

— 696-7 —

"it will be a moderate computation to allow 25,000,000 . . ."

P/Q: St. George Mivart, *On the Genesis of Species*, 1871: "Now it will be a moderate computation to allow 25,000,000 years for the deposit of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 (two thousand five hundred million) years for the complete development of the whole animal kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of the process." — pp. 160-1

— 697 —

"Finally, a difficulty exists as to the reason of the absence . . ."

P/Q: St. George Mivart, *On the Genesis of Species*, 1871: "Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata — if life was then as abundant and varied as, on the Darwinian theory, it must have been. Mr. Darwin himself admits 'the case at present must remain inexplicable; and may be truly urged as a valid argument against the views' entertained in his book." — p. 161

"Thus, then, we find a wonderful (and . . . *inexplicable*) absence . . ."

P/Q: St. George Mivart, *On the Genesis of Species*, 1871: "Thus, then, we find a remarkable (and on Darwinian principles an inexplicable) absence of minutely graduated transitional forms. All the most marked groups . . . appear at once upon the scene. Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by insignificant fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort." — p. 161

"All these difficulties are avoided if we admit . . ."

P/Q: St. George Mivart, *On the Genesis of Species*, 1871: "Now all these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, in part internal — similar to the way in which crystals (and, perhaps from recent researches, the lowest forms of life) build themselves up according to the internal laws of their component substance, and in harmony and correspondence with all environing influences and conditions." — p. 162

— 698 —

"the vast intellectual chasm between the man and ape" . . .

SEE: T. H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . the vast intellectual chasm between the Ape and Man implies a corresponding structural chasm in the organs of the intellectual functions . . ." — p. 122 fn.

"100 million years have passed . . . since the solidification . . ."

SEE: Archibald Geikie, "Geology," 1879: "The argument from geological evidence is strongly in favour of an interval of probably not much less than 100 million years since the earliest form of life appeared upon the earth, and the oldest stratified rocks began to be laid down." — p. 227 (*Encyclopædia Britannica*, v. 10)

— Footnotes

"100,000,000 years is probably amply sufficient . . ."

P/Q: Archibald Geikie, "Geology," 1879: "One hundred millions of years is probably amply sufficient for all the requirements of geology." — p. 227 (*Encyclopædia Britannica*, v. 10)

Le Couturier claims for the same 350 million years . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Un mouvement toujours le même depuis des millions de siècles {Selon M. Le Couturier, trois cent cinquante millions d'incandescence . . . Buffon se contentait de trente-quatre mille deux cent soixante-dix ans et SIX MOIS} [A movement that has been always the same for millions of centuries {According to Le Couturier, 350 million years of incandescence . . . Buffon was satisfied with thirty-four thousand two-hundred and seventy years and SIX MONTHS}]." — 4:149 & fn.

— 699 —

affirming that every globe is a septenary chain

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'At the time that the Holy . . . created the world He created 7 heavens Above. He created 7 earths Below . . .' " "And the Lower earths where do they come from? They are from the chain of the earth and from the Heaven Above." — pp. 415, 416 (*Zohar* iii, 9*b*, 10*a*)

— 700 —

the old Hermetic axiom: "As above, so below"

SEE: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "SMARAGDINE TABLET OF HERMES — The foundation of Hermetic knowledge . . . 'That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing.' "— p. 677

— 701-2 —

"Those . . . 'base souls' . . . believe that the Earth is the only inhabited body . . ."

P/Q: Camille Flammarion in *La Pluralité des Mondes Habités*, 1869: " 'Les esprits stériles' ou 'âmes viles,' comme les appelle le poëte, qui peuvent être amenés à croire que la Terre est le seul corps habité de l'univers, n'auront aucune difficulté à concevoir qu'elle pourrait également avoir été privée d'habitants. Qui plus est, si de tels esprits sont instruits des déductions géologiques, ils doivent admettre qu'elle fut sans habitants pendant des myriades d'annéees ['The barren spirits' or 'base souls,' as the poet calls them, who can be led to believe that the Earth is the only inhabited body in the universe, will have no difficulty in conceiving that it also might have been without inhabitants. What is more, if such minds were taught about geological deductions, they would have to admit that it was inhabited for myriads of years] . . . {*More Worlds than One*, chap.XII}." — p. 150

SEE: Sir David Brewster, *More Worlds Than One*, 1854, p. 184

— 702 —

". . . during these myriads of years there was not a single intelligent creature . . ."

P/Q: Camille Flammarion in *La Pluralité des Mondes Habités*, 1869: ". . . et ici nous arrivons à cette conséquence insoutenable que, pendant des myriades d'années, il n'y eut aucune créature intelligente dans les vastes Etats du Roi universel, et qu'avant la formation des couches protozoïques il n'y eut aucune plante ni aucun animal dans l'infinité de l'espace [and here we come to the untenable result that for myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the formation of the protozoic strata there was neither plant nor animal in the infinity of space]! . . . {*More Worlds than One*, chap. XII}." — p. 150

SEE: Sir David Brewster, *More Worlds Than One*, 1854, p. 184

witness Swedenborg . . . dress the inhabitants of Mercury . . .

SEE: Emanuel Swedenborg, *The Earths in the Universe, and Their Inhabitants*, 1875: "I was desirous to know what kind of face and body the men in . . . Mercury had, whether they were like the men of our earth. . . . A man also was presented to view, who was more slender in body than the men of our earth are. He was clad in a garment of a dark blue colour, closely fitted to his body . . . It was given to me to understand that such was the form of body and such the dress of the men . . ." — p. 27

"It seems as if in the eyes of those authors . . ."

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "La lecture des ouvrages écrits sur notre sujet ferait vraiment croire qu'aux yeux de leurs auteurs la Terre est le type du monde, et l'homme de la Terre, le type des habitants des cieux. Il est cependant bien plus probable que, la nature des mondes étant essentiellement variée, les milieux et les conditions d'existence essentiellement différents, les forces qui présidèrent à la création des êtres, et les substances qui entrèrent dans leur constitution réciproque, essentiellement distinctes, notre mode d'existence ne peut en aucune façon être considéré comme applicable aux autres globes [The reading of written works on our subject would make one truly believe that in the eyes of their authors, the earth is the model of the universe, and terrestrial man is the model of the inhabitants of the heavens. But it is more than probable that since worlds vary substantially as to their nature, the surroundings and conditions of existence are essentially different, the forces which preside over the creation of beings and the substances which enter into their mutual constitution, are essentially distinct, (it would follow that) our mode of existence cannot be regarded as in any way applicable to other globes]." — pp. 439-40

— 703 —

"Those who have written on this . . . dominated by terrestrial ideas . . ."

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "Ceux qui ont écrit sur ce sujet se sont laissé dominer par les idées terrestres et sont tombés dans l'erreur [Those who have written on the subject have let themselves be dominated by terrestrial ideas and have fallen into error]." — p. 440

"*One* generation passeth away and *another* generation cometh . . ."

P/Q: *The Interlinear Bible*, 1906: "One generation passeth away, and another generation cometh: but the earth abideth for ever. . . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." — p. 862 (*Ecclesiastes*, 1:4, 9)

the Son . . . whom (God) hath appointed heir to all things . . .

P/Q: *The Interlinear Bible*, 1906: "God . . . hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds . . ." — p. 284 (*Hebrews*, 1:1-2)

— Footnotes

This relates to the *Logos*

SEE: S. F. Dunlap, *Sōd, The Son of the Man*, 1861: "God has . . . in these days, spoken to us through a SON, by whom he made also the Aeons . . . {The Aeons . . . were formed by the Word [Logos] of God}." — pp. 29 & 30 fn.

The *unknown* Light . . .

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " 'When the Unknown of the Unknown wished to manifest Itself, It began by producing a point . . . that luminous point . . . was still completely unknown . . .' " — p. 127

reflected in the "First-born," the *Protogonos*

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "This is the most exalted of all the Conditions . . . the Archetypal Man . . . the Protogonos, *i.e.*, first born. . . . it is considered . . . the direct emanation of Ain Soph . . ." — pp. 320-1

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This "Power" is Hokhmah . . . Wisdom and the Word

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "From the third Sephirah 'Hokhmah, Wisdom or the Word . . . emanate the six following Sephiroth. These are considered as the efflux of the potentiality, energy and executive power, of Ain Soph and the Upper Sephiroth, through the Son or Word." — p. 268

the indefinite period . . . of the six days of creation

SEE: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: ". . . after all things were made, the earth must have been in a state of chaotic confusion . . . What the duration of this anarchy was . . . the Scripture has concealed from our knowledge . . . Nay, it would seem as though that indefinite period had been purposely mentioned, to leave scope for the meditation and the imagination of man. . . . The very order observed in the six days' creation . . . seems to show that divine power loved to manifest itself by gradual developments . . ." — p. 192

we are in total darkness upon the meaning . . .

SEE: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: ". . . who will assert that it [geology] clashes with His sacred word, seeing that in this indefinite period . . . we are left entirely in the dark?" — p. 193

primitive revolutions . . . destructions and . . . re-productions (of the world) . . .

SEE: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: "Unless . . . we suppose allusion made to such primeval revolutions, that is destructions and reproductions, in the first chapter of Ecclesiastes; or with others we take the passages wherein *worlds* are said to have been created in their most literal sense {Heb. i. 2}." — p. 193 & fn.

It is very singular . . . that all the cosmogonies . . .

P/Q: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: "It is indeed singular that all ancient cosmogonies should conspire to suggest the same idea, and preserve the tradition of an early series of successive revolutions, whereby the world was destroyed and renewed." — p. 193

"There were old worlds which perished . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The Zohar says, 'There were old worlds, which perished as soon as they came into existence: were formless, as they were called sparks. Thus the smith, when hammering the iron, lets the sparks fly in all directions. Those sparks are the primordial worlds which could not continue, because the Sacred Aged had not as yet assumed his

form . . .' — *Idra Suta*, Zohar, iii. 292*b*." — p. 408

"The Holy One . . . has successively formed and destroyed sundry worlds . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "The idea . . . was propounded in the Midrash long before the existence of the Kabbalah. Rabbi Abahu, in the *Bereshith Rabba*, Parsha ix., expressly says, 'From this we see that the Holy One, blessed be He, had successively created and destroyed sundry worlds before He created the present world . . .' " — p. 408

— Footnotes

the Universal Mind directs his Divine Thought into the Chaos . . .

SEE: James Drummond, *Philo Judaeus*, 1888: ". . . in the account of the creation the Spirit of God seems to represent the divine power in its totality, ready to act amid the still shapeless chaos . . . [to] give concrete form to the divine thought, and turn the chaos into a cosmos." — 1:137-8

the seven oceans — *sapta samudras*

SEE: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*sam-udra* . . . the waters above the firmament . . . (seven seas are enumerated in Vishṇu-Purāṇa II. 4 . . .)." — p. 1079

SEE: A. A. Macdonell, *Vedic Mythology*, 1897: "The atmosphere is often called a sea (*samudra*) as the abode of the celestial waters. It is also assimilated to the earth . . . and seven streams which flow there . . ." — p. 10

The *form* of *Tikkun* . . . the "first-born," the universal form

SEE: "What is Theosophy?" [Editorial], Oct. 1879: ". . . the Spirit of the Deity . . . is but a Ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon — the archetypal man . . ." — p. 3 (*The Theosophist*, v. 1)

"Heavenly man" is Adam Kadmon — the synthesis of the Sephiroth

SEE: *Qabbalah*, tr. Isaac Myer, 1888: "The Ten Upper Sephiroth as a totality, are . . . the Adam Qadmon, or Great Man of the East, the Ideal of Celestial Adam . . ." — p. 443 fn.

as "Manu Swayambhûva" is the synthesis of the Prajâpatis

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "The first of these Manus was Swāyam-bhuva . . . As the acting creator, this Manu produced the ten Prajāpatis or progenitors of mankind . . ." — p. 199

— 705 —

"Still when it is said that they (the worlds) *perished* . . ."

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: "Still when it is said that they perished, it is only meant thereby that they lacked the true form, till the human form came into being, in which all things are comprised, and which also contains all those forms." — p. 408

it does not mean *death*, but only denotes a *sinking down* . . .

P/Q: *Royal Masonic Cyclopædia*, ed. Kenneth R. H. Mackenzie, 1877: " '. . . though the Scripture assigns death . . . to the kings of Edom, it only denotes a sinking down from their dignity, *i.e.*, the worlds . . . had not as yet the perfect form of which they were capable.' — *Idra Suta*, Zohar, iii. 135*b*." — p. 408

The Kings who reigned in Edom before there reigned a King in Israel

SEE: *The Interlinear Bible*, 1906: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." — p. 48 (*Genesis*, 36:31)

"Edomite Kings" . . . "attempts at men"

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "CONCERNING THE EDOMITE KINGS. . . . the Ancient of the Ancient Ones . . . formed certain kings . . . but they only subsisted (*for a time*) until He could expel them . . ." "Wherefore? Because the form of the man is not as yet constituted. . . . And because that constitution of Adam was not as yet found, they (*the Edomite Kings*) could not subsist . . ." — pp. 174, 176 (*Greater Holy Assembly*, xxvi.513, 523, 525)

the "pre-Adamite races," of which the Zohar speaks

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . because that constitution of (the Perfect Man) Adam was not at that early time found, they (the Primitive Kings of Edom . . .) could not exist . . . {These kings of Edom were the pre-Adamite androgenic kings}." — p. 138 & fn.

(the six "limbs" of Microprosopus)

SEE: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: " 'In the beginning the Elohim created the substance of the heavens and the substance of the earth.' (The sense is: Six members were created, which are the six numerations of Microprosopus . . ." — p. 46 (*Book of Concealed Mystery*, i.16)

the first seven Kings of Edom are left out of calculation in Genesis

SEE: *Qabbalah*, tr. Isaac Myer, 1888: ". . . if the first androgene had not been separated into male and female, the result would have been entire sterility, as was the result as to the Seven Kings of Edom described in Genesis . . . the forms did not and could not, exist . . ." — p. 185

the sons of "Esau the father of the Edomites" . . .

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1882: "And these *are* the generations of Esau the father of the Edomites in mount Seir . . ." — 1:133 (*Genesis*, 36:9)

SEE: "ESAU," *Encyclopædia Britannica*, v. 8, 1879: "ESAU, or EDOM, the father of the Edomites, was the son of Isaac and Rebecca . . . the name Esau (hairy) was given to him on account of his hairy appearance at his birth, and the name Edom (red) when he sold his birthright to [his brother] Jacob . . . the three names Seir, Edom, Esau, indicate . . . an aboriginal race . . . Esau in its turn was compelled to yield to a younger branch of the same race, inferior in physical strength but superior in certain moral qualities." — p. 533

"Two *nations* are in thy womb" . . .

SEE: *Old Testament Commentary*, ed. C. J. Ellicott, 1882: "And Isaac intreated the LORD . . . and Rebekah his wife conceived. And the children struggled together within her . . . And the LORD said unto her, Two nations *are* in thy womb . . . And *the one* people shall be stronger than *the other* people . . . [And] behold, *there were* twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau." — 1:98-99 (*Genesis*, 25:21-5)

"and the Kings . . . died and their chiefs (crowns) were found no more"

P/Q: *Kabbalah Unveiled*, tr. S. L. MacGregor Mathers, 1887: "And the kings of ancient times {the 'Edomite Kings'} were dead, and their crowns were found no more . . ." — p. 43 & fn. (*Siphra Dtzenioutha*, i.3)

— 705-6 —

"The Head of a nation that has not been formed . . ."

SEE: *Qabbalah*, tr. Isaac Myer, 1888: " '. . . the head of a nation, who has not been arranged and formed at the beginning: its people is not from this Form. . . . Before He arranged Himself in His Form . . . all worlds have been destroyed; therefore is written: "And Bela the son of Beor reigned in Edom." (Gen. xxxvi, 32) {Zohar iii, 135*a*} . . . "And he died" and another "reigned in his stead." (Gen. xxvi, 31

sq.)' " — pp. 386-7 & fn.

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great thinkers . . . believed in the plurality of worlds . . .

see: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: ". . . les philosophes, les naturalistes et les mathématiciens les plus célèbres se pressent en foule au devant de notre doctrine. . . . le libre penseur Bayle . . . l'illustre Leibnitz, Bernouilli . . . Isaac Newton, dans son *Optic* . . . Buffon . . . Condillac . . . Bailly . . . Lavater . . . Bernardin de Saint-Pierre . . . Diderot et les principaux rédacteurs de l'*Encyclopédie* . . . Emmanuel Kant . . . les poëtes philosophes Gœthe, Krause et Schelling; les astronomes . . . Bode . . . Ferguson . . . Herschel . . . Lalande . . . Laplace . . . chantèrent la grandeur de l'univers et la magnificence des mondes habités [the most famous philosophers, naturalists and mathematicians hasten to band together before our doctrine. . . . the freethinker Bayle . . . the famous Leibnitz, Bernouilli . . . Isaac Newton, in his *Optics* . . . Buffon . . . Condillac . . . Bailly . . . Lavater . . . Bernardin de Saint-Pierre . . . Diderot and the principal writers of the *Encyclopédie* . . . Immanuel Kant . . . the poet philosophers Gœthe, Krause and Schelling; the astronomers . . . Bode . . . Ferguson . . . Herschel . . . Lalande . . . Laplace . . . sang the praises of the greatness of the universe and the splendor of inhabited worlds]." — pp. 41-3

four meteorites . . . in France . . . Cape of Good Hope . . . Hungary

see: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "Les aérolithes . . . sont: celui tombé à Alais . . . un second tombé au cap de Bonne-Espérance . . . un troisième tombé à Kaba (Hongrie) . . . et un quatrième tombé . . . dans le sud de la France [The meteorites . . . are: the one that fell at Alais . . . a second one that fell at the Cape of Good Hope . . . a third one that fell at Kaba (Hungary) . . . and a fourth one that fell in the south of France] . . ." — p. 160

carbon has been found in the very centre of a meteorite

see: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "On a . . . trouvé des morceaux de carbone noyés dans le masse même du fer météorique [Pieces of carbon were found, absorbed in the same mass of meteoric iron]." — p. 160

in one . . . there was found water and turf . . .

see: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: ". . . [le] quatrième tombé le 14 mai 1864 dans le sud de la France, à Orgueil . . . recelait de l'eau et de la tourbe. Or la tourbe se forme par la décomposition, au sein de l'eau, des végétaux [the fourth one that fell on May 14, 1864 in the south of France, at Orgueil . . . contained water and turf. Now the turf was formed by the decomposition of plants in the midst of water]." — p. 160

— 706-7 —

on the planet Jupiter the seasons . . . last twelve times as long as ours . . .

see: Richard A. Proctor, *Other Worlds Than Ours*, 1871: "The year of Jupiter . . . consists of nearly twelve such years as ours, so that the period corresponding to one of our seasons lasts nearly three years . . . [Jupiter] has, however, no seasons in our sense of the word, since his equator is inclined but little more than three degrees to his orbit." — p. 131

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the duration of the *day* is nearly the same on . . . Mercury, Venus . . .

see: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: ". . . la durée du jour est à peu près la même sur les quatre premières planètes du système: Mercure, Vénus, la Terre et Mars [the

duration of the day is almost the same on the first four planets of the system: Mercury, Venus, Earth and Mars].” — p. 65

On Mercury, the Sun’s heat and light are seven times . . .

SEE: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “Les observations modernes ont montré que ce globe est entouré d’une atmosphère très-dense, et qu’il est couvert de chaînes de montagnes beaucoup plus élevées que les nôtres. La lumière et la chaleur qu’il reçoit du Soleil y sont sept fois plus intenses qu’à la surface terrestre [Modern observations have shown that this globe (Mercury) is surrounded with a very dense atmosphere, and that it is covered with mountain chains which are much higher than ours. The light and the heat that it receives from the Sun are seven times more intense than on the surface of the earth].” — p. 65

Venus, like Mercury . . . configuration of their seas and continents . . .

SEE: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “Les enveloppes atmosphériques qui entourent cette planète et la précédente, les neiges qui apparaissent périodiquement à leurs pôles et les nuages qui s’étendent de temps en temps à leurs surfaces, la configuration géographique de leurs continents et de leurs mers, leur météorologie, les variations de saisons et de climats communes à ces deux mondes, nous fondent à croire que ces deux planètes sont . . . d’un caractère d’analogie [The atmospheric layers which surround that planet (Mars) and the previous one (Venus), the snow which appears periodically at their poles and the clouds which spread out over their surfaces from time to time, the geographical configuration of their continents and their seas, their meteorology, the climates which these two worlds have in common and their variation of the seasons make us believe that these two planets have . . . a similar character] . . .” — p. 67

I. The various forces which were active . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “I. — Les forces diverses qui furent en action à l’origine des choses donnèrent naissannce sur les mondes à une grande diversité d’êtres, soit dans les règnes inorganiques, soit dans les règnes organiques [I. — The various forces which were active at the beginning of things gave birth to a great variety of beings on the worlds, in either inorganic or organic kingdoms] . . .” — p. 260

II. The animated beings were constituted . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “II. — Les êtres animés furent dès le commencement constitués suivant des formes et des organismes en corrélation avec l’état physiologique de chacune des sphères habitées [II. — Since the beginning the animate beings were constituted according to forms and organisms in correlation with the physiological state of each of the inhabited globes] . . .” — p. 260

III. The humanities of other worlds differ from us . . .

P/Q: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “III. — Les hommes des autres mondes diffèrent de nous, tant dans leur organisation intime que dans leur type physique extérieur [III. — The humanities of the other worlds differ from us, both in their internal organisation as in their external physical type].” — p. 260

Appendix in M. Flammarion’s work dealing . . . with this question

SEE: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: “La Pluralité des Mondes devant le Dogme Chrétien” [The Plurality of Worlds in the face of Christian Dogma], pp. 337-81 (Appendix, Note A).

Earth — a "grain of sand on an infinite sea-shore"

SEE: R. G. Ingersoll, *Law, not God*, 1884: "From Copernicus we learn that this earth is only a grain of sand on the infinite shore of the Universe; that everywhere we are surrounded by shining worlds, vastly greater than our own . . ." — p. 185 (*Col. Ingersoll's Lectures*, 2nd Series)

Our own Sun . . . 1,300[000] times larger than our planet . . .

SEE: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "Le globe immense du Soleil est près de *un million* 300 *mille* (1,279,267) fois plus gros que la Terre [The immense globe of the Sun is almost 1,300,000 (1,279,267) times as large as the Earth]." — p. 61

beside that giant Sun — Sirius . . .

SEE: Camille Flammarion, *La Pluralité des Mondes Habités*, 1877: "On a mesuré l'intensité lumineuse des étoiles les plus rapprochées, et l'on a constaté que quelques-unes, comme Sirius, sont beaucoup plus radieuses et plus volumineuses que notre Soleil [The luminous intensity of the closest stars has been measured, and it has been ascertained that some of them, such as Sirius, are much more brilliant and larger than our Sun] . . ." — p. 192

— Footnotes

that learned and witty work, "God and his Book" . . .

SEE: Saladin [William Stewart Ross], *God and His Book*, 1886.

SEE: H. P. Blavatsky, "Our Cycle and the Next," May 15, 1889: "[Saladin] The fine poet and witty editor of the late *Secular Review*, now the '*Agnostic Journal*.' The works of Mr. W. Stewart Ross ('Saladin') . . . 'Miscellaneous Pamphlets,' 'God and his Book,' etc. etc., will become in the XXth century the most powerful and the most complete vindication of every man and woman called *infidel* in the XIXth." — p. 180 fn. (*Lucifer*, v. 4)

if Christ had ascended with the rapidity of a cannon ball . . .

SEE: Saladin, "At Random," Jan. 30, 1886: "If the Rev. Mr. Pullin will only read what I have written, he will find that I do not deny the Ascension. In fact, I have Christ still ascending, and I calculate that, flying for the last 1800 years, day and night, at the rate of a cannon ball, he is yet a long way from Sirius . . ." — p. 66 (*The Secular Review*, v. 18)

— 709 —

the Primordial rocks are 70,000 ft., the Primary 42,000 ft. . . . in thickness

SEE: Edwin Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: ". . . the thickness of the systems of strata . . . of the five main divisions or periods . . .

Primordial Epoch (70,000 feet) . . .
Primary (42,000 feet) . . .
Secondary (15,000 feet) . . .
Tertiary (3,000 feet) . . .
Quaternary (500 or 700 feet) . . ." — p. 464 (*Knowledge*, v. 1)

— 709-10 —

"Dividing into an hundred parts the time . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: ". . . dividing into a hundred equal parts the time, whatever its actual length, that has passed since the dawn of life on the earth, we shall be led to attribute to the primordial age more than one half of the whole duration, say 53.5; to the primary, 32.2; to the secondary, 11.5; to the tertiary, 2.3; to the quaternary, 0.5, or one-half per cent." — pp. 480-

— 710 —

de Mortillet's work . . . places man in the mid-Miocene period

SEE: Edward Clodd, "The Antiquity of Man in Western Europe — II," May 5, 1882: "The division of Palæolithic time [was] suggested by M. de Mortillet {'Matériaux pour l'Histoire de l'Homme'} . . . The evidence in support of the presence of man in Europe in mid-Tertiary times consists of worked flints found in the *calcaire de Beauce*, a Miocene stratum at Thenay . . ." — p. 567 & fn. (*Knowledge*, v. 1)

— Footnotes

"*La Préhistorique Antiquité de l'Homme*" . . . allowed only 230,000 years . . .

SEE: Gabriel de Mortillet, *Le Préhistorique Antiquité de l'Homme*, 1885: "L'homme a apparu, en Europe, avec la commencement du quaternaire. Il y a, au moins, 230 000 à 240 000 ans [Man appeared in Europe at the beginning of the Quaternary. That is at least 230,000 to 240,000 years ago]." — p. 628

— 710-11 —

"it would be in defiance of all that the doctrine of evolution teaches . . ."

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: ". . . it would be in defiance of all that the doctrine of evolution teaches, and, moreover, win no support from believers in special creation and the fixity of species, to seek for so highly specialised a mammalian as man at an early stage in the life-history of the globe." — p. 464 (*Knowledge*, v. 1)

— 711 —

Science divides . . . the globe's history . . . into five main divisions

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: "Hæckel remarks that if we divide that period [of Earth's history] into a hundred equal parts, and then, corresponding to the thickness of the systems of strata, calculate the relative duration of the five main divisions or periods . . . we obtain the following result: —

Primordial Epoch . . .
Primary . . .
Secondary . . .
Tertiary . . .
Quaternary . . ." — p. 464 (*Knowledge*, v. 1)

— Footnotes

***heredity* . . . opponents . . . Du Bois Reymond and Dr. Pflüger**

SEE: August Weismann, *Essays Upon Heredity*, 1889: "[Darwin] came to the conclusion that there is no sufficient reason for denying the transmission of acquired changes. Hence, in Darwin's works, use and disuse still play important parts as direct factors of transformation . . . Doubts on this point have been expressed not only by me but also by others, such as du Bois-Reymond and Pflüger." — p. 422

— 712 —

In the Laurentian deposits are found specimens of the *Eozoon Canadense* . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In the lowest [rock-strata], the Laurentian, the only faint trace of life discovered is that of the Eozoon Canadense, which is considered to be an undoubted petrification of a foraminiferous living organism with a chambered shell." — p. 27

In the Silurian are discovered sea-weeds . . . molluscs, crustacea . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In the Cambrian and Lower Silurian traces of life become more frequent, especially of low forms of sea-weeds, and in the Upper Silurian we find an abundance of life, consisting of crustacea, shell-fish, and a few true fish . . ." — p. 27

— 713 —

SECONDARY . . . This is the age of Reptiles . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . the Secondary . . . includes the Triassic, the Jura, and the Cretaceous or Chalk systems . . . This epoch is emphatically the age of Reptiles . . . the Plesiosauri, Ichthyosauri, and other gigantic sea-dragons abounded in the oceans . . ." — p. 28

how men came to know of these monsters

SEE: Charles Gould, *Mythical Monsters*, 1886: "The reasoning upon the question whether dragons, winged snakes, sea-serpents . . . and other so-called fabulous monsters have in reality existed, and at dates coeval with man, diverges in several independent directions. We have to consider . . . myths, traditions, and historical allusions from which their reality may be inferred require to be classified and annotated, and full weight given to the evidence which has accumulated of the presence of man upon the earth during ages long prior to the historic period . . ." — p. 31

and describe them *before* the age of Cuvier

SEE: Charles Gould, *Mythical Monsters*, 1886: "*THE DRAGON*. . . . Among the earliest classics of Europe, its existence is asserted as a scientific fact, and accepted by poets as a sound basis for analogies, comparisons, allegories, and fable . . ." ". . . [dragons] were still retained and regarded as quite orthodox until a little before the time of Cuvier . . ." — pp. 161-2, 201

— Footnotes

"in the secondary epoch, the only mammals . . . discovered in Europe . . ."

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: ". . . in the Secondary epoch, the only mammals which have been discovered in Europe are the fossil remains of a small marsupial or pouch-bearer . . ." — p. 464 (*Knowledge*, v. 1)

***Placentalia* of the third sub-class are divided . . . into Villiplacentalia . . .**

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "The third and last sub-class of the Mammalia, the placental Mammals . . . can be divided into . . . Villiplacentalia, Zonoplacentalia, Discoplacentalia. In the first legion the placenta is composed of many separate scattered tufts; in the second legion it is girdle-shaped, in the third discoid." — p. 67

Hæckel sees in the Marsupialia *Didelphia*, one of the connecting links . . .

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "The Didelphia, or Marsupialia, constitute the second sub-class of the Mammalia. They stand midway between the first and the third sub-classes, between the Monotremata and the Placentalia, and probably form the connecting link between these . . ." — p. 66

— 714 —

"Although the placental mammals and the order of Primates . . ."

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: ". . . although the placental mammals and the order of Primates, to which man is related, appear in Tertiary times, and the climate, tropical in the Eocene age, warm in the Miocene, and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in Europe before the close of the Tertiary epoch . . . are not

generally accepted here." — p. 464 (*Knowledge*, v. 1)

The Fourth . . . perishes during the Miocene period . . .

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'The sinking of Atlantis (the group of continents and isles) began during the Miocene period . . . and it culminated first in the final disappearance of the largest continent . . . and second, with that of the last of the fair islands mentioned by Plato.' " — p. 70 [K.H., Mahatma Letter XXIIIB]

— Footnotes

"There is nothing impossible in the supposition . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "There is then nothing impossible in the idea that he [man] should have . . . appeared upon the globe with the first representatives of the type to which he belongs by his organisation." — p. 153

the "labours of Boucher de Perthes, Lartet, Christy . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: ". . . the successive or simultaneous labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, De Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts, and clearly established the progressive development of the human organism and industries from the miocene epoch of the tertiary age." — p. 499

"The origin of man is bound up with that of the higher mammals . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "The origin of man is bound up with that of the higher mammals, and he can have made his appearance on the earth only in company with the *last* types of his class." — p. 499

— 715 —

Quaternary . . . Palæolithic man. Neolithic man, and Historical Period.

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: "Quaternary (or Pleistocene) . . . Palæolithic Man . . . Neolithic and Historical Period . . ." — p. 464

". . . the subdivision of the Stone Age into the Palæolithic or Older, and Neolithic or Newer, marks a difference between these . . . The men of Neolithic times . . . are the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe . . . but the men of Palæolithic times can be identified with no existing races . . ." — p. 463 (*Knowledge*, v. 1)

— Footnotes

15,000,000 years since the beginning of the Eocene period . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: ". . . Mr. Croll considers that it is utterly impossible that the existing order of things . . . can date so far back . . . [and] allows fifteen millions since the beginning of the Eocene period . . ." — p. 84

would make the incrusted age of the world only 131,600,000 years

P/Q: Alexander Winchell, *World-Life*, 1883: "Again, if 2,500,000, according Croll, represents the time since the *beginning* of the Tertiary Age, the whole incrusted age of the world would be 131,600,000 years, which I do not feel disposed to allow." — p. 369

This "first man" answers in the Bible (*Genesis*) to Enos . . .

SEE: *The Interlinear Bible*, 1906: "And to Seth . . . was born a son; and he called his name Enos . . ." — p. 6 (Genesis, 4:26)

SEE: Augustine, *The City of God*, tr. Marcus Dods, 1888: ". . . Seth signifies 'resurrection,' and Enos

his son signifies 'man,' not as Adam, which also signifies man but is used in Hebrew indifferently for man and woman, as it is written, 'Male and female created He them . . . and called their name Adam' . . . But Enos means man in so restricted a sense . . . it cannot be applied to woman . . ." — 2:81 (Bk. xv)

Geology records the former existence of a universal ocean . . .

SEE: Alexander Winchell, *World-Life*, 1883: ". . . enormous tides must have existed at some time in the past. If the ocean . . . experienced this enormous tidal action . . . its records were written in the sediments of the time. . . . If shores had not yet arisen, the shallows of the universal ocean must have been stirred." — p. 267

The "Universal Deluge" . . .

