

Secret Doctrine References

Additions by William (Bill) Savage

March 2, 2014

In the 16 years since I left Deodars, I've bought many of the primary reference books that HPB used. I bought the 5 volume (plus index) Vishnu Purana and a multitude of other rare books from the late 1800s. Over the years I've researched many of the quoted passages in the Secret Doctrine.

What follows is a list of passages, from the sources that HPB actually used, that I suggest could be added to your excellent and useful Secret Doctrine References compilation.

Quite a few of my additions below reflect pages actually quoted by HPB. For example, in the first entry below, HPB quoted from Max Muller, who cites H. Blochmann. I suggest that the page quoted should be from the source that HPB actually used (Max Muller), and then "See" the original material which is the passage from Blochmann. There are many other instances like this. Listing both of them would benefit researchers.

The Secret Doctrine, volume I

p. xxiv Footnote

Should be p/q: Max Muller, Introduction to the Science of Religion, pp. 68, 92, 90, and 69.

See: Ain i Akbari translated by H. Blochmann.

page 68: "Badaoni writes ... the Muntakhab at Tawarikh"

page 92: "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, ...)"

page 90: "Moreover Sumanis 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, ... 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."

pages 68-9: "His work, the Muntakhab at Tawarikh, was kept secret, and was not published till the reign of Jahangir. (Ain i Akbari, transl. by Blochmann, p. 104, note)."

p. xxvii

The statement about "29,368,000 letters" was not obtained by HPB from Hardy, *The Legends and Theories of the Buddhists*.

Should be p/q: Max Muller's *Introduction to the Science of Religion*, page 113.

page 113: "The text and commentaries of the Buddhist canon contain, according to a statement in the *Saddharma-alankara*, 29,368,000 letters. ... the English Bible is said to contain about three millions and a half of letters, ... five or six times that amount would hardly seem enough ..."

page 113 fn: "Spence Hardy, *The Legends and Theories of the Buddhists*, p. 66."

p. xxviii Footnote

"Lassen, (*Ind. Althetsumkunde* Vol. II, p. 1,072) shows a Buddhist monastery erected in the Kailas range in 137 B.C."

The statement was not obtained by HPB from Lassen, *Indische Alterthumskunde*.

Should be p/q: Schlagintweit, *Buddhism in Tibet*, p. 63.

page 63: "the monastery which is reported to have been erected in the year 137 B.C. on the slopes of the Kailas range ..."

page 63 fn: "Lassen, *Ind. Alterthumskunde*, Vol. II., p. 1072."

p. xxxi

"on the testimony of Sir William Jones himself (see *Asiat. Res.*, Vol. I., p. 272), were silly enough to maintain that 'the Hindus were even now almost Christians, because their Brahma, Vishnu and Mahesa were no other than the Christian Trinity.'"

The passage from William Jones was not obtained by HPB from *Asiatick Researches*, v. 1.

Should be p/q: Max Muller's Introduction to the Science of Religion, pp. 288-9.

pages 288-9: "Sir William Jones {Asiatic Researches, i. p. 272.} tells us that one or two missionaries in India had been absurd enough, ... to urge 'that the Hindus were even now almost Christians, because their Brahma, Vishnu, and Mahesa were no other than the Christian Trinity;' ..."

p. xxxi

"For, if the results show that neither the New nor even the Old Testament borrowed anything from the more ancient religion of the Brahmans and the Buddhists"

Max Müller, Introduction to the Science of Religion, 1873, p. 288.

page 288: "it was not Brahmanism and Buddhism which had borrowed from the Old and New Testament, but that the Old and the New Testament had borrowed from the more ancient religions of the Brahmans and Buddhists."

p. xxxii

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

quoted from: F. Max Müller, Introduction to the Science of Religion, 1873, p. 304.

page 304: "Thus, before Bopp had laid down his code of phonetic laws, ..."

p. 7 Footnote

"Omnis enim per se divom natura necesse est . . ." was not quoted by HPB from Lucretius, De Rerum Natura, tr. Munro, 1866.

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, p. 1:30 fn.

page 1:30 fn: "Omnis enim per se divom natura necesse est / Immortali aevo summa cum pace fruatur"

p. 13

"Nature is a perpetual circulatory worker ..."

This passage from Isaac Newton was not obtained by HPB from "An Hypothesis explaining the Properties of Light discoursed in my several Papers" Dec. 7, 1675.

It was instead quoted from Winchell's World-Life or Comparative Geology, pages 50 and 51.

page 50: "... in his 'Hypothesis,' of 1675, ..." "'For nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed; subtil out of gross, and gross out of subtil; ...'"

page 51: "Thus, perhaps, may all things be originated from ether."

p. 43

"See 'Isis Unveiled'"

See: Isis 2:264-5.

p. 77

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

See: Buchner, Force and Matter, quote from Heracleitus, p. 1

page 1: "'The universe, containing all that exists, has been created neither by a God nor by a man; but has always existed and will ever remain a vivifying fire, being kindled and extinguished according to definite laws.' - Heraclitus of Ephesus."

p. 79

"the mention (in the Bhagavata Purana) of a certain caste named 'Hamsa' or 'Hansa'"

A more likely source (than Muir's Original Sanskrit Texts) is Dowson, p. 116.

page 116: "Hansa. This, according to the Bhagavata Purana, was the name of the 'one caste,' when, in olden times, there was only 'one Veda, one God, and one caste.'"

p. 79

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

quoted from: Dowson, Classical Dictionary of Hindu Mythology, s.v. Hansa, p. 116.

page 116: Hansa. "A mountain range north of Meru."

p. 83

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

HPB did not obtain it from Carlyle, Sartor Resartus.

Should be p/q: Mackenzie, Royal Masonic Cyclopaedia, s.v. Kabbalah, p. 410.

page 410: "... as it is expressed by Goethe in Faust - ... 'Tis thus at the roaring Loom of Time I ply / And weave for God the garment thou seest Him by."

p. 89

"That, the one Lord of all beings ...' arose in the beginning ..." was not obtained by HPB from Rig-Veda Sanhita.

Should be p/q: Dowson p. 121.

page 121: "In the Rig Veda Hiranya-garbha 'is said to have arisen in the beginning, the one Lord of all beings, ... the one animating principle of their being."

p. 97 Footnote

"It is to be regretted that the advocates of this (nebular) theory ..." was not obtained by HPB from Slaughter, The Modern Genesis.

The passage was quoted from Winchell's World-Life or Comparative Geology, p. 94n.

page 94 fn: "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?' (The Modern Genesis, p. 48)"

p. 99

"Aditi ... translated by Mr. Max Muller, 'the visible infinite ...'" was not obtained by HPB from Rig-Veda-Sanhita.

Should be p/q: Dowson p. 3.

page 3: "... according to M. Muller, 'the visible infinite, visible by the naked eye; the endless expanse beyond the earth, beyond the clouds, beyond the sky.'"

p. 99

"Deva-Matri" the Mother of the Gods

Obtained from Dowson, p. 3.

page 3: "Aditi is called Deva-matri, 'mother of the gods'"

p. 99

"Eight sons were born ..." was not obtained by HPB from Muir's Original Sanskrit Texts.

Should be p/q: Dowson p. 3.

page 3: "'Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, Marttanda (the sun).' These seven were the Adityas."

p. 102

"Sir William Grove ... theorized that the systems "are gradually changing ..." was not obtained by HPB from Grove, Correlation of Physical Forces.

The passage was quoted from Winchell's World-Life or Comparative Geology, pp. 52-3

pages 52 - 53: "... Professor 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)."

p. 102

"the Sun may condense gaseous matter as it travels in Space ..." was not obtained by HPB from Sterry Hunt, Celestial Chemistry from the Time of Newton.

The passage was quoted from Winchell's World-Life or Comparative Geology, p. 53

page 53: "In 1866 he [Grove] still further suggested that this diffused matter may become a source of solar heat, 'inasmuch as the sun may condense gaseous matter as it travels in space, and so heat may be produced.'"

page 53 fn: "Address as President of the British Association, 1866."

p. 109

"They are the 'Buddhas of Contemplation,' and all are Anupadaka (parentless), ... Manushi (human) Buddha ..."

Obtained from Schlagintweit, Buddhism in Tibet, p. 51

page 51: "By the name of Dhyani 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 'Manushi Buddhas.'"

p. 111 Footnote

"If we accept the hypothesis that the elementary substances ... (Helmholtz, Faraday Lecture, 1881)"

HPB most likely obtained the passage from William Crookes, Presidential Address to the Chemical Section of the British Association (1886), published as "Chemical Science: Opening Address by William Crookes, F.R.S., V.P.C.S., President of the Section" in Nature, Sept. 2, 1886, p. 432 fn

page 432 fn: "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. 112

"little in common with the Vishnu of later times."

Quoted from Dowson, p.360

page 360: "He [Vishnu] has very little in common with the Vishnu of later times."

p. 114

"otz - 'the Tree of the Garden of Eden'"

Skinner, Source of Measures, p. 279 (more likely than page 200 of Skinner)

page 279: "7 is characteristic ?, and 9 is of ?, or together ??, ots, the tree of the Garden"

p. 120 Footnote

"In the Rig Veda we find the names Brahmanaspati and Brihaspati alternating ..." was not obtained by HPB from Muir's Original Sanskrit Texts.

HPB obtained the passage from Dowson p. 63

page 63: "In the Rig Veda the names Brihaspati and Brahmanaspati alternate, and are equivalent to each other. ... He [Brihaspati] is called in one place 'the father of the gods'"

p. 124 Footnote

"Moleschott, who assures us that 'Thought is the movement of matter'" was not obtained by HPB from Moleschott, Der Kreislauf des Lebens.

HPB obtained it from Buchner, Force and Matter, p. 135.

page 135: "Thought is a motion of matter. Moleschott."

p. 132 Footnote

"in 'Pistis-Sophia' ... Sophia Achamoth is shown"

HPB most likely obtained the information from King, Gnostics and Their Remains, p. 96.

page 96: "when Bythos [depth] and Ennoia [thought], charmed with her [Sophia's] beauty, furnished her with divine Light, Sophia produced two new Emanations - the one perfect, Christos, the other imperfect, Sophia-Achamoth. ... Of these emanations Christos was designed for the guide of all who proceed from God; ... the Perfect One [Christos] was intended to assist and lead upwards his imperfect sister [Achamoth]. Furthermore, the Spirit rests upon Chaos, or the waters of Creation, ... But the imperfect Achamoth upon descending into Chaos, lost her way there, ..."

p. 132 Footnote

"though in the old Coptic MSS. in the British Museum"

Obtained from King, Gnostics and Their Remains, p. 14.

page 14: "Pistis-Sophia. This treatise ... was discovered by Schwartz in a Coptic MS. preserved in the British Museum."

p. 149 Footnote

"from East to West, whereas all the other satellites rotate from West to East"

Quoted from C. Flammarion, *La Pluralite des Mondes Habites*, 1877, p. 71

page 71: "Ces satellites presentent une singularite dont il n'y a pas d'autre exemple dans le systeme solaire: c'est de se mouvoir de l'est a l'ouest, tandis que ceux des autres planetes se meuvent tous de l'ouest a l'est."

"Its satellites [of Uranus] present a singular instance of which there is no other example in the solar system: that is, they move from east to west, whereas the other planets all move from west to east."

p. 197

"the three Kabbalistic Faces"

Also in Dunlap, *Sod, The Son of the Man*, p. 57

page 57: "the three Kabbalistic 'Faces,' whose name even (farsufo, pharazupha) is to be found in the mouth of these sectaries. ... We find among them the three highest attributes and seven lower; which are the Ten Sephiroth of the Kabbalah."

p. 202

"Indra, the god of the firmament" ... Vritra

HPB obtained it from Dowson, s.v. Vritra, p. 369

page 369: "Vritra. In the Vedas he is the demon of drought and ungenial weather, with whom Indra, the god of the firmament, is constantly at war"

p. 219

"Sevekh 'or seventh,' as Mr. Gerald Massey says ... the type of intelligence, is a dragon"

It was obtained from Gerald Massey, "Seven Souls of Man" lecture, p. 25.

page 25: "The crocodile, whose Egyptian name is Sevekh, or seventh, was a type of intelligence, as the seventh soul, ..."

p. 230

"the Kabala says expressly that Elohim is a 'general abstraction'; ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 289

"There is not one finger's breadth (angula)"

See Vishnu Purana, tr. Wilson, ed. Hall, 2:204 fn: "The term here represented by 'inches' is anguli, 'finger-breadths.'"

p. 291

"One Life ... manifests in seven states, which ... are the Forty-nine Fires"

Also in Vishnu Purana, tr. Wilson, ed. Hall, 1:156: "Abhimanin, who is the eldest born of Brahma, had, by Swaha, three sons of surpassing brilliancy: Pavaka, Pavamana, and Suchi, who drinks up water. They had forty-five sons, who, with the original son of Brahma, and his three descendants, constitute the forty-nine fires."

p. 291 Footnote

"In 'Vishnu' and other Puranas."

