

Oahspe Index

Adapted from the 1891 Oahspe

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Aspiration, Self: to abnegate self-aspiration, for it is at the expense of others, 18/6.24, p.265.

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Association: I provided them in such a way that they could not escape association, 26/6.8, p.811.

Astoreth: Yima's kingdom, so named because the number of females exceeded the males in the heavens over Shem, 20/33.1, p.381.

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Assyrian Race: from where sprang the, 18/13.7, p.281.

Atmosphere: density and pressure of the, 38/4.9-13, p.1456.

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the heavens which travel with the earth around the sun, called the lower heavens, also the intermediate world, hada, 28/1.3 to 28/4.4, p.942.
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the intermediate world of spirits, where all shall sojourn for a season, 24/17.23, p.616.
I made atmosphera as the substance of a womb for the souls of men, 36/1.27, p.1363.

Atmospheraan: that which springs out of the earth feeds and clothes the atmospherean, 05/20.34, p.78.

Atmospheraan Heavens: these are the dominions given into the keeping of your God, 32/12.21, p.1160. are yet even as if scarcely inhabited; thousands of plateaus with no angels to dwell on them, 32/15.5, p.1166.

Atmospheraan Ocean: as mortals sail corporeal ships across the corporeal ocean, so sailed the ship of God in the atmospherean ocean, 05/7.1, p.53.
the heavens of the earth are separated by atmospherean oceans, 32/12.16-22, p.1159.
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Atmospheraan Worlds: I created shapeless and void of fixed form, 04/2.8-10, p.18.

Attractive Force: no attractive force from one planet to another, or to its own satellite, 38/1.56, p.1443.
planetary disturbances not caused by power of one planet on another, but by their vortices, 38/3.18, p.1451.

Autocrat: shall not learn sympathy till he lives with a beggar, 20/4.12, p.307.

Avalanza: see Ship.

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Baal: a young Lord, under God, of great promise, speaks before Anuhasaj, 25/8.40, p.660.
becomes false, and Anuhasaj appoints him to be his ruler over Heleste and her heavens, 25/11.11, p.665.
says he has been 2000 years trying to put himself in good position first, so he could help others, 25/36.10, p.740.
by order of Osiris, takes the spirit of Thothma to many places in Osiris' heavenly kingdom. 25/50.6-13, p.781.
Baal and Ashtaroth secede from Osiris, taking their kingdoms with them, 25/54.8-10, p.796.
Baal and Ashtaroth escape being cast into hell with Osiris, Te-in and Sudga, and flee for a more opportune season to carry out their wicked schemes, 25/54.22, p.798.
sends hundreds of millions of his warring angels down to the earth, inspiring mortals against the dominions of Ashtaroth, 28/20.10, p.973.
God of the Argos'yans, sends two billion angel warriors to the earth to obsess the Argos'yans (Greeks) against the Par'si'e'ans who are coming against them, 28/21.1-7, p.975.
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routed, but not captured by Looeamong, 28/41.23-25, p.1022.
the craft and wisdom of Baal baffles Looeamong (Kriste), 28/45.3, p.1030.
for space of 300 years gradually gained upon by Looeamong, 28/47.10, p.1033.
for 300 years more, Baal manages to hold off Looeamong, and still maintained himself in Roma as God of the Roman Empire, 28/47.14, p.1033.

finally captured by Looeamong, through Gabriel (Thoth), and walled around with fire and noxious gases in hell, 28/48.21-22, p.1036.

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Babao Root: I'hins made drunk with Babao by the Druks, 19/1.19-21, p.285.

Babel, a tower of words. You strove to reach heaven with a multitude of words, 19/2.6-8, p.286.

Tower of Babel, not in Chinese version of scriptures, why, 19/3.8<fn-mortals>, p.289.

Bad Husband and Good Wife, and the reverse: I'hua'Mazda said; Who knows, what is good and what is bad? 21/24.18-22, p.464.

If a man weds a woman with an evil temper, his glory lies in not going away from her, but in teaching her to overcome her temper; or, if her husband is evil, her glory lies not in going away from him, but in reforming him. 18/6.29, p.266.

Bad Men: three kinds of bad men found by Osiris the false, 25/47.2, p.771.

Jehovih said, Behold, I can use even bad men in the far future! 22/10.16, p.506.

Balance: between the too much casting of all things in Jehovih's face, and too little belief in Him, lies the mean, which works (develops) the perfection of man, 28/36.43, p.1007.

Balance of Power: division and striving for, the cause of standing armies for defence, 28/54.32-34, p.1053.

between the four false Gods of the earth, 28/51.1-3, p.1045.

Ballast Flags: (parachutes) the most daring ride, 25/19.6, p.690.

Baptism: origin of, 22/2.10-11, p.486; 22/8.11-13, p.500.

infant baptism is judged and put aside in Kosmon by God, 32/35.15-16, p.1202.

In kosmon, purification shall not come by baptism with either water or fire. But each one shall turn his thoughts inward, to himself, becoming a constant magistrate, sitting in judgment upon himself as to his thoughts, works and behavior. 39/10.10, p.1507.

Barbarian: shall drive away and destroy all evil beasts and serpents, 10/13.3, p.148.

the mortals of Heleste were barbarians, 20/39.3, p.399.

Barometer: in the cycle of Osiris, 19/7.2, p.296.

how it works, 38/4.12, p.1457.

Battle: to battle against others, is to gain the lower by sacrificing the higher, 26/18.14, p.836.

Battles: of a thousand years; in heading above, 25/18.1.^ p.686.

Baugh-ghan-ghad: Rites of, 35/X.1-55, p.1336.

this is the flesh of my body, eat of it in remembrance of me and of B-G-G, drink of the blood in remembrance of me and of B-G-G, 35/X.13, p.1338.

God's judgment against this custom with abhorrence, 32/35.23-25, p.1203.

Beast: (self), rose up before man, and spoke to him, saying: Possess whatever you will, 02/1.6-19, p.12.

the four heads of the beast, 36/8.1-34, p.1375; 38/11.5, p.1478.

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the beast, figure, the person, which is called individual, 21/10.5, p.431.

Beelzebub: origin of the word, 26/14.16-17, p.826.

Beggar: who has reformed a beggar by giving to him, 14/14.3, p.216.

who can approach the beggar with wisdom, 07/4.5, p.99.

Belief: all corporeal worlds pass through the age of too much belief, 16/6.3-5, p.235.

two conditions belong to all men, belief and unbelief, 21/12.32, p.438.

Bible:

Chinese Bible, the first: being of Po, an I-e-su, 24/2.1 to 24/7.10, p.578.

Constantine Bible: In the Old Egyptian libraries are books and tablets and manuscripts that will show the perversity of the Constantine bible, 28/49.22, p.1041; see also Kriste'yan Bible.

Ezra Bible: (Jewish), 32/36.10, p.1204.

being of Looeamong, through Thoth (Gabriel), Ezra being the chief scribe, 28/41.28-32, p.1023.

the foundation of the Book of Genesis, 25/26.11 to 25/27.9, p.710; 25/29.1-44, p.715.

how and by whom the Book of Genesis and the first Book of Exodus were written, 27/20.17-18, p.911.

Egyptian records so voluminous that the scribes of Ezra could make neither head nor tail of them, 27/20.21, p.911.

Ezra's scribes shall translate from these records with all their errors and falsehoods, 24/11.30, p.598.

shown to be false in regard to Abraham and Ishmael and Isaac, and the burnt offering, 24/13.20, p.603.

the basis of the Ezra Bible, 35/K.1-59, p.1298.

the Ezra Bible is not from the time of Moses (3400 B.K.), but was compiled and established by Ezra in Jerusalem, and completed, 2344 B.K. 35/K.47-48, p.1302; 35/K.59, p.1303.

Fonecean Bible, the first: being of Abram, a Man chosen of God for the children of Arabin'ya, 24/8.1 to 24/13.21, p.589.

Guataman (American) Bible, the first: being of Ea-wah-tah, a man chosen of God for the children of Guatama, 24/24.1 to 24/27.49, p.631.

Hindu Scriptures: 19/1.1-21, p.283; 32/36.10, p.1204; see also Vind'yuan Bible.

Kosmon Bible: the new Bible, O-AH-SPE, the one now before you.

You have tried on all my people to convert them, but have failed utterly. Behold, I come now with a new book, and they will accept it from my hand, 24/28.9-10, p.645.

My angel ambassadors shall render up the records of these heavenly kingdoms. Through them I will reveal to mortals the creation of My worlds, and the history and dominion of My Gods and Lords on the earth, 04/8.14-15, p.34.

From this throne I will come in that day, through My Chiefs, and reveal the histories of My kingdoms. 20/20.3, p.348.

Neither are, nor were, the revelations in this Oahspe wholly new to mortals. The same things have been revealed at the same time to many, 02/1.25-26, p.11.

this Bible, Oahspe, reveals how the world was created; heading of Book of Jehovih, 04/1.1^, p.16.

Why Oahspe? see Tae's Prayer, 01/1.1-01/2.20, p.6.

Oahspe came forth, being one of the first fruits, for this, the Kosmon era, 01/2.20, p.9.

Purpose of Oahspe is making known the plan of Jehovih's delightful creations, for the resurrection of the peoples of the earth. Not immaculate is this Book, Oahspe; but to teach mortals how to attain to hear the Creator's voice, and to see His heavens, in full consciousness, while still living on the earth; and to know of a truth the place and condition awaiting them after death. 02/1.23-24, p.11.

Kriste'yan (Christian) Bible:

being of Looeamong: I will give them a book and a guide, by which they shall know me; in blood I will seal them to the end of the world, 28/47.30-38, p.1034.

through Hatuas (Constantine) and the Council of Nice, Kriste (Looeamong) declared God and Lord of all the nations of the earth. Mortal representative chosen by the Council, The Man, I-E-Su, 28/48.26, p.1036.

where the doctrines were set forth as Iesus for Jehovih was not a sin, where their words made worshipful the names of Kriste and the Holy Ghost, behold, that matter was with Looeamong, 28/48.52-3, p.1039.

Mound-builders' Bible: 35/W.1-14, p.1334; image i052, p.1334.

Osirian Bible: being of Osiris (the false), with interpolations from Te-in and Sudga, and given to mortals in Arabin'ya (Egypt), Jaffeth (China) and Shem (Vind'yu) (India). Creation of the story of Genesis, Adam and Eve, Cain and Abel. 25/29.1-44, p.715.

Scriptures at the time of Aph: being 25,000 B.K., 11/3.1-65, p.168.

Vind'yuan (India) Bible, the first: being of Brahma, who became an i-e-su. A man chosen of God for the children of Vind'yu, 24/14.1 to 24/23.14, p.603; note 18/12.1<fn-Cows>, p.279; see also Veda; Vedas; Vede.

Zarathustrian Bible: being God's Word, and thus the Zarathustrian Laws; the I'hua'Mazdian Laws; transcribed from the libraries of heaven, 21/8.1 to 21/12.8, p.428.

The Book of God's Word is so called because it is of the first descent of God (whose name was Samati) to the earth, to establish his word with man. Through Zarathustra (Zoa-raaster, Zoraaster), an i-e-su, a man of Par'si'e, God came for this purpose, 8900 years B.K., 21/1.1 to 21/30.26, p.414.

Birth:

Birth-blankets: certain angels whose labor shall be to receive new-born spirits on birth-blankets, 12/2.32, p.176; 10/4.4, p.130; 10/6.9, p.134; 24/22.6, p.629.

Prolific Births: of I'hins, 09/1.20, p.113.
of Zarathustrians, 22/13.16, p.519.

Blasphemer: God says who is a blasphemer, 32/3.9-15, p.1144; 32/3.21-23, p.1145.

Blasphemy: I persuaded my sons and daughters that to war for me was to war for our Father in heaven. By my blasphemy I led them into ruin. 03/1.29, p.14.

blasphemy against the Almighty, 32/19.16, p.1174; 32/26.8, p.1187; 32/29.12, p.1191; 32/35.23-24, p.1203; 37/2.36, p.1389.

Blood: I do not make flesh out of blood, but out of that which the blood carries, 16/4.14, p.233.

Blue Hats: with earflaps, after the manner of the daughters of Zarathustra, 27/9.3, p.875.

Bondage, Bind, Binding, Bound: mortals go insane because they have not learned to throw their cares upon You. To throw government upon You, O Jehovih, is this not wisdom? To cast riches and kingdoms into Your lap; to own nothing; to have nothing; is this not the sum of the highest happiness? 26/18.13, p.836.

See also Responsibility; Freedom.

Bondage to Offspring: the sixth generation of the seed of the fallen angels was delivered, and this was the fullness of earth bondage for them, 05/16.8, p.68.

to him who begets children I gave bondage, to them and to him conjointly, 18/6.26, p.265.

a bondage to men that they do not know of, which is the begetting of selfish offspring in this world. For while their heirs are in darkness they themselves cannot rise in heaven, 27/25.5, p.922.

by indulgence in begetting, man shall be bound after death; if he does not beget, how shall he know all the earth, 35/E.16, p.1283.

let no man say I will not sow on the earth lest I be bound, 35/E.2, p.1281.

whoever marries for the earth only, shall bring forth heirs of bondage, 32/14.14, p.1164.

whoever marries for the earth only, long will be their bondage in hada, 32/14.15, p.1164; 32/30.17-24, p.1193.

Bondage to Possessions: Be wise, O man, and do not tie yourself to things that do not progress, nor set your soul upon them, lest they become a bondage to you in the next world. 20/21.19, p.351.

Have I not set store on my house and my land, and on all manner of earthly things? Yes, as with a chain, have I bound my spirit, to become a wanderer on the earth, –Hi'dang Ceremony. 35/Z.26, p.1347.

he who seeks to glorify himself in his possessions, binds himself, because he is unlike Me; for I gave All, and thus made the universe. 12/3.2, p.177.

the greater the possession, the greater the bondage, 26/18.35, p.839.

a mortal man strives for riches honorably, and when he is rich, his riches cut him off from Me by the ruin he casts upon his competitors. Nor can he extricate himself, 22/10.17, p.506.

Riches may be compared to balls of gold tied to a man's feet in deep water; he cannot rise until he cuts himself loose, and casts away that which binds him. 27/28.33, p.937.

he who forever casts away all things, can never be bound in hell, 26/12.22, p.822.

for they have been taught to keep casting aside all accumulation, except knowledge and goodness of heart, in which they are rich indeed, 25/39.13, p.745.

Bondage of Dominion and War: the bondage of kings, queens, emperors, rich men, and leaders of men, 29/1.36, p.1065; 29/17.12-14, p.1096; 32/30.17-24, p.1193.

the bondage upon whoever attains dominion by the sword or maintains dominion by standing armies, 29/17.15-17, p.1097; 28/55.13, p.1055.

the bondage upon whoever has great riches and many servants, or no servants, but lives for himself, 29/17.19-20, p.1097.

upon false Gods and Goddesses, until they have raised up all they have led astray, 29/17.28-44, p.1098.

the bondage upon those who cause war, or engage in it, and upon those who cause the death by law of any person, 32/32.13-24, p.1098.

because you asked for subjects, behold, the Father gave to you. Do not think that He will permit you now to cast them aside or barter them off, 22/12.26, p.515.

and you too shall be environed about and unable to follow anyone's advice; for such is the bondage of the Godhead [position of office], unless we cut ourselves loose making Jehovih the Head and Front, and ourselves His servants, 25/14.27, p.674.

Bondage of Self: As you bind yourselves on earth, so shall you be bound in heaven; as you live on earth, serving self only, so, into a selfish heaven, you shall enter My es worlds. 39/24.63, p.1535.

where your behavior detracts from the grades of your fellow-men, you shall be bound in the behavior of those who copy after you, 32/21.11, p.1179.

the bondage upon you in heaven shall be according to the avoidance of the trust imposed, 32/10.9-11, p.1156.

you shall be bound in heaven till you shall accomplish what you might have done, but failed to do; and you shall accomplish without money what you could have done with money, 32/31.5-8, p.1194.

I have found that to cast all my cares on Jehovih, and then turn in and work hard for others, give me the greatest happiness, –Ahura, 25/43.7, p.757.

Bondage of the Mind: their minds were in bondage to so great an extent, they could not receive truth, 28/51.24, p.1047.

such is the bondage of the mind, that those that can be captured on earth can also be captured in heaven, 32/26.10, p.1187.

the responsibility to re-teach the deceived, 20/29.3, p.374.

if only they knew the bondage they laid down for themselves, 23/7.21, p.562.

while the belief still survives on the earth, 26/8.17, p.815.

To whom they bound themselves on earth, they were bound in heaven. Nor would they admit they were bound, though they were slaves. 28/51.23, p.1047.

whoever is bound on earth shall be bound in heaven, 32/4.19, p.1148.

in the lower heavens there are millions of false Brahmas, millions of false Buddhas, millions of false Kristes and millions of false Gabriel-Gods. Whoever binds himself to these names while on earth, becomes a fit subject for drujas to fall upon when he enters heaven. 32/20.17-18, p.1177.

the unholy man sees heavenly things only dimly; he binds himself in ancient revelations which have become corrupted, 33/5.9, p.1193.

man binds his judgment by things that are past; he will not quicken himself to see and understand the All Light. 36/6.24, p.1373.

Binding to Jehovih: though one man receives direct inspiration from Me, and he writes it in a book, yet, when it comes to you, it is indirect inspiration, and is not binding upon you, except only so far as My direct inspiration upon you moves you to receive it. 34/9.14, p.1240.

the corporeal world You have, O Jehovih, placed in the midst of the lowest places, bringing forth. Do not bind my soul to it, You All Going-forth. –Ho-ed Ceremony, 35/R.5, p.1320.

who, then, knowing that what is bound on earth is also bound in heaven, is willing to bind himself to these heavenly laws for the sake of Jehovih's kingdom on earth, 39/6.41, p.1500.

we bind ourselves to You, Jehovih, from this time forth, forever. 39/17.38, p.1521.

Books of the Ancients: My wise angels allow mortals to burn up the books of the ancients, 26/22.7-9, p.847. the destruction of the books of the ancients, over twenty thousand years worth, 28/40.22-29, p.1019.

by my (God's) hand, the ancient libraries were burned, to draw man away from darkness, 36/6.7, p.1372.

Borealis: the vortexya manifests in the north pole of the vortex in flames of fire, which are called Borealis, 38/1.20, p.1435.

Because the vortex of the earth is larger than the earth, polar lights are possible on the shadow side. 38/3.3, p.1448.

See image caption i062, p.1438.

Born: yesterday you were born; today you live; tomorrow you die, and the next day you will be forgotten, 35/AA.103, p.1356.

some are born of the beast and some are born of the spirit, which is the interpretation of all the poverty, crime, war and licentiousness there is in the world, 32/14.12-21, p.1164.

Born of Woman: and man will turn against Great Jehovih, preferring idols of stone and metal, and spirits born of woman, 05/9.15, p.59.

you shall not worship any man born of woman, nor call him sacred, 21/20.6, p.457.

Who can shake their faith, or feed them with your story of a Savior born of woman? 24/28.4, p.645.

man of himself never invents a God in the figure of a man born of woman, 25/21.11, p.698.

God said: I teach both angels and mortals that they shall not worship anyone born of woman. 28/53.13, p.1050.

in this heaven, and this land beneath it, there shall not be given any Lord, or God, or any person born of woman for their resurrection, 20/20.2, p.347.

Fool! Giving worship to man born of woman! Remember your Creator only! 22/10.13, p.505.

a wise speaking people, who worship none born of woman, 24/27.42, p.644.

the earth has been a place of foolish sacrifice to persons born of woman, 25/13.5, p.670.

the Lord God, who, of woman born, was the most presuming son the earth had yet brought forth, 25/19.8, p.690.

For what reason, then, do you come in arrogance, demanding our wards to service of your God, born of woman? 25/19.14, p.691.

you, of woman born, –the beast Te-in, 36/8.21, p.1376.

The worshipper of a God born of a woman is Sih (Vede). 35/E.13, p.1282.
to not serve or worship any person born of woman, who professes to save the souls of men, 35/Y.46,
p.1345.

Neither shall you try to exalt His name by adding to it any name in the shape and figure of man, nor by
anyone of woman born. 32/4.24, p.1148.

Brahma:

Brahma the First and True: Jehovih prepares a way for the birth of, 22/13.1-18, p.517.

an I'huan of the I'hin side, of grade ninety-nine, 23/4.11, p.530.

a large man, of great strength, a hewer of wood, 24/14.38, p.607.

Brah was called Brahma because of his great wisdom, 24/14.9, p.604.

not considered a God, but a man through whom God spoke, 24/14.13, p.604.

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has a star above his forehead, and questions it, 24/14.14-23, p.605.

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has six sons born to him, 24/15.5-7, p.609.

his wife loses faith in the Father, and both adopt the name Eolin, 24/15.8-9, p.609.

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Ormazd speaks through, 24/16.11 to 24/17.4, p.612; 24/18.1-4, p.616.

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and Yu-tiv appear in sar'gis, convincing Hog that the spirit survives the corporeal body, 24/23.5-10, p.630.

and Yu-tiv rise up in a sea of fire, 24/23.13, p.631.

and Yu-tiv raised up by Cpenta-armij, 23/12.10-12, p.573; 23/13.4-13, p.574.

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said: To practice the highest light a man has; this is all that is required of any man, 24/23.8, p.631.

said: Have faith in the Creator; with Him are all things possible, 24/23.6, p.630.

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Brahma (the false): establish me as Brahma, (Enochissa), 28/40.8, p.1018.

the second coming of Brahma, 39/3.36-41, p.1490.

Presently an angel appeared, saying: Behold me, O king, I am Brahma. 27/27.23-36, p.932.

the brotherhood of, 33/7.13, p.1222.

See also Ennochissa.

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you would not give up yourself and live in a brotherhood, 32/16.25, p.1169.

if you do not live in a brotherhood on earth, you shall not soon find one in heaven, 32/16.37, p.1170.

if you cannot live in a brotherhood in peace and love on earth, neither shall you find a brotherhood of peace
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p.1016.

the second coming of, 39/3.42-51, p.1490.

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so the people sat in crescent, and the Lord came between the horns, saying: Behold, you are Tau, 19/2.7,
p.286.

A crescent is often compared to a bull's horns. note 19/2.7<fn-Tau>, p.286.

remembering it is easier to walk beside a bull and turn him in his course, than to come against him for the same purpose, –Sakaya, 28/28.15, p.991.

Tau (Panic). His edicts are Tau, bulls, opposite from Cow (receptivity), Tau i.e., Osiris, 35/D.54, p.1271. the image of a bull was one of the signs above the throne (of De'yus), 25/16.29, p.682.

Jahi, taurus, the Taughad, spiritual meaning, force or energy to do, or decree with authority. The pope issues a bull, of which the foregoing was the original, 35/M.16, p.1305.

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my (Looeamong) signs shall be a sword, a skull and crossbones and a bull; my edicts shall be bulls, 28/47.35-36, p.1034.

Butter: the first butter made in the world, 19/3.24, p.290.

Buying nor Selling: in which families there shall be neither, 28/25.18, p.987.

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In His kingdom there shall be neither buying nor selling; neither servant nor master, 39/3.11, p.1489.

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Cause of Things: philosophers seek first to find the, in the sun, or if failing there, turn to the moon, or if failing here, they turn to the stars, 38/1.44, p.1441.
Osire foresaw that man would profess to find in corpor the cause and foundation of all, 18/13.7, p.281; 20/16.33, p.340.

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many poor came to Shalam for charity's sake, 39/20.10-11, p.1528.
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Charming: and Sacred Hand Power, 25/21.3, p.695.
the Listians dealt in charms, by hand and scents, 25/21.10, p.698.

Che-muts: a king, who was the slayer of Hab-bak, 20/37.16 to 20/38.2, p.394.
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Cherubims and Seraphims: mortals made images of, having flaming swords, 25/15.22, p.737.

Child: it is better to labor with a, from infancy, and then to maturity to teach it aright, than to strive with a score of conceited adults and fail to redeem one, 07/4.6, p.100.

Neither shall you have anything to do with any adult man or woman who is without faith in Me. Behold, My people are infants in this era. 39/1.14, p.1487.

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the three children of the arc of Noe, 17/2.18, p.241; 17/2.20, p.241.

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Chine: father and mother of, 27/21.4, p.912.

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his father, Ah Sho'e, tells of Chine's birth, childhood, and after he became a man, 27/21.5-20, p.912.

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speaks Jehovih's words, saying, 27/23.1-14, p.915.

his covenant to Jehovih, 27/23.15-29, p.918.

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said: Jehovih says: Why will man be vain of himself? 27/24.17-19, p.920.

said: One man says: I am normal; neither angels nor mortals rule over me, 27/24.20, p.921.

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the king asks, as to commanding all his people to accept his doctrines, 27/29.1-7, p.938.

the king asks, how long a man should serve Jehovih to reach great wisdom, 27/29.8-9, p.938.

visits the kings of the other provinces, and returns to Te-zee to die, 27/29.10 to 27/30.1, p.938.

heals the sick, brings the dead to life and shows power to accomplish anything whatsoever, 27/30.3, p.939.

dies, his body, on the sixth day, burned to ashes, which are scattered, 27/30.5-10, p.939.

on the seventh day after his death, appears to the king and to many people, and walks about on the earth for seven days, 27/30.11-14, p.940.

speaks to the king and his people for the last time, then rises up in an exceeding great light and is seen no more, 27/31.1-32, p.940.

his spirit taken by Lika to Yoganraqactra, and then to etherea, 26/25.1-10, p.853.

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Chinese Wall: ethereal angels inspire the people to build the Great Wall of China; image caption i080, p.1020. to keep outside barbarians from coming among them, 27/31.6-8, p.941.

a testimony as to what the people were willing to do rather than engage in war, 28/40.23-28, p.1019.

Chine'ya (China): Chine-land, named by Chine, 27/28.7, p.934.

the King decrees the native land land of Chine to be named, 27/30.12, p.940.

shall become the most populous nation in the entire world, 27/31.2-4, p.940.

the Sun King commands all the books and tablets in Chine'ya to be destroyed, 28/40.20, p.1019.

the work of the people of Chine'ya, 29/20.36, p.1105.

Chinvat: a supposed line between the rotating atmosphere of a corporeal world, and etherea which lies beyond the vortex, 35/D.121, p.1279.

just beyond the sweep of the moon, 23/2.23, p.545.

the bridge on the boundary of the earth's vortex, beyond the orbit of the moon, 26/7.9, p.813. 35/S.43-44, p.1324.

if a child cannot reach manhood except by growth, how do you hope to reach Chinvat suddenly, (Algonquin), 35/D.121, p.1279.

no man shall reach Chinvat but by perfecting himself, either on the earth or in the lower heavens, -Abraham, 35/D.121, p.1279.

Chosen of Jehovih: in the Kosmon era, shall be of the amalgamated races who choose Him, 29/20.38, p.1105.

My chosen on earth cannot subdue it; for they are a harmless and defenseless people, 10/13.3, p.148.

whoever strive for Me in doing good to others shall be My chosen, even though he does not accept My name, 29/2.10, p.1066.

whoever practices peace, and love, and liberty to others, are My chosen, 25/53.10, p.795.

Christ: Looeamong, the false God, now changed his name, and falsely called himself, which is the Ahamic word for knowledge, 35/K.57, p.1303.
neither understood any man in those days that the word, had any reference to a man or person, 35/K.58, p.1303.
an evil God [Christ] will come to flay my sons and daughters (in Guatama), 24/27.41, p.644.
Do not think that I have come to send peace on earth; I do not come to send peace, but a sword. I come to set man at variance against his father, and a daughter against her mother. –Christ, 35/D.89, p.1277; 35/AA.86-92, p.1355.
I invented Gods to the glory of the evil one, and said: Be Christians; Christ saves whoever calls on his name. 03/1.30, p.14.
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Christians: Looeamong raised up tribes of mortal warriors, who called themselves Christians, who are warriors to this day, 35/K.57-58, p.1303.
man said, be Christians, be Buddhists, be Brahmins, be Mohammedans, 03/1.30, p.14.
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Circumcision: of the male I'hins, old and young, 06/1.20, p.85.
a measure of the boundary of my chosen, 11/1.28, p.162.
of the Ghans by the I'hin priests, 15/3.22, p.224.
the mark of circumcision restored by Asha, 21/16.2, p.445.
the Zarathustrian law in regard to, 21/22.16, p.461.
prohibited by Ahura, 22/11.15, p.510.
Whoever puts the mark of the circumcision on a male child shall be put to death. 25/15.14, p.676.
has fulfilled its time, and I (God) put the law aside in practice, 32/35.14, p.1202.
Osiris the false breaks the creed of circumcision, 25/23.4, p.700.
Osirian laws against those who circumcise, 27/14.15, p.891.
the reason for, 27/25.7, p.922.
in this day [Kosmon era], no mark of circumcision is required, 32/14.22, p.1165.

Cities: neither shall you build large; they are a curse on the face of the earth, 21/19.13, p.455.
do not build large, for there is sin, 20/28.41, p.374.
the Lord sends forth his angels and they inspire man on the earth to build a city, 05/6.13-14, p.52.
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Civilization: the first period of, on the earth, 09/1.21, p.113; 09/3.14, p.118.

Civilized: are these civilized, and war abounding, 14/2.7, p.196.

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Clear Day and Cloudy Day: the cause of a, 38/4.15, p.1457.

Coal: formation of, 04/6.6, p.26; 38/8.4, p.1472; 34/6.15, p.1236.
in the future, man shall seek the coal, not knowing where it came from; image caption i105, p.1463.

Coaxing: with effect, is greater than dictation un-obeyed, 28/36.38, p.1006.

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the greatest, region of the earth, 38/3.29, p.1453.

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the three primary, the sign of Jehovih's name, 12/2.12, p.174.
golden yellow, the most sacred, 20/15.4, p.335.
how all kinds of colors are produced, 38/5.1-6, p.1459.
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Jehovih's Kosmon Commandments:
 of the seventh era, 02/1.16, p.10.
 you shall do good to others with all your wisdom and strength, all the days of your lives; and that you shall
 perceive no evil in any man, woman or child, but in their birth and surroundings, 35/Z.41, p.1349.
 To perfect himself in his part, in the family of My kingdom, is My new commandment to My chosen.
 39/10.11, p.1507.

Communal: no people in all the world are, 32/23.9, p.1182.

Commune: it was easy for Fragapatti to, with her at a distance, and without messengers, 20/14.6, p.334.
 as mother and child can commune at a distance, 20/23.12, p.355.

Community: Sakaya discourses on, 28/25.15 to 28/29.25, p.986.
 the strongest, best man in the community is he who labors most to perfect the unit, that is, the Person of the
 community, 20/24.21, p.359.

Compact: I created progress to be in compact, 18/6.24, p.265.

Compact Day: Day of the Holy Seal, 34/15.1-6, p.1248.

Company: for company you shall pray to your Creator and make songs of praise to Him, 21/13.17, p.441.
 shun company for company's sake, 21/30.16, p.480.

Compass: an instrument used in building the Great Pyramid, 25/49.15, p.779.
 Tu'fa, circumference without any part of a square, 35/D.32, p.1267.
 used for building at the time of Osiris the first and true, 19/7.2, p.296.
 persecution of those who made the, 28/55.2, p.1054.

Complain: I shall not complain for any loss of my earthly goods, nor for imprisonment, toil, sickness or death!
 35/Z.32, p.1348.
 to not complain against You, to not complain for trials nor for hardships, nor for the evil others inflict me
 with, 26/18.26, p.937.

Conceited: What is so conceited as man? So also do My Gods and Lords of the lower heavens become
 conceited in their power and wisdom, 07/3.18, p.97.
 man, having become much conceited in himself, turns right around and makes himself a submissive fool,
 12/4.20, p.181.

Confederacy of Selves: established by Anuhasaj and his Gods, 25/16.1, p.677.
 of the Holy Ghost founded, 28/13.9-16, p.958; 28/18.26, p.969.
 Triune Confederacy, 28/18.28, p.969; 28/18.37, p.970.

Confess: no one shall, man of his sins by words or signs or ceremonies, but every man shall, his sins to Me for
 forgiveness, 29/1.17-18, p.1063.

you profess to confess the sins of your angels in your heavens, exacting servitude from them as the purchase price for your excusing them, and your ashars inspire mortal priests to do the same thing for their mortal followers for stipulated prices in money, 28/52.20-21, p.1049.

absolved from neglect in not confessing, 28/53.6, p.1050.

Confession: shall be made in the name of Jehovih and forgiveness likewise, 33/10.11, p.1226.

Confucius: see Ka'yu.

Connecting Rods: so that all the billions, being united, could hear the voice of Jehovih, 23/12.4, p.572.

Consecrate: To consecrate, what is that? 21/22.16-20, p.461.

the Zarathustrian law, 22/2.10, p.486.

Constantine: see Hatuas.

Constitutionally: man has spells of clearness far in advance of his growth, and after the experience he returns to his normal condition to prepare himself constitutionally, 20/26.2, p.363.

to hear His Voice, one must grow constitutionally to be one with Purity, Wisdom and Goodness, 33/5.1-7, p.1219.

the will and wish of God is that all men become constitutionally capable of receiving and comprehending the highest light, 33/5.15, p.1220.

Conscience: must depend on the education it has received, 27/10.17-19, p.880.

And it shall be guaranteed to them to worship in My way, so that their conscience may dictate. 28/60.41, p.1061.

He whose conscience no longer burns inward, becomes himself a brilliant flame of light. 18/6.18, p.264. by the heathen and the idolater He is called Conscience, 27/9.19, p.876.

God sent his angel hosts among the factions of western Uropa, and inspired mortals to rise up, and depart out of that country for conscience' sake. 29/10.7, p.1080.

Liberty to the conscience of mortals is founded on earth. 29/13.38, p.1089.

Contend: I contend with no one for any thing, principle, or knowledge of my own. 35/BB.4-6, p.1360.

Do not contend with any man for opinion's sake, nor for any earthly thing. 28/44.25, p.1029.

Cooked Food: the first, since the days of the flood, 15/2.6, p.221.

Copper: angels taught man to soften copper, like dough, and make it hard like flint-rock, 24/25.12, p.636.

angels inspire men to go to Uropa and find copper and iron, 20/40.4, p.402.

copper in Guatama, 15/1.6-8, p.219.

Corpor: signifies whatever has length, breadth and thickness, 36/0.3, p.1361.