SEE: STANZA III: ". . . the churning of the 'Ocean of Milk' took place in the Satya Yug, the first age which immediately followed the 'Deluge.' . . . it is not the 'great' deluge, nor that which carried away Atlantis . . . This 'churning' relates to a period before the earth's formation . . ." " 'The celestial Ocean, the *Æther* . . . is the *Breath* of the Father, the life-giving principle, the *Mother*, the Holy Spirit . . .' " — *SD* 1:67-8, 75

the watery abyss . . . of Berosus

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: " 'There was a time in which there existed nothing but darkness and an abyss of waters . . .' " " 'All this (he says) was an allegorical description of nature. . . . the whole universe consisting of moisture, and animals being continually generated therein . . .' " — pp. 23, 25 (Berossus, "Of the Cosmogony and Deluge")

only 60 millions . . . "since the beginning of the Cambrian period . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: ". . . Mr. Croll . . . allows fifteen millions [of years] since the beginning of the Eocene period, and sixty millions of years in all since the beginning of the Cambrian period." — p. 84

Darwin rejected the calculation

SEE: Charles Darwin, *The Origin of Species*, 1882: "Mr. Croll estimates that about 60 million years have elapsed since the Cambrian period, but this . . . appears a very short time for the many and great mutations of life, which have certainly occurred since the Cambrian formation . . ." — p. 286

It is . . . "beyond doubt that a considerable period . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "I . . . [take] as my text-book Mr. James Geikie's *Prehistoric Europe* . . . summarizing from it the statements essential to my purpose." ". . . the examination of bone deposits . . . attest 'beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor.' " — pp. 95, 98

"Palæolithic men were unacquainted with pottery . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation; but the Neolithic lake dwellers of Switzerland had looms, pottery, cereals, and domesticated animals, such as swine, sheep, horses, dogs, &c." — p. 97

"Implements of horn, bone, and wood were in common use . . ."

P/Q: Charles Gould, *Mythical Monsters*, 1886: "Implements of horn, bone, and wood, were in common use among both races, but those of the older [Palæolithic race] are frequently distinguished by their being sculptured with great ability or ornamented with life-like engravings of the various animals living at the period; whereas there appears to have been a marked absence of any similar artistic ability

on the part of Neolithic man." — p. 97

"what the Hipparion and Anchitherium have proved for the genus horse . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "We require to find fossil remains proving for the genus man what the Hipparion and Anchitherium have proved for the genus horse, that is, gradual progressive specialisation from a simple ancestral type to more complex existing forms." — p. 181

Palæolithic *hâches* . . . "when placed side by side with the rudest forms . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . Palæolithic *hâches* . . . When placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference." — pp. 112-14

— Footnotes

"The *most clever sculptor of modern times . . .*"

P/Q: W. Boyd Dawkins, *Cave Hunting*, 1874: "The most clever sculptor of modern times would, probably, not succeed very much better if his graver was a splinter of flint, and stone and bone were the materials to be engraved." — p. 344

Neolithic . . . Man . . . *a cannibal* . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "M. Carl Vogt . . . considers cannibalism . . . to be a universal fact, a necessary phase in the development of civilisation; nay, far more, the indication of a comparatively advanced stage in this civilisation. Cannibalism, he says, unknown to our prehistoric ancestors of the age of the mammoth . . . becomes frequent towards the end of the neolithic period." — p. 350

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in the Eocene Age "even in its very first part . . ."

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'In the Eocene Age' . . . 'even in its very first part, the great cycle of the fourth race men, the Atlanteans, has already reached its highest point, and the great continent . . . showed the first symptoms of sinking . . .' " — p. 64 [K.H., Mahatma Letter XXIIIB]

"only a very small portion of the earth's surface has been explored . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life." — p. 98

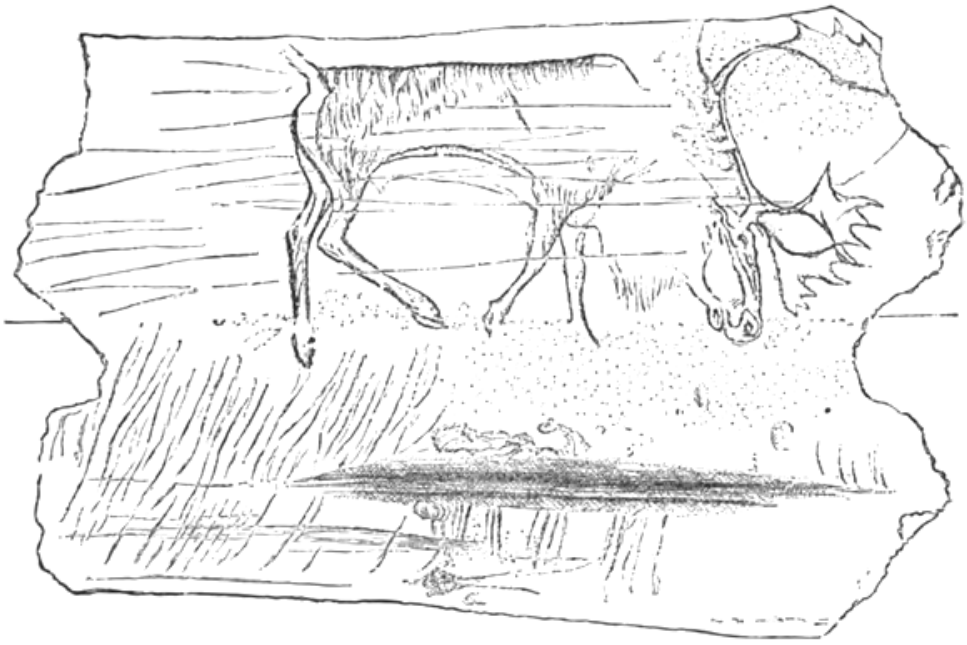
"even these have been so imperfectly explored . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "And even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected." — p. 98

the "Reindeer feeding," from the Thayngin grotto in Switzerland . . .

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888:

EARLIEST PORTRAIT OF A MAN, WITH SERPENT AND HORSES' HEADS.
From Grotto of Les Eyzies. Reindeer Period.



REINDEER FEEDING.
From Grotto of Thayngen, near Schaffhausen, Switzerland.

— p. 125

the Reindeer period

SEE: Charles Gould, *Mythical Monsters*, 1886: "The REINDEER . . . extended over Europe . . . Its remains have been found in Pleistocene deposits in numerous localities, but most abundantly in those which M. Lartet has assigned to the period which he calls the Reindeer age." — p. 64

the reindeer feeding . . . "*would do credit to any modern animal painter*"

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The drawings and carvings of other animals . . . are often extremely spirited, and one especially of a reindeer engraved on a bit of bone from a cave at Thayngen . . . would do credit to any modern animal painter." — pp. 124, 126

the modern Esquimaux . . . like their Palæolithic ancestors . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . during one of the later or reindeer periods of the Palæolithic era, many of the caves in the South of France . . . were occupied by a race who, like the Esquimaux of the present day, had a strong artistic tendency, and were constantly drawing with the point of a flint on stone or bone, or modelling with flint knives . . . sketches of the animals they hunted, scenes of the chase . . ." — p. 124

Mr. Huxley is right in saying, "Time will show."

SEE: Thomas H. Huxley, *Evidence as to Man's Place in Nature*, 1863: "Where, then, must we look for primæval Man? Was the oldest *Homo sapiens* pliocene or miocene, or yet more ancient? In still

older strata do the fossilized bones of an Ape more anthropoid, or a Man more pithecoid than any yet known await the researches of some unborn paleontologist? Time will show." — p. 184

"the germs for the higher animals . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'The germs for the higher animals,' says Professor Baumgärtner (*Anfänge zu einer Physiologischen Schœpfungs geschichte der Pflanzen und Thierwelt*, 1855), 'could only be the eggs of lower animals.' " — p. 82 fn.

"besides the advance of the vegetable and animal world in development . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: " 'Besides the advance of the vegetable and animal world in development, there occurred in that period the formation of new original germs, which formed the basis of new metamorphoses,' etc. . . . The first men proceeded, according to him, from the germs of animals immediately beneath them, but lived first in a *larva state*." — p. 82 fn.

the human races "have not descended from one pair . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "He further considers that the human race have not descended from *one* pair, but appeared immediately in numerous races." — p. 82 fn.

"the plant passes imperceptibly into the animal, and the animal into man"

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "The plant passes imperceptibly into the animal, the animal into man." — p. 85

"Produced in the way of spontaneous generation . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "It is from the simplest organic element, produced in the way of spontaneous generation . . . by the aid of intense natural forces and endless periods of time, there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded." — p. 82

— 718-19 —

"Spontaneous generation played, no doubt, *a more important part* . . ."

P/Q: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: "Spontaneous generation played, no doubt, a more important part in the primeval epoch than at present; nor can it be denied that in this way beings of a higher organisation were produced than now." — p. 84

— 719 —

Germs of organic life, we are told, by Sir W. Thomson . . .

SEE: Sir William Thomson, "Inaugural Address of the President of British Association," Aug. 4, 1871: ". . . we must regard it as probable in the highest degree that there are countless seed-bearing meteoric stones moving about through space . . . The hypothesis that life originated on this earth through moss-grown fragments from the ruins of another world . . . is not unscientific." — p. 56 (*Chemical News*, v. 24)

"If *any form* of progressive development *is* correct . . ."

P/Q: T. H. Huxley, *Evidence as to Man's Place in Nature*, 1863: ". . . if any form of the doctrine of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of Man." — p. 184

the natural forces inherent *in* matter . . .

SEE: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: ". . . masses in space are in constant motion . . . [this is] the result of a single universal law of nature — *the law of attraction*. This

law, inherent in matter . . . is irresistibly obeyed by every body . . .” — p. 51

***force* . . . being but a quality of matter, a “mode of motion”**

SEE: Louis Büchner, *Force and Matter*, ed. J. F. Collingwood, 1864: “There can be no material substance without a reciprocal manifestation of its inherent forces, which in themselves are nothing but various modes of material motions.” — pp. 52-3

Sir W. Thomson repeating . . . what was asserted by Büchner

SEE: Sir William Thomson, “Steps Towards a Kinetic Theory of Matter,” 1884: “. . . it is scarcely possible to help anticipating in idea the arrival at a complete theory of matter, in which all its properties will be seen to be merely attributes of motion.” — p. 218 (*Popular Lectures and Addresses*)

spontaneous generation . . . under “special thermal conditions”

SEE: H. W. Conn, “The Origin of Life,” Sept. 1887: “Pasteur and Tyndall showed that . . . no living organisms could arise in any solution without the access of previously living organisms . . . And this is admitted by the very men who still insist that spontaneous generation must have occurred at some time in the history of the globe.” “During the early history of the globe the temperature was so high that few, if any, chemical compounds could exist. . . . All during the process of cooling conditions existed which have never been matched since.” “. . . the conditions of heat, electricity, etc., might at one time have been such as to cause the elements C, O, H, N, to unite into certain complex bodies approximating organic compounds.” — pp. 164, 165, 167, 168 (*New Princeton Review*, v. 4)

Virchow . . . it *must* have taken place . . . in the history of our planet

SEE: H. Charlton Bastian, “Spontaneous Generation,” Feb. 1878: “. . . Virchow says: ‘Nevertheless, I admit if we indeed *want* to form an idea how the first organic being *could* have originated by itself, nothing remains but to go back to spontaneous generation . . .’ ” — p. 269 (*The Nineteenth Century*, v. 3)

vital phenomena . . . traced to the molecular forces of . . . protoplasm

SEE: H. Charlton Bastian, “Spontaneous Generation,” Feb. 1878: “Professor Huxley says: ‘It is not probable that there is any real difference in the nature of the molecular forces which compel the carbonate of lime to assume and retain the crystalline form, and those which cause the albuminoid matter to move and grow . . . The property of crystallising is to crystallisable matter what the vital property is to albuminoid matter (protoplasm).’ ” “. . . there are different grades of vitality, or, in other words, different kinds of living matter, exhibiting more or less of the phenomena known as vital . . .” — pp. 269, 273 (*The Nineteenth Century*, v. 3)

“While we can trace the skeletons of Eocene mammals . . .”

P/Q: J. W. Dawson, *The Origin of the World*, 1877: “. . . while we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an unspecialized skeleton which can not fairly be connected with any of these lines.” — p. 393

this is . . . an engraving made by a *Palæolithic* “savage”

SEE: Charles Gould, *Mythical Monsters*, 1886:

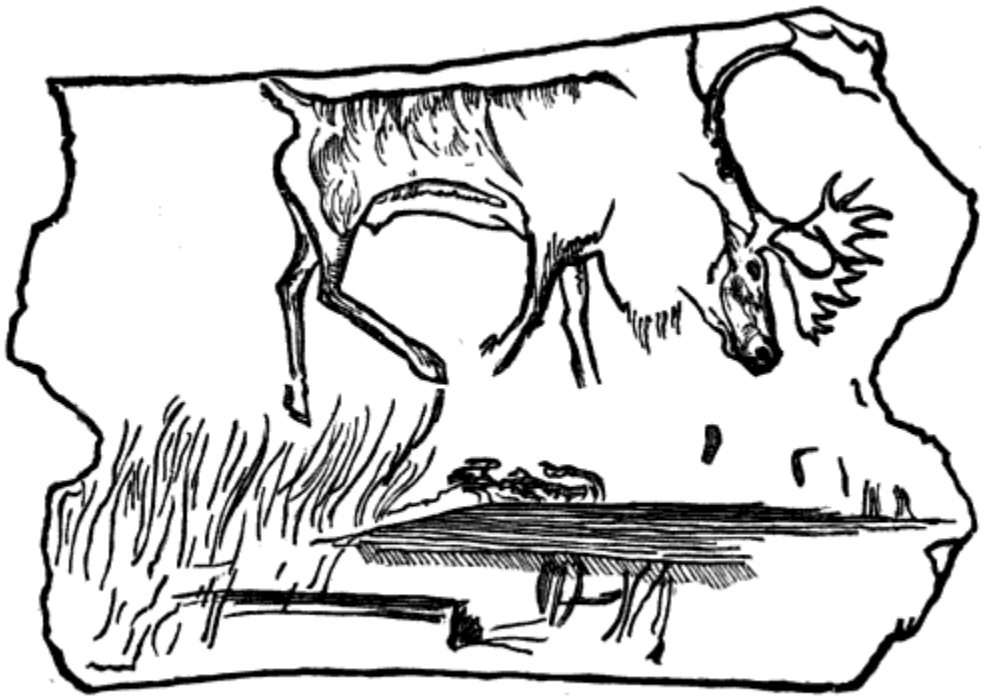


FIG. 20.—REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN
(*After Geikie.*)

— p. 97

"semi-animal" savages (contemporaneous with the mammoth . . .)

SEE: W. Boyd Dawkins, *Cave Hunting*, 1874: ". . . the [palæolithic] people of Aquitaine . . . had sufficient artistic feeling to depict the mammoth on mammoth ivory, the reindeer generally on reindeer antler, and the stag on its own antler." ". . . numerous herbivores, such as reindeer, bison, and horse, would supply food to the palæolithic hunters, who followed them in their annual migrations." — pp. 357, 366

"The prehistoric is a new science . . ."

P/Q: Pattison & Pfaff, *The Age and Origin of Man*, 1883: "Mons. Gabriel de Mortillet, Professor of Prehistoric Anthropology . . . just published [his work] {'La Préhistorique Antiquité de l'Homme,' Paris, 1883} . . ." "Well may M. Mortillet close his book, as he does, with the sage reflection, 'But the prehistoric is a new science, far, very far, from having said its last word.' " — pp. 22 & fn., 23 (*The Age of Man* by Pattison)

"The expectation of always meeting with a lower type . . ."

P/Q: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: "The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, is based on the theory of progressive development, and it may prove to be sound; nevertheless we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races." — p. 95

"What do we know of savage tribes beyond the *last chapter* . . ."

P/Q: F. Max Müller, *India, What Can It Teach Us*?, 1883: "What do we know of savage tribes beyond the last chapter of their history? Do we ever get an insight into their antecedents? Can we understand, what after all is everywhere the most important and the most instructive lesson to learn, how they have come to be what they are? . . . Their language proves indeed that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday." — p. 110

— 721-2 —

"Unless we admit a special creation for these savages . . ."

P/Q: F. Max Müller, *India, What Can It Teach Us*?, 1883: "Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans, as old as we ourselves. . . . They may have passed through ever so many vicissitudes, and what we consider as primitive may be, for all we know, a relapse into savagery, or a corruption of something that was more rational and intelligible in former stages." — p. 110

— 722 —

"The primeval savage is a familiar term in modern literature" . . .

P/Q: George Rawlinson, "The Antiquity of Man Historically Considered," April 1883: " 'The primeval savage' is a familiar term in modern literature; but there is no evidence that the primeval savage ever existed. Rather, all the evidence looks the other way." — p. 353 (*Journal of Christian Philosophy*, v. 2)

"*The mythical traditions of almost all nations . . .*"

P/Q: George Rawlinson, *The Origin of Nations*, 1878: ". . . the mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age,' which has no features of savagery or barbarism, but many of civilisation and refinement." — pp. 10-11

"Does the finding of the remains in the cave of Devon . . ."

P/Q: H. P. Blavatsky, *Isis Unveiled*, 1877: "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?" — 1:4

***Neolithic* man . . . more of a primitive savage than the Palæolithic one**

SEE: Nicolas Joly, *Man Before Metals*, 1883: "Cannibalism . . . unknown to our primitive ancestors of the age of the mammoth and reindeer, becomes frequent towards the end of the neolithic period. From that time forward we everywhere find incontestable proofs of it, and also of human sacrifice . . ." — p. 350

Lubbock's "Pre-historic Man"

SEE: Sir John Lubbock, *Pre-historic Times*, "as Illustrated by Ancient Remains," 1872.

Evans' "Ancient Stone Implements"

SEE: John Evans, *The Ancient Stone Implements, Weapons, and Ornaments, of Great Britain*, 1872.

from Neolithic to Palæolithic Man, the stone implements . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The older the remains, the ruder are the implements . . . In the Neolithic period man . . . has clothing and ornaments, well-fashioned tools and pottery, and permanent dwellings. . . . As we ascend the stream of time . . . implements become more and more rude . . . Pottery, which is extremely abundant in the Neolithic period . . . disappears altogether . . . in the earlier Palæolithic times." — pp. 162-3

— 723 —

"It is a remarkable fact that cannibalism . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "It is a remarkable fact that

cannibalism seems to have become more frequent as man advanced in civilisation, and that while its traces are frequent in Neolithic times, they become very scarce or altogether disappear in the age of the mammoth and the reindeer." — p. 164

The Vedas countenance no idols . . .

SEE: Max Müller, *Chips from a German Workshop*, 1867: ". . . the religion of the Veda knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods." — 1:38 ("Lecture on the Vedas")

"In the early Egyptian tombs . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "In the early Egyptian tombs, and in the remains of the prehistoric cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found . . . the only ones which may be said with some certainty to have been idols, are one or two discovered by Mons. de Braye in some artificial caves of the Neolithic period . . . which appear to be intended for female figures of life size . . ." — p. 199

— Footnotes

twenty specimens of fossil monkeys . . . in Miocene strata

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "We have now at least twenty specimens of fossil monkeys from one locality alone of the Miocene period, that of Pikermi, near Athens . . ." — pp. 98-9

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Kent's Cavern . . . excavated by water . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The caves in which fossil remains are found occur principally in limestone districts. . . . Rain falling . . . finds its way through cracks and crevices . . . In this way underground channels are formed which become large enough to admit of streams flowing through them . . . In this way caverns are formed . . ." ". . . a typical case [is] that of Kent's Cavern . . . The cave is about a mile east from Torquay harbour, and runs into a hill of Devonian limestone in a winding course, expanding into large chambers connected by narrow passages." — pp. 116-17, 118, 119

Under the blocks of limestone . . . implements of the Neolithic period . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . in the large chamber near the entrance . . . [are] blocks of limestone which have fallen from the roof. . . . In the black earth above the stalagmite were found a number of relics of the Neolithic or polished stone period, with a few articles of bronze and pottery, some of which appear to be of a date as late as that of the Roman occupation of Britain." — p. 119

There is no trace of Palæolithic man here. . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . there is an entire absence of any older fauna, or any of the ruder forms of Palæolithic implements. When we get below the stalagmite into the underlying cave-earth, the case is entirely reversed. Not a single specimen of polished or finely-wrought stone, or of pottery, is to be found; a vast number of celts or *hâches*, scrapers . . . and other stone implements, are met with, which are all of the rude Palæolithic type . . . [and] a vast number of bones and teeth, all of which belong to the old quaternary fauna, of which many species have become extinct and others have migrated to distant latitudes." — pp. 119-20

the *brutal* (?) appearance of . . . skulls, such as the Neanderthal . . .

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "The Neanderthal and Canstadt skulls . . . [have] been found in the lowest strata, which contain the rudest implements and the most archaic fauna. Of these the Neanderthal skull has attracted much attention from its singularly brutal appearance . . . But the brain is of fair capacity, and occasional skulls of a similar type occur at the present day . . ." — pp. 126-7

— 725 —

"The theory . . . of Peyrère . . . divided man in two species."

SEE: Philalethes, "Peyrerius, and Theological Criticism," May 1864: "The theory of La Peyrère, derived partly from Genesis and partly from the Epistle to the Romans, was, that there had been two separate creations of man; one on the sixth day along with the beasts . . . and the other many thousand years afterwards." — p. 109 (*Anthropological Review*, v. 2)

"*Homo afer* . . . a distinct species"

SEE: "*Zoology for Students*. By C. Carter Blake" [book review], July 1876: ". . . the writer divides man into two species, — *homo sapiens* and *homo afer*, the latter comprising the Australian and negro races, and this without a hint that the great majority of our scientific authorities, Richard Owen amongst them, take the other view." — p. 100 (*British Quarterly Review*, v. 64)

(the naturalists) "have already obtained evidence of the existence of man . . ."

P/Q: Charles Lyell, *Geological Evidence of the Antiquity of Man*, 1873: "We have already obtained evidence of the existence of Man at so remote a period that there has since been time for many conspicuous mammalia once his contemporaries to die out, and this, even before the era of the earliest historical records." — p. 540

"In spite of the long lapse of prehistoric ages . . ."

P/Q: Charles Lyell, *Geological Evidence of the Antiquity of Man*, 1873: ". . . in spite of the long lapse of prehistoric ages, during which he must have flourished on the earth, there is no proof of any perceptible change in his bodily structure. If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, possibly on some continents or islands now submerged beneath the ocean." — p. 540

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change in . . . the globe's axis . . . in the Book of Enoch

SEE: *The Book of Enoch*, tr. Richard Laurence, 1883: "In those days Noah saw that the earth became inclined, and that destruction approached. . . . [he] went to the ends of the earth, to the dwelling of his great-grandfather Enoch. . . . And Noah cried . . . Tell me what is transacting upon earth; for the earth labours, and is violently shaken." — p. 78 (lxiv.1-3)

"If it be necessary to call in extramundane causes . . ."

P/Q: Henry Woodward, "Evidences of the Age of Ice," 1877: "If it be necessary to call in extra-mundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke, in 1688; since by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic — a proposal in perfect accord with other known astronomical facts, and the introduction of which involves no disturbance of that harmony which is essential to our cosmical condition as a unit in the great solar system." — p. 115 (*Popular Science Review*, v. 16)

"Evergreen Figs, Laurels, Palms, and Ferns having gigantic rhizomes . . ."

P/Q: W. Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: ". . . Evergreen Figs,

Laurels, Palms, and Ferns having gigantic rhizomes — have their existing congeners in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times, and are thus calculated to suggest caution when the present climate of any district is regarded as normal." — p. 194 (*Transactions of the Plymouth Institution*, v. 9)

"When, moreover, Miocene plants are found in Disco Island . . ."

P/Q: W. Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: "When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69º 20' and 70º 30' N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia couttsiæ* and *Quercus lyelli*); when, to quote Professor Heer, we find that the 'splendid evergreen' (*Magnolia inglefieldi*) 'ripened its fruits so far north as on the parallel of 70º' (*Phil. Trans.* clix., 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that the time for its solution has not yet arrived." — p. 194 (*Transactions of the Plymouth Institution*, v. 9)

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"It seems to be admitted . . . that the Miocene plants of Europe . . ."

P/Q: W. Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: "It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question, How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis? — a continent, or an archipelago of large islands, occupying the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, 'the Alps have acquired 4000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period' (Lyell's *Principles*, 11th ed. p. 256, 1872), a Post-Miocene despression might have carried the hypothetical Atlantis into almost abyssmal depths." — pp. 194-5 (*Transactions of the Plymouth Institution*, v. 9)

"But an Atlantis is apparently unnecessary . . ."

P/Q: W. Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: "But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, 'A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and through China." — p. 195 (*Transactions of the Plymouth Institution*, v. 9)

"We learn also that during the Tertiary epoch . . ."

P/Q: W. Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: " 'We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-west America. . . . We note further that the present Atlantic Islands Flora affords no substantial evidence of a former direct communication with the main land of the New World. . . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-eastern Asia was united to North-western America, perhaps by the line where the Aleutian chain of islands now extends.'

(*Nat. Hist. Rev.* ii. 164, 1862)." — p. 195 (*Transactions of the Plymouth Institution*, v. 9)

See . . . "Scientific and Geological Proofs of . . . Submerged Continents"

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," *SD* 2:778-93.

Bree remarks . . . no missing links between man and ape . . .

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: "MR. DARWIN . . . has still no intermediate link to give plausibility or coherence to his subject." "But Mr. Darwin justly says that the difference physically, and more especially mentally, between the lowest form of man and the highest anthropomorphous ape is enormous. Therefore the *time* . . . must have been *enormous* also during man's development from the monkey. The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries must be very great. And yet not one single variation, not one single specimen of a being between a monkey and a man has ever been found!" — pp. 155, 160

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if they had gone down with the continents now covered with the sea . . .

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: "Have they gone down with depression of the earth's surface, and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of cotemporary geological strata which have *not* gone down to the bottom of the sea . . ." — p. 160

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as there is considerable plasticity in the human frame . . .

P/Q: Charles Lyell, *Geological Evidence of the Antiquity of Man*, 1873: "The same physiologist {Professor George Rolleston} suggests, that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not the soul, or the higher intellectual and moral faculties, play the first instead of the second part in a progressive scheme?" — p. 530 & fn.

"Thus incorporeal Spirits to smaller forms . . ."

P/Q: John Milton, *Paradise Lost*, 1803:

"Thus incorporeal Spirits to smallest forms
Reduc'd their shapes immense . . ." — p. 31 (I, 789-90)

"Spirits . . . reduced their shapes immense"

SEE: Sylvanus Urban, "Defence of Some Passages in Milton's *Paradise Lost*," 1765: ". . . what is here ascribed to the fallen angels . . . [is] their power, to enlarge or contract their substance . . ." — p. 598 (*Gentleman's Magazine*, v. 35)

"If man was made in the image of God . . ."

P/Q: Charles Lyell, *Geological Evidence of the Antiquity of Man*, 1873: " 'If Man was made in the image of God, he was also made in the image of an ape. The framework of the body of Him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute, who wanders in the forests of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both!' {Hallam, 'Introduction to the Literature of Europe', &c., vol. iv. p. 162}." — p. 543 & fn.

“It is significant,” says Sir W. Dawson . . .

P/Q: J. W. Dawson, *The Origin of the World*, 1877: “It is . . . significant in connection with this that Professor Huxley, in his lectures in New York, while resting his case as to the lower animals mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, avoided altogether the discussion of the origin of man from apes, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them.” — pp. 393-4

“Professor Thomas in his recent lectures . . .”

P/Q: J. W. Dawson, *The Origin of the World*, 1877: “Professor Thomas, in his recent lectures {*Nature*, 1876}, admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and Haeckel {‘History of Creation’} has to admit that the penultimate link in his phylogeny, the ape-like man, is absolutely unknown.” — p. 394 & fns.

“The so-called ‘*nallies*’ [*tallies*] found with the bones . . .”

P/Q: J. W. Dawson, *The Origin of the World*, 1877: “. . . the so-called ‘tallies’ found with the bones of Palæocosmic men in European caves, and illustrated in the admirable work of Christy and Lartet, show that the rudiments even of writing were already in possession of the oldest race of men known to archæology or geology. (See Wilson, *op. cit.*, vol. ii., p. 54).” — p. 394

“Mr. Darwin justly says that the difference physically . . .”

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: “. . . Mr. Darwin justly says that the difference physically, and more especially mentally, between the lowest form of man and the highest anthropomorphous ape is enormous. Therefore the *time* — which in Darwinian evolution must be almost inconceivably slow — must have been *enormous* also during man’s development from the monkey. The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries must be very great. And yet not one single variation, not one single specimen of a being between a monkey and a man has ever been found!” — p. 160

“Neither in the gravel, nor the drift-clay . . .”

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: “Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them, has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with depression of the earth’s surface, and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of cotemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean’s bed, like the remains of the mammoth and rhinoceros, which are also found in fresh-water beds and gravel and drift!” — p. 160

“the celebrated Neanderthal skull . . .”

P/Q: C. R. Bree, *Fallacies in the Hypothesis of Mr. Darwin*, 1872: “. . . the celebrated Neanderthal skull, about which so much has been said, belongs, confessedly, to this remote period, and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape.” — p. 161

Spencer has defined “special creation” . . . “it is worthless. . . .”

P/Q: Herbert Spencer, *Principles of Biology*, 1864: “. . . the hypothesis of special creations turns out to be worthless — worthless by its derivation; worthless in its intrinsic incoherence; worthless as

absolutely without evidence; worthless as not supplying an intellectual need; worthless as not satisfying a moral want. We must therefore consider it as counting for nothing, in opposition to any other hypothesis respecting the origin of organic beings." — 1:345

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"development works from the less to the more perfect . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves but constantly accumulating in the required direction. . . ." — p. 94

the "design" . . . "must be placed very much farther back . . ."

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: ". . . Sir Charles Bell . . . [showed] what an admirable machine the human hand is for the various purposes for which it is used, and the inference was drawn that it must have been created so by a designer . . . But more complete knowledge has . . . shown that the design, if there be any, must be placed very much farther back, and is in fact involved in the primitive germ from which all vertebrate life certainly, and probably all life, animal or vegetable, have been slowly developed." — p. 94

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Hindu philosophy . . . teaches, the "*Aniyámsam Aniyásam*"

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "Glory to the . . . eternal, supreme Vishṇu, of one universal nature . . . whose essence is both single and manifold . . . who is the root of the world, and who consists of the world. . . . who is the smallest of the small {Aṇiyāṃsam aṇīyasāṃ}; who is in all created things . . ." — 1:13, 14, 15 & fn. (i.2)

eternal spiral progress into matter . . . followed by an inverse ascent

SEE: "About the Mineral Monad," Sept. 1883: ". . . Occultists . . . distinguish the progressive stages of the evolution of the Concrete from the Abstract . . . A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality . . . towards its *status quo ante* . . . What is total obscuration of spirit is complete perfection of its polar antithesis — matter . . ." — p. 304 (*The Theosophist*, v. 4)

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gigantic animals . . . *dwindling down and being dwarfed*

SEE: Herbert Spencer, *Principles of Sociology*, 1877: "Evolution is commonly conceived to imply in everything an *intrinsic* tendency to become something higher; but this is an erroneous conception of it." ". . . the tetrabranchiate Cephalopods, once multitudinous in their kinds and some of them very large, have now dwindled to a single medium-sized representative . . . the highest orders of reptiles, the *Pterosauria* and *Dinosauria*, which once had many genera superior in structure and gigantic in size, have become extinct, while the lower orders of reptiles have survived . . . in many genera of mammals there once existed species larger than any of their allies existing now . . ." — 1:106, 107

Dryopithecus . . . more perfect anatomically . . . than the modern gorilla

SEE: Samuel Laing, *Modern Science and Modern Thought*, 1888: "It is true that in the Miocene . . . there were already true apes and baboons, and even two species of anthropoid ape, one of which, the Dryopithecus . . . was as large as a man, and has been considered by some anatomists as in some respects superior to the chimpanzee or gorilla." — p. 151

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The *pre-human* fauna and flora . . .

SEE: STANZA VIII: ". . . these stones, plants, animals were the prototypes, the filmy presentiments of those of the Fourth Round . . . Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* (the chhayas of) *Men*, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round . . ." — *SD* 2:186

first mammalian fauna . . . Homo primigenius of the Secondary Age

SEE: A. de Quatrefages, *The Human Species*, 1879: "We know that, as far his body is concerned, man is a mammal . . . The conditions of existence which are sufficient for these animals ought to have been sufficient for him also . . . He may then have been contemporaneous with the earliest mammalia, and go back as far as the secondary period." — p. 152

— Footnotes

"natural selection" "is in some cases . . . inadequate . . ."

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "Does the theory of selection fulfil every requirement? It accomplishes many and great things, but in some cases it seems to be inadequate, and in other cases it is not requisite, as the solution of the formation of species is found in other natural conditions." — p. 158

the "*intermediate grades are . . . wanting . . .*"

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "All intermediate grades are, however, wanting which would entitle us to infer with certainty the direct transition from implacental to placental mammals." — p. 271

"we are referred *entirely to conjecture and inference . . .*"

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "The most ancient known remains of the Mammalia . . . all belong to Marsupial animals. Now as Marsupials . . . are very highly developed . . . we are referred entirely to conjecture and inference for the origin of the mammals." — p. 268

repeated failures of . . . "*hypothetical pedigrees*"

SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "In our science Haeckel has made the most extensive use of the right of devising hypothetical pedigrees as landmarks for research. . . . he has repeatedly been obliged to correct himself . . ." — p. 250

"what we have gained by the Doctrine of Descent . . ."