See Vishnu Purana, tr. Wilson, ed. Hall, 1:156 fn: "The Vayu Purana enters into a very long detail of the names and places of the whole forty-nine fires. ... The Bhagavata explains these different fires to be so many appellations of fire employed in the invocations ..."

p. 296

"render unto Caesar what is Caesar's"

Matt 22:21, Mark 12:17, Luke 20:25

p. 296 Footnote

"A characteristic of Akasa will serve to show ..."

HPB did not obtain it from Rational Refutation, tr. Fitz-Edward Hall.

It's quoted from Vishnu Purana, tr. Wilson, ed. Hall, 1:34 fn

page 1:34 fn: "'A characterization of Akasa 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; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, Iswara, 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.' Rational Refutation, &c., p. 120."

p. 297

"the 'modes of motion' ... of Moleschott"

A more likely source for HPB was Buchner, Force and Matter, p. 135.

page 135: "Thought is a motion of matter. Moleschott."

p. 297

"the new Hylo-Idealistic Scheme ... the inspiration of the namer's liver"

A more likely source for HPB was Buchner, Force and Matter, p. 135.

page 135: "... much attacked expression of Vogt, that 'Thought stands in the same relation to the brain, as bile to the liver, ...'"

p. 310

"or like the English word and, which becomes et for the Frenchman ... sign & ... signified the same thing"

Obtained from Ragon, Orthodoxie Maçonnique, p. 432 fn.

page 432 fn: "... comme le signe & pour les Anglais et les Francais; ils le nomment and, nous l'appelons et, et sa signification est la meme."

p. 313

"the underlying unit of which, viz., the inch, was likewise the base of one of the royal Egyptian cubits and ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

pp. 313-14

"... was looked upon as of divine origin and of divine revelation."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 323

"the 6,000 years since Adam with Sir Charles Lyell's 'Geological Evidences of the Antiquity of Man'"

Primeval Man Unveiled [by James Gall, published anonymously], pp. 177-78 [1880 ed. London], [approx. p. 197 in 1871 ed.]:

"No one can read Sir Charles Lyell's 'Geological Evidences of the Antiquity of Man' without acknowledging that ... they point to an antiquity far beyond the six thousand years which have hitherto been regarded as our age."

p. 324

"Who, then, or what were those races, since the author still maintains that Adam is the first man of our race?"

Primeval Man Unveiled, p. 179 [1880 ed.], [p. 198 in 1871 ed.]: "But it is not so conclusively asserted that Adam was the first man, ..." — p. 198

p. 324

"[Satan] remained on earth as a disembodied Spirit, and tempted Adam and Eve."

Primeval Man Unveiled, p. 182 [1880 ed.], [approx. p. 202 in 1871 ed.]: "Satan was a disembodied spirit, and had to use the organism of a serpent in order to communicate with Eve."

p. 331

"the deific Entity . . . under the name of "Pater omnipotens Aether" . . .

HPB obtained it from R. Payne Knight, *The Symbolical Language of Ancient Art and Mythology*, p. 23 fn.

This same page (Knight p.23) is quoted from in *Isis Unveiled* 2:560 fn, in which "the omnipotent Father, Aether" is also quoted from Knight.

page 23 fn: "Virgil: *Georgics*, ii. 324. "Then the Omnipotent Father, great Aether, with fecund showers, descends ..."

p. 333 Footnote

"vide Sections in Vol. II"

See: SD 2:545 ff.

p. 334

"For Manas is dual, and as shown and translated by Colebrooke ..."

HPB did not obtain it from Colebrooke, *Essays on the Religion and Philosophy of the Hindus*.

HPB quoted it from Burnell, *Ordinances of Manu*, p. 3, fn. 3

page 3, fn #3: "'Mind, serving both for sense and action, is an organ by affinity, being cognate with the rest' (Colebrooke)."

p. 335

"and they are counted from Maha-Buddhi or Mahat down to Earth. (See *Sankhya Karika* III. and *Commentaries*.)"

Quoted from *Vishnu Purana*, tr. Wilson, ed. Hall, 5:199 fn

page 5:199 fn: "... which counts the seven prakritis from maha-buddhi - the same as mahat" "See the *Sankhya-karika* III., and the commentaries."

And see page 5:198: "the seven forms of nature (Prakriti), reckoned from Mahat to earth"

p. 340

"Sanconiathon in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles ..."

Quoted from Ancient Fragments, comp. Isaac Preston Cory (1832) p. 1 (Wizards ed.).

page 1: "But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connection was called Pothos: and it was the beginning of the creation of all things. And it (the Chaos) knew not its own production; but from its embrace with the wind was generated Mot; which some call Ilus (Mud), ... And from this sprung all the seed of the creation, and the generation of the universe."

p. 342

"the modern wiseacres have proclaimed 'an abstract idea'and a void"

Obtained from Pratt, New Aspects of Life and Religion, p. 3.

page 3: "The abstract idea of space, as a limitless void"

p. 343

"Nature abhors Vacuum"

Also in Pratt, New Aspects of Life and Religion, p. 4.

page 4: "'Nature abhors a vacuum'"

p. 346

"the trinity of Fire, Air and Water - the four cardinal points, and all the Forces of Nature, which form collectively the Voice of the Will Memrah, or the 'Word,' the Logos of the Absolute Silent All."

Quoted from Myer, Qabbalah, pp. 136-7

pages 136-7: "this Voice is, at the foundation, no other thing than the water, air and fire, the North, South, East and West, of 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. 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. 348

"Thus the Kosmos is 'the Son' with Plato, having for his father and mother the Divine Thought and Matter."

Obtained from Dunlap, Vestiges of the Spirit-History of Man, p. 189.

page 189: "Plato calls the 'Kosmos' 'the Son' of the Father and Mother (Thought and Matter)."

p. 348

"The Mundane God, eternal, boundless, young and old ..."

HPB quoted it from Dunlap, Vestiges of the Spirit-History of Man, p. 190.

page 190: "The Mundane God, eternal, boundless, young and old, of winding form. - Chaldean Oracles {Cory, 240.}"

p. 350

"And even Philo calls the Creator, the Logos ... 'the Second God,' and 'the second God who is his (Highest God's) Wisdom (Philo, Quaest. et Solut)."

Quoted from Dunlap, Vestiges of the Spirit-History of Man, p. 233.

page 233: "Both the 'Word' and the 'Wisdom' appear as a Being, the Second God, ... The Logos is the Revealed, the Second God ..."

page 233 fn: "Philo, Quaest. et Solut."

p. 353

"Now Koros ... signifies the pure and unmixed nature of intellect ..."

HPB quoted it from Dunlap, Sod, The Mysteries of Adoni, p. 23 fn.

page 23 fn: "'Now Koros does not signify a boy, but the pure and unmixed nature of intellect.' - Plato, Cratylus, p. 79."

p. 358

"Swans are frequently found associated with Apollo, as they are the emblems of water"

HPB obtained it from Jennings, Phallicism, p. 100.

page 100: "Swans frequently occur as emblems of the waters upon coins; and sometimes with the head of Apollo on the reverse."

p. 359

"Hence Brahm was called Kalahansa ... the 'Swan of Eternity' ... a 'Golden Egg.'"

Also in Dowson, p. 57.

page 57: "His [Brahma's] vehicle is a swan or goose, from which he is called Hansa-vahana. ... a golden egg, in which he himself was born as Brahma, the progenitor of all the worlds."

p. 359

"the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other mysteries"

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 1:39 fn.

page 1:39 fn: "and, besides the Orphic egg amongst the Greeks, and that described by Aristophanes, ..., part of the ceremony in the Dionysiaca and other mysteries ..."

p. 360

"Porphyry showing it a representation of the world ..."

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 1:39 fn.

page 1:39 fn: "... the consecration of an egg; by which, according to Porphyry, was signified the world: [Greek text] Hermeneuei de to oon ton kosmon."

p. 360

"Faber and Bryant have tried to show that the egg typified the ark of Noah"

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 1:39 fn.

page 1:39 fn: "Whether this egg typified the ark, as Bryant and Faber suppose, ..."

p. 360

"This 'first born of the world' was Dionysius ... who sprang from the mundane egg ..."

HPB quoted it, not directly from Bryant, but from Vishnu Purana, tr. Wilson, ed. Hall, 1:40 fn.

page 1:40 fn: "So '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, ..."

p. 365

"In the Theogony of Mochus, we find Æther first, and then air ...

... Eros-Phanes evolves from the divine Egg

... the divine Egg, which the Æthereal Winds impregnate"

HPB quoted this whole passage, not directly from Movers or K.O. Muller, but from Dunlap, Vestiges of the Spirit-History of Man, p. 188.

page 188: "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}. ... The Orphic Eros-Phanes springs from the egg which the Aetherial winds impregnate {K.O. Muller, 236}."

p. 366

"as observed in "Chaos, Theos, Kosmos,""

see: "Chaos, Theos, Kosmos," SD 1:348.

p. 366

"the older Horus was the Idea of the world ...

... born in Darkness before the creation of the world

... The second Horus was the same Idea going forth ..."

Quoted from Dunlap, Vestiges of the Spirit-History of Man, p. 190.

page 190: "The first [Older 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 {Movers, 268}.

p. 367

"the phantom-germ of the Universe ... lying in the Ginnungagap"

Obtained more likely from Wagner, Asgard and the Gods, p. 22.

page 22: "In the beginning ... the abyss was Ginnungagap, the yawning gulf, without beginning, without end."

p. 369 —

"Yudishthira — the first King of the Sacea, who opens the Kali Yuga era ..."

The passages were not obtained by HPB from F. Wilford or Alexander Cunningham.

They were instead obtained from Samson Arnold Mackey, Mythological Astronomy, "Key of Urania" p. 38-9.

pages 38-9: "Yudhis'tir was the first of the six Sacas ... The beginning of the Cali-yuga in the reign of Yudhis'tir."

pp. 369-70

"Yudhisthira born on the mountain of the hundred peaks ... beyond which nobody can go ... immediately after the flood.' (See Royal Asiat. Soc., Vol. 9, p. 364)"

The passage was not obtained by HPB from F. Wilford.

It was obtained from Samson Arnold Mackey, Mythological Astronomy, "Key of Urania" p. 38.

pages 38-9: "Yudhis'tir was the first of the six Sacas; he 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 or Judhis'tir, began his reign immediately after the Flood.' and vol. 9, p. 364 we read ..."

p. 370

"which fourteen Manvantaras elapse ... occurs the 'incidental' or Brahma's dissolution."

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 5:190.

page 5:190: "a Kalpa, during which fourteen Manus preside; and at the end of it, occurs the incidental or Brahma dissolution."

p. 370

"it is said in Vishnu Purana ... 'at the end of a thousand periods ...'"

A more complete quotation is needed from Vishnu Purana p. 5(I):190-4.

page 5:190-2: "At the end of a thousand periods of four ages, the earth is, for the most part, exhausted. ... The eternal {Avyaya} Vishnu then assumes the character of Rudra, the destroyer, and descends to reunite all (his) creatures with himself. He 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. The seas, the rivers, the mountain torrents, and springs are, all, exhaled ... Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns, whose radiance glows ... and sets the three worlds and Patala on fire. ... The destroyer of all things, Hari, in the form of Rudra, who is the flame of time {Kalagni} ... reduces Patala to ashes. The great fire ... proceeds to the earth, and consumes it, also."

page 5:193, 194: "Janardana, 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.

p. 373

"... or in That for which there is neither Day nor Night."

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 5:190.

page 5:201: "to that eternal supreme spirit there is neither day nor night"

p. 378 Footnote

"Colonel Tod believes the name Morya ... a Rajpoot tribe

... princes have taken their name Maurya from their town called Mori"

Quoted from the Vishnu Purana. Note that R. Ragoonath Row ("The Puranas on the Dynasty of the Moryas and on Koothoomi" in Five Years of Theosophy) quoted it from Vishnu Purana, tr. Wilson, ed. Hall, 4:187 fn.

page 4:187 fn: "Colonel Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tika [commentary] on the Mahawamso [Mahavanso] ... the Sakya tribe built a town, they called it Mori; and their princes were, thence, called Mauryas.

p. 379

"(the Maharajahs, see Stanzas)"

See: SD 1:122-3, 126.

p. 381

"The following is quoted from the same Kabbalistic MSS. already mentioned: -"

See: SD 1:308-9.