See image i028, p.1361.

as such has no power in any direction whatsoever, and is of itself inert in all particulars, 38/1.27, p.1436.

no motion of itself; cannot aggregate itself [hence has no gravity], 38/2.12, p.1445.

remains so by no power of its own, but by vortexya external to it, 38/1.30-31, p.1436.

distinctions between corpor, es and etherea, 04/2.1-10, p.17.

As the earth is to the air and the ether above, so is an atom of corpor to the ethe'ic solution. 16/4.13, p.233.

grows by aggregating, 21/7.5, p.427.

creation and dissolution of corpor, 38/3.20, p.1452.

Corporeal:

Corporeal Body: a glorious anchorage for a young, or a weak, or a deranged spirit, 20/29.6, p.375.

To the spirit, a corporeal body is only a representative, being a manifested production of a spirit. 14/1.7-8, p.195.

I gave him a corporeal body to practice with, and as an abiding place for the assistance of his own soul, 20/34.8, p.384.

mold yourself well while your soul has a good anchor, 27/12.12-13, p.886.

he will be no stronger by the loss of his corporeal body, 26/21.23-24, p.846.

What strength shall you gain by the loss of your corporeal body? 32/13.32-33, p.1162.

Corporeal Surroundings: Do not think that spirits and Gods rule men as if they were slaves or toys; for another power also lies over man, which is neither spirits nor Gods nor stars, nor moon nor sun; but the corporeal surroundings that feed his earthly desires. 21/12.20, p.437.

Corporeal Man: As the corporeal man accumulates corporeal things by not giving them away, not so accumulates the spirit of any man. 18/6.13, p.264.

Council:

Council of Nice: called together by Hatuas (Constantine) by the inspiration of Looeamong, 28/48.26-52, p.1036.

Council of Ts'Sin'Ne: 72 men and women of great learning from the 12 provinces of China, 28/32.6-10, p.999.
 Ka'yu and his disciples, 28/36.7-25, p.1004.

Council of Yeshuah: manner of proceeding in the, (Ah'shong), 07/4.1-2, p.99.

Covenant: of the blood of the lamb against Egypt, 27/16.12-13, p.899.
 to serve and worship Jehovih only, 35/Y.46, p.1345.
 to give up all the earth and serve the All Light, 28/24.22, p.985.

Cow: to be negative (receptive) is to be a cow, 21/10.6-7, p.432; 18/12.1, p.279.
 groups of stars, note 18/12.1<fn-Cows>, p.279.
 (Panic) receptivity, 35/D.70, p.1274.
 adaptability to the creative period, 35/M.20, p.1305.
 the much learned man has erected bars to keep off the cows. Being wise in their own conceit, they will not receive, 35/D.70, p.1274.

Cpenta-armaiti: that which within man makes him compatible to others, 35/M.31, p.1306.

Cpenta-armij: Nirvanian Goddess, of 364,000 years, 23/1.1, p.538.
 makes her appointments for the earth during dawn, 23/5.19-60, p.553.

Craoshivi, an atmospherean heaven of God founded by Jehovih, 22/14.7-9, p.521.

Creation, College of: 22/5.9, p.496.

Creation: a creation or a created world, 38/3.20, p.1452.

Creator: All Good must have a name, 21/9.13-14, p.430.
 You shall not bow down in reverence except to Ormazd your Creator. You shall covenant yourself to your Creator every day, and teach your children to do so also. 21/11.15-16, p.433.
 you shall love to search for your Creator in all things, 24/5.16, p.586.
 you shall love the Creator with all your heart and soul. How can I love that which I cannot comprehend? 36/2.30-32, p.1366.
 to ignore all heavenly rulers but the Creator, the I Am, who is everywhere, 27/31.11, p.941.
 no man knows the Creator unless he has proven the communion of spirits, 32/2.26, p.1143.
 Shall the Creator make one greater than Himself, and thus cut Himself off? 24/17.21, p.616.
 the Creator whose worlds have run billions of years, 25/14.23, p.674.
 from where came the idea of a Creator, 34/4.8-18, p.1234.
 those who deny that the Creator is in the image of a man, 27/14.14, p.890.
 they had taught men that the Creator was in the image of a man, 28/51.29, p.1048.
 Could the Creator of billions of worlds, which have stood for billions of years, be so young as any one of these pretended Gods? And would He descend to the earth, and do a work so imperfectly that only one small kingdom heard of Him? 28/56.12, p.1055.
 let us depart where there shall be no blasphemy against our Creator, 33/2.18, p.1214.
 glory and honor of your Creator, 33/7.21, p.1222.
 he knows his Creator in the presence of everything under the sun, 33/14.3, p.1230.

Criticize: never more will I criticize my brethren nor my neighbors, for they are Yours, O Jehovih, 12/5.41, p.185.
 who judges of criticizes his brother is inflicted with drujas, 26/22.47, p.849.
 I will not criticize any person, nor censure them or find fault with them, 33/9.10, p.1225; 39/5.26, p.1497.
 It was said in the past: Judge not, lest you be judged; but I say to you, judge all men spiritually and corporeally but hold your tongue (keep silent), looking to yourself to know how the Father judges you by talents and works. 37/5.56, p.1416.

Crown: Sethantes makes one for Ha'jah, 05/5.26-27, p.50.
 God of earth crowned, 07/8.17-20, p.105.
 Vice-God of Hored crowned, 10/8.21-22, p.139.
 appears in Apollo's hand, 14/9.12-13, p.208.
 is woven out of light by Fragapatti, 20/24.44, p.361; 20/41.32, p.406.

Crusaders: inspired by Looeamong, 28/54.10, p.1052.

Ctu: the Eon, see 20/17.1-8, p.340.

Cycle: during the time of a cycle the earth is under the control of Chiefs of the ethereal worlds through which it travels, 09/1.1-4, p.112.
 cycles as places in the line of the orbit of the sun at distances of about 3000 years, 04/7.1-2, p.29.
 cycles of the sun and of the sun's sun, 25/37.7, p.741.

Gods hold office according to atmospherean cycles, 07/8.7, p.104.
 lesser cycles, 04/7.18, p.30.
 beginning of the cycles of dan, 07/9.16, p.107.

Cyclic Coil: Jehovih rolls up the heavens, and braids the serpents of the firmament into His cyclic coil. image caption i074, p.1378.
 that is the time of a cyclic coil in the great beast, 36/10.9, p.1379.

Cyclone: vortexian overlapping descend to the earth, 38/4.3, p.1455.
 colored lights associated with, 38/5.3, p.1459.
 is a sub-vortex traveling in the general currents of the wind, 38/2.13, p.1445.

Cut off: I do not cut them off; but they cut themselves off from Me, 25/53.9, p.794.
 as a single individual can cut himself off from the Father, so can a community, or a kingdom, 20/24.20, p.359.
 Jehovih, did not cut me off; but gave me a great kingdom of seven billion; but I cut them off from you, – Ahura, 26/12.15-16, p.821.
 Your light was obstructed by the walls I had built up against You; truly I had cut myself off from You! – Ahura, 26/12.20, p.822.
 Not once have You turned away from me or afflicted me; but because of my own vanity I cut myself off from You. –Ahura, 26/12.26, p.823.

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Damaya: one of the eleven parts of the Kingdom of God, 28/6.3-5, p.949; 28/6.13, p.950.
 Biwawotha shall be commander for my (Ennochissa's) heavenly kingdom over Guatama, 28/40.5-6, p.1017.

Demons: origin of the name, 26/14.9, p.826.
 engrafted spirits, who, for the most part, held the spirits of their victims in abeyance all their natural lives, 26/14.18, p.826; 26/14.19, p.826.

Dan: regions of light. Lesser cycles, times of harvest, 04/7.18-19, p.31.
 According to the regions of dan (light) into which I bring the earth, so shall the terms be for the office of My Gods and My Lords. 04/7.14, p.30.
 the light of falls on, the base of prophecy, 10/14.4, p.150.
 Hyperii Council to determine what is good for the earth, a'ji or dan, 23/10.5, p.568.
 the opposite of Luts, 38/8.5-6, p.1472.
 time of spirituality among mortals, 38/8.6-10, p.1472.
 See also Dawn of a Cycle.

Dan'ha: in the firmament of heavens, 04/7.1-4, p.29.
 time from one dawn of dan to the succeeding one, 07/2.6, p.94.
 seven times and one-half time, 18/6.21, p.264.
 the highest place in the etherean worlds, 35/D.58, p.194.

Dark: why the ancient prophets caused the worshippers to sit in the, 38/11.13, p.1479.

Darkness: when there is no direct manifestation of the earth's vortexian currents, 38/1.35, p.1440.
 the moon did not shine, and the sun was only like a red coal of fire; and the stars shone in the firmament during the day as well as at night, 06/4.16, p.90.
 Darkness had overspread the land of the earth in some regions for seven hundred years, so that the sun did not shine, except as a red ball of fire. 25/55.4, p.798.
 and mortal things were without lights and shadows, 22/9.2, p.501.
 An exceedingly great darkness came upon my people, lasting fifteen hundred years! 26/8.8, p.320.
 the earth went into great darkness during the last six hundred years of the cycle of Thor, 16/6.13, p.236; 17/4.24, p.244.
 one hundred and sixty six years of darkness caused by a'ji, 22/13.16, p.519.
 the earth and its heavens were in darkness for twelve days, and the darkness was so great that a man could not see his hand before him, 22/17.2, p.531.
 spells of darkness should follow seasons of light, 25/13.10, p.671.
 400 years of light is followed by nine hundred and ninety years of darkness, 38/8.11, p.1473.
 living things quickened into life during darkness, were without eyes, 38/5.7, p.1460.
 plateaus of nebulae eclipse the sun and cause periods of darkness, 38/5.15, p.1461.
 do not think that darkness belongs only to the earth and the lowest heavens, 20/24.14, p.358.

Ignorance is darkness. Darkness may be corporeal or spiritual. (Ha'k), 36/0.7, p.1361.
whatever gives sorrow to your fellow or discouragement to others shall be called, 33/6.1-15, p.1220.
Do not answer them, lest you also practice darkness. 33/7.22-34, p.1222.
This though is darkness: to express fault finding, criticism, censure, or even an opinion unsupportable by facts. 33/8.13, p.1224.
Temples of darkness dedicated to the spirits of the dead, 25/46.14, p.769.
discouragement to others shall be called darkness, 33/6.4-14, p.1220.
the man of darkness delights to discourse on the lowest thoughts, 33/7.5-10, p.1221.
Behold My wisdom, O man, in creating souls out of the substance of corporeal darkness! Their souls can thus hear Me and not be afraid. 20/15.10, p.335.

Das: such as have attained to power with the rod with water, and the rod with fire, 20/11.18-22, p.327.

Daveas: a false God in atmospherea overthrown by Osire, 18/4.16 to 18/5.13, p.258.

Dawn of a Cycle: what is dawn, 38/11.2, p.1478.
length of a dawn, 07/2.3-5, p.94.
do not permit My ethereal hosts to remain longer than dawn, 07/8.8, p.104.
at the time of Fragapatti, 20/1.6, p.298.
of Cpenta-armij, 23/1.2, p.538.
of Lika, 26/1.6, p.801.
See also Dan.

Daylight: is the condition of things polarized in the master vortex, 38/1.35, p.1440.

Dead: the spirit of the king knows not that he is, 21/19.18, p.456.
sing anthems and pray for the dead, 21/29.25-26, p.477.
mortals dying in war enter the es worlds in chaos, not knowing they are dead as to earth life, 04/8.6, p.33.
there are hundreds of millions who, being dead, do not know anything; but through belief in a judgment day went to sleep, and are waiting for the trumpet of Gabriel to call them forth, 32/4.17-18, p.1148; 39/3.56-57, p.1491.

Death: When a corporean comes forth out of his corporeal body, this shall be called death. 05/3.6, p.43.

Materialist's View (Osirian): with death, all would be ended to every man, 14/4.1, p.200.
with the mortal death there is the end, 20/2.20, p.302.

Death Cast: Thothma cast himself in death (dormancy), 25/50.5-12, p.781.
four priests of Osiris cast themselves in death, 25/50.14, p.782.
thousands of adepts of Osiris capable of the death trance, 25/50.30, p.785.
The magicians cast themselves into the death trance, 27/26.30, p.927; 27/27.4, p.929; 27/27.22, p.932.
God gave Sakaya the power of the, 28/30.6, p.994.

Death Penalty: God's judgement against the, 32/32.20-21, p.1196.

Death, Temple of: dedicated to all kinds of battles, 25/46.13, p.768.

Declension: All men on the earth and all the spirits of the dead belong to one or the other, resurrection or declension. 28/4.7-8, p.947; 39/10.5-6, p.1506.

Decree: Zarathustrian law in regard to making a decree, 21/24.6-10, p.462.
The priest shall decree by his highest light, 24/6.3, p.587.
after all members have spoken the Chief gives his highest light which is the decree, 39/6.36-37, p.1500.
by Fragapatti in the House of Mouru, 20/8.1, p.316.

Delight: to be delighted grows within us, 25/42.24-28, p.754.
in the Light should be the delight of all men, 14/4.1, p.200.
to rejoice in delights, 26/18.25, p.837.

Deliverance: what is the deliverance of man, 23/1.20-21, p.541.

Deluge: see Flood.

Desired: Have I not given to all men, from the lowest to the highest, even that which they desired? 22/10.16, p.506.

Destroy: rather than destroy that which is given in the name of Jehovih, go, and fall to work in like manner to build up His light in your own way, 11/1.16, p.161.

Devil: angels of the false Lord God taught there was a devil and a horrid fire to torture their souls, 25/41.4, p.749.
familiar spirits said there is no devil or place of hell, 33/2.4, p.1213.

De'yus: see Anuhasaj.

Dictation: coaxing, with effect, is greater than dictation not obeyed, 28/36.38, p.1006.

To dictate to the learned, is to cast one's treasures into the fire. By asking them questions, we can often lead them. –Ka'yu, 28/36.37, p.1006.

Diet: the spirit man takes his place in the first heaven according to his diet while on earth, 04/4.8-12, p.21.
the Creator commands man to change from carnivorous to herbivorous, 02/1.16, p.10; 29/8.32, p.1076.
in kosmon, vampires are allowed to inhabit all who feed on fish or flesh, 32/1.16, p.1138.
effects that the spirit takes to the next world from a life of flesh-eating, 32/13.24-33, p.1162.
God's remarks upon, all men who feed on fish or flesh, 32/11.4-5, p.1157.
those who will form the basis of Jehovih's Kingdom on earth shall not eat fish nor flesh of any creature that
breathed the breath of life, 32/1.36, p.1140.
the I'hins' food was of every herb, root, grain, seed, and fruit, that comes from the earth, and is good to eat;
but they ate neither flesh nor fish, nor of anything that breathed the breath of life, 11/2.13, p.167.
you shall not eat anything of flesh and blood, in which life is, 08/1.11-12, p.110; 11/1.26, p.162.
Ormazdian law in regard to diet, 21/19.5, p.454.
For if you set your soul to feed on animals, and to dwell with them, the Gods cannot deliver you to My
emancipated heavens, till you have served your time in the lower heavens. 20/21.18, p.351.
of Po and his people, 24/3.2, p.581; 24/4.22, p.584; 24/5.15, p.586.
of Brahma and his people, 24/14.27, p.606; 24/21.1, p.625.
De'yus' law in regard to, 25/27.9, p.711.
every living thing that lives shall be meat for man (Osiris Bible), and the result, 25/29.40, p.718; 25/29.43,
p.719.
they said: Eat fish and flesh; for they desired to please mortals, 25/30.15, p.722.
mortals became carnivores, by which the grades fell woefully, 25/31.20, p.725.
the feeders on flesh and blood; they stink as a carcass; their flesh is congested and puffed up, 27/25.19, p.923.
herb food cultivates the negative, flesh food the positive, 38/9.10, p.1476.
to attain to prophecy, eat not fish, flesh, nor any food that comes from an animal, 38/10.6, p.1477.
the diet of the Faithist and the prophet, 35/AA.48-49, p.1352; and note, 35/AA.48<fn-flesh>, p.1352.
Chine's diet, 27/21.14, p.913.
Sakaya in regard to diet, 28/27.2, p.989.
Unless you refrain from fish and flesh you shall not find the cows, i.e., receptivity. 35/D.70, p.1274.
Ka'yu (Confucius) on diet, 28/34.27, p.1002.
diet of the Esseneans, 28/42.6, p.1024; and of Joshu, 28/44.4, p.1028.
diet of the children of Shalam, 32/38.14-15, p.1209.
To put away flesh-food is easy, but to put away dark thoughts and words—who can do this in a day? 33/9.25,
p.1225.
covenant in regard to diet in Shalam, 39/5.43-45, p.1498.
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Disbelievers: begotten in disharmony, 14/4.3, p.200.

Discretion: especially in words. Consider well, and then speak. Without discretion man is like a tangled thread,
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Discussion: of what profit under the sun is discussion, 28/13.3, p.958.
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labor of the Lords of Hada, and establishment of Me-de, 25/3.1-10, p.649.

Me-de-ci Laws, 25/3.10 to 25/4.19, p.650.

Divorce: there are only two conditions in Shalam, marriage or celibacy, either married partner may choose to become celibate, 39/22.8-10, p.1530.

Whether the partner dies, or whether they divorce themselves, yet, to none other shall either wed ever again. (Shalam), 32/39.4, p.1210.

Ka'yu on divorce, 28/36.26-27, p.1006.

Doctrine: to deny one's self and labor for others with all our wisdom and strength this is the highest, 28/36.61, p.1009.

there shall be only one doctrine, which is Jehovih, the All Person, 32/2.29, p.1143.

Doctrines: it is easy to plan out high, but not so easy to give an efficient doctrine. He who is midway is the most potent, —Ka'yu, 28/36.62, p.1009.

Do: do not do to any man that which they desire not to be done to themselves, 21/16.2, p.445; 28/34.29, p.1002.

Dog: as you may say to the dog, the most knowing of animals: Jehovih! Jehovih!, 34/10.10, p.1241.

Doorways: the eye, ear, and power of touch are the corporeal, I gave to you, O man. Through these you are constantly impregnated, 34/3.1-5, p.1232.

Doubles: fetals who made themselves as twin spirits to mortals, 20/35.7, p.387.

Drafts: teach them to make drafts of houses and its various parts, (in Shalam), 39/8.3, p.1502.

Dress: whatever attracts the least thought to sex is the most modest, 39/8.13, p.1503.

Driftwood: as, on a surging sea, 18/1.3, p.244.

Drought, Regions of: on the earth which man must learn to overcome by causing rain to fall, 38/8.13, p.1474. in drought, the vortexian overlappings descend to the very earth, called cyclones, whirlwinds and so on, 38/4.3, p.1455.

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all angels below the first resurrection, except infants, 26/21.1-32 to 26/22.1-56, p.844.

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a spirit who is below the grades, who seeks to do evil, who seeks to make others unhappy, who delights in crime and pollution, 32/6.10, p.1151.

Druks: (Cain), the mark of the Lord put upon the Druks was the shadow of blood, which, being interpreted, is war, 06/1.15-16, p.85.

who dwelt with the Asuans and Yaks, not capable of everlasting life, except when they co-habit with the I'hin, 06/2.5-6, p.85.

the unseen manifests in idols to Druks, 6/13-17, p.86.

dwelt with the Asuans and with one another, neither laboring or clothing themselves, 06/1.21-24, p.85.

ground people called druks, 11/1.75, p.166; see also Ground People.

taught by I'hin prophets, 11/3.16, p.168.

incapable of inspiration except for their stomach's sake, 22/11.13, p.509.

I'hins strayed away from the mounds, and came to the black druks (Guatama), 24/24.5, p.632.

always have idols or saviors, and are given to war, 23/10.6, p.568.

there are paupers, vagrants, beggars and criminals, on earth, who are druks, 26/21.2, p.844.

who are below the grades, 32/6.10, p.1151.

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Earnings: every one takes the, of another; the profit of one is the injury of another, 20/32.4, p.378.

housing themselves about with the earnings of others, 10/10.15, p.144.

To live on the earnings of others, except in time of helplessness, is evil. 27/12.16, p.887.

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By vortexya the earth was first formed as a ball of fire. 38/1.26, p.1436.

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the first starting forth of the earth, 26/7.5, p.813.
where first the red star's vortex gathered up its nebulae millions of years ago, 10/2.8, p.125.
the growth, the change, and the travail of the, 04/4.13-20, p.23.
when man was brought forth from mortal to immortal life, the earth passed beyond se'mu, 04/7.5, p.29.
made from that which was unseen, 36/2.15, p.1364.
floats in the midst of a vortex, 38/1.1-16, p.1434.
the four motions of the, oscillaic, orbitic and vorkum, 25/37.7, p.741.
angels taught man the earth was round instead of flat, 28/55.4, p.1054.
coursed in the serpent's coil a million and a half miles per day, 29/3.17, p.1069.
you (the angels) have caused the earth to be peopled with those who are capable of immortality, 04/7.21, p.31.
full of people, mostly I'hins, mature at seven, dying at thirty, very prolific, two to four at a birth; man dwelt in peace. Ground people lived to be 200 and even 400 years old (about 43,000 years B.K.), 09/1.19-22, p.113.
and its lower heavens were under the dominion of such as had sprung up out of the earth, 05/23.5, p.82.
on earth, the time of a generation risen from twelve years to eighty, many living to be 300 years old, very large, twice the size of men of this day. Without judgment, and of little sense, large and strong and prolific, 09/2.13, p.115.
man and woman became prolific, and they grew large, and full of resolution and power, 22/9.5, p.502.
attains her maturity (before the flood), but she is rank, 09/3.2, p.116.
too prolific is the rich earth, too prolific is the red star of the firmament, 09/3.7-11, p.117.
the too prolific earth contributes more to the corporeal than to the spiritual man, 10/3.9, p.127.
passed Tryista, 10/8.14, p.138.
has been peopled over many times and many times laid desolate, 14/2.7, p.196.
the forms of the, earth-born changed, hair grows long and straight, men begin to have beards, 14/14.13, p.217.
passes the limit of her greatest corporeality, 26/2.5-6, p.805.
the time of the building [of the Great Pyramid] is midway between the ends of the earth; and now is the extreme of the earth's corporeal growth, 25/49.20, p.780.
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and her heavens enter the a'jian forests. Effect on mortals and angels, 28/11.1-12, p.956.
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Earth Shine: erroneously called earth shine; the real cause, 38/3.9-10, p.1449.

Earthquake: who knows the plan of an earthquake, whether it is small or large before Jehovih, 10/12.5, p.147.

Earthly Things: whoever sets value on earthly things above heavenly things, 21/19.9, p.454.

Ea-wah-tah: birth prepared for, by Jehovih, 22/13.1-18, p.517.
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graded ninety-five, 23/4.11, p.530.
inspired by the God Os, 23/5.13-15, p.552.
hears the voice of the Great Spirit, 24/26.14-15, p.639.
has given to him the E-go-quim laws, 24/26.24 to 24/27.26, p.640.
goes to the kingdom of Took-shein and Che-guh, 24/27.34, p.643.
founds the O-pah-E-go-quim (Algonquin), 24/27.48-49, p.644.
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Education: primary (of a spirit) in the first resurrection, 22/3.12-30, p.488.
completed. What then? 22/4.1-19, p.492.
Education must be accompanied with practice. 39/9.7, p.1505.

Efficient: a less pure God, a less holy God, would be more efficient, 22/10.5, p.504.
for I am very efficient and influential with the Creator, -Tseeing, 27/27.35, p.933.

Egoquim: name of the Creator given through Eawahtah, 24/26.16-20, p.639.
laws of, see Ea-wah-tah.

Egypt: a great angel general of Osiris, 25/21.7, p.697.
leads the king's seer to South Arabin'ya, and named it Egypt, 25/48.3-4, p.774.
instructs Thothma's priests to stand watch, 25/50.6, p.781.

one of Osiris' emissaries who inspired the Egyptian records which became Genesis, 27/20.18, p.911.
the land of, a part of Arabin'ya named by Egupt after himself, the same which is corruptly called Egypt to
this day, 25/21.7, p.697.
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for hundreds of years the inhabitants of Egupt attained to great learning, but woe came upon them, 25/51.9-
13, p.788.
the languages, calendars and records of Egupt, 27/14.1-6, p.889.
tribes of Faithists had many languages in Egupt, 27/14.7, p.889.
king of Egupt, the Sun King, and the Sun Laws, 27/14.9-10, p.890.
a land of glory and of misery, 27/15.35-41, p.895.
with tomorrow's rising sun, I rise to never again lie down in Egupt! 27/16.13, p.899.
records of Egupt became worthless, 27/20.21, p.911.
after the fall of Epupt her people migrated westward, 28/50.30, p.1044.
Neither shall Egupt prosper again till You have subdued the whole earth to You. (Israelites going out of
Egupt), 27/18.18, p.906.
ceded by Looeamong to Kabalactes, for a billion angel warriors for one hundred years, 28/41.20-22, p.1022.

Egypt: see Egupt.

Electricity: when vortexya is manifested in flames of fire, 38/1.21, p.1435.
that which is discharged in a magnetic flame, 38/1.36, p.1440.
light, heat, magnetism, and electricity, are all one and the same thing, vortexian currents under different
conditions, 38/3.11, p.1450.

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Eloih: the Fonecean name of the Great Spirit, 27/21.1, p.911.
synonymous with E-O-Ih, 35/D.9, p.1264.

Embryonic State: this is not the real life, but the, 27/8.8, p.874.
remember you are not yet born, but are in embryo, 28/29.16, p.992.
All mortals are in an embryonic state, preparing for birth (commonly called death). 39/8.26, p.1504.

Endless Chain: by the endless chain (of ships), ethereans sped to any quarter of the earth, 10/16.11, p.155.

Enemies: for 2000 years I gave My, a loose rein, and they have the largest line of kings in the world; and yet in
the midst of their prosperity they fall down like a drunken man, 27/14.6, p.889.

English: origin of the people called, 28/50.30-31, p.1044.

Engrafters: reincarnated spirits, so-called, 32/4.11, p.1147.
engrafters (reincarnated spirits), for the most part, held the spirits of their victims in abeyance all their natural
lives, 26/14.18, p.826.
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gave at the time of conception, 10/5.10, p.133.

Enlightenment: For I will make man understand that he shall accept nothing from angels or men because of the
name professed. –God, Son of Jehovih, 32/1.28, p.1139.

Ennochissa: of Eta-shong, took the title, Son the Holy Ghost, 28/13.10, p.958.
builds his heavenly city, 28/23.1-10, p.981.
neglects his earthly dominions, and God sows the seed of faith in Chine'ya, 28/23.12, p.981; 28/23.1-14,
p.981.
declares war against Jehovih, is the first of the Triunes to become a false God, 28/23.15-19, p.982.
invites his brother Triunes to visit him, and confer as to what should be done, 28/38.1-4, p.1012.
and his brother Triunes, to establish the Trinity, give 49 saviors to mortals, 28/38.5-30, p.1012.
his sub-Gods revolt, and he sends Ya'deth with an army to subdue them, 28/40.1-3, p.1017.
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as Brahma the false, inspires the Sun King of Chine'ya to destroy all books, in order to reduce the empire to
ignorance, 28/40.20-22, p.1019.
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p.1071.
sends an arrow-boat with a million host to invite this God on a monthly visit, 29/5.7-8, p.1072.
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Enumeration: of Earth and Heaven since man first walked upright, 22/18.2-13, p.533.

Envy: you shall not envy nor harbor hatred against any man, woman or child, 21/11.26, p.434.

Eolin: the Unseen, spoke in the wind, three sounds, 19/1.5-10, p.284.
signifying, like the wind, void of shape or person, 24/15.9, p.609.

E-O-I-H: man writes the name of the Creator, 17/1.12-20, p.238.
Before man could comprehend the All Spirit he was taught the wind, the All Unseen, and to call it E-O-Ih!
35/D.8, p.1264.

Era: behold the seventh, is at hand. Your Creator commands man to change from a carnivorous man of
contention to a herbivorous man of peace, 02/1.16, p.10.
of perfection in unbelief, 18/11.27, p.278.

Eras: the six, of man, 02/1.1-13, p.9.

Es: the unseen worlds, etherea and atmosphaera, 04/2.1-4, p.17.
the es of a living mortal, how it governs the flesh to good or evil, controls the sex and ultimate size, health
and strength of the offspring, 22/4.2, p.492.
why Es is called daughter, 36/1.31-32, p.1363.
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the first chosen woman in the Father's kingdom, 39/2.2-9, p.1487.
the chief nurse of Shalam, tells how the babies were cared for, 39/12.1-14, p.1512.
instructs the children in angel communion, 39/14.1-19, p.1515.

Es Day: when the angels of heaven were made known to mortals, Holy Veil Day, 34/16.1-6, p.1249.

Es'eans: inhabitants of Es, in contradistinction to the inhabitants of Corpor, 04/2.1, p.17; see also Essenes.

Esfoma: the signs of the times, 36/0.5, p.1361.
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Es'seans: full residents of the Es world, 10/9.3, p.141.

Essenes: (Asenean Association, Es'eans, Esseneans), true Israelites, and from whom one Joshu, an i-e-su in
Nazareth was raised up, 35/K.49-51, p.1302.
established by Illaes (Nu-ghan) in purity and love; and an iesu born, 28/42.4-14, p.1024.

Established Religion: the republic of Guatama untrammied by an, 32/36.11, p.1204.

Es'yan: signifying new-born in heaven, 05/2.21, p.41.
number of es'yans in the first year of Hored, 05/5.1-4, p.47.
hundreds and thousands of es'yans were allowed to return to their mortal kindred, 05/23.6, p.82.
so called for the first five years in heaven, 10/9.3, p.141.
es'yans, permitted only to return to mortals under guard, 20/34.17-18, p.386.
said to be in the first resurrection, 32/24.14, p.1184.

Ethe: the substance of etherean worlds, 04/2.5, p.17.
the solvent of corpor, 38/2.1, p.1444.
in ethe, the swift velocity of corpor is magnified into dissolution, 32/12.19, p.1159.

Ethe'ic Currents: a tool from Jehovih's fountain of All Power, 23/13.5-10, p.574.

Etherea: the emancipated heavens beyond Chinvat, 35/D.121, p.1279.
being a dense solution of corpor, 38/2.3-4, p.1444.
Kam-qactra, the high air, 35/M.65, p.1310.

Etherean: pertaining to etherea.
Etherean, Ethereans: spirits who have risen above the bondage of the earth and its atmosphere, 35/AA.42-
43, p.1351.

Etherean Flame: magnifying power of the, 05/19.15, p.73; 18/4.10, p.257.

Etherean Forests: Hautuon in the, 10/10.4, p.143.

Etherean Worlds: the behavior (effect) of the etherean worlds on corporea shall be to bring them to maturity
and old age, and final dissolution; image caption i004, p.20.
who desires to comprehend the etherean worlds, the homes of spirits long risen in Nirvania, let him
describe them, 14/1.9, p.196.
I have created etherean worlds, of sizes equal to the corporeal worlds, 36/1.16, p.1362.
inhabitable both within and without; the substance of etherean worlds, 04/2.5-7, p.17.
the etherean worlds are larger than the earth, and penetrable—full of roadways of crystals, and arches, and
curves, and angles, so that were man to travel a million years on one alone, he could not see half its
beauty and glory; image caption i003, p.18.
some are like immense facsimiles of snowflakes, a description of them is impossible, 38/6.13, p.1465.

and roadways for sun-phalanxes, image i098, p.282.

Etisyai: a high-raised Goddess who crowned Sethantes, 05/1.1-38, p.35.

was the one who bestowed Jehovih's crown on the first God of the corporeal earth, 05/18.4, p.70; 05/18.7-9, p.71; 05/20.5-6, p.76; 05/21.13, p.80.

Eunuchs: the I'hins made, of the yaks, males and females, 06/2.8, p.86; 06/4.6-7, p.89.

the I'huans make eunuchs of both yaks and ground people, wherever they come upon them, 13/2.4-5, p.191.

the I'huans made eunuchs of the tribes of darkness; from both sexes, 13/2.8, p.192.

the ground people and the Yaks shall be servants to the I'huans; they will cast their servants, 13/2.14, p.192.

the angels taught the Ongwees the secret of making eunuchs of their enemies, 15/2.6, p.221.

De'yus commands the children of Faithists be made eunuchs, 25/16.21, p.680.

Eustia: the times of the tribes of Eustia gave only six months to a year, 27/14.2, p.889.

Ever Presence: to open up man's understanding, to find You, to know You, and to realize Your, 20/24.6, p.355.

the Ormazdian law, this is the Ever Presence that never terminates, 22/1.22, p.484.

for man to be created and live; to live a time on earth, then die and enter heaven. These are done by the Ever Presence, 22/6.4-12, p.496.

Ever Present: I am the, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men, 27/4.23, p.865; 27/9.13, p.876.

their false God, turned the voice of mortals from Him Who is Ever Present, 25/41.5, p.749.

the Highest conceived of Who is Ever Present and is the Person from Whom all persons sprung, 28/28.3, p.990.

I am Life! I am the I Am! I am the Ever Present! 38/4.20, p.1458.

To remember that the Creator is Ever Present, and with as much power, love and wisdom today as in the ancient days, this is wisdom. 28/36.21, p.1005.

all names worshipful belong to the Ever Present, 26/8.16, p.815.

Ever Present Great Spirit, 28/33.7, p.999.

the Ever Present, upon Whom you shall set your heart, mind and soul to love and glorify above all things, 33/7.2, p.1221.

Everlasting life: the Asuans were not created to, 05/5.2, p.48.

yaks not capable of everlasting life in heaven, 06/4.6, p.89.

Have I not said: I brought the seed of everlasting life to the earth? 07/3.16, p.97.

but to you, O man, I gave power for everlasting life, 20/21.15, p.350.

98 percent of the earth's inhabitants, other than Faithists, were capable of everlasting life, 28/10.3, p.954.

druks not heirs to, 11/1.77, p.166.

I'huans capable of, 13/1.25, p.191.

during the last hundred years (before the flood) the earth brought forth none capable of everlasting life, except the remnants of I'hins, 10/6.10, p.134.

in the early days of man only a small percentage were born to everlasting life, and the first of all only one percent, 22/18.1-13, p.536.

key to everlasting life, (Osiris the false), 25/50.2-3, p.780.