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "Let us recapitulate what we have gained by the doctrine of Descent, based on the theory of selection; it is the knowledge of the connection of organisms as consanguineous beings." — p. 194

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"we are *referred to conjecture and inference . . .*"

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: ". . . as Marsupials, in comparison with the inferior classes of vertebrate animals from which they must be derived, are very highly developed, and as in the Monotremata . . . we possess mammals which are manifestly far beneath the Marsupials, we are referred entirely to conjecture and inference for the origin of the mammals." — p. 268

the case of the ungulate mammals. "In no other division . . ."

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: ". . . with reference to the relationships of the Ungulata . . . In no other division do we possess such abundant fossil material." —

pp. 273-4

intermediate links between the modern and Eocene ungulates . . .

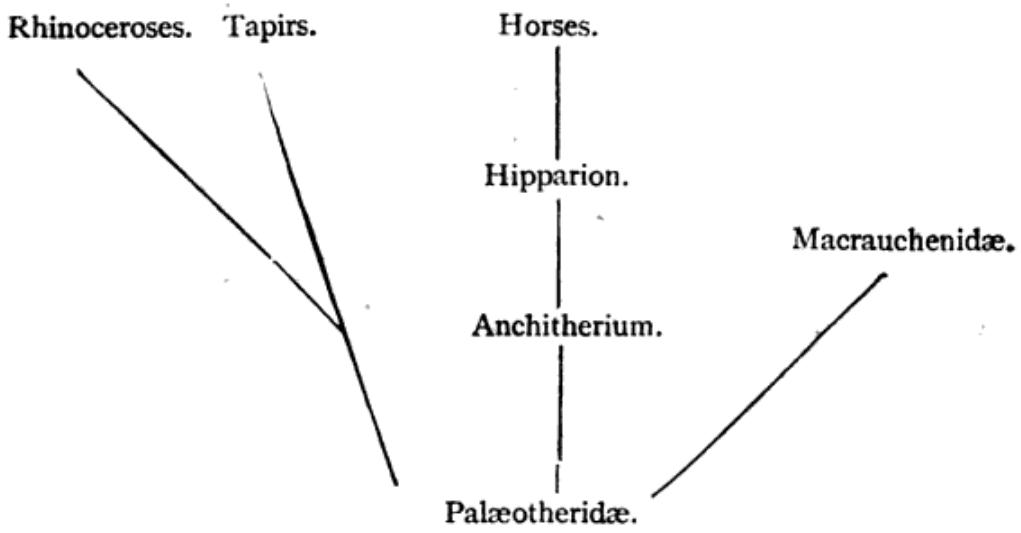
SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: ". . . partly from the direct comparison of these [archaic] genera with the present Ungulata, partly from numerous intermediate links found in the Miocene, Pliocene, and Diluvium, it appears that, in the lapse of time, the separation [of ungulates] . . . was initiated, and the seeming isolation was produced by the extinction of the intermediate links." — p. 274

derivation of the present one-toed horse . . .

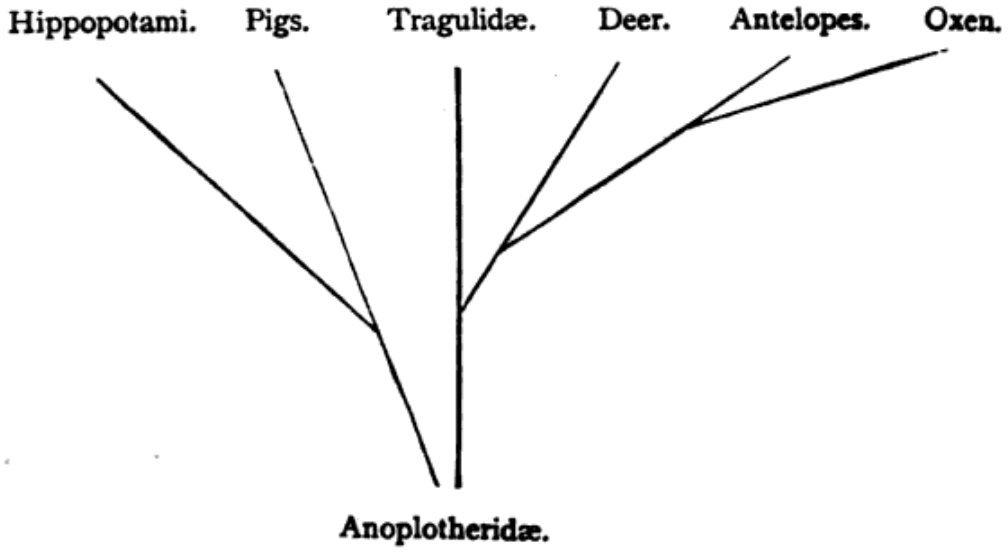
SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "The transition from the Palæotherium to the horse may be directly traced . . . The [early Miocene] Anchitherium is a three-toed horse, in which, however, the middle toe has already undertaken the chief task. But in the [late Miocene] Hipparion the two side toes are entirely raised from the ground, and by disuse are brought to the condition of arrest which is completed in the horse." — pp. 274, 275

The pedigree . . . based on the exhaustive researches of Rütimeyer

SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "In our exposition . . . we derived instruction from Rütimeyer . . ."



"In the older Tertiary strata we encounter the remains of two Ungulate families, the Palæotheridæ and the Anoplotheridæ . . ."



— pp. 273, 274, 275

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"*The root to which these two families lead back . . .*"

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "The root to which these two families lead back is unknown . . ." — p. 274

material causes which de Quatrefages terms the "*milieux*"

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . the hereditary force . . . is always influenced by the *conditions of life* (*milieu*), and this had evidently greater force. . . . I understand by the *conditions of life* [*milieu*] . . . the sum of all the conditions under whose sway a plant, an animal, or man, is formed and grows . . ." — pp. 246-7

and Spencer the "Environment"

SEE: Herbert Spencer, *Principles of Biology*, 1864: ". . . as the life becomes higher the environment itself becomes more complex. . . . The environment . . . of a fresh-water alga is, virtually, limited to the ditch inhabited by the alga. And understanding the term in this restricted sense, we shall see that the superior organisms inhabit the more complicated environments." — 1:85

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In the case of . . . "Katie King," the presence of a *physiological* mechanism . . .

SEE: William Crookes, *Researches in the Phenomena of Spiritualism*, 1874: "I have the most absolute certainty that Miss Cook and Katie are two separate individuals . . . On one evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after, was going at its usual rate of 90. . . . Tested in the same way Katie's lungs were found to be sounder than her medium's . . ." — pp. 110-11

This, in a way, is the ARCHETYPE of Goethe.

SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "In the contemplation of individuals and details, Goethe . . . [wished] to examine their origin . . . For this method of contemplating Nature, as pursued by him, in which all living things are to be conceived as intrinsically connected, the external as an indication of the internal form . . . we see him emerge by seeking and finding primordial forms. . . . Thus by an abstract of the individual, we are to possess ourselves of a certain archetype." — pp. 111-12

"Thus we should have gained . . . perfect organic beings . . ."

P/Q: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "Now let us take the following passage [by Goethe] . . . 'Thus much we should have gained; that we may fearlessly affirm all the more perfect organic beings . . . to be formed according to an archetype, which merely fluctuates more or less in its very persistent parts, and moreover, day by day, completes and transforms itself by means of reproduction.' " — p. 113

The "Unity of Type" common . . . to all the animal and human kingdoms

SEE: Oscar Schmidt, *Doctrine of Descent and Darwinism*, 1875: "What principally induces us to make a detailed mention of Goethe is his penetration of the idea of type . . ." "He was irresistibly attracted to the varying phenomena of vegetal life, and . . . the implied unity and rule underlying this variation." — pp. 106, 108

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Lamarck's "inherent and necessary" law of development

SEE: Charles Darwin, *The Origin of Species*, 1864: "Lamarck . . . believed in an innate and inevitable

tendency towards perfection in all organic beings . . . [a] necessary and universal law of advancement or development . . .” — p. 119

Littré . . . on the Memoir called *Antiquités Celtiques et Antediluviennes . . .*

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “ . . . dans la *Revue des Deux Mondes*, un article de M. le Dr Littré . . . Dans cet article M. Littré nous reportait d’abord au mémoire publié en 1849 par M. Boucher de Perthes, sous le titre de ‘*Antiquités celtiques et antédiluviennes*’ [an article by Littré in the *Revue des Deux Mondes* . . . In this article Littré reported in the first place on the memoir published in 1849 by Boucher de Perthes, titled ‘*Antiquités celtiques et antédiluviennes*’ (*Celtic and antediluvian antiquities*)] . . .” — 3:9

in these periods . . . there must have been an eternal spring . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “M. Littré faisait remarquer avec raison qu’à l’époque où les mastodontes exhumés avec . . . [les hâchettes] vivaient en Picardie . . . *qu’un printemps éternel planait sur le globe terrestre*; autrement dit que la nature était à peu près le *contraire* de ce qu’elle est aujourd’hui [Littré remarked correctly that in the period when the mastodons, which were excavated along with . . . (the hachets), lived in Picardy . . . *that an eternal spring reigned over the terrestrial globe*; in other words, that the climate was almost the *opposite* of what it is today].” — 3:10

“Spring . . . found in a grotto . . . bones ‘*of a race quite distinct from ours.*’ ”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Il citait encore M. Spring, professeur à la Faculté de médecine de Liége, qui avait trouvé dans une grotte à ossements, près de Namur, et sur la montagne de Chauvaux, de nombreux ossements humains ‘d’*une race toute différente de la nôtre*’ [He also quoted Spring, professor at the Medical Faculty in Liège, who had found in a cave with bones, near Namur, and on the mountain of Chauvaux, numerous human bones, ‘*of a race totally different from ours*’].” — 3:10

Skulls exhumed in Austria offered a great analogy with those of African . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Quant aux crânes exhumés aux environs de Bade, en Autriche, ils offraient selon lui une grande analogie avec ceux des races africaines et nègres, tandis que ceux des bords du Danube et du Rhin présentaient une assez grande ressemblance avec ceux des Caraïbes et des anciens habitants du Chili et du Pérou [As for skulls excavated in the vicinity of Baden in Austria, they showed according to him a great analogy with those of African and black races, while those on the shores of the Danube and the Rhine showed a rather large resemblance with those of the Caribbean and the ancient inhabitants of Chili and Peru].” — 3:10

“Our forefathers were positively contemporaneous . . .”

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “ ‘. . . Gaudry se fait remarquer par la précision de ses conclusions, ainsi posées: 1. Nos pères ont été positivement contemporains du rhinocéros *tichorstuus*, de l’hippopotamus *major* . . . 2. Le terrain nommé *diluvium* par nos géologues a été formé au moins en partie après l’apparition de l’homme’ [Gaudry attracted attention by the precision of his conclusions, thus stated: 1. Our forefathers were positively contemporary with the rhinoceros *tichorstuus*, the hippopotamus *major* . . . 2. The soil called *diluvium* by our geologists was formed at least partially after the appearance of man].” — 3:11

the necessity . . . of *rehandling* all the origins, all the durations . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: “Mais ‘qui ne comprend, disait-il [Littré], à la vue de l’exhumation de ces vieux témoins, que *toutes les origines* et *toutes les durées* ont besoin d’être remaniées, et qu’il y a UN AGE à étudier et à introduire, soit à l’aurore de l’époque actuelle, soit aussi, comme je le pense, à celle de l’époque *qui l’a précédée*’ [But ‘who does not understand, he said, with an

eye on the excavation of these old witnesses, that *all the origins* and *all the durations* only need to be changed, and that there is AN AGE to be studied and introduced, either at the dawn of the actual period, or also, as I believe, at that of the epoch *that preceded it*']?" — 3:10-11

The types of skulls found in Europe are of two kinds . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: " '. . . les races humaines peuvent se ranger en deux groupes. Dans l'un le profil est droit, le front est proéminent, les incisives sont verticales, l'angle facial est largement ouvert, c'est ce que les anatomistes appellent le type *orthognathe*. Dans l'autre, le front est fuyant, les incisives saillantes, l'angle facial est oblique, c'est le type *prognathe*' [the human races can be arranged in two groups. In the one the profile is straight, the front is prominent, the incisors are vertical, the facial angle is largely open, the anatomists call it the *orthognathous* type. In the other one the front is receding, the incisors projecting, the facial angle is oblique, it is the *prognathous* type]." — 3:11

the facts of Botany necessitate the hypothesis of an Atlantis

SEE: Oswald Heer, *The Primæval World of Switzerland*, 1876: "The hypothesis of an Atlantic continent would explain in a general way how it happened that Europe, in the Miocene epoch, possessed a whole series of plants and animals the nearest allies of which now belong exclusively to North America . . ." — 2:225-6

the plants of the Neolithic lake-villagers . . . of *African* origin

SEE: James Geikie, *Prehistoric Europe*, 1881: "Professor Heer has shown that some of the plants cultivated by the lake-dwellers are not indigenous, but must have been introduced. Such are the Egyptian wheat (*Triticum turgidum*) and the six-rowed barley (*Hordeum hexastichon*)." — p. 373 ("Neolithic Man . . . Lake-dwellings in Switzerland")

the seventeen men . . . whose skeletons were exhumed . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "Il s'agissait d'une caverne située dans le département de la Haute-Garonne, et dans laquelle on avait trouvé les ossements de dix-sept cadavres, accroupis encore auprès de quelques charbons écrasés, de quelques amulettes grossières, de quelques fragments de poteries et d'armes en silex, le tout en compagnie du grand ours *spelœus*, de l'*éléphas primigenius*, de l'*aurochs*, du *megaceros hibernicus* ou cerf gigantesque, tous animaux classés généralement parmi les races antérieures au déluge [This is about a cavern situated in the department Haute-Garonne, and in which the bones of seventeen cadavers were found, squatted down near some crushed charcoal, some coarse amulets, fragments of pottery and weapons made of flint, all this together with a large *cave* bear, an *Elephas primigenus*, an *aurochs*, a *megaceros hibernicus* or a giant deer, all animals generally considered as contemporaries of races from before the deluge]." — 3:12

antiquity of Man . . . James Hunt . . . makes it 9,000,000 years

SEE: "Report of the Thirty-third Meeting of the British Association," Jan. 1864: "Not a little entertainment was expected to arise in this quarter from the discussions on the antiquity of man . . ." ". . . Dr. James Hunt quoted the remark of a German . . . that the race may have existed for not less than 9,000,000 years!" — pp. 113, 115 (*British Quarterly Review*, v. 39)

earliest Palæolithic men . . . "ape-like"

SEE: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: "The men of Neolithic times, concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch, are the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe . . . but the

men of Palæolithic times can be identified with no existing races; they were . . . barely erect, with . . . ape-like jaws, and small brains." — p. 463 (*Knowledge*, v. 1)

fossil skulls (in Europe) reverting closely to the *West Indian Carib* . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "An examination of the American monuments shows . . . that the people represented were in the habit of flattening the skull by artificial means. The Greek and Roman writers had mentioned this practice, but it was long totally forgotten by the civilized world, until it was discovered . . . to be the usage among the Carib Islanders . . . It was afterward found that the ancient Peruvians and Mexicans practised this art: several flattened Peruvian skulls are depicted in Morton's 'Crania Americana.' . . . similar skulls had been found near Kertsch, in the Crimea . . . Skulls similarly flattened have been found in Switzerland and Savoy." — p. 268

(Cf. "Scientific and geological proofs of . . . submerged continents")

SEE: "Scientific and Geological Proofs of the Existence of Several Submerged Continents," *SD* 2:778-93.

that "*magnificent race*," the TALL Cro-Magnon

SEE: A. de Quatrefages, *The Human Species*, 1879: "The Cro-Magnon race was tall. . . . With the old man of Cro-Magnon . . . [the height] was about 1.82 m. (5 feet 11.6 inches) . . . In the old man of Cro-Magnon the femurs are also the broadest and thickest that M. Broca has ever measured . . . this magnificent race combined a high stature, powerful muscles, and an athletic constitution." — p. 314

and the *Guanches* of the Canary Islands . . .

SEE: James Geikie, *Prehistoric Europe*, 1881: ". . . [in] the rock-shelter of Sorde . . . a human skull and bones were found . . . referred by M. Hamy, with whom M. de Quatrefages quite agrees, to one and the same race of people . . . designated by them the 'Cro-Magnon race' . . . It is, however, more especially in the Canary Islands and Teneriffe, where M. Hamy has met with [such] skulls . . ." — pp. 552-3

SEE: Nicolas Joly, *Man Before Metals*, 1883: "At this same epoch, it is further said, the Guanchos may have occupied . . . the south-west of Europe, as their skulls have precisely the same characteristics as those of Cro-Magnon . . ." — p. 299

Virchow also allies the *Basques* with the latter

SEE: Nicolas Joly, *Man Before Metals*, 1883: "M. Virchow . . . is disposed to conclude, from the likeness he sees between the skulls of the Guanchos of the Canary Isles and those of the modern Basques, that the latter and their language belong to the race proper to those ancient islands of which the Canaries are the last remains." — p. 316

the relationship of the aboriginal *American* . . . and these same *Guanches*

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . Professor Retzius . . . declares, 'With regard to the primitive dolichocephalæ of America I entertain a hypothesis . . . that they are nearly related to the Guanches in the Canary Islands . . . We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib Islands, on the opposite coast, which faces Africa.' " — p. 179

— Footnotes

"Whence they (the old cave-men) came, we *cannot tell*"

P/Q: Edward Clodd, "The Antiquity of Man in Western Europe," March 31, 1882: ". . . Mr. Grant Allen has given the readers of KNOWLEDGE a vivid and accurate sketch [of Neolithic men] . . . but the men of Palæolithic times . . . were savages . . . Whence they came we cannot tell, and their 'grave knoweth no

man to this day.' " — p. 463 (*Knowledge*, v. 1)

"*The palæolithic hunters of the Somme Valley did not originate . . .*"

P/Q: James C. Southall, *Epoch of the Mammoth*, 1878: "The palæolithic hunters of the Somme Valley did not *originate* in that inhospitable climate, but moved into Europe from some more genial region." — p. 315

The worked Miocene flints of Thenay

SEE: Charles Gould, *Mythical Monsters*, 1886: "M. l'Abbé Bourgeois has collected, from undoubted Miocene strata at Thenay, supposed flint implements which he conceives to exhibit evidences of having been fashioned by man . . . Carlos Ribeiro has made similar discoveries of worked flints . . . in the Pliocene and Miocene of the Tagus [river]; worked flint has been found in the Miocene of Aurillac (Auvergne) by M. Tardy . . ." — pp. 85-6

traces of Pliocene man discovered by Professor Capellini . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: "Professor Capellini has discovered, in deposits recognised by Italian geologists as of Pliocene age, cetacean bones, which are marked with incisions such as only a sharp instrument could have produced, and which in his opinion, must be ascribed to human agency." — p. 85

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"Has the Polished succeeded the Chipped Stone-Age . . ."

P/Q: André LeFèvre, *Philosophy: Historical and Critical*, 1879: "Has the Polished succeeded the Chipped Stone Age by an imperceptible transition, or was it due to an invasion of brachycephalous Kelts? But whether the deterioration produced in the populations of La Vézère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us." — p. 504

"Meantime the bed of the ocean has been upheaved . . ."

P/Q: André LeFèvre, *Philosophy: Historical and Critical*, 1879: "Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. We enter on those polished stone and bronze epochs which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical migrations and fusions . . ." — p. 504

"The primitive European populations are interrupted . . ."

P/Q: André LeFèvre, *Philosophy: Historical and Critical*, 1879: ❓The primitive European populations are interrupted in their special evolution, and without perishing become absorbed in other races, engulfed, as it were, by the successive waves of migration overflowing from Africa, possibly from a lost Atlantis, and from prolific Asia. On the one hand come the Iberians, on the other Pelasgians, Ligurians, Sicanians, Etruscans — all forerunners of the great Aryan invasion." — p. 504

— Footnotes

The artistic skill displayed by the old cave-men . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "Switzerland, as well as France, can boast of antediluvian artists, some of whom give proofs of great skill. Such, for example, was the man who drew . . . the picture of a reindeer grazing . . . This remarkable specimen found in the cave of Thayngen, near Schaffhausen, proves . . . the flourishing condition of the arts of design in the same country and at the same epoch." — pp. 293-4

"pithecanthropus alalus" . . . Hæckelian monster — an absurdity

SEE: Nicolas Joly, *Man Before Metals*, 1883: ". . . man never was, in my opinion, this *Pithecanthropus alalus* ['ape-man without speech'] whose portrait Hæckel has drawn as if he had seen and known him, whose singlular and completely hypothetical genealogy he has given . . ." — p. 320

Donnelly regards modern European as a *renaissance* of Atlantean civilization

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "The Bronze Period has been one of the perplexing problems of European scientists. Articles of bronze are found over nearly all that continent . . . They indicate very considerable refinement and civilization upon the part of the people who made them . . . the age of bronze (a compound of copper and tin) must . . . have been preceeded by an age when copper and tin were used separately . . . and yet in Europe the remains of no such age have been found." "We shall see hereafter that the mythological traditions of Greece referred to a Bronze Age . . . and placed this in the land of the gods, which was an island in the Atlantic Ocean . . . and this land was, as we shall see, clearly Atlantis." — pp. 237-8, 267 ("The Bronze Age in Europe")

— 742 —

the "grand old invalid of Ferney"

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, "Lettres sur l'origine des Sciences, adressées à M. de Voltaire [Letters on the origin of the Sciences, addressed to Voltaire]," 1779: [The 1st letter is from Voltaire. It is signed] "Le vieux malade de Ferney, V. [The old invalid of Ferney, V.]." — p. 9

"your Brahmans are very young . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Il est donc tout simple, Monsieur, que vous aïez aimé les anciens Brames. Vos affections sont pour la sagesse & pour le savoir. Mais vos Brames sont bien jeunes en comparaison de leurs antiques instituteurs [So it is very simple, sir, that you would love the ancient Brahmans. Your affections are for wisdom and learning. But your Brahmans are very young in comparison to their ancient teachers]." — p. 12

sciences . . . "not the achievements of any . . . *existing* nations . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "J'en ai donné les preuves dans l'histoire de l'Astronomie ancienne, je les ai multipliées dans l'histoire de l'Astronomie moderne que je vais publier incessamment. J'ai vu que ces sciences n'étaient point l'ouvrage des peuples existans, des peuples connus de l'Asie, & que malgré l'ancienneté des Indiens, il fallait rapporter ces belles inventions à un peuple antérieur & plus industrieux [I have given evidence of such in the history of ancient astronomy, I have multiplied them in the history of modern astronomy which I will publish shortly. I have seen that these sciences were not the work of existing nations, of the known nations of Asia, and that despite the antiquity of the Hindus, we had to ascribe these fine inventions to an older and more ingenious people] . . ." — pp. 13-14

"*long before the empires of China and India, there had been nations . . .*"

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Il est possible*, dites-vous . . . *que longtems avant les empires de la Chine & des Indes, il y ait eu des nations instruites, polies & puissantes, que des déluges de barbares auront ensuite replongées dans le premier état d'ignorance & de grossièreté qu'on appelle l'état de pure nature* [*It is possible*, you say . . . *that long before the empires of China and India, there have been nations that were learned, cultured, and powerful, which hordes of barbarians then would have plunged back into their original state of ignorance and savagery, which is called the state of pure nature*]." — pp. 14-15

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"I make *great case of ancient traditions . . .*"

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . je fais grand cas de ces traditions antiques conservées cherement par une suite de générations [I attach great importance to these ancient traditions (being) preserved carefully over many generations]." — p. 17

"But the history of the Past was never entirely lost . . ."

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Mais l'histoire du passé n'est pas toute engloutie dans ces abîmes . . . Platon . . . avait consulté les sages de l'Egypte; ce sont eux qui instruisent les Grecs [But the history of the past is not entirely swallowed up in these unfathomable depths . . . Plato . . . had consulted the sages of Egypt; these are the ones who instructed the Greeks] . . ." — p. 20

"You do not know which was the best and most handsome generation . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Vous ne savez pas, disent-ils, quelle était dans votre païs la plus belle & la meilleure génération d'hommes qui ait jamais existé; il n'en est échappé qu'une faible semence dont vous êtes les descendans [You do not know, they say, which was the most beautiful and best generation of men which ever lived in your country; only a very weak seed escaped from it, of which you are the descendants]." — pp. 20-1

"Their books . . . preserved the records of a great nation . . ."

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: " 'Many great and wonderful deeds are recorded of your State in our histories . . . these histories tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia . . . This power came forth out of the Atlantic Ocean . . . Now, in the island of Atlantis there was a great and wonderful empire . . . they subjected the parts of Libya . . . as far as Egypt, and of Europe as far as Tyrrhenia. The vast power thus gathered into one, endeavored to subdue at one blow our country and yours . . .' ('Plato's Dialogues,' ii., 517, *Timæus*)." — pp. 10-11

remnants of the Atlanteans — "yellow and red, black and brown"

SEE: "The History of the Fourth Race": "§§ (38) The Birth of the Fourth, Atlantean Race. (39) The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours." ". . . the Fourth Race . . . gradually transforming . . . into *red-yellow* . . . and finally into Brown-white races . . ." — *SD* 2:227, 250

— Footnotes

relations between the *old* Greeks and Romans, and the Atlantean colonists

SEE: "Leaflets from Esoteric History," 1885: "A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes, long before the final catastrophe . . . Tradition says that one of the small tribes (*the Æolians*) . . . had to leave their home again for fear of a deluge." ". . . this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the Pillars of Hercules, and, sailing along the coasts, after several years of travel to have landed on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly), to which they gave the name Æolia. . . . in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands . . . were simply the far-away possessions, or colonies, of Atlantis." — pp. 333, 334 (*Five Years of Theosophy*)

Critias, aged ninety . . . told of it by Solon . . . Dropidas' friend . . .

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "*Crit*. Then listen . . . to a strange tale which is, however, certainly true, as Solon, who was the wisest of the seven sages, declared. He was a relative and great friend of my great-grandfather, Dropidas . . . and Dropidas told Critias, my grandfather . . . [It is] an old-world story which I heard from an aged man; for Critias was . . . nearly ninety years of age, and I was about ten . . ." — 2:516-17 (*Timaeus*, §§ 20, 21)

The individual who lived at an incalculably distant period at La Naulette . . .

SEE: C. Carter Blake, "Report on the Recent Investigations of Dr. Edouard Dupont on the Bone Caves on the Banks of the Lesse River, Belgium," 1867: "Mr. Blake . . . gave a long account of the jaw found in the Trou de la Naulette . . . the individual whose jaw was found therein was contemporary with the [palæolithic] elephant and rhinoceros, whose remains are imbedded under like conditions." ". . . Mr. Blake's inference as to the great antiquity of the jaw [is] from geological considerations." — pp. x, xi (*Journal of the Anthropological Society*, v. 5)

(*Vide* Dr. Carter Blake's paper "*On the Naulette Jaw*," *Anthrop. Review . . .*)

SEE: C. Carter Blake, "On a Human Jaw from the Cave of La Naulette, Near Dinant, Belgium," Oct. 1867: "My report on this subject . . . was read before the Anthropological Society on Nov. 20th last, and has been passed for insertion in the *Memoirs* of the Society." — p. 294 (*Anthropological Review*, v. 5)

"The caves on the banks of the Lesse, in South-Eastern Belgium . . ."

SEE: C. Carter Blake, "Report on . . . the Belgian Bone-Caves on the banks of the river Lesse," 1870: " 'On the 26th Dec., six *savants* were present. A considerable number of bones were again taken out of the cavern, and each could theorise for himself upon their high antiquity . . . It was, in fact, unanimously admitted that these skeletons might be referred to the age when man . . . only used instruments of stone . . .' " — p. 326 (*Memoirs Read Before the Anthropological Society*, v. 3)

"Such man . . . had amulets of stone . . . for the purpose of ornament . . ."

SEE: C. Carter Blake, "Report on . . . the Belgian Bone-Caves on the banks of the river Lesse," 1870: " 'Another discovery . . . was that several objects which we are brought to consider as amulets. In the first place, there is a fossil shell . . . A hole is bored through it by artificial means, through which a cord may be passed to suspend the object.' " — pp. 326-7 (*Memoirs Read Before the Anthropological Society*, v. 3)

"ornament . . . made of a psammite . . ."

SEE: C. Carter Blake, "Report on . . . the Belgian Bone-Caves on the banks of the river Lesse," 1870: "The quantity of [such] diverse substances . . . could only be used either as ornaments, objects of curiosity or as fetishes. I have thus discovered a fragment . . . derived from the psammite [sandstone] of Condroz . . . They also traced on many plates of psammite lines probably with flint." — p. 342 (*Memoirs Read Before the Anthropological Society*, v. 3)

a deposit of *lehm* . . . 30 meters above the level of the present rivers

SEE: "On Human Remains in Belgium," March 1867: "Mr. Dupont has very recently explored three other caverns in the valley of the Lesse . . . The Cave of Praule is . . . on the left bank of the Lesse, about thirty meters above the river. . . . The quaternary sediments . . . [showed] a thin layer of the sandy-argillaceous stratified deposit with rolled pebbles and gravel . . . the most decided characters of the lehm [sandy loam] or middle period of the quaternary formation of the province." — pp. 260, 261 (*American Journal of Science*, v. 93)

The Canstadt man . . . possessed essentially human attributes. . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: "M. Hamy, in connecting the Engis cranium with the Cro-Magnon type, has added one more fact . . ." "It may, however, be said . . . with greater truth, of the Cro-Magnon as of the Canstadt race, that it has not disappeared. It may be traced through intermediate ages, and met with again in certain populations of the present day." — pp. 312, 333-4

(*Vide* . . . "*Crânes des Races Humaines.*")

SEE: C. Carter Blake, "Quatrefages on Human Crania," 1873: "The first *livraison* of M. de

Quatrefages's work is now before us {Les Crânes de races humaines} . . . The author has also had the advantage of a colleague (M. E. T. Hamy), who . . . [has] a knowledge both precise and transcendental . . ." — p. 102 & fn. (*Anthropologia*, v. 1)

the Neander valley man . . . dismissed to the "limbo of all hasty blunders"

P/Q: C. Carter Blake, "Quatrefages on Human Crania," 1873: "Still perhaps there is a little too much said about the Neanderthal Skull, which Dr. Barnard Davis and others have long since dismissed to what has been called 'the limbo of all hasty blunders' . . ." — p. 103 (*Anthropologia*, v. 1)

— 744-5 —

Disraeli divided man into the associates of the apes and the angels.

SEE: Benjamin Disraeli, "Church Policy," Nov. 25, 1864: "The question is this: Is man an ape or an angel? My lord, I am on the side of the angels." — 2:611-12 (*Speeches of the Earl of Beaconsfield*)

— 745 —

"Traditions, whose traces recur in Mexico, in Central America . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: ". . . the Abbé Brasseur de Bourbourg . . . expresses himself as follows . . . 'Traditions whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest even the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it.' " — pp. 186-7

ruins . . . consisting "of a wall of wrought stones, 3,600 feet long . . ."

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "At Cuelap, in Northern Peru, remarkable ruins were found. 'They consist of a wall of wrought stones 3600 feet long, 560 broad, and 150 high, constituting a solid mass with a level summit. On this mass was another 600 feet long, 500 broad, and 150 high,' making *an aggregate height of three hundred feet*! In it were rooms and cells . . ." — p. 393

(*Cf.*, the mass of evidence collected by Donnelly . . .)

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "CHAPTER V. *THE PERUVIAN COLONY*," pp. 390-403.

startling resemblance between the architecture of the colossal buildings . . .