The source is J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 381

"Pointing to like signification was the lotus ... Its mode of growth . . . a symbol of the generative activities."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 382

"The locality of the womb is to be taken as the most holy place, the sanctum sanctorum ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 383

"If to these organs as symbols of creative cosmic agencies ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 389

"One of the first occupations among men, ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 389

"the connection between the two kinds of phenomena ... became fixed in popular usage. ... (a) in the feminine physiological phenomena ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 390

"The basic idea underlying the religious philosophy of the Hebrews was ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 390

"But the use of the cow of the Egyptians for the women of the Hebrews was ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 390

"male and female, in the 27th verse of the 1st chapter of Genesis are ... sacr and n'cabrah"

"n'cabrah" should be n'cabvah. Compare SD 2:127.

p. 391

"If to these organs [phallus and yoni] as symbols of creative cosmic agencies ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 392

"If 20,612 be multiplied by $\frac{4}{3}$..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

p. 392

"Arđanari-Iswara, the Isis of the Hindus, Eridanus or Arđan, or ..."

Quoted from J. Ralston Skinner, "Unpublished Manuscript," 1884

pp. 393-4

"They met a man with a heavy burden and asked his name; but he refused to give it and proceeded to explain to them Thorah"

Quoted from Qabbalah, tr. Isaac Myer, p. 335

page 335: "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 explanation of the Thorah.'"

p. 394

"the fish in Aramaic or Chaldee is nun (noon)"

Quoted from Qabbalah, tr. Isaac Myer, p. 336 fn.

page 336 fn: "The fish in Aramaic or Chaldee is nun, pron. noon."

p. 394

"Seldenus tells us the secret as well as Maimonides (More Nevochim, Book III., ch. xxx)."

Quoted from de Mirville, Des Esprits, p. 4:77.

page 4:77: "Seldenus, a son tour, nous dit, en parlant des teraphims et en copiant Maimonide (More Nevochim, livre III, chap. xxx)"

"Seldenus, in turn, tells us, speaking of the teraphim and copying Maimonides (More Nevochim, Book III, ch. xxx)"

p. 394

"vide infra, the Teraphim"

See: "The Idols and the Teraphim" in S.D. "volume III" in Blavatsky Collected Writings 7:230 ff.

p. 396

"and Apollo, Dionysius, Adonis, Bacchus, Osiris, Atys, Thammuz,"

See: de Mirville, Des Esprits, p. 3:112.

page 3:112: "Laissons donc de cote les pleureuses d'Adonis, d'Atys et de Thammuz,"

p. 396

"Its primitive meaning, however, was Maya, Durga, translated by the Orientalists as 'inaccessible,' but meaning in truth the 'unreachable,' in the sense of illusion and unreality; as being the source and cause of spells, the personification of Illusion."

HPB obtained it from Dowson, pp. 99 (s.v. Durga) and 207 (s.v. Maya).

page 99: "Dur-ga 'Inaccessible.'"

page 207: "Maya. 'Illusion, deception.' ... Sometimes identified with Durga as the source of spells, or as a personification of the unreality of ..."

p. 398

"Soma, the moon, produced by the churning of the Ocean of Life ... in another Manvantara"

A more complete quotation is:

Vishnu Purana, tr. Wilson, ed. Hall, 2:11 fn.

page 2:11 fn: "So Soma, in the Swayambhuva Manwantara, was born as the son of Atri; in the Chakshusha, he was produced by churning the ocean."

pp. 398-9

"and as he [de Rouge] finds the same idea in many a text and under various forms"

Obtained from de Mirville, Des Esprits, p. 3:108.

page 3:108: "M. de Rouge ajoute: 'Cette idee est exprimee sous une multitude d'autres formes plus ou moins energiques"

"M. de Rouge adds: 'This idea is expressed in a multitude of other forms more or less energetic"

p. 399

"for this idea to have entered the mind of a hierogrammatist ..." was not obtained by HPB from Emmanuel de Rougé, "Mémoire sur la Statuette Naophore"

HPB quoted from de Mirville, Des Esprits, p. 3:108.

page 3:108: "M. de Rouge ajoute: '... pour que cette idee put venir dans l'esprit des hiérogammates, il fallait 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."

"M. de Rouge adds: '... for this idea to enter the mind of the hierogrammatists, there must have been 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."

p. 399

"to realize clearer' what 'the Divine Father and Son' were with the Egyptians ..." was not obtained by HPB from de Rougé.

HPB quoted from de Mirville, Des Esprits, p. 3:108.

page 3:108: "'Si je 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."

"If I understand what the divine Father and Son were in the eyes of the Egyptians, I find it much more difficult to realize the functions that are attributed to the feminine principle in that primordial generation."

p. 399

"I made known to his Majesty the dignity of Saïs ..." was not obtained by HPB from de Rougé.

HPB quoted from de Mirville, Des Esprits, p. 3:109.

page 3:109: ""Je fis connaître à sa majesté la dignité de Saïs qui est la demeure de Neith, la grande génératrice du soleil, lequel est un premier-ne, et qui n'est pas engendré, mais seulement enfante.""

"I made known to His Majesty the dignity of Saïs, which is the abode of Neith, the great generator of the Sun, who is a first born, and who is not begotten, but only brought forth ..."

p. 399

"of the earth, earthy"

I Corinthians 15:47

p. 400

"(113, Archaeologie de la Vierge mere)"

de Mirville, Des Esprits, p. 3:113, chapter subtitle "Archaeology of the Virgin mother"

p. 401

"It is St. Bernard, who, quoted by Cornelius a Lapide, is made to address the Virgin Mary ..."

Obtained from de Mirville, Des Esprits, p. 3:116 fn.

page 116 fn: "c'est Cornelius a Lapide ... C'est le meme docteur qui, apres avoir cite ce mot de saint Bernard a la sainte Vierge: ..."

"It is Cornelius a Lapide ... This is the same doctor who quotes the words of St. Bernard to the holy Virgin:"

p. 404

"Sigurd had become learned in all the runes and magical charms"

Obtained from Massey, Natural Genesis, p. 1:361.

page 1:361: "Then Sigurd ate the heart and became ... learned in all runes, the master of magical arts."

p. 409

"the Assyrians have not only preserved the records ..." was not obtained by HPB from Proclus, Commentaries on the Timaeus of Plato, tr. Thomas Taylor.

It was quoted from Massey, Natural Genesis, p. 2:321.

page 2:321: "'The Assyrians,' affirms 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.'"

p. 409

"The crocodile ... was the dual symbol of Heaven and Earth, ... and was made sacred, in consequence of its amphibious nature, to Osiris and Isis."

Obtained from Ragon, Orthodoxie Maçonnique, pp. 569-70.

pages 569-70: "Le crocodile, comme animal amphibie, etait un hieroglyphe naturel de la matiere philosophique composee d'eau et de terre; aussi accompagne-t-il souvent les figures d'Osiris et d'Isis."

"The crocodile, as an amphibious animal, was a natural hieroglyph for the philosophical matter composed of water and earth; so he often accompanies the figures of Osiris and Isis."

p. 409

"According to Eusebius, the Egyptians represented the sun in a ship as its pilot, this ship being carried along by a crocodile 'to show the motion of the Sun in the moist (Space)'; (Prepar. Evang., 1, 3, c.3)."

HPB did not obtain it from Eusebius, La Préparation Évangélique.

It was quoted from Ragon, Orthodoxie Maçonnique, pp. 570.

page 570: "Les Egyptiens representaient le soleil dans un navire comme pilote, et ce navire etait porte par un crocodile, pour signifier, dit Eusebe (Prepar. evang., l. 3, c. 3), le mouvement du soleil dans l'humide."

"The Egyptians represented the sun in a ship as its pilot, and the ship was carried along by a crocodile, to show, says Eusebius (Prepar. Evang., book 3, chap. 3), the movement of the sun in the moist."

p. 410

"On the first is seen Anubis ... holding out a scroll ..."

A more complete quotation is needed from C. W. King, *The Gnostics and their Remains*, p. 366.

page 366: "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 ... holding out a cross, the 'Sign of Life.' Under his feet lies the corpse, encircled in the numerous folds of a huge serpent, the Agathodaemon, guardian of the deceased."

p. 415

"and the mother of all the Pisachas (Padma Purana)."

Quoted from Vishnu Purana, tr. Wilson, ed. Hall, 2:75 fn.

page 2:75 fn: "The Padma Purana, second legend, makes Krotha the mother of the Bhutas; and Pisacha, of the Pisachas."

p. 417

"Samael, the chief of the Demons in the Talmud"

Obtained from de Mirville, *Des Esprits*, p. 2:349

page 2:349: "Ce nom Schemal rappelle tout a fait celui de Samael, le chef des demons du Talmud"

"This name Schemal recalls that of Samael, the chief of demons of the Talmud"

p. 418

"Kronos is represented as mutilating Uranus, his father"

Obtained from de Mirville, *Des Esprits*, p. 2:349

page 2:349: "et lorsqu'elle nous montre d'abord Chronos mutilant Uranus"

"and when we first show Chronos mutilating Uranus"

p. 421

"The tree is known by its fruit"

Matthew 12:33 (and Luke 6:44)

p. 422

"As Dr. Muir translates the passage: — "The great Deceiver, practising illusion ..."

HPB obtained almost all of the Muir passages from Hall's Vishnu Purana. For example, see SD 1:453 fn where HPB wrote, "The 'Original Sanscrit Texts' are preferred by Mr. Fitzedward Hall for the translation of Vishnu Purana and the texts, to those used by Wilson." Therefore, the page quoted should be Vishnu Purana, and for back-up use the passage from Muir.

Page quoted: Vishnu Purana, tr. Wilson, ed. Hall, 3:214 fn.

page 3:214-15 fn: "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 Brahmans. 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."

"... 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 ..."

— 422-3 —

"When they had entered on the path of error . . ."

p/q: Vishnu Purana, tr. Wilson, ed. Hall, 3:214-15 fn. "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.' Journal of the Royal Asiatic Society, Vol. XIX., p. 302."

p. 425

"Homer in his poems ascends no higher than Night ..."

Homer, Iliad, book 14 line 261.

p. 427

"All Father, the Uncreated, the Unseen ..."

Quoted from W. Wägner, *Asgard and the Gods*, ed. W. S. W. Anson, p. 22.

page 22: "Allfather, the Uncreated, the Unseen, dwelt in the depth of the abyss and willed, and what he willed came into being."

p. 430

"and she is associated ... with the Prajapati in their work of creation. Moreover, she is called 'the mother of the Vedas'"

Quoted from Dowson, s.v. Vach, p. 329.

page 329: "The Brahmanas associate her with Prajapati in the work of creation. In the Taittiriya Brahmana she is called 'the mother of the Vedas'"

p. 431

"in the 'Satapatha Brahmana' - namely, that Brahma, as the father of men, performed the work of procreation ..."

See Dowson, p. 329.

page 329: "In the Satapatha Brahmana she [Vach] is represented as entering into a sexual connection with Prajapati [Brahma]"

p. 433

"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. (Censorinus)."

Quoted from Oliver, *Pythagorean Triangle*. Original source is Censorinus, *De Die Natale* (The Natal Day), chapter XIII ('Music of the Spheres'); see, for example, *De Die Natale*, tr. William Maude, 1900.

p. 433 Footnote

"Justin Martyr tells us ... he was rejected by the Pythagoreans as a candidate"

HPB obtained it from Oliver, Pythagorean Triangle, p. 14.

page 14: "when Justin Martyr applied to be admitted as a candidate ... And because the candidate acknowledged his ignorance of them [the four divisions of the mathematics], he was refused admission into the society [the Pythagoreans]."

p. 434

"the melodious cow who milked forth sustenance and water"

HPB quoted it from Dowson, p. 329.

page 329: "she [Vach] is described as 'the melodious cow who milked forth sustenance and water'"

p. 435

"the great Pyramids were built ... 'when Dhruva (the then Pole-star) was at his lowest culmination, and the Krittika (Pleiades) looked over his head (were on the same meridian but above) ..."

Obtained from Wake, Origin and Significance of the Great Pyramid, p. 6.

page 6: "in the year 2,170 B.C. the passage [downward passage leading from the entrance] pointed to Alpha Draconis, the then pole star, at its lower culmination, at the same time that the Pleiades ... were on the same meridian above."

p. 435 Footnote

"the Kabeiri or Kabarim ... means the measures of Heaven from Kob - measure of, and Urim - heavens."