Everlasting Flesh Life: you (Thothma) are the first founder of everlasting flesh life, -Osiris, 25/48.29, p.777.

man should turn from stone temples and the hope of everlasting flesh life; Heading to the Book of Lika, 26/1.1.^, p.800.

Evil: is evil really evil? 21/9.17-20, p.430.

nor am I within the judgment of men as to what is evil or good, 26/9.2-3, p.816.

do not call any man evil, but call him unripe fruit, 35/E.2, p.1281.

to find evil instead of good, 20/24.17, p.358.

to seek not to find evil in others; to complain not for the evil others inflict me with; to speak not evilly against anything You have created, 26/18.26, p.837.

to perceive no evil in any man, woman or child, but in their birth and surroundings, 35/Z.41, p.1349.

if a man does evil it takes root in him, and will be entailed on his spirit, even into the next world, 35/AA.1, p.1349.

Evolution: not one living thing did I create out of another, 04/5.9-12, p.24.

the living are created, 05/8.8-9, p.56.

Jehovih's Gods and Lords mold the inhabitants of the earth as clay is molded in a potter's hand. 14/5.11, p.202.

There is no law of selection. 15/3.6-8, p.222.

there is no such law as evolution, 17/4.8-12, p.243.

the evolution of the races of men out of the lowest darkness comes from the Great Spirit, 19/4.21-25, p.292.

neither have I given progress to a stone, nor to a tree, nor to an animal, 20/21.18, p.351.

let them that find the cause of the progress of man to come of the earth, go raise up the barbarian, 19/6.9, p.294.

man became conceited, saying: All things are Nature and growth, and evolve into higher states; it is the natural order (12,000 B.K., cycle of Osiris), 19/7.4-5, p.297.

not one living creature merges into another, 38/4.19, p.1458.

man does not progress except by me (God), through my angel hosts in heaven, 24/28.8-13, p.645.

the blacks would never become whites, 38/5.12, p.1460.

Exaltation: all men desire, everlasting liberty, and unlimited power; and unless you are prepared to give these to others, then you cannot attain them yourselves, 18/6.17, p.264.

Example: let your, heal them, 33/7.32, p.1223.

he is Your example, 20/16.34, p.340.

Excellence: how do you grade them in order for excellence to be known and respected, 39/22.13-14, p.1531.

those who excel receive no preference over others, 28/25.19,22, p.987.

Exclusiveness: those who have built in one place shall no longer say: This is our country, 29/1.5-10, p.1062.

ports, lands and waters shall be thrown open to all other people, 29/1.26-29, p.1064.

those who live isolated and alone on the earth shall be isolated and alone in the heavens of the earth.29/1.37-39, p.1065.

God tells the nations and people of the earth not to be exclusive, 32/33.1-25, p.1199.

Exertion: Whoever feels that he has no need of exertion, does not grow in spirit. 36/4.19, p.1369.

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with Ormazd all things are good, 21/8.7, p.428.
I (Jehovih) suffer not all evil to triumph over good, except for short seasons, 26/9.2-3, p.816.
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return good for evil, to give pleasure to those that give pain, 28/27.18, p.990.
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What is good in one book, unite with that which is good in another book. –Looeamong, 28/48.30, p.1037.

Do Good, Doing Good: what learned good man have you found who will not say: Yes, to do good is a pretty philosophy! And there ends his aspiration, 21/13.5, p.439.
To do good with all one's might, who knows the meaning of that? –Te-in the false, 25/32.14, p.730.
to serve Me is not in prayer only, or in rites and ceremonies, but in stretching forth the hand to do good to others with all one's might, 26/19.20, p.841.
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to do good to others regardless of your own profit, 33/3.13, p.1217.
he who strives to do good on his own account may be in error as to an ultimate good, 33/11.8, p.1227.
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who, then, shall govern the wicked, 21/30.11-12, p.479.
Jehovih said: Behold the plan of My government; which is, to come against nothing in heaven or earth; to seize nothing by the head and turn it around by violence to go the other way. 25/17.2, p.683.
Capilya's remarks on, 27/7.5-10, p.872; 22/1.2-4, p.482.
It is incumbent on every man in the community who enters the discussion, to speak from the higher light, as he perceives it, without regard to policy or consequences. And the same law shall be binding on the

rab'bah; and though nine men out of ten side the other way, yet the rab'bah's decree shall stand above all the rest. 28/28.14, p.991.

God judges the government of man, and declares against it, 32/33.1 to 32/35.22, p.1199.

this nation, this government, and this people shall not be attacked in the places you build. It is within, 39/25.19-22, p.1537.

Governors: appointed by Sethantes, 05/5.13-14, p.49; 05/6.1-5, p.51.
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Gotama Buddha: 35/AA.74, p.1354.

Grades: the responsibility of, explained, 23/4.4-5, p.549.

those above and those below grade fifty, 25/30.9, p.720.

as given by and discoursed on by God, 32/6.1 to 32/11.22, p.1151.

Even as to the square of the distance away from the earth, so are the grades of my resurrections. 32/12.25-27, p.1160.

Gravitation, Attraction of: mortals have been taught erroneously regarding the attraction of gravitation in the earth, 38/1.14, p.1434.

today it is proven that there is no such thing as, 36/6.13, p.1372.

things do not fall to the earth because of the magnetism (attraction) of the earth, 38/1.7, p.1434.

corpor has no attraction of gravitation, 38/1.27, p.1436; 38/1.35, p.1440.

There is no substance of attraction. 38/1.45, p.1441.

Great Learning: is it not wiser that man labor to raise up his fellow men out of misery and darkness, than to gratify his personal desire for, 21/13.4, p.439.

is not only in books; he who has learned to harmonize with Jehovih has, 27/12.4, p.885.

I am master of a thousand books, and am registered as a man of, 24/3.27, p.582.

their, and the names of their men of, shall go down, with none to remember them on the earth, 26/4.7, p.808.

man will not pursue great learning until he worships it, 19/6.12, p.295.

men of great learning and high estate often fall, 22/18.23, p.537.

in Abram's time there were men of great learning, 24/8.9-11, p.590.

Tothma had books of great learning written and deposited within the Great Pyramid, 25/50.24, p.784.

the royal council discuss great learning, 27/6.13, p.871.

what does great learning consist of, if not in knowing how to live wisely, 27/7.10, p.872.

Mortals are falsely taught that the ignorant skip off to paradise and possess great learning in the hour of death! 18/7.3, p.267.

to obtain great learning that applies to the resurrection of your soul in comprehending the works of the Almighty, here is wisdom, 36/10.1-2, p.1378.

what has great learning found that is valuable, 36/6.8, p.1372.

See also Learning.

Great Men: their, are forgotten, and their wisest men lose caste in the history of a thousand years, 39/25.5, p.1536.

Great Serpent: or solar phalanx, 38/1.33, p.1437.

The sun I made as the head of a serpent, and his phalanx I made as the body of a serpent; thus I made the great corporeal serpent. 35/D.58, p.194; see images i073, p.1437; and i074, p.1378.

a time shall come when the vortex of the sun shall be round, and the body of the, coiled up; image caption i106, p.1480.

Great Spirit: to whom none can attain forever, 18/6.12, p.263.

the first universal teaching of the Great Spirit given to mortals other than the I'hins, 18/10.6, p.273.

the name of the Great Spirit made a secret and spoken in whisper, 18/9.13, p.271; 18/10.6, p.273.

without a habitation and a figure the Great Spirit cannot be taught to either angels or mortals in the first place, 20/24.26-28, p.359.

the Great Spirit, unapproachable, 22/11.3, p.508.

I will chase away all Gods and Saviors born of woman; all men shall worship the Great Spirit only, 24/27.42, p.644.

the Great Spirit declared to be in the form of a man, having a residence in the firmament of heaven; making Him merely an idol, 35/K.28, p.1300.

many kept the name of Faithist, but changed their belief from the Great Spirit to a God in shape and figure of a man, 25/15.21, p.677.

they shall understand that the Great Spirit, the Ever Present, is not an idol in the figure of a man sitting on a throne, 28/40.15, p.1018.

before the time Anuhasaj established the names Lord God and De'yus, man worshipped Me under the term Great Spirit; image caption i077, p.669.

I will pursue all peoples, mortals and angels, till I cast out the worship of a God and of a Lord and of a Savior. And You alone, You Great Spirit, Ever Present Person, Everlasting and Almighty, You shall be All in All. –Anuhasaj, 26/15.18, p.829.

He Who is over all and within all. The Potent and Unseen. It is He Whose Ever Presence quickens into life all that live. 35/AA.9, p.1350.

for the Great Spirit is all Harmony and Perfection, abounding in time and in worlds to accomplish all possible imaginings, 14/1.3, p.194.

Great Wisdom: cannot be attained in a day, 33/5.12, p.1220.

Great Wall of China: see Chinese Wall.

Greece: was it not the oracles that destroyed, 33/8.10, p.1224.

Greek Gods: come from Chine'ya, 28/40.3, p.1017; 28/40.12, p.1018.

Baal makes an alliance with, 28/41.14, p.1021.

take names that are popular with mortals, 28/45.10, p.1030.

did I (Thoth) not send to hell all the Greek Gods, 29/6.8, p.1073.

Ground People: were brown and black, living to be 200 and even 400 years old, 09/1.22, p.114.

had long arms and curved backs, and were called Druks, 11/1.75, p.166; see also Druks.

had not the light of heaven in them, 13/1.15-17, p.190.

the grip of whose hands could break a horse's leg, the hoodas, 25/21.7-9, p.697.

Growth: to those who have attained to be Gods there is spontaneous, forever, 14/5.17, p.203.

all, depends on exercise and labor, 20/39.8, p.399.

Guardian Angels: let my chosen keep the four holy days of rest during each moon, for on those days do My, change the watch, 35/D.53, p.1270.

you shall tread the earth with your feet, and walk by the sides of the new born, being guardian angels over them, 04/6.19, p.28.

go as guardian angels and inspire man to live without evil, 06/3.10, p.88.

See also Ashars.

Guatama: (America) (Thouri), was called Thouri, and later North Guatama, signifying the, meeting of nations and the dawn of Kosmon, 05/11.2-11, p.62.

the name of one of the fleets from Pan, 11/1.48, p.164.

The fleet named Guatama was carried eastward, and the country where it landed was also called Guatama. 11/1.53, p.164.

meaning of the name; note 11/1.53<fn-Guatama>, p.164.

her heaven was as follows: The Lord made two kingdoms, the first and second resurrections, 10/14.5, p.150.

the two great west lands, North and South, 20/8.5, p.316.

You (God) shall inspire mortals to go there from the east and find Guatama, and inhabit it. 28/60.33-34, p.1061.

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Hab-bak: The wearer of Hi-rom, 20/38.10, p.398.

to deliver the soul of the king who persecuted him and his council, 20/38.12, p.398.

See also Che-muts.

Hada: the intermediate world, the lower heavens, 28/4.3, p.946.

false Gods schemed for mastery in hada, 25/53.3, p.793.

Half-breeds: (between I'hin and Druk) they believe nothing; they believe everything, 18/8.10-11, p.269; see also I'huans; Ghans.

Ha'jah: an etherean, second God of the earth, 05/5.18-29, p.49.

Hagar: Sarai's (Abraham's wife's) maid, 24/11.5-18, p.595.

Were Abraham father to Hagar's son, Ishmael, and had he been true to the law of sacrifice among the heathen, then, Ishmael, being first-born, would have been chosen for the burnt offering. 24/13.19, p.603.

Ha'k: see image i028, p.1361.

Ham: name given by the Lord to one of the I'hin fleets after the flood, 11/1.48, p.164; 10/7.4-11, p.135.

the same as is called Egypt and Africa to this day, 11/1.60, p.165; 24/8.3, p.589.

Han: established (in Chine'ya) what was called the first, dynasty, 24/2.24, p.580.
called himself, Han, King of the Sun, 24/2.15, p.579.
went so far that the barbarians fell upon his armies and destroyed them, 24/7.4, p.589.

Hapacha: God of the west wind, 20/18.2, p.341.
God of Ipsegee, Lord of the I'hins, with many I'huans, 20/7.6-8, p.315.
the first of Gods who has kept this kingdom whole from dawn to dawn, 20/22.1-14 to 20/23.1-24, p.356.
Jehovih's light appeared beyond the throne, rising like a new sun, reddish tinged, emblem of the Western
Light, in honor of Hapacha, 20/26.13-16, p.365.

Happiness: an abundance of, and it will endure forever, 22/12.22-23, p.514.
the germ of happiness in my soul will I nurse as Your holiest gift, 26/19.11, p.840.
on earth is answered by, in heaven, 28/26.7, p.987.
I created many trees in My garden, the greatest of which is the tree of happiness. 25/17.4, p.683.
to have nothing; is this not the sum of the highest happiness, 26/18.13, p.836.
See also Hura.

Happy: to learn to be, with one's place and condition is great wisdom, 25/42.16, p.752.

Hapsendi: Looeamong's heavenly capital city, 28/13.9-10, p.958; 28/41.22, p.1022.
the extent of Hapsendi, 28/49.2-5, p.1039.

Haoma: sustenance for the living and the dead, 21/11.7, p.433; 21/19.26, p.456.
juice, milk, that which is received. As milk nurtures the corporeal man, so haoma feeds the spirit, 35/M.26,
p.1306.
in the latter sacrament of the Vede, was saluted as heaven's perfect type of corporeal beauty and cleanliness.
35/M.48, p.1308.

Haraiti: an atmospherean heaven founded by Fragapatti, 20/4.1, p.305.

Harvest: Hapacha and his hosts being the first from the lowest heavens at the end of a cycle, 20/26.4, p.363.
according to the seed sown so shall be the harvest, 25/14.24, p.674.
until they have reaped their whole harvest they shall not rise into My ethereal worlds, 26/8.18, p.815.

Hastily: not hastily for such is the manner of the weak, 25/30.20, p.723.

Hateful Words: the direful thrust of, 20/26.3.3, p.363.

Hatuas: (Constantine) induced by Thoth, at Looeamong's command, to raise an army and drive Baal out of
Roma, 28/48.11-13, p.1035.
solves the question as to what mortal representative should be chosen by the Council of Nice, being The Man,
I-E-Su, 28/48.47-51, p.1038.
See also Looeamong.

Heat: comes not from the sun to the earth, but by vortexya, 38/1.26, p.1436.
is liberated stored-up vortexya, 38/1.34-44, p.1440.
the method of manufacturing, 38/3.1-29, p.1448.
the heat of a planet not governed by its distance from the sun, 38/6.1-5, p.1463. (Or as we could say in
modern scientific terms, it is a correlation and not a causation. -ed.)

Heaven, Heavens: Have they anything to do in heaven? 18/7.1-10, p.267; 26/3.3-13, p.805.
regarding the heaven where you would desire to ascend after death, 21/30.21, p.480.
what heaven is to many mortals and angels, 23/2.1-4, p.542.
where is heaven, 35/AA.28-29, p.1350.
from the time of the arc of Spe-ta, in heavenly kingdoms, walls and pillars of fire are abolished, except on
special occasions, 25/2.3, p.648.
from the time of the arc of Spe-ta, to capture drujas returning to earth by force by violence or without consent
was abolished, except for delivering hells, 25/2.6, p.648.
heavens of the earth, or lower heavens, which shall travel with the earth, 04/7.8, p.30.
as you shall thus become organic in heaven, with rulers, teachers and physicians, etc., so will you inspire man
on the earth to the same things, 04/7.33, p.32.
the first kingdom of the heaven of the earth was called Hored, 04/8.16, p.34.
Sethantes to be crowned first God of Heaven and Earth, 05/1.7, p.36.
God appointed officers and teachers to offices required in heaven, 05/3.1, p.42.
You are my [God's] chosen, and an example colony of all the kingdoms I shall build in my heaven. 05/3.34,
p.45.
God established colonies in heaven for the reception of the spirits of mortals, 05/4.1, p.46; 06/1.1, p.83.

man on the earth, learning the name of one of My heavens, glorifies it, and aspires to rise to it, but to rise to no other heaven, 26/11.3-7, p.818.

how subjective heavens are made, 20/21.16, p.350.

Heavenly Father: he knows his, he sees Him in the flowers; in the clouds and in the sunshine; in the fruits and herbs; in the beasts of the fields, and in every creeping thing, 27/28.25, p.937.

Heleste: so named by Frapatti, 20/8.4, p.316.

Baal and Ashtaroth destroy the great cities of Par'si'e and Heleste, 25/52.1-30, p.789.

Cpenta Armij establishes a heavenly kingdom over Heleste, named Spe'ta, 23/5.29, p.444.

Helestians: were rich in agriculture, dwelling in peace, 25/21.6, p.697.

as Gir-ak-shi found them, 20/39.3-4, p.399.

as Ahura found them, 22/11.11, p.509.

Hells, Knots, Chaos: how they are made, and with what material, 04/8.4-8, p.33.

spirits in chaos, millions of them, fasten themselves on the battlefields, still battling, 05/3.36, p.46.

those who are slain on earthly battlefields are born into spirit in chaos, not knowing they are dead (as to the earth), 16/1.15-16, p.226; 26/23.15, p.851.

there are those who are slain in war, whose minds are in chaos, who, dying in the heat of passion, fear and anger, become wild and bound on battlefields, 32/32.9-11, p.1195.

I have seen them in hell, with walls of fire going up around them day and night; suffocating fires of brimstone, from which they cannot escape. 21/12.25, p.437.

a place where all was darkness and noise and confusion, the lowest division of hada, where there was neither government, nor order, nor truth, nor virtue, but torments, wailings, and cursings, 20/10.1-9, p.323.

Frapatti and Ethereans begin to deliver the hells, 20/11.4-8, p.325.

the king restored to life, testifies he was in hell, 21/25.28, p.469.

the knot is a mass of millions and millions of spirits becoming panic-stricken, and falling upon their chief or leader, who becomes powerless in their grip, and is quickly rolled up in the midst of the knot, 20/28.14, p.369.

Arieune reports a billion in a knot, 20/27.6, p.367.

Then we came to the great mound, the knot, a billion drujas bound in a heap! 20/28.9, p.368.

Hoab begins to deliver the knot of Aoasu, 20/28.12-15, p.369.

Daveas becomes bound in a knot, 18/5.12, p.260.

suitable places established before hells are delivered, 20/37.5, p.392.

Echad delivers begins to deliver the hells of Arabin'ya, 20/37.12-14, p.393.

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since De'yus is cast into hell, Osiris takes his assumed names, 25/47.4, p.771.

Ahura cast into hell, 22/17.2-6, p.531.

during the deliverance of Ahura's hell, no less than six knots had been tied, 22/17.15-16, p.533.

The leadership and vanity I had sown had cast me into hell! –Ahura, 26/12.20-21, p.822.

Anuhasaj cast into hell, 25/41.11-13, p.750.

Osiris, Te-in and Sudga cast into hell, 25/54.16-22, p.798.

91 billion angels were in hells, 30 billion of whom moved in groups of a billion, from hell to hell and sometimes to the earth, 26/14.3-7, p.825.

Gessica constructs vessels suitable for transporting delivered drujas from hell, 26/15.2-5, p.827.

all those countries were covered over with the spirits of the dead, in chaos. For these wars had been going on for many, many years, 28/21.14-15, p.976.

Hieu Wee: who was older than the red star (the earth), who had seen many corporeal worlds created; and seen them run their course, and then disappear as such, 07/1.12, p.92.

Higher: those who ignored Jehovih, having nothing higher than themselves, rose only to themselves, 10/10.14, p.144.

Highest: there is nothing higher than man, and they said of themselves, I am the, 10/5.5, p.132.

the highest best man shall not learn love and tenderness without taking a lesson in the depths of misery, 20/4.12, p.307.

to know that one has done the highest best thing within his power, this is the highest best satisfaction, 28/36.15, p.1005.

the highest cause beyond all research; by the ancients called Jehovih, 10/12.6, p.147.

who practices to his highest knowledge, 14/4.1, p.200.
The spirit of man is the man; to live for the growth of the spirit, this is the highest of living. 28/35.12, p.1003.
whatever people can dwell together in greatest numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the highest of all peoples, 28/36.33, p.1006.

Highest Light: he who follows his, from day to day, great is his glory; and in whatever he loses he shall regain a thousand-fold, 25/13.16, p.671.
consider first if you can best serve Him by doing this way or that way, and then follow your highest light, and you shall not err, 27/29.5, p.938.
being constantly watchful for the highest light and greatest good, 33/5.1, p.1219.
being true to your own highest light, 08/1.20, p.110.
man shall stand upright before Jehovih, practicing his highest light with rejoicing, 32/35.22, p.1203.

Himself: I may take away your person [hiding you from those seeking you], but I cannot deliver your memory [of those you have wronged], No man can be delivered from, 22/17.22, p.534.
whoso manifests serving himself chiefly, has little light from my [God's] organic kingdoms, 32/24.2, p.1183.
the star of Jehovih is bright and of great power in him who forgets himself in laboring for others, 14/5.19, p.203.

Hindu Scriptures: see Bible.

Hire: you shall neither, nor be hired, 24/6.7, p.587.

Hi-rom: (Scarlet Hat), It will be red with my blood, shed because I am faithful to the Great Spirit in my oath. 20/37.26, p.396.
signifying, Faith even to death, 20/38.8-12, p.397.
a heaven established by E'chad under Fragapatti, 20/37.5, p.392.

History: shall no longer be locked up privately with the chosen race, 20/2.22, p.302.

Hi'ya'tseing: succeeded Asha as king of Oas, 21/16.5-8, p.445.
decrees Asha to be put to death, 21/16.9-11, p.446.
interview with Asha, 21/16.22-29, p.447.

Hoab: appointed God of the earth and her heavens for 200 years, 20/15.16-17, p.336.
in Zeredho, Fragapatti found a God named Hoab, an atmospherean from the earth, two thousand one hundred years, 20/6.8, p.310.
feeling the buoyancy of light, Hoab speaks, 20/16.11-24, p.337.
with Athrava and their hosts untie a knot, 20/27.7-8, p.367; 20/27.3-8, p.367; 20/28.1-24, p.367; 20/29.1-16, p.374.
Jehovih's words to, 20/41.11-20, p.404.
speaks by command of Jehovih, in His name, 20/41.20-26, p.405.

Hobbies: he who would start a new kingdom is wise in choosing none who have, of their own, 20/32.8, p.379.

Hochedowa: signifying happy hunting-ground, 20/19.24-26, p.346.
visited by Fragapatti. Description of, 20/21.1-19, p.349.

Hog: (son of Brahma and Yu-tiv), begotten in unbelief, neither sees the light nor hears the voice, and declares these things are not in reason and cannot be so, 24/15.10 to 24/16.10, p.609.
cannot see the angel, and reasons with the voice, 24/17.5-23, p.614.
the youngest born, was greatly moved, and so God bade him speak, 24/18.5-15, p.617.
sees the resurrected forms of his mother and father, 23/13.11, p.575.
admits the spirit survives the body, but as to the All Person I cannot understand, 24/23.9-12, p.631.

Ho'Joss: name assumed by Anuhasaj to suit the Panic voice, 25/41.6, p.476.
Te-zee prohibited worship of, 27/29.11, p.939.
(Panic) a man God. A God of the lower heavens, 35/D.89, p.1277.

Holy Council: angels covenant to return to mortals only by authority of their most, 33/2.21, p.1214.
the revelations of the second resurrection come from the light of my, 33/3.14, p.1217.
God and his Holy Council prepared certain instruction with rules, 33/2.27, p.1215.

Holy Eleven: God and his Lords sit in Council of Div, constituting Jehovih's, 25/1.4, p.647.
the representative Lords shall be known as the, 28/5.6-9, p.648.
My heavens shall be divided into eleven parts, one to each of the Holy Eleven. 28/6.3, p.949.
God made eleven divisions of his hosts, 29/11.3-4, p.1082.
God then called up the other seven of the Holy Eleven, 29/11.10, p.1083.

Holy Ghost: meaning and origin of the term, 28/18.1-44, p.968.
signifying no person, but a principle only, 28/57.3, p.1056.

Pharaph: declares himself Savior of the World, and Vice-Gerent of the Holy Ghost, 27/20.16, p.910.
was Looeamong's labor, 28/48.55-56, p.1039.
Son of the, 28/13.10, p.958.

See also Confederacy of the Holy Ghost.

Hoodas: the brown earth-burrowers, 25/21.9, p.697.

Horse: to be positive is to be a, 21/10.6-7, p.432.

all men become mares in times to come (receptive), 35/D.70, p.1274.

horses signify dominions in the lower heavens, 35/M.19-20, p.1305.

Hura: (happiness), an entity. If a man strive for, it will grow in him, and not until he so strives 35/M.64, p.1310.

Husband: the, shall be the master of the house; but when he is not present, the wife shall be master, 24/5.12, p.586; 27/25.10, p.923.

The wife shall speak first, and the children next, if old enough; and after that the father shall decree. 21/24.17, p.464.

As the husband is the representative head of the family, yet he shall not tyrannize over them, nor by his rulings make himself a separate entity from the rest. 33/11.18, p.1228.

Hypocrisy: to practice not what one is convinced of is, 28/30.19, p.995.

preaching what he does not practice, 26/21.23, p.846.

preaching one way and practicing another, 26/22.54, p.849.

--- I ---

I Am: He said, I Am! And He comprehended all things, the seen and the unseen. 04/1.2, p.16.

By that faith within man, which nurtures the I Am within himself to perfection, he becomes My Son, 05/1.28, p.38.

Say to them: The I Am sent me. 27/15.30, p.894.

who is everywhere, 27/31.11, p.938.

I am Life! I am the I Am! I am the Ever Present! 38/4.19-20, p.1458.

I am the I Am that brought you out of Egypt. 35/K.6-8, p.1298.

The commandments of the Israelites were announced from the Great Spirit, I Am, 35/K.26, p.1300.

Zarathustra taught, the I Am, 35/O.1-5, p.1312.

God said: I did not speak of Kriste nor of the Holy Ghost, I spoke of God and of the I Am, 28/48.54, p.1039.
there is only One, even the I Am, 32/29.1, p.1190.

you turned against the I Am, teaching another God other than Jehovih, 32/29.8, p.1191.

Remember, the password which admits you to the all highest kingdoms is, Jehovih, the I Am. 32/39.24, p.1211.

Ibis, Oibe: origin of the word, 20/28.25, p.371; and note 25/23.3<fn-Iboi>, p.700.

Idea: to be true to one's own highest idea, is this not serving the Father, 28/36.16, p.1005.

We open our mouth and speak, but where do our ideas come from? 28/36.66-68, p.1009.

Nor does the philosopher know whether his ideas come from Jehovih or from the spirits of the dead. 32/2.23, p.1143.

all ideas come from an All Highest, 27/24.20-23, p.921.

Ideal: the All Highest, 26/8.16, p.815.

The Highest Ideal, the Nearest Perfect the mind can conceive of, 33/7.2, p.1221.

Idle: you shall not be, or lazy, or your flesh will become weak and bear down your soul, 21/11.25, p.434.

every one hopes he will find a way to escape; to have servants; to be idle, etc., 26/18.31, p.838.

Idol: whatever is worshipped, having comprehensible form or figure, 22/11.5, p.508.

so that you can teach some of them about the Lord your God, build within the house of worship an image of me, 06/2.14-17, p.86; 06/2.22-24, p.87.

I-e-su: (Y-es-huah) signifying, without evil, 07/2.11, p.95.

from which came the name Yeshua, 07/8.5, p.103.

when man attains to be one with All Light he is, 27/2.5-7, p.858.

this child (Zarathustra) has no sex! He is an Yeshuah (I-e-su), a passionless birth, 21/2.7, p.416.

Hatuas said: All the lawgivers chosen by the Gods have been, 28/48.50, p.1038.

See also I'su.

Ignorance: to expose the, of others instead of finding wisdom in them, 20/24.17, p.358.

Ignorant: for the, man I provide the wise and the rich as Gods to raise them up, 24/5.9, p.586.

I'hins: born of Asu and the angels who had taken on corporeal bodies, 04/6.13-20, p.26.
 (Abel) second race, capable of being taught spiritual things, 06/1.4, p.84.
 picture of a typical I'hin, image i014, p.86.
 for the most part, all the people had become I'hins, 09/1.22, p.114.
 and there came forth among all people, certain ones capable of sar'gis and su'is, and they obeyed the
 commandments of My Gods and Lords, and called them I'hins, 09/3.22, p.119.
 were small and slender, 06/2.4, p.85.
 were in general, white and yellow, 06/2.4, p.85. See next entry below.
 the I'hins of Ham (Africa) were of all colors, black, white, yellow, copper, red and brown, having flat nails
 and short arms, with long hair, [This also means at least the continent of Pan had I'hins of all colors
 since the I'hins of Ham came from Pan. –ed.], 19/3.4-5, p.288; 19/3.13, p.289.
 have degenerated in the corporeal body, 09/1.24, p.114.
 call them the sacred people, 06/3.1-25, p.89.
 the seed of the I'hin, shall redeem the earth-born, 07/5.5, p.101.
 the I'hins multiplied and spread abroad over the lands of the earth, 11/2.12-20, p.167.
 So-qi's wife is half-breed with the I'hins, 21/18.20, p.451.
 many I'hins lost the generative desire, 09/1.27, p.114.
 destroyed in all the divisions of the earth except Whaga, 09/2.2, p.115.
 called, because they were the fruit of both heaven and earth, 13/1.2-8, p.190.
 to build mounds and walled cities with ladders to enter, 06/3.4-7, p.87; 11/2.10, p.167.
 were ordered to build ships before the flood, 09/3.19, p.118; 11/1.35-41, p.163.
 I'hins shall disappear from the earth, 13/1.22-23, p.191.
 the mound builders will come to an end, 16/1.19, p.226.
 shall be as an example of non-resistance, 13/1.26-27, p.191.
 dwelt in both the warm and cold countries, 13/3.2, p.193.
 filled the country far and near with cities, 19/2.3, p.286.
 the greatest of all peoples, the people of learning, 15/1.14-17, p.220.
 the, of Guatama did not reach the ocean on the east, 19/3.12, p.289; and note 19/3.12<fn-east>, p.289.
 God preserved the I'hin race without evil to give an example of righteousness to man, 19/4.1-25, p.290.
 the women of the tribes of A'su went and tempted the first men, the I'hins, 19/1.14, p.284.
 what became of the I'hins after the flood, 19/5.1-14, p.292.
 light and knowledge that had been with the I'hins to be merged into the new races, 19/6.1, p.294.
 having nothing, were unmolested, 21/2.1, p.415.
 no I'hins left upon the earth in Heleste, 20/39.1, p.398.
 Was I not with the I'hins since the creation of man on the earth? And where they have been faithful to Me I
 have come in great security. 20/38.7, p.397.
 were the original Faithists, the seed of everlasting life on the earth, and the foundation for raising up prophets
 and seers for other peoples, 22/11.13, p.509.
 Che-muts, the tyrant, tries to obtain the secrets of the I'hins, 20/37.17-23, p.394.
 end of the I'hins in Shem, with the coming of Brahma, 24/14.11, p.605.
 Those that came to Shem survived twelve thousand years, and then became extinct by amalgamation. 19/5.5,
 p.293.
 the mounds and tree temples of the I'hins, 25/19.2, p.689.
 over the mounds My angels shall keep watch, 35/W.12, p.1335.
 for view of mound, see image i052, p.1334.
 mingle with the Druks to create a second speaking man (Ong'wee), 24/24.3-6, p.631.
 the I'hins, whom Jehovih had taught to charm even the great serpents and savage lions and tigers to be their
 friends and worshippers, 25/21.3, p.695.
 the darkness which is necessary for the earth will be too much for the I'hins and they will cease to dwell upon
 the earth, 28/9.13-15, p.954.

I'hua'Mazda: the God (Samati) who inspired Zarathustra, 21/2.6-7, p.416.
 the highest captain is called I'hua'Mazda, that is, master voice over mortals and spirits for their exaltation,
 21/7.13, p.427.
 when I (Jehovih) shape My thoughts into words, behold, I am I'hua'Mazda, 22/2.6, p.486.
 Essence of Ormazd revealed in Word, 21/14.4, p.442.

I'hua'Mazdian Law: the school of knowledge kept by God and his Lords for the teaching mortals and angels, 22/1.24-26, p.484.

It is called the I'hua'Mazdian law because God and his Lords, through their ashars, keep guard and rule over all good mortals and angels for their own exaltation in the heavens above. 22/1.29-30, p.484.

I'hua'Mazda revealed the secrets of heaven to Zarathustra, this were the first book, the Zarathustrian Law, the I'hua'Mazdian law, 21/10.10, p.432.

I'huans: I'huans were half-breeds between the Druks and the I'hins; they were red like copper, taller and stronger than any other people in the world, 06/3.24, p.89.

partly obeyed the Lord and partly obeyed the way of the flesh, 06/4.5, p.89.

half-breed with druks, but pursued them with vengeance, 06/4.7, p.90.

See image i014, p.86.

obeyed not My words, and they are lost from the face of the earth, 09/1.23, p.114.

are again brought forth, copper colored, strong and bright and quick, 09/1.26-27, p.114.

a new race born upon the earth, called, copper colored, capable of speech, 13/1.18-19, p.190.

began to be carnivorous, 13/2.24, p.193.

wore only a covering about the loins; very prolific, and they spread rapidly over the earth, becoming mighty in many countries, 13/3.1-10, p.193.

became of all shapes and sizes and of all grades and judgment, even down to the ignorance of a beast, 15/1.18, p.220.

went more after the way of darkness than light, 15/1.26-28, p.220.

the Lord said: Now will I raise up prophets among the I'huans, 15/1.23, p.220.

the long-armed, the short-legged race, 15/2.8, p.221.

in the time of Apollo the I'huan, the flesh-eating man was first capable of hearing the voice of your Lord understandingly, 15/3.11, p.223.

who inhabit the wilderness are very fierce and savage, they eat the flesh of both man and beast, 17/2.16, p.240.

born capable of everlasting life, but mixing with Druks, they brought forth heirs incapable of self-sustenance in heaven, 17/4.3-4, p.242.

were the founders of Par'si'e, 19/3.14, p.289.

have lost all energy, depending on spirits for information, 18/9.2-3, p.270.

Samati High God of heaven, the master of the I'huans, 21/1.3, p.414.

by the I'huans, I'hua'Mazda will subdue the earth, 21/12.1, p.434.

the first tribes of Ihuans in Guatama after the flood, 24/24.8-9, p.632.

