

THE SECRET DOCTRINE

A. D. Blavatsky



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

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

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

THE SECRET DOCTRINE

THE SECRET DOCTRINE:

THE SYNTHESIS
OF
SCIENCE, RELIGION, AND PHILOSOPHY.

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

सत्यान्नास्ति परो धर्मः

"There is no Religion higher than Truth."

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PREPARED BY JOHN P. VAN MATER

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Introduction

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

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

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

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

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

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

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

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

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

— JOHN P. VAN MATER

May 8, 1996

The Theosophical Society
Pasadena, California

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

Abbreviations

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

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

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APPENDIX

Appendix

FOREIGN PHRASES

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

Achath-Ruach-Elohim-Chiim [ʿAḥāth rūaḥ ’elohīm ḥayyīm] I 130n (Heb)
“One, the spirit of the living god(s)” (Westcott trans.) or “First, the spirit of the god(s) of the living” (Stenring trans.) — *Sēpher Yetzīrāh* I.9 & nn.

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

Addit Cedrenus (Salem I.3): Stella Martis ab Egyptiis vocatur Ertosi (plantare, generare). **Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiae et materiae naturam et vim ordinantem atque procreantem** II 143-4n (Lat) “Cedrenus says (Salmasius I.c): The planet Mars was called by the Egyptians Ertosi (to plant, generate). This implies the creating and generating of everything, the creating and determining of the nature and powers of all substance and matter.”

ἀγαθαὶ καὶ κακαὶ δυνάμεις (agathai kai kakai dunameis) II 497, 515 (Gk)
“Good and evil forces.”

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

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

Ἀντίμιμον Πνεύματος (Antimimon Pneumatōs) II 604, 604-5n (Gk)
“Modeled after the spirit.”

ἀοιδῶν οἶδε δῦστηνοι λόγοι (aoidōn hoide dustēnoi logoi) II 764 (Gk)
“Those miserable stories of the poets.” — Euripides, *Hercules Mad* 1.1346

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vis viva I 670 (Lat) “Living force.”

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