Obtained from Samson Arnold Mackey, Mythological Astronomy, part 2 ('Notes on the Poem') p. 38.

page 38: "Their name of Cabirim, is the measure of the heavens it is compounded of Cab, a measure; and Irim or Urim the heavens; thus Cabirim is the measure of the heavens."

p. 436

"That which comes after and beyond the tenth world ... the Syrians could not tell."

Obtained from de Mirville, Des Esprits, p. 4:11.

page 4:11: "Ce qu'il y a au dela de ces dix spheres, on l'ignore."

"That beyond these ten spheres, we do not know.

p. 438

"In the Book of Druschim (p. 59, 1st Treatise)"

Obtained from de Mirville, Des Esprits, p.2:333 fn.

page 2:333 fn: "Traite I, du livre Druschim, p. 59."

p. 443

"Odin's black ravens"

See Wagner, Asgard and the Gods, p. 52: "The mighty god's [Odin's] two ravens, Hugin (thought) and Munin (memory)"

p. 444

"Noah ... prepared to leave the ark, the womb (or Argha) of terrestrial nature"

Possibly obtained from Bryant, A New System; or, An Analysis of Antient Mythology, p. 3:218.

page 3:218: "The Ark was certainly looked upon as the womb of nature; and the descent from it as the birth of the world."

p. 445

"Celsus ... 'desiring to exhibit his learning,' speaks of a ladder of creation with seven gates" was not obtained by HPB from Origen, Contra Celsum, tr. F. Crombie.

HPB quoted it from Massey, The Natural Genesis, p. 2:84.

page 2:84: "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.'"

p. 446

"The mysteries of the Persian Mithras are explained ..."

HPB obtained it from Massey, *Natural Genesis*, p. 2:84.

page 2:84: "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."

p. 446

"musical reasons, moreover, are added ..." was not obtained by HPB from Origen, *Contra Celsum*, tr. F. Crombie.

HPB quoted it from Massey, *The Natural Genesis*, p. 2:85 (she uses "moreover" instead of Crombie's "however" in the following):

page 2:85: "He next proceeds to examine the reason of the stars being arranged 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."

p. 446

"'The goddess Rhea ... is a Monad, Duad, and Heptad' ... all the Titanidae" was not obtained by HPB from Proclus, *Commentaries on the Timaeus of Plato*, tr. Thomas Taylor.

HPB quoted it from Massey, *The Natural Genesis*, p. 2:85.

page 2:85: "Proclus also says: 'The Goddess Rhea is a Monad, Duad, and Heptad comprehending in herself all the Titanidae.' Proclus in *Timaeus*, b. iii."

p. 447

"In the Satapatha Brahmana' 'Brahma' ... radiates the gods."

see: Dowson, p. 57. Dowson quoted it from Muir, but HPB more likely obtained it from Dowson.

page 57: "a curious passage in the Satapatha Brahmana which says: 'He (Brahma, neuter) created the gods. Having created the gods, he placed them in these worlds: in this world Agni, Vayu in the atmosphere, and Surya in the sky.'"

p. 448

"They maintain that first of all the four elements ..." was not obtained by HPB from Irenæus, *Against Heresies*, tr. Roberts and Rambaut.

HPB quoted the passage from Massey, *Natural Genesis*, p. 2:85.

page 2:85: "Irenaeus, in his account of the theory of creation held by the Marcosians, says that ... '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.' Irenaeus, b. i. ch. xvii."

p. 448

"For Irenaeus says again (b. I. xxx. 6) that 'they (the Gnostics) had a like eighth creation which was good and bad, divine and human.'"

Quoted from Massey, *Natural Genesis*, p. 2:86.

page 2:86: "For they had an eighth creation both divine and human. Irenaeus says, ..."

page 2:86 fn: "Ibid. [Irenaeus], b. i. ch. xxx. 6." - although HPB copied the wrong footnote.

p. 448

"They affirm that man was formed on the eighth day ..." was not obtained by HPB from Irenæus, *Against Heresies*, tr. Roberts and Rambaut.

Quoted from Massey, *Natural Genesis*, p. 2:86.

page 2:86: "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.'"

p. 448

"The Gnostics had a superior Hebdomad, and an inferior one, in Heaven"

Obtained from Massey, *Natural Genesis*, p. 2:85-6.

page 2:85-6: "The Gnostics also had the 'Superior Hebdomad' identified as the Seven Planetary God of the Seven Heavens of the god lao"

page 2:85: "the 'Inferior Hebdomad' of the Seven Elementaries who dwelt upon the mount of Am-Smen."

p. 448

"They affirm that these seven heavens are intelligent ..." was not obtained by HPB from Irenæus, *Against Heresies*, tr. Roberts and Rambaut.

Quoted from Massey, *Natural Genesis*, p. 2:86.

page 2:86: "'They affirm, moreover, that these seven heavens are intelligent, and speak of them as being angels;'"

p. 448

"they termed lao Hebdomas ... his mother ... 'Ogdoas' ... 'she preserved the number ...'" was not obtained by HPB from Irenæus, *Against Heresies*, tr. Roberts and Rambaut.

Quoted from Massey, *Natural Genesis*, p. 2:86.

page 2:86 and fn: "the god lao, who, '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.}"

p. 448

"Marttanda — the eighth son of Aditi, whom she rejects ..." was not obtained by HPB from *Original Sanskrit Texts*, tr. Muir.

HPB obtained it from Dowson, p. 3.

page 3: "'Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, Marttanda (the sun).'"

p. 449

"'I am Father and God, and there is no one above me' ... 'Do not lie, Ildabaoth ...'" was not obtained by HPB from Irenæus, *Against Heresies*, tr. Roberts and Rambaut.

HPB quoted from Massey, *Natural Genesis*, p. 2:86.

page 2:86 and fn: "Ildabaoth ... boasted, 'I am Father and God, and there is no one above me.' His mother . . . 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. [Irenæus], b. i. ch. xxx. 6.}"

p. 451

"'Ex connexione autem ejus spiritus prodidit Mot ... From whose seed were created all living things' - repeats Brucker (I., 240)"

HPB quoted it from *Vishnu Purana*, tr. Wilson, ed. Hall, 1:33 fn.

page 1:33 fn: "Ex connexione autem ejus spiritus prodidit Mot ... Hinc** seminium omnis creaturæ, et omnium rerum creatio.' Brucker, I., 240."

p. 451 Footnote

"The nous of the Greeks, which is ... mind, or mens, 'Mahat,' operates upon matter in the same way; it 'enters into' and agitates it:

Spiritus intus alit, totamque infusa per artus, Mens agitat molem, et magno se corpore miscet."

HPB quoted it from *Vishnu Purana*, tr. Wilson, ed. Hall, 1:27 fn.

page 1:27 fn: "The expressions 'having entered into', and 'agitated', recall the mode in which divine intelligence, mens, nous, was conceived, by the ancients, to operate upon matter: ...

Spiritus intus alit, totamque infusa per artus, Mens agitat molem, et magno se corpore miscet"

p. 456

"the 'Sweat-born' - an expression explained in Book II."

See: SD 2:171-5.

pp. 459-60

"Sanat-Sujata ... is called Ambhamsi, 'Waters'"

Obtained from Vishnu Purana, tr. Wilson, ed. Hall, p. 1:80 fn.

page 1:80 fn: "The term Ambhamsi, lit., 'waters'"

p. 461

"In the Theogony of Moschus, we find Ether first ..." was not obtained by HPB from Movers, Die Phönizier, v. 1.

HPB quoted it from Dunlap, Vestiges of the Spirit-History of Man, p. 188.

page 188: "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."

page 188 fn: "Movers, 282."

p. 461

"Eros-Phanes evolves from the Spiritual Egg ..."

Quoted from Dunlap, Vestiges of the Spirit-History of Man, p. 188.

page 188: "The Orphic Eros-Phanes springs from the egg which the Aetherial winds impregnate."

page 188 fn: "K.O. Muller, 236."

p. 462

"a gigantic curtain, supported by five pillars, separated the sanctum sanctorum ..." was not obtained by HPB from Clement of Alexandria, Stromata, tr. William Wilson.

HPB quoted it from de Mirville, Des Esprits, pp. 3:397-8. The direct quotations from Clement's Stromata are excellent back-up material. But HPB clearly used de Mirville.

pages 3:397-8: "Nous comprenons aussi pourquoi, dans le temples egyptiens comme dans ceux des Hebreux, au rapport de saint Clement d'Alexandrie, un immense rideau, supporte par cinq colonnes, separait le tabernacle, dans lequel les pretres seuls avaient le droit d'entrer, des autres parties de l'edifice."

"We also understand why, in the Egyptian temples as in those of the Hebrews, on the report of St. Clement of Alexandria, a huge curtain, supported by five columns, separated the tabernacle, in which the priests alone had the right to enter, from the other parts of the building."

p. 462

"By its four colours the curtain symbolized the four principal Elements ..."

HPB quoted it from de Mirville, Des Esprits, p. 3:398.

page 3:398: "Ce rideau representait, par la distinction de ses quatre couleurs, les quatre elements principaux, proton"

"By the distinction of its four colors, this curtain symbolized the four principal elements [Greek word proton]"

page 3:398 fn: "Strom., l. V, section 6."

p. 462

"and signified the knowledge of the divine ..."

HPB quoted it from de Mirville, Des Esprits, p. 3:398.

page 3:398: "et signifiait la connaissance de Dieu que les cinq sens de l'homme peuvent lui procurer par l'entremise des quatre elements, revelation bien differente de celle que l'on obtenait de l'autre cote du voile par la consultation de l'oracle."

"and signified the knowledge of God that the five senses of man can enable him to procure through the mediation of the four elements, a revelation that much different from that obtained on the other side of the veil by consulting the oracle."

p. 463

"If it is argued that the Dodonean Jupiter was identified with Aidoneus ..."

HPB quoted it from de Mirville, Des Esprits, pp. 3:393-4.

pages 3:393-4: "Nous l'avons vu, ... deleguer sa puissance ... pour la terre infernale, a Pluton-Aidoneus ou Dionysius Chthonius."

"We have seen [Jupiter] ... delegate his power ... for the infernal world, to Pluto-Aidoneus or Dionysius Chthonios."

p. 463

"see also Psalm lxxxix., 18), and also 'Lord Bacchus.' Baal-Adonis of the Sods or Mysteries ..."

See: SD 2:212 fn: "'Al (El) is terrible in the great Sod of the Kadeshim (the priests, the holy, the Initiated), Psalm lxxxix, 7'" [Dunlap has lxxxix. 8] - which was quoted from Dunlap, Mysteries of Adoni, p. xi.

It's possible that on p. 463 "lxxxix., 18" was meant to be "lxxxix., 8"

p. 463 Footnote

"The Gehenna of the Bible was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch"

Quoted from de Mirville, Des Esprits, p. 3:50.

page 3:50: "N'oublions pas encore que la vallee des Geants, pres de Jerusalem, s'appelait Gehennum (gehenne, meme etymologie que geant), que c'etait a eux, et dans leur tophet, qu'on immolait les enfants a Moloch. {Josue, ch. xv, v. 8.}"

"Do not forget though, the valley of the Giants, near Jerusalem, called Gehenna (Gehenna, same etymology as giant), that it was to them, in Tophet, that they immolated the children to Moloch."

p. 465

"The gods of the gods of whom I am the maker ..."

HPB quoted it from de Mirville, Des Esprits, p. 2:322.

page 2:322: "Platon ne l'entendait pas autrement lorsqu'il faisait dire a son Dieu: 'Les dieux des dieux, dont moi je suis le createur (opifex), comme je suis le pere de toutes leurs oeuvres (operumque parens).'"

"Plato does not say otherwise when it was his God has heard: 'The gods of the gods, of whom I am the creator (opifex), as I am the father of all their works (operumque parens).'"

p. 465

"For though there be that are called gods ..."

HPB quoted it from de Mirville, Des Esprits, p. 2:322.

page 2:322: "Il faut donc toujours en revenir a ce beau passage de saint Paul: 'Quoiqu'il y en ait qui soient nommes dieux tant au ciel que sur la terre, et qu'il y ait aussi plusieurs dieux et plusieurs seigneurs'"

"So we always return to this beautiful passage from St. Paul: 'Though there are some who are called gods, whether in heaven or on earth, and there are also many gods and many lords'"

p. 465 Footnote

"St. Chrysostom says ... 'And, though there are (in fact) they who are called gods ...'"

HPB obtained it from de Mirville, Des Esprits, p. 2:322.

page 2:322: "par le membre de phrase suivant, 'et quoiqu'il y ait en effet plusieurs dieux;'

"the following phrase, 'and although there are in fact several gods;'

p. 469

"Pausanias . . . saw with his own eyes 'men who by simple prayers and incantations ...'"