I will leave one race of I'huans, on the earth in Guatama even till Kosmon, 25/21.11, p.698.

Illaem: founded by the first swarm out of Shalam, 39/20.1-5, p.1527.

Illumed: mortals on the earth are to be illumed, 29/3.6, p.1068.

Immaculate: Jehovih is the, books are imperfect; but Jehovih, never. 32/20.29, p.1178.

Nothing mortal is immaculate, 39/22.7, p.1530.

Impotency: My [God's] judgment is also against impotency. They have tried their respective religions hundreds of years. And they have not raised up one city of righteous people. 32/3.34, p.1146.

And I measured the work of your hand in the places of your mission, and I found that you were impotent to establish good works. 32/29.1-2, p.1190.

Imposters: protection against, 21/23.1, p.461.

Imprisonment: these are the methods of the, of the mind, 32/26.4-8, p.1186.

Incarnate, Incarnated: Then God descended to the earth, incarnated himself in a woman, and was born from a virgin, becoming Christ, the Savior of the world! -M'hak ceremony, 35/AA.87, p.1355.

Jehovih said: Had I weakened since the time of Moses that I needed to incarnate Myself in order to make man understand me? 28/48.57, p.1039.

Incest: neither knew man the sin of, but he dwelt as the beasts of the field, 06/1.1, p.83.

And so that man may continue to walk upright, you shall teach him the law of incest, for man on his own cannot attain to know this. 06/1.9, p.84; 08/2.13, p.111.

Druks to be taught the law of, 06/3.21, p.88.

Yaks cannot be taught the crime of incest, 06/2.6, p.86.

Inches: of Ground, mortals cluster together in cities and tribes warring for, while vast division of the earth lie waste and vacant, 20/6.6, p.310.

Incomprehensible: Whoever says the Incomprehensible is God, blasphemes before Him. –Zarathustra, 35/E.23, p.1285.

Individual: the beast, the figure, the person, which is called, 21/10.5, p.431.

only Jehovih can create an individual, 28/4.9, p.947.

No man can be life for another; nor motion, nor individuality, nor person for another. 28/4.12, p.947.

the highest raised angels may attain to turn the earth over, or to dissolve it into air in the firmament, or create a new earth, yet none of these can create life, or motion, or an individual, or person, 28/4.14, p.947.

consider the folly of individual effort, 32/28.1, p.1189.

Indulgences: were sold to angels and mortals to indulge in wicked practices, 28/52.18, p.1049.

Industry: becomes rest to the ethereal, 14/5.17, p.203.

that yields profitable support, 25/31.23, p.726.

what is industry: to keep one's self in constant action to a profitable result, 27/11.11, p.884.

Infallible: this book Oahspe is not immaculate, 02/1.24, p.11.

the king stands by nature, the infallible highest of all things, 21/4.5, p.420.

What have you found that is infallible? 36/10.16-17, p.1379.

Infancy: dying in, they have not fulfilled a corporeal life, 04/6.14-19, p.27.

dying in, their knowledge is incomplete, 04/7.20-21, p.30.

dying in, how can you learn corporeal things, 05/3.1-36, p.42.

to the spirits of mortals who die in infancy, I give spiritual eyes and spiritual ears, 20/21.5, p.349.

a subjective heaven for those who die in, 26/24.3-9, p.852.

dying in infancy, they had not tasted of the fruit of the tree of life, 35/E.15, p.1282.

half the people born into the world die in, 32/32.6-8, p.1195; 34/12.29, p.1244.

Infant: Jehovih answers those who have an infant, 30/39.1-8, p.1127.

My people are infants, in this era, 39/1.14, p.1487.

Fragapatti provides for the spirits of infants, 20/12.9, p.329.

in some countries infants are whipped for crying, 39/8.21, p.1504.

the multitude of infants, who die without any knowledge of either earth or heaven, 33/2.13, p.1213.

Infidel: Even the infidel shall accept the Creator and good works. 32/18.21, p.1173.

Iniquities: I will acknowledge my iniquities; I can hide nothing from the eye of my Creator. 03/1.8, p.13; see also Sin.

Initiates: how your God chooses his, 33/7.22-36, p.1222.

Inoculated: I brought venom from rotten flesh, and inoculated you in the breath of your mouth! You shall cough blood and foul-smelling corruption, 21/18.22, p.451.

because Osiris desired to use Thothma, he sent his destroying angels, and they inoculated, the breath of Hannah and her husband, and they died by poison in the lungs, 25/48.16, p.776.

the druj, the evil spirits, busy themselves inoculating the air with poison to kill the mortal's enemies, 18/8.11, p.270.

evil spirits inoculate the cattle and beasts of burden with poison, 18/9.14, p.271.

De'yus orders his underlings to have evil spirits inoculate places with viruses to poison prophets of the Unseen, 25/16.25, p.681.

my legions shall carry inoculation from the rotten dead, –Ashtaroth, 25/18.10, p.687.

Osiris the false orders his general to inoculate mortals so that they die, 25/23.8, p.701.

spirits taught how to inoculate with poison, 25/46.14, p.769.

false Gods of Vind'yu send angels to inoculate the living with virus, 25/46.18, p.770.

mortals die by inoculation of poison from the dead caused by Baal and Ashtaroth, 25/52.25, p.792; 25/52.27, p.792.

false Gods used evil angels to carry poison in the air, and inoculate mortals with foul diseases, 32/32.17-19, p.1196.

Inoculation or Vaccination: of flesh with poison to save it from poison, is to use the battle-ax of Satan, 38/8.15, p.1474.

Inqua: Fragapatti bequeathed it to Gods and Lords of earth forever, 20/43.21-22, p.412.

bequeathed by a God of earth to his successor, 23/13.23, p.577.

bestowed by Osiris (the false) on Hermes, 25/23.4, p.700.

(Panic) a thing within a thing, 35/D.33, p.1267.

Inquas: the companions of Zarathustra were called, 21/19.4, p.454.

Inquisition: Looeamong inspires the popes to cause mortals to be scourged, imprisoned and put to death, for heresy, 29/9.19-20, p.1079.
victims of the, come before God's throne, 29/12.1-25, p.1084.
the army of the Inquisition are made a protecting host to the seven leaders (Paine, Jefferson, Adams, Franklin, Carroll, Hancock and Washington) of the Guatama revolt, 29/13.5, p.1087; 29/13.24-25, p.1088.
the angels of the Inquisition assemble before God and the voice of Jehovih speaks to them, 29/13.34-41, p.1089.
the army of the Inquisition go away from the earth for a time, but are to come back before 100 years to free the people from the doctrines and creeds of the ancients, 29/13.42-47, p.1090.

Inspiration: By My inspiration upon them I move and control every living creature. 34/7.6-7, p.1237.
When man practices destruction and selfishness, his inspiration is indirectly from Me, through the conflict of his surroundings. 34/7.18, p.1238.
Through direct inspiration I move upon all the animals I created. 34/7.20, p.1237.
man shall do things easily, without books, by the direct inspiration of the Creator, 34/12.31-35, p.1244.
Inspiration, comes less by books, than by what Jehovih wrote: His worlds. 33/5.11, p.1220.

Instinct: That which is erroneously called instinct in animals, is the capacity to be moved by the positive and negative vortexya. 38/9.8, p.1476.
created with animals, but man was created blank, 08/1.18, p.110.
I gave no, to any creature under the sun. By My presence they do what they do, 34/10.17-21, p.1241.

Inventions: many great, are forgotten, 14/2.7, p.196.

Ipseogee: the location of, reigned over by Hapacha, 20/19.1, p.343.

Irresponsible: There are those who maintain that man, whose tongue is moved by the spirits of the dead, is not responsible for his words. Capilya creeps not through so small a hole. 27/6.3, p.969.

Isaac: son of Abraham, and his wife Sarai, 24/13.1-18, p.601.
born to Sarai after she passed the time of childbearing, 24/11.13, p.596.

Isaah: one of the chief generals of Te-in, 25/45.2, p.763; 25/52.5, p.789.

Ishmael: Hagar's son, 24/11.5-18, p.595.
Ishmael was Abraham's son before God, but not in the flesh. 24/11.12, p.596.
Were Abraham father to Hagar's son, Ishmael, and had he been true to the law of sacrifice among the heathen, then, Ishmael, being first-born, would have been chosen for the burnt offering. 24/13.19, p.603.

Isis: an idol invented by Osiris the false, 25/47.9, p.772; image i026, p.772.

Isolated: And those who live isolated and alone on the earth shall be isolated and alone in the heavens of the earth. 29/1.37, p.1065.

I'su: (Panic), one who is born sexless, 35/D.34, p.1267.
behold your son Ka'yu is K'te'sune in the borders, 28/31.2, p.996; and note 28/31.2<fn-k'te'sune>, p.996.
See also I-e-su.

Itura: (Ahura) sowing evil in Guatama, 24/24.24-26, p.634.
God of evil, dweller in hell, 24/26.1-8, p.637.
In the first call, I'tura and his evil hosts ran away. 24/26.13, p.639.
he called himself the Savior, the wicked monster, I'tura, 24/27.33, p.642.
the name of one of the Triune Saviors for Guatama, 28/38.29, p.1014.
In Guatama they had not forgotten the lessons of I'tura, the false God who had ruined their forefathers. 25/55.2, p.798.
Tau, Itaura, Itura (Algonquin). 35/D.54, p.1272.

--- J ---

Jaffeth: name given by the Lord to one of the I'hin fleets at the time of the flood, 11/1.48, p.164.
the same as is called Chine'ya (China) to this day, 11/1.58, p.165.
the boundaries of Jaffeth according to Fragapatti, 20/8.2, p.316.
Cpenta-Armij establishes a heavenly kingdom of Jaffeth, 23/5.26, p.554.
the people of Jaffeth at the time De'yus sent Te-in with an army to subdue it, 25/24.12-15, p.705.
the people of, at the time Te-in subdued it to himself, 25/45.1-23, p.763.

Jah: the history of his name (Ha'jah) exists to this day as, among mortals, 05/14.8, p.67.
a general of the false Lord God was named, 25/16.32, p.680. 25/52.5, p.789.

Jahi, taurus, the bull. The God of force. In the Ebraic language this same God is called Jah. 35/M.16, p.1305.
name taken by a rebel-God, 28/45.10, p.1030.

Japan: signifying relic of the continent of Pan, 11/1.55-57, p.165.

a remnant of the submerged continent, 23/5.25, p.553.

Aph orders two ships of the I'hins (after the flood) to go to the north land which was not sunken, 10/7.7-8,
p.135.

God bewailed Soo'fwa, heaven of Japan, 22/16.5, p.529.

God had no footing in Japan, 22/16.12, p.530.

Os comes to possess the heaven of Japan, 22/16.15-17, p.531.

in the Whaga tongue, Yista was Zha'Pan, 11/1.55, p.165.

door of Japan opened in Kosmon, 32/33.17-18, p.1198.

you shall be like a key to unlock the labors of heaven; for of all people you shall be reckoned the oldest in the
world. 11/1.56, p.165.

Jehovih: And, so that man could distinguish Me, I commanded him to give Me a name. and he said, E—O—Ih!

Which is now pronounced Jehovih, 04/1.1-7, p.16.

who can attain to know Jehovih, 05/8.11, p.56.

Who have from Your very Self imparted a part to all the living! 05/19.26-27, p.75.

a name to the Highest Cause beyond all research, 10/12.6, p.147.

the sign of Jehovih's name, in a circle of fire, and the cross, and the leaf of life, 05/13.7, p.65.

by obedience to the Creator's will, man named Him, E—O—Ih! Which is now pronounced Jehovih, 04/1.7,
p.16.

how shall I comprehend Your magnitude, O Jehovih, 14/3.12, p.199.

who can attain to know Your wisdom, O Jehovih, 20/16.26-34, p.339.

a God taught the people on one of the stars to believe Jehovih lived in a straw, 20/24.26, p.359.

Who is Ever Present, and extends beyond all limit, our Father, 20/17.8, p.341.

the All Highest, conceived of, is called Jehovih, 20/23.14, p.355.

bow down in worship to none but the Highest, Jehovih, 27/24.24, p.921.

it matters little what name your call Light, provided the idea expressed has reference to that which is The
Highest conceived of, Who is Ever Present, 28/28.3, p.990.

the Highest Ideal, the Nearest Perfect the mind can conceive of, let such be your Jehovih, 33/7.2, p.1221.

is the manifestation of knowledge in man, 36/0.10, p.1362.

the magnitude of Jehovih is incomprehensible, 36/4.3, p.1368.

is the soul of all things; He speaks to soul, 27/9.19, p.876.

through the flowers of the field I express Myself in color and perfume; through the lion and mastodon I
express myself with power and voraciousness, 07/9.19, p.107.

all that is good, and all truth, are Jehovih's words, 27/17.16, p.902.

is the Least Seen, but Always Present when asked for, 20/34.21, p.386.

is Life, Motion, Individual, Person, 28/4.9-15, p.947.

who is Jehovih, where is Jehovih, what is His form, what is His extent, is He a person, where did His name
come from, 35/AA.8-23, p.1350.

said: Billions of years are the works of My hand! I do not go about turning water into wine, like a magician,
or professing to raise the dead! 30/37.2, p.1126.

said: He who does not know Me, does not prove Me; he who knows Me cannot prove Me. Your All Highest
is Me, 27/22.2-3, p.914.

you shall never see Him as you see a man or an angel; but that you can see Him every day in the glory of His
works, 32/20.20, p.1177.

no angel in heaven so high or sufficiently wise to comprehend Jehovih. and distinguish then that the two,
God and Jehovih, are not the same one, 33/1.4-14, p.1212.

is equivalent to The All Highest Light, The All Knowledge, 36/0.1, p.1361.

the subterfuge of incarnated Jehovih set aside in Kosmon, 20/24.28, p.359.

Alas, His Name, Whom we worship, man dare not utter. —Moses, 35/K.3, p.938.

You shall not speak My name in public, 35/K.10, p.1299.

Even Lords and Gods are as nothing in My hands. I trim them up, and prune their orchards in My own way; I
sift and weigh and assort, for I am Jehovih, the Almighty! 28/3.1-4, p.946.

Go serve Jehovih by lifting up whoever is beneath you. 16/2.28, p.228.

all things belong to, 27/9.34, p.876. 26/21.31, p.846.

remember that all things are of Jehovah, 28/44.14, p.1028.
 God and Jehovah, are not the same one, 33/1.14, p.1212.
 to comprehend the plan of Jehovah's works, 33/2.6, p.1213.
 wise in providing comfort to both the dead and the living, 33/2.7, p.1213.
 the minority, who were wise and good, were moved upon by the spirit of Jehovah, 33/2.15, p.1214.
 we will covenant ourselves to Jehovah, to never again reside in these regions, nor with mortals on earth,
 33/2.19, p.1214.
 covenanted themselves to Jehovah, to not return again single-handed to minister to mortals, 33/2.21, p.1214.
 angels of Jehovah shall never manifest themselves as individuals to mortals, 33/2.24-25, p.1214.
 angels of Jehovah and God teach the same as God's Lords, 33/2.30, p.1215.
 angels ordained in my name, and in the name of Jehovah, 33/2.29, p.1215.
 the heavens of Jehovah, 33/3.6, p.1216.
 God's will and wish is that man make the earth a place of peace for the glory of Jehovah, 33/5.16, p.1220.
 having faith in Jehovah, is to raise others up, without concern for one's own salvation, 33/7.20, p.1222.

Jehovah's: nothing belongs to any man, for all things are, 24/12.14, p.599.
 understanding that they own nothing, and that all things are, 32/2.31, p.1143.
 shall not own or possess individually; but that all things are, 32/38.21, p.1209.
 all things were Jehovah's, in care of the keeping of the colony, 39/23.20, p.1532.

Jesus: they cry out: I want to go to, 29/18.6, p.1099.
 who asks for, or any other great name answered by evil spirits and deceivers, 32/1.13, p.1138.
 of grade one there are hundreds of millions of angels strolling about on the earth, crying out: I want to go to
 Brahma, I want to go to Buddha, I want to go to, I want to go to Kriste, 32/4.14, p.1148.

Jews (Israelites): who worship none born of woman, 24/27.42, p.644.
 Israelites in the history of Moses, 27/13.1 to 27/20.22, p.887.
 origin of the name Israelites (Iz-Zerl). The offspring of these two tribes were called Izere or Israel, 35/I.4.1,
 p.1295.
 the meaning of Faith, from which were named the Israelites, 27/15.30, p.894.
 and the basis of the Ezra Bible (Jewish Bible), 35/K.1-59, p.1298.
 two branches: the Leviticans and the Oralites, 28/10.8-11, p.955.
 millions fell beneath the power of Baal, 28/11.6-8, p.956.
 the great majority were worshippers of the Lord and God, believing the Great Spirit was only a large man in
 heaven, 28/17.5-6, p.897.
 will forsake their ancient doctrine of peace, and become great warriors, 28/17.12, p.967.
 Looeamong assumes to be the one who wrought wonders for the Israelites, and inspires Ezra to gather proofs
 of his labor, 28/41.27-30, p.1023.
 at the time of Joshu, 28/44.29-34, p.1029.
 were rejected at the Council of Nice, 28/48.28, p.1037.
 God's message to the, 32/5.1-31, p.1149.
 Baal inspired the Israelites against the east kingdoms, 28/20.10, p.973.
 remembrance of the sacrifice of the Jews in Egupt, -Looeamong, 28/48.18, p.1036.
 are commanded to keep themselves separate, to travel westward, and establish the All One, 29/20.35, p.1104.

Ji'ay: an atmospherean world of the second degree of density, 04/2.8, p.18.
 etherean currents bring forth, 04/4.2, p.20.
 and this is that which is called, 22/9.2-3, p.501.
 the earth in, image i105, p.1463.
 regions of, in the firmament, the earth in ji'ay, during the glacial period; image caption i010, p.25.
 (Panic) semi-light, 35/D.57, p.1272.
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Ji'ayan Forms:

Ji'ayan Eddies: earth passes ji'ayan eddies, 07/1.2, p.91.
 earth is dripping wet and cold in the ji'ayan eddies, 07/1.9, p.92.

Ji'ayan Fields: I have decreed the earth to ji'ayan fields, for 3000 years, 18/13.6, p.281.
 ethereans extended the ji'ayan fields to accommodate spirits of darkness, 20/2.2, p.299.

Ji'ayan Forests: three million miles across, 26/7.8, p.813.
 earth emerges dark and soiled from ji'ayan forests, 26/1.1, p.800.
 Goddess of ji'ayan forests, 26/1.13, p.802.

- Ji'ayan Swamps:** of exploded worlds, 10/2.9, p.125.
earth crosses ethereal fields, dripping with the odor and dross of the ji'ay'an swamps, 26/1.1, p.800.
- Ji'niquin Swamp:** in etherea, image i081, p.1035.
- Ji'ya:** Hudaow, in Ji'ya, 07/7.7, p.103; and note 07/7.7<fn-Ji'ya>, p.103; 07/9.5, p.106.
(Gau) semi-light. There are three places in the firmament, light, semi-light and semi-dark. 35/D.57, p.1272.
See also Ji'ay.
- Joshu:** an i-e-su in Nazareth, 35/K.49-53, p.1302.
an heir to the voice of Jehovih, raised up by the loo'is at the command of God, 28/42.11-17, p.1024.
Moses and Elias go and stand before Joshu, and he sees them, 28/43.12-14, p.1026.
doctrines of Joshu and his death, 28/44.1-40, p.1027.
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- Joss:** name assumed by Anuhasaj for the people of Jaffeth to worship, 25/24.1, p.703; and note 25/24.1<fn-Ho-Joss>, p.703.
name afterward assumed by Te-in, 25/32.7, p.728; 26/8.13, p.815.
a man god, a Ghad, 35/D.89, p.1277.
See also Ho'Joss.
- Judas or Zhoo'das:** Zarathustra betrayed by, 21/27.9-13, p.471; and note 21/27.9<fn-Zhoo'das>, p.471.
perishes in the chamber of the wall, 21/29.12, p.475.
lions eat the body of, 21/29.17, p.476.
- Judge:** you shall be your own, 27/29.7, p.938; 32/16.46, p.1170; 32/13.36, p.1163.
Within every man's soul, Jehovih has provided a judge that will sooner or later become triumphant in power.
36/5.27-28, p.1370.
man, having heard and seen, shall judge what he will do, 29/2.7, p.1066.
What you can do, that you shall do; nor shall any but yourselves judge yourselves. 29/12.19, p.1086.
Sooner or later, you shall take the matter into your own hand; and you shall look into your own soul to judge yourself. This comes to all men; none can escape it. 32/20.1, p.1175.
man to judge all things, even his Creator, 34/9.4-10, p.1239.
It is better to throw the judge of the court partly on his own judgment and responsibility, than for him to be a blank as to judgment, simply reading the decree of a preceding judge. 28/33.24, p.1001.
the judge shall judge by the lower law, but by the highest interpretation, 22/7.3, p.497.
you are no longer a child, answer as seems fit, 25/14.3, p.672.
It was said in the past: Judge not, lest you be judged; but I say to you, judge all men spiritually and corporeally but hold your tongue (keep silent), looking to yourself to know how the Father judges you by talents and works. 37/5.56, p.1416.
- Judges:** the wisdom of the, was so great they could comprehend all the angels had ever done, either on earth or in heaven, 10/15.9-10, p.152.
- Justice:** mortals made images of Anubis holding a pair of scales; the same as is made to this day, and called Justice, 25/15.22, p.677.
- Justify:** neither do I seek to, myself by words or arguments for errors which I have committed, 35/BB.4, p.1360.

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- Kabalactes:** (a former Lord of Jehovih), Triune God of Vind'yu (India) and her heavens, takes his time, and builds a sure foundation, 28/22.1-45, p.977.
having ruined the land of Vind'yu, said: Now will I clear away the ruins, and build my everlasting edifice on the earth, 28/22.20-22, p.978.
rewrites the sacred books, and the manner of doing so, 28/22.29-43, p.979.
the number of people, had destroyed, 28/22.44, p.980.
five of Kabalactes' sub-Gods revolt, 28/39.10-17, p.1015.
takes to himself the name Buddha, 28/39.18-19, p.1016.
you shall also call him Buddha, signifying All Knowledge, for it is his choice, 28/39.25, p.1016.
orders Yima: Teach mortals, that I was Sakaya, and Sakaya was and is the Buddha, son of the Triune, son of the Holy Ghost, 28/39.20-28, p.1016.
Buddha (the false) decrees the destruction of all books and tablets in the land of Vind'yu, except those that looked favorable to his doctrines, 28/40.29-32, p.1020.

the Buddhists of the earth, on entering the es world, went to the Buddhist heavens, 28/51.20, p.1047.
the heavenly place of; greatly alarmed at the appearance of the airavagna of Litabakathrava, 29/4.1-14,
p.1070.
sends an arrow-boat to learn the will of this adventurous God, 29/4.11-14, p.1071.
cast into hell, delivered by God out of hell, and judged by Jehovih, 29/15.1 to 29.17.45, p.1092.

Ka'yu (Confucius): preparation by God for the birth of, 28/14.1-11, p.959.
name of the father and mother of, 28/31.1-2, p.996.
God had said: Do not let Ka'yu and his chief disciples know they are instruments in my hands. 28/32.3-5,
p.999.
his seventy-two disciples came to him from the twelve provinces of Chine'ya, 28/32.6-10, p.999.
so spoken through that man might not know it was God speaking, 28/33.3, p.999.
his labor, to remodel the whole by choosing from all the past that which was best, 28/33.6, p.999.
decides to condense the books of the empire, 28/33.7-30, p.999.
states the doctrines of the base, 28/34.1 to 28/35.20, p.1002.
born to choose from each and all books what all of them will accept, 28/36.2, p.1004.
divides up the labor among his seventy-two disciples, 28/36.7-13, p.1004.
produces twenty books, which contain the digest of upwards of 18,000 books, nor had any man in all the
world ever done even one-tenth of so great a feat of learning, 28/36.12, p.1004.
speaks to his disciples before they depart, giving to them his doctrines, 28/36.13-70, p.1005.
finds two kinds of men, 28/36.24, p.1005.
enumeration of the books of, 28/37.1-37, p.1010.
the inspiration of Ka'yu was God by proxy, and not in person. Thus, on many occasions, he did things of his
own accord, and committed some blunders, 28/37.37, p.1011.

Kaleidoscope: Where is a God like You, Jehovih? Whose kaleidoscope is millions of suns! 30/9.1, p.1111.

Key: here lies the key of everlasting life, –Osiris the false, 25/50.2-3, p.780.
you shall be like a key to unlock the labors of heaven; for of all people you shall be reckoned the oldest in the
world, 11/1.56, p.165.
of prophecy for 3300 years ahead, 25/50.20, p.783.
in this you shall find the key to the Father's kingdom, 33/6.1, p.1220.

Keynote: without a keynote, a number of instruments cannot be attuned to harmony, 20/24.9, p.357.
I have given the Keynote, you find the rest. 35/Y.9-14, p.1341.
You alone are the Soul and the Substance, the Only All, the Keynote of Harmony, Jehovih! 30/28.4, p.1120.
Religion is the learning of music (harmonious flow) in a community, in which the rab'bah is the keynote.
27/12.14, p.886.
the One All Person must always stand as the Keynote for angels and mortals, 23/6.6, p.557.

Kill: to kill is an evil inspiration, from one's birth and surroundings, formerly called satan, 34/8.16-17, p.1239.
you shall not kill, 03/1.17, p.13; 03/1.32, p.15; 08/1.13, p.110; 34/8.11, p.1238.
you shall not kill; had man obeyed this commandment, there would have been no war in the world, 11/1.21,
p.161.
I have been commanded not to kill. –Abraham, 24/9.18, p.593.
you shall not kill man, beast, bird, or creeping thing, 06/3.3, p.87.
the Ih'ins did not kill any man, beast, fish, bird, nor creeping thing that breathed the breath of life, 06/3.8,
p.88.
Whoever kills a man, woman or child, shall be put to death. 13/2.18, p.192.
You shall not kill what your Creator created alive. 21/11.18, p.433.
take an oath to not kill any man, woman or child, nor any beast or bird, nor any animal created alive, 21/19.5,
p.454.
Kill no man, woman or child. They are Ormazd's. 21/19.12, p.455.
do not kill anything He created alive that runs on the ground or flies in the air, 21/21.4, p.458.
I commanded them, since ancient times, to kill not at all. My words were plain. 24/16.16, p.612.
in My sight, I will hold him accountable who kills one man, 24/16.18, p.613.
Mine kill nothing I have made alive. 35/O.11, p.1313.
you shall not kill (any living thing), commandments of Moses, 35/K.13, p.1299.
To kill My lambs and birds, and whatever I created alive, is a simple act, says Jehovih. Let no man waste
much speech because of such destructions. 34/12.17-18, p.1242.

King: the weakest king is he who has the most soldiers; and the strongest nation where none are required, 18/3.8, p.253.

King and Queen: have not the angels testified for thousand of years that the, were binding themselves with chains for the habitation of hell? But they will not heed, 26/18.31, p.838.

unknowingly bind themselves to their kingdoms, requiring deliverance, 26/19.19, p.841.

Kings and Emperors: mortals who are raised up to dominion over mortals shall be called kings and emperors. As My Gods and My Lords are called My Sons, so shall kings and emperors be called sons of God, 04/7.34, p.33; 11/1.3, p.159.

He who is chief of a government on earth shall be called king, but he who is chief of My heavenly government shall be called God. 22/1.2-6, p.482.

Kingdom: where a kingdom cannot retain its own members it is falling away from Me, 20/32.6, p.379.

My kingdoms are not by violence or by war, but by liberty to every soul, 25/53.10, p.795.

Kissing the Book: I'hua'Mazda stooped down and kissed the book, saying: This is my holy book; then Zarathustra kissed the book, 21/12.6-7, p.435.

Knot. see Hell.

Know One Another: how shall we know one another, whether we are of heaven or earth, 21/30.6, p.479.

Knowledge: how all knowledge may be obtained, 08/1.20, p.110.

you shall direct man's soul to the acquisition of corporeal knowledge, -Osire, 18/11.1-28, p.278.

There are two ways to knowledge before you; one is by the soul of things, and one by reason. 20/16.16, p.338.

all knowledge which is to be everlasting must be obtained objectively, 26/6.10-11, p.811.

whoever provides not a philosophy for the endless acquisition of knowledge, dams up the running waters I have made, 22/12.3, p.511.

great knowledge is all around about; to make man perceive it is the labor of God. Jehovih said: I am Knowledge; come to Me, 36/1.11-14, p.1362.

testimony of spiritual knowledge, 26/4.9, p.808.

Jehovih only is All knowledge, 28/47.8, p.1032.

The sum of all of man's knowledge is merely man's capacity to perceive My Light. 34/2.10, p.1232.

Whoever fails to provide a philosophy for the endless acquisition of knowledge, dams up the running waters I have made. 22/12.3, p.511.

with capacity in man to acquire knowledge and power forever, 22/1.21, p.484.

What these things speak upon the soul of man, write upon the soul of man, these are man's knowledge, acquired by the Ormazdian law, the Jehovih'yan law. 22/1.19, p.483.

What these things speak upon the souls of angels, write upon the souls of angels, these are the angels' knowledge, acquired by the Ormazdian law, the Jehovih'yan law. 22/1.19, p.483.

How can you expect your flesh talents to acquire substantial knowledge? All substance is evanescent. 36/1.20, p.1363.

since no man can acquire knowledge for another, each and all must acquire knowledge for themselves, disposing of whatever is before you in your own way, 33/14.2, p.1229.

Kosmon: a heavenly kingdom over North Guatama established by Cpenta-armij, 23/5.32, p.554.

Daughter of Jehovih, see image i028, p.1361.

Arc of Kosmon, see image i082, p.1415.

Kosmon Dawn: angels allowed to speak to mortals, 29/19.1-18, p.1101.

Kosmon Day: Jehovih gave one more holy day, 34/18.1, p.1249.

Kosmon Era: the beginning of, 02/1.26, p.11.

when the inhabitation of the earth shall be completed, 04/8.14, p.34.

when they have carried My name to the west coast of Guatama, 26/4.13, p.809.

the Faithists of Egupt shall circumscribe the earth and complete it by the time of the Kosmon era, 26/10.4, p.817.

to make ready for the Kosmon era, I want not a few, but billions in heaven and earth, to inspire such as live in darkness, 26/19.17, p.841.

All knowledge in possession of man, embracing corporeal and spiritual knowledge sufficiently proven. 36/0.8, p.1361.

the year of circumscribing all the earth shall be the beginning of the Kosmon era, 29/2.25-26, p.1067. why it is called the Kosmon era, 29/20.37, p.1105.

This shall be a new era, and it shall be called, Kosmon, because it embraces the present and all the past.
image caption i082, p.1415.

to find the mean between the development of the corporeal and spiritual senses, is to find Kosmon,
18/12.8, p.280.

Kriste: the name taken by the false God Looeamong, and which is the Ahamic expression for All Knowledge,
28/46.8, p.1032.

Looeamong had it proclaimed in heaven and earth that he was The Kriste, 28/47.3, p.1032.

satan speaks to, 28/46.1-9, p.1032; 28/47.1-38, p.1032.

Looeamong advised to have mortal representatives for Kriste, decides on a mortal emperor, and a man, Iesu,
28/48.1-56, p.1034.

So it came to pass, as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, there! 29/18.1-19, p.1099.

said: Think not I came to send peace on earth; I came not to send peace, but a sword, 39/3.52-58, p.1491.

declared God and Lord of all the nations of the earth, by Council of Nicea, 28/48.30-45, p.1037.

whoever says: Kriste, Kriste! signifying a God in the figure and shape of a man, sitting on a throne in heaven,
is a blasphemer against Jehovih, 32/3.15, p.1144.

Of grade one, there are hundreds of millions of angels strolling about on the earth, crying out: I want to go to
Brahma; I want to go to Buddha; I want to go to Jesus; I want to go to Kriste. 32/4.14, p.1148.

See also Christ; Looeamong.

Kristes (Christs): this day in the lower heavens there are millions of false Kristes, 32/20.17, p.1177.

Kriste'yan (Christian): tribes of warriors among mortals raised up by Thoth, at the command of Looeamong,
and induced to call themselves, 28/47.5-8, p.1032.

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Labor: the idle and the rich, who do not labor with the corporeal body, are born into heaven helpless as babes,
27/11.12, p.884.

such is the labor of the high raised in heaven, labor itself becomes an amusement of great relish, 23/2.21,
p.545.

Labor cries out in pain; but capital strikes him with a heartless blow. 03/1.35, p.15.

Laborers: My laborers shall not have desire to be either fathers or mothers. Nor shall they seek in any way
things that belong on the earth, nor have passions that belong only to the earth. 32/38.11, p.1209.

Lamb: Zarathustra called the Lamb of God, 21/3.14, p.419.

And he shall be called Capilya, the Lamb of heaven. 27/3.2, p.860.

in Egipt the Lamb of Jehovih is dead, 27/16.13, p.899.

Sed (Panic), the sign Aries, a lamb, 35/D.50, p.1269.

Lamb of Peace: Christ (the false God) is called the, 35/AA.87, p.1355.

tell these heathen you are worshippers of the, 29/14.6, p.1091.

Lamentations: of the first angels who peopled the earth, 05/4.7-30, p.46.

song of lamentation, for the tribes that were lost, 17/3.10, p.241.

Land: no one individual possesses, except what he tills, and then only by donation from the community in
which he dwells and only during his lifetime, after which it reverts to the community, 27/10.7, p.879.

to hold more, than one can till is to sin against them that have none, 27/7.4, p.871.

Lands: because of their religion Zarathustrians could not own property, neither houses, nor, nor cattle, nor
beasts of burden, 21/16.4, p.445.

neither buy nor sell any lands other than places to bury the dead, 24/12.23-24, p.600.

Language: thus man made a written, in every region of the earth, 17/1.9, p.238.

you shall be circumspect regarding words and language, because mortal judges who judge by the lower law,
are bound in words, 22/7.7, p.498.

Languages: Fonece, the first and oldest of mortal made, and all, since, made by man, 25/21.5, p.696.

for I foresaw that philosophers would try to prove that languages were of mortal origin, 19/3.10, p.289.

they shall understand that where there are many languages there are many Gods worshipped; where there is
one language, there is only One worshipped, even I, the Great Spirit, 26/23.3, p.850.