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "There was a striking resemblance between the architecture of the Peruvians and that of some of the nations of the Old World. It is enough for me to quote Mr. Ferguson's words, that the coincidence between the buildings of the Incas and the Cyclopean remains attributed to the Pelasgians in Italy and Greece, 'is the most remarkable in the history of architecture.' " " '. . . it is difficult to resist the conclusion that there may be some relation between them.' " — pp. 397-8

— Footnotes

Hæckel's "Man-Ape" . . . Quatrefages . . . has cleverly disposed of

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . Haeckel . . . thought it necessary to admit the existence of an intermediate stage between ourselves and the most highly developed ape. This purely hypothetical being, of which not the slightest vestige has been found, is supposed to be detached from the tailless catarrhine apes . . . Haeckel calls it the *ape-man*, or the *pithecoid-man*. He denies him . . . articulate speech as well as the development of the intelligence and self-consciousness." — pp. 105-6

the Sozura . . . that amphibian which has never existed

SEE: A. de Quatrefages, *The Human Species*, 1879: "Haeckel . . . admits the existence of an

absolutely theoretical *pithecoid man*, and . . . proceeds in a similar manner . . . [to] the *sozoura* (14th stage), an amphibious animal which is equally unknown to science." — p. 108

—746 —

"The truth, so long contested, of the co-existence of man . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "Thus all the proofs . . . are checked by geologists of the first rank . . . among whom is the eminent palæontologist, M. Ed. Lartet. He says upon this subject, 'The truth so long contested, that of the co-existence of man with the great extinct species (*elephas primigenius*, *rhinoceros tichorhinus*, *hyæna spelæa*, *ursus spelæus*, &c.) appears to me to be henceforward unassailable and definitely conquered by science.' ('Cavernes du Périgord,' p. 35)." — p. 187

"Man has in all probability seen Miocene times . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Thus man was most certainly in existence during the quaternary epoch . . . He has, in all probability, seen miocene times, and consequently the entire pliocene epoch. Are there any reasons for believing that his traces will be found further back still?" — p. 152

the Delta of lower Egypt, became firm land very gradually

SEE: A. H. Keane, *Man: Past and Present*, 1900: "The Egyptians themselves had a tradition that when Menes moved north he found the Delta still under water. . . . Thus late into historic times memories still survived that the delta was of relatively recent formation . . . Hence whether the Nile took 20,000 years (Schweinfurth) or over 70,000 years, as others hold, to fill its estuary, the beginning of the Egyptian prehistoric period must still be set back many millenniums before the new era." — p. 478 fn.

Later tribes . . . more Aryan . . . led on by Manu Vina . . .

SEE: Louis Jacolliot, *Les Fils de Dieu*, 1875: " 'Sous le règne de Viswamitra . . . Manou-Vena, héritier des anciens rois . . . émigra avec tous ses compagnons par l'Arie (Iran) et les pays de Barria (Arabie) jusqu'aux rives de Masra (le Nil).' *Collouca- Batta*. (Histoire de l'Inde.) [During the reign of Visvamitra . . . Manu-Vina, heir of the ancient kings . . . migrated with all his companions through Arya (Iran) and the countries of Barria (Arabia) to the banks of the Masra (the Nile). *Kulluka-Bhatta*. (History of India)]." — p. 215 [See *Isis Unveiled*, 1:627]

— Footnotes

the origin of various Grecian and Roman institutions

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . the Greeks, an Aryan race, in their mythological traditions, show the closest relationship to Atlantis. . . . we are told that Poseidon, god and founder of Atlantis [Poseidonis], founded Athens. We find in the 'Eleusinian mysteries' an Atlantean institution . . . And just as we have seen the Saturnalian festivals of Italy descending from Atlantean harvest-feasts, so those Eleusinian mysteries can be traced back to Plato's island." — pp. 463-4

"*the roots of the institutions of to-day reach back . . .*"

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "The roots of the institutions of to-day reach back to the Miocene Age." — p. 464

the British islands . . . *four times submerged and re-elevated*

SEE: James Geikie, *Fragments of Earth Lore*, 1893: ". . . we have, especially in our own islands, good evidence to show that during the glacial period considerable oscillations of the relative level of land and sea took place. Thus, it has been ascertained, that just before the latest epoch of extensive glaciation, the

British Islands were largely submerged in the sea." "There would seem, therefore, to be some causal connection between cold climatic conditions and submergence." "Four glacial with intervening genial epochs appear to have fallen within Pleistocene times . . ." — pp. 173, 322, 323-4

— 746-7 —

The learned Abbé Fabre . . . declared that pre-historic palæontology . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "A learned abbé [Fabre] . . . asserts categorically that prehistoric archæology and palæontology may, without running counter to the Scriptures, discover in the tertiary beds . . . the traces of *pre-Adamites*." — p. 186

— 747 —

"Since it disregards all creations *anterior to the last deluge . . .*"

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "Since it disregards all creations anterior to the last deluge but one (that which produced the diluvium, according to the abbé), Bible revelation leaves us free to admit the existence of man in the grey diluvium, in pleiocene and even in eocene strata. On the other hand, however, geologists are not all agreed in regarding the men who inhabited the globe in these primitive ages as our ancestors." — p. 186

"ye shall count . . . from the morrow after the Sabbath . . ."

P/Q: *The Interlinear Bible*, 1906: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete . . . And ye shall offer with the bread seven lambs without blemish . . ." — pp. 163, 164 (*Leviticus*, 23:15, 18)

as explained elsewhere (Part II., "*Sections on the Septenary*.")

SEE: "The Mysteries of the Hebdomad," *SD* 2:590-641.

— Footnotes

"*Les origines de la terre et de l'homme*," p. 454.

SEE: Nicolas Joly, *Man Before Metals*, 1883: "A learned abbé, professor at the Sorbonne, asserts categorically that prehistoric archæology and palæontology may, without running counter to the Scriptures, discover in the tertiary beds and in those of the early part of the quaternary period the traces of the *pre-Adamites*. . . . On the other hand, however, geologists are not all agreed in regarding the men who inhabited the globe in these primitive ages as our ancestors. (L'Abbé Fabre, 'Les origines de la terre et de l'homme,' p. 454.) M. Fabre will I hope permit me to differ from him on this last point." — p. 186

— 747-8 —

"even unto the morrow after the seventh Sabbath . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD." — p. 163 (*Leviticus*, 23:16)

— 748 —

the woman in purple and scarlet

SEE: *The Interlinear Bible*, 1906: ". . . I saw a woman sit upon a scarlet coloured beast . . . having seven heads and ten horns. And the woman was arrayed in purple and scarlet . . ." — p. 334 (*Revelation*, 17:3-4)

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS . . ."

P/Q: *The Interlinear Bible*, 1906: ". . . and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." — p. 334 (*Revelation*, 17:5)

The "mystery" of the woman and of the beast . . .

SEE: *The Interlinear Bible*, 1906: "And the angel said unto me . . . I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." — p. 334 (*Revelation*, 17:7)

"The beast that was, and is not, and yet is . . ."

P/Q: *The Interlinear Bible*, 1906: "And they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and yet is. And here is the mind {*meaning*} that hath wisdom. The seven heads are seven mountains, on which the woman sitteth." — p. 334 & fn. (*Revelation*, 17:8-9)

"with the blood of the saints and the blood of the martyrs"

P/Q: *The Interlinear Bible*, 1906: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus . . ." — p. 334 (*Revelation*, 17:6)

"And there are *seven Kings* . . . five are fallen . . ."

P/Q: *The Interlinear Bible*, 1906: "And there are seven kings; five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space." — p. 334 (*Revelation*, 17:10)

These five kings were mentioned before.

SEE: "The Septenary in the Exoteric Works": " 'And there are SEVEN Kings, *five* are fallen, and one *is*, and the other is not yet come . . .' Who . . . will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the fifth, the one that *is*; and in the *other*, that '*is not yet come*,' the sixth and seventh coming root races . . ." — *SD* 2:618

to disbelieve, with Mr. Albert Gaudry, in Miocene man . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "While allowing the authenticity of the splinters of flint found [at Thenay] by the Abbé Bourgeois, M. Albert Gaudry does not admit the existence of man during the meiocene epoch . . . We very well understand M. Gaudry's disbelief in man of the meiocene age . . . but he will doubtless permit us to differ from his opinion that the famous Thenay flints were carved by the *dryopithecus*." — pp. 179-80

— Footnotes

"The flints of Thenay bear unmistakable trace . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: ". . . M. de Mortillet says: 'The flints of Thenay bear unmistakeable trace of the work of human hands. . . . those [flints] of Thenay were splintered by fire . . .' (G. de Mortillet, 'Promenades au musée de Saint-Germain,' p. 76)." — pp. 178, 179

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"there was not in the middle of the Miocene epoch . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: " 'There was not,' he says, 'in the middle of the meiocene epoch a single species of mammal identical with species now extant' {Albert Gaudry, *Les enchaînements du monde animal dans les temps géologiques*, p. 240}." — p. 179 & fn.

"Thus, in the savage of quaternary ages . . ."

P/Q: A. de Quatrefages, *The Human Species*, 1879: "Thus, in the savage of quaternary ages, who had to fight against the mammoth with stone weapons for arms, we find all those craniological characters generally considered as the sign of great intellectual development." — p. 312

the tallest man . . . among fossils is the "Mentone man"

SEE: A. de Quatrefages, *The Human Species*, 1879: "M. Hamy has determined . . . that the maximum [height] presented by the Mentone skeleton is 1.85 m. (6.06 ft.) . . ." — p. 294

“in a tomb of the neolithic age . . . . a skeleton of extraordinary size . . .”

P/Q: Nicolas Joly, *Man Before Metals*, 1883: “Nilsson, cited by Lubbock, says that in a tomb of the neolithic age attributed to Albus McGaldus, king of Scotland, a skeleton of extraordinary size was found in 1807 . . .” — p. 85

— Footnotes

the reindeer hunters of Périgord . . . “they were of *great height* . . .”

P/Q: Nicolas Joly, *Man Before Metals*, 1883: “Still finer were the skulls of the reindeer hunters of Périgord . . . who were of great height, athletic, with a strongly-built skeleton . . .” — p. 353

“On the shores of the lake of Beauce,” says the Abbé Bourgeois . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: “ ‘On the shores of the lake of Beauce,’ he [Bourgeois] says, ‘man lived in the midst of a fauna which completely disappeared (*aceratherium*, *tapir*, *mastodon*). With the fluviatile sands of Orléanais came the anthropomorphous monkey (*pliopithecus antiquus*) . . .’ ” — p. 178

(*See Comptes Rendus of the* “*Prehistoric Congress*” *of* 1867 . . .)

SEE: Nicolas Joly, *Man Before Metals*, 1883: “. . . carved flints (arrow heads and scrapers) [were] found beneath the meiocene deposits of Thenay . . . the Abbé Bourgeois asserted it as a fact . . . before the Prehistoric Congress assembled at Paris in 1867.” — p. 177

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the statues of 341 kings who had reigned

SEE: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Les prêtres d’Egypte, soigneux de conserver les usages antiques, montrerent également à Hérodote les statues de 341 Rois, qui avaient régné sur eux [The priests of Egypt, careful to preserve ancient customs, also showed Herodotus the statues of 341 kings who had reigned over them].” — p. 38

SEE: William Hales, *New Analysis of Chronology and Geography*, 1830: “The *Egyptian* priests . . . reckoned . . . 341 kings from *Menes* to *Sethos* . . . And they reckoned an equal number of high priests in that period, whose wooden statues they shewed *Herodotus*, ranged in a spacious temple. Compare B. II, § 100, 142, 143.” — p. 412

great Pyramid . . . archæologists will not give it more than . . . 6,000 years

SEE: Nicolas Joly, *Man Before Metals*, 1883: “What are the 5,000 or, at most, 6,000 years admitted by archæologists as the age of the pyramids . . .?” — p. 182

and concede to Thebes with its hundred gates, 7,000 years . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: “. . . what are the 7,000 years which have elapsed since the foundation of Thebes with its hundred gates?” — p. 182

— Footnotes

“In making soundings in the stony soil of the Nile Valley . . .”

P/Q: Nicolas Joly, *Man Before Metals*, 1883: “In making soundings in the slimy soil of the Nile valley, two baked bricks were discovered, one at a depth of twenty, the other of twenty-four yards. If we estimate the thickness of the annual deposit formed by the river at eight inches a century, we must assign to the first of these bricks an age of 12,000 years, and to the second that of 14,000. By means of analogous calculations, Burmeister supposes seventy-two thousand years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch an antiquity of more than 250,000 years.” — p. 183 fn.

Egyptian Zodiacs show more than 75,000 years of observation!

SEE: S. A. Mackey, *Two Zodiacs of Tentyra*, 1832: ". . . the progressive motion of the zodiac makes an entire revolution in about 25,000 years . . . therefore when we see a celestial globe, we can ascertain its antiquity by the *position of the zodiac*." ". . . in this calendar, zodiac, or planisphere [of Dendera], we find . . . also in the scales, the signs of Leo and Aquarius; which shews that in that remote time they noticed the precession of the equinoctial points. We also find, that Virgo is intermixed with Leo, and the *first* of three *virgins has a child on her lap*; the idea therefore, of the sun re-appearing in, or being *born of the virgin*, is of a still more remote antiquity. . . . The whole of which, are convincing proofs that the pole of the earth has been in the *plane* of the ecliptic, and in the plane of its axis. And there are figures in the same temple which shew a repetition of each state of the pole three times." — pp. 15, 20-1

"The ancient inhabitant of Picardy could pass into Great Britain . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "From the country now known as Picardy, the ancient inhabitant of Abbeville or Amiens could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has been since submerged." — pp. 183-4

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"When the level of the Baltic and of the North Sea . . ."

P/Q: Nicolas Joly, "Professor at the Science Faculty of Toulouse," *Man Before Metals*, 1883: "The level of the Baltic and of the North Sea was 400 feet higher than it is at the present day. The valley of the Somme was not hollowed to the depth it has now attained; Sicily was joined to Africa, Barbary to Spain. Carthage, the pyramids of Egypt, the palaces of Uxmal and Palenque were not yet in existence, and the bold navigators of Tyre and of Sidon who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with certainty is that European man was contemporaneous with the extinct species of the quaternary epoch . . . that he witnessed the upheaval of the Alps and the extension of the glaciers, in a word, that he lived for thousands of years before the dawn of the remotest historical traditions." — p. 184 ("The Antiquity of the Human Race")

"It is even possible that man was the contemporary . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "It is even possible that man was the contemporary of extinct mammalia of species yet more ancient . . . of the *elephas meridionalis* of the sands of Saint Prest, or at least of the *elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *rhinoceros hæmitechus* and even of the *machairodus latidens*, which is of still earlier date. M. Ed. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the tertiary period." — p. 184 ("The Antiquity of the Human Race")

the Tertiary . . . Croll places the beginning of that period . . .

P/Q: Alexander Winchell, *World-Life*, 1883: "This theory has been carefully expounded by Professor Croll {*Climate and Time*}. . . . 2,500,000 [years], according to Croll, represents the time since the *beginning* of the Tertiary Age . . ." — pp. 368, 369

but there was a time when he assigned to it 15,000,000 years

SEE: Charles Gould, *Mythical Monsters*, 1886: "On the other hand, Mr. Croll considers that it is utterly impossible that the existing order of things . . . can date so far back . . . [and] allows fifteen millions since the beginning of the [Tertiary] Eocene period . . ." — p. 84

Desnoyers . . . made a discovery "in the undisturbed pliocene sands . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "Many people still remember the great sensation created in the scientific world by M. Desnoyers, when, on June 8, 1863, he made known to the Institute of

France his discovery of traces in the undisturbed pleiocene sands of Saint Prest, near Chartres, proving the co-existence of man and the *Elephas meridionalis*, the *Rhinoceros leptorhinus*, and other extinct mammalia of the upper tertiary strata. These traces were incisions and scratches . . . upon the bones of these animals, and which he attributed to the action of a race of men still more ancient than those of the caves inhabited by the bear . . .” — p. 176

— Footnotes

“the final disappearance of the largest continent of Atlantis . . .”

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: “ ‘The sinking of Atlantis (the group of continents and isles) began during the Miocene period . . . and it culminated first in the final disappearance of the largest continent, an event coincident with the elevation of the Alps . . .’ ” — p. 70 [Mahatma Letter 23B]

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The later discovery (in 1867) by the Abbé Bourgeois . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: “Another discovery . . . the carved flints . . . found beneath the meiocene deposits of Thenay . . . the Abbé Bourgeois asserted it as a fact without the smallest hesitation before the Prehistoric Congress assembled at Paris in 1867.” “In spite of these distinct assertions of the learned abbé, his meiocene flints inspired in Paris and elsewhere an almost universal distrust, and they met with no better reception at the Prehistoric Congress held at Brussels in 1872.” — pp. 177, 178

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the dolmens . . . Stones of enormous size placed horizontally . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: “The traveller in the plains of Brittany . . . encounters . . . strange monuments, generally constructed of one or more unhewn stones of colossal size placed horizontally upon two, three, or four upright blocks {Six and even seven occur in the dolmens of Poitou} . . . These are the dolmens, called also . . . druidic altars, or sometimes giant tombs.” — pp. 144-5 & fn.

The stones of Carnac . . . numbering 11,000 . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: “The famous stones of Carnac (Morbihan), extending nearly a mile in length, number eleven thousand, ranged in eleven rows. The size of some of these blocks is truly colossal. The conical menhir of Lock-Maria-ker in Morbihan, for example, measures twenty yards in length, and averages two yards across. At Dol, near Saint Malo, the menhir of Champ-Dolent rises thirty feet above the surface of the soil, and extends below it to a depth of fifteen.” — pp. 145-6

Such dolmens . . . are met with in almost every latitude

SEE: Nicolas Joly, *Man Before Metals*, 1883: “The dolmens . . . are found in other French provinces, and they also occur in the north of Europe, in the whole of the Mediterranean basin, and even in India.” — p. 146

in Denmark . . . in Sweden, where they are called *ganggriften* . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: “The second class comprises those dolmens which are covered by a mound or tumulus often of considerable size (usually more than thirty feet high), and consist of a burial vault, simple or divided into several compartments. Such are the barrows, the *Ganggriften* or galleried tombs of Sweden and Denmark . . . the *Hünengräber*, or giant tombs of Germany, &c.” — pp. 147-8

in Spain . . . and Africa; in Palestine and Algeria

SEE: Nicolas Joly, *Man Before Metals*, 1883: ". . . several [stones] are not less than twenty-one feet long by twelve wide and three deep, for example, the dolmen of Antiguera near Malaga in Spain. In many instances the megalithic tombs of Europe are surrounded by one or more circles of stones . . . called cromlechs . . . The dolmens of Palestine and of Algeria also present a similar feature." — p. 150

in Sardinia (see the *Nuraghi . . .*)

SEE: Nicolas Joly, *Man Before Metals*, 1883: "THE NURAGHI OF SARDINIA. . . . Those cyclopean constructions . . . [are] scattered almost in profusion throughout Sardinia (the Abbate Spano has counted more than 40,000 of them) . . ." "They are all in the form of a truncated cone. . . . In the interior of these there is a winding stair made of enormous blocks . . . leading to the upper chamber." — pp. 125, 126

(see the . . . *Sepolture dei giganti*, or tombs of giants)

SEE: Nicolas Joly, *Man Before Metals*, 1883: "*Sepolture dei giganti* (tombs of the giants) is the name by which sepulchres similar in construction to the nuraghi near which these tombs are invariably found . . . are still known to the peasants of Sardinia. They resemble nuraghi laid horizontally . . ." — p. 159

tombs of the *Daityas* (giants) and of the *Râkshasas . . .*

SEE: William Crooke, *Things Indian*, 1906: "Megalithic remains of the cromlech type are common . . . These Malabar monuments are attributed by the people to the mythical age, and are called Pandu-kuri, or house of the Pāndava heroes of the Mahābhārata." — p. 149

SEE: William Crooke, *Popular Religion and Folklore of Northern India*, 1894: "There is a special class of tombs . . . known as 'the nine yard long' tombs (*naugaza*, *naugaja*) where the giants of olden time rest." ". . . [such demons] have the power of lengthening themselves like the Naugaza . . . For this reason demons are, as a rule, of gigantic form, and many of the enormous fossil bones found in the Siwālik hills were confidently attributed to the Rākshasas . . . Rākshasas again are often represented as the architects of ancient buildings." — pp. 140, 156

in Russia and Siberia, where they are known as the *Koorgan*

SEE: A. H. Keane, *Man: Past and Present*, 1900: "During his wanderings in Siberia and Mongolia . . . Hans Leder came upon countless prehistoric stations, kurgans (barrows), stone circles, and many megalithic monuments of various types. In West Siberia the barrows . . . are by the present inhabitants called *Chudskiye Kurgani*, 'Chudish Graves,' and, as in North Russia, this term 'Chude' is ascribed to a now vanished unknown race which formerly inhabited the land." — p. 269

in Peru and Bolivia, where they are termed the *chulpas* or burial places

SEE: Nicolas Joly, *Man Before Metals*, 1883: "Burial places . . . resembling the dolmens and cromlechs of the European continent . . . are found in Peru and Bolivia. They are known under the name *Chulpas*. They are burial crypts built of great upright stones, supporting the enormous slabs which form the roof." — pp. 165-6

— Footnotes

The scientific "jury" disagreed . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "In spite of these distinct assertions of the learned abbé, his meiocene flints inspired in Paris and elsewhere an almost universal distrust . . . While Worsaë, Englehardt, Waldemar, Schmidt, Capellini, De Quatrefages, De Mortillet, Hamy, and Cartailhac are inclined to see upon some of them the traces of human handiwork, Steenstrup, Virchow, and Desor cannot recognise upon these stones the indication of any work whatsoever . . ." — p. 178

"the Alligator Mound" and "the Great Serpent Mound" . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "*Symbolical Mounds* . . . represent almost exclusively the image of man and of certain animals . . . Among the most famous of the symbolical mounds we will mention two . . . The one situated in the Mississippi valley bears the name of Alligator Mound; the other, known as the Great Serpent Mound, occupies the extreme point of a tongue of land formed by the junction of the two rivers which flow into the Ohio." — p. 168

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They are built by "*no* race of Dolmen Builders" . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: ". . . nothing seemed better established or more generally adopted than the existence of a people who invented such singular edifices as the dolmens, a people which was formerly spread over almost every part of the habitable globe. And now . . . the reality of this existence is strongly contested, and even formally denied, by . . . M. de Mortillet . . ." "But it is a waste of labour . . . to seek for a special people of dolmen builders . . . if no such people exists, or has ever existed. This is the opinion of M. Bastian and Mr. Westropp . . ." — pp. 156-7, 159

Virchow's opinion . . . "The tombs alone are gigantic . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: ". . . the human bones found in many of the dolmens in France and Germany are in no way remarkable in point of size . . . Virchow is therefore justified in saying, speaking of the Hünengräber or giant tombs of Germany . . . that 'the tombs alone are gigantic, and not the bones they contain.' " — p. 156

— Footnotes

"The first of those animals . . . designed with considerable skill . . ."

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "The first of these animals [the Alligator], designed with considerable skill, is no less than 250 feet in length . . . the interior is formed of a heap of stones, over which the form has been moulded in fine, stiff clay. The Great Serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 feet in the thickest part; the body of the animal is wound in graceful curves, and the tail is rolled into a spiral. The entire length of the animal is 1,000 feet. This work is unique in the New World, and there is nothing on the old continent which offers any analogy to it." — pp. 168-9

57,000 years is the date assigned by Dr. Dowler . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "At New Orleans, on the banks of the Mississippi, an entire human skeleton was found buried beneath four ancient forests. Dr. Dowler attributes an age of 57,000 years to these remains." — p. 162

the Mediterranean barbarians . . . marvelled at . . . the *Atlanteans*

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "We find the barbarians of the coast of the Mediterranean regarding the civilized people of Atlantis with awe and wonder . . ." — pp. 285-6

"Their physical strength was extraordinary . . ."

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: " 'Their physical strength was extraordinary, the earth shaking sometimes under their tread. Whatever they did was done speedily. . . . They were wise, and communicated their wisdom to men.' . . . (Murray's "Mythology," p. 4)." — p. 286

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Skrymir and his brethren . . .

SEE: Jacob Grimm, *Teutonic Mythology*, 1883: "The Edda tells wonderful things of giant Skrŷmir . . .

Skrŷmir goes to sleep under an oak, and snores; when Thôrr with his hammer strikes him on the head, he wakes up and asks if *a leaf has fallen on him*." — 2:541

"Such a being, when at rest, is good-humoured and unhandy, but when provoked, gets wild, spiteful and violent. . . . When their wrath is kindled, the giants hurl rocks, rub stones till they catch fire . . . At other times a rebellious spirit breaks forth, they make war upon the gods, like the heaven-scaling Titans, and the gods hurl them down like devils into hell." — 2:530

the Aryan theory, as expounded by Max Müller

SEE: Andrew Lang, *Myth, Ritual, and Religion*, 1887: "The attempt is made to prove that, in the common speech of the undivided Aryan race, many words for splendid or glowing natural phenomena existed, and that natural processes were described in a figurative style. As the various Aryan families separated, the sense of the old words and names became dim, the *nomina* developed into *numina*, the names into gods, the descriptions of elemental processes into myths. . . . the various masters of the school — Kuhn, Max Müller . . . rarely agree where agreement is essential . . . They differ in very many of the etymological analyses of mythical names. They also differ in the interpretations they put on the names." — 1:22-3

the Turanian races were typefied by the dwarfs

SEE: Charles L. Brace, *The Races of the Old World*, 1863: ". . . in those dim, ante-historic times, the successive emigrations of Turanian tribes, spread abroad over Asia and Europe, what is believed to be the underlying stratum of primeval population . . ." "Among all the Teutonic and Keltic races . . . there exist certain common . . . beliefs . . . These have for their object a dwarfed race of beings, living far in the North, much skilled in mining or in works under ground . . ." — pp. 15, 55

dwarfish race . . . driven northward by the . . . Scandinavians

SEE: Charles L. Brace, *The Races of the Old World*, 1863: "Who, then, were these early tribes of Europe? . . . there exist certain common superstitions . . . which, in their origin, may have been historical traditions . . . [about] a dwarfed race of beings . . . As has been ingeniously suggested by various students of European mythology, why may not these universal superstitions in Germany, Scandinavia, and England, be the faint echoes . . . of the existence of a primeval race in Europe . . . and afterward extirpated or driven north by the conquering Keltic and Teutonic races?" — p. 55

The *Nyam-Nyam* of Africa . . .

SEE: A. H. Keane, *Ethnology*, 1896: "The Akkas . . . of the Welle basin [in Gabon] . . . were not only known by repute to Aristotle, Herodotus, and even the Homeric singers, but had already been introduced into Egypt during the First Empire. . . . the Akkas described by Miani and Schweinfurth most probably represent the pygmies sculptured on the tombs of Ti and Ptahhotep . . . Mariette points out that the Egyptians were acquainted with the Welle lands whence they procured these dwarfs, who are referrred to in a hieroglyphic inscription recording that 'to him come the pygmies of Niam-Niam from the Southern Lands . . .' " — p. 245

their next neighbours (. . . fair-complexioned Africans) . . . and very tall

SEE: J. W. Buel, *The Story of Man*, 1889: "The Fans live in Africa, in the neighborhood of the Equator [in Gabon] . . . Their complexion is lighter than that of the tribes who live nearer the ocean, and they are tall, muscular and very strong . . ." — p. 663

traditions of a race of giants at Tarija . . .

SEE: Edmond Temple, *Travels in Various Parts of Peru*, 1830: "The province of Tarija . . . is particularly celebrated for bones and even whole skeletons of prodigious size, which have been found from time to time in ravines, and in the sides of banks and precipices. Throughout America, to this day,

they are known and talked of as '*huesos de los gigantes antiguos de Tarija*,' (bones of the ancient giants of Tarija.) I have frequently heard the gravest discussions . . . as to the existence of a former race of giants . . ." — 2:320

"*Los campos de los gigantes*" — "the fields of giants" . . .

SEE: F. A. Pouchet, *The Universe*, 1883: "The name of the Field of Giants is often given to places in which the bones of elephants and mastodons abound {Near Bogota, at a height of 2660 metres (about 8750 feet), there is a field filled with bones of mastodons, called there the *Campo de Gigantes* (field of giants)}." — p. 589 & fn.

"All the giants are not under Mount Ossa"

SEE: Charlotte M. Yonge, *Popular History of Greece*, 1879: "Once, indeed, Jupiter had needed his bolts, for the Titans, a horrible race of monstrous giants . . . had tried, by piling up mountains one upon the other, to scale heaven and throw him down . . . he cast down the Titans, and heaped their own mountains, Etna and Ossa and Pelion, on them to keep them down; and whenever there was an earthquake, it was thought to be caused by one of these giants struggling to get free . . ." — p. 17

— 754-5 —

legends about the *bogaterey* (mighty giants) of old

SEE: W. R. Morfill, "Russian Literature," 1887: "The first of these sections includes . . . 'tales of old time' . . . which have come down to us in great numbers . . . The [older] heroes of the first cycle are monstrous beings, and seem to be mere impersonifications of the powers of nature . . . They are called the *bogatiri starshie*." — p. 111 (*Encyclopædia Britannica*, v. 21)

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"Not twice ten men the mighty bulk could raise . . ."

SEE: Minot J. Savage, *These Degenerate Days*, 1887:

"*Not ten strong men th' enormous weight could raise . . .*" — [title page quotation]

"The poet [Homer] . . .
Of years heroic he looked back,
Beheld the figures looming tall
About the Trojan's fated wall,
And sad exclaimed, 'Not ten strong men . . .
Could now e'en lift the rock that he,
Great Ajax, tossed so easily!' " — p. 10

"Such men as live in these degenerate days"

SEE: Homer, *The Iliad*, tr. Alexander Pope, 1824:

"A ponderous stone bold Hector heav'd to throw . . .
Not two strong men th' enormous weight could raise,
Such men as live in these degenerate days." — p. 259 (xii., 537, 539-40)

fossil footprints from Carson [Nevada]

SEE: W. J. Hoffman, "The Carson Footprints," Nov. 21, 1882: "Having occasion to visit the western part of Nevada . . . among the Washoe Indians living in the immediate vicinity of Carson, my attention was called to the recently discovered footprints . . ." ". . . [these] curious depressions . . . appeared to resemble the footprints of a 'gigantic human being' . . ." "All of the footprints are clearly rights and lefts . . . The foot-marks measure nineteen inches in length, about six inches across the broadest part of the heel . . . The hollow under the instep is remarkably prominent and characteristic of the human foot, as is

also the curvature around the front of the toes." — pp. 34, 35, 36 (*Transactions of the Anthropological Society of Washington*, v. 2)

the traveller's tales of Sir John Mandeville

SEE: *The English Explorers*, 1875: "SIR JOHN MANDEVILLE was born at St. Albans about the beginning of the fourteenth century. He left his native country in 1327, spent about thirty-four years in visiting the Holy Land, India, and China, and on his return published an account of his travels. These . . . contain many fabulous absurdities . . ." — p. v (Introduction)

***giants 56 feet high*, in India**

SEE: *The English Explorers*, 1875: ". . . upon the left side, nigh to the river of Pison [the Ganges] . . . is a vale between the mountains . . . some call it the Enchanted Vale . . ." ". . . beyond the vale is a great isle, the inhabitants of which are great giants of twenty-eight or thirty feet long . . . And men told us that in an isle beyond that were giants of greater stature, some of forty-five or fifty feet long . . ." — pp. 87, 89 ("The Book of Sir John Mandeville")

a race is shown as having existed at Palmyra . . .