HPB quoted it from de Mirville, Des Esprits, p. 3:454 fn.

page 3:454 fn: "Pausanias ... J'affirme avoir vu moi-meme des hommes qui, par de simples prieres et enchantements, detournerent la grele"

"Pausanias ... I claimed to have seen myself men who by simple prayers and encantations turned away hail storms"

Also:

"rapports entre les anciens conjurateurs de grele, du succes desquels le serieux Pausanias se porte garant"

"reports of ancient conjurers of hail storms, the success of which the serious Pausanias vouches"

p. 471

"In a temple of Pu'to, the sacred island of the Buddhists in China"

Obtained from Edkins, Chinese Buddhism, p. 128.

page 128: "Kwan-Yin at P'u-to the Buddhist sacred island"

p. 479

"Newton's "agent, material or immaterial" (of his third letter to Bentley), the agent which causes gravity"

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. 53.

page 53: "... the well-known passage in his third letter to Bentley. '... Gravity must be caused by an agent ... ; but whether this agent be material or immaterial ...'"

p. 481

"But being radically inconsistent with each other, they must finally end"

Obtained from Stallo, Concepts and Theories of Modern Physics, p. xi.

page xi: "Now, when two hypotheses are radically inconsistent with each other, one or both of them must eventually be discarded."

p. 482

"The eminent physician, G. A. Hirn, ... in the 43rd Volume of the Memoires de l'Academie Royale de Belgique"

Quoted from Stallo, Concepts and Theories of Modern Physics, p. xii fn

page xii fn: "the eminent physician, G. A. Hirn, to the forty-third volume of the Memoires de l'Academie Royale de Belgique"

p. 482

"When one sees the assurance with which are to-day affirmed ..." was not obtained by HPB from G.-A. Hirn, "Recherches expérimentales sur ... la résistance de l'air et sa température"

HPB translated it from Stallo, who in turn quotes Hirn in French.

Quoted from Stallo, Concepts and Theories of Modern Physics, 2nd edition and later, Introduction, pp. xii-xiv fn.

page xii fn: "the eminent physician, G. A. Hirn, to the forty-third volume of the Memoires de l'Academie Royale de Belgique, in which he says: 'Lorsqu'on voit l'assurance avec laquelle s'affirment aujourd'hui les doctrines ...'"

pp. 482-3

"The inevitable result is the existing subdivision of our sciences ..." was not obtained by HPB from G.-A. Hirn, "Recherches" - See Stallo above.

p. 483

"The chemist cannot explain the grouping of the atoms ..." was not obtained by HPB from G.-A. Hirn, "Recherches" - See Stallo above.

p. 484

"light, heat ... are affections of matter itself, and not a distinct, ethereal ... fluid ..."

See: de Mirville, Des Esprits, p. 3:386.

page 3:386 [my translation]: "that light, electricity, heat, etc., are not physical entities, but forces submitted to matter of different modifications or of affectations, and it is the product of these affectations that is only perceptible to our senses."

p. 484

"as for Oersted ... Force and Forces were tacitly 'Spirit ... in Nature'" was not obtained by HPB from Jean-Baptiste Élie de Beaumont, "Memoir of Oersted,"

HPB quoted it from de Mirville, Des Esprits, p. 4:146

page 4:146: "comme pour Oersted, le dernier mot de la science c'est 'l'Esprit dans la nature'"

"as for Oersted, the latest word of science is spirit in nature."

p. 484

"Newton ... Forces and the Celestial bodies were propelled and guided by Intelligences" was not obtained by HPB from Comte Joseph de Maistre, Les Soirées de Saint-Petersbourg"

HPB quoted it from de Mirville, Des Esprits, p. 4:153

page 4:153: "Croiriez-vous, par exemple, que Newton nous ramene a Pythagore, et qu'il sera bien-tot reconnu que les corps celestes sont mus par des intelligences" "Soirees, t. II."

"Would you believe, for example, that Newton brings us back to Pythagoras, and soon it will be recognized that the heavenly bodies are moved by intelligences? {Soirees, vol. ii}"

p. 486

"The existence of Ether is accepted by physical astronomy, in ordinary physics, and in chemistry."

Quoted from Stallo, Concepts and Theories of Modern Physics, p. ix.

page ix: "the hypothetical aether, which has played a part more or less conspicuous in physical astronomy, in ordinary physics, and in chemistry."

p. 486

"Some physicists have even identified the ether of space with those 'imponderables.' Then came their Kinetic theories; and from the date of the dynamical theory of heat, it was chosen in optics as a substratum for luminous undulations. Then, in order to explain the dispersion and polarization of light, physicists had to ..."

Quoted from Stallo, Concepts and Theories of Modern Physics, p. x.

page x: "some physicists going so far as to identify it [aether] with one of more of them [imponderables]. But since the promulgation of kinetic theories of these imponderables, and especially of the dynamical theories of heat, it has been in requisition chiefly in optics as a substratum for luminar undulations. And here, to account for the dispersion of light, physicists ..."

p. 486

"Fresnel rendered the same service to the phenomena of polarization."

Quoted from Stallo, Concepts and Theories of Modern Physics, p. 94.

page 94: "Fresnel has sought to remove the difficulties presented by the phenomena of polarization."

p. 486

"The supposition of an atomic or molecular constitution of ether is upset, moreover, by thermodynamics"

Quoted from Stallo, Concepts and Theories of Modern Physics, p. 97.

page 97: "The negative evidence here adduced against the supposition of an atomic or molecular constitution of the light-bearing medium is reenforced by positive evidence derived from ... thermodynamics."

p. 488

"Now, metaphysical arguments ... are 'unconscious appeals to experience.'" was not obtained by HPB from Oliver Lodge, "The Ether and Its Functions"

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. xxii-xxiii

page xxii: "the following quotation from a lecture of Professor Lodge {Nature, XXVII, 304.}" ... "In another place in the same lecture: 'Metaphysical arguments ... are unconscious appeals to experience'"

p. 488

"if such an experience is not conceivable, then it does not exist" was not obtained by HPB from Lodge, "The Ether and Its Functions"

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. xxiii, who in turn quotes Prof. Lodge.

page xxiii: "'and, if it [such an experience] is not conceivable, ... it probably does not exist.'"

p. 488

"If a highly-developed mind or set of minds, find a doctrine ..." was not obtained by HPB from Lodge, "The Ether and Its Functions"

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. xxiii, who in turn quotes Prof. Lodge.

page xxiii: "'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 has no existence.'"

p. 488

"It is needless to stop to inquire whether it is to this vortex-theory"

Obtained from Stallo, Concepts and Theories of Modern Physics, p. xxiii

page xxiii: "In discussing this, I will not stop to inquire whether it be true or not that distant action is not a familiar fact" "vortex-atom theory"

p. 489

"Cauchy's 'material points without extension'"

Obtained from Stallo, Concepts and Theories of Modern Physics, p. 91

page 91: "Cauchy ... after defining atoms as 'material points without extension'"

p. 490

"Has not Newton himself expressed grave doubts about the Nature of Force and the corporeality of the 'Agents'"

Obtained from de Mirville, Des Esprits, p. 3:383.

page 3:383: "Newton avait-il emis plus d'un doute sur la corporeite de ces agents que nous nommons fluides imponderables."

"Newton had issued more doubts on the corporeality of these agents that we call imponderable fluids."

p. 490

"In one of the passages of his 'Principia' (Defin. 8, B. I. Prop. 69, 'Scholium'), he tells us plainly that, physically considered, attractions are rather impulses."

Quoted from W. F. Wilkinson, Modern Materialism, p. 9 [essay collected in the book Present Day Tracts on the Non-Christian Philosophies of the Age].

page 9: "Indeed, in another passage of the 'Principia,' {Definition 8, Prop. 69, 'Scholium' B. 1}, he says that attractions, physically speaking, are rather to be considered as impulses."

Looks suspiciously like this passage from Stallo:

See: Stallo, Concepts and Theories of Modern Physics, p. 53 and fn:

"gravitation, in the sense of an attraction at a distance without the intervention of a medium propagating mechanical impulses" "scholium to the 29th Theorem, Prop. 69, Book I, of the Principia."

pp. 490-1

"It is inconceivable that inanimate brute matter . . ." was not obtained by HPB from Isaac Newton, Four Letters to Doctor Bentley.

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. 53, who in turn quotes Newton.

page 53: "... in his third letter to Bentley. '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. 491

"That gravity should be innate, inherent and essential to matter . . ." was not obtained by HPB from Isaac Newton, Four Letters to Doctor Bentley.

HPB quoted it from Stallo, Concepts and Theories of Modern Physics, p. 53, who in turn quotes Newton.

page 53: "'That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, 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.'"

p. 491

"The supposition of an attractive faculty and a perfect void was characterized by Bernoulli as 'revolting,'"

Quoted from Stallo, Concepts and Theories of Modern Physics, p. 55.

page 55: "Bernoulli ... denounced 'the two suppositions of an attractive faculty and a perfect void' as 'revolting to minds accustomed to ...'"

p. 491

"No matter without force, no force without matter; matter and force are inseparable ... there is no immaterial creative power."

Quoted from W. F. Wilkinson, "Modern Materialism," Present Day Tracts, p. 15, 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. 492

"Grove . . . sees 'no reason to divest universally diffused matter of the functions common to all matter'"

HPB may have quoted it from Winchell, World-Life, or Comparative Geology, p. 52, who in turn quotes Grove.

Winchell has "a universally diffused matter" - while Grove has "an universally-diffused matter"

page 52: "W. R. Grove, in a lecture at the London Institution ... and he added: 'With regard to the planetary spaces, the diminishing periods of comets is a strong argument for the existence of a universally diffused matter ... 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}"

p. 492

"Newton is credited with having given the death-blow to the Elemental Vortices of Descartes"

Quoted from de Mirville, Des Esprits, p. 4:144

page 4:144: "En faisant rentrer dans la gravitation universelle toutes les lois qui president a la marche des cieux, Newton portait un coup mortel aux tourbillons de Descartes"

"Including in universal gravitation all the laws governing the work of heaven, Newton gave a mortal blow to the vortices of Descartes"

p. 492

"Nevertheless, when his disciple Forbes wrote in the Preface to the chief work of his Master a sentence declaring that 'attraction was the cause of the System,' Newton was the first to solemnly protest."

Quoted from de Mirville, Des Esprits, p. 4:144

It refers to Forbes, not Cotes.

page 4:144: "On en vit bien la preuve lorsque Forbes, ce disciple cheri dont il a dit: 'Si Forbes eut vecu, nous aurions su quelque chose,' s'avisa de publier, sans la preface qu'il joignant a l'oeuvre capitale de son maitre, que 'l'attraction etait la cause du systeme.' A ce mot, Newton se souleva tout indigne et s'inscrivit solennellement en faux contre le disciple qu'il aimait."

"We saw good proof of Forbes, the disciple, by which he said: 'If Forbes had lived, we would have known something,' thought to publish, without the preface joining the chief work of his master, that 'attraction was the cause of the system.' At this word, Newton registered indignance solemnly against the disciple he loved."

p. 493

"Plato represented the planets as moved by an intrinsic Rector, one with his dwelling, like 'A boatman in his boat.'"

Quoted from de Mirville, Des Esprits, p. 4:141

page 4:141: "Pour Platon, au contraire, les astres etaient mus par un recteur intrinsique, representant pour lui 'le batelier dan son bateau.'"

"For Plato, on the contrary, the stars [or heavenly bodies] were moved by an intrinsic rector, represented as 'the boatman in his boat.'"

p. 493

"As for Aristotle, he called those rulers 'immaterial substances'"

Quoted from de Mirville, Des Esprits, p. 4:141

page 4:141: "Pour Aristote, auquel il ne manqua qu'une chose, la connaissance des anges et des demons, les astres etaient mus par des moteurs eternels, qu'il appelait substances immateriels"

"For Aristotle, who missed one thing, the knowledge of angels and demons, the stars were moved by eternal motors that he called immaterial substances"

p. 493

"But this did not prevent him from recognizing the fact that the stars and planets 'were not inanimate masses but acting and living bodies indeed.'"

Quoted from de Mirville, *Des Esprits*, p. 4:141

page 4:141: "Il n'en reconnaissait pas moins que les astres 'n'étaient pas des corps inanimés, mais bien des corps agissants et vivants'"

"It did not prevent him recognizing that the stars [heavenly bodies] 'were not inanimate bodies, but indeed acting and living bodies"

p. 496

"As Faye says: 'Il manque quelque chose aux géologues ...'" was not obtained by HPB from H. Faye, "Comparaison de la Terre et de la Lune au point de vue géologique"

HPB quoted it from Winchell, *World-Life, or Comparative Geology*, p. 379, who in turn quotes Faye.