Latitude: became confounded with fact, as to the length of time a man lived, 27/20.19-20, p.911.

Law: I, the Lord God, have made self-preservation the first law, 25/15.5, p.676; 12/5.25, p.184; 32/19.8,
p.1174.

for we (the Triunes), shall teach mortals and angels that all things are by law; and the word, law, shall take the place of the term, Great Spirit, or Jehovih, 28/18.22, p.969.

in no case, shall the law of precedent, of things past, apply to things present. For this is making slaves of the living, to those who are dead, 28/29.23, p.993.

angels of the false Lord God taught mortals that after God created heaven and earth, he left certain laws to run the wonderful machine, 25/41.4, p.749.

Laws: Asha reasons that the, are all highest, 21/4.4 to 21/5.4, p.420.

the self-God draws up a multitude of, and he heaps up books to explain the laws, 12/3.6, p.178.

man said: to understand the laws of the universe is great wisdom, 36/3.8-30, p.1366.

no laws made by man in the Father's kingdom, 32/35.2, p.1201.

this is a home for all people; but yet they (Uzians) shall make prohibitory laws to the contrary, 39/26.17, p.1538.

Lawyers: have not lessened the rascality of the wicked, or depleted the number of defrauders, 36/6.22, p.1373.

because society is rotten, the lawyer and court have riches and sumptuous feasts, 03/1.37, p.15.

is a favorite to drujas, his vocation brings them into the center of contention, craft and lying, 26/21.8, p.844.

Hiss'sa (Panic) one whose soul is full of serpents. 35/D.85, p.1276.

Leader: Make me a leader; let me be the head. || Do not make me a leader; lest I would feel responsible for those I led. 33/4.10-11, p.1218.

If the leader goes too fast for the multitude, they will not follow; and if he does not go fast enough, they cannot follow. 14/7.8, p.205.

they will not heed; every one hopes he, at least, will find a way to escape; to gain prestige over others; to be a leader, etc., 26/18.31, p.838.

The members of such a brotherhood shall not desire a leader; neither will any one of them desire to be a leader. 32/25.8, p.1185.

Why was this not tried before? A people without a leader! 39/11.12, p.1510.

many leaders I have created for the earth and her heavens; but not one have I created with power to make a leader of himself, 26/19.12, p.841.

Were all leaders dead, the people themselves would not be very bad. 28/36.35, p.1006.

in the Father's kingdom, neither shall there be leaders nor rulers, 32/35.2, p.1201.

many will desire to be leaders, being under the influence of selfish considerations, 32/1.29, p.1139.

Leader-forth: in Kosmon I shall not raise up any great. My light shall fall on thousands and thousands, 29/2.21, p.1067; 32/25.16, p.1186.

the name Moses signifies a leader-forth, 27/15.8, p.892; and note 27/15.8<fn-leader-forth>, p.892.

The Israelites were looking for a leader-forth, even as I was named in the basket. 27/15.48, p.897.

Learned:

Learned Man: If a rich man with his hoarded wealth does little for the resurrection of man, how much less does the learned man do with a head full of knowledge? 36/6.10, p.1372.

Learned Men: of all other peoples shall be forgotten, their wisdom be like the wind that blows away, 26/4.5-7, p.808.

did not acknowledge the cause to be angels, 25/22.6, p.699.

testified to seeing Sakaya's spirit, 28/30.10, p.994.

are farther away from the Father than are these devouring lions, 21/29.14-19, p.475.

Learned People: I (Ka'yu) have to deal with a, who have scarcely room to stand, 28/36.4, p.1004.

Who is learned? He who does not know his Creator is unlearned, but he who knows the Creator is learned indeed, your people are a most learned people, 24/12.9-11, p.599.

Learning: learning by the mouth, is learning word by word, repeating over and over, 24/4.14, p.583.

Veda to be taught by word of mouth, 24/20.24, p.625.

Lord's ten commandments and ten invocations, to be spoken and taught from mouth to ear (in Shem and Jaffeth), 19/3.7, p.289.

The greatest of all education is to learn how to live in the best way, so that we may be happy here and hereafter. There is no other learning as important as this. 39/8.10, p.1503.

See also Great Learning.

Leather: the Lord, taught the shepherd kings how to make, 19/3.24, p.290; 19/7.2, p.296.

Length: was the average length of a man, after measuring one thousand men, 25/49.15, p.779.

nebula fell in many places to a depth of three lengths, 25/55.4, p.798; and note 25/55.4<fn-three lengths>, p.798.

Lens: the vortex acts as a lens, by which is manufactured light and heat, 38/3.1-16, p.1448.
a man lights a fire with a lens, but yet the lens did not contain the heat, 34/2.14, p.1232.

Leonidas: the Argos'yan, and a billion of his angels sent by God to the earth to liberate the slaves of Guatama, 29/20.4, p.1102.
See also Xerxes and Leonidas.

Leotonas: daughter to Pharaoh, and sister and mother to Moses, 27/15.11-12, p.893.

Leprosy: I will permit no man or woman of poison (leprosy) to come near the oe'ugah [camp], 11/3.25, p.169.
the Faithists were not stricken with fevers, scabs or leprosy as the Eguptians, 27/18.5, p.903.

Levites: i.e., imperfect flesh, 27/18.30-31, p.907.
she called his name Levi, signifying, joined together, 27/13.7, p.888.
But to accomodate the Levites so they may be friendly with me, permit them to worship the Lord their God. 35/E.23, p.1285.

Leviticans: hangers-on, and of imperfect flesh and spirit, 28/10.8-9, p.955.
Moses, being about to give up his soul, said: I feel a thorn pricking my side, and I know it is the Leviticans. 35/E.23, p.1285.
Levitic Law, written by Moses, 27/20.13, p.910.

Liars: there are men who do great good to others, and are talented as well, but who are great liars, 32/11.12-14, p.1157.

Liberty: Where have I not given, liberty to all people? 12/3.1-3, p.177.
who sets himself up against the All Person, his argument for liberty the bait of hada, 14/7.10-11, p.205.
the oath of service to Me, is the beginning of liberty, 18/6.25, p.265.
you are the first God who ever came to our heaven, who did not want to circumscribe our liberties, –Hoab, 20/9.20, p.322.
the Ormazdian government gives liberty, 21/24.3, p.462.
How shall they make decrees, so that the decrees do not pervert liberty? 21/24.7, p.462.
Capilya discourses on, 27/7.7-8, p.872.
the foremost of all lessons is that all men shall have liberty and no man's judgment be binding on another's, 24/17.17, p.614.
Let no one dictate to me! I will have nothing but liberty to the uttermost! 26/22.22, p.848.
Liberty is the boon of men and angels; the desire for liberty causes the soul of man to come out of darkness. 36/4.18, p.1369.
for I give liberty, even to My enemies, 29/17.30, p.1098.
Under the name of liberty, you held fast to satan and his haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty. 32/16.25, p.1169.
liberty, first of all, to all people, 29/2.11, p.1066.
even to them that choose darkness and evil I have given liberty also, 25/53.9-10, p.794.
Jehovih gives liberty to man and with it also responsibility, 34/13.1-30, p.1244.
Let no man try to rule over me; I will maintain my liberty at all hazards; Since no man in the entire world has full liberty—why should I ask for it? 33/4.8-9, p.1218.
man, having heard and seen, shall judge what he will do; he shall believe, or not believe; and do, or not do, according to his own judgment, 29/2.7, p.1066.
To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures. 34/7.8, p.1237.
since no man can acquire knowledge for another, but that each and all must acquire knowledge for themselves, you shall dispose of whatever is before you in your own way, 33/14.2, p.1229.
It is better that your spirit learns to acquire strength while it has a corporeal body to ride in. After death, it floats in the direction you have shaped it. 32/13.33, p.1162.

Libraries: of atmospherea, 14/9.1, p.207.
in Par'si'e and Heleste were thousands of public libraries which supplied books freely to the poor, 25/21.10, p.698.
the revelations of the heavens upon the face of the earth, which records are in the libraries of heaven, shall be disclosed before the generations of men, 26/14.2, p.825.
mortals shall see and read the books in the libraries of these heavens, 28/1.8, p.943.
mortals shall recover, from the libraries in heaven, things that have been lost on earth, including languages and histories of tens of thousands of years ago, 32/39.13, p.1210.
you, Kabalactes, have destroyed a thousand mortal libraries, 28/54.21, p.1052.

Looeamong destroys the ancient state records and libraries, 28/50.22, p.1044.

Uz said: I stretch forth my hand against the libraries and houses of ancient records, and I destroy them.
36/9.10, p.1377.

Life: tell me O my Creator, where did life come from, 04/5.3, p.24.

when I bring a new world into the time of se'mu, My presence quickens the substance into life, 04/5.13-14,
p.25.

By virtue of My presence, the living are brought forth into life. 04/1.4, p.16.

To all to live a life; a right to live and die: Out of the life of Ormazd, He gave them life and death. 21/9.6,
p.429.

the favor of the courts shall be denied to any man or woman who holds sacred the life of a cow, horse, dog, or
any other animal, –Han, 24/2.26, p.580.

they denied His Person in words, and behavior also. For they no longer hold sacred anything He created
alive, even man, 24/2.28, p.580.

in ages to come, the weaker nations and tribes of men might attempt to justify their right to life, –So-qi,
21/4.7, p.420.

Hi Seiang tells Po his philosophy of life: It is but an effervescence that comes and goes, and there is the end,
24/3.25, p.582.

I created life, and I take away life, 26/9.5, p.816.

when I created life on the earth I brought the earth into hyarti (nebula) for a thousand years, 36/5.1-2, p.1369.
is unfathomable by man, 38/4.18-20, p.1458.

none, even the highest raised angels, can create life, 28/4.14, p.947.

rests with Jehovih only; it is His, 28/36.35, p.1006.

I'yi (Panic), the origin of I'yi (life), who knows, 35/E.15, p.1282.

Light: the moisture and the gases of the air assume the form of needles. On the side of the earth facing the sun
the needles are polarized and acting, driving forth, which is called light; image caption i007, p.22.

Jehovih made etherea as a condensing lens, so that the rotation of each and every corporeal world would
manufacture its own light, on the side poling to the sun, by the rotation of its wark and vortex; image
caption i062, p.1438.

is a condition of things in the master vortex, 38/1.35, p.1438.

is polarity of corporeal needles in solution, 38/1.35, p.1438.

comes not from the sun. There is no such thing as travel of light in fact, 38/6.1, p.1463. 38/1.34, p.1438.

is a manifestation of vortexian power, 38/2.26, p.1446.

the method of manufacturing, 38/3.1-29, p.1448; 27/10.28, p.882; 26/22.15, p.848.

rules of the second resurrection; and what is called light, 33/6.1-15, p.1220.

it is an error say: Wave of, or bent ray of, 38/5.1-2, p.1459.

encouragement to strength and happiness shall be called light, 33/6.6, p.1220.

what is called light, 33/6.3-10, p.1220.

only facts well known, or comparatively proven, are light. An opinion is not light. 33/8.5-11, p.1224.

rules of light, 33/8.11-12, p.1224.

Lighthouse: my God of the earth shall inspire mortals to build lighthouses for man's ships that travel on the
ocean, 29/1.2, p.1062.

Lika: a Nirvanian chief, who sprang from the corporeal star Atos and had been raised to etherean 125,000
years, 26/1.8-9, p.801.

Jehovih tells Lika of the raising up of Capilya, Chine and Moses, and what is to be done on the earth through
them, 26/4.11-13, p.809.

alights, with his airavagna and his eight hundred million, on the plateau Theovrahkistan and founds his
kingdom, 26/8.1-4, p.814.

told by Jehovih to bring the four true Gods to his capital, Yogannaqactra, 26/8.9-12, p.814.

said: Hear the Voice of Jehovih: for 3000 years to come all names worshipful belong to the Ever Present,
26/8.15-17, p.815.

gives new names to the five true Gods, assigning to each of them their labor with Capilya, Chine, Moses and
the Faithists, 26/9.8 to 26/10.7, p.816.

makes his appointments for the divisions of the earth during dawn, 26/11.2, p.818.

told by Jehovih to send a hundred and seventy-five million of his hosts to deliver all hells, 26/11.11-13,
p.819.

proposes to examine the earth and her heavens, 26/13.1-7, p.824.

his records show that, at that time, there were ninety-one billion angels in hell, 26/14.3-7, p.825.
 Lika said: Behold, I will give a new grade to these heavens for a season. 26/14.8-11, p.825.
 finds one hundred and twenty-five billion angels who had no knowledge of or belief in any higher heavens,
 26/14.21, p.827.
 receives Osiris and Te-in and Sudga before him for judgment, 26/18.11-12, p.835.
 speaks at the time of their judgment, for the voice of Jehovih is upon him, 26/19.12-23, p.841.
 told by Jehovih to take all angels from the earth below the first resurrection, and how that is accomplished,
 26/20.1 to 26/23.19, p.842.
 told by Jehovih to again go around the earth and her heavens, and establish the subjective heaven of Yaton'te
 in greater efficiency, 26/24.1-10, p.852.
 told by Jehovih to finish his earthly inspection in Jaffeth, and bring Chine to Yogannaqactra, 26/25.1-10,
 p.853.
 sends for the Goddess Lissa, who comes and takes him and his hosts and sixty-four billion Brides and
 Bridegrooms to etherea, 26/26.1-24, p.854.

Listians: tribes of, lived in the Forest of Goats, 21/3.13, p.419.
 Zarathustra teaches the Listians, 21/6.2-3, p.423.
 styled themselves shepherd kings, 21/6.5, p.423.
 the Zarathustrians were friends to the Listians, the wild people, 21/27.5-6, p.471.
 made baskets and trinkets in the forest, 24/8.10, p.590.
 the Listians in their rambles, selling wares, told the slaves of the kings about the wonders of Abram, 24/8.12,
 p.591.
 and from these (I'huan and I'hin) sprang a people called Listians, who living mostly in the forest, went
 naked, 25/21.2-4, p.695.
 maintained the fifth rite in the resurrection, 25/21.10, p.698.
 of Jaffeth not subdued to Te-in, 25/45.5, p.763.

Litabakathrava: Orian chief of 240,000 years, offers to take to the earth the ten million ethereans who
 volunteered for 400 years, 29/3.4, p.1068.
 says: I have seen many corporeal worlds arrive at the Kosmon Era, 29/8.13-21, p.1075.
 a great shining light gathers above Litabkathrava's head, and a voice speaks out of the light, 29/8.22-35,
 p.1076.
 his ship rises upward, and the fire-boats of the four false Gods arrive in Paradise, 29/9.1, p.1077.

Living: According to the different structures of the living, so is My inspiration manifested by them. According
 to their organic structure, 34/6.3-7, p.1236.
 through the living, the Creator expresses Himself, 07/9.19, p.107.

Looeamong: who had been a Lord of Jehovih, and was high in grade, becomes one of the Triunes, with a
 capital city, Hapsendi, over Egypt, and each and every one of the three take the title, Son of the Holy
 Ghost, 28/13.9-10, p.958.
 and the false Gods he overthrew, 28/20.6 to 28/21.16, p.972.
 after the fall of Ashtaroth, Looeamong said: Next shall fall Baal, 28/21.13, p.976.
 said: Till I have Baal also cast into hell I will not cease the carnage of mortal blood, 28/41.4, p.1020.
 said: I come not to bring peace, but war! I come to set nation against nation, man against man. For
 righteousness' sake will I purify the earth with human blood, 28/41.9, p.1021.
 beheld with fear and trembling his formidable enemy Baal, and sends to Buddha (Kabalactes) for assistance,
 28/41.15-20, p.1022.
 obliged to accede to Buddha's demands to cede Egypt to him, or have his kingdom destroyed by Baal,
 28/41.21-22, p.1022.
 with these additional forces routed Baal, but he did not capture him nor subdue him, 28/41.23-25, p.1022.
 resolves to adopt for himself the names Lord and God, 28/41.26-33, p.1023.
 the craft and wisdom of Baal baffled, and he fights no longer for the Trinity nor the Holy Ghost, but to save
 his heavenly kingdom and keep out of hell, 28/45.3-5, p.1030.
 receives a message from Thoth, who is ordered before the Holy Council in Hapsendi, 28/45.8-13, p.1030.
 a disturbance arises in the council of Looeamong, who orders them from his palace, that he may have an
 opportunity to reason with himself, 28/45.14-20, p.1031.
 satan speaks to Looeamong, the Triune, 28/46.1-9, p.1032.
 has it proclaimed in heaven and earth that he is the Kriste, which is the Ahamic expression for all knowledge,
 and thus becomes a false God, 28/47.3-4, p.1032.

great success now attends the wars of Looeamong, 28/47.9, p.1033.
 captures nearly all the false Gods and Lords and breaks up the oracle houses, 28/47.10-14, p.1033.
 bewails the wars and also his own doctrines, 28/47.15-27, p.1033.
 asks: Shall these things continue forever? Whom shall I inquire of, 28/47.28, p.1034.
 decides to look to himself. From this time forward I shall not go down to the earth to send peace, but a sword,
 and I will make the foes of a man those of his own household, 28/47.29-38, p.1034.
 his chief warrior God, Thoth, said: Your followers have no king or queen on earth to protect them, 28/48.1-9,
 p.1034.
 Looeamong, decides to have a mortal emperor, 28/48.10-13, p.1034.
 and his angel hosts appear in the heavens above Hatuas' [Constantine's] army, so that all the soldiers behold
 them, 28/48.14, p.1035.
 shows Hatuas, in the air of heaven, a true cross on which was written in letters of blood: Il Kriste, but no man
 present could read the inscription, 28/48.15-16, p.1035.
 through Gabriel (Thoth) captures Baal, and all the false Gods in all the regions far and near, and casts them in
 hell, 28/48.21-23, p.1036.
 inspires Hatuas to call a council of wise men to make one religion, 28/48.26, p.1036.
 through Thoth, inspires Hatuas to have the council make the book of books, 28/47.38, p.1034; 28/48.30-35,
 p.1037.
 inspires them to make choice of a God, 28/48.36-41, p.1037.
 so manages as to have Kriste (himself) proclaimed God and Lord of all the nations of the earth, 28/48.42-46,
 p.1038.
 is accountable for establishing the names Holy Ghost and Kriste, 28/48.52-56, p.1038.
 now enriches his heavenly kingdom, and makes himself almost inaccessible, 28/49.1-5, p.1039.
 destroys the Alexandrian Library and the state records and libraries of Heleste and Arabin'ya, 28/50.21-22,
 p.1044.
 declares war in heaven against Gabriel, 28/50.24, p.1044.
 and Thoth and Ennochissa and Kabalactes, after fighting 500 years more, divide the earth and its heavens
 between them, 28/51.1-3, p.1045.
 and the three other Gods now adorn their heavenly kingdoms, 28/51.4-18, p.1045.
 the Kriste'yans of earth, on entering the es world, went to the heavens of Looeamong, 28/51.21, p.1047.
 God's prophecy of Looeamong: Shall be last to fall (of the four false Gods), shall conquer all the earth, and
 trail it around with mortal blood; after that, shall be hated, more than all other false Gods that have ever
 been, 28/57.18-19, p.1057.
 his heavenly kingdom alarmed at the appearance of the airavagna of Litabakathrava, 29/7.1-2, p.1073.
 sends a fire-boat to Paradise to learn the will and pleasure of this God, 29/7.5-11, p.1073.
 his captain of the fire-boat discovers God's plan for redeeming the world, 29/9.6-8, p.1078.
 causes Colombo to be cast into prison, 29/9.9-12, p.1078.
 inspires the popes to cause mortals to be scourged and put to death for heresy, 29/9.19-20, p.1079.
 his popes and cardinals risen up against by people calling themselves Protestants, 29/9.21, p.1079.
 his angels obsess settlers in Guatama to flay and burn the Quakers, for Kriste's sake, 29/10.9-14, p.1081.
 precipitates the colonies into war against the home government in western Uropa, 29/13.22, p.1088.
 inspires the formation of the East India Co., 29/14.5-9, p.1090.
 leads his mortal emissaries into Chine'ya, 29/14.10-12, p.1091.
 destroys the Algonquins, 29/14.13-14, p.1091.
 is cast into hell, delivered by God, and judged by Jehovih. 29/15.26 to 29/17.45, p.1094.
 See also Christ; Kriste.

Loo'is: their office and labor; to lead mortals by inspiration to dwell together, man and woman, as husband and
 wife; and in such adaptation that their offspring shall rise higher in wisdom, love and power, than the
 father and mother, 07/9.20-21, p.108.
 stay another 200 years to complete their work, 05/17.1-10, p.69.
 raised up heirs to the Lord; by controlling the parentage of the unborn, they brought into the world a new race
 of men, 08/2.3, p.111.
 masters of generations, who were ethereans of great wisdom, 09/3.22, p.119.
 shall find the most comely formed men, woman and children, 14/4.7, p.200.
 highly learned angels sent to raise up a su'is sar'gis, 20/2.24, p.302.

he shall serve 200 years as an apprentice loo'is, and shall become proficient in the knowledge of procreation of mortals, 22/4.2-3, p.492.

sent from etherea, and at the end of 180 years they are to have raised up heirs and followers for the time when Cpenta-armij comes, 22/13.1-18, p.517.

when a'ji comes near a dawn of dan, let My loo'is be swift in duty, breaking up the caste of men, 22/14.1, p.520.

six generations previous to the time of Capilya, God sends half a million angels down to the land of Vind'yu, 27/1.1-7, p.857.

God goes with loo'is to raise up heirs to the Voice in the three great divisions of earth, 26/4.10, p.809.

the manner of which the loo'is raised up Moses, 27/13.1-11, p.887.

God sends his loo'is to Chine'ya to bring forth a birth (Ka'yu) capable of the All Voice, but not capable of su'is, 28/14.1-11, p.959.

a million loo'is sent to Vind'yu, and given many generations in which to produce Sakaya and many disciples and followers, 28/15.1-11, p.960.

the loo'is establishes the line of light from the throne of God to Sakaya, 28/25.1-5, p.985.

the loo'is sent by God to raise up an Israelite (Joshu) capable of the Father's Voice, 28/16.46, p.965; 28/42.11-14, p.1024.

God ordered by the Voice to send loo'is to Guatama, to raise mortals who shall ignore the doctrine of enforced worship for any God, Lord or Savior, 28/60.39, p.1061.

through the loo'is, God raised up one thousand two hundred men, to be directly under the inspiration of the second resurrection, for establishing an emancipated government for mortals, 29/13.1-4, p.1086.

you shall appoint loo'is to millions of mortals, (in Kosmon), 29/2.21-24, p.1067.

since 400 years my loo'is shaped mortal births to bring about the armies of God, 32/37.1-6, p.1206.

Lord: a one-time mortal, with my holy angels, who had sprung from the earth in former times, 13/1.3, p.190; 28/4.15, p.947.

you shall give one Lord to every city and oracle, 18/10.7, p.274.

though a Lord has dominion with mortals only, and with those ashars who minister to them, being far distant, you shall determine things your own way, often being Gods also, 20/8.18-19, p.318.

ashars over morals, labor through a chief angel, called Lord, 28/4.21, p.948.

God shall appoint chiefs under him who shall go down and dwell on the earth with mortals; and they shall be called Lords, for they are Gods of land, 04/7.13-14, p.30.

the Lords will rule over mortals in Jehovah's name, 05/1.34, p.38.

as I (the Lord) have been exalted by the Father, so are you all in waiting for your turn in the heavens above to become Lords, 11/1.1-6, p.160.

God said: In the cities and country places I have, innumerable Lords, and they know the rates and grades of their people, their occupations, their aspirations, their labors, their behavior, private and public, 32/25.1-2, p.1185.

Lord and God: which they shall worship till the coming of the next dawn. But I will come in that day and deliver you and them, and there shall be no more, upon the earth or in its heavens, 26/19.15, p.841.

To induce angels to develop themselves, by taking hold with their own hands, and by the exercise of their own talents, this is the work of Lords and Gods. 16/3.5, p.229.

Lord God: a, has dominion first with mortals, and second with the first heaven in his division which rests on the earth, 20/8.18, p.318.

duties of the Lord God of Maitrais, 25/2.1-12, p.648.

Understand the labor of the Lord your God. 15/2.9, p.222.

The False Lord God: (Anuhasaj aka De'yus),

the Lord God, who, of woman born, was the most presuming son of the earth had yet brought forth, 25/19.8, p.690.

causes mortals to say: to him, in likeness of a man, with head, and legs, and arms in boundary and size of a man, sitting on a throne, to him the great, will I ever bow in reverence, 25/18.13, p.688.

you shall enforce the exchanging of words signifying Great Spirit to words signifying Lord God, 25/12.8, p.669.

The time shall come when angels and mortals shall know in truth that the Lord God is a false God, and a vain-glorious usurper. 25/21.11, p.698.

osirian angels taught that the all highest heaven was Hored, where the Lord God sat on his throne in great glory. And around him on every side were billions of angels who had attained to everlasting peace, with nothing more to do but to bow and sing praises to their God forever, 25/22.10, p.700.

mortals were taken subjectively to the kingdom of the Lord God, where they saw him as a man, sitting on a throne, 25/30.3, p.720.

they have made the Lord God as the Creator, and set him up as a man on a throne to worship him, 25/55.7, p.799.

laws of the Lord God, 25/15.3-17, p.676.

established the names Lord God and De'yus (Dyaus) (Deity) as worshipful on the earth, 36/8.20, p.1376; image caption i077, p.669.

See also Anuhasaj.

Other False Lord Gods: Saul changes the words of the commandments (of Moses) to the Lord your God, 35/K.27, p.1300.

Lord God (Land God) was substituted for Jehovih, 35/K.28, p.1300.

Lord-dom: as mortals on earth have military stations, so was the, of Vishnu, 22/12.29-30, p.575.

the Lord of the Lord-dom (of Maitrais), not eligible to rank of Div, 25/1.6, p.648.

Lost Tribes: of the six thousand migrants (Ghans) there were lost ten tribes, 17/3.6-10, p.241; and note 17/3.10<fn-lost>, p.241.

the lost tribes took the name, Shepherd Kings, 19/3.19-24, p.290.

Love: Think of this great matter: The growth of love! 14/8.1-2, p.206.

Osiris and Ahura discourse upon, 25/44.7, p.760.

Capilya discourses upon, 27/11.14, p.884.

to laud Your love; to love You because You have given me power to love, and things to love, –Sudga, 26/18.25, p.837.

you shall love your neighbor as yourself, –Joshu, 28/44.8, p.1028; 08/1.8, p.110.

God discourses on, 33/12.1-3, p.1228.

(Panic) Ope. The central cause. || All men move by love only; even in anger, he only moves by the love that appeases it. –Abraham; both in 35/E.17, p.1283.

the love that binds together is as a chain stretched out across the universe; neither time nor distance shall prevail against its inventions, 05/21.6, p.79.

talent of love in a mother for her child, is the same talent in Jehovih's Goddess to overspread a whole world, 10/4.8, p.131.

O Jehovih, who is so weak when it comes to love, as I, Your servant? –Aph, 10/8.4-5, p.131.

Low: the, delight to dwell in a city or near a place of filth, if companionable, rather than to go to a place of isolation where improvement is possible, 23/7.19, p.561.

Lusters: who dwell in old castles and ruined cities, 07/7.5, p.102.

spirits who feed on the secret vices of mortals, 28/7.11, p.951.

Thoth's heavenly kingdom become a place for lusters and foul-smelling spirits, 28/54.19, p.1052.

Luts: condensed earthly substance falling upon a planet in great quantities, 38/8.3-5, p.1472.

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Magnetism: mortals have been taught erroneously in regard to a north pole magnetism in the earth, 38/1.14, p.1434.

since planets are globes, their positive and negative vortexian power (magnetism) is less than the horseshoe form, 38/1.47, p.1442.

when vortexya lies dormant, as in iron, it is called magnetism, 38/1.21, p.1435.

when vortexya is charged in iron, it is called magnetism, 38/3.12, p.1450.

Magnitudes: how shall we measure, 20/19.7, p.344.

Majority: the highest wisdom in the state or in a community is not with the, but with a small minority, 39/6.29, p.1499.

And a majority is, was, and ever shall be, the lesser light. 39/26.2, p.1537.

why not decree according to the majority vote? [Answer:] That is the lower light, being the light of men only, 28/28.12-14, p.991.

Man: the failures of man are worse than any other living creature, 03/1.7, p.12.

Out of se'mu I made man, and man was only like a tree, but dwelling in ha'k (darkness); and I called him Asu. 04/6.8-11, p.26.

Soul of My soul, substance of My substance, I created man. Out of My corporeal Self I clothed him with flesh, blood and bones. Man's spirit I gave from out of My own spirit, ever present; and I quickened him to move on the face of the earth. 05/20.7, p.76.

I gave man a time in the corporeal form, so that he could learn corporeal things, 05/20.11, p.76.

And when the earth was ripe for man, then I created him; male and female I created those of the second creation. 34/6.17-23, p.1236.

I blow My breath upon the planet, and lo, man comes forth, inquiring: Who am I, and what is my destiny? 36/2.16-17, p.1364.

the first of the race of man on earth began about 78,000 years, B.K., 38/5.21, p.1462.

the name of the first race was Asu (Adam, 25/48.11, p.775.), because they were of the earth only, 06/1.4, p.84; see image i013, p.27.

and there was born of the first race (Asu) a new race called man, 04/6.12-18, p.26.

the name of the second race was I'hin (Abel), because they were capable of being taught spiritual things. The Lord said: Man only have I delivered to knowledge of his Creator, 06/1.1-5, p.83.

strayed out of the garden of Paradise, and began to dwell with the Asu'ans (Adams), and there was born into the world a new race called Druk (Cain), 06/1.13, p.84.

when man was brought forth from mortal to immortal life, the earth passed beyond se'mu, 04/7.5, p.29.

by the Lord man was made upright on the earth, 11/1.18, p.161.

the Lord raised man upright, taught him to walk, to clothe himself and use words of speech, 05/8.15, p.57.

the Lord made man upright; man was naked and not ashamed, 06/1.1, p.83.

slipped aside and fell, dwelt with beasts, falling lower than all the rest, 06/4.19, p.91.

the Lord left, for a season to himself, and man fell from his high estate, 08/1.21, p.110.

the Lord raises, up once more, and again departs, and the race of man descends into utter darkness. And, became on the earth as a harvest that is blighted and rotted because of its rankness, 08/2.1-17, p.111.

Jehovih created man the nearest blank of all the living, 05/8.8-9, p.56.

man was created blank; and yet man shall attain to more subtle senses than any other living creature, 08/1.17-20, p.110.

I created man blank, as to good and evil, and gave him liberty. 25/53.1, p.793.

mature, and the immature man, 05/8.7, p.56.

for I created man to enter heaven as helpless as he entered earth life, 10/8.27, p.140.

but instead of beautifying his thoughts, man hearkens to tetracts and clothes himself in clouds, 12/2.16, p.174.

in the early age of a world man has inherent only two impulses, 15/3.9, p.223.

the appearance of man, as Apollo remembered the earth, 14/3.16, p.199.

in the time of Apollo (18,200 B.K.), man in his present form was brought into being on the earth, 15/3.10, p.223.

allowed by God to eat cloven-footed animals, except swine, 15/3.20-21, p.224.

taught by the angels to make books of skins and of bark and of cloth, 17/2.5, p.239.

the first, the second, and the third passions of man, 16/3.6, p.229.

in the time of Thor (15,400 B.K.) man did not consider the shapeliness of his spouse and even today seeks a spouse of wasted flesh for sake of gold, 17/4.15-17, p.243.

should learn of what he can see and hear and prove, rather than of spirits whom he cannot prove nor find when he wants them, 19/2.20, p.288.

it being not the will of Jehovih that man should be forever led, because, lo, his Lord says, 19/4.15, p.291.

advanced in great learning of corporeal knowledge, 19/6.19-20, p.295.

the power and glory of man were greater than had ever been before in all the world, 19/7.1-3, p.296.

becomes conceited, and God goes away from, for a season, that he may learn wisdom, 19/7.4-7, p.297.

takes to worshipping the stars, 19/7.11, p.297.

You have said: Man can make himself whatever he will! 18/3.15, p.254.

the spirit of man grows by giving away of whatever the spirit has to give, 18/6.13-16, p.263.

as the corporeal body grows by aggregating to itself, not so grows the spirit of man, but by the opposite, 14/1.8-9, p.195; 21/15.14, p.444.

shall search all things to find Me (the All Highest), 18/13.8, p.281.

For man shall fall down and worship everything in heaven and earth. By trying them man shall know them. 19/6.11, p.294.

Has it been proven to you that man cannot stand still? 20/10.8, p.323.

because the roadways are not open for the growth of man's talents, he plunges into darkness, 20/10.4, p.323.

there is a spiritual man within all men, and it never dies. and is only one that can discern spiritual, things and recognize the spirits of the dead, 21/7.9, p.427.

each and every man is bound in his own channel by something stronger than himself, 21/12.14, p.436.

will rise up in self-conceit against his Creator, saying: Behold me! I am the highest of all things, 24/2.23, p.580.

For it follows that if man is the all highest, then his laws, above all else, must never be set aside. –Asha, 21/4.4, p.420.

my doctrine is: Man is the all highest of all things. –Hoab, 20/6.11, p.311.

that which man calls evil is unripe, and that which man calls good is ripe. Without green fruit none could be ripe; without evil none could be good. 21/9.17-19, p.430.

All men may be likened to green fruit, and on the way toward ripeness. 36/3.17, p.1367.

when a potter has a pot half made, do you say it is an evil pot? No, but that is not yet completed. Even so are all men, Those who are good are completed, but those who are evil are unfinished work. 21/26.4, p.469.

I had given to man, and thus made him out of, the dissolved elements of every living thing that had preceded him. 34/6.18-19, p.1236.

the highest, best, most perfect man is he who can do all things, 24/6.10, p.588.

I created the corpor of man as a womb for the es of man. By death, behold, the es is born. 36/1.26-27, p.1363.

to find the se'muan age of man, 38/5.19-21, p.1462.

cannot advance to the highest kingdoms until perfected in all particulars, 28/8.1-8, p.952.

in Kosmon man shall be conceited of himself above all the ages past, and they shall deny Me, and quarrel with My name, and cast Me out; image caption i082, p.1415.