SEE: C. Carter Blake, "Notes on Human Remains from Palmyra," Nov. 20, 1871: "That a very large and exceptionally tall race of men existed at Palmyra at an early period of history, there can now be little doubt. . . . the prehistoric Palmyrans were of stature probably far exceeding that of the comparatively small Hebrews . . . The peoples who inhabited the oasis of Tadmor [Palmyra] at the period when these mummies were interred, do not appear to have been of Jewish origin." — p. 319 (*Journal of the Anthropological Institute*, v. 1)

***Nephilim* . . . prototypes of the later satyrs**

SEE: Laurence Oliphant, *Scientific Religion*, 1888: "The word נפלים, *Nephilim*, is the plural of נפל, *Nephil*, which signifies . . . 'an untimely birth.' Hence it comes to mean 'an offspring born out of the ordinary course of nature,' such as the progeny of 'the sons of God' and 'the daughters of men.' These Nephilim were thus what we term 'monstrosities,' or 'monsters' . . . which gave rise to the ancient mythological legends of . . . centaurs, titans, satyrs, fauns, &c." — p. 450

patristic fancy . . . "Satyrs" — some alive, others pickled

SEE: John MacCulloch, *The Highlands and Western Isles of Scotland*, 1824: "St. Jerom . . . vows that there were Satyrs, men with tails and goat's legs, exhibited at Alexandria alive, and that one of them was pickled and sent in a cask to Constantine." — 4:84

the sons of Anak . . . a pre-existing population . . . a race of giants

SEE: John Fleming, *The Fallen Angels*, 1879: "We know, from the Old Testament, that . . . races of gigantic men, existed in Palestine, in early times. Moses informs the Israelites, when they were about to take possession of the promised land, that they would encounter there 'a people great and tall, the children of the Anakim' . . . Of the spies, who were sent by Moses to explore the land of Canaan, some brought an evil report, declaring . . . that they had seen 'the giants, the sons of Anak, *which come* of the giants' . . . This application of the term *Nephilim* to the giants of Palestine, has been confidently alleged as conclusive evidence . . . that *Nephilim* were to be found, not only in antedilivian days, but long afterwards . . ." — pp. 113-15

This tall people existed in Canaan, and even in Bashan

SEE: Carl Ritter, *Comparative Geography of Palestine*, 1866: "As for the races of giants, such as the sons of Anak and the like . . . [they] have been considered by some as a more ancient race . . . they

preceded the immigration of the Canaanites . . . Yet other races are named as occupying the country in the primeval period of its history, who were probably extirpated at the time of the conquest effected by the sons of Eber or Heber [Hebrews]." ". . . north of the Jabbok in Bashan, king Og . . . is spoken of as the last king of the race of giants." — 2:109, 132

— 756 —

the first symbol . . . was that of a giant serpent

SEE: Augustus Le Plongeon, *Sacred Mysteries among the Mayas and the Quiches*, 1886: "Everywhere on the Eastern continents serpent worship is connected with mythological narratives . . . the serpent, emblem of Kneph, the Creator, was the *agathodæmon*, the good genius. It is still so regarded by the Chinese, who consider it one of their most beautiful symbols. . . . [This] worship was not less spread amongst the nations that inhabited the 'Lands of the West.' " "The philosophers of Mayax . . . represented the [world] egg emitting rays. . . . [that] appeared on the water as an increasing brightness that bathed the Creator, the *feathered serpent* . . . For this reason the Mayas named the sea *Canah*, the great, the powerful serpent . . ." — pp. 100, 101, 114, 115

SEE: *Biblia*, v. 9, ed. Charles H. S. Davis, April 1896: ". . . Dr. Le Plongeon claims the Nagas, or serpent race of India, as Maya colonists [in America]. This people appear to have been serpent worshippers *par excellence* and some of their sculptures, particularly those of Atlantean figures supporting serpents, agree so well with those of the Naga peoples of Further India, that they furnish ground for believing that Mayas and Nagas had been in contact somewhere, if they did not belong to the same race." — pp. 158-9 ("Queen Moo and the Egyptian Sphinx")

symbolized . . . deity as the Hindus do their Vishnu

SEE: W. J. Wilkins, *Hindu Mythology*, 1882: "Balarāma is an incarnation of serpent Sesha {the serpent deity}, who himself was part of Vishnu . . ." — p. 185 & fn.

as the Egyptians did their *Mystery God*

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: "The Serpent entwined round an Egg, was a symbol common to the Indians, the Egyptians, and the Druids. It referred to the creation of the Universe. A Serpent with an egg in his mouth was a symbol of the Universe containing within itself the germ of all things . . ." ". . . the intelligent and organizing force that develops itself in Nature . . . was the same with Kneph, from whose mouth issued the Orphic egg out of which came the Universe." — pp. 496, 584-5

as the builders of the Ohio Great-Serpent mound . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "Among the most famous of the symbolical mounds we will mention two . . . The one situated in the Mississippi valley bears the name of Alligator Mound; the other, known as the Great Serpent Mound, occupies the extreme point of a tongue of land formed by the junction of the two rivers which flow into the Ohio." — p. 168

the emblem of the eternal deity TIME

SEE: John Bathurst Deane, *The Worship of the Serpent*, 1833: ". . . *a serpent of enormous bulk which girded the world*, [was] current in the mythology of almost every nation where ophiolatreia prevailed . . . This idea, perhaps, originated in the early consecration of the serpent to the sun: and the subsequent conversion of a *serpent biting his tail*, into an emblem of the Sun's path. This hierogram was again considered as typical of *eternity*, partly from the serpent being a symbol of *Deity*; partly from the *perfect* figure of a *circle* thus formed, without beginning or end . . ." — p. 71

Pliny called them the "Magi of the Gauls and Britons."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Dr. Borlase

. . . has demonstrated the general and close analogy of the Druids and the Magi of Persia. . . . Pliny calls the Druids the Magi of the Gauls and Britains." — p. 161

affinity between the Druids and the Brahmins of India . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The most able author of '*Indian Antiquities*' marks . . . the same affinity between the Druids and the Brahmins of India. It may be extended to the Chaldæans and the Orphic priesthood of Thrace, as well as to many others." — p. 161

seven "creations" (of new continents)

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "The periods of the great root races are divided from each other by great convulsions of Nature, and by great geological changes. . . . Seven great continental cataclysms occur during the occupation of the earth by the human life-wave . . ." — p. 64

a seven-fold night and day for each earth

SEE: A. P. Sinnett, *Esoteric Buddhism*, 1885: "In all Oriental literature bearing on the constitution of the cosmos, frequent reference is made to the days and the nights of Brahma; the inbreathings and the outbreathings of the creative principle, the periods of manvantara, and the periods of pralaya. . . . The world, too, has its manvantaras and pralayas, when the tide-wave of humanity . . . runs through the evolution of its seven races, and ebbs away again . . ." — p. 196

***Dracontia* are a proof of it**

SEE: John Bathurst Deane, "Observations on Dracontia," Dec. 13, 1832: "The Ophites adored a Serpent-deity; the temple assumed the figure of a *Serpent*. . . . The Ophite hierogram . . . furnished the pattern of the Dracontium . . ." ". . . the Python of Delphi, and the Dragon of Colchos, were . . . *serpent-temples and dracontia* . . . Those of Palmyra particularly illustrate the theory from their *sinuous* course . . . The avenues of Carnac, Abury, Shap, and Stanton Drew, are *sinuous* . . . The existence of Dracontia proves the ancient prevalence of SERPENT WORSHIP . . ." — pp. 191-2, 226, 227 (*Archaeologia*, v. 25)

— Footnotes

the Magi of Persia . . . were never Persians . . .

SEE: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: ". . . the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. . . . All classical writers from Herodotus down to Ammianus agree in pointing to Media as the seat and native place of the Magi." — p. xlvi (Introduction)

— 757 —

"The world being melted . . . re-entered the bosom of Jupiter . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "The world, says Seneca, being melted, and having re-entered into the bosom of Jupiter, this god continues for some time totally concentered in himself, and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him . . . An innocent race of men is formed under more favourable auspices . . . (*Epist*. 9, and *Quæst*. *Nat*. iii., c. *ult*.)." — p. 160

"when the laws of nature shall be buried in ruin . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "And again, speaking of a mundane dissolution, as involving the destruction or death of all, he teaches us, that when the laws of nature shall be buried in ruin, and the last day of the world shall come, the southern pole shall crush, as it falls, all the regions of Africa, and the north pole shall overwhelm all the countries beneath its axis. *The affrighted Sun shall be deprived of its light*; the palace of heaven falling to decay

shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities who thus shall return into their original chaos. (*Herc. Œt.*, 1102.)." — p. 160

"There shall come in the last days scoffers . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Who . . . is not startled by its similarity to 2 *Peter* iii.: '*There shall come in the last days scoffers . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now . . . reserved unto the fire . . . . . wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we . . . look for new heavens and new earth . . .*' " — pp. 163-4

belief in the septenary constitution of our "chain" . . .

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled." — p. lix (Introduction)

regarded by Dr. Geiger, as . . . discrepancies

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "In the Avesta the earth is considered either tripartite or septempartite. Both methods of division are met with also amongst the Indians, although there exist several discrepancies in the details." — 1:129

— 757-8 —

the Avesta speaks of the three-thirds of the earth . . .

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "If the Avesta speaks of the three thirds of the earth, the fact recalls vividly to our minds the 'three earths' of the Rig-veda, the superior, the intermediate, and the inferior. Three strata or layers, one lying above the other, are said to be meant by this." — 1:129

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the division of . . . the earth's chain, into seven *Karshvars*

P/Q: *Zend-Avesta* (I): *The Vendidad*, tr. James Darmesteter, 1880: "The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and accessible to man, the one on which we live . . . which amounts to saying that there are seven earths." — pp. lix-lx fn.

the Gâthâs already speak of the "septempartite earth"

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "It is certainly very old, for the Gāthās already speak of the 'septempartite earth' {Ys. XXXII, 3: *būmi . haptāiti*}." — 1:130 & fn.

"according to the Parsee Scriptures, the *seven Karshvars* . . ."

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "According to the statements of later Parsee Scriptures, the seven Kēshvars are to be considered as completely disconnected parts of the earth. Between them there flows the ocean, so that it is impossible, as stated in several passages, to pass from one Kēshvar to another {Cf. e.g. Vd. I, 4 of the Pahlavi Translation; Bdh. XXI, 2-3}." — 1:130 & fn.

the word *Karshvar* is consistently rendered by *Dwipa* . . .

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: "Neriosengh, the translator of the

Yasna, consistently renders *Karshvare* by *Dvīpa*, and especially *Qaniratha* by *Jambudvīpa* . . .” — 1:130 fn.

— Footnotes

Dârâb Dastur Peshotan Sanjânâ . . . the translator . . .

SEE: Wilhelm Geiger, *Civilization of the Eastern Irānians in Ancient Times*, “with an Introduction on the Avesta Religion,” tr. with notes by Dārāb Dastur Peshotan Sanjānā, 2 volumes, 1885.

— 758-9 —

“The Dwipas form concentric rings . . . separated by the ocean . . .”

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: “The Dvipas form concentric rings, which, separated by the ocean, surround Jambu Dvipa, which is situated in the centre. According to the Irānian view, the *Karshvar Qaniratha* is likewise situated in the centre of the rest. They form no concentric circles, but each of them is a peculiar, individual space, and so they group themselves round Qaniratha.” — 1:130-1

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***Qaniratha* . . . “the country inhabited by the Iranian tribes” . . .**

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: “I . . . think that by Qaniratha is meant the country inhabited by the Irānian tribes, and by the other names, the adjacent territories of foreign nations in the North, South, West, and East.” — 1:132

“two *Vorubarshti* and *Voru-zarshti* lie in the North . . .”

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: “Two, *Voru-barshti* and *Voru-zarshti*, lie in the North; two, *Vidadhafshu* and *Fradadhafshu*, in the South; *Savahi* and *Arzahi* in the East and West.” — 1:131

“*Qaniratha* alone is combined with *imat*, ‘this’ (earth) . . .”

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: “Hence *Qaniratha* alone is combined with *imat* ‘this,’ while all other *Karshvars* with *avat* ‘that;’ Vd. XIX, 39.” — 1:131 fn.

all the fires were extinguished on the 1st of November . . .

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: “In Ireland, on the first of November, the autumnal equinox, the time when the Sun was in Taurus, it was usual to extinguish all the fires, except the sacred fires of the Druids.” — p. 162

— Footnotes

“I had not been a week landed in Ireland from Gibraltar . . .”

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: “I had not been a week landed in Ireland from Gibraltar, says Vallancey, where I had studied Hebrew and Chaldaic under Jews of various countries and denominations, when I heard a peasant girl say to a boor standing by her *Feach an Maddin Nag* (Behold the Morning Star), pointing to the planet Venus, the *Maddina Nag* of the Chaldæan.” — pp. 162-3

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an island . . . “where Ceres and Persephone were worshipped . . .”

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: “Strabo says that there was an Island near to Britannia in which Ceres and Proserpine were worshipped with the same [fire] rites as in Samothrace (lib. iv.), and this Island was Sacred Ierna.” — p. 162

The Druids believed in the rebirth of man

SEE: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: "Cæsar assures us that the Druids held the soul to be imperishable, and that it passed from one body to another." — p. 161

"that the same *spirit* shall animate a new body . . ."

P/Q: *The Book of God: The Apocalypse of Adam-Oannes* [by E. V. H. Kenealy], 1867: ". . . the Druids . . . Lucan explains that they taught that the same *spirit* would animate a new body, not here, but in a different world. . . . Diodorus says that they declared that the souls of men, after certain determinate periods, would pass into other bodies . . ." — p. 161

extract from Theophrastus written during the days of Alexander . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: "Ælian . . . contains an extract from Theophrastus [Theopompus], who wrote in the time of Alexander the Great . . ." — p. 151

SEE: Samuel G. Drake, *Book of the Indians*, 1845: "*Theopompus* . . . who flourished in the time of *Alexander* the Great, in a book entitled *Thaumasia*, gives a sort of dialogue between *Midas* the Phrygian and *Silenus*. The book itself is lost, but . . . *Ælianus* has given us the substance of the dialogue . . ." — p. 4

Midas . . . is told of a continent that had existed in times of old . . .

SEE: Samuel G. Drake, *Book of the Indians*, 1845: ". . . *Silenus* said to *Midas*, that Europe, Asia and Africa were but islands surrounded on all sides by the sea; but that there was a continent situated beyond these, which was of immense dimensions . . ." — p. 4

***to produce* animals . . . of gigantic magnitudes . . .**

SEE: Samuel G. Drake, *Book of the Indians*, 1845: ". . . it was so luxuriant, as to produce animals of prodigious magnitude, and men grew to double the height of themselves, and that they lived to a far greater age . . ." — p. 4

They had wealthy cities . . . gold and silver . . . in great abundance

SEE: Samuel G. Drake, *Book of the Indians*, 1845: ". . . they had many great cities . . . in one city there was more than a million inhabitants . . . gold and silver were there in vast quantities." — p. 4

Grote's suggestion . . . Atlantis was a myth arisen from a mirage . . .

SEE: Charles Gould, *Mythical Monsters*, 1886: "Mr. A. R. Grote suggests that it [Atlantis] is simply a myth founded on the observation of low-lying clouds in a sun-flushed sky, which gave the appearance like islands on a golden sea." — p. 150

— Footnotes

a time when . . . the totality of mankind . . . were of "one lip"

SEE: Nicholas Wiseman, *Twelve Lectures on the Connexion Between Science and Revealed Religion*, 1842: ". . . the entire human race formed originally one family, or, in the words of the sacred penman [*Gen*. 11:1], 'were of one lip and one speech.' " — p. 95

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "The various systems of Pagan Idolatry in different parts of the world correspond so closely, both in their evident purport and in numerous points of arbitrary resemblance, that they cannot have been struck out independently in the several countries where they have been established, but must have all originated from some common source." — 1:vii

"All the religions . . . emanated from *one* centre"

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: ". . . one nation must have

communicated its peculiar theology to every other people . . . [or] all nations must in the infancy of the world have been assembled together in a single region . . . and in that state of society have agreed to adopt the theology in question, and must thence as from a common centre have carried it to all quarters of the globe." — 1:vii-viii

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a continent vast as "all Asia and Lybia" put together

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Solon . . . requested the priest to inform him exactly and in order about these former citizens [and their histories]. . . . 'these histories tell of a mighty power . . . This power came forth out of the Atlantic Ocean . . . and there was an island situated in front of the straits which you call the Columns of Heracles: the island was larger than Libya and Asia put together . . .' " — pp. 9, 10

Homer . . . speaks . . . of their island in his Odyssey

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "The wanderings of Ulysses, as detailed in the 'Odyssey' of Homer, are strangely connected with the Atlantic Ocean. The islands of the Phæacians were apparently in mid-ocean:

'We dwell apart, afar
Within the unmeasured deep . . .
The most remote of men; no other race
Hath commerce with us.' — *Odyssey*, book vi." — p. 298

Sanchoniathon and Diodorus . . . preserved the histories of these heroes

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . 'the empire of the Titans, according to the ancients, was very extensive; they possessed Phrygia, Thrace, a part of Greece, the island of Crete, and several other provinces to the inmost recesses of Spain. To those Sanchoniathon seems to join Syria; and Diodorus adds a part of Africa, and the kingdoms of Mauritania.' " — p. 297

Herodotus speaks of the *Atlantes* . . .

SEE: Herodotus, *History*, tr. George Rawlinson, 1862: ". . . [to the West] is a mountain called Atlas . . . The natives call this mountain 'the Pillar of Heaven;' and they themselves take their name from it, being called Atlantes. They are reported not to eat any living thing, and never to have any dreams." — 3:134 (iv.184)

***Atlantes* . . . "whose sleep was never disturbed by dreams" . . .**

P/Q: J. Lemprière, *Classical Dictionary*, 1825: "ATLANTES, a people of Africa in the neighbourhood of mount Atlas, who . . . were said not to have their sleep at all disturbed by dreams. They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them. *Herodot*." — p. 111

— Footnotes

Plato's veracity . . . impeached by . . . Professor Jowett

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "No one knew better than Plato how to invent 'a noble lie.' . . . Plato here [writing on Atlantis] . . . ingeniously gives the impression that he is telling the truth which mythology had corrupted." — 2:591, 592 (*Critias*, Introduction)

"If our knowledge of Atlantis was more thorough . . ."

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "If our knowledge of Atlantis was more thorough, it would no doubt appear that, in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis; and that Atlantis was

the common centre from which both peoples derived their arts, sciences, customs, and opinions. It will be seen that in every case where Plato gives us any information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details treated of in this chapter." — p. 164

— 762 —

The sorcerers of Thessaly . . . calling down the moon

SEE: Joseph Ennemoser, *The History of Magic*, 1854: "The Thessalonians are mentioned as the most diligent exorcisers of magic, under the form of sorcery . . . Menander ridiculed the Thessalian sorceresses, who, it is said, endeavoured to draw down [the power of] the moon . . ." — 1:352

Atlanteans boasted of possessing the land in which all the gods . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "ATLANTIDES . . . a people of Africa, near mount Atlas. They boasted of being in possession of the country in which all the gods of antiquity received their birth. Uranus was their first king . . . [having a] knowledge of astronomy . . . *Diod*." — p. 111

The poets attribute to Atlas, as to Proteus, a superior wisdom . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Les poètes lui attribuent, comme à Protée, une sagesse supérieure, une science universelle, en particulier la connaissance de tous les abimes de l'Océan [The poets attribute to him (Atlas), as to Proteus, a superior wisdom, a universal knowledge, especially the knowledge of all the depths of the ocean]." — p. 314

Atlas is the son of an ocean nymph . . . his daughter is Calypso . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: ". . . *Atlas* . . . est le fils d'une nymphe océanide {*Theog*., 507-509}; il a pour fille Calypso, la profondeur des eaux {*Odyss*., I, 51} [*Atlas* . . . is the son of an ocean nymph . . . Calypso, the depth of the waters, is his daughter]." — p. 314 & fns.

The *Odyssey* makes of him the guardian and the "sustainer" . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Dans l'*Odyssee* {I, 52-53}, il est simplement 'le conservateur' des longues colonnes que séparent la terre du ciel [In the *Odyssey* . . . he is simply the guardian of the long pillars that separate the earth from the heavens]." — p. 314 & fn.

Atlas . . . compelled to leave the surface of the earth . . .

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: " 'De la surface de la terre, Atlas a dû descendre et aller rejoindre son frère Iapet dans les profondeurs du Tartare' ['Atlas had to descend from the surface of the earth into the depths of Tartarus and join his brother Iapetus'] . . ." — pp. 314-5

Sir Theodore Martin . . . interpreting this allegory

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Voir . . . Th.-H. Martin, *Cosmographie populaire des Grecs*, dans les *Mém*. *Acad*. *Inscript*., t. 28, 2e part [See . . . Theodore H. Martin, *Cosmographie populaire des Grecs*, in *Mémoires de l'Académie des Inscriptions*, v. 28, part 2] . . ." — p. 314 fn.

Atlas "standing on the solid floor of the inferior hemisphere . . ."

P/Q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "{*Mém*. *cité*, p. 176} . . . 'là, debout sur le fond solide de l'hémisphère inférieur de l'univers, il porte à la fois et le disque de la terre . . . et la voûte de ciel, enveloppe solide de l'hémisphère supérieur' [{article cited above (by Martin), p. 176} . . . 'there, standing on the solid floor of the lower hemisphere of the universe, he carries both the disc of the earth . . . and the vault of the heavens, the solid outer layer of the upper hemisphere']." — pp. 314 fn.,

— Footnotes

St. Peter speaks of the earth "standing *out of the water . . .*"

P/Q: *The Lives of Alchemystical Philosophers* [by Francis Barrett], 1815: "Saint Peter speaks of the first creation, of the earth standing *out of the water*, and *in the water*, which earth being *overflowed*, *perished*, but *is now reserved unto fire*. And St. John describes the *new earth* having the *light of chrystal*, cities of *transparent gold*, stones of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethist; gates of pearls, and water of life or health." — p. 4

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Pierron's translation of the Homeric word *ἔχει* by *sustinet*

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "M. Pierron traduit le mot [*ἔχει*] par 'sustinet', mais il n'explique pas comment Atlas peut porter à la fois plusieurs colonnes, qui doivent se trouver à des points différents [Pierron translates the word (*ἔχει*) with 'sustinet' (supports), but he does not explain how Atlas can support at the same time several columns which must be located at different places]." — p. 314 fn.

said to support heaven and earth at once . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "D'après d'autres textes, Atlas du coté de l'occident supporte à la fois la terre et le ciel {Esch., *Prometh*., 351; 429} [According to other texts Atlas supports both the earth and heavens from the West] . . ." — p. 314 & fn.

"conservator" . . . *ἔχει* . . . meaning *φυλάσσει* and *ἐπιμελεῖται*

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Avec M. Th. H. Martin . . . j'entends *ἔχει* du texte homérique dans le sens de *φυλάσσει*, *ἐπιμελεῖται* [With Th. H. Martin . . . I understand *ἔχει* of the Homeric text in the sense of *φυλάσσει*, *ἐπιμελεῖται*]." — p. 314 fn.

the gigantic mountain chain running along the terrestrial border . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "La forme la plus ancienne du mythe d'Atlas semble devoir son origine à la conception d'une chaîne gigantesque de montagnes, qui court sur les bords du disque terrestre. Les racines de ces montagnes plongent dans les dernières profondeurs de l'Océan; au dessus de la surface de la terre, leurs pics élevés sont autant de colonnes qui soutiennent la voûte hémisphérique du ciel [The most ancient form of the Atlas myth seems to owe its origin to the idea of a gigantic mountain chain, which runs along the borders of the terrestrial disc. The roots of these mountains plunge into the deepest depths of the ocean; above the surface of the earth their elevated peaks are as many pillars which support the hemispheric vault of the heavens]." — p. 315

the Lybians called Mount Atlas "the pillar of Heaven" . . .

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Les indigènes de Libye, d'après Hérodote {IV, 184}, n'appelaient-ils pas le mont Atlas la colonne du ciel, et l'Etna, chez Pindare {*Pyth*., I, 20}, n'est-il pas qualifié de colonne céleste [Did not the natives of Libya call Mount Atlas the pillar of heaven, according to Herodotus, and was not the Etna, according to Pindar, characterized as a celestial pillar]?" — p. 315 & fns.

— Footnotes

Diocletian burned the esoteric works of the Egyptians . . .

SEE: *The Lives of Alchemystical Philosophers* [by Francis Barrett], 1815: "The destruction of ancient

manuscripts prevents higher research; for, in 296, Dioclesian burned the books of the Egyptians, on the chemistry of gold and silver, peri chumeias argurou kai chrusou. Cæsar burned 700,000 rolls at Alexandria; and Leo Isaurus 300,000, at Constantinople, in the eighth century; about which time the Mahometans commenced the work of destroying literature in its principal sources." — p. 4

"*περὶ χυμείας αργύρου καὶ χρυσοῦ*"

SEE: William Drummond, "On the Science of the Egyptians and Chaldeans," June 1819: "Suidas appears to have copied the following article from some older Greek author . . . *περὶ χυμείας αργύρου καὶ χρυσοῦ* ['concerning the chemical confection of silver and gold'] . . ." — p. 302 (*Classical Journal*, v. 19)

Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 . . .

SEE: Hargrave Jennings, *The Rosicrucians*, 1887: "Cæsar is said to have burned as many as 700,000 rolls at Alexandria; and Leo Isaurus 300,000 at Constantinople in the eighth century, about the time that the Arabians burned the famous Alexandrian Library." — 1:202-3

— 764 —

Theopompus says as much in his . . . Meropis

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Ælian, in his 'Varia Historia' (book iii., chap. xviii.), tells us that Theopompus (400 B.C.) related the particulars . . . of a great continent beyond the Atlantic . . . He stated that a race of men called Meropes dwelt there, and had extensive cities." — p. 27

Phœnicans . . . the only navigators . . . Western coast of Africa

SEE: William Stevenson, *Historical Sketch of the Progress of Discovery*, 1824: "There is good reason to believe that most of the maritime adventures and enterprises which have rendered the Phœnicians so famous in antiquity, ought to be fixed . . . between the years 1700 and 1095 before Christ; but even before this, there are authentic notices of Phœnican commerce and navigation. . . . Phœnician ships ventured beyond the Straits, entered the Atlantic, and founded Cadiz. . . . about the same period they formed establishments on the western coast of Africa." — p. 3

did it with such mystery . . .

SEE: John Pinkerton, *Enquiry into the History of Scotland*, 1794: "Gaul and Britain were certainly visited by the Phœnicians . . . But the Phœnicians, as Strabo tells us, carefully concealed all knowlege of these countries, lest other nations might interfere in their trade. The story of the Phœnician ship is well known, the matter of which, observing a Roman vessel following his tract in these seas . . . wrecked his own ship and the Roman that followed him." — 2:117

Orientalists . . . disgust at the immorality in the pantheons

SEE: Max Müller, *Lectures on the Science of Language*, 1864: "But the more we admire the native genius of Hellas, the more we feel surprised at the crudities . . . they would relate of their gods what would make the most savage of the Red Indians creep and shudder . . ." — p. 385

Euripides, Pindar . . . express the same

SEE: Max Müller, *Lectures on the Science of Language*, 1864: "*Pindar*, who is fond of weaving the traditions of gods and heroes into his songs of victory, suddenly starts when he meets with anything dishonourable to the gods. . . . *Euripides* . . . taxes the gods with all the injustice and crimes they are fabled to have committed . . ." — p. 390

"those miserable stories of the poets" . . . (*ἀοιδῶν ὅιδε δυστήνοι λόγοι*)

SEE: Max Müller, *Lectures on the Science of Language*, 1864: "*Herc. fur.* [1346] '. . . *ἀοιδῶν οἵδε*

δύστηνοι λόγοι . . . these are the miserable stories of poets!' " — p. 390fn., p. 390

— Footnotes

Max Müller's Lectures [and Essays] **— "On the Philosophy of Mythology"**

SEE: F. Max Müller, *Introduction to the Science of Religion*, "Four Lectures, with Two Essays *On False Analogies*, and *The Philosophy of Mythology*," 1873.

Homer deserved "to be ejected . . . and flogged"

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Herakleitos, about 460 B.C. . . . declared that Homer deserved to be ejected from public assemblies and flogged . . ." — p. 343

Xenophanes "holding Homer and Hesiod responsible . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "Xenophanes . . . holds Homer and Hesiod responsible for the popular superstitions of Greece. . . . 'Homer,' he says, 'and Hesiod ascribed to the gods whatever is disgraceful and scandalous among men, yea, they declared that the gods had committed nearly all unlawful acts, such as theft, adultery, and fraud.' " — pp. 342-3

"the young man . . . should not be told . . ."

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "I shall read an extract from the 'Republic,' from the excellent translation lately published by Professor Jowett: . . . 'Yes, Adeimantos, they are stories not to be narrated in our State; the young man should not be told that in committing the worst of crimes he is far from doing anything outrageous, and that he may chastise his father when he does wrong in any manner that he likes, and in this will only be following the example of the first and greatest of the gods.' 'I quite agree with you,' he said; 'in my opinion those stories are *not fit to be repeated*.' " — pp. 344, 345

"the Greek religion was clearly a national and *traditional* religion

P/Q: F. Max Müller, *Introduction to the Science of Religion*, 1873: "The Greek religion was clearly a national and traditional religion, and, as such, it shared both the advantages and disadvantages of this form of religious belief; the Christian religion is an historical, and to a great extent, an individual religion, and it possesses the advantage of an authorised code and of a settled system of faith." — p. 349

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the Atlantes claimed Uranos for their first king . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Uranos was the first god; that is to say, the first king of the great race. . . . he was at the commencement of all things . . . He probably represented the race previous even to the settlement of Atlantis." — p. 294

Plato commences . . . by the division of the great continent

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: " 'The tale . . . began as follows . . . [with] the allotments of the gods . . . And Poseidon [Neptune], receiving for his lot the island of Atlantis . . . [and] dividing the island of Atlantis into ten portions . . .' " — pp. 12, 13

Neptune . . . finds . . . one human couple made of clay . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: " '. . . in the centre of the island . . . there was a mountain . . . In this mountain there dwelt one of the earth-born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter, who was named Cleito. . . . Poseidon fell in love with her . . . [and] begat and brought up five pairs of male children . . . the eldest, who was king, he named Atlas, and from him the whole island and the ocean received the name of Atlantic.' " — p. 13

Poseidonis, or the (last) island of Atlantis

P/Q: Proclus, *The Commentaries of Proclus on the Timaeus of Plato*, tr. Thomas Taylor, 1820: "That such and so great an island once existed, is evident from what is said by certain historians . . . For according to them, there were seven islands in that sea . . . and also three others of an immense extent, one of which was sacred to Pluto, another to Ammon, and the middle (or second) of these to Neptune [Poseidon] . . . They also add, that the inhabitants of it [Poseidonis] preserved the remembrance from their ancestors, of the Atlantic island which existed there, and was truly prodigiously great . . ." — 1:148

"the third step of Idaspati" (or Vishnu)

SEE: M. N. Dvivedi, "The Purānas," April 15, 1891: ". . . Bali [the Daitya king] . . . defeated Indra, humbled the Gods and extended his sovereignty over the three worlds . . . Accordingly the Gods appealed to Vishnu for protection, and the Deity . . . [as] the Dwarf Avatar . . . approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper earth (air) in two strides; but [with his 3rd step] . . . he stopped short and left to him Pātāla, esoterically the earth." — p. 101 fn. (*Lucifer*, v. 8)

The Atlantes . . . it was their country . . . where "the gods were born"

SEE: J. Lemprière, *Classical Dictionary*, 1825: "ATLANTIDES . . . a people of Africa, near mount Atlas. They boasted of being in possession of the country in which all the gods of antiquity received their birth. . . . *Diod*." — p. 111

Diodorus speaks of Uranos as the first king of Atlantis

SEE: Thomas Keightley, *Mythology of Ancient Greece and Italy*, 1866: "The work of Euhémerus . . . exerted a great influence over the subsequent historians, as we may perceive in the case of Diodóros of Sicily. . . . According to these writers . . . [the original island] was inhabited by a people named Atlanteians . . . The first king who ruled over them was named Uranos." — pp. 22, 23

The first astronomical teacher of men was Uranos

SEE: *Ancient Fragments*, comp. Isaac Preston Cory, 1832: ". . . the first king was Ouranus, a man renowned for justice and benevolence, and well conversant with the motions of the stars . . ." — p. 235 (Euemerus, "Panchæan Fragments")

— Footnotes

Poseidon is the Hindu Idaspati . . . "the master of the waters"

SEE: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: "Le nom de *Poséidon* . . . identique au mot sanscrit *idaspati*, signifie 'le maître des eaux' [The name Poseidon . . . which is identical with the Sanskrit word *idaspati*, signifies 'the master of the waters']." — p. 318

identical with Narâyana (the mover on the waters) or Vishnu

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: " 'The waters are called *nārāh*, because they were the production of Nara, *or the spirit of* god . . . he thence is named Nārāyaṇa, *or moving on the waters*.' " — 1:56 fn.

SEE: *Institutes of Vishnu*, tr. Julius Joly, 1880: "Thou art the lord of the waters." — p. 293 (xcviii.24)

Bailly's assertion that the 9,000 years . . . do not represent "solar years"

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Je ne regarde pas les 9000 années dont parle Platon comme des années solaires [I do not consider the 9000 years of which Plato speaks to be solar years] . . ." — pp. 410-11

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in the second Manvantara (that of Swârochisha) . . . we find *Jyotis*

see: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: "The first Manu was Swāyambhuva; then came Swārochisha . . . The deities of this period (or second Manwanatara) . . . [included] seven Ṛishis . . ." ". . . and others were the Manu's sons {The Matsya . . . gives seven others, Havīndhra, Sukṛita, Mūrti, Apas, Jyotis, Aya, Smṛita (the names of Brahma), as the seven Prajāpatis of this period} . . ." — 3:1, 2, 3, 5 & fn. (iii.1)

***Jyotis*, the teacher of astronomy (Jyotisha)**

see: Monier Williams, *A Sanskrit-English Dictionary*, 1872: "*Jyotisha* . . . (fr. *jyotis*) . . . m. an astronomer . . . n. astronomy . . ." — p. 353

the Chinese revere Tien (or the sky, Ouranos) . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Chinois qui révèrent le *Tien*, ou le Ciel . . . semblent avoir été instruits par les Atlantes, & n'être que les adorateurs d'Uranus [The Chinese who revere *Tien*, or the Sky . . . seem to have been instructed by the Atlanteans, and seem to be but the worshippers of Uranus] . . ." — p. 52

Uranos . . . the Titans . . . mutilated him

see: Thomas Keightley, *Mythology of Ancient Greece and Italy*, 1866: "Earth now produced Uranos . . . She then bore to Uranos a mighty progeny: the Titans . . . These children were hated by their father, who . . . thrust them out of sight into a cavern . . . [Earth] roused her children, the Titans, to rebellion against him: but fear seized on them all except Kronos, who lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting sire." — pp. 37-8

"the true key to the Homeric conception"

see: William E. Gladstone, "The Greater Gods of Olympos," March 1887: ". . . the greater gods of the Homeric Olympos are . . . Zeus, Herê, Poseidon, Apollo, and Athenê. . . . the Poet has assigned to them commanding positions. . . . each of them is based upon a single leading idea. . . . The leading idea of Zeus is polity . . . The leading idea of Poseidon is physical, not mental, force; of Herê, nationality; of Athenê, mental force; and of Apollo, obedience . . . the idea is for all the five, as I believe, the true key to the Homeric conception." — p. 460 (*Nineteenth Century*, v. 21)

Poseidon "is indeed essentially of the earth earthy . . ."

p/q: William E. Gladstone, "The Greater Gods of Olympos," March 1887: "The Poseidon of the Iliad and the Odyssey is a great, original, independent figure . . . He is indeed essentially of the earth, earthy. He is strong and self-asserting, sensual and intensely jealous and vindictive." — pp. 460, 461 (*Nineteenth Century*, v. 21)

the ruler of the Seas . . . lives above the surface . . . (*λίμνη*, Il. xxiv., 79)

see: William E. Gladstone, "The Greater Gods of Olympos," March 1887: ". . . Poseidon, by the obedience of the sea to his will, holds or embraces this earth. We never hear of Poseidon as dwelling in the sea . . . [Homer makes] use of the word *limnê* [*λίμνη*] for the sea, which commonly means . . . the surface of the sea (*Il*. xxiv. 79) . . ." — p. 465 (*Nineteenth Century*, v. 21)

the giants, the children of Eurymedon . . . father of Polyphemus

see: William E. Gladstone, "The Greater Gods of Olympos," March 1887: "The choice of physical strength . . . for the character of Poseidon may have been suggested to the Poet by the connection . . . between him and . . . the Giants, children of Eurumedon . . . [such as] the monster Poluphemos . . ." — p. 464 (*Nineteenth Century*, v. 21)

it is Poseidon . . . who is the true key . . . of the Kronid brothers

SEE: William E. Gladstone, "The Greater Gods of Olympos," March 1887: "Besides being the god of the sea . . . he is the god of earthquakes, the god of building art . . . the god who stands personally related to rebellious Powers. . . . he becomes a key, in a greater degree than any other personage, to the composition and formation of the Achaian nationality. . . . As the second of the three Kronid brothers, he shares in the process by which the terrestrial reign was divided among them." — p. 461 (*Nineteenth Century*, v. 21)

Poseidon and Nereus *are one* . . .