"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. - M. Faye."

p. 497 Footnote

"'Trans-solar space,' writes the great Humboldt ...'" was not obtained by HPB from A. Nefftzer, "Lettres et Conversations d'Alexandre de Humboldt.

HPB quoted it from de Mirville, *Des Esprits*, p. 4:138

page 4:138: "L'espace trans-solaire, lui disait-il, dans une lettre confidentielle, ne montre jusqu'à présent aucun phénomène analogue à notre système solaire. C'est une particularité de notre, que la matière s'y soit condensée en anneaux nébuleux, dont le noyau se durcit en terres et en lunes. Je le répète, 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.)

"Trans-solar space, he tells us in a confidential letter, does not show, so far, an analogous phenomenon in our solar system. It is a peculiarity of ours, that matter is there condensed into nebulous rings, the core of which hardens into earths and moons. I repeat, we have so far not seen anything like it outside

of our solar system. (See, in the Revue Germanique of 31 Dec. 1860, article titled 'Lettres et conversations d'Alexandre de Humboldt.')

p. 500

"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." — p. 99 fn.

Need to add the sentence that follows:

"As well attempt to change the course of a steamer by pulling at the deck-railing." — p. 99 fn.

p. 500

"The Comets are strangers to our planetary system" was not quoted by HPB directly from Laplace.

HPB quoted it from Winchell, *World-Life, or Comparative Geology*, p. 182

page 182: "Laplace says: 'In our hypothesis the comets are strangers to the planetary system.'"

"The Comets are undeniably generated in our Solar system"

HPB obtained it from Winchell, *World-Life, or Comparative Geology*, p. 182 fn

page 182 fn: "M. Faye also records the opinion that the comets belong to our system"

p. 502

"Thus neither Laplace's perceptions . . . nor Le Couturier's electricity, nor Foucault's heat . . ."

HPB obtained it from de Mirville, *Des Esprits*, p. 4:148

page 4:148: "M. Le Couturier a beau nous dire que c'est l'electricite qui a mis les astres dans ce mouvement {Panorama, etc., p. 55.}, M. Foucault que c'est la chaleur {Ibid.}, comme l'electricite et la chaleur sont des effets du mouvement, ils n'en sauraient etre la cause. Autant valaient les vieilles reveries du marquis de Laplace attribuant la rotation des planetes au fluide atmospherique du soleil {Exposition du systeme du monde}"

"M. Le Couturier well tells us that it is electricity that leads the stars in their movements ('Panorama,' etc., p. 55), M. Foucault that it is heat, as electricity and heat are effects of movement, they don't know these to be the cause. That's worth as much as the old musings of the Marquis Laplace attributing the rotation of the planets to a solar atmospheric fluid."

p. 502

"but since it is recognised that weight decreases in proportion to the distance . . ." was not quoted by HPB from J. Tardy, *Cosmographie de Ptolémée*.

HPB quoted it from de Mirville, *Des Esprits*, p. 4:146

page 4:146: "On parle de pesanteur, dit un autre astronome, pour les corps celestes, mais comme il est reconnu que la pesanteur decroit au fur et a mesure qu'on s'eloigne du centre, il est evident qu'a une certaine distance cette pesanteur est forcement reduite a zero. S'il y avait attraction, il y aurait forcement equilibre {Tardy, ingénieur, *Cosmographie*}."

"We talk of weight, says another astronomer, of the heavenly bodies, but since it is recognised that weight decreases in proportion to the distance from the center, it is evident that, at a certain distance, that weight is necessarily reduced to zero. Were there any attraction, there would necessarily be equilibrium." "Tardy, engineer, *Cosmographie*"

p. 502

"And since the modern school recognizes neither a beneath nor an above . . ." was not quoted by HPB from J. Tardy, *Cosmographie de Ptolémée*.

HPB quoted it from de Mirville, *Des Esprits*, p. 4:146

page 4:146: "Du moment, dit le meme savant, ou l'ecole moderne reconnait qu'il n'y a ni haut ni bas dans l'universe, nous ne voyons plus ce qui peut solliciter la terre et la faire tomber."

"Since the modern school recognizes that there is no above or below in the universe, we do not see what can cause the earth to fall"

p. 502 Footnote

"In the bosom of that aggregate . . . are developed all the forces immanent to matter . . ." was not quoted by HPB from É. Littré, "*Cosmos, essai d'une description physique du monde*"

HPB quoted it from de Mirville, *Des Esprits*, p. 3:383

page 3:383: "Écoutons M. Littre: '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'"

"Listen to M. Littre: 'In the bosom of that aggregate that we name this 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.'"

p. 502 Footnote

"Such forces are the property of weight . . . electricity . . . magnetism, the property of life." was not quoted by HPB from É. Littré, "Cosmos, essai d'une description physique du monde"

HPB quoted it from de Mirville, Des Esprits, p. 3:383

page 3:383: "Écoutons M. Littre: '... Ces forces sont la propriété de la pesanteur, la propriété de l'électricité, la propriété du magnétisme terrestre, la propriété de combinaison moléculaire, la propriété de la vie.' {Revue des Deux Mondes, 15 juillet 1860.}"

"Listen to M. Littre: '... These forces are the property of weight, the property of electricity, the property of terrestrial magnetism, the property of molecular combination, the property of life.'"

p. 502 Footnote

"Every planet can develop life . . . as earth, for instance, which had not always mankind on it . . ." was not quoted by HPB from É. Littré, "Cosmos, essai d'une description physique du monde"

HPB quoted it from de Mirville, Des Esprits, p. 3:383

page 3:383: "'Sur chaque planète se développe, ou du moins peut se développer la vie, ... témoin la terre qui n'a pas toujours porté des habitants et qui maintenant en produit.' {Revue des Deux Mondes, 15 juillet 1860.}"

"'On every planet develops, or at least can develop, life, ... witness the earth which has not always borne inhabitants and now produces them.' {Revue des Deux Mondes, July 15, 1860.}"

pp. 502-3

"'The planets rotate because they are made to rotate ...'" was not quoted by HPB from Joseph de Maistre, Les Soirées de Saint-Petersbourg.

HPB quoted it from de Mirville, Des Esprits, p. 4:153 fn.

page 4:152: "Quant au comte de Maistre, nous savons comme il s'exprimait a cet egard: ' ...'"

As for the Count de Maistre, we know how he expressed himself in this respect: ' ...'"

page 4:153 fn: "'les astres tournent parce qu'on intelligence les fait tourner.'"

The heavenly bodies rotate because an intelligence makes them rotate

"'le systeme physique est physiquement impossible.' {Soirees, t. II.}"

"'the physical system is a physical impossibility.' (Soirees.)"

p. 505

"('Heaven and Earth')."

HPB apparently cited de Mirville's reference 'Terre et Ciel' by Reynaud.

But the applicable reference (from Des Esprits 4:149) was W. Thomson.

p. 505

"It (the mass) either bursts into spontaneous conflagration, or it remains inert, tenebrous, and frigid"

HPB obtained it from e Mirville, Des Esprits, p. 4:149.

page 4:149: "La combinaison de mouvements ... sans un premier mouvement, par une explosion solaire, ou par l'illumination spontanee (c'est-a-dire d'elle-meme) d'une masse inerte et tenebreuse"

"The combination of motions ... without a first motion [to set it into motion], by a solar explosion, or by a spontaneous illumination (that is to say, by itself) and an inert and tenebrous mass"

p. 505

"decides to exhibit its mechanical energy under the form of rotation"

Quoted from Winchell, World-Life, or Comparative Geology, p. 199.

page 199: "and all its mechanical energy under the form of rotation."

p. 506

"Professor Jaumes, Member of the Academy of Medicine at Montpellier."

Quoted from de Mirville, Des Esprits, p. 3:389.

page 3:389: "M. le professeur Jaumes, membre de l'Academie de medicine de Montpellier"

p. 506

"A cause is that which is essentially acting in the genealogy of phenomena ..." was not quoted by HPB from F.-A. Jaumes, "Étude sur la Distinction des Forces"

HPB quoted it from de Mirville, Des Esprits, p. 3:389

page 3:389: "M. le professeur Jaumes, ... va se charger d'y suppléer: '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 est invisible'"

"Professor Jaumes ... will supplement it: 'One cause, he says, is that which is essentially acting in a genealogy of phenomena in every production, every modification. I said that this activity is invisible.'"

p. 506

"To suppose it corporeal and residing in the properties of matter would be a gratuitous hypothesis." was not quoted by HPB from F.-A. Jaumes.

HPB quoted it from de Mirville, Des Esprits, p. 3:389

page 3:389: "'Si on la supposait corporelle (cette cause) ou résidant dans des propriétés de la matière, ce serait une hypothèse gratuite.'"

"If we supposed it corporeal (this cause) or residing in the properties of matter, it would be a gratuitous hypothesis."

p. 506

"To reduce all the causes to God . . . would amount to embarrassing oneself . . ." was not quoted by HPB from F.-A. Jaumes.

HPB quoted it from de Mirville, Des Esprits, p. 3:389

page 3:389: "'Réduire toutes les causes à une seule, à Dieu, par exemple, ... 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, une fois qu'elles l'ont recue et l'exerçant d'après certaines lois, 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 one, to God, for example, ... is to embarrass oneself with a hypothesis hostile to many verities. ... But the plurality of forces having their existence from God and possessing powers of their own, exercising certain laws, not unreasonable. ... and it is not repugnant to me to admit between God and phenomena intermediate agents called forces or secondary causes.

p. 506

"The distinction of Forces is the principle of the division of Sciences . . ." was not quoted by HPB from F.-A. Jaumes.

HPB quoted it from de Mirville, *Des Esprits*, p. 3:389

page 3:389: "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."

p. 506

"Forces are not suppositions and abstractions, but realities . . ."

HPB quoted it from de Mirville, *Des Esprits*, p. 3:389

page 3:389: "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 suppositions, not abstractions, but realities, and the only acting realities whose attributes can be determined with the help of direct observation and induction."

p. 506

"('Sur la distinction des Forces,' published in the *Memoires de l'Academie des Sciences de Montpellier*, Vol. II., fasc. I., 1854.)"

HPB quoted it from de Mirville, *Des Esprits*, p. 3:389

page 3:389: "Discours sur la distinction des forces,' insere dans les Memoires de l'Academie des sciences de Montpellier, t. II, fasc. I, annee 1854."

p. 510

"It is true that pure force is nothing in the world of physics"

Obtained from Stallo, Concepts and Theories of Modern Physics, p. 161

page 161: "Mass, inertia, or matter per se, is indistinguishable from absolute nothingness ... And, on the other hand, pure force is equally nothing"

p. 527 Footnote

"Akasa is Aditi ... 'Mother of the gods.'"

Quoted from Dowson, p. 3.

page 3: "Aditi is called Deva-matri, 'mother of the gods'"

p. 529

"Attraction by itself is not sufficient to explain merely planetary motion"

Quoted from de Mirville, Des Esprits, p. 4:145 (De Mirville abbreviated the quotation from Francoeur).

page 4:145: "L'attraction ne suffit à l'explication des mouvements planétaires qu'en admettant pour chaque corps une impulsion spéciale, et si les mouvements de toutes les planètes et de leurs satellites sont dus à une cause unique combinée avec l'attraction"

"Attraction is not sufficient to explain planetary motion unless a special impulse is admitted for every body, and if the movements of all the planets and their satellites are due to one unique cause combined with attraction"

p. 540

"the Vitalist 'fallacy,' so derided by Vogt and Huxley, is, nevertheless, still countenanced in very high scientific quarters"

See: A. de Quatrefages, The Human Species, p. 11.

page 11: "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."

p. 547

"Their name, apparently, is legion, but as the so-called 'periodic theory' stands in the way of an unlimited multiplication of elements"

Quoted from William Crookes, "Elements and Meta-Elements," p. 207

page 207: "The real difficulty we encountered by unlimited multiplication of elements arises from the periodic theory."

p. 568 Footnote

"The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect."

Quoted from Royal Masonic Cyclopaedia, ed. Kenneth R. H. Mackenzie, p. 251.

page 251: "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 the sometimes most minute insect."

p. 575

"Neptune receives 900 times less light than our Earth"

Obtained from C. Flammarion, *La Pluralite des Mondes Habites*, 1877, p. 72

page 72: "le disque solaire parait 30 fois moins large en diametre et 900 fois moins entendu en surface que vu de notre station terrestre"

"The solar disk appears 30 times less large in diameter and 900 times less is received on the surface than on our earthly station."

p. 575

"... and Uranus 390 times less, and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System."