What is so conceited as man? Man prides himself in his power and wisdom, 07/3.18, p.97.

how man is made, kept alive and accumulates knowledge, inspiration of Jehovih, 34/1.1-25, p.1231; 34/2.1-18, p.1232; 34/3.1-23, p.1232.

how one man is a skeptic, and one a believer in the Creator, 34/3.1-22, p.1232.

is spoken to by the Creator with two kinds of voices, 34/5.1-16, p.1235.

is told the order in which Jehovih created animals and man on the earth, 34/6.1-23, p.1235.

is instructed as to the direct and indirect inspiration of the Creator, 34/7.1-21, p.1236; 34/8.1-28, p.1238; 34/9.1-22, p.1239.

is told by Jehovih to let all men hear Him in their own way, and not to interfere with his brother, 34/11.1-20, p.1241.

The foremost of all lessons is that all men shall have liberty; and no man's judgment shall be binding on another's; for all do not see alike, nor can they understand alike. 24/17.17-21, p.616.

of all My created animals, only man I created not perfect in his order, 34/12.1, p.1242.

as there was a time when I created every animal perfect in its order; so shall such time come to man. And now is the dawn of that time, 34/12.31-32, p.1244.

is given liberty to choose his inspiration, 34/13.17-30, p.1245.

The man of darkness is ruled more by angels than the man of light is. 34/18.1-28, p.1249.

O man, apply yourself to understand the spirit of my discourse, 33/6.1, p.1220.

Man's: the Lord gives the earth into man's keeping, 13/1.10-11, p.190.

hair on his head grows long and straight, and he begins to have a beard (400 years after Apollo), 14/14.13, p.217.

covenant with Jehovih, 36/5.29-42, p.1370.

according to man's birth and surroundings, so is he good or bad, 34/8.5, p.1238.

Men: to all men alike gave I all things in My worlds, 18/3.14, p.254; 29/8.23, p.1076.

often unarmed men went into the arena and fought lions and tigers with their naked hands, choking them to death before applauding multitudes, 25/21.2, p.695.

men fought with lions and tigers in the Temple of Death, 25/46.13, p.768.

Mansions: Yima caused mortals to be taught that there were, in heaven ready for their souls after death, 20/33.12, p.382.

Manuscript: your spirit is like a, in your own handwriting; you are daily writing your grade and the place of your abode in heaven, 32/16.46, p.1170.

Marriage: not he alone can annul that which has been united, nor yet they twain; for, by their bondage, I (Jehovih) am also a party to the contract, 18/6.27, p.265.
The fullness of earth knowledge requires marriage, yet the bondage after death holds the spirit of man for six generations to his own heirs. 24/4.25, p.585.
God discourses on marriage, 32/14.1-32, p.1164.
one marriage only do we permit to any man or woman. (in Shalam), 39/22.8-10, p.1530.

Marriage Rites: the Divan laws in regard to, to firmly bind monogamic marriages, 22/2.13-14, p.486; 22/8.14-15, p.500.

Marry: You shall marry only once; neither shall you look after any other partner all the days of your life. 24/5.11, p.586.
Do not marry because of the impulse of the beast (animal nature of man), but consider your own spirit and the spirit of your spouse. 24/4.19, p.584.
the weak, sick, deformed, etc., shall not marry, nor shall man sorrow for this, 24/4.26, p.585.
those who marry are chosen by Ormazd to raise up offspring for the glory of heaven and earth, 24/4.29, p.585.
it was because of their abundance and their power to do evil, that Jehovih commanded His chosen to marry among themselves, 26/21.19, p.845.
no man nor woman shall, more than one time, 32/39.2-4, p.1210.

Mass: the origin of saying, 07/8.12, p.104.
establishment of the first night of the new moon as moon's night (mass) for the spirits of the dead, 21/22.12-13, p.460.
is Sanscrit for moon (mas), note 21/22.12<fn-mas>, p.460.
Git'um (Panic). || The high priest shall set the sign on the moon so that the unlearned may also know the sacred days of man, i.e., Mas. -Zarathustra; both in 35/D.108, p.1278.

Master: origin of, as applied to the Creator, sprung from Heleste and Japan only, 22/16.10-11, p.530.
To be master of one's flesh, and desires, passions and words, these are great gifts indeed. 27/6.3, p.869.

Masters and Servants: Neither shall you have servants nor masters, for all shall be alike servants to Ormazd only. 24/6.7, p.587.
my chosen shall not, in fact, have either masters or servants, 24/12.13, p.599.
better You have made it for the servant than for the master, -Te-in, 26/18.36, p.839.
In His kingdom there shall be neither buying nor selling; neither servant nor master. 39/3.11, p.1489.

Mastodon: the Hogawatha, the rooting animal of wisdom, 24/25.14, p.636.

Materialization: (Sar'gis), by spirits of the dead,
the angels could readily take on corporeal bodies for themselves, 04/6.14-18, p.27.
in the beginning of the light of dan'ha, the spirits of the newly dead shall have power to take upon themselves the semblance of corporeal bodies, 04/7.4, p.29.
by man's side angels took on forms like man, having all the organs and attributes of mortals, 06/1.2, p.84.
angels of darkness came upon the earth, taking upon themselves the semblance of corporeal forms and dwelling with mortals, 17/4.22, p.244.
Asha sees spirits, but yet he does not believe, 21/7.1, p.426.
the angels accompanying I'hua'Mazda took on forms looking like mortals, 21/18.18-28, p.451.
the king of Tse'gow, having slain himself, appears in Sar'gis, 21/19.18-24, p.456; 21/20.5, p.457; 21/20.8, p.458; 21/22.13, p.460.
Zarathustra, and afterward the two thieves, in sar'gis, 21/29.21-24, p.476.
Zarathustra appears again the following night, 21/30.1, p.478.
Zarathustra appears again before rising out of hada, 21/30.23, p.481.
the spirits took on sar'gis and walked about among mortals, being seen and felt; and they talked audibly, 20/33.17, p.383.
the angels in Sodom walked among the people, and the people knew they were angels, but were indifferent regarding them, 24/9.7-8, p.592.
one of the evil angels who had followed Abraham and his people from Sodom appears to them, 24/9.11-19, p.593.
angels appear to Brahma and his family, 24/17.5-6, p.614; 24/18.16, p.618; 24/19.1-11, p.618.
Yu-tiv appears in sar'gis, 24/22.5-11, p.628.
The angel of God came in the sacred circle and stood in its center. 24/23.1-3, p.630.
Brahma and Yu-tiv appear in their own flesh and bones (sar'gis), 24/23.4-13, p.630.

an abundance of familiar spirits dwelt with mortals; took on sar'gis forms and ate and drank with them, 25/45.22, p.766.

the three angels, Egupt, Baal and Ashtaroth, show themselves to the college students, 25/50.13, p.782.

many spirits came in sar'gis in the families of the Eguptians, eating and drinking with them corporeally; yes, and even doing things of which no man may speak, 25/51.13, p.789.

Jehovih's angel appears before the king Yokovrana, 27/10.32-34, p.882.

The land of Egupt is overrun with spirits of darkness (drujas), and mortals have attained to see them; and they dwell together as one people, angels and mortals. 27/13.2, p.887.

the people were subject to entrancement by evil spirits, and the latter appeared among the people, taking to themselves corporeal forms for evil's sake, 27/15.39-40, p.896.

spirits of lust came to the Onans and reclothed themselves in mortal forms, 35/E.24, p.1285.

Te-zee, king of A'shong (in China), investigates mediums and spirits of the dead, 27/26.17 to 27/27.36, p.925.

Te-zee's conclusions in regard to his investigations, 27/28.1-2, p.934.

after Chine died and his body was burned to ashes, he appeared and walked about on the earth, even the same as before death, for seven days, 27/30.1-15, p.939.

Me-de: the kingdom of, established in the first remove from the earth, 25/3.10, p.650.

because you have founded Me-de you shall make Me-de-ci laws, 25/4.1-6, p.650.

Memory: their memory is like a troubled dream that will not depart from them, 25/17.8, p.683.

How can I deliver you away from them? I could take your person away from here, but I cannot deliver your memory. 22/17.22, p.534.

a thief carries his stolen goods not only in this world, but in heaven to the end of his memory, 21/30.9, p.479.

when a murderer is in heaven his memory of the deed writes in human blood a stain on his soul, which all others see, 21/30.10, p.479.

When you are fevered, entranced, or in diverse action from your usual bent, your soul turns into these stores, and your memory comes forth wonderfully. 34/3.12, p.1233.

Men: see Man.

Menial Office: Neither have I exalted any God so high, that he cannot labor in the most menial office without it also being his glory. 20/4.12, p.307.

the God should not only be the greatest in his kingdom, but the most menial servant of his people, 25/14.27, p.674.

Meteoric Stones: how they are formed, 38/4.1-2, p.1455; 38/4.7, p.1456.

fell like a shower of rain, 22/9.4, p.502.

See image i067, p.1455.

See also Nebulae.

Methodists: professed the true Kriste, but denounced all others as false, 29/18.17, p.1092.

Microscopes: in the cycle of Osire, 19/7.2, p.296.

a magnifying lens in a microscope, which has power to distend is like the vortexian lens that magnifies etherea, 38/3.7, p.1449.

Mighty Power: a time comes to every man and woman born, on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own the, who created him, 25/53.5, p.794.

Migrants: (Ghans) from Shem, Ham, and Jaffeth, 17/2.6 to 17/3.17, p.240.

Teach my people to have homes (Oke); the migrant is an abomination to the All Eye (Aham). 35/D.21, p.1266.

Milk: a substitute for, 39/11.29-34, p.1511.

Your Creator provided milk for the infant; but with the coming of teeth, you shall provide for their service also. 24/4.21, p.584.

And the lost tribes, not being flesh eaters, were at a loss for food; and they said: Come, let us live on goat's milk. 19/3.20, p.290.

the shepherd kings made bags of leather in which they carried milk, which was thus churned; and they made butter, 19/3.24, p.290.

Mine: to him who says this is mine, I have not spoken, 19/4.6-7, p.291.

And they shall be of all nationalities and races, growing up not knowing: This is mine or that is mine, or that is yours, but understanding that they own nothing, and that all things are Jehovih's. 32/2.31, p.1143.

they had never known what it was to say: This is mine, and that is yours, 39/23.2, p.1531.

Miracle: So-qi said: You have come and said: Behold, what value is a, except to those who witness it? 21/3.5-7, p.418.

what man is not accustomed to, he calls a miracle; after he has seen a matter frequently, he calls it a natural law, 21/13.3, p.439.

Jehovih spoke to Moses, saying: Now I will show her philosophers a miracle in the air above the earth. 27/18.7, p.903.

Chine said: For whoever becomes one with Him; to such a person many miracles are possible; although, I declare to you, they are not miracles in fact; but possibilities granted by Jehovih to the upright, who serve Him in act and truth. 27/26.9, p.924.

even magicians and spirits of darkness can attain to the same miracles, –Sakaya, 28/30.11-12, p.994.

and to whomever worships Gods or Saviors because of miracles, give them plentifully of miracles, and signs through unclean spirits and through mortal sar'gis of low grade, 32/1.20-22, p.1139.

Zarathustra did all things that the ancients accredited to the Gods as miracles, 21/14.5, p.442.

Zarathustra worked no miracles. He said miracles were the tricks of spirits and mortals. 35/O.15, p.1313.

Moses discourses to Pharaoh (Nu-ghan) on miracles, 27/17.13-14, p.901.

I will show the entire world, that no man or God is worthy to be worshipped because of miracles, 32/36.16-30, p.1205.

For, I will destroy the worship of all Gods, Lords and Saviors on the basis of miracles. 32/1.23, p.1139.

Miriam: sister of Moses, 27/18.32, p.907.

Mishm: the hosts of the Lord God were called, 25/2.5, p.648.

Missionaries: God judges, 32/29.1-22, p.1190.

Moabites: offspring to one of the two tribes who accompanied Lot, and later who were of the Foneceans, 24/11.2, p.595.

Mohammed: announces his doctrines, 28/50.18, p.1043.

draws the sword for Gabriel (Thoth), 28/50.2, p.1042; 28/50.19-20, p.1044.

Mohammedans: when they died went to Gabriel's heaven, 28/51.22, p.1047.

Mohammedanism: the origin of, 28/49.1-31, p.1039.

Mongrel: a fourth race rose up in the world, and it was, being dark and short and less noble, 22/11.19, p.510.

Ahura and his Lords and ashars held command over the mongrel race, 22/12.2, p.511.

but the druks will be redeemed to everlasting life during this period; for the mongrels will wed with them, and their progeny will be capable of receiving light, 22/13.11-12, p.518.

the Zarathustrians, even the Faithists with the mark of circumcision, went and married with the mongrels, and they with the druks, so that the foundations of caste were broken up, 22/13.16, p.519.

Monstrosities: Yaks, the monstrosities, 06/4.6, p.89.

between man and beast, 06/4.8, p.90.

And the monstrosities, and the Yaks, and the druks, died off, tens of millions of them. 06/4.18-19, p.90.

Months: how the months are defined, 34/14.16-23, p.1247.

Moon: how the moon was made, 38/4.14, p.1457.

the moon's vortex, being an open vortex, does not turn the moon, 38/1.4, p.1433.

errors regarding the cause of the light of the, 38/1.43, p.1441.

cause of the light of the moon, 38/2.26-35, p.1446.

the moon has fallen to a temperature far below zero, yet it emits both light and heat, 38/5.16-18, p.1461.

the borders of Chinvat, the earth's vortex, just beyond the orbit of the moon, 20/3.15, p.305.

By the stars in the firmament, and by the moon's changes, man shall learn to know my times and seasons. 19/6.33, p.296.

Keep holy the four days of the moon, for they are the Lord's days. 05/6.18, p.53.

thus was established the first night of the new moon as moon's night (mass) for the spirits of the dead, 21/22.13, p.460.

Git (Panic), the moon much receiving; the gentle moon, she sends forth the gold light, the Or (Ebra), 35/D.36, p.1267.

Ormazd made the four signs of the moon, Uk'git, E'git, Ki'git and M'git, for all holiness, 21/11.9, p.433; 35/D.51-53, p.1270.

Moon Gods: four in number, were usually changed once in seven years, 35/M.44-45, p.1307.

Mormons: a sect established by a drujan God named Piad, who called himself, The True Kriste, 29/18.7-8, p.1099.

Mortal, Mortals: The mortal desires to become a spirit; then his ambition is to become an ethereal; next, an Orian; next, a Nirvanian; next, an Oe'tan, and then to travel (as Eons) in the surveys of magnitudes. 20/17.8, p.341.

how mortals were taught to worship the names Lord, and God, and Lord God, and Joss, and Ho'joss, and De'yus, and Dyaus, and Deity, and Zeus, according to the language of the people, 25/30.2, p.719.

Te-in said: All mortals at best are only as unhatched eggs; and when they are dead their souls are like hatched chickens for the Gods to play with, 25/32.16, p.730.

Te-in and Sudga had long experience in manipulating mortals in their games of life and death, 25/35.20, p.738.

Osiris and Ahura discourse upon mortals, 25/44.10-13, p.760.

and mortals began destroying ill-formed children and cripples, 14/15.7, p.218.

by the works and behavior of mortals all things are known and proven, 26/21.26, p.846.

God shows that all mortals are under the dominion of spirits, 32/2.22, p.1143.

all people, even though unconsciously to themselves, are subject to the influence of the spirits of the dead, 33/2.10, p.1213.

Moses: before his birth, perceived by the loo'is as capable of the Father's voice, 27/13.11, p.888.

your son's name shall be Moses, signifying a leader-forth, 27/15.8, p.892.

The Israelites were looking for a leader-forth, even as I was named in the basket. 27/15.48, p.897.

was a large man, pure l'huan, copper colored, of great strength, master of many languages, 27/15.13, p.893.

found in a basket, in the palace grounds, by Leotonas, the king's daughter, 27/15.2-3, p.891.

a thousand Israelitish male children to be put to death, Moses among the rest, 27/15.4, p.892.

the truth of the matter in regard to, 27/15.8-12, p.892.

raised as a prince by Pharaoh, 27/15.13, p.893.

made ambassador to foreign kingdoms, 27/15.14, p.893.

told to lift up his voice for his people, 27/15.18, p.893.

travels over the land of Egupt, and returning, has an interview with the king, 27/15.21-23, p.894.

ears were opened to hear the Voice, 27/15.24, p.894.

an angel of Jehovih appears to Moses in a flame of fire in a bush, 27/15.27-30, p.894.

and his brother Aaron travel about in Egupt, 27/15.31, p.895.

falsely accused of killing an Eguptian, 27/15.33, p.895.

ordered by Jehovih to return to the king, who is sick, 27/15.42, p.896.

consults with the king as to the migration of his people, 27/15.43-50, p.896.

has a commission appointed to examine the countries where he will be lead, 27/16.1-3, p.897.

appoints a time for the people to start, and every family to offer a lamb in sacrifice, 27/16.12-13, p.899.

goes to the king, who dies in his arms, 27/16.15-17, p.899.

goes quickly to his people, 27/17.1, p.900.

goes before the king (Nu-ghan), and pleads his cause, 27/17.8-18, p.901.

said: Whether in this world or the next, you shall yet call to me to deliver you from torments, 27/17.19, p.903.

is foretold about the cloud of locusts, sends the prophecy to the king, and the locusts appear, 27/18.7-10, p.903.

prophesies the coming of frogs and reptiles, 27/18.11-12, p.904.

prophesies the death of the first-born, 27/18.13, p.905.

starts with his people to go out of Egupt, 27/18.18, p.905.

and Aaron review the people as they pass, 27/18.22, p.906.

the number of people taken by, out of Egupt, 27/18.30, p.907.

guards against his name being worshipped, 27/20.1-5, p.908.

establishes rites and ceremonies, 27/20.8-12, p.909.

writes the Levitican Laws, 27/20.13, p.910.

the age of, at the time he reached Shakelmarath was forty-four years old, 27/20.15, p.910.

it is doubtful if the world ever produced so good and great a man, 27/20.14, p.910.

in heaven, pays the judgment of Jehovih, 28/16.1-57, p.961.

establishes the Eguptians who were delivered from hell, 28/17.1-4, p.966.

provides Nu-ghan with a new name and labor to raise the Israelites, 28/42.1-4, p.1024.

and Elias come from etherea and take Nu-ghan and his host to etherea, 28/43.3-11, p.1025; 28/43.15, p.1026.

and Elias went and stood before Joshu, 28/43.13, p.1025.

his song to Jehovih sung by his sister Miriam, 27/18.32 to 27/19.16, p.907.
See image i115, p.910.

Motion: which is everlasting unrest, 19/1.10, p.284.

the All spoke and Motion was, 04/1.1, p.16.

no angel in heaven, however exalted, can create life, motion, an individual, or person, 28/4.14, p.947.

Mountain: I made the way of life like going up a, 39/24.42, p.1534.

I am like one on the top of a mountain, calling to all people to come up to Me. 39/21.11, p.1529.

Ka'yu said: I saw a man on a mountain, calling to his flocks in the valleys, but they did not understand him, and did not come. Then he came halfway down the mountain, and called, and the flocks heard him and understood, and they went up to him. 28/36.61, p.1009.

Music: is of two kinds: sound and assimilation, 27/12.14, p.886.

--- N ---

Nature: what is nature, 36/3.21-24, p.1367.

All things are Nature, and of growth. –Osirian philosophy, 19/7.5, p.297.

Natural Law:

Ancient Beliefs: what man is not accustomed to, he calls a miracle; after he has seen a matter frequently, he calls it a natural law, 21/13.3, p.439.

spirits of the dead set at defiance nature's laws, 25/22.9, p.699.

Kosmon Teaching: if you have put the Father far away, saying such as: There is a divine law, or, there is a natural law, || this shows you do not comprehend the living presence of Jehovih, but profane Him and His works, 31/1.15, p.1130.

For there is no divine law, nor is there a natural law. But all good things are accomplished by the living presence of the Creator. 31/1.16, p.1130.

To which end you shall put away all terms such as divine law and natural law. 31/2.26, p.1132.

Jehovih is Ever Present, and does by virtue of His Presence, and not by any law. 32/3.20, p.1145.

And whoever says: Deity, Deity! and Divinity, Divinity! and Divine law and Natural law, are adjudged to be in darkness. 32/3.18, p.1145.

Nebulae: third degree of density of atmospherean worlds, 04/2.8, p.18.

brought forth by ethereal currents, 04/4.2, p.20.

Fragapatti explains in regard to, 20/18.4-11, p.342.

transparent and eclipsing nebulae; internal and external to the sun's vortex, 38/2.16-19, p.1445.

fell in many places (on the earth) to the depths of three lengths (circa 15 ft. or 4.5 meters), 25/55.4, p.798.

Then I overcast the earth with falling nebulae, and covered up the poisons growing upon the earth, and they were turned to oil and coal. 34/6.15, p.1236.

the earth in nebulae, image i012, p.26.

Neighbor: You shall not talk about your neighbor behind his back, for Ormazd hears you, and the angels will go tell your neighbor's soul what you have said. 21/11.24, p.434.

no man should hold dominion over his, 21/6.5, p.423.

Neph: God of the earth, for the sixteenth cycle for 3000 years preceding and 200 years after the flood, 09/1.33, p.115; 09/2.9, p.115.

But Jehovih did not answer the prayer of God; left him to consult with other Gods in the higher heavens. 09/2.11, p.115.

for three thousand years, My God Neph has hoped to save the whole limbs of the earth (the continents), 10/3.7-8, p.127.

Aph said to Neph: Direct them, O God, to those countries Jehovih has shown you, for you know all the earth, 10/7.6, p.135.

As a light shows better in the dark, so did Your Son Neph, O Jehovih, move the souls of even Gods and Goddesses in Your exalted heavens. 10/8.6, p.137.

Jehovih tells Neph to remember the upraised of Hautuon, 10/10.1, p.142.

when the time of dan (200 years after the flood) was drawing near, God (Neph) looked up with a cheerful heart, 10/14.8, p.151.

New Year's Day: Behold, I have set this day apart as a new day in heaven and earth; because on this day the sun takes its course from the north line; and from this time forward it shall be called the new year's day. 05/12.13, p.64.

when the sun on his northern course starts towards the south, 34/14.1-15, p.1246.

Night: is manufactured by the earth's coming between the master's focus and the outer extreme, 38/1.35, p.1440.

Nightmare: the king and his counselors were in chaos, or more like one in a troublesome nightmare from which there is no awakening, 20/38.1, p.396.
spirits in an unending nightmare of madness, 25/54.17, p.797.

Nu-ghan (Pharaoh) said: And will I relapse again into yonder terrible nightmare of horrors? 28/16.53, p.966.

Nirvania: to him who has attained it, things past and things to come are as an open book, 14/1.5-6, p.195.
Again Your holy ones came from the ethereal worlds, speaking to me, saying: And yet beyond the soul comes Nirvania. 20/16.19, p.338.
whoever lives the higher law will pass on to, where dwell Gods and Goddesses of endless light, 28/29.17, p.993.
the spirits of the lower heavens, for the most part, know nothing of the higher heavens, which I (Sakaya) proclaim to you, 28/30.13, p.994.
they (the Buddhists) will say: War for Buddha, and you shall attain Buddha, which shall be followed by Nirvana, which they will also call nothing, 28/39.28, p.1017.

Nirvanian:

Angels: ninety billion Nirvanians were employed for 4000 years to clear a road through a'jian forests, 26/1.25, p.803.

Heavens: you shall be heirs in my Nirvanian heavens in peace and rest, 26/9.8, p.816.
a star-ship from the Nirvanian heavens of Chia'hakad, 28/60.2, p.1059.
seas in the Nirvanian heavens, 30/19.4, p.1115.

Worlds: where lies unending paradise for the pure and wise, 24/17.23, p.616.

Nothing: is, nor was, nor ever shall be without Me! –Jehovih, 26/15.13, p.828; 35/D.54, p.1271; 25/47.17, p.773.

North Star: called Cnest at time of Osiris the first and true, 18/12.5, p.280; and note 18/12.5<fn-Haal>, p.280.
called Tuax at the time of Osiris the false: the observing line of the great pyramid was in the median line of the variation of the North Star (Tuax), 25/48.26, p.777.
the key to the place of the, 25/7.9, p.657.

Nu: (Panic), the organs of indulgence; Some of them having shame in their souls made another image of Nu and gave it head and horns, 35/E.26, p.1286.

Nu-ghan (Pharaoh): successor to Pharaoh who adopted Moses, on coming to the throne issues his decree, 27/17.2-7, p.900.
is under the voice of Baal, 27/17.1, p.900.
puts extra hardships upon the Israelites, and the result, 27/18.1-6, p.903.
swears he will destroy Israel, man, woman and child, 27/18.17, p.905.
pursues the Israelites who cross safely on the land of the bottom of the sea, but his army is caught in the tide and drowned, 27/18.24-27, p.906.
and those of his hosts who were not destroyed in the sea, returned home to their places, 27/20.16, p.910.
before the throne of God in heaven, 28/16.1-11, p.959.
again before the throne, and before Moses, 28/16.29-57, p.963.
his people delivered out of hell, and established, 28/17.2-4, p.966.
given a new name by Moses, 28/16.55-56, p.966.
gives his experience of being in hell 76 years and in a knot three years, 28/16.47-55, p.965.

Nurse: whatever you nurse will grow, 28/26.12, p.988.

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Oan: (Panic), one who believes there is no person or thing of personality but man, 35/E.24, p.1285.

Oas: the sun city of Par'si'e, 20/2.14-20, p.301.
whose kings aspired to rule all the world, 25/21.1, p.695.
and, the mighty city, shall fall before his (Zarathustra's) hand, 21/2.2, p.415.

Obedience: as to him who opens the door for disobedience, have nothing to do with him or his philosophy, 27/5.12, p.867.
man shall acknowledge obedience and worship to Ormazd only, 21/12.23, p.437.

Obegia: see Ship.

Observatories: so constructed that the stars could be read as well in the day as at night. Records covered more than 1000 years (9000 B.K.), 20/2.16, p.301.

Oke'i'git'hi: Temple of the Stars, 19/6.27, p.296.
the Listians had temples and observatories for studying the stars, which were mapped out and named even as their names stand to this day, 25/21.4, p.696.

Ode: sky-time, equivalent to eleven long years, 27/14.4, p.889.
this name was applied to the Israelites in satire, as the Anglo-Saxon word odious is used to this day, 27/14.10, p.890.

Odes, the Israelites made sweet songs and called them, 27/14.10, p.890.

Oe'tan: maker of worlds, 20/17.8, p.341.

Oibe: a false God delivered from a knot by Hoab, 20/28.21 to 20/29.4, p.370.

Old Year's Day: 34/14.1-15, p.1246.

Om: (Panic), the negative of Jehovih. Na is the positive, 35/E.11, p.1282.
and the mountain plains of (Mexico), 15/1.6, p.219.
Bridegroom of, 22/5.9, p.496; and note 22/5.9<fn-OM>, p.496.

Omnipresent: this new property is called life, and because it exists everywhere it is called, 38/4.19, p.1458.

One:
At One: Whoever becomes one with Me, shall not only hear My Voice and receive My Power, but also inherit that which he creates out of My creation. 20/34.6, p.384.
whoever would grow in all gifts, let him labor to become one with the Father, and the Father will grow in him forever, 35/AA.3, p.1349.

One Man: because, cannot lift up the whole world he shall not grieve, nor cease doing what he can; for his glory lies in exerting himself to the full, 25/55.6, p.798.

One Person: a community becomes, 20/24.19, p.358.

One with the Father: To advance in such a way that man becomes attuned, first with himself, then with his immediate surroundings, then with the magnitude of worlds, and then with Jehovih, so that he moves, acts and comprehends harmoniously, is to become one with the Father. 14/1.5, p.195.
For whoever becomes one with Him; to such a person many miracles are possible; although, I declare to you, they are not miracles in fact; but possibilities granted by Jehovih to the upright, who serve Him in act and truth. 27/26.9, p.924.

Onesyi: Goddess, delivers the first harvest of the earth, 05/18.2 to 05/21.19, p.70.

Ong'wee: the same as is called Indian (Native American), 24/24.22, p.634.
signifies talking animal, speaking man, 24/24.3, p.631.
I'hins (Ong'wee), mingle with the Druks to create a second speaking man (Ong'wee), 24/24.3-6, p.631.

Ongwee-ghans: signifying good-shaped men, 15/1.29, p.221; see also Ghans.

Oniy'yah: see Ship.

Ootgowski: said: Put a guard over me, for I am obsessed of Satan with the seven horns, 22/16.6-8, p.529.
is freed, then goes and destroys the foundations of Ahura's throne, 22/16.6-8, p.529.
comes to Ahura's kingdom in his absence, 22/15.22-26, p.527.

O-pah-E-go-quim: afterward called Algonquin. Forty mighty nations you shall found, and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as one mighty people, and that one shall be called, 24/27.48, p.644.
established by Eawahtah, planted the country over with cornfields and dwelt in peace, 24/27.49, p.645.
See also Algonquin.

Opinion: There is no value in discoursing with any man who has an opinion to establish, nor is man's opinion of value to raise up the souls of men. 21/25.11, p.466.
A line lies between the man who has too much opinion of his own, and he who has no opinion at all. One is to be pitied, the other censured. 14/7.12-13, p.205.
an opinion is not light, 33/8.4-5, p.1224.
to express an opinion unsupportable by facts, 33/8.13, p.1224.
there was no high light among Ahura's council, merely each one giving his opinion, 22/12.34, p.516.
You shall respect the opinions of all men; for even you may be in error. 24/5.21, p.587.
Consider, then, how unjust it is to foist on any man your opinions, uncalled for. 27/24.13, p.920.
And the tribes of men will aspire to establish opinions as fundamental doctrines. 24/2.23, p.580.

Opium: Looamong tells his emissaries to go to Chin'ya and enforce upon them the opium trade, 29/14.10-11, p.1091.

O man I have heard you say: I must have my flesh-food; I must have my wine and beer and tobacco and opium, 32/13.31, p.1162.

Orachnebuahgalah: a table of prophecy, 38/7.17, p.1470.

Oracles: Why do the oracles tell lies? They are the words of angels. If a man will not think for himself, examine for himself, the Creator suffers him to be the recipient of lies. 27/10.12-13, p.879.
I have searched the spirits of the dead, and the Gods of the oracles, and they are lies, lies, lies! 27/10.27, p.882.
Moses said: What are the oracles to me? To feel assured one is in a good work; this is better than oracles. 27/15.49-50, p.897.

Organic: Moeb to be composed of those who have become organic in putting away self-desires for self's sake, serving the Father by laboring for others, 05/13.3, p.65.

Organic Heavens: the beginning of the, of the earth, 05/1.1-38, p.35.

Origin and Destiny: of Man, as given by Chine to King Te-zee, 27/28.26-28, p.937.

Ormazd: I'hua'Mazda makes a circle and a cross and a leaf. Whosoever pronounces this mark pronounces the name of, the All Master, 21/9.13-14, p.430; see image i033r01i, p.430.
First, that there is an Ormazd, Creator, Person! 21/14.3, p.442.
He is the Forever; and within Him all creations are created, 22/1.23, p.484.
Whose name signifies Master of All Light, 21/7.13, p.427.
the name was given by Zarathustra to the Highest known, 35/O.5-6, p.1312.
The eye of Ormazd is His most potent power over man. 21/22.10, p.460.

Ormazdian Law: as proclaimed by Div, 22/1.18-23, p.483.

Os: chief captain of the ethereans, comes to possess the heavenly places Soo'fwa and Gir-ak-shi and their lands Japan and Heleste, 22/16.14-17, p.530.
made God of the first Spe-ta, and sent to the earth to inspire Eawahtah, during dawn, 23/5.10-16, p.552.

Osire: an ethereal God of a reign of 100,000 years, who came to the earth 12,200 years B.K. Called also Osiris, 18/1.1, p.244.

Osiris:
The True: see Osire.
The False God: Che-le-mung, a Lord (under God, Son of Jehovah) whose heavenly kingdom was over Arabin'ya, 25/8.37, p.659.
made ruler of Arabin'ya and her heavens by Anuhasaj, with the title of Osiris, 25/11.10, p.665.
descended to the earth with his army to subdue his division to De'yus, Par'si'e, Heleste and Arabin'ya, and the inhabitants described, 25/19.1 to 25/23.20, p.689.
gives a great feast and awards prizes for valorous deeds, 25/23.1-9, p.700.
by his angels, obtains possession of the oracles, and is asked by mortals as to the purpose of man, 25/23.14-16, p.702.
refers the man's questions to De'yus (Anuhasaj), 25/23.17-20, p.702.
gives his own version of the flood, 25/29.35-40, p.718.
confers with Baal and Ashtaroth, and cuts loose from De'yus, 25/36.1-15, p.739.
named himself the Fountain of the Universe whose name was Unspeakable, 25/44.3, p.759.
self-proclamation: for I was a globe, boundless as to size and swift as to motion. And I put forth a wing for flying and a hand for labor. Without me nothing is, nor was, nor ever shall be, 25/47.13-17, p.772;
and see image i027, p.773.
self-proclamation: I am the Light, the Life, and the Death, 35/D.54, p.1271.
self-proclamation: Son of the All Central Light, 25/36.14, p.740.
sends Baal arid Ashtaroth down to the earth to subdue it to him, 25/37.1, p.741.
capital city, Agho'aden, and palace of Osiris heavenly kingdom described, 25/44.1-4, p.759.
tells Ahura what he plans to accomplish, 25/44.14-18, p.761.
appropriates the names of all Gods acceptable to mortals, not defining which God, but God only, 25/47.1-25, p.771.
assigns to Baal and Ashtaroth the subjugating of the people of Par'si'e and Heleste to himself, and the manner of their doing it, 25/52.1-30, p.789.
applied to by Baal and Ashtaroth, demanding promotion to separate kingdoms of their own, 25/54.1-6, p.795.
the Gods of Osiris begin to revolt, taking their kingdoms with them, 25/54.11-12, p.796.
is cast into hell, 25/54.20, p.797.

was in hell for more than a hundred years and in a knot fifty years, 26/18.6, p.835.
delivered out of hell, but deranged, preaching Jehovih, calling everybody Jehovih and everything Jehovih,
26/18.6-7, p.835.

speech of, at the time of his judgment and sentence, 26/18.13-17, p.835.

shall be bound while the pyramid stands, 26/8.17, p.815.

they have bound themselves in their own bulwarks, as long as their pyramids and temples stand, their own
falsehoods shall stare them in the face, 26/4.5, p.808.

because Osiris has said: I am Ho'Joss, the Savior of men, and no one shall ascend to the Father except
through me, so Osiris shall be hated by men, 35/D.89, p.1277.