SEE: William E. Gladstone, "The Greater Gods of Olympos," March 1887: "Poseidon is indeed in some sort an interloper. It is Nereus who is the prior lord and occupant of the sea, and never quits it. But he has been submerged . . ." — p. 466 (*Nineteenth Century*, v. 21)

the "artfulness" of Homer, who never names Nereus . . .

SEE: William E. Gladstone, "The Greater Gods of Olympos," March 1887: "It is Nereus who . . . is the pure unmitigated god of the old Nature cult . . . Most artfully has Homer treated him, for he is never named, and we arrive at his designation only through the patronymic of the Nereids." — p. 466 (*Nineteenth Century*, v. 21)

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Gladstone . . . in futile disputations with . . . Col. Ingersoll . . .

SEE: Frederic H. Hedge, "Atheism," Aug. 1888: "We are witnessing in these days the not very edifying spectacle of a contest between atheism, in its crudest form, represented by Col. Ingersoll, and traditional Christianity, represented by Mr. W. E. Gladstone. Col. Ingersoll is a florid rhetorician, who glories in his rejection of all religion . . . Mr. Gladstone, the most commanding figure at present in English politics, and a great scholar in secular learning, is no theologian, and, with his obsolete idea of the literal inspiration and historic truth of the Old Testament, is no match for Col. Ingersoll . . ." — p. 122 (*Unitarian Review*, v. 30)

the plain surrounding the city was itself surrounded . . .

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: ". . . surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, but of an oblong shape, extending in one direction three thousand stadia, and going up the country from the sea . . . two thousand stadia; the whole region of the island lies towards the south, and is sheltered from the north." — 2:604 (*Critias*, § 118)

They surrounded the plain by an enormous canal . . .

SEE: Plato, *Works*, tr. Thomas Taylor, 1804: "This plain . . . [had a] trench which was dug round it . . . The depth, breadth, and length of this trench are incredible . . . And as it was dug round the whole plain, its length was consequently ten thousand stadia {1250 miles}." — 2:588 & fn. (*Critias*)

an enormous canal . . . 101 feet deep, 606 feet broad

SEE: Plato, "The Island of Atlantis" [fragments fr. *Timæus* and *Critias*], tr. Clifton W. Collins, 1874: " 'And the plain around the city was sheltered by mountains, and guarded by a vast ditch 100 [Gk.] feet deep [101 ft.], and 600 [Gk.] feet broad [606 ft.] . . .' " — p. 156 (*Ancient Classics*)

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the standing army of Atlantis . . .

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: "As to the population, each of the lots in the plain had an appointed chief of men who were fit for military service . . . and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and the rest of the country there was also a vast

multitude having leaders . . .” — 2:605 (*Critias*, § 119)

its navy as 1,200 ships and 240,000 men

SEE: Plato, *Dialogues*, tr. B. Jowett, 1874: “[Each] leader was required to furnish for the war . . . four sailors to make up a complement of twelve hundred ships.” — 2:605 (*Critias*, § 119)

SEE: Thucidides, *ΙΣΤΟΡΙΩΝ Α*, ed. E. C. Marchant, 1905: “. . . the average compliment of a trireme was 200. Therefore a fleet of 1200 would require 240,000 men . . .” — p. 152 (Notes)

seven daughters . . . mothers of famous heroes, the founders of many nations

SEE: John Bell, *New Pantheon*, 1790: “ATLANTIDES, the seven daughters of Atlas, by his wife Pleionne, after whom they were also stiled *Pleiades* . . . Their names were, severally, Asterope, Celaeno, Electra, Halcione [Alcyone], Maia, Merope, and Taygete. These all had children, either by heroic princes, or the gods themselves, which were ancestors of several nations, and builders of many cities.” — 1:105

Pleiades . . . connected with the destinies of nations

SEE: Wm. Rowbottom, *Origin of Masonic Ritual and Tradition*, 1880: “. . . those seven stars which form the constellation called the Pleiades . . . in all ages, have been regarded as peculiarly connected with the fates of men {no belief . . . [is] more remarkable for the world-wide unanimity which attaches to it, than that which ascribes to the ‘Seven Stars’ some mysterious influence on the fate of the human race} . . .” — pp. 26-7 & fn.

Three great nations . . . from the kingdom of Saturn . . .

SEE: “Bailly’s Letters Upon the Atlantis of Plato,” 1803: “ ‘The Greeks, the Phœnicians, the Egyptians . . . Here, then, we have three great nations who are of the race of Atlas. . . . his descendants were the chiefs of many nations.’ ” — p. 600 (*The British Critic*, v. 22)

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “Chronos, or Saturn, Dionysos, Hyperion, Atlas . . . were all connected with ‘a great Saturnian continent’ . . . ‘Hyperion, Atlas, and Saturn, or Chronos, were sons of Uranos, who reigned over a great kingdom . . . Hyperion succeeded his father, and was then killed by the Titans. The kingdom was then divided between Atlas and Saturn . . .’ ” — p. 289

India — can be shown to claim the same descent

SEE: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: “Jupiter, Neptune, and Pluto, when viewed conjointly as the three sons of Saturn; and Brahma, Vishnou, and Siva, when viewed conjointly as the three emanations from Brahm . . . are certainly the triple offspring of the great transmigrating universal father of gods and men . . .” — 2:285

founders . . . of the Root Races . . . connected with the Pole Star

SEE: H. H. Wilson, *Essays*, 1864: “The Purāṇas, in general, follow this account of the first race of created beings . . . The posterity of the Ṛishis . . . follow, and we have then a long episode relating to Dhruva . . . who for his devotion to Vishṇu was elevated to the dignity of the polar star. The descendants of Dhruva are traced . . . to the 6th Manu Chākshusha, and from him . . . to Pṛithu, from whom the earth was named Pṛithivi: the fourth descent from Pṛithu consisted of the ten Prāchetasas, and their son was Daksha the Prajāpati in a new birth . . .” — 1:125-6 (“Vishṇu Purāṇa”)

“*. . . the age of Dhruva who measures* 9090 *mortal years . . .*”

SEE: *Vishṇu Purāṇa*, tr. Wilson, ed. Hall, 1864-77: “The Kṛita, Tretā, Dwāpara, and Kali, constitute a great age . . . {These calculations of time are found in most of the Purāṇas, with some additions . . . as that of the year of the seven Ṛishis, 3030 mortal years, and the year of Dhruva, 9090 such years}.” — 1:49 & fn. (i.3)

great progenitors . . . in the *Ursa Major*

SEE: John Dowson, *Classical Dictionary of Hindu Mythology*, 1879: "PRAJĀ-PATI. . . . a progenitor . . . According to some authorities the Prajā-patis are only seven in number, being identical with the seven great Ṛishis." — p. 239

SEE: John Garrett, *Classical Dictionary of India*, 1871: "By the seven Rishis we may often understand the constellation, *Ursa Major*." — p. 48

It is 70,000 YEARS . . . SINCE THE POLE OF THE EARTH POINTED . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "It is 70,000 years since the pole of the earth pointed to the *tip of Ursa-major's tail*!" — p. 74 ("Key of Urania")

— 768-9 —

The Aryan race was born . . . in the far north . . . its tribes emigrated . . .

SEE: J. S. Buckingham, *Travels Among the Arab Tribes*, 1825: "M. Bailly conceives this worship to have been brought by the Atlantides from their island of Atlantis, in the north beyond Scythia, and to have been established on their passage through Phœnicia . . . and there planted the worship of the sun, previously to their communicating it to Egypt. This is . . . attested by Lucian. According to that philosopher, the worship of [the sun-god] Adonis was introduced into Phœnicia by Deucalion." — pp. 452-3 fn.

Hence Prometheus is son of Asia, and Deukalion, his son . . .

SEE: J. S. Buckingham, *Travels Among the Arab Tribes*, 1825: "Deucalion was the son of Prometheus . . . a descendant of that prince who inhabited Caucasus . . . Prometheus was born in Asia, his mother was called by the name of Asia . . ." — p. 453 fn.

Deukalion . . . created men out of stones and mother earth

SEE: J. Lemprière, *Classical Dictionary*, 1825: "DEUCALION, (a son of Prometheus, who . . . had been banished to Scythia, to the confines of the Caucasus . . . Ducalion, weary of this lonely retreat, came and settled in Thessaly . . .) In his age the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy mankind, and immediately the earth exhibited a boundless scene of waters. . . . Deucalion made himself a ship, and by this means he saved himself and his wife Pyrrha. The vessel was tossed about during nine successive days, and at last stopped on the top of mount Parnassus, where Deucalion remained till the waters had subsided. . . . Deucalion and his wife . . . were directed to repair the loss of mankind by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth . . . The stones thrown by Deucalion became men, and those of Pyrrha, women." — p. 238

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Prometheus . . . is tied down to Mount Caucasus

SEE: J. Lemprière, *Classical Dictionary*, 1825: "PROMETHEUS . . . He was brother to Atlas . . . He climbed the heavens by the assistance of Minerva [Athena], and stole fire from the chariot of the sun, which he brought down upon the earth . . . [Jupiter] ordered Mercury, or Vulcan, according to Æschylus, to carry this artful mortal to mount Caucasus, and there tie him to a rock . . ." — p. 617

Greece had her *Hyperborean* . . . Apollo.

SEE: Edward Greswell, *Origines Kalendariæ Hellenicæ*, 1862: "Now Diodorus reports . . . that there was a stated season in the natural year devoted to the service of the Hyperborean Apollo . . ." — 6:109

The "one-eyed" Cyclopes . . . sons of *Cœleus* and *Terra* . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "CYCLOPES, a certain race of men of gigantic stature,

supposed to be the sons of Cœlus and Terra. They had but one eye, in the middle of the forehead . . . They were three in number, according to Hesiod . . .” — p. 216

Ulysses . . . putting out with a fire-brand the eye of Polyphemus

see: J. Lemprière, *Classical Dictionary*, 1825: “Polyphēmus . . . is represented as a monster of strength . . . He fed upon human flesh, and kept his flocks on the coasts of Sicily, when Ulysses . . . was driven there. The Grecian prince, with twelve of his companions . . . were seized by the Cyclops, who confined them in his cave, and daily devoured two of them. . . . Ulysses . . . put out his eye with a firebrand while he was asleep.” — p. 602

— Footnotes

Deukalion . . . brought the worship of Adonis . . . into Phœnicia . . .

see: J. S. Buckingham, *Travels Among the Arab Tribes*, 1825: “In Phœnicia, Adonis [the sun-god] was an object of adoration . . . They instituted a festival in his honour . . . The same festivals were celebrated in Egypt during forty days, in honour of Osiris . . .” “This is . . . attested by Lucian. . . . the worship of Adonis was introduced into Phœnicia by Deucalion.” — pp. 452 fn., 453 fn.

see: J. Lemprière, *Classical Dictionary*, 1825: “Adonis . . . was the favourite of Venus. He was fond of hunting, and . . . received a mortal wound from a wild boar . . . Proserpine is said to have restored him to life [in the Underworld], on condition that he should spend six months with her, and the rest of the year with Venus. This implies the alternate return of summer and winter. Adonis is often taken for Osiris, because the festivals of both were often begun with mournful lamentations, and finished with a revival of joy . . .” — p. 10

It is only at the Pole where the Sun dies out for . . . six months . . .

p/q: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Ce n’est que sous le pôle où la mort du soleil dure six mois . . . à la latitude de 68º, on ne le perd comme Osiris que pour quarante jours [It is only at the Pole where the death of the sun lasts for six months . . . at a latitude of 68º, it is lost sight of for only forty days, as it is with Osiris].” — pp. 121, 122

This is well shown by de Gebelin’s “*Allégories d’Orient*” . . .

see: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “M. de Gébelin a montré par les raisons les plus vraisemblables, que les travaux & la vie de ce Héros n’étaient que des allégories de la course du soleil [De Gebelin has shown by very plausible reasons, that the labors and the life of this hero (Hercules) were but allegories about the path of the sun].” — p. 124

The Hyperboreans . . . beloved priests and servants . . . of Apollo

p/q: Paul Decharme, *Mythologie de la Grèce Antique*, 1886: “Les Hyperboréens étaient conçus comme les prêtres et les serviteurs chéris du dieu {Hérod., IV, 33-35; Paus., I, 31, 2; V, 7, 8} [The Hyperboreans were seen as the beloved priests and servants of the god (Apollo)].” — p. 108 & fn. (ch. 5, “Apollon”)

The Arimaspes were a Scythian people . . . with but one eye

see: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “La Scythie renfermoit un peuple, nommé les Arimaspes, qui comme les Cyclopes n’avaient qu’un œil {Danville, géog. anc. t. II, p. 321} [Scythia included a people, called the Arimaspes, who like the Cyclopes had only one eye].” — p. 132 & fn.

Ulysses was wrecked on the isle of Ææa . . .

p/q: J. Lemprière, *Classical Dictionary*, 1825: “. . . all the fleet was destroyed, except the ship which carried Ulysses. . . . he was thrown upon . . . the island Æea, where the magician Circe changed all his companions into pigs for their voluptuousness . . .” — p. 790

he was thrown into Ogygia, the island of Calypso . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "On the coasts of Sicily . . . all were drowned except Ulysses, who . . . swam to the island of Calypso Ogygia. There, for seven years, he forgot Ithaca, in the arms of the goddess . . ." — p. 790

the isle of Ogygia . . . was very distant from Greece . . .

SEE: George Stanley Faber, *Disseration on the Mysteries of the Cabiri*, 1803: "According to Plutarch, Ogygia lies directly west of Britain, at the distance of about five days sail, and above it are three other islands . . . These three islands lie near a large continent, but Ogygia is more remote from it." "M. Bailly likewise supposes Ogygia to be the same as Atlantis . . . Homer very justly represents Ogygia as being sacred to Calypso, the daughter of Atlas . . ." — 2:404 fn., 405 fn.

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That . . . which makes Apollo kill the Cyclops . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: "When his son Æsculapius had been killed with the thunders of Jupiter . . . Apollo, in his resentment, killed the Cyclops who had fabricated the thunderbolts." — p. 73

Apollo . . . god of the Seers, whose duty it is to punish . . .

SEE: *Dictionary of Greek and Roman Biography and Mythology*, ed. William Smith, 1850: "Apollo is . . . *the god who punishes and destroys* . . . *the wicked* . . . All sudden deaths of men . . . were believed to be the effect of the arrows of Apollo . . ." "*The god of prophecy*. Apollo exercised this power in his numerous oracles. . . . The source of his prophetic powers was Zeus himself . . . but he had nevertheless the power of communicating the gift of prophecy . . . and all the ancient seers and prophets are placed in some relationship to him." — 1:230-1

Apollo . . . killed them . . . and hid his shaft behind a mountain . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Apollon tua les Cyclopes, & cacha son dard derrière une montagne au païs des Hyperboréens {Hygin, astron. poët. liv. II, c. 15} [Apollo killed the Cyclopes, and hid his shaft behind a mountain in the land of the Hyperboreans]." — p. 132 & fn.

the Sun . . . during the course of the sidereal year (25,868 y.) . . .

SEE: W. E. Hickson, "Change of Climate," Sept. 22, 1860: "The sun, in its apparent motion, makes a complete tour of the zodiac in a period usually estimated at 25,868 years — shortened by some later authorities to about 21,000 years — called the Precessional Cycle." "One consequence is, that the summers of unequal length, which prevail in the northern and southern hemispheres . . . are periodically transferred by Precession from one hemisphere to the other, so that by an alternate increase and diminution of heat and cold the frigid zones of each hemisphere are alternately contracted and enlarged . . ." — p. 385 (*The Athenæum*, v. 2)

"the qualities of Apollo . . . are impossible to be accounted for . . ."

P/Q: William E. Gladstone, "The Greater Gods of Olympos," July 1887: ". . . that assemblage of qualities which are assigned jointly to Apollo and Athenê . . . [are] impossible, as I conceive, to be accounted for without repairing to sources, which lie beyond the limits of the traditions most commonly explored for the elucidation of the Greek mythology." — p. 92 (*Nineteenth Century*, v. 22)

Latona . . . is born in the Hyperborean countries . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . païs des Hyperboréens . . . Ce païs était le lieu de la naissance de Latone. Tous les habitans y sont les prêtres de son fils [land of the Hyperboreans . . . This land was the birthplace of Latona. All the inhabitants there are priests of her son (Apollo)] . . ." —

pp. 132, 133

his resurrection and descent . . . every nineteen years . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Apollon se manifeste, & descend tous les dix-neuf ans, au renouvellement du cycle lunaire, chez son peuple favori {Diod. de Sic. liv. II, t. I, p. 307} [Apollo manifests himself, and descends every nineteen years, at the renewal of the lunar cycle, among his favorite people]." — p. 133 & fn.

— Footnotes

"The golden apples carried away by Hercules are not . . . in Lybia . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . un témoignage . . . d'Apollodore. 'Les pommes d'or enlevés par Hercule, ne sont point . . . comme quelques-uns le pensent, dans la Libye, elles sont dans l'Atlantide des Hyperboréens' {Mytholog. liv. II} [a testimony . . . by Apollodorus: 'The golden apples taken away by Hercules are not . . . as some think, in Libya, they are in the Atlantis of the Hyperboreans']." — p. 322 & fn.

mythologists have tried to make of Eridan the river Po, in Italy

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les modernes qui n'ont connu que la géographie de leur païs, veulent y retrouver tous les noms indiqueés par l'histoire, ou par la fable; l'Eridan, c'est le Pô qui arrose l'Italie [The present-day writers who have known only the geography of their own country, want all the names indicated by history and fable to be found there again; the Eridanus is the Po which supplies water to Italy]." — p. 323

tears which fell into Eridan . . . changed into amber! . . .

SEE: W. B. Winning, *Manual of Comparative Philology*, 1838: "The fall of Phaeton, the child of the sun, into the Eridanus, — the lamentation for him by [his sisters] the Heliades, — and the conversion of their tears into amber, constitute a legend which can meet with a union of all its particulars only on the south-east angle of the Baltic, where we learn from Herodotus that there was an Eridanus; where we know that amber abounded from the earliest ages . . ." — p. 252

Phaeton . . . carrying heat to the frozen stars of the boreal regions . . .

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . Phaëton . . . portant la chaleur aux étoiles glacées du septentrion, réveillant au pôle le dragon engourdi par le froid . . . enfin précipité par la foudre dans les flots de l'Eridan [Phaeton . . . carrying heat to the frozen stars of the Northern regions, awakening at the Pole the dragon who is numb from the cold . . . was finally hurled down into the waves of the Eridanus by lightning] . . ." — pp. 322-3

the land where "the magnolia blossomed"

SEE: T. H. Cockburn-Hood, "New Zealand a Post-glacial Centre of Creation," Dec. 9, 1876: "There [in the far North] . . . the oak grew, and animals throve where ice-streams now flow, and there was a time still more remote when the magnolia blossomed and the vine clung to giant sequoias in its forests . . ." — p. 12 (*Transactions of the New Zealand Institute*, v. 10)

— 771 —

Apollo and Athenê transforming themselves into the form of *birds*

P/Q: William E. Gladstone, "The Greater Gods of Olympos," July 1887: "There are . . . transformations and manifestations of Athenê and Apollo, which are distinctive. They transform themselves not only into the form of men, but into that of birds . . ." — p. 99 (*Nineteenth Century*, v. 22)

Apollo . . . sends the astral double of *Æneas* to the battle field . . .

P/Q: William E. Gladstone, "The Greater Gods of Olympos," July 1887: ". . . Apollo, when Aineias

has been wounded, produces an *Eidolon* or [astral] counterpart of him, sufficiently substantial to pass for him on the field of battle (*Il*. v. 431-53) . . .” — p. 100 (*Nineteenth Century*, v. 22)

Apollo . . . has the gift of appearing to his Seers . . .

P/Q: William E. Gladstone, “The Greater Gods of Olympos,” July 1887: “. . . Athenê and Apollo . . . become visible or known to particular persons at will without being recognisable by others in the same company. See . . . for Apollo *Il*. xvii. 322-35.” — pp. 99, 100 (*Nineteenth Century*, v. 22)

The quarrel of Latona with Niobe . . . mother of seven sons . . .

SEE: J. Lemprière, *Classical Dictionary*, 1825: “NIOBE . . . Ovid, Apollodorus, &c. according to the more received opinion, support that she had seven sons and seven daughters. . . . The number of her children increased her pride, and she had the imprudence not only to prefer herself to Latona, who had only two children, but she even insulted her . . .” — p. 477

the destruction of the “children of Niobe” by the children of Latona

SEE: J. Lemprière, *Classical Dictionary*, 1825: “This insolence [of Niobe] provoked Latona. She entreated her children [Apollo and Diana] to punish the arrogant Niobe. . . . and immediately all the sons of Niobe expired by the darts of Apollo, and all the daughters, except Chloris . . . were equally destroyed by Diana; and Niobe, struck at the suddenness of her misfortunes, was changed into a stone.” — p. 477

Apollo and Diana . . . Sun and Moon . . . influence causes changes

SEE: Charles Anthon, *Classical Dictionary*, 1841: “The myth of Niobe has been explained by Völcker and others in a physical sense. According to these writers, the name *Niobe* . . . denotes *Youth* or *Newness*. She is . . . the young, verdant, fruitful earth . . . The revolution of the year, however, denoted by Apollo and Diana (other forms of the sun and moon), withers up and destroys her progeny; she weeps and stiffens to stone (the torrents and frosts of winter) . . .” — p. 899

— Footnotes

the woman clothed with the Sun . . . “cries, travailing in birth . . .”

P/Q: *The Interlinear Bible*, 1906: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet . . . and she cried, travailing in birth, and pained to be delivered.” — p. 329 (*Revelation*, 12:1-2)

A great red Dragon . . . stands before the woman . . .

SEE: *The Interlinear Bible*, 1906: “. . . and behold a great red dragon, having seven heads . . . the dragon stood before the woman . . . to devour her child as soon as it was born.” — p. 329 (*Revelation*, 12:3-4)

She brings forth the man child who was to rule all nations . . .

P/Q: *The Interlinear Bible*, 1906: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.” — p. 329 (*Revelation*, 12:5)

The woman fled to the wilderness still pursued by the Dragon . . .

SEE: *The Interlinear Bible*, 1906: “And the woman fled into the wilderness . . . And there was war in heaven . . . And the great dragon was cast out . . . And when the dragon saw that he was cast down to the earth, he persecuted the woman . . . And the serpent cast out of his mouth water as a flood after the woman . . .” — pp. 329-30 (*Revelation*, 12:6, 7, 9, 13, 15)

the earth helped the woman and swallowed the flood . . .

SEE: *The Interlinear Bible*, 1906: “And the earth helped the woman . . . and swallowed up the flood . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God . . .” — p. 330 (*Revelation*, 12:16-17)

Juno sends Python . . . to persecute and destroy Latona . . .

see: J. Lemprière, *Classical Dictionary*, 1825: "Latona . . . was admired for her beauty, and celebrated for the favours which she granted to Jupiter. Juno, always jealous of her husband's amours, made Latona the object of her vengence, and sent the serpent Python to disturb . . . and persecute her." — p. 368

"She is driven from heaven, and finds no place where she can bring forth"

see: J. Lemprière, *Classical Dictionary*, 1825: "She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest and bring forth." — p. 368

Neptune . . . makes immovable the floating isle of Delos . . .

see: J. Lemprière, *Classical Dictionary*, 1825: "Latona wandered from place to place . . . continually alarmed for fear of Python . . . Neptune, moved with compassion, struck with his trident, and made immoveable the island of Delos, which before had wandered in the Ægean, and appeared sometimes above, and sometimes below, the surface of the sea." — p. 368

see: George Stanley Faber, *The Origin of Pagan Idolatry*, 1816: "We additionally learn from the classical fable, that Python or Typhon is . . . the ocean at the time of the flood; that the reason, why Latona could find no resting place, was, because the whole earth was subjected to the dominion of Python, or in other words was laid under water . . ." — 2:221

(the nymph Asteria . . . hiding from Jupiter under the waves . . .)

see: Charles Anthon, *Classical Dictionary*, 1841: "Asteria . . . and Latona were sisters. . . . she fled from the suit of Jove, and flinging herself down from heaven to the sea, became the island afterward named Delos." "The name Delos is commonly derived from *δῆλος*, *manifest*, in allusion to the island having floated under the surface of the sea until made to appear and stand firm by order of Neptune. This was done for the purpose of receiving Latona, who was on the eve of delivery, and could find no asylum on the earth . . ." — pp. 218, 421

where . . . *Δήλιος* is born, the god, who . . . kills Python

see: John Bell, *New Pantheon*, 1790: ". . . Latona was exiled from heaven, and the serpent Python was commissioned to destroy her. From his pursuit she fled . . . to the island of Delos, where she was delivered of twins, Diana and Apollo. The latter is said, soon after his birth, to have destroyed the monster Python with his arrows . . ." "DELIUS, a name of Apollo, from the island Delos, where he was born; or, as some say, because Apollo, who is the Sun, makes all things manifest by his light." — 1:75, 227

Herodotus makes the Atlantes *curse* . . .

see: J. Lemprière, *Classical Dictionary*, 1825: "Atlantes, a people of Africa in the neighbourhood of mount Atlas . . . They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them. *Herodot*." — p. 111

Niobe . . . is the daughter of one of the Pleiades . . .

see: Ovid, *Metamorphoses*, tr. Henry Riley, 1899: "Niobe comes . . . and as she loftily casts around her haughty eyes, she says . . . The sister of the Pleiades is my mother {Taygete, one of the Pleiades, was the mother of Niobe}; the most mighty Atlas is my grandsire . . ." — 1:222 & fn. (Book VI)

Atlantis had an enormous influence on antiquity

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Il faut convenir que les Atlantes ont eu une grande influence sur la terre antique [We have to agree that the Atlanteans had a great influence on antiquity]!"

— p. 137

“If these names . . . are mere allegories . . .”

P/Q: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “. . . si ces noms de la fable ne sont que des allégories, tout ce qu’elles ont d’ingénieux appartient aux Atlantes; si la fable est une tradition réelle, mais altérée, l’ancienne histoire est toute entière leur histoire [if these names of the fable are mere allegories, then all the ingenuity that they contain belongs to the Atlanteans; if the fable is a real tradition, but altered, then the whole of ancient history is entirely their history] . . .” — p. 137

men . . . who had hearts harder than diamond. . . .

P/Q: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Hésiode . . . compte que, dans le siecle d’airain qui succéda au siecle d’argent, Jupiter fit des hommes de bois {de frêne}, dont le cœur était plus dur que le diamant [Hesiod . . . thinks that in the Age of Bronze, which followed the Age of Silver, Jupiter made men out of the wood {of the ash tree}, whose hearts were harder than diamond].” — p. 358 & fn.

Clad in bronze . . . they passed their lives in fighting.

SEE: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “. . . armés d’airain, ils étaient entierement livrés à la guerre [clad in bronze armor, they were entirely dedicated to war].” — p. 358

Monstrous in size, endowed with a terrible strength . . .

P/Q: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Monstrueux par la grandeur, revêtus d’une force extrême, des mains invincibles, dit le poëte, descendaient de leurs épaules {Hésiode, *in oper*. & *dieb*. v. 143} [Monstrous in size, endowed with extreme strength, invincible hands (and arms), says the poet, descended from their shoulders] . . .” — pp. 358-9 & fn.

“Thou, O Zarathustra, didst make all demons . . .”

P/Q: Wilhelm Geiger, *Civilization of the Eastern Irānians*, 1885: “The legend then goes on to ascribe to Zarathustra the complete destruction of the daivas {Ys. IX, 15, ‘Thou, O Zarathustra, didst make all demons, who before roamed about the world in human forms, conceal themselves in the earth’}.” — 1:23 & fn.

the “Sons of Night” or Darkness, and the “Sons of the Sun,” or Light . . .

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “In Hesiod, the Earth, by its union with Tartarus, engenders Typhon, Chief of the Powers or Genii of Darkness. . . . [Earth] unites itself with Ether or Ouranos, when it engenders the Gods of Olympus . . . This distinction of the two Principles was admitted in all the Theologies . . . It entered as a primary element into the sacred fables . . .” — pp. 659-60

battles between the two, when . . . the Sun departed for long months

SEE: *Morals and Dogma of Freemasonry*, comp. Albert Pike, 1871: “The Persians said that Ormuzd, born of the pure Light, and Ahriman, born of darkness, were ever at war. Ormuzd produced six Gods . . . Ahriman, in his turn, produced six Devs . . . The twelve great Deities of the Persians, the six Amshaspands and six Devs . . . the former under the banner of Light and the latter under that of Darkness, are the twelve Zodiacal Signs or Months; the six supreme signs, or those of Light, or of Spring and Summer . . . and six inferior, of Darkness, or of Autumn and Winter . . .” — pp. 662, 663

— Footnotes

Apollo . . . is born on the seventh of the month

SEE: Hesiod, *Works and Days*, tr. J. Banks, 1856: “Mind well . . . the seventh, is a holy day: for on this *last*, Latona gave-birth-to Apollo {the . . . 7th of every month was sacred to Apollo} . . .” — p. 116 & fn. (*The Works of Hesiod, Callimachus, and Theognis*)

swans . . . seven times around Delos singing that event . . .

SEE: Callimachus, "The Hymn to Delos," tr. J. Banks, 1856: ". . . swans {sacred to Apollo}, tuneful minstrels of the god, having left Mæonian Pactolus circled seven times around Delos, and chaunted over *Latona* in childbirth . . . Hence afterward the boy fitted to the lyre just so many strings as the times the swans had chaunted over her throes." — pp. 166-7 & fn. (*The Works of Hesiod, Callimachus, and Theognis*)

— 772-3 —

Herodotus . . . mentions a people who *slept* for six months . . .

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Hérodote raconte qu'il y a des peuples qui dorment pendant six mois [Herodotus tells us that there are peoples who sleep for six months] . . ." — p. 372

— 773 —

the year was divided into a day and night of six months' duration each

SEE: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Grecs n'ignoraient point que dans le Nord, il y avait un climat, où l'année n'était composée que d'un jour & d'une nuit de six mois {Pline, liv. IV, c. 12} [The Greeks were not ignorant of the fact that in the North, there was a region where the year was made up of only one day and one night of six months]." — pp. 372-3 & fn.

the Cimmerians . . . inhabited the *Palus Mæotis* (between 45º and 50º . . .)

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . les Grecs . . . distinguaient les Cimmériens des Hyperboréens. Les Cimmériens habitaient en effet vers les Palus Méotides, entre 45 & 50º de latitude [the Greeks . . . made a distinction between the Cimmerians and the Hyperboreans. The Cimmerians actually lived around the Palus Mæotis (Sea of Azov), between 45º & 50º latitude]." — p. 371

they were *but a small portion of a great nation . . .*

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Les Cimmériens*, dit Plutarque, *n'étaient qu'une petite partie d'une grande nation, chassée par les Scythes, & qui s'arrêta près du Tanaïs, après avoir traversé l'Asie* [*The Cimmerians*, says Plutarch, *were but a small part of a great nation, driven away by the Scythians, and which settled near the Tanais* (the Don river), *after having crossed Asia*]." — p. 371

"These warlike multitudes lived formerly on the ocean shores . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Cette multitude guerrière habitait auparavant les bords de l'Ocean, dans des forêts épaisses & sous un ciel ténébreux; là le pôle est presque à plomb sur la tête, de longues nuits & de longs jours se partagent l'année* {Plutarque, *in Mario*} [*These warlike multitudes lived formely on the shores of the ocean, in dense forests and under a dark sky; there the Pole is almost right above one's head, long nights and long days divide the year*]." — pp. 371-2 & fn.

these peoples . . . "sow in the morning, reap at noon . . ."