Obtained from C. Flammarion, *La Pluralite des Mondes Habites*, 1877, p. 71

page 71: "la lumiere et la chaleur qu'elle recoit du Soleil sont 390 fois moindres qu'a la surface terrestre. ... Ces satellites presentent une singularite dont il n'y a pas d'autre exemple dans le systeme solaire: c'est de se mouvoir de l'est a l'ouest, tandis que ceux des autres planetes se meuvent tous de l'ouest a l'est. Cette singularite a fait penser que la planete elle-meme doit avoir un mouvement de rotation retrograde"

"The light and heat that it [Uranus] receives from the sun is 390 times less than on the terrestrial surface. ... Its satellites present a singular instance of which there is no other example in the solar system: that is, they move from east to west, whereas the other planets all move from west to east. This singularity has suggests that the planet itself must have a retrograde movement of rotation"

p. 579

"What Anaxagoras called 'Chaos' in his *Homoiomeria* is now called 'primitive fluid' by Sir W. Thomson."

Obtained from Winchell, *World-Life, or Comparative Geology*, p. 619.

page 619: "an enumeration of the constitutive principles of general nebular cosmogony. 1. A Homogeneous Medium. Chaos. 1. A Continuous substance. Anaxagoras (*Homoeomeria*). Descartes. Compare the 'primitive fluid' of Sir W. Thomson."

p. 585

"Vide section XV., 'Gods, Monads, and Atoms.'"

See: SD 1:610

p. 588

"there is in Laplace's theory ... nothing hypothetical ..." was not quoted by HPB from J.S. Mill, *A System of Logic*.

HPB quoted it from Winchell, *World-Life, or Comparative Geology*, p. 153 fn. Winchell quotes Mill.

page 153 fn: "'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, ...; 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.' (System of Logic, Am. ed., p. 299.)"

pp. 596-7

"the hypothesis of the planets and their satellites originating in the bosom of the Sun"

Yes, it's quoted from Wolf, *Les Hypotheses Cosmogoniques*.

But also See: Winchell, *World-Life, or Comparative Geology*, p. 611.

page 611: "Buffon attempted to explain the origin and phenomena of the solar system by supposing that a comet had struck the sun and detached a torrent of matter which gathered in planetary globes more or less removed, and in course of time became cold and opaque."

p. 604

"De Maistre was right in calling the law of gravitation merely a word"

also See: J.-E. de Mirville, *Des Esprits*, 4:145.

page 4:145: "De Maistre avait déjà dit que c'était un mot mis à la place d'une chose"

"De Maistre had already said that it was a word put in place of a thing"

p. 604

"we may well cite Le Couturier, as ardent a materialist, who said the same thing, as also did Herschell and many others (*Vide Musée des Sciences*, August, 1856.)"

See: SD 1:492 fn, which quotes de Mirville, *Des Esprits*, p. 4:145.

page 4:145: "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 all the world attraction would not be more than it was for Newton himself, a simple word, an idea' ... 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' {Musee des Sciences, August, 1856}."

p. 605

"There are millions and millions of worlds and firmaments visible to us; there are still greater number beyond those visible to the telescopes, and many of the latter kind do not belong to our objective sphere of existence."

See: The Mahatma Letters to A. P. Sinnett, comp. A. T. Barker, p. 167.

page 167: "no astronomer will perceive it telescopically, until Jupiter and some other planets, whose little luminous points hide now from our sight millions upon millions of stars ..."

p. 612

"there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow."

See: Eliphas Levi, Paradoxes of the Highest Science, with Footnotes by a Master of the Wisdom, p. 115 [final page].

Final page [comment by E.O. 'Eminent Occultist,' Master KH]: "Whence these sudden inspirations, these sudden rents in the veil of gross matter?"

p. 616

A more complete quotation is needed from Oliver, The Pythagorean Triangle:

"Thus, in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or jod is monad or unity, and represents a point . . ." — p. 18

p. 621

"has already been quoted in [section] XII of these Addenda."

See: SD 1:580-6

p. 628 Footnote

"The real spelling of the name — as spelt by himself — is Leibniz. He was of Slavonian descent though a German by birth."

See: Leibniz, *La Monadologie*, ed. Henri Lachelier, pp. 2-3

pages 2-3: "Nous croyons devoir écrire le nom de Leibniz par un simple z. L'orthographe contraire (Leibnitz) peut sembler justifiée, comme le remarque M. Kuno Fischer, par ce fait que le nom de Leibniz est d'origine slave (Lubeniecz) et rappelle les noms de ville en -itz de même origine, fréquents dans l'Allemagne orientale, et même dans la Saxe, patrie de Leibniz ... Il ne faudrait pas conclure de l'origine de son nom que Leibniz fut un Slave"

"We think we should write the name of Leibniz by a simple z. Contrary spelling (Leibnitz) may seem justified, as noted by Mr. Kuno Fischer, by the fact that the name of Leibniz is of Slavic origin (Lubeniecz) and recalls the city names -itz of the same origin, frequent found in eastern Germany and even in Saxony, the home of Leibniz ... One should not conclude from the origin of its name that Leibniz was Slavic"

p. 629

"Both opposed the metaphysics of Descartes. His idea of the contrast of two substances - Extension and Thought - radically differing from each other and mutually irreducible"

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 9.

page 9: "La métaphysique de Descartes consistait essentiellement dans l'opposition de deux substances radicalement différentes, irréductibles l'une à l'autre, l'Étendue qui n'est qu'étendue et la Pensée qui n'est que pensée."

"The metaphysics of Descartes was essentially the contrast of two substances radically different and irreducible one to another, which are extension and thought.

p. 629

"Thus Leibniz [should be Spinoza] made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognised but one universal indivisible substance and absolute All, like Parabrahmam. Leibniz, on the contrary perceived the existence of a plurality of substances. There was but One for Spinoza; for Leibniz an infinitude of Beings, from, and in, the One."

Obtained from Leibniz, *La Monadologie*, ed. Henri Lachelier, pp. 9-10.

pages 9-10: "Spinoza comprit ce qu'il pouvait y avoir d'arbitraire dans ce dualisme absolu. Il pensa que la réalité devait être une, et, des deux substances de Descartes, la pensée et l'étendue, il fit deux manifestations, deux attributs d'une substance unique, qu'il appela Dieu. Leibniz est, avec Spinoza,

l'adversaire du dualisme cartésien. Mais tandis que la substance de Spinoza reste un sorte de tout indivisible, Leibniz reconnaît l'existence d'une pluralité de substances. Il n'y a qu'un seul être pour Spinoza; il y en a une infinie, pour Leibniz."

"Spinoza understood that this absolute dualism could be arbitrary. He thought there would be one reality, and the two substances of Descartes, thought and extension, he made two manifestations, two attributes of one unique substance, which he called God. Leibniz is, with Spinoza, an opponent of Cartesian dualism. But while the substance of Spinoza remains a kind of indivisibility, Leibniz recognizes the existence of a plurality of substances. There is only one being for Spinoza; there is an infinitude for Leibniz."

p. 629

"of conscious as of semi-conscious, perceptive and apperceptive Beings ..."

See: Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 18.

page 18: "Dans les Nouveaux Essais il propose de distinguer entre la Perception et l'Aperception, celle-ci étant seule accompagnée d'une conscience distincte"

"In the Nouveaux Essais he [Leibniz] proposes to distinguish between Perception and Apperception, the latter being only accompanied by a distinct consciousness"

p. 629

"Thus, reality in the manifested world is composed of a unity of units, so to say, immaterial (from our stand-point) and infinite. This Leibnitz calls 'Monads'"

Obtained from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 13.

page 13: "La réalité se compose donc d'unités de Force. Ces unités tout immatérielles, en nombre infini, sont les Monades."

"Reality is thus composed of units of Force. Immaterial all these units, infinite in number, are the monads."

p. 630

"They are with us, as with Leibnitz — 'the expression of the universe'"

See: Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 14.

page 14: "les Monades, ont 'quelque chose de vital et un espece de perception'. Ils 'expriment l'universe'.

"Monads have 'something vital and a sort of perception. They 'express the universe.'"

p. 630

"and every physical point is but the phenomenal expression of the noumenal, metaphysical point."

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 13.

page 13: "Tout point physique n'est pour ainsi dire que l'expression phenomenale d'un point metaphysique."

"Any physical point is, so to speak, the phenomenal expression of a metaphysical point."

p. 630

"His 'reduced universes,' of which 'there are as many as there are Monads'"

It's unlikely that HPB quoted it from "The Monadologie of Leibnitz," *Saturday Review*, v. 32, Dec. 30, 1871. Instead:

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 21.

page 21: "Il y a autant d' 'univers reduits' que de Monades."

"There are as many 'reduced universes' as monads."

p. 630 Footnote

"material atoms are contrary to reason"

HPB quoted Lachelier's edition, who in turn quotes from Erdmann's ed.

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 23 & 23fn.

page 23: "Aussi Leibniz declare-t-il nettement que 'les atomes de matiere sont contraires à la raison'" {"Système Nouveau. (Erdmann, p. 126, col. 2)"}

"Leibniz also stated there clearly that 'the material atoms are contrary to reason'" {"Système Nouveau. (Erdmann, p. 126, col. 2)"}

p. 631

"God has ever made anything but Monads or substances without extension." was not quoted by HPB from Leibniz, *Opera Philosophica*, ed. J. E. Erdmann, v. 2.

HPB quoted it from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 24.

page 24: "Et dans l'Examen des principes du P. Malebranche: 'Il y a même grand sujet de douter si Dieu a fait autre chose que des Monades, ou des substances sans étendue'" {"Erdmann, p. 695, col. 2."}

"And the Examen des Principes du P. Malebranche: 'There is even great reason to doubt if God made anything other than Monads or substances without extension'"

p. 631

"Corpora omnia cum omnibus qualitatibus . . ." was not quoted by HPB from Leibniz, *Opera Philosophica*, ed. J. E. Erdmann, v. 2.

HPB quoted it from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 24 and fn.

And HPB translated Lachelier's French translation of the Latin.

page 24: "Leibniz est souvent revenu sur cette idee que les corps avec toutes leurs qualites ne sont que des phenomenes comme l'arc-en-ciel: Corpora omnia cum omnibus qualitatibus suis non (sunt) aliud quam phaenomena bene fundata ut Iris, ecrit-il au P. Desbosses." {"Correspond. avec Desbosses, lettre xviii"}

"Leibniz often returned to this idea that the bodies with all their qualities are only phenomena, like the rainbow: Corpora omnia cum omnibus qualitatibus suis non (sunt) aliud quam phaenomena bene fundata ut Iris, he writes to Father Desbosses." {"Correspondence with Desbosses, letter xviii"}

p. 631

"but soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the monads - vinculum substantiale."

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 24 fn.

page 24 fn: "Leibniz dit qu'il en serait ainsi sans la presence d'un certain lien metaphysique entre les substances, le vinculum substantiale."

"Leibniz said it would be without the presence of a certain metaphysical bond between the substances, the vinculum substantiale."

p. 631 Footnote

"The atoms of Leibniz have, in truth, nothing but the name in common with the atoms of the Greek Materialists ... He calls them formal atoms, and compares them to the substantial forms of Aristotle. (See Systeme Nouveau, [section] 3.)"

Quoted from Leibniz, La Monadologie, ed. Henri Lachelier, p. 44 fn.

page 44 fn: "les veritables atomes de Leibniz n'ont de common que le nom avec ceux d'Epicure. Il les appelle ailleurs atomes formels (Syst. nouv., [section] 3) et les rapproche des formes substantielles d'Aristote."

"The true atoms of Leibniz have nothing in common but the name of those of Epicurus. Elsewhere he calls them formal atoms (Systeme Nouveau, [Section] 3) and compares them to the substantial forms of Aristotle."

p. 631-2

"It is not in the object, but in the modification of the cognition of the object that the Monads are limited. They all go confusedly to the infinite, to the all, but they are all limited and distinguished by the degrees of their distinct perceptions." ([section] 60, Monadologie.)" was not quoted by HPB from Leibniz, Philosophical Works, tr. G. M. Duncan.

HPB quoted it from Leibniz, La Monadologie, ed. Henri Lachelier, p. 67.

It is in section 60 of Lachelier's ed. of La Monadologie.

page 67: "Ce n'est pas dans l'objet, mais dans la modification de la connaissance de l'objet, que les Monades sont bornees. Elles vont toutes confusement a l'infini, au tout, mais elles sont limitees et distinguees par les degres des perceptions distincts."