The Idol: designed by Osiris (the false), image i025, p.772.

and the male idol shall be called, 25/47.9, p.772.

In which you shall teach that to go forth is Osiris, and to rest in meekness is Isis; for which the ancients
used the bull and the lamb. 25/47.12, p.772.

Otevan: see Ship.

Oxidation: where the vortexian current falls, corpor is more or less damaged, on iron it produces rust, because
the vortexian solution contained oxygen, this effect has been called oxidation, 38/4.17, p.1458.

O-ya: divan laws in regard to the, 25/4.9-18, p.651.

the O-ya and their assistant angel hosts dwelt on the earth and inspired the Faithists, 25/6.1, p.653.

--- P ---

Pan: (Panic), the ground, 35/D.1, p.1262.

signifying earth, the heading to Book of Aph, 10/1.1.^ p.120.

map showing the continent of, image i017, p.35.

the name of the submerged continent in the Pacific Ocean, 05/2.28, p.42.

also called Whaga, from the name of the first Lord of, 05/2.27-28, p.42.

(Whaga), to be discovered in the Kosmon Era, 11/2.12, p.167.

Panic Language: Ah-ce-o-ga (earth language), 17/1.3-10, p.237.

Such is Panic (Earth) language, the first language. What does the bird say? The beast? The stars? The sun?

All? It is their souls speaking. –Apology, see image caption i032, p.1262.

the angels of heaven inspired the I'hins to make tablets and to read them, so that the first language of the
earth (Panic) could be preserved to the races of men, 06/4.4, p.89.

the tribes of Jaffeth use the derivation of the Panic language to this day, 19/3.6, p.289.

I locked up enough of the Panic language in Jaffeth as a testimony to be discovered in future years, 19/3.9,
p.289.

You shall keep the Panic language sacred; nor shall these, my holy words, be given in any other language till
my time is fulfilled on the earth. 24/4.27, p.585.

angels taught man to name the animals after the names the animals called themselves, 34/7.2, p.1237.

Panic Numeration Table, image i043, p.1259.

Panic Primary, image i042, p.1258.

Pain: spirits taught mortals the art of becoming unconscious to, by force of the will, 25/46.14, p.769.

Then a sword was thrust through his body, but it made no wound and gave no pain. 35/S.20, p.1322.

Paine's Doctrines: 29/13.7-21, p.1087.

Paradise: man strayed out of the garden of, and began to dwell with the asu'ans, 06/1.13, p.84.

the first glory is of the earth, on which is paradise when man obeys My commandments, 09/3.20, p.119.

a heavenly kingdom over Arabin'ya, established by Cpenta-armij, 23/5.27, p.554.

the great city of Paradise, heavenly seat of God, 28/11.3, p.956.

Taenas comes to God in Paradise on behalf of the Triunes, 28/18.1, p.968.

God provided Paradise, for judgment by Jehovih, of the four false Gods, 29/16.15, p.1095.

Parodars: (ancient Vedas), when a pure man dies, the first living creature he sees after he wakes to his
condition is, 35/M.60-61, p.1309.

the pure in heart, looking upward, often see their own paroda (soul, or bird), and think it belongs to another,
24/14.36, p.606.

Parsa: Anuhasaj appoints Ashtaroth ruler over Parsa, 25/11.12, p.665; and note 25/11.12<fn-Parsa>, p.665.

Par'si'e: signifying, warrior Faithists, because the Lord created them as a shield, to guard his chosen, the I'hins,
19/3.14, p.289.

a mighty nation of I'huans rose on earth, called Par'si'e, 20/2.14, p.301.
 Baal and Ashtaroth destroy the great cities of Par'si'e and Heleste, 25/52.1-29, p.789.

Par'si'e'ans: lived in a nation by themselves, and were large and mostly the color of new copper, 19/3.15-19, p.289.
 were a proud race, built up in great comeliness by the God Apollo, 25/21.1-11, p.695.

Passover: see Abib.

Password: O Jehovih! You alone are the, to all the universe, 20/28.40, p.373.
 He is the All One, who is the password to the highest of heavens, 32/3.43, p.1146.
 Remember, the password which admits you to the all highest kingdoms is, Jehovih, the I Am.
 32/39.24, p.1211.

Patriotism: I taught them my brother was my enemy; that to fall upon him and his people and destroy them was great patriotism, 03/1.17-18, p.13.
 They love their own nation and hate all others. They set aside Your commandment: Love your neighbor as yourself. 03/1.32, p.15.
 An evil man says, I will war for Egypt, for this is my country; but I say to you, all countries are Jehovih's. – Moses. Be not slaves to any country nor to any king. –Abraham, 35/E.5, p.1281.

Peace: The highest peace is the peace of the soul, which comes of consciousness of having done the wisest and the best in all things according to one's own light. 27/7.14, p.873.

People: Who do the people in the world belong to, if not to me, the Sun King? Are the people not mine? 21/12.22, p.437.
 The same Creator created all men; from Him all men are created; and they belong to Him. 21/18.26-27, p.452.

Persistence: According to our worthiness in righteous persistence, no matter what our limit is, is this not the greatest glory? 20/19.7, p.344.

Person: No man can be life for another; nor motion, nor individuality, nor person for another. 28/4.12, p.947.
 He created three entities in one, second of which is the person, which is called individual, 21/10.5, p.431.
 the highest raised angels may attain to turn the earth over, or to dissolve it into air in the firmament, or create a new earth, yet none of these can create life, or motion, or an individual, or person, 28/4.14, p.947.

His Person: Fragapatti discourses on the All Person, 20/10.14-16, p.325.
 He who would find His Person, must look for Him. 36/6.5, p.1372.
 they swore allegiance to Jehovih under the name of the Holy Ghost because they denied His Person, 28/13.14-15, p.959.
 Nevertheless, we propose to you that if you will renounce the Person of the Creator, and style it, the Holy Ghost, we are prepared to treat with you. –Truines, 28/59.20, p.1059.
 Behold, I am Jehovih, and not the Holy Ghost! Yes, I am a very Person! And Ever Present! 28/24.12, p.983.
 spirits and mortals shall perceive that to deny My Person, will, sooner or later, bring the doer into a trap from which he cannot escape, 28/40.16, p.1019.
 To accept Him as a Person, and as All Good, without criticism, this I find gives the greatest happiness. 28/36.39, p.1007.
 Jehovih is Life, Motion, Individual, Person! 28/4.9, p.947.
 Jehovih is action. His actions are manifested in things you see. He is Light and Life. All His things are a complete whole, which is His Person. 36/3.29, p.1367.
 Brahma, Abram, Eawahtah and Po could see Cpenta-Armij and know she was the person of the All Voice, 23/4.13, p.550.

Persons, Three Types: one believes only in earthly things—(There were men who believed that for each and every man, with death came the end of that man's existence, 14/4.1, p.200; among the Par'si'e nation, none believe anymore that the dead shall rise, nor that spirit exists, 20/2.20, p.302.)
 one believes in spirits of the lower heavens—(A man lives on the earth and dies, and his spirit floats about, and then there is no more of him. 05/23.8, p.802.)
 and one who has faith in the All Creator (i.e. the Faithist), they all raise to the destiny they have chosen, – Confucius, 35/E.13, p.1282.

Pestilence: proves man's disobedience to My commandments, 12/3.5, p.178.

Philosophers: of those days (about 9000 B.K.) knew the mysteries of heaven and earth, 19/7.2-3, p.296.
 My kingdom was divided into seven billion philosophers, every one mad in his own conceit, and in a different way. –Ahura, 26/12.17, p.822.

Photospheres: and there floated within etherea certain types of densities, called ji'ay, a'ji, and nebula, which sometimes augmented the size of the traveling corporeal worlds, and sometimes illumed them on the borders of the vortices, and these corporeal worlds were called photospheres; image caption i004, p.20. Were the earth a central planet, like the sun, the light would have been all around, in which case it would have been called a photosphere. 38/1.23-25, p.1436.
the observer erroneously supposes he has discovered certain substances things within the photosphere or atmosphere of the sun, 38/2.19, p.1445.
light bodies manufacture light of their own, which is like an envelope external to themselves, which makes them appear bigger; this rule also applies to the sun and his photosphere; there is a sun planet in the center of the photosphere, 38/2.28-29, p.1447.
there is no more heat in the master vortex in general, than there is a hundred miles above the earth, except when very near the sun's photosphere, 38/6.5-6, p.1464.

Pity: These are My arrows, and spears, and war-clubs, O God: Pity, gentle words, and the example of tenderness. 25/17.13, p.684.

Plagues: the cause of, 26/14.7, p.825.

Planets: Whirling vortices of the etheic solution make planets. 38/6.9, p.1465.
in the case of gravity and planets, they have taught error in place of truth, 38/1.56-57, p.1443.
When the corporeal solution is sufficiently dense to manifest light and shadow, it is called a comet, or nebula; when still more dense, it is a planet. 38/2.6, p.1444.
when the polarity of a nebulous planet corresponds to the polarity of the master vortex, 38/2.16, p.1445.
which no longer gives forth light and heat to radiate upon itself, such planets, for convenience are called dead planets, 38/5.14-18, p.1461.
the cause of planetary disturbances lies in the vortices within which the planets float, 38/3.18, p.1451.
There are clusters of planets, hundreds of them, thousands, and even millions, that sometimes occupy one vortex. 38/3.23, p.1452.
beware of angels who say: I have visited the planets, 33/3.29, p.1217.
It is an error to say the sun threw off rings or planets. 38/6.10, p.1465; 27/27.16, p.931.
The sun is a central power; its accompanying planets are satellites. –Osirian philosophy, 27/14.10, p.890.

Plymouth Rock: the landing-place in Guatama of the mortals who left Uropa for conscience' sake, 29/10.7, p.1080.

Po: Jehovih prepares a way for the birth of, 22/13.1-18, p.517.
was an i-e-su in birth, 24/3.1, p.580.
was an I'huan of the I'hin side, of grade ninety-five, 23/4.11-13, p.530.
inspired by the God Yima, 23/5.5-7, p.551.
was 20 years old, laboring at scutching flax and hemp, when God (Yima) came to him, 24/3.6-7, p.581.
is tried by God, and found to know the Ormazdian law, 24/3.7-11, p.581.
sacred laws given through, by God, 24/4.17 to 24/6.16, p.584.
visited by Cpenta-armij, 23/10.8, p.569.
See image i109, p.584.

Pon'yah: king of Oas, 21/27.1, p.470.
adjudges Zarathustra to death, 21/28.1-17, p.470.
had sworn an oath under his own thigh, to pursue Zarathustra and have him slain, 21/29.1-3, p.470.
is slain by the multitude, 21/29.13, p.475.
the lions eat the body of, 21/29.17, p.476.
The king was angered, and thrust his sword at Zarathustra; but, lo, it broke into a hundred pieces, and yet no part touched Zarathustra. 21/18.29-32, p.452.

Poor Man: you have set up the, in faith; he toils day and night, 20/16.29, p.339.
Does the poor man not say: O, if I had this, what great good I would accomplish? 20/19.8, p.344.
To the poor man, my exactions are lighter than a straw on a camel's back. 24/5.8, p.586.

Popes: priests, archbishops, bishops cardinals and monks marched in the procession of heaven, praying, singing and even carrying burdens hundreds of years, for the privilege of ultimately approaching the throne, believing they were to look upon the very Creator, 28/51.23, p.1047; 29/7.10, p.1074.

Port-au-gon: a type of etherean fire-ship, 07/1.18, p.92; see also Ship.

Possessions: he that seeks to glorify himself in his possessions binds himself, because he is unlike Me, 12/3.2, p.177.
I have more faith in my possessions than in Jehovih. 20/16.27, p.339.

to take your possessions from you would be no honor; but for you to deliver them is your own honor,
21/18.27-28, p.452.

all possessions, except wisdom and love, are but vanity and vexation, 26/18.17, p.836.

what are the possessions of the earth other than chains of bondage, 32/12.4, p.1158.

See also Bondage.

Possible: with Ormazd all things are possible, 21/8.7, p.428.

Powder: angels taught mortals how to make explosive, 25/45.19, p.766.

Power: power is obtained more by concerted oneness of purpose than by anything else under the sun, 39/6.22,
p.1499.

man has capacity for everlasting life with capacity to acquire knowledge and power forever, 22/1.21, p.484.

To learn to master the elements of earth and heaven, this is the foundation for acquiring all power. 16/2.22,
p.228.

Practice: to utter words but not to practice them, is of little value, 21/21.9, p.459.

for above all philosophy that man may preach, practice holds the highest place, and is most potent, 21/30.15,
p.480.

My sermons are not in wordy professions, but in the souls of My people who practice My commandments.
27/12.6, p.886.

My people say little; profess little, regarding their virtues; but their practice is My Voice! 27/12.8, p.886.

their priests and preachers speak good doctrines, but they do not practice them, except a little, 29/17.23,
p.1097.

unless you use your hands, and bend your back in practice, 32/16.19, p.1168.

Behold, the day of preaching and professions is at an end. I will have practice only. 32/1.50, p.1141.

fulfilling good works and living up to My commandments shall be all that will help for the establishing of
My kingdom on earth, 29/2.29, p.1067.

When you practice the all highest, behold, the others will depart away from you. 33/7.28, p.1223.

do not answer them lest you also practice darkness, 33/7.30, p.1223.

Pray: these things I will put away, and no one shall pray for the living, or confess him of his sins, by words,
signs or ceremonies, 29/1.17-18, p.1063.

by not praying to the Unseen, the Unseen will be forgotten, 24/2.23, p.580.

Prayer: the virtue of prayer, 07/6.9, p.101.

the humblest prayer, even with weak words, if given with a full heart, is as strong to Jehovih as the best
oratory, 32/2.5, p.1141.

O, if only you knew where the virtue of prayer begins! 32/13.38-39, p.1163.

Ha'k, Daughter of Jehovih, speaks to Tae on the value of prayer, 37/3.18-34, p.1393.

I'hua'Mazda explains prayer to Asha, 21/15.8-16, p.444.

in the morning, when you first awake, pray to the Creator, Ormazd, praying in this manner, 21/21.5-9, p.458.

Capilya explains prayer, 27/9.22-25, p.877.

Han, king of the Sun, said: If there be an Unseen Light, He will do His own way. What is the use of praying
to Him? 24/2.20, p.580.

why shall I pray to You; Your ways are unalterable and Your Voice does not answer me, –Ahura, 26/12.8,
p.820.

A fool says: I do not need to pray, there is no virtue in words. But his soul grows up at variance with Jehovih.
07/6.9, p.101.

Nor is there more virtue in prayer or words, than in marching before Jehovih; for whatever tends to unite men
in one expression of soul in harmony, is Jehovih's. 07/6.9, p.101.

prayers of mortals as heard by Cpenta-armij, 23/2.5-12, p.542.

But you shall weigh their prayers also, and you shall estimate their value by what is accomplished. 32/26.17,
p.1187.

Preachers: 200,000 angel-preachers in Jehovih's name to go down to Hored, the place of De'yus, 25/17.16-19,
p.685.

I sent a hundred thousand preachers to them, to portray the greater glory of a higher heaven. But, alas, they
did not listen, –Yatonte, 20/19.14, p.345.

Preaching: The behavior of one good man, even in a sparse country, is of more help than a thousand preachers.
27/12.1, p.885.

The clamor of the tongue makes speedy converts, but it does not change the blood. 27/12.2, p.885.

Preaching, praying, and singing, are not works; they are the blossoms, and with enticing fragrance. Yet satan persuades man that these are good works. Nevertheless, all fruit is preceded by blossoms. 27/12.15, p.887.

Neither shall there be preaching to them, nor praying for them. They are tired of these things. 12/4.4, p.180.

from this time forward I will neither preach nor hear preaching, 36/5.41, p.1371.

preaching alone is of little benefit in the world, 28/26.22-23, p.988.

the virtue of preaching shall come to an end; but practice, in fulfilling good works and living up to My commandments, shall be all that will help toward the establishing of My kingdom on earth, 29/2.29, p.1067.

they shall not go about preaching for repentance or charity, 32/1.43-44, p.1110.

Behold, the day of preaching and professions is at an end. I will have practice only. 32/1.50, p.1141.

Precipice: whoever has attained to the height of his own ideal is on the, of hell, 20/24.15, p.358.

even to the precipice of hell I made you to walk and not fall. 20/41.14, p.404.

Two precipices I have left open for testing man's strength, and they are: great prosperity and great adversity. 25/30.11, p.721.

Preference: How about those who can work fast, and are strong, and can accomplish much, shall they not have preference over those who produce little? [Response:] Give to one another all things required, and without distinction as to strength or expertise. 28/25.19,22, p.987.

Pregnancy: you shall not lie with your wife during, 21/11.29, p.434.

and you shall respect the times of woman; and when she is pregnant with child, you shall not lie with her, 24/27.18-19, p.641.

to maintain sacred the maternal period, 27/9.32, p.878; 34/8.27, p.1239; 39/3.20-21, p.1489.

Presbyterians: professed The True Kriste, but denounced all others as false, 29/18.17, p.1100.

Presence: objective and subjective explained, 26/6.5-11, p.811.

until one puts away self, he does not believe in His Person or Presence, 27/29.9, p.938.

whose Presence moves all things in heaven and earth, 25/41.5, p.749.

to establish His Presence with the living generation, 28/48.59, p.1039.

by virtue of My presence I quickened into life all the living. Without seed I created the life that is in them, 04/5.14, p.25.

by My Presence, I teach the bird to build its nest, color one rose red and another white, 34/4.18-22, p.1235.

Jehovih does by virtue of His presence, 33/1.9, p.1211.

I have no laws; I do by virtue of My own Presence. 34/10.19, p.1241.

for seed to grow; for a tree to grow; for a spider to weave its web; these are done by the Ever Living Presence, 22/6.6, p.497.

Your Great Light of Living Presence they put at a distance, 35/AA.109, p.1356.

these things are by the Ever Personal Presence, 22/6.8, p.497.

Present: turn from the dead past; learn from the Ever Living Present, 36/4.25, p.1369.

To make man break away from all the past, and live by the Light of the Ever Present, is this not the wisest labor? 36/4.29, p.1369.

President: president Lincoln inspired to free the slaves, 29/20.20-30, p.1103.

Priests: they take those who are born in darkness and raise up priests, 24/18.3, p.617.

Primary Soul: chapter of the primary soul, education in the chapter of the primary soul, 22/4.9-19, p.493.

Prince of Peace: behold all you four (Kriste, Brahma, Buddha, and God Gabriel) profess to be the Prince of Peace, but you carry concealed daggers, and you strike to death those who glorify the Creator, 28/58.13, p.1057.

Principle: As you declare the Creator to be merely a principle, a nonentity, without sense or unity of purpose, so shall mortals declare the same about all of you. (Brahma, Buddha, Kriste, Gabriel), 28/57.7-11, p.1056.

I doubt the person of Osiris! I doubt Isis! Are they merely a principle? 36/7.10, p.1373.

Zarathustra, in men's eyes, had ceased to be a man but was a principle of Truth, 35/M.46, p.1308.

the followers of Buddha will ultimately teach that Buddha is itself only a principle, 28/39.28, p.1017.

Nor shall any man say anymore: I worship the Brahmin principle, or the Buddhist principle, or the Ka'uan principle, or the Kriste'yan principle, or the Mohammedan principle. 32/3.40, p.1146.

But I give to all people one principle only, which is to serve Jehovih. 32/3.42, p.1146.

Pro-creators: Man and woman are pro-creators! Those whom they beget, are theirs, not for a day, but forever! 14/5.3, p.201.

Property: because of their religion Zarathustrians could not own, 21/16.4, p.445.

Prophecy: in regard to the earth, 38/7.1-18, p.1468; 38/8.1-19, p.1472.
 there are two kinds of prophecy: by the direct action of vortexian currents, and by spirit speaking through the prophet, 38/10.1-10, p.1477.
 college of prophecy, and rules in the same, 38/11.1-5, p.1478.
 the fifth degree of Anubi (the true), was called the degree of prophecy, 25/7.10, p.655.
 to prophesy as to the growth or downfall of a nation, 32/9.20-23, p.1155.
 to prophesy the beginning and end of mankind on the earth, 32/11.20-22, p.1158.
 These creatures prophesy by the direct action of vortexian currents upon them. Man can learn to acquire the same kind of prophecy. 38/10.3-4, p.1477.
 To attain this kind of prophecy, the following discipline is requisite: To live in the fields and forests, and study the action of unseen forces upon himself; to not eat fish, flesh, or any food that comes from animals, etc., 38/10.5-6, p.1477.
 See also image i083, p.1471.

Prophet: the true prophet is such as has attained concordance, 38/9.7-11, p.1476.
 the foundation for a good prophet, and advice to a prophet, 38/11.8-13, p.1478.
 in the hands of drujas, 32/25.11, p.1185.
 In the time of kosmon men shall not be merely instruments of prophecy, but actual prophets themselves. 37/3.94, p.1400.

Prosperity: For so I created man: In prosperity he idolizes himself. 25/10.6, p.662.
 God saw how the prosperity of the indulged heaven had made bad men out of most holy Gods, even as prosperity on the earth closes up man's eyes against his Creator, 25/13.9, p.670.
 How strong we are in health and prosperity, and how weak in adversity and in death! 27/10.15, p.880.
 Two precipices I have left open for testing man's strength, and they are: great prosperity and great adversity. 25/30.11, p.721.
 prosperity on the earth closes up man's eyes against his Creator, making himself an egotist in self, and vociferous as to Jehovih's shortcomings, according to man's views, 25/13.9, p.670.
 To give wealth and earthly prosperity to those who do not acknowledge Me, is to set them against Me. 23/2.9, p.543.

Protection: Have I made a law that one king or one country shall protect itself against another? 24/16.19, p.613.
 God tells nations and peoples not to make laws of protection against one another, 32/33.1-25, p.1199.

Protestants: mortals inspired by vengeful spirits protested against the abnegation of man's right to think for himself; and these people called themselves, 29/9.21, p.1079.

Proven: This only is proven: That man is vain and conceited, desiring to make others believe he is wise when he is not. 36/6.16, p.1373.

Proxy: God visited the ethereal worlds by proxy, 20/24.35, p.360.
 An'on and his hosts were delivered by Aph, but by proxy, 10/17.5-6, p.158.
 Ka'yu's inspiration was God by proxy, and not like the inspiration of Chine, to whom God came in person, 28/37.37, p.1011.

Punishment: Because you say: Give punishment to the wicked, you open the door of all evil. For he who has a quarrel with his neighbor, will accuse him as deserving punishment. 28/18.32, p.970.

Purgation: the intermediate world or place of, from which none could rise till organically pure, 33/3.8, p.1216.

Purgatory: worshippers of Looeamong serving their bondage of 200 years (as they truly believed in purgatory), 29/7.10, p.1074.
 your sub-God shall also receive their spirits, and his kingdom shall be their kingdom till they are purged of their sins, 25/4.3, p.650; and note 25/4.3<fn-sins>, p.650.

Purification: is the first law I give you, –Sakaya, 28/27.1-9, p.989.
 what you can do that will raise you in spirit; for this is resurrection. First, to purify yourselves, –Sakaya, 28/30.17, p.995.
 of yourself, and the beginning of power, 33/10.15, p.1226.

Purity: without purity no man can see the Creator; with purity all men can see Him and hear Him, 28/27.6, p.989.

Pyramid: I gave to the earth a time of full earthhood; and, so that the generations of men might know the period, behold, I caused man to build a pyramid in the middle of the world. Heading to Book of Lika, 26/1.1^, p.800.

the days of the highest, greatest audacity of the self-Gods are passed, and are memorized by the pyramid also
26/2.5, p.805.

And man built the great pyramid as a monument of his own darkness. image caption i077, p.669.

(Panic) Sarji, sarguz, A building with chambers for spirit communion. 35/D.27, p.1266.

Great Pyramid, see Thothma.

--- Q ---

Quakers: Faithists in heart, but not practitioners of the rites and ceremonies, who were called, 29/10.13-14,
p.1081.

Quarter Ascensions: the beginning of, of Brides and Bridegrooms, 25/1.2, p.647.

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Do not quibble over names, said I'hua'Mazda. 21/1.2, p.414.

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--- R ---

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Recollect: Remember, O man, that if you could recollect in a moment of time all you had ever learned, you
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Capilya's rab'bahs put on red hats, 27/9.2, p.875.

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Red Star: the earth of mortals, 10/16.3, p.154.

Reincarnation: And each and every man-child and woman-child born into life I will quicken with a new spirit, which shall proceed out of Me at the time of conception. Neither will I give to any spirit of the higher or lower heaven power to enter a womb, or a fetus of a womb, and be born again. 04/6.21, p.28.

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the Ever Present quickens him into life in his mother's womb; and he is then and there a new creation, his spirit from the Spirit Jehovih, 27/28.27-28, p.937.

Nor did I create him imperfectly, that he should re-enter a womb and be born over again. That which I do is well done. 05/8.9, p.56.

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there were millions of angels who knew no other life, but to continue engrafting themselves on mortals, 26/14.12, p.826.

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rather than acknowledge Me in My Person, he (Ahura) will profess to send souls back into earth to be reincarnated, 22/12.3, p.511.

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Beware of evil spirits in the time of Jy'ay, for they shall train the corporeal senses of men to believe they lived before. -Chine, 35/D.57, p.1272.

of those who are below grade one, some are engrafters who dwell with one mortal during his lifetime, and then engraft themselves on another mortal, and so on, calling themselves reincarnated, 32/4.11, p.1147.

for a season, God suffers the spirits to say there is no God, that there is no higher heaven than to dwell upon the earth, to enjoy the things there; to be reincarnated, and to live over and over in mortality, 33/2.5, p.1213.

Rejoice: to rejoice in Your fruits and flowers and all perfected things; to, in delights, to teach others to rejoice, 26/18.25, p.837.

Religion: is the learning of music (harmonious flow) in a community, in which the rab'bah is the keynote, 27/12.14, p.886.

discipline, forms and ceremonies, these are religion, 38/11.7, p.1478.

is rites and ceremonies in the discipline of a community, 28/29.2-3, p.991.
it is easy to preach and call it religion; but the fruit must be measured by the city or the state, that is saved from sin, 28/29.6, p.992.
to do good, with all of one's wisdom and strength, is the highest religion (Paine), 29/13.13, p.1087.
my little ones are in pain and suffocation (the world made a place of wretchedness; the people live in misery and need). Go then quickly to them, and provide a remedy. This is the new religion I give to you, 32/19.1-25, p.1174.
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Remorse: God reveals the cure for, 33/10.1-16, p.1226.

Representative: to the spirit a corporeal body is only a, being a manifested production of a spirit, 14/1.7, p.195.

Reprove: you shall not reprove any man nor woman for their evil, for they are the Creator's, 21/11.27, p.434.

Republic: the, established, 29/13.1-48, p.1086.
a republic cannot follow the highest light, therefore it is not your all-highest government, 39/26.2-3, p.1537.
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With learning comes responsibility; and with wisdom, also. 18/6.11, p.263.
in [God's] love and dominion I am cast by Jehovih's will, to deliver those who have suffered from me and my words, -Moses upon return from etherea, 28/16.26, p.963.
Who has so small a responsibility as he who has nothing? This is the sum of wisdom, O Jehovih; and all men and all angels sooner or later will acknowledge it. 26/18.35, p.839.
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Responsible: you are responsible for all you are and for all you make yourself and for all that shall come to you, and for your peace and happiness both in this world and the next, 34/13.1-5, p.1244.

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But if he has wronged the community, then he shall acknowledge it to the whole assembly, and that shall be restitution, even as if the wrong had not been committed. 33/10.9, p.1226.

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To attain to be one with Jehovih is the beginning of the resurrection of the individual; but he who has attained power to resurrect others is strong indeed. 20/13.8, p.332.
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Revelation: any fixed, could not be true because all the universe is in constant progress, 28/55.8, p.1054.

Rib: Of A'su I cleft a rib and stood it up, saying: Be a man, upright in likeness of your God. 21/1.11, p.415.
Man inquired: But why was the truth not told? Why the six days? And why the rib? 36/5.7, p.1369.

Rich, Riches: go and live in the manner of your forefathers, in colonies, and your people shall hold all things in common, being neither rich nor poor, 32/5.14-15, p.1150.
having rich and poor in your congregations, is itself, your condemnation, for you should divide your possessions with one another, 32/18.12, p.1173.
a mortal man strives for, honorably, and when he is rich his, cut him off from Me by the ruin he castes upon his competitors, nor can he extricate himself, 22/10.17, p.506.
do not make a God of your, 36/10.8, p.1379.
if drujas have greater power than a mortal, they make him lust after earthly affairs, sometimes making him rich, 26/21.5, p.844.

riches, like balls of gold tied to a man's feet in deep water; he cannot rise until he cuts himself loose, 27/28.33, p.937.

You patronize the man of wealth; you boast of the riches of your congregations! 32/19.5, p.1174.
beware of angels who say, heap up riches, 33/3.25, p.1217.

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for thousands of years have they not been told, unless you give up your riches, you cannot rise in heaven.

But, behold, the rich man cannot give up his riches, 25/44.10, p.760.

the angels testified for thousands of years that the rich man was crippling his own soul, 26/18.31, p.838.
to be a rich man is to deny goodness. Yes, by the very act of possession is the testimony in the opposite way, 26/18.35, p.839.

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God discourses in regard to a rich man, 32/8.1-31, p.1152.

Nor did many of the rich come; thus fulfilling the saying, the difficulty for a rich man to enter the kingdom of heaven. 39/20.18-19, p.1529.

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I told rich men and rich women, in order to rise, they must learn to labor, but they ignored me. –Gir-ak-shi, 20/39.8, p.399.

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To learn to create, to invent, to cast one's spirit forth with power to congregate and make, is to go on the right road. 20/24.16, p.358.

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Rights: I know my rights and dare maintain them, is of the first resurrection; I do not ask for rights for my own self; I will bear whatever is put upon me, is of the second resurrection, 33/4.2-3, p.1218.

Rise: he who would, in heaven, let him begin to, on earth, 21/21.9, p.459.

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of Sue's festival, 12/4.1 to 12/6.17, p.179.

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It was said of old: You shall keep the Sabbath day holy, the time has now come when man shall himself judge as to whether he will or will not keep any day sacred. 32/35.10-13, p.1202.

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Even for those who are yet unborn, your sacrifice shall be. 32/16.41, p.1170.

are you willing to make any, of your own self's desires for sake of Jehovih's kingdom, from the time of the ancients till now, the only progress toward the Father's kingdom has been through sacrifice, 32/22.13-14, p.1181.

Because Ormazd sacrificed Himself, He created all things. By sacrifice for the elevation of others, a man starts the beginning of approaching Ormazd. 21/21.10, p.459.

Sakaya: God provides for the birth of, 28/15.1-11, p.960.

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The False Sakaya: you shall find a way to teach mortals that I was Sakaya, and Sakaya was and is the Buddha, -Kabalactes, 28/39.21-23, p.1016.

you (Kabalactes) have falsely called yourself Buddha; and doubly false have you taken the name Sakaya Muni, 28/54.23, p.1053.

Salvation: I did not give to any person individual salvation or resurrection, 18/6.24, p.265.

those who have bound themselves to their fellow, saying: I am the salvation, they are bound to the contract of deliverance to salvation, 18/6.27-28, p.266.

he shall walk forth proudly in My sight, scorning evil and sin, doing with all his might for his own salvation, 29/1.22, p.1064.

God addresses those who profess to hold the key to salvation, 32/18.1-21, p.1172.

good works are the only salvation, 28/25.14, p.986.

religion of past cycles pertained to man's own entity, his own salvation being paramount to all other considerations, 33/7.12-20, p.1222.

Mine shall not concern themselves about their own salvation; for having faith in Jehovih, that if they raise others up, with their own wisdom and strength, they are already saved, and without fear. 33/7.20, p.1222.

Samati: commissioned Master of the I'huans, 20/28.25, p.371.

Samati had been unable to send an army of sufficient strength to overcome such a kingdom as Oibe's, 20/28.33-36, p.373.

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Sanscrit: the languages from which Sanscrit descended, 28/22.45, p.980.

Satan: Whoever professes any name except the Great Spirit, is of satan, which pertains to self. 18/9.10, p.271. there a satan who is captain over evil spirits, 24/10.11, p.595.

desire for leadership, which is the captain of death, 11/1.68, p.165.

(self) comes to Anuhasaj, 25/8.6, p.656.

whoever loved evil and practiced it, I named, 28/4.5, p.947.

evil inspirations come from your birth and surroundings, formerly called, satan, 34/8.16, p.1239.

Satellite:

In Cosmogony: undulation of the vortex can be determined by the minimum and maximum distance of the satellite from its planet, 38/3.13, p.1450.

in image i066 shows the undulation in the vortex where the satellite rests, 38/3.26, p.1453.

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In Government: the central kingdom was called the Sun Kingdom, and the others were called satellites, 19/6.26, p.296.

behold, there is one sun and his satellites, there shall be only one kingdom, with satellites, –Han, 24/2.16, p.579.

the king of Egypt was the Sun King, and his sub-kings (governors) were satellites, 27/14.10, p.890.

satellite laws pertained to the minor affairs of a city or province, 27/14.10, p.890.

Satisfied: To be satisfied with one's own self and behavior is to be a God in fact. 20/6.15, p.312.

Save: I will save myself! Guide me, O Father, 29/1.21, p.1064.

Savior: Who are Saviors? 35/AA.38-41, p.1351.

When man was in great darkness I sent Saviors and deliverers to him. 29/1.12, p.1063.

the angels of your holy ones shall come and purge them of their Saviors and make them clean in My sight, 24/27.48, p.644.

in kosmon I shall not send a Savior or an archangel, 29/1.13, p.1063.

the doctrine of a Savior is unjust; that no honest man should accept another's dying for him, –Paine, 29/13.16, p.1087.

whoever says, call on this Savior, or that Savior, and your sins shall be forgiven you, you shall ascend into a heavenly paradise, is a falsifier of my kingdoms and a blasphemer against Jehovih, 32/3.22, p.1145.

the forty-nine Saviors given by the Triunes to mortals within 200 years, 28/38.11 to 28/39.3, p.1012.

five sub-gods of Kabalactes falsely assumed the names of the Saviors, 28/39.10, p.1015.

five sub-gods of Enochissa falsely assumed the names of the Saviors, 28/40.1, p.1017.