P/Q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "*Les peuples de ce climat, les Hyperboréens sément le matin, moissonnent à midi, cueillent les fruits le soir, & les renferment la nuit dans leurs cavernes* {Solin Polyhistor, c. 16} [*The people of this region, the Hyperboreans, sow in the morning, reap at noon, gather the fruits in the evening, and put them in their caves at night*]." — p. 373 & fn.

"In the Book of Hammannunah, the Old, we learn . . ."

P/Q: *Qabbalah*, tr. Isaac Myer, 1888: " 'In the book of Hammannunah, the Old (or, the Ancient), we learn . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants.' " — p. 139

***Delos* . . . both Pliny and Diodorus place it in the Northern seas . . .**

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . cette île de Delos . . . que Diodore de Sicile & Pliné placent tous deux dans les mers septentrionales. L'un la nomme île Basilée ou roïale {Diod. t. II, p. 225} [that island of Delos . . . which Diodorus and Pliny both place in the Northern seas. One calls it Basilea or royal island] . . ." — p. 368 & fn.

the other, Pliny, names it *Osericta* . . .

p/q: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: ". . . l'autre lui donne le nom d'Osericta {Plin. liv. XXXVII, c. 2}; & ce mot . . . signifie dans les langues du Nord, *île des Dieux Rois, île roïale des Dieux* {Rudbeck, t. I, p. 462, 464} [the other gives it the name Osericta . . . and this word . . . means in the northern languages, *island of the God-kings*, *royal island of the Gods*]." — p. 368 & fns.

see: Olof Rudbeck, *Atlantica sive Manheim*, 1689, v. 1, pp. 462, 464 ["*Osericta*," "*Deorum Regum insula*"]

group of islands discovered by Nordenskiöld on his Vega voyage

see: A. E. Nordenskiöld, *Voyage of the Vega*, 1882: "The explorers . . . discovered the whole of the large group of islands which is named New Siberia. The islands were often visited by hunters for the purpose of collecting mammoth tusks, of which great masses, together with the bones of . . . sheep, ox, horse, etc., are found imbedded in the beds of clay and sand here." — p. 20

— Footnotes

These islands were "found strewn with fossils of horses, sheep . . ."

p/q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'The group of islands discovered by Nordenskiöld of the *Vega* was found strewn with fossils of horses, sheep, oxen, &c., among gigantic bones of elephants, mammoths, rhinoceroses . . . belonging to periods when man, says your science, had not yet made his appearance on earth. How came horses and sheep to be found in company with the huge antediluvians?' " — p. 67 [Mahatma Letter 23B]

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Hel, the goddess-Queen . . . "holds sway deep down in Helheim . . ."

p/q: W. Wägner, *Asgard and the Gods*, 1880: ". . . the wicked giants . . . are abetted by direful Hel, the goddess-queen of the country of the dead." "Dark inscrutable Hel holds sway deep down in Helheim and Nifelheim." — pp. 5, 11

Apollo . . . appeared four times in his own form . . .

p/q: William E. Gladstone, "The Greater Gods of Olympos," July 1887: "Apollo appears four times in his own form, and six times in human form (*Il*. iv. 239-62 *et al*.; *Il*. xvi. 715-26 *et al*.)." — p. 99 (*Nineteenth Century*, v. 22)

The Pelasgians . . . whose name . . . came from *pelagus*, the great sea

see: Godfrey Higgins, *The Celtic Druids*, 1829: "The Pelasgi were persons coming to Greece in ships from Asia, where the language of Phœnicia was spoken. . . . Dr. Parkhurst says, 'פלג *plg*, a stream. — Hence Greek *πελαγος*, the sea . . . and Latin *pelagus*.' . . . their name would originally answer very nearly to our term sailors. Thus it came that Herodotus and others . . . totally ignorant of their origin (as indeed Herodotus honestly confesses of himself, and as Plato had done before him) made of them a nation by that name." — p. 258

archaic tradition of men . . . saved during the cataclysms . . .

see: M. M. Kalisch, *Historical and Critical Commentary on the Old Testament*, 1858: "Chaldean Tradition. . . . On the command of the deity, Xisuthrus built an immense ship . . . ascended it with his family . . . and every species of quadrupeds, birds, and reptiles . . ."

"Indian Tradition. . . . the whole human race sank into a fearful degeneracy, with the exception of the seven saints and the virtuous king, Satyavrata. The divine spirit, Vishnu, once appeared to him in the shape of a fish, and addressed him thus: '. . . all the creatures which have offended against me shall be destroyed by a deluge; thou alone shalt be saved in a capacious vessel . . . Take, therefore . . . one pair of each animal . . .' . . . The flood ceased; Vishnu . . . instructed Satyavrata in all the heavenly sciences, and appointed him the seventh Manu, under the name of Vaivaswata." — p. 138

the Chinese Peirun . . .

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: " 'Maurigasima . . . was an island famous in former ages for the excellency and fruitfulness of its soil . . . The inhabitants very much enriched themselves . . . but their increasing wealth gave birth to luxury, and contempt of religion; which incensed the gods to that degree, that by an irrevocable decree they determined to sink the whole island. However, the then reigning king . . . whose name was *Peiruun*, being a very virtuous and religious prince . . . this decree of the gods was revealed to him in a dream; wherein he was commanded . . . to retire on board his ships, and to flee from the island . . . After the king's departure the island . . . [was] . . . swallowed up by the waves, with all the unfaithful . . .' " — 2:289-91

or the Swedish Belgamer [Bergelmir]

see: Gerald Massey, *Natural Genesis*, 1883: "According to the *Edda*, the sons of Bör slew the giant Ymir, and when he fell, there ran so much blood from his wounds that the whole race of the Frost giants (the wicked race) was drowned in it, except a single giant (Bergelmir) . . . He escaped by going on board his bark, and with him went his wife. . . . These are a pair in the ark." — 2:245-6

— Footnotes

among the northern tribes . . . *Mann* . . . *Manes*

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Mânes, les Ombres des morts sont les restes de l'homme. On n'a pu leur donner ce nom que dans le païs où l'homme lui-même portait le nom de *Mann*. . . . Ce mot de *mann* appartient exclusivement aux langues du Nord [The Manes, the shades of the dead, are the remnants of man. This name could only be given to them in the land where man himself bore the name *Mann*. . . . This word *mann* belongs exclusively to the northern languages]." — pp. 375-6

Laplanders call their corpses to this day *manee* . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Les Lapons appellent encore *manes*, ce qui reste de l'homme après la mort. Voïages de Renard en Laponie, tom. I, p. 184 [The Laplanders still use the name *manes*, for that which remains of man after death. *Voyages de Renard en Laponie*, v. 1, p. 184]." — p. 376 fn.

Mannus is the ancestor of the German race

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: ". . . the Gothic tribes . . . venerated Tuisto, who, according to their tradition, sprung from the earth, and along with him his son Mannus. These they suppose to have been the ancestors of their nation . . ." — 2:195

the Hindu *Manu*, the thinking being, from *man*

see: Theodore Goldstücker, *Literary Remains*, 1879: "Manu (from the Sanscrit *man*, to think, literally, the thinking being) . . . is mentioned as the progenitor of the human race . . . Hindu mythology knows, moreover, a succession of Manus, each of whom created, in his own period, the world anew after it had perished at the end of a mundane age." — 1:107

the Egyptian *Menes*; and *Minos*, the King of Crete

see: George Stanley Faber, *Dissertation on the Mysteries of the Cabiri*, 1803: "If . . . we pass into

Crete, we shall there find Manes celebrated under the name of *Minos*; and, if from Crete we extend our researches into Egypt, we shall meet with a tradition, apparently relating to the deluge, that Menes reigned *the first of men* . . ." ". . . so many ancient nations, as well as the Egyptians, claim, for the founder of their respective monarchies, a person named *Menes*, *Manes*, *Mannus*, or *Menus* . . ." — 2:193, 194 fn.

***Minos*, the King of Crete, judge of the infernal regions . . .**

see: J. Lemprière, *Classical Dictionary*, 1825: "Minos, a king of Crete, son of Jupiter and Europa, who gave laws to his subjects . . . he was rewarded for his equity after death, with the office of supreme and absolute judge in the infernal regions." — p. 442

the Titans — the giants born of Heaven and Earth

see: Thomas Keightley, *Mythology of Ancient Greece and Italy*, 1866: "The six sons and six daughters of Heaven and Earth . . . are Titans . . . The germs of all beings afterwards to be formed lie in them . . ." — p. 41

born of the Sons of God who took . . . for wives the daughters of men . . .

see: M. M. Kalisch, *Historical and Critical Commentary on the Old Testament*, 1858: ". . . the sons of God saw the daughters of men, that they *were* beautiful; and they took for themselves wives of all whom they chose." — p. 117 (*Genesis*, 6:2)

". . . they left the heaven, in order to corrupt the earth and themselves; and it is only natural, that their wicked sons, excluded from the abodes in heaven which their fathers had enjoyed, should attempt to force access to it . . . This is the story of the Titans storming the heavens; it is a tradition which recurs, in many modified forms, among most of the ancient nations . . ." — p. 117 (Commentary)

the Hyperboreans were of the race of the Titans . . .

see: J.-S. Bailly, *Lettres sur l'Atlantide*, 1779: "Phérécide, historien Grec, dit que les Hyperboréens étaient de la race des Titans; l'Hyperborée était donc le païs des Géans [Pherecydes, the Greek historian, says that the Hyperboreans belonged to the race of the Titans; Hyperborea was thus the land of the giants]." — p. 397

tradition identifies these Nephilim with . . . Satyrs

see: Laurence Oliphant, *Scientific Religion*, 1888: "The word נפלים, *Nephilim*, is the plural of נפל, *Nephil*, which signifies . . . 'an untimely birth.' Hence it comes to mean 'an offspring born out of the ordinary course of nature,' such as the progeny of 'the sons of God' and 'the daughters of men.' These Nephilim were thus what we term 'monstrosities,' or 'monsters' . . . which gave rise to the ancient mythological legends of . . . centaurs, titans, satyrs, fauns, &c." — p. 450

Poseidon's amours under . . . *animal* forms . . .

see: J. Lemprière, *Classical Dictionary*, 1825: "Neptunus (in Greek *Ποσειδων* [*Poseidon*]) . . . The amours of Neptune are numerous. He obtained, by means of a dolphin, the favours of Amphitrite . . . Neptune became a horse to enjoy the company of Ceres. . . . To deceive Theophane, he changed himself into a ram." — pp. 466-7

these hairy creatures . . . producing *dumb* men, "monsters"

see: Stanza VIII, 32: "And those which had no spark . . . took huge she-animals unto them . . . They begat upon them dumb races. . . . A race of crooked, red-hair-covered monsters . . ." — *SD* 2:184

Briareus, Kottos, and Gyges . . . imprisoned by Kronos . . .

see: John Bell, *New Pantheon*, 1790: "The tradition is, that Coelus, by his wife . . . Terra, had

Briareus, Gyges, and Cottus . . . whom he chained up in Tartarus . . . their mother, resenting this treatment, raised the Titans against their father . . . dethroned him, and set up Saturn [Kronos] in his place. Saturn . . . still kept the Giants in prison . . .” — 2:293

SEE: Hesiod, *Theogony*, tr. J. Banks, 1856: “. . . Tartarus. . . . There, under murky darkness, the Titan gods lie hidden . . . There dwell Gyes, and Cottus, and high-spirited Briareus . . .” — p. 37 (*The Works of Hesiod, Callimachus, and Theognis*)

with an hundred arms and fifty heads

SEE: Charles Anthon, *Classical Dictionary*, 1841: “GIGANTES . . . with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyes, had fifty heads and one hundred arms.” — p. 555

— Footnotes

Gyges is . . . a Lydian, the successor of Candaules . . .

P/Q: J. Lemprière, *Classical Dictionary*, 1825: “GŸGES . . . The minister and favourite of Candaules, king of Lydia . . . [The king was] ardently attached to his queen, and believing her beauty beyond all competition, shewed her naked. . . . The queen . . . was so incensed . . . that she ordered Gyges either to prepare for death himself, or murder Candaules. He chose the latter, and married the queen, and ascended the vacant throne . . .” — p. 305

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the “eternal or perpetual land” . . . “the concealed”

SEE: “The Unreachable Land”: “ ‘*It was the belt, the sacred Himavat* [Himalayas] . . . *She broke . . . into many lands and islands, but the eternal land* (the cap) *broke not . . . Then appeared the abode of the wicked* (the Atlantis). *The eternal land was now hid, for the waters became solid* (frozen) . . .’ ” — *SD* 2:401

giants . . . imprisoned . . . by Kronos

SEE: Charles Anthon, *Classical Dictionary*, 1841: “Tartarus was regarded . . . as the prison of the gods . . . The Titans, when conquered, were shut up in it, and in the Iliad (8, 13) Jupiter menaces the gods with banishment to its murky regions.” — p. 1293

surrounded by a wall of bronze . . . gates fabricated by Poseidon . . .

SEE: Hesiod, *Theogony*, tr. J. Banks, 1856: “. . . Tartarus. . . . There, under murky darkness, the Titan gods lie hidden . . . These may not go forth, for Neptune has placed above them brazen gates, and a wall goes round them on both sides. There dwell Gyes, and Cottus, and high-spirited Briareus . . .” — p. 37 (*The Works of Hesiod, Callimachus, and Theognis*)

that damp region, where eternal darkness reigns

SEE: Charles Anthon, *Classical Dictionary*, 1841: “TARTĀRUS . . . was filled with eternal gloom and darkness . . . The Oceanus of Homer encompassed the whole earth, and beyond it was a region unvisited by the sun, and therefore shrouded in perpetual darkness . . .” — pp. 1292, 1293

The geological upheaval and deluge of Thessaly

P/Q: J. Lemprière, *Classical Dictionary*, 1825: “According to Xenophon, there were no less than five deluges. . . . Thessaly was totally covered with the waters during the fourth, which happened in the age of Deucalion. . . . The famous deluge of Deucalion seems to have been . . . an inundation of Thessaly, and to have been caused probably by an earthquake . . .” — p. 238

the war between the Râkshasas of Lanka and Bharateans

SEE: Edward Balfour, *Cyclopædia of India*, 1885: “Menu calls India Aryavarta, the abode of the

Aryans. Bharata or Bharata-varsha is the classical Sanskrit name . . .” — 1:451

“RAKSHASA . . . [is] a term applied by the Aryan immigrants into India to the prior inhabitants . . . according to the Hindu superstitions, amongst the evil genii of all India, is a being called Rakshasa . . . As a kind of Titan, or enemy of the gods, of the Hindu mythology, he assumes a gigantic superhuman form . . . the Rakshasa appear to have waged continual war with men . . .” — 3:356

the conflict between the Devs and Izeds

SEE: J. Talboys Wheeler, *Life and Travels of Herodotus*, 1856: “. . . the Zendavesta . . . asserted the existence of a kingdom of light and a kingdom of darkness. In the former reigned Ormuzd . . . in the latter reigned Ahriman . . . The throne of Ormuzd was surrounded by the seven amshaspands, the princes of light . . . Subordinate to these were the izeds, or good genii. . . . The throne of Ahriman was surrounded by the seven superior devs, the princes of evil . . . the kingdoms of Ormuzd and Ahriman were eternally opposed to each other . . .” — 2:314

— Footnotes

The continents perish in turn by *fire* and *water* . . .

SEE: *Manual of Buddhism*, tr. R. Spence Hardy, 1880: “It is said to have been taught by Hermes, that the Governor of the world ‘. . . will either wash away the malignity of the world by water, or consume it by fire, and restore it to its ancient form again.’ The Egyptians supposed the world would be destroyed, partly by innundation, and partly by conflagration.” “The opinion that the destruction of the world is at one time accomplished by the agency of fire, and at another time by that of water, agrees, to some extent, with sacred writ.” — pp. 34 fn., 35 fn.

— 777 —

an eternal spring and eternal winter

SEE: C.-F. Volney, *The Ruins*, 1796: “. . . the Phenician navigators, those who passed the pillars of Hercules . . . related that at the extremity of the world . . . there were fortunate Islands, the abode of an everlasting spring; and at a farther distance, hyperborean regions . . . where reigned an eternal night {Nights of six months of duration}.” — p. 260 & fn.

— Footnotes

the great sea North of Asia was called glacial, or *Saturnine* . . .

P/Q: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Denis le Géographe dit que la grande mer au nord de l’Asie, était appelée glaciale ou Saturnienne {v. 35} [Dionysius (Periēgētēs) the geographer says that the great sea north of Asia was called glacial or Saturnine].” — p. 398 & fn.

it is its giant inhabitants who give it the name

SEE: J.-S. Bailly, *Lettres sur l‘Atlantide*, 1779: “Orphée {v. 1077}, Pline {liv. IV, c. 16} disent que les habitans lui donnaient ce nom . . . c’est donc là que nous devons placer les Géans [Orpheus {v. 1077}, Pliny {Bk. IV, c. 16} say that the inhabitants gave it this name . . . so it is there that we must place the giants] . . .” — p. 398 & fns.

— 778 —

“The sinking of the Atlantis . . . began during the Eocene period . . .”

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: “ ‘The sinking of Atlantis (the group of continents and isles) began during the Miocene period . . . and it culminated first in the final disappearance of the largest continent, an event coincident with the elevation of the Alps, and second, with that of the last of the fair islands mentioned by Plato.’ ” — p. 70 [Mahatma Letter 23B]

"Was there, as some have believed, an Atlantis . . ."

P/Q: William Pengelly, "The Extinct Lake of Bovey Tracey," March 26, 1885: "Was there, as some have believed, an Atlantis? — a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, 'the Alps have acquired 4000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period' (Lyell's *Principles*, 11th ed. p. 256, 1872), a Post-Miocene depression might have carried the hypothetical Atlantis into almost abyssmal depths." — pp. 194-5 (*Transactions of the Plymouth Institution*, v. 9)

— Footnotes

"We are not yet able to assign an *approximate* date . . ."

P/Q: John Fiske, *Outlines of Cosmic Philosophy*, 1875: " . . . we are not yet able to assign an approximate date for the most recent epoch at which our northern hemisphere was covered with glaciers. According to Mr. Wallace this epoch may have occurred no more than seventy thousand years ago, while others would assign to it an antiquity of at least two hundred thousand years, and there are yet others who urge strong arguments in behalf of the opinion that a million of years is barely enough to have produced the changes which have taken place since that event." — 1:304-5

— 779 —

"Lemuria cannot any more be confounded with the Atlantis . . ."

P/Q: A. P. Sinnett, *Esoteric Buddhism*, 1885: " 'Lemuria . . . should no more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned, with their high civilizations and "gods;" yet between the two catastrophes a short period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the Eocene age, since its race was the third. Behold the relics of that once great nation in some of the flat-headed aborigines of your Australia.' " — p. 64-5 [Mahatma Letter 23B]

"It would be premature to say . . . *men may not have existed in the Eocene* . . ."

P/Q: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: "But it would be premature to say, because no evidence has as yet been adduced, that man may not have existed in the Eocene, especially as it can be shown that a race of men, the lowest we know of, co-exists with that remnant of the Eocene Flora which still survives on the continent and islands of Australia." — p. 18 (*Popular Science Review*, v. 5)

Hæckel . . . accepts the reality of a former Lemuria

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to Upper India and Sunda Island, on the other westward as far as Madagascar and Africa." — pp. 80-1

"Persistent forms . . . are in all probability still surviving . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Persistent forms of both stems are in all probability still surviving, of the former in the Papuans and Hottentots, of the latter in the Australians, and in one division of the Malays." — p. 81

"The statement of the Australian civilization . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Thus Gerland says of the Australians: 'The statement that Australian civilization indicates a higher grade is nowhere more clearly proved than here (in the province of religion), where everything resounds like the expiring voices of a

previous and richer age; but we in no way receive the impression that we are dealing with stagnation or incomplete development. Thus the idea that the Australians have no trace of religion or mythology is thoroughly false. But this religion is certainly quite deteriorated . . .' " — pp. 300-1

— Footnotes

Prof. Lefèvre, again, gives . . . 100,000 years

SEE: André Lefèvre, *Philosophy: Historical and Critical*, 1879: ". . . most geologists calculate at one hundred thousand years the period which has followed the glacial epoch . . ." — p. 498

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"Nothing . . . can save *those that have run their course . . .*"

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "Nothing can save those that have run their course. It would be necessary to extend their destined cycle . . . The peoples that have been relatively most spared . . . Hawaiians or Maoris, have been no less decimated than the tribes massacred or tainted by European intrusion." — p. 508

"mental disproportion" between the colonizing and aboriginal races

SEE: André Lefèvre, *Philosophy: Historical and Critical*, 1879: ". . . the true cause of their extinction, is the hopeless disproportion between the conflicting races." — p. 508

"the time is drawing near when there will remain nothing but three . . ."

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: "The time is drawing near when there will remain nothing but three great human types, the white, the yellow, and African negro, with their crossings. . . . the Red Skin is already disappearing . . . The Papuan, the Australian, and Polynesian will soon have left no other traces beyond perhaps the imperceptible vestiges of ancient crossings effected in the Chipped Stone Age." — pp. 507-8

***unexplained* statistics as to Race extinction . . .**

SEE: A. de Quatrefages, *The Human Species*, 1879: "In the Sandwich Islands [in 1778] Cook calculated the population at 300,000. In 1861 there were but 67,084 . . . In New Zealand Cook found 400,000 Maories. In 1858 there were only 56,049 remaining . . . [In Cook's time] the population of Tahiti must have been at least 240,000. In 1857 the official census only gave 7,212 . . ." — p. 428

— 780-1 —

"There is nothing . . . in the biological or geological evidence . . ."

P/Q: Thomas Huxley, "First Volume of the Publications of the 'Challenger'," Nov. 4, 1880: ". . . there is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that an area of the mid-Atlantic or of the Pacific sea-bed as big as Europe should have been upheaved as high as Mont Blanc and have subsided again any time since the Palæozoic epoch, if there were any grounds for entertaining it." — p. 2 (*Nature*, v. 23)

— 781 —

"The facts which botanists have accumulated . . ."

P/Q: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: "The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of several large tracts of solid land in parts now occupied by great oceans. The many striking points of contact between the present floras of the United States and Eastern Asia induced them to assume, that during the present order of things there existed a continental connection between South Eastern Asia and Western America." — p. 19 (*Popular*

Science Review, v. 5)

"The singular correspondence of the present flora . . ."

P/Q: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: "The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands, are remnants; that, in fact, the story of Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests upon a solid historical basis." — p. 19 (*Popular Science Review*, v. 5)

"Europe of the Eocene period received the plants which spread . . ."

P/Q: Berthold Seemann, "Australia and Europe Formerly One Continent," 1866: "But Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks, neither exclusively from the south nor from the east. The west also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building which, at a later period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the western continent began to reach Europe by means of the island of Atlantis, then probably just rising above the ocean." — p. 25 (*Popular Science Review*, v. 5)

— 781-2 —

"Is it probable that land could have existed . . ."

P/Q: W. Duppa Crotch, "The Norwegian Lemming and its Migrations," 1877: ". . . is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that no longer ago than the Miocene period a sea rolled over what now is desert. The voyage of the 'Challenger' has proved the existence of three long ridges in the Atlantic Ocean, one extending for more than three thousand miles; and lateral spurs may, by connecting these ridges, account for the marvellous similarity in the fauna of all the Atlantic Islands." — p. 151 (*Popular Science Review*, v. 16)

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"The submerged continent of Lemuria, in what is now the Indian Ocean . . ."

P/Q: W. Duppa Crotch, "The Norwegian Lemming and its Migrations," 1877: "The submerged continent of Lemuria, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and I think the existence of a Miocene Atlantis will be found to have a strong elucidative bearing on subjects of greater interest than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experience." — p. 152 (*Popular Science Review*, v. 16)

"By a process of reasoning supported by a large array of facts . . ."

P/Q: J. Starkie Gardner, "Subsidence and Elevation," June 1881: "The new theory has been upheld chiefly by . . . Mr. Wallace. . . . in his latest, and most admirable work, 'Island Life.' By a process of reasoning, supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land, as we now see it, has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been

united at some period not remote geologically, and that seas to the depth of 1000 fathoms have been bridged over . . .” — p. 241 (*Geological Magazine*, v. 8)

— Footnotes

Cf. the published reports of the “Challenger” expedition

SEE: C. Wyville Thomson, *The Voyage of the ‘Challenger’ — The Atlantic*, “A Preliminary Account of the General Results of the Exploring Voyage of the H.M.S. ‘Challenger’ during the year 1873 and the early part of the year 1876,” 2 volumes, 1878.

also Donnelly’s “Atlantis,” p. 468

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “ ‘The Dolphin’s Ridge,’ at the bottom of the Atlantic, or the high land revealed by the soundings taken by the ship *Challenger*, is . . . of a three-pronged form — one prong pointing toward the west coast of Ireland, another connecting with the north-east coast of South America, and a third near or on the west coast of Africa.” — p. 468

“*The Testimony of the Sea*”

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “*THE TESTIMONY OF THE SEA*. Suppose we were to find in mid-Atlantic, in front of the Mediterranean, in the neighborhood of the Azores, the remains of an immense island, sunk beneath the sea — one thousand miles in width, and two or three thousand miles long — would it not go far to confirm the statement of Plato that, ‘beyond the strait where you place the Pillars of Hercules, there was an island . . .’ called Atlantis? And suppose we found that the Azores were the mountain peaks of this drowned island, and were torn and rent by tremendous volcanic convulsions . . . And all these things recent investigation has proved conclusively. Deep-sea soundings . . . have mapped out the bottom of the Atlantic . . .” — p. 46

***Tertiary* men on “upheaved lands, islands and continents . . .”**

P/Q: André Lefèvre, *Philosophy: Historical and Critical*, 1879: “. . . the tertiary world . . . would have had many a surprise in store for the present generation, were it momentarily transported back to those times. . . . On upheaved lands, islands, and continents then flourishing, but since submerged beneath the waters . . . amidst the plants of every clime [roam] the animals of every zone; for cold is not yet.” — p. 478

“modern civilization is *Atlantean* . . .”

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “Modern civilization is Atlantean. . . . The inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago.” — p. 177

— 782-3 —

“but we must treat as utterly gratuitous . . . that temperate Europe . . .”

P/Q: J. Starkie Gardner, “Subsidence and Elevation,” June 1881: “. . . but we must treat as ‘utterly gratuitous, and entirely opposed to all the evidences at our command,’ the supposition that temperate Europe and temperate America, Australia and South America, have ever been connected, except by way of the Arctic or Antarctic Circles, and that — lands now separated by seas of more than 1000 fathoms depth have ever been united.” — p. 241 (*Geological Magazine*, v. 8)

— 783 —

“Mr. Wallace, it must be admitted, has succeeded in explaining . . .”

P/Q: J. Starkie Gardner, “Subsidence and Elevation,” June 1881: “Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life distribution, without bridging the Atlantic

or the Pacific, except towards the Poles, yet I cannot help thinking that some of the facts might perhaps be more easily explained by admitting the former existence of the connexion between the coast of Chili and Polynesia and Great Britain and Florida, shadowed by the sub-marine banks which stretch between them. Nothing is urged that renders these more direct connexions impossible, and no physical reason is advanced why the floor of the Ocean should not be upheaved from any depth. The route by which the floras of South America and Australia are supposed to have mingled is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of sub-tropical American plants in our Eocenes, necessitates a connexion more to the south than the present 1000-fathom line." — pp. 241-2 (*Geological Magazine*, v. 8)

"forces are unceasingly acting . . ."

P/Q: J. Starkie Gardner, "Subsidence and Elevation," June 1881: "Forces are unceasingly acting, and there is no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed. They have acted and lifted out from the sea, in comparatively recent geological time, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1000 fathoms, and islands have risen up from depths of 3000 fathoms; and to suppose that the upheaving forces are limited in power is, it seems to me, to again quote from Island Life, 'utterly gratuitous, and entirely opposed to all the evidences at our command.' " — p. 245 (*Geological Magazine*, v. 8)

"Professor Unger . . . and Heer . . . on botanical grounds . . ."

P/Q: Charles Lyell, *Geological Evidences of the Antiquity of Man*, 1873: "Professor Unger {Die versunkene Insel Atlantis} and Heer {Flora Tertiaria Helvetiæ} have advocated, on botanical grounds, the former existence of an Atlantic continent during some part of the Tertiary period, as affording the only plausible explanation that can be imagined of the analogy between the Miocene flora of Central Europe and the existing flora of Eastern America. Professor Oliver, on the other hand, after showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa Gray, that the migration of species, to which the community of types in the Eastern States of North America and the Miocene flora of Europe is due, took place when there was an overland communication from America to Eastern Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring's Straits, following the direction of the Aleutian Islands. By this course they may have made their way, at any epoch, Miocene, Pliocene, or Pleistocene, antecedently to the Glacial epoch, to Amoorland, on the east coast of Northern Asia." — p. 492 & fns.

"Respecting the cosmogony of the Egyptian priests . . ."

P/Q: Charles Lyell, *Principles of Geology*, 1867: "Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. We learn from Plutarch, that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of each successive world. The returns of great catastrophes were determined by the period of the Annus Magnus, or great year — a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the same sign whence they were supposed at some remote epoch to have set out." — 1:12

"We learn particularly from the Timæus of Plato . . ."

P/Q: Charles Lyell, *Principles of Geology*, 1867: "We learn particularly from the Timaeus of Plato,

that the Egyptians believed the world to be subject to occasional conflagrations and deluges . . . The sect of Stoics adopted most fully the system of catastrophes destined at certain intervals to destroy the world. These they taught were of two kinds; — the Cataclysm or destruction by water . . . and the Ecpyrosis, or destruction by fire, which dissolves the globe itself. From the Egyptians also they derived the doctrine of the gradual debasement of man from a state of innocence." — 1:12-13

— Footnotes

When Howard read, before the Royal Society of London . . .

P/Q: Albert de Rochas, *Les Forces Non Définies*, 1887: "Lorsque Howard lut à la Société royale de Londres un compte-rendu des premières recherches approfondies faites sur les aérolithes, le naturaliste génevois Pictet se trouvait présent. A son passage à Paris, Pictet communiqua à l'Académie des sciences le compte-rendu de Howard; mais il fut interrompu par le mathématicien Laplace qui s'écria: 'Nous en savons assez de fables pareilles.' Et Pictet ne jugea pas opportun de continuer [When Howard read before the Royal Society of London a paper on the early thorough research made on meteorites, the Genevan naturalist Pictet was present. On his visit to Paris, Pictet communicated the account of Howard to the Academy of Sciences, but he was interrupted by the mathematician Laplace who cried: 'We know enough of such fables.' And Pictet did not think it appropriate to continue]." — p. 4 fn.

Globular-shaped lightnings . . . have been admitted by Science . . .

P/Q: Albert de Rochas, *Les Forces Non Définies*, 1887: "Les éclairs en boule n'ont été admis par la science officielle que depuis les travaux d'Arago [Globe lightnings were not admitted by established science until after the work of Arago]." — p. 4 fn.

". . . Edison's phonograph 'a trick of ventriloquism!' "

SEE: "The Phonograph in Paris," tr. Ida Howgate, July 1879: ". . . Mr. Edison . . . his invention was the phonograph, shown to all Paris during the year of the Exposition at the Capucines . . . M. du Moncel . . . begged the representative of Mr. Edison to follow him to the academy. . . . The enthusiasm of the majority of persons present was indescribable . . . But a few of the colleagues of M. du Moncel, among whom was noticed Dr. Bouilland, did not fear to manifest aloud their anger and incredulity. 'It is an indignity . . . to have the Academy exposed to tricks of juggling which a bold ventriloquist has just exhibited before it.' " — p. 140 (*Kansas City Review of Science and Industry*, v. 3)

— 784-5 —

"Towards the termination of each era . . ."

P/Q: Charles Lyell, *Principles of Geology*, 1867: "Towards the termination of each era the gods could no longer bear with the wickedness of men, and a shock of the elements or a deluge overwhelmed them; after which calamity, Astrea again descended on the earth, to renew the golden age." — 1:13

— 785 —

***Astræa*, the goddess of justice, is the last of the deities . . .**

SEE: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "We are told that the Gods *forsook the earth* — and that *Justice* or *Astrea* was the last of all the celestial train that was *taken up into heaven*. And when Jove took Ganimede up into heaven, then *Astrea* was thrown down and fell head foremost upon the earth!" — p. 43 ("Notes")

the ecliptic had become parallel with the meridian . . .

P/Q: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: "In that age, at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the north pole to the

north horizon . . .” — p. 47 (“Notes”)

Aldebaran was in conjunction then with the Sun . . .