"It is not in the object, but in the modification of the knowledge of the object, that the Monads are bounded. They all go confusedly to infinity, to all, but they are limited and distinguished by the degrees of their distinct perceptions."

p. 632

“All the portions of the Universe are distinctly represented in the Monads, but some are reflected in one monad, some in another”

HPB quoted it from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 21.

page 21: "Tout les parties de l'univers sont exprimees distinctement, mais les unes dans une Monade, les autres dans une autre"

"All parts of the universe are distinctly expressed, but some in one Monad, the others in another"

p. 632

"but a number of monads could represent simultaneously the thoughts of the two millions of inhabitants of Paris."

Quoted from Leibniz, *La Monadologie*, ed. Henri Lachelier, p. 22.

page 22: "Mais au meme moment d'autres Monades ... si bien que tous les coins et recoins de Paris se trouvent distinctement representes dans deux millions d'ames."

"But at the same time other monads ... represent distinctly every corner of Paris in two million souls.

p. 632 Footnote

Leibnitz, like Aristotle, calls the created or emanated monads . . . Entelechies, - and 'incorporeal automata.' ([section] 18, *Monadologie*.)"

Obtained from Leibniz, *La Monadologie*, ed. Henri Lachelier, pp. 49-50.

It is in section 18 of Lachelier's ed. of *La Monadologie*.

pages 49-50: "On pourrait donner le nom d'Entelechies a toutes les substances simples, ou Monades creees, car elles ont en elles une certaine perfection ... il y a une suffisance (autarkeia) qui les rend sources de leurs actions internes, et pour ainsi dire, des Automates incorporels"

"We could give the name of Entelechies to all simple substances or created monads, as they have in them a certain perfection ... there is a sufficiency (autarkeia) making them the sources of their internal actions, so to speak, incorporeal Automata."

page 49 fn: "Entelechies. [Greek word] entelecheia, chez Aristote, est a peu pres synonyme d' energiea ... (De an., l. II, c. 1) ... (ib., l. III c. 4)"

"entelecheia, in Aristotle, is roughly synonymous with energeia ... (De Anima, book 2 chap. 1) ... (De Anima, book 3 chap. 4)"

p. 632 Footnote

"Bjerregaard ... not to regard the Sephiroth too much as individualities, but to avoid at the same time seeing in them abstractions."

Obtained from Bjerregaard, "The Elementals, The Elementary Spirits," in The Path, p. 296.

page 296: "But it is not enough that we escape the mistakes ... if we regarded the Sephiroth as individualities, we must also beware of regarding them as mere abstractions"

p. 639

"the periodical creations of our globe"

Quoted from Büchner, Force and Matter, ed. J. F. Collingwood, p. 57.

page 57: "there can be no discussion about those periodic creations of the earth ... but that the whole past of the earth is nothing but an unfolded present."

p. 647

"All men are apt to have a high conceit of their own understanding . . ."

See: The Theosophist, vol. V, June 1884, p. 221 - also in BCW 6:230-1

where the passage was quoted by HPB.

pp. 647-8

"speaks of the making "of Arcturus, Orion, and Pleiades (Ash, Kesil, and Cimah) and the chambers of the South"" was not quoted by HPB from Holy Bible "With a Commentary and Critical Notes" by Adam Clarke, 1833.

HPB quoted it from Job 9:9, and from de Mirville, Des Esprits, p. 4:52.

Job 9:9 (KJV): "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south."

page 4:52: "Job parle de la creation des pleiades, d'Orion et du scorpion des mazzaroths, autrement dit du zodiaque."

"Job speaks of the making of the Pleiades, Orion and Scorpio of the mazzaroths, i.e., the zodiac."

page 4:53: "kimah - pleiades" and "kemil - scorpion"

p. 648

"of Scorpio and the Mazzaroths — the twelve signs"

Obtained from Job 38:31-2 and from de Mirville, Des Esprits, p. 4:52.

Job 38:31-2 (KJV): "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season?"

page 4:52: "Job parle de la creation des pleiades, d'Orion et du scorpion des mazzaroths, autrement dit du zodiaque."

"Job speaks of the making of the Pleiades, Orion and Scorpio of the mazzaroths, i.e., the zodiac."

p. 648

"The Book of Job ... precedes Homer and Hesiod by at least one thousand years - the two Greek poets having themselves flourished some eight centuries before the Christian era"

Quoted from de Mirville, Des Esprits, p. 4:52.

page 4:52: "Car ce n'est rien de retrouver quelques-uns de nos signes zodiacaux dans Orphee et dans Homere, c'est-a-dire huit cents ans environ avant notre ere, puisque, mille ans auparavant, pour le moins, Job ..."

"For it is nothing to find some of our zodiacal signs in Orpheus and Homer, that is to say, about eight centuries before our era, since at least one thousand years previous to that, Job ..."

p. 649

"the signs of the zodiac were known and worshipped. They were held in the same adoration as the sun and moon"

Quoted from de Mirville, Des Esprits, p. 4:54.

Then HPB quotes II Kings 23:5.

page 4:54: "Le livre des Rois, dans la Bible, met l'adoration des douze signes sur la meme ligne que celle du soleil et de la lune {Rois, IV, ch. xxiii, v. 5.}"

"The book of Kings, in the Bible, holds the adoration of the twelve signs in the same rank as the sun and moon {II Kings, ch. xxiii, v. 5.}"

p. 649

"and to the planets . . ." or the twelve signs

Should be II Kings 23:5, not Book of Job, 23:5.

p. 649

"Malcolm, in his History of Persia (ch. vii.), shows the Dabistan echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the golden age of Iran, adding that the genii of the planets are represented under the same shapes and figures they had assumed, when they showed themselves to several holy prophets, and have thus led to the establishment of the rites"

Quoted from de Mirville, Des Esprits, p. 4:55.

page 4:55: "C'etait, il est vrai, une tradition constante et generale que celle de la revelation positive de ces signes, et nous remercions le savant Malcolm de nous en montrer un echo dans le Dabistan (l'un des livres de la Perse) lorsque, apres avoir fait remonter cette invention aux beaux jours de l'age d'or de l'Iran, il ajoute que les genies des planetes sont representes avec les memes figures sous lesquelles ils s'etaient montres a plusieurs saints prophetes et avaient ainsi donne lieu a tous les rites." {History of Persia, ch. vii.}"

"It was, indeed, a constant and general tradition about the revelation of these signs [of the Zodiac], and we thank the savant Malcolm for showing us an echo in the Dabistan (one of the books of Persia) where, after coming up with this invention in the heyday of the golden age of Iran, he added that the genii of the planets are represented with the same figures in which they showed themselves to several holy prophets and had thus given rise to all the rites." {History of Persia, ch. vii.}"

p. 649

"Philo Judaeus ... 'The dodecahedron is a perfect number.' It is the one among the signs of the Zodiac, Philo adds, that the sun visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv., 5) of the shewbread, and placed twelve precious stones around the ephod of the pontiffs. (See De Profugis.)"

Quoted from de Mirville, Des Esprits, p. 4:55.

page 4:55: "Philon le Juif avait donc bien raison de remarquer a son tour que 'ce nombre duodenaire est parfait. C'est celui, dit-il, des signes du zodiaque, que le soleil parcourt en douze mois, et c'est encore ce nombre que Moise honora en divisant sa nation en douze tribus, en instituant les douze pains de proposition et en placant les douze pierres precieuses autour du rational des pontifes.' {De Profugis.}"

"Philo the Jew had reason to notice that in turn that 'the duodenary number is perfect. It is, he said, among the signs of the zodiac, that the sun travels through in twelve months, and it is again this number that Moses honored in dividing his nation into twelve tribes, in establishing the twelve loaves of proposition and by placing twelve precious stones around the rational [ephod] of the pontiffs [or high priests].' {De Profugis.}"

p. 650

"Mr. Proctor shows, in his Myths and Marvels of Astronomy, that the ancient astronomers had acquired a system of the most accurate astronomy 2,400 years B.C."

Quoted from Massey, The Natural Genesis, p. 2:336

page 2:336: "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.}"

p. 650

"the Hindus date their Kali Yug from a great periodical conjunction of the planets thirty-one centuries B.C."

Obtained from Massey, The Natural Genesis, p. 2:336

page 2:336: "Ancient Hindu astronomers speak of some great conjunction of the planets, which occurred at the epoch of 3102 B.C."

p. 650

"Martianus Capella corroborates the same by telling posterity that the Egyptians had secretly studied astronomy for over 40,000 years, before they imparted their knowledge to the world (Astronomy of the Ancients, Lewis, p. 264)."

Quoted from Massey, The Natural Genesis, p. 2:319

page 2:319: "Martianus Capella reproduces a delaration 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.}"

p. 652

"Newton believed the invention of the Zodiac could be traced as far back as the expedition of the Argonauts; and Dulaure fixed its origin at 6,500 years B.C."

Quoted from de Mirville, Des Esprits, p. 4:54.

page 4:54: "Newton en faisant remonter l'invention a l'expedition des Argonautes. Dulaure, qui ne regarde pas aux annees, la fixait a six mille cinq cents ans avant notre ere."

"Newton by tracing its invention to the expedition of the Argonauts. Dulaure, who disregards the years, fixes it at six thousand five hundred years before our era."

p. 652

"the genii of the planets" . . . showed themselves to "holy prophets"

See: SD 1:649 quotation from de Mirville, Des Esprits, p. 4:55. (See my quotation from 4:55 above).

p. 653

"Brahmins also connect their 'Messiah,' the eternal Avatar Vishnu, with a fish"

Quoted from de Mirville, Des Esprits, p. 4:66.

page 4:66: "On sait que chez les Brahmes Vichnou, leur Messie incarne, est aussi poisson"

"We know that among the Brahmins Vishnu, their incarnate Messiah, is also a fish"

p. 654

"It was Wilford who had recognized Noah in Prithee and in Satyavrata, Enos in Dhruva, and even Assur in Iswara."

Quoted from Mackey, Mythological Astronomy, p. 24 ("Key of Urania")

page 24: "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. 654

S. A. Mackey, the Norwich "philosopher, astronomer, and shoemaker"

See: Mackey, Mythological Astronomy, title page: "by Samuel Arnold Mackey, shoe-maker. Norwich"

p. 655

"Hindu chronology and the Puranas by connecting the 4,320,000 years with biblical chronology, simply dwarfing the figures to 4,320 years (the supposed lunar year of the nativity)"

Obtained from Mackey, Mythological Astronomy, p. 24 ("Key of Urania")

page 24: "To cut down the Hindu divine age of 4,320,000 years with the cleaver of 'probability:' 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. 655 Footnote

"Hindus ... Christians ... Chaldeans from the Jews, who, as claimed, expected their Messiah in the lunar year of the world 4,320"

See: de Mirville, Des Esprits, p. 3:24

page 3:24: "C'etait le cette grande periode dont la multiplication, par un chiffre toujours egal, amenait toutes les nations a l'attente d'un liberateur vers l'an 4,320 du monde."

"It was this great period which the multiplication, by a figure even equal, that brought all nations the expectation of a liberator [Messiah] towards the year 4,320 of the world."

p. 655 Footnote

"As these figures . . . were based by Berosus on the 120 Saroses . . ."

A more complete quotation is needed.

Quoted from de Mirville, Des Esprits, p. 3:24

page 3:24: "mais le Dr. Sepp a, dans ces dernieres annees, jete la plus vive lumiere sur ces periodes indefinies, 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, in recent years, has thrown the most vivid light on these indefinite periods, and in particular that of 432,000 years, claimed by the Babylonians; this claim was based on the 120 saroses of the fragments of Berosus; each of these divisions, they said, including six neroses of 600 years each, the total of 432,000 years seemed peremptory"

p. 670

"“MYSTERY is the fatality of Science” ... “Science cannot escape it!”

HPB did not quote it from Père Felix, “Le Mystère et La Science,” from two different pages. HPB quoted it from a single paragraph in Des Mousseaux, who in turn quoted Father Felix.

Quoted from Gougenot des Mousseaux, Les Hauts Phenomenes de la Magie, 1864, p. xvi.

page xvi: "je vous dis resolutement qu'elle n'y peut echapper. Le mystère est la fatalité de la science."

"I say resolutely that there can be no escape. Mystery is the fatality of science."

p. 670

“... [Who] has been able to penetrate . . . the formation of a body . . .”

Quoted from Gougenot des Mousseaux, Les Hauts Phenomenes de la Magie, 1864, p. xix.

It needs to be noted that HPB quoted the entire passage from Des Mousseaux who in turn quoted from Pere Felix.

p. 670

“But if you are so fatally ignorant of the genesis . . .”

Quoted from Gougenot des Mousseaux, Les Hauts Phenomenes de la Magie, 1864, p. xix.