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “ALDEBARAN. . . . It was called by the Latins *Palilitium*, which signifies the *rule of festivals* . . . This star was in conjunction with the sun 40,000 years ago, when, they held their grand autumnal festival . . . it is very likely to have been so called from the first; before they had observed the retrograde motion of the equator. But, after a run of about eight or nine thousand years, it was found to be in conjunction with the *vernal* equinoctial point.” — pp. 47-8 (“Notes”)

that Magnus Annus, of which Plutarch was speaking

see: Godfrey Higgins, *Anacalypsis*, 1836: “. . . ‘the revolution of the annus magnus, or great year’ . . . must have originally come from the East . . . and whence it probably came to the Greeks.” “Plutarch in Sylla has stated . . . that God has allotted to each race a *fixed period*, which is called the great year, — that when one period is about to end and another to begin, the heaven or the earth marks it by some great prodigy.” — 1:203, 205

The famous Orphic hymn on the great periodical cataclysm

see: George Stanley Faber, *Disseration on the Mysteries of the Cabiri*, 1803: “. . . that awful period, when the Ocean . . . overwhelmed a guilty world beneath its waves {Thus Nereus is addressed in the Orphic hymn . . .

> ‘Ground of the sea . . . Shaking prolific Ceres’ sacred seat,
> When in the deep recesses of thy reign,
> The madding blasts are by thy power confin’d:
> But oh! the earthquake’s dreadful force forefend!’}. ” — 1:73-4 & fn.

Pluto (in the pit) carries off Eurydice . . . the *lion*, is vanquised

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “. . . Pluto held the object of his *delight* [Eurydice] in his *bottomless abyss*. It was for . . . the *poor Lion* — the *vanquished Lion*.” — p. 45 (“Notes”)

when the Lion is *in the pit* . . . Virgo, as the next sign, follows him

see: Sampson Arnold Mackey, *Mythological Astronomy*, 1822-3: “. . . when the Lion was in the Pit, i.e. at the south pole; then, as *Virgo* is the next sign, her *head and shoulders* must have been lost *below the south horizon* . . .” — pp. 45-6 (“Notes”)

the Hyades are the rain or *Deluge* constellations

see: Dionysius Lardner, *Popular Astronomy*, 1855: “The Hyades were the daughters of Atlas and Pleione, whose brother Hyas being torn to pieces by a bull, they were overwhelmed with grief, and are said to have wept so incessantly, that the gods in compassion took them into heaven and placed them near the bull’s eye . . . it was a popular superstition that when they rise immediately before the sun, wet weather ensues. . . . Hyades is derived immediately from a Greek word . . . which signifies ‘rainers.’ ” — p. 164

***Aldebaran* . . . looks down from the eye of Taurus**

see: Dionysius Lardner, *Popular Astronomy*, 1855: “. . . a conspicuous star of the first magnitude, called *Aldebaran*, [is] in the constellation of Taurus. This star is placed in the southern eye of the bull . . .” — p. 164

“The connection . . . between the doctrine of successive catastrophes. . .”

P/Q: Charles Lyell, *Principles of Geology*, 1867: "The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner, in the account given to Solon by the Egyptian priests, of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that the event happened when Jupiter had seen the moral depravity of the inhabitants." — 1:13

***every* myth "is an explanation by the uncivilized mind . . ."**

P/Q: John Fiske, *Myths and Myth-Makers*, 1885: "After these illustrations, we shall run no risk of being misunderstood when we define a *myth* as, in its origin, an explanation, by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, — for the ingenuity is wasted which strives to detect in myths the remnants of a refined primeval science, — but an explanation. Primitive men had no profound science to perpetuate by means of allegory, nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose." — p. 21

— Footnotes

"Whatever there may be in these traditions . . ."

P/Q: Louis Jacolliot, *Histoire des Vierges*, 1874: "Quoi qu'il en soit de ces traditions, et quel que soit le lieu où s'est développée une civilisation plus ancienne que celle de Rome, de la Grèce, de l'Égypte et de l'Inde, il est certain que cette civilisation a existé, et qu'il est d'un haut intérêt pour la science d'en retrouver les traces, si faibles, si fugitives qu'elles puissent être [Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, it is certain that this civilization did exist, and it is of great interest to science to recover its traces, however feeble and transient they may be]." — p. 15

Egypt . . . There is no stone-age visible there . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Ernest Renan points out that 'Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature.' " — p. 132

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Barbarous tribes connect catastrophes with an avenging God . . .

SEE: Charles Lyell, *Principles of Geology*, 1867: "The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character . . . in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . Now, when the notion had once gained ground . . . that the earth had been destroyed by several general catastrophes, it would next be inferred that the human race had been as often destroyed and renovated. And since every extermination was assumed to be penal, it could only be reconciled . . . by the supposition that man, at each successive creation, was regenerated in a state of purity and innocence." — 1:13-14

the geologic basis of the tradition was Asia . . .

SEE: Charles Lyell, *Principles of Geology*, 1867: "A very large portion of Asia, inhabited by the earliest nations whose traditions have come down to us, has been always subject to tremendous earthquakes." — 1:14

Egypt, being herself free from earthquakes . . .

SEE: Charles Lyell, *Principles of Geology*, 1867: "Egypt has, for the most part, been exempt from this

scourge [of earthquakes], and the Egyptian doctrine of great catastrophes was probably derived in part . . . from early geological observations, and in part from Eastern nations." — 1:14

— Footnotes

Elevation and subsidence . . . is always in progress.

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . there seems to have been from remote times a continuous rising, still going on, of the new lands, and a sinking of the old ones." — p. 34

The whole coast of South America . . . raised up 10 to 15 feet . . .

SEE: Alexander Winchell, *Preadamites*, 1881: "We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour." — p. 437

The Sahara was the basin of a Miocene sea.

SEE: W. Duppa Crotch, "The Norwegian Lemming and its Migrations," 1877: "The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that no longer ago than the Miocene period a sea rolled over what now is desert." — p. 151 (*Popular Science Review*, v. 16)

the shores of Sweden . . . have risen from 200 to 600 feet

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Within five thousand years . . . the shores of Sweden, Denmark, and Norway have risen from 200 to 600 feet." — p. 34

in Scotland there are raised beaches with outlying stacks . . .

P/Q: Samuel Laing, *Modern Science and Modern Thought*, 1888: "Along the east coast of Scotland there is a remarkable raised beach at a level of about twenty-four feet above the present one, showing . . . outlying stacks and skerries, exactly like those of the present coast . . ." — p. 36

South America . . . raised beaches of over 1,000 miles in length . . .

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . the north of Europe and the Atlantic coast of South America are rising rapidly. Along the latter raised beaches, 1180 miles long and from 100 to 1300 feet high, have been traced." — p. 50

the coast of Greenland is sinking fast . . .

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . the coast of Greenland . . . is still sinking 'so rapidly that ancient buildings on low rock-islands are now submerged, and the Greenlander has learned by experience never to build near the water's edge.' " — p. 50

(. . . the case of Sunda island with 80,000 Malays)

SEE: " 'Historical Difficulty' — Why?," Oct. 1883: "An earthquake has just engulfed over 80,000 people (87,903) in Sunda Straits. These were mostly Malays . . ." — p. 3 fn. (*The Theosophist*, v. 5)

SEE: *Encyclopædia Britannica*, v. 22, 1887: "SUNDA ISLANDS, the collective name of the whole series of islands in the East Indian Archipelago . . . SUNDA STRAIT is the channel separating Sumatra from Java . . . In 1883 Sunda Strait was the scene of the most terrific results of the eruption of Krakatoa, a volcano on the west side of the strait. The greater part of the [Sunda] island of Krakatoa was destroyed . . ." — p. 653

— 788 —

"We have as evidences the most ancient traditions . . ."

P/Q: H. P. Blavatsky, "Notes on 'A Land of Mystery'," Aug. 1880: "We have as evidence the most ancient traditions of various and widely-separated peoples — legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world — the Sanskrit literature of

India — there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief . . . that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean, and which, since the memory of man never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up." — p. 279 (*The Theosophist*, v. 1)

"Notwithstanding the geographical proof . . ."

P/Q: H. P. Blavatsky, "Notes on 'A Land of Mystery'," Aug. 1880: "Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs." — p. 279 (*The Theosophist*, v. 1)

— 788-9 —

"And as few of the Polynesian islands were discovered . . ."

P/Q: H. P. Blavatsky, "Notes on 'A Land of Mystery'," Aug. 1880: "And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone." — p. 279 (*The Theosophist*, v. 1)

— 789 —

"A great series of animal-geographical facts . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "A great series of animal-geographical facts is explicable only on the hypothesis of the former existence of a southern continent, of which the Australian mainland is a remnant." ". . . the other true Edentata are no less alien to the higher orders, and their occurrence in South America on the one hand, and in South Africa and South Asia on the other, as well as the impossibility of tracing them from a common centre in the northern hemisphere, points to the vanished land of the south, where perhaps the home of the progenitors of the Maki of Madagascar may also be looked for." — pp. 236, 237

"The inference that we must draw from these facts . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "In the account of his travels in the Malay Archipelago, Wallace has given a pattern of animal-geographical research." " 'The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards, beyond Java and Borneo, do essentially form a part of a former Australian or Pacific continent . . . This continent must have been broken up . . . before the extreme south-eastern portion of Asia was raised above the waters of the ocean; for a great part of the land of Borneo and Java is known to be geologically of quite

recent formation . . .' " — pp. 230, 234-5

"Southern Asia itself was not the earliest cradle of the human race . . ."

P/Q: Ernst Haeckel, *The Pedigree of Man*, 1883: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean." — p. 73

(Hæckel makes Lemuria extend from *Sunda Island to Africa . . .*)

SEE: Ernst Haeckel, *The Pedigree of Man*, 1883: "Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to Upper India and Sunda Island, on the other westward as far as Madagascar and Africa." — pp. 80-1

"Need the conjecture that . . . marsupials, sloths, armadilloes . . ."

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: ". . . says Rütimeyer, 'does the hypothesis of a Polar land, once possessing an abundance of animal life . . . appear an unfounded assumption . . .? Or need the conjecture that the almost exclusively graminivorous and insectivorous Marsupials, sloths, armadilloes, ant-eaters, and ostriches, once possessed an actual point of union in a southern continent, of which the present flora of Terra del Fuego, the Cape, and Australia, must be the remains, — need this conjecture raise difficulties at a moment when from their fossil remains Heer restores to our sight the ancient forests of Smith's Sound and Spitzbergen?' " — pp. 237-8

— 790 —

Miocene flora of Europe have . . . analogues in . . . Virginia and Florida . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "The analogues of the flora of the Miocene Age of Europe now grow in the forests of Virginia, North and South Carolina, and Florida; they include . . . magnolias, tulip-trees, evergreen oaks, maples, plane-trees . . . It would seem to be impossible that these trees could have migrated from Switzerland to America unless there was unbroken land communication between the two continents." — p. 56

a large number of these flora *only appear* EAST *of the Rocky Mountains*

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . there may have been continuous land communication at one time at Behring's Strait. True; but an examination of the flora of the Pacific States shows that very many of the trees and plants common to Europe and the Atlantic States are not to be seen west of the Rocky Mountains." — pp. 58-9

Skulls exhumed on the banks of the Danube and Rhine . . .

SEE: J.-E. de Mirville, *Des Esprits*, 1863-8: "M. Littré connaît bien son terrain . . . Quant aux crânes exhumés aux environs de Bade, en Autriche, ils offraient selon lui une grande analogie avec ceux des races africaines. . . tandis que ceux des bords du Danube et du Rhin présentaient une assez grande ressemblance avec ceux des Caraïbes et des anciens habitants du Chili et du Pérou[Littré knows his subject well . . . As for skulls excavated in the vicinity of Bade in Austria, they showed according to him a great analogy with those of African races . . . while those on the shores of the Danube and the Rhine showed a rather great resemblance with those of the Caribbeans and the ancient inhabitants of Chili and Peru]." — 3:10

the "*isolated* language" of the Basques has no affinities . . .

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Dr. Farrar, referring to the Basque language, says: '. . . while the affinities of the Basque roots have never been conclusively elucidated, there has never been any doubt that this isolated language . . . resembles, in its grammatical structure the

aboriginal languages of the vast opposite continent (America), and those alone.' ('Families of Speech,' p. 132)." — p. 173

— Footnotes

the isolation of the Basques in Europe . . .

SEE: Nicolas Joly, *Man Before Metals*, 1883: "M. Broca . . . agrees with Humboldt in considering Basque to be the only truly indigenous European language; and he believed it to be the most ancient of all those now spoken in our continent. . . . The introduction of the Aryan tongues of Asia with the people who spoke them caused these Iberian dialects to disappear in succession; the Basque alone persisted, and hence it still forms an isolated spot . . ." — p. 316

B. Davis . . . an examination of the skulls of the *Guanches* . . .

SEE: Joseph Barnard Davis, *On Synostotic Crania*, 1865: "Certain races possess a super-activity in the process of ossification of the bones of the head. . . . these races are distinguised for a proneness to closure of the sutures, which takes place at an earlier period of life than among European races. . . . In 127 crania of African people in my own collection, only two, and these are skulls of Guanches, the ancient inhabitants of the Island of Teneriffe, have frontal sutures." — pp. 38-9

the *Guanches* . . . belong to a race proper to those ancient islands . . .

P/Q: Nicolas Joly, *Man Before Metals*, 1883: "M. Virchow . . . is disposed to conclude, from the likeness he sees between the skulls of the Guanchos of the Canary Isles and those of the modern Basques, that the latter and their language belong to the race proper to those ancient islands of which the Canaries are the last remains." — p. 316

De Quatrefages and Hamy also both assign the Cro-Magnon men . . .

SEE: James Geikie, *Prehistoric Europe*, 1881: ". . . [in] the rock-shelter of Sorde . . . a human skull and bones were found . . . referred by M. Hamy, with whom M. de Quatrefages quite agrees, to one and the same race of people . . . designated by them the 'Cro-Magnon race' . . . It is, however, more especially in the Canary Islands and Teneriffe, where M. Hamy has met with [such] skulls . . ." — pp. 552-3

—790-1 —

Stones have been found in the Canary Islands bearing sculptured symbols . . .

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: " 'Some stones have recently been discovered in Hierro and Las Palmas (Canary Islands), bearing sculptured symbols similar to those found on the shores of Lake Superior; and this has led M. Bertholet, the historiographer of the Canary Islands, to conclude that the first inhabitants of the Canaries and those of the great West were one in race.' (Benjamin, 'The Atlantic Islands,' p. 130)." — pp. 178-9

— 791 —

The Guanches of the Canary Islands . . . descendants of the Atlanteans

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "The Guanches of the Canary Islands . . . were probably a fragment of the old Atlantean population . . ." — p. 143

the *great stature* evidenced by their old skeletons

SEE: W. MacGillivray, *Travels and Researches of Alexander von Humboldt*, 1855: "The Canary Islands were originally inhabited by a people famed for their tall stature, and known by the name of Guanches. They have now entirely disappeared . . . no individual of pure blood exists in these islands, where all that remains of the aborigines are certain mummies . . . These skeletons contain remains of

aromatic plants . . .” — pp. 39, 40

the expedition of . . . Leopold von Buch . . .

SEE: Frederick Hoffmann, “Writings of Baron Leopold von Buch,” Oct. 1841: “*Voyage to the Canary Islands*. . . . The results of this expedition were of especial importance in a geognostical point of view. A picture was given us of the constitution of these islands which far excels all the previous descriptions. . . . Buch’s geognostical examination has afforded the result, that all these islands are the work of volcanic agency exerted on its grandest scale.” — p. 213 (*Edinburgh New Philosophical Journal*, v. 31)

volcanic islands . . . raised right from the bottom of the ocean

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “We now possess the records of numerous islands lifted above the waters . . . In 1783 . . . a submarine volcano burst forth in the sea, at a distance of thirty miles from the shore [of Iceland]. . . . A new island was thrown up, consisting of high cliffs . . .” “In 1831 a new island was born in the Mediterranean, near the coast of Sicily. . . . It came up with an earthquake . . . In about a month the island was two hundred feet high and three miles in circumference . . .” “In 1811 a volcano rose from the sea, near San Miguel, creating an island 300 feet high . . . Similar volcanic eruptions occurred in the Azores in 1691 and 1720.” — pp. 35, 36, 43

Madeira, the Azores . . . remnants of a gigantic submerged continent

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “The Azore Islands are undoubtedly the peaks of the mountains of Atlantis. . . . Along a great line . . . stretching north and south through the Atlantic, we find a continuous series of active or extinct volcanoes. . . . the peak of Teneriffe; Fogo, in one of the Cape de Verde Islands . . . several in Iceland, and two in Madeira . . .” — p. 43

***Garden of Hesperides*, Atlas supporting the world . . .**

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “ ‘According to the traditions of the Phœnicians, the Gardens of the Hersperides were in *the remote west*.’ (Murray’s ‘Manual of Mythology,’ p. 258.) Atlas lived in these gardens. . . . Atlas, we have seen, was king of Atlantis. . . . Atlas was described in Greek mythology as ‘an enormous giant, who stood upon the *western confines of the earth*, and supported the heavens on his shoulders, in a region of the west where the sun continued to shine after he had set upon Greece.’ ” — p. 288

specimens of *Brazilian fauna* dredged up . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “Sir C. Wyville Thomson found that the specimens of the fauna of the coast of Brazil, brought up in his dredging-machine, are similar to those of the western coast of Southern Europe.” — p. 53

“When the animals and plants of the Old and New World are compared . . .”

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “ ‘When the animals and plants of the Old and New World are compared, one cannot but be struck with their identity; all or nearly all belong to the same genera, while many, even of the species, are common to both continents. This is most important in its bearing on our theory, as indicating that they radiated from a common centre *after the Glacial Period*. . . .’ (*Westminster Review*, January, 1872, p. 19).” — p. 54

The horse, according to Science, originated in America. . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: “Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until, by successive steps, it developed into the true horse.

How did the wild horse pass from America to Europe and Asia if there was not continuous land communication between the two continents?" — p. 54

"Buffon had . . . remarked in the *repetition of the African . . .*"

P/Q: Oscar Schmidt, *The Doctrine of Descent and Darwinism*, 1875: "Buffon had already remarked the repetition of the African in the American fauna; how, for example, the lama is a juvenescent and feeble copy of the camel; and how the puma of the New represents the lion of the Old World." — p. 223

"With regard to the primitive *dolichocephalæ of America . . .*"

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: ". . . Professor Retzius ('Smithsonian Report,' 1859, p. 266), declares, 'With regard to the primitive dolichocephalæ of America I entertain a hypothesis still more bold, namely, that they are nearly related to the Guanches in the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaricks, Copts, etc., which Latham comprises under the name of Egyptian Atlantidæ. We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib Islands, on the opposite coast, which faces Africa. The color of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown.' " — p. 179

Basques and Cro-Magnon . . . are of the same race . . .

SEE: A. de Quatrefages, *The Human Species*, 1879: ". . . Hamy . . . has again met with the type in question amongst the Zaraus collection of Basque skulls . . . It is, however, chiefly in the Canary Islands, in the collection of the Barranco-Hundo of Teneriffe, that he has met with skulls, the ethnical relation of which with the old man of Cro-Magnon is beyond discussion." — pp. 334-5

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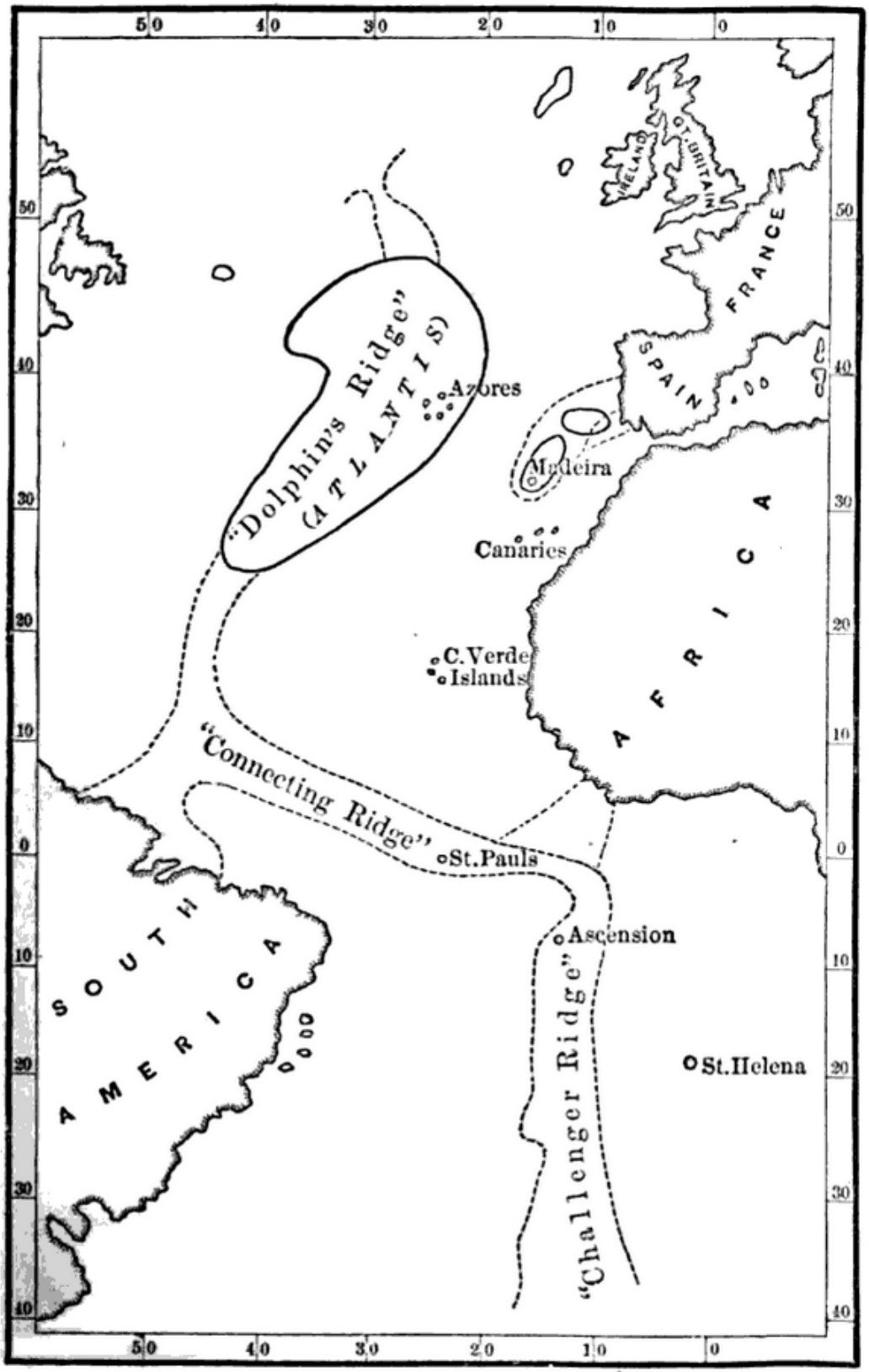
a huge elevation some 3,000 *miles in length . . .*

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Suppose we were to find in mid-Atlantic . . . the remains of an immense island, sunk beneath the sea — one thousand miles in width, and two or three thousand miles long . . . And all these things recent investigation has proved conclusively. Deep-sea soundings have been made . . . the United States ship *Dolphin* . . . and *Challenger* have mapped out the bottom of the Atlantic, and the result is the revelation of a great elevation, reaching from a point on the coast of the British Islands southwardly to the coast of South America, at Cape Orange, thence south-eastwardly to the coast of Africa, and thence southwardly to Tristan d'Acunha." — pp. 46, 49



MAP OF ATLANTIS, WITH ITS ISLANDS AND CONNECTING RIDGES, FROM DEEP-SEA SOUNDINGS.

— p. 47

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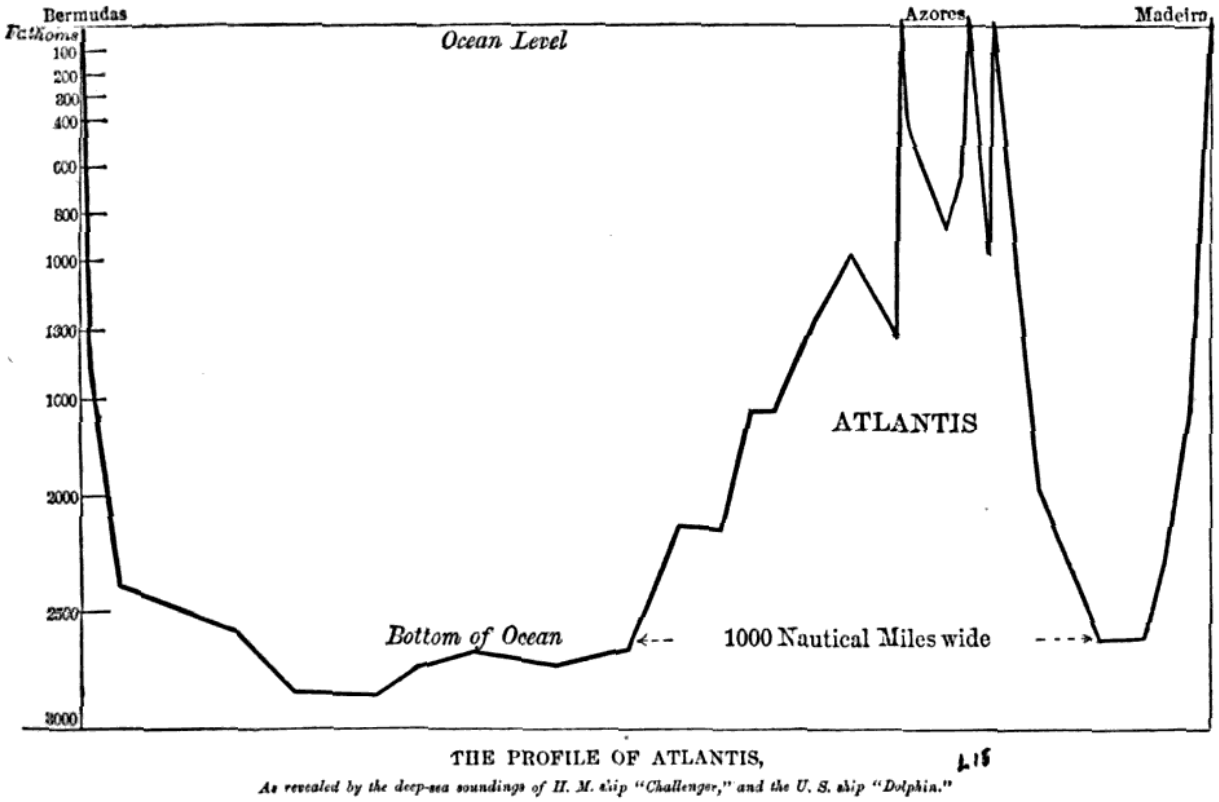
This elevation averages some 9,000 *feet in height* . . .

SEE: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "I give one map showing the profile of this elevation in the frontispiece . . . It rises about 9000 feet above the great Atlantic depths around it,

and in the Azores, St. Paul's Rocks, Ascension, and Tristan d'Acunha it reaches the surface of the ocean." — p. 49



— Frontispiece

"The inequalities, the *mountains and valleys* of its surface . . ."

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "Evidence that this elevation was once dry land is found in the fact that 'the inequalities, the mountains and valleys of its surface, could never have been produced in accordance with any laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies *acting above the water level*.' (*Scientific American*, July 28th 1877)." — p. 49

"We are but beginning to understand the past . . ."

P/Q: Ignatius Donnelly, *Atlantis: The Antediluvian World*, 1882: "We are but beginning to understand the past: one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of our day?" — p. 480

"Hear one side, and you will be in the dark . . ."

P/Q: *Many Thoughts of Many Minds*, comp. Henry Southgate, 1862:

"Hear one side, and you will be in the dark;
hear both sides, and all will be clear. *Haliburton*." — p. 199

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English Masons . . . *materialized and dishonoured* Masonry . . .

SEE: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "GRANDE-LOGE ANGLAISE DE FRANCE. Malgré ce titre, la Maçonnerie n'en fut pas moins une maçonnerie toute française, distincte, dans l'esprit, de celle de la Grande-Loge de Londres . . . c'est-à-dire que la Freemasonry (*la maçonnerie matérielle*) . . . y avait conservé avec le nom (qu'il aurait fallu modifier) une tache originelle . . . que le temps n'a pas encore effacée [English Grand Lodge of France. Despite this title, its masonry was nevertheless a totally French masonry, distinct in spirit from that of the Grand Lodge of London . . . in other words, that Freemasonry (*materialistic masonry*) . . . had preserved there with the name (which should have been changed) a primary stain . . . which time has not yet obliterated]." — pp. 42-3

"The *Franc Mason* . . . knew well when adopting the title . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: "Le Français savait bien qu'il n'était pas question de bâtir le moindre mur, en adoptant le titre de *francmaçon*, mais il comprit qu'initié à des mystères voilés sous le nom de *Francmaçonnerie* et qui ne pouvaient être que la continuation ou la rénovation des mystères anciens, il devenait maçon à la manière d'*Apollon*, d'*Amphion* [The Frenchman knew well, when adopting the title *freemason*, that it was not a question of building a wall, but that of being initiated into the mysteries, veiled under the name *Francmaçonnerie*, and which could only be the continuation or renovation of the ancient mysteries; he became a mason after the manner of *Apollo*, of *Amphion*] . . ." — p. 44

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"And do not we know that the ancient *initiated* poets . . ."

P/Q: J.-M. Ragon, *Orthodoxie Maçonnique . . . Maçonnerie Occulte*, 1853: ". . . ne sait-on pas que les anciens poètes initiés, parlant de la *fondation d'une ville*, entendaient l'établissement d'une doctrine. C'est ainsi que *Neptune*, dieu du raisonnement, et *Apollon*, dieu des choses cachées, se présentèrent, en qualité *de maçons*, chez *Laomédon*, père de Priam, pour l'aider à construire la ville de Troie, c'est-à-dire à établir la *religion troyenne* [do we not know that the ancient initiated poets, when speaking of the *foundation of a city*, understood that to be the establishment of a doctrine. Thus *Neptune*, the god of reasoning, and *Apollo*, the god of hidden things, presented themselves as masons to *Laomedon*, the father of Priam, to help him build the city of Troy, that is to say, to establish the *Trojan religion*]." — p. 44

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theology places the Deluge 2448 B.C.

SEE: *Pictorial Bible*, "With Original Notes by John Kitto," 1855: "GENESIS. . . . B.C. 4004 – 2448. . . . All chronological computations for the period from the Creation to the Deluge, and for the generations immediately following the Deluge, are necessarily founded upon the book of Genesis. . . . It was hence adopted into our Bibles, and the dates inserted therein are in conformity with it, according to the arrangement of Archbishop Usher." — 1:20 (Note)

the World's Creation only 5890 years ago

SEE: Cunningham Geikie, *Hours with the Bible*, 1881: "The chronology followed in our English Bibles is that of Archbishop Usher, according to which the world is now 5884 years old . . ." ". . . it has been at all times an open question among the most orthodox theologians, whether Scripture assigned the creation of man to a nearer or remoter date. Of the calculations above given, nine fix it at over 7,000 years ago, and four at from 5,600 to 5,890." — pp. 84, 86

the incrusted age of our Globe between 10 million and 1,000 million

SEE: Alexander Winchell, *World-Life*, 1883: "Sir William Thomson, on the basis of the observed principles of cooling, concludes that not more than ten million years can have elapsed since the temperature of the earth was sufficiently reduced to sustain vegetable life . . . Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates; and Huxley is disposed to demand a thousand millions." — pp. 179, 180

the appearance of man — between 25,000 and 500,000 . . .

SEE: A. H. Keane, *Ethnology*, 1896: ". . . Prof. Prestwich . . . whittles down the last glacial epoch which he has never worked out mathematically, to 'from 15,000 to 25,000 years' . . . 'This might give to Palæolithic man . . . no greater antiquity than perhaps about from 20,000 to 30,000 years . . .' And thus we get within measurable distance of the Mosaic Cosmogony. But such a *reductio ad absurdum* is not reached without some straining and even distortions . . ." "Most authorities now accept an inter-glacial man, who . . . would have appeared, say, half a million years ago . . ." — pp. 58, 69

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these two volumes . . . a fitting prelude for Volumes III. and IV.

[Volumes III and IV of *The Secret Doctrine* were never published by H. P. Blavatsky, and completed manuscripts of them were never found. After HPB's death, a "Third Volume" was compiled in part from unused portions of the early drafts of *The Secret Doctrine* and other leftover material. This material is now available in volumes 12 and 14 of *H. P. Blavatsky Collected Writings*.]

SEE: Boris de Zirkoff, "The Secret Doctrine — Volume III, as Published in 1897: A Survey of its Contents and Authenticity," *H. P. Blavatsky Collected Writings*, v. 14, pp. xxv-xliv.

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Satyât Nâsti paro dharmah. . . .

SEE: "Introductory": "THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH" — "SATYĀT [Satyān] NĀSTI PARO DHARMAH" — the motto of the Maharajah of Benares, adopted by the Theosophical Society." — *SD* 1:xli

SEE: *Mahabharata*, "Çanti Parva" [tr. K. M. Ganguli], 1890: "There is no duty [dharma] which is higher than Truth . . ." — p. 526 (§ clxii)

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