Scarlet Hat: see Hi-rom; Red Hat.

Science: Your supposed exact science is nothing, and your supposed truth is only falsehood compounded and acquiesced in. 36/2.27, p.1365.

how shall we know that the man of exact science will not be disproved in time to come, 36/6.11-15, p.1372.

Scriptures of that Day: see Bible.

Seasons: as a diameter is to a circle, and as a circle is to a diameter, so are the rules of the seasons of the earth, –Thothma, 27/14.4, p.889.

in the present day, the season of the earth is propitious to change man into a race of peace, 15/3.10, p.223.

there are seasons to the earth when man shall be changed from one condition to another, according to the progress of the earth, 15/3.5, p.222.

Second Resurrection: this is what is required to begin the, 12/4.26, p.182.

eventually they will not only care for themselves, but join you in helping others, which is the beginning of the second resurrection, 05/3.31, p.45.

in putting away individual self and becoming an organic community, the beginning of the second resurrection, 05/14.2, p.66.

initiation to the second resurrection, under Sue, 12/5.1-44, p.183.

Sects: of drujan Gods, 29/18.1-19, p.1099.

See: never more shall I desire others to, through my eyes. Only by one Eye can things be seen through, 20/41.25, p.405.
all do not see alike, nor can they understand alike, 24/17.17, p.616.
for I created no two men to, alike the same things on earth, or in heaven, 29/2.13, p.1066.
learn to consider the unbelief of mortals, and the impossibility of one man seeing through another man's eyes, 24/17.15, p.616.

Seffas: equivalent to the established, or the enforced, 36/0.9, p.1361.
Seffas shall embrace atmospheria and the whole earth, 05/3.36, p.46.
as long as Seffas endures on the earth, the triangle shall be the bequeathed heirloom of heaven, 05/19.7, p.72.
I come in might and swiftness, for it is the springtime of the earth; Seffas, is afoot on the earth, 07/3.15, p.97.
here the beginning of the death of Seffas, 20/21.24, p.351.
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Self: of all virtues in man, to never mention one's self, stands highest, 05/5.22, p.50.
whoever has put away self-desires for self's sake, is on the road to wisdom, 05/13.3, p.65.
What person will not trip or mention himself, or make himself a manifested self? 05/19.9, p.72.
Everyone is for self, and none are producers for the general good. 12/4.2, p.179.
To learn not to speak of one's self, nor to think of one's self, whether praised or rebuked, is this not the right road to Jehovih? 20/14.11, p.334.
Do not think what you can do to escape hell fire, for that would be laboring for self. 21/26.2, p.469.
You shall speak only a little of yourself or of anything that is yours; for all others have a history also. 24/5.22, p.587.
vain self rises up in the soul, they behold no other God but themselves, 20/28.43, p.374.
Who has uttered a word of praise or of thanks, and left out self? 24/18.15, p.618.
whoever sows for self, shall reap a harvest of selfs, 25/14.7, p.672.
for you (Anuhasaj) were forever talking of yourself, 25/14.26, p.674.
whoever talks about himself and his experiences, is afflicted by drujas, 26/22.45, p.849.
The Self which is Myself, and the self which is your self, which will you serve? 27/22.3-4, p.914.
To every self I am The Self of that self. To perfect that self which is in all selfs; such a man is one with Me. 27/22.2, p.914.
this is wisdom, O king; to get away from the individual self, 27/28.18, p.936.
such is the self in man; it clouds his soul, when he has put self away, then his soul is clear, 27/29.9, p.938.
in whatever a man does, and his own self receives prestige over others, that man offends in the sight of Jehovih, 28/26.20, p.988.
whoever says: I will build for myself, plans an edifice that will tumble down upon him in time to come, 28/55.14, p.1055.
the first lesson of man is liberty, which is to free himself from self, 32/16.25-28, p.1169.
whatever doctrine shows self as the chief consideration, is not of Jehovih, 32/26.13, p.1187.
where self stands as a part, or whole consideration, you shall know that matter is not of Jehovih, 32/26.15, p.1187.
nevermore shall self attain me, nor shall I talk of my self, 12/5.40, p.185.
I never talk about myself, or what I can do, or what I have done, so as to laud myself. 35/BB.4, p.1360; 39/5.25, p.1496.
I wish to discipline myself not to speak of myself. 33/9.5, p.1225.
as you live on earth, serving self only, so, into a selfish heaven, you shall enter My es worlds, 39/24.63, p.1535.
who, so believing in the Father, that he will give up self in all respects, and work for these little ones, let him come, 39/3.75, p.1492.

Self-desires: if you cannot curb your, in this world, neither can you in the next, 35/AA.119, p.1358.
whoever has put away self-desires, in on the road to wisdom, 05/13.3, p.65.
A child may not have self-desires, but then it lacks wisdom and strength. 05/15.4-5, p.67.

Self-God: to be a self-God is to own all things possible and hold on to them, 22/12.26, p.515.

Selfishness: you (Sudga) show me (Ahura) that the line between selfishness and unselfishness is finer than a spider's web. Even Gods cannot distinguish it, 25/43.14, p.758.

Se'moin: and the Lord came down in the night and engraved it with his own hand, 06/4.2-4, p.89.
tablet, see image i033, p.1263; and 35/D.1-121, p.1262.

Se'mu: a sign given to man that he may comprehend se'mu, 04/5.4, p.24.

the earth in; image caption i105, p.1463.
the manner of the formation of semu, 38/4.18, p.1458.

Se'muan Age: the earth's time for the conception of the living species; image caption i105, p.1463.
to find the Se'muan age of man, 38/5.19, p.1462.
the se'muan age of the star world, Esatas, 26/3.7, p.806.
the end of the semuna age; image caption i009, p.28.

Se'muan Firmament: when the earth travels through the, it is the gestative age of the animal kingdom;
image caption i008, p.23.

Se'muan Forest: The trail must be filled with se'muan forests to preserve her gestative season. 26/3.7,
p.806.

Sense, Senses: To the beast I gave an already created sense (so-called instinct); to man I allotted angels. 05/8.9,
p.56.
the natural senses cannot understand spiritual things, 21/1.7, p.414.
with the culture of the corporeal senses, man becomes vigorous, strong, and independent, and with the culture
of the spiritual, man becomes weak, sensitive and dependent, 18/12.6, p.280.
Jehovih provided two seasons, one for the development of the corporeal senses, and another for the
development of the spiritual senses, 18/12.8, p.280.
the basis of the spiritual entity lies not within the measure of the corporeal, 14/1.7, p.195.

Serpent:

Spiritual Serpents: man neglected to guard himself against the serpent (corporeality; self), 08/2.12, p.111.
because of the serpent (the earth) of the woman, she listened to him, and the woman had confidence in the
serpent, 25/29.10-11, p.715.
throwing the cause of sin upon man, by accusing man, through the serpent, we clear the Lord God
unscathed, 25/28.16-17, p.714.
the woman said, the serpent (her earth body) beguiled me, 25/29.14-15, p.716.
hiss, the serpent's word, 35/D.22, p.1266.
the evil voice (satan) encompassed the earth with serpents that spoke like men and angels, and the serpents
made friends with All Evil, -Hindu Scripture, 19/1.14, p.284.
hiss'sa, one whose soul is full of serpents, 35/D.85, p.1276.

Corporeal Serpents: I gave the earth millions of death-dealing serpents, 23/1.17, p.541.
the serpents I created were carnivorous, feeding upon one another. Self-impregnating I created them,
34/6.8-12, p.1236.
Cruvara, serpent with four legs, fifty paces in length, 35/M.50-51, p.1308.

Servants: they who make servants of others must also raise them up to be angels of light. Heaven is just,
18/3.22, p.255.
Whoever binds another, shall himself be bound. 25/17.7-8, p.683.

Serve: no man shall, another but for love, which shall be his only recompense, 25/17.7, p.683.

Sethantes: an archangel, first God of the earth, and organizer of the first kingdom in the heaven of the earth,
05/1.17, p.37; 05/1.1-38, p.35; 05/2.1-35, p.39; 09/1.5-9, p.112.
having toiled 100 years, day and night, without ceasing, rests by visiting his five Lords on the earth, 05/5.10,
p.48.
goes first to Whaga, Lord of Whaga (the continent of Pan), 05/6.1-19, p.51.
goes then to Jud, Lord of Jud (Asia), 05/7.1-19, p.53.
goes then to Dis, Lord of Dis (Europe), 05/9.1-20, p.60.
goes then to Vohu, Lord of Vohu (Africa), 05/10.1-14, p.60.
goes then to Thouri, Lord of Thouri (America), 05/11.1-18, p.61.
causes Moeb to be built, 05/13.4, p.65.
at the end of 200 years ascends to etherea with Onesyi and the first harvest from the earth of Brides and
Bridegrooms, 05/21.1-19, p.79.

Sexes: were the positive and negative vortexian currents equal in duration, the, born into the world would be
equal in number, 38/9.9, p.1476.

Sexual Indulgence: if the mortal cannot control his habit for, he is in the hands of drujas, 26/21.23, p.846.
whoever on earth loved, attracted angels of a like order, 33/3.4, p.1216.

Shaker Heaven: established by a drujan God Lowgannus, pretending he was The True Kriste, 29/18.9, p.1100.

Shalam: history of, 39/4.1 to 39/23.24, p.1493.
the temple of Jehovih, temple of Apollo, and other buildings in, 39/11.1 to 39/12.21, p.1508.

the voice of Jehovih in Shalam, 39/21.1-24, p.1529.
the commandments to the inhabitants of, 39/22.1-14, p.1530.
marriages of the children of, 39/23.1-9, p.1531.
colonies of Faithists in Jehovih spread in every direction, 39/23.11-24, p.1532.

Shame: in the beginning, man was naked and not ashamed, 06/1.1, p.83; 08/1.1, p.109.
Yaton'te found the spirits without clothes, and devoid of shame, 20/19.11, p.344.
Yaton'te inquires of Jehovih how to teach the spirits shame, 20/19.20-22, p.346.
E'chad delivers those who were still ashamed first, 20/37.12-13, p.393.
Where did the thought of shame come from? 36/2.23, p.1365.
man and woman alone, of all the animal world, can be taught shame, 39/8.12, p.1503.

Shem: name given by the Lord to one of the fleets of I'hins at the time of the flood, 11/1.48, p.164.
the fleet named, landed to the south, and is the same as that called Vind'yu (India), 11/1.59, p.165.
landing of the I'hins, ships destroyed, 10/7.4-11, p.135.
the land was called Shem, as proof to all the world, 19/1.16, p.285.
the boundaries of Shem, named by Fragapatti, 20/8.3, p.316.
the land of, now called Vind'yu, 27/1.2, p.857.
shem the spirit light, 19/1.9, p.284.

Shepherd Kings: lived on goats' milk, the lost ten tribes of Ghans, 19/3.19-24, p.290.
chief of all in the Osirian philosophy were the, 19/6.35, p.296.
Listians, every man a king and every woman a queen, 21/6.5, p.423.
the Great Spirit named them, for they ruled over flocks of goats, 25/21.3-4, p.695.
the, migrated in vast numbers into Egupt, 25/48.8, p.775.
were driven out of Egupt by Thothma, 25/49.1-2, p.777.

Showbread: Koetha examines showbread, in the lodge, 35/K.16, p.1299.

Ship:
Spirit-Ship General Information: As I bound the corporean so that he could not rise up in the air above
corpor, except by a vessel, so did I create My heavens for the spirits of men, that by manufactured
vessels they could course My firmament. 26/6.3, p.811.
so have I (Jehovih) taught ethereans to build vessels to course My etherean seas, 26/6.2-3, p.811; 07/9.2-
13, p.105; 10/16.1, p.155.
many of those who manage vessels serve a thousand years' apprenticeship, and billions of miles of
roadways, in heaven, are as a well-learned book to them, 20/28.1-5, p.367.
star-ship, of Aph, 10/16.7, p.155.
crescent ship of Sue, 12/2.3-4, p.172.
arrow-ship such as swift messengers use, 18/1.5, p.246.
fire-ship, a million varieties of, 23/2.18-19, p.544.
for six billion Brides and Bridegrooms, 16/5.4-11, p.234.
seven ships deliver sixteen billion angels into etherea, 22/8.18, p.501.
five ships of fire carry twelve billion angels, 22/9.12-13, p.503.
as mortals sail corporeal, across the corporeal ocean, so sailed the ship of God in the atmospherean ocean,
05/7.1, p.53.
God appointed builders of heavenly ships for carrying the inhabitants from place to place, 05/3.1, p.42.
the atmospherean ships of De'yus, 25/30.10, p.721.

Types of Spirit-Ships: different names of ships are called after the manner of their construction,
Abattos: the hosts prepared for the second resurrection, 07/3.32, p.99; 07/3.34, p.99.
Adavaysit: a description of the, of Cim'iad, 14/10.7-12, p.210.
Airavagna: (sometimes spelled Airiavagna),
of Nista, her sun-ship, 12/7.1-23, p.187.
of Cpenta-armij, 23/1.10, p.540; 23/2.13-15, p.543; 23/3.14, p.547.
of Lika carries a billion angels, 26/3.2, p.805.
of Litabakathrava travels four hundred million miles a day, 29/3.17-20, p.1069.
Airiata: the size and description of the airiata of Betatis, 16/3.14-20, p.230.
the airiata of Osire carries more than five billion angels, 18/10.27, p.276.
Arrow-boat: of Kabalactes, 29/4.11-12, p.1071.
of Enochissa, with a million Lords, 29/5.6, 8, p.1072.
of Thoth, armed with shafts of fire and water, and a million warriors, 29/6.10, p.1073.

Avalanza: carries twenty billion angels, 16/4.8, p.232.
of Frapapatti described, 20/9.3-4, p.320.
was constructed in such a way that the words spoken by Frapapatti and Hoab could be heard by all two billion on board, 20/11.1, p.325.
of Ye'a-Goo described, 26/17.1-2, p.832.
eleven avalanzas rise up with more than forty billion angels on board, 29/21.5, p.1106; 29/21.8, p.1106.

Beyan float: Frapapatti's ethereal vessel, 20/3.8, p.303.

Calyos: Anubi and Anuhasaj on the same, 26/16.1, p.830.

Cowppon: with eight links, chain of, the Goddess Lissa takes Lika with sixty-four billion angels, to etherea, 26/26.2, p.855; 26/26.15, p.856.

Es'elene: sent by Osire to deliver God, his Lords, hosts and Brides and Bridgrooms, 18/2.1, p.248.

Fire-boats: to bring atmosphereans to Gau, 16/3.12, p.230.
fire-boat of Looeamong, 29/7.5, p.1073.

Koa'loo: almost like a world, so vast, 20/3.13, p.305.

Oniy'yah: Apollo sends an oniy'yah to deliver God, his Lords and all capable of the second resurrection, 14/3.6, p.198.
name for ship in Fonece, 35/D.90, p.1277.

Otevan: Litabakathrava takes ethereans to earth in his, 29/3.4, p.1068.
otevan with wings takes Aph and his hosts to etherea, 10/9.8-9, p.142.

Ometr: a swift rising Ometr is sent by God to meet the ethereal star-ship, 22/16.14, p.530.

Obegia: a float, commanded by Eticene to bring Osire and the redeemed hosts to etherea, 18/13.9-11, p.281.

Piedmazr: row-boat, Yima sends a, to meet Frapapatti, 20/30.7, p.377.

Port-au-gon: an Orian Port-au-gon, of Ah'shong, 07/1.18, p.92; see image i016, p.93.

Seraphim: a mighty fire-ship, 19/1.15, p.284.

Corporeal Ships: as you travel from heaven to heaven in atmospherea, so shall you also inspire mortals to build corporeal ships, and sail across the oceans, 04/8.13, p.34.
man built ships and sailed over the ocean in all directions (about 43,000 years B.K.), 09/1.21, p.113.
before the I'huan, the I'hins had built ships and sailed abroad on the seas, and inhabited its islands, north and south and east and west, 11/2.20, p.168.

Shirk: Let no man shirk from the trials I put upon him, for in doing so, he robs his own soul. 35/AA.5, p.1350.

Shower of Fire: brimstone, iron and phosphorus fell upon the five divisions of the earth, 05/16.4, p.68.

Shrevarhs: fire, brimstone, iron and phosphorus fell upon the earth, by command of the Orian Shrevarhs, 05/16.2-4, p.68.

Signs of the Times: (Esfoma), the unseen progress of things speaking to the senses of man, 36/7.1-24, p.1373.
there is something in the wind, or as things seem to indicate, 36/0.5, p.1361.
Esfoma said: These signs are my signs. 36/9.3-6, p.1377.
See image i028, p.1361.

Sih: (Panic), the worshipper of a Savior is sih, the worshipper of a God born of woman is sih, 35/E.13, p.1282.

Silence: sit in, to hear My words which I speak into the souls of men and women and children, 24/27.21, p.641.

Sin: If, then, a man has remorse for having wronged a brother or neighbor, he shall acknowledge it so to that member, and this shall be restitution, even as if the wrong had not been committed. 33/10.8, p.1226.
But if he has wronged the community, then he shall acknowledge it to the whole assembly, and that shall be restitution, even as if the wrong had not been committed. 33/10.9, p.1226.

Sincere: improve yourself, be sincere in yourself and in all you do; and when you have attained this, your words shall be with power, 33/14.18, p.1230.

Slat: of the Temple (pyramid), Probably the entrance passage or observing line; the observing line shall be with the apex of the Hidan vortex, 25/48.26, p.777.
Thothma built a column to the east line of the slat, 25/50.16-17, p.782.

Slatway: in the pillar was an opening from top to bottom, a slatway, so the multitude could see into the pillar, 25/46.11, p.768.

Slavery: overthrown in Guatama, 29/20.1-45, p.1102.

Sleep: Jehovih gave man, so that his corporeal bound spirit might see and hear heavenly things, 05/8.13, p.57.
as the light of the sun causes sleep to pass away, so does the light of Jehovih, cause the soul of men to awaken, 17/4.13, p.243.

Snowflakes: reveal both the casting and the mold of discordant m'vortexian currents, 38/4.5-6, p.1455.

Socatta: was it not the oracles that destroyed, 33/8.10, p.1224.

Son, Only Begotten: I'hua'Mazda His (Ormazd's) Only Begotten Son born of the Virgin Mi (the Substance Seen), 21/14.4, p.442.

Oibe styled himself Thor, the only begotten Son of Jehovih, 20/35.4, p.387.

Ahura proclaimed himself, Ahura'Mazda, The Creator! The Only Son of the Unknowable, 22/15.17, p.526.

Baal the only begotten son, of Osiris, into whose keeping he had assigned the earth and all its mortals, 25/44.3, p.759.

Not content to worship the Great One they have a representative, saying: He is the Only Begotten Son. – Brahma, 35/D.77, p.1276.

Yima, a savior, who claimed that he was the only begotten son, 35/M.6, p.1304.

Sons and Daughters: whoever serves Me, in My name, is My son, or My daughter; some have thick tongues and poor speech, nevertheless they are My babes, 07/9.19, p.107.

So-qi: king of Oas, capital city of Par'si'e, 21/2.1, p.415.

orders every male child in Oas to be cast into fire if Zarathustra and his mother are not brought before him, 21/3.12, p.419.

slain by his people, and not one infant slain, 21/5.6, p.422.

Soul: the soul lies in the ocean of the Creator, 17/2.3, p.239.

the first entity is the ghost, the soul, which is incomprehensible, 21/10.5, p.431.

Ormazd is the soul of all souls, 21/10.2, p.431.

When I was risen in spirit, I saw the spirit of things; but, alas, the soul lay still beyond. 20/16.18-19, p.338.

the third part I gave to man is the soul which joins him to Me, 35/W.4, p.1335.

Sounds and Music: three primary sounds, 38/9.1-6, p.1475.

his first lessons shall be in colors and sounds, when he enters the Chapter of the Primary Soul, 22/4.9-15, p.493.

Spectroscope: errors in regard to what the spectroscope reveals, 38/6.15, p.1466.

Speech and Language: man began to use his lips and tongue in enunciating words, 06/4.1, p.89.

the first talkers; men with mouths for words, ears for words, 24/24.3, p.631.

Spell: three odes, 33 years signifying a generation, 27/14.4, p.889.

Spe-ta: when man has attained to think for himself, I set up My arc of Spe-ta, 23/11.14-15, p.571.

The earth and her heavens will meet many misfortunes and great darkness, after Spe-ta. 23/12.5-7, p.572.

the beginning of the form of the arc of Spe-ta, 23/13.2, p.574.

the feast of Spe-ta, 23/11.1 to 23/13.28, p.569.

Spirit:

Spirit Birth: out from the head of the corporeal body the spirit is born, 24/22.6, p.629.

Spirit Circle: the Lord said: Come now into, Murdhan (sacred spirit communion), 19/2.7, p.286.

Spirit Communion: edicts against, 18/10.9, p.274.

You shall not let them commune with the spirits of the dead, not even their own kin. 18/11.5-6, p.277.

Mortal kings shall issue edicts against magicians, prophets, seers, and priests; and the consultation of spirits shall come to an end. 26/22.15, p.848.

in the same era in these three great divisions of the earth the kings and queens issued edicts against spirit communion, 26/23.2, p.850.

Te-zee issued a decree, commanding magicians and priests to leave the province, 27/28.3-4, p.934.

as Te-zee issued decree against spirit communion, four other great kings did likewise, 27/28.13, p.935.

the spirits of the dead can commune with the spirits of the living, 28/35.13-14, p.1003.

a child that is raised up without learning spirit communion is but half raised, 39/9.17, p.1505.

Spirit of man: he who locks up goodness of heart cannot obtain strength of, 18/6.14, p.264.

spirit cannot be proved except to spirit, 21/12.28, p.438.

to learn to create, to invent, to cast one's spirit forth with power, 20/24.16, p.358; 10/13.8, p.149.

to congregate and make, is to go on the right road, 20/24.16, p.358.

all learning is as a gymnasium to the; knowledge is the strength of the soul, 24/6.12, p.588.

after it has quit the corporeal body, the spirit is free; manner of fashioning the form, 36/4.10-11, p.1368.

the, which lives after the earth body is dead, 35/W.4, p.1335.

testimony of a spirit of no more value than the testimony of a mortal, 28/30.14, p.994; 36/5.38, p.1371.

of the age in which we live! No man desires a leader or a dictator over him, 39/3.68, p.1492.

Spirits:

Evil Spirits: who are they, they are both yourselves and the dead, 21/19.9-10, p.452.

are gathered by ethereans and brought to one place where a ship takes them to Hudaow in Ji'ya, 07/7.5-7, p.102.

they will cast out evil spirits who will inoculate cattle with poison and cause dogs to howl and obsess swine, 18/9.14, p.271.

Yima takes away, colonizes and disciplines the evil spirits, 20/33.18, p.383.

spirits who inflict mortals with pain or misfortune, called evil spirits 26/14.16, p.826.

Familiar Spirits: see Familiars.

Spirits of the Dead: of the newly dead shall have power to take upon themselves the semblance of corporeal bodies, 04/7.4, p.29.

I have given power to spirits of the newly dead to clothe themselves from the atmosphere with corporeal semblances of flesh and blood, 14/10.12, p.211.

Yima's Lords, with their attendant spirits, were manifesting on earth, as had never been before since the foundation of this world. 20/33.14-18, p.383.

the spirits of Osiris the false hurl clubs, stones, boards, stools or tables, 25/20.10, p.693.

How more helpless a deranged spirit is than a mortal! 20/29.5, p.374.

millions and millions of spirits who could not believe they were dead, but maintained they were confined in dark dungeons, howling and cursing day and night, 20/2.11, p.300; and note 20/2.11<fn-dungeons>, p.300.

the spirit of the king appears before all the people, 21/19.18, p.456.

there are millions of them who believe they are not dead; and the majority of these are in chaos, 20/35.5, p.387.

there are millions of spirits not knowing that they themselves are dead, especially those slain in war and in unbelief in spirit life, 21/7.11, p.427.

many spirits, even after death, will not admit they are dead, 32/2.11-12, p.1141.

the air is filled with the spirits of the dead, 21/18.25, p.452.

Spirits are always present; but because they clothed themselves with corporeal parts, you have seen them for the first time. 21/18.19, p.451.

and when they died their spirits continued to lie about in the places of their mortal life, 16/6.14, p.236.

taught mortals the art of magic; of making seeds grow into trees arid flowers, etc., 25/46.14, p.769.

after death, these, continue for the most part in their former places. The merchant in his counting house, the banker in his bank, etc., 32/23.22-24, p.1183; 39/18.16-19, p.1525.

such are the spirits of the dead, of the first resurrection, dwelling with mortals upon the earth, 33/1.15, p.1212.

Spiritual Growth: the secret of all spiritual growth lies in giving out the spirit, 21/15.14, p.444.

Spiritual Strength: It is better that your spirit learns to acquire strength while it has a corporeal body to ride in. After death, it floats in the direction you have shaped it. 32/13.33, p.1162.

Spiritualists: two kinds of, subjective and objective, 32/2.14, p.1142.

Spontaneous Combustion: if certain herbs are piled together, and they commence dissolution, their heat is evolved, and is called, 38/1.35, p.1440.

Square: four dan'ha shall be called one, because this is the sum of one density, which is 12,000 of the earth's years, 07/2.6, p.94.

Standing Armies: look what great standing armies we have, 03/1.26, p.14.

the four head of the beast chose soldiers and standing armies for the maintenance of their earthly aggrandizement, 02/1.12-13, p.10.

the Sun king kept standing armies trained in the labor of death, 21/12.25, p.437.

they will accurse themselves with war and with standing armies for the sake of earthly glory to their rulers, 26/19.18, p.841.

Anuhasaj placed a standing army around his heaven, 25/16.5, p.678.

kingdoms and nations shall judge their own strength by their rigid laws and standing armies, 29/1.32-33, p.1064.

The false gods caused mortals to provide standing armies to protect themselves, 28/54.34-36, p.1053.

Ugh'sa (Panic), standing armies, they not only wage war, but in time of peace they maintain armies ready for more war, 35/E.4, p.1281.

Standpoint: O if only man had some standpoint to judge things by! 27/10.27, p.882; 03/1.5, p.12; 36/5.16, p.1370.

Star:

Soul Star: the little star of light He has given to every soul, 20/34.20, p.386.
if it is rightly cultivated it will grow brighter and clearer every day, 27/10.28, p.882.

Corporeal Stars: double, triplets, and quadruplets, 38/3.22-23, p.1452.
everything in the firmament is upward, those who leave an ethereal world for the stars, also rise upward, 18/13.12, p.282.
As you of the earth look upward and see the stars, so they that live on the stars look upward to see the earth. 20/42.2, p.407; 26/7.7, p.813.
Asha says, I declare to you that the philosophy of the stars is nothing but lies, 21/12.11-14, p.435.
it is erroneous to say that mortals are influenced by planets according to their birth under certain stars, 38/6.11, p.1465.
the I’huan race attributed the highest central cause to the sun and stars in conjunction, 20/2.12, p.301.
another power also lies over man, which is neither spirits nor Gods nor stars, nor moon nor sun; but the corporeal surroundings that feed his earthly desires, 21/12.20, p.437.

Star Chamber: with a table sprinkled with sand, and the Lord wrote in the sand with his finger the laws of heaven and earth, 19/6.29, p.296.
the Lord departed out of the star chambers; and the places became filled with spirits of the newly dead, 19/7.7, p.297.

Stars, Temple of the: the king maintained an observatory, for determining the times and seasons of the sun, moon, earth and stars, named the, 19/6.27, p.296.
the temples of the stars were broken and thrown down by the spirits, 20/33.15, p.383.

Strength, Spiritual: see Spiritual Stength.

Submersion: of Whaga (Pan) decided upon in etherea, 09/3.1-31, p.116.
Whaga (Pan) submerged and her heavens carried away, 10/1.1 to 10/6.14, p.120.
See also Whaga; Pan.

Sudga: Arc-wotchissij, a Lord of Jehovih, under God, his kingdom was over Vind’yu, became Sudga the false, 25/8.39, p.659.
appointed by Anuhasaj ruler over Vind’yu and her heavenly kingdom, with the title of, 25/11.9, p.665.
descends to the earth with his army to subdue it to De’yus; country and people described, 25/25.1-10, p.707.
description of Sudga’s capital, 25/43.1-4, p.755.
subdues the land of Vind’yu to himself. Cities and temples of great magnificence, 25/46.1-22, p.766.
in Sudga’s heavenly kingdom more than one thousand generals and captains revolted and began to establish heavenly kingdoms of their own, 25/54.13, p.796.
is thrown into hell, 25/54.21, p.798.
delivered out of hell a very maddened maniac, choked up with madness, 26/18.2-4, p.834.
Sudgas’s speech at the time of his judgment and sentence, 26/18.18-26, p.836.

Suicide: spirits persuade mortals to, and they kill themselves by thousands and tens of thousands, 16/6.14, p.236.
they seek secluded places, as they say, to live as they please. Do such people not commit suicide against the state? 20/9.15-16, p.321.

Sum: four cubes shall be called one sum, because its magnitude embraces one equal of the Great Serpent, 07/2.6, p.94.

Sun: mortals who are brought forth to life on the central suns, 26/2.2, p.804.
every side of the sun is a pole to the corporeal worlds around it; image caption i062, p.1438.
To determine the distance of the sun from the earth, allowance must be made for the vortexian spirality. 38/6.2, p.1463.
there is a sun planet in the center of the photosphere, at a distance interior, from three thousand miles to thirty thousand miles, 38/6.6-7, p.1464.
Git’ow (Panic), the central light, 35/D.37, p.1268.

Sun Emperor: Ka’yu’s Books of Great Learning were made The Standard of the empire by the Sun Emperor, 28/37.12, p.1010.
Brahma (the false) sent his angel warriors to inspire the Sun King [Emperor –Ed.], T’sin, to have all the books in Chine’ya destroyed, 28/40.20, p.1019.

Sun Father: The chief fathers elected one over them, and he was called, the Sun Father. 28/34.6, p.1001.

Sun God: The spirit replied: I was the original Sun God, who came away from the sun to take charge of this world. 27/27.19-20, p.931.
Osiris (the false), was called the Sun God, 27/14.10, p.890.

Sun King: first established, the chief ruler was called The Sun-King, or King of the Sun, 19/6.26, p.296.
 Pharaoh, the king of Egypt, was the Sun King, 27/14.10, p.890.
 the Sun King (Pharaoh) feared the time might come when the Israelites would revolt against the Sun laws, 27/14.19, p.891; and note 27/14.19<fn-Pharaoh>, p.891.
 Pharaoh issues decree, as Sun King, claiming ownership of all the world, 27/17.2, p.900.
 into the far-off country of Jaffeth I will take the title of King of the Sun, and bestow it upon Ya'seang, 20/38.7, p.397.
 Han usurped the central throne of Jaffeth, calling himself Han, King of the Sun. 24/2.15-17, p.579.
 Hi Seiang was made ruler of Jaffeth, receiving the title of, King of the Sun, 24/7.6, p.589.
 over Oas they made a king, and called him King of the Sun, 20/2.15, p.301.

Sun Kingdom: first established, the central kingdom was called the sun-kingdom, and the others were called satellites, 19/6.26, p.296.

Sun Laws: extended over all Egypt, 27/14.9-11, p.890.

Sun Measure: the circle was the highest measure, or sun measure, 27/14.10, p.890.

Sun Places: they shall not hold sun places (be employers), but be servants only, 27/14.12, p.890.

Sun Planet: there is a sun planet in the center of the photosphere, 38/6.6-7, p.1464.

Sun Spots: where they have observed sunspots, they have erred in two particulars, 38/1.42, p.1441.
 some old planets, when they eclipse the sun, are taken for sunspots, 38/5.14, p.1461.
 within the body of the photosphere there are numerous planets, these are usually called sunspots, 38/6.6, p.1464.

Sun, Temple: the king's palace, commonly called Temple Of The Sun, 25/46.13, p.768.

Sun Vortex: The sun vortex I caused to rotate, and I gave it power to carry other vortices within it. 04/3.7, p.19.
 Observe a comet in different positions as it follows the sun's vortex. 38/6.3, p.1464.

Swear: to your Father in heaven every day of your life, 35/AA.44-45, p.1351.
 Stretch forth your hand to your Creator, and swear to Him, you will conquer every passion that is unclean, and every habit not conducive to the purity of the growth of your spirit. 32/13.35, p.1162.

Swedenborg Heaven: established by a drujan God Sayawan, who called himself the Lord, 29/18.10-13, p.1100.

Swift Messengers: assumed their respective globes of light, and began to ascend in every direction, 05/14.7, p.67.

Swine's Flesh: forbidden as food in the time of Apollo, 15/3.20, p.224.
 Osire commanded his hosts to inspire the kings and queens to pass laws prohibiting the eating of swine's flesh, lest mortals become bound with fetals.18/10.10, p.274.
 Baal and Thoth inspire rulers to persecute Faithists by commanding them to eat swine's flesh, which, if they refused, was sufficient testimony under the laws, to convict them, 28/44.33, p.1029.

Sympathy: Asha said: No, sympathy is the enemy of law and justice, 21/4.8, p.421.
 Te-in's opinion in regard to sympathy, 25/42.15-17, p.752.
 A man who has learned sympathy is better learned than the philosopher who will kick a cat or a dog. 27/12.4, p.885.

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Tae: the highest general expression of mankind, 36/0.2, p.1361.
 (Panic) a representative man, 35/E.12, p.1282.
 the perfect man, 28/37.15, p.1010.
 See image i028, p.1361.

Tae in Shalam: starts to found the Father's kingdom on earth, 39/1.1-15, p.1486.
 gathers orphan babes, castaway infants and foundlings a great number, and Es comes to labor with him, 39/2.1-9, p.1487.
 gathers more babes and issues a call for fifty people, 39/2.10-12, p.1487.
 his call responded to by thousands, 39/2.13, p.1488.
 is told by Jehovih to try them, and this he does, 39/2.15-19, p.1488.
 is told by Sutta how to found the Father's kingdom, 39/3.2-8, p.1488.
 told by Aborn his method to accomplish the founding of the Father's kingdom, 39/3.9-17, p.1488.
 is then told by Thurtis his method to found the Father's kingdom, 39/3.18-28, p.1489.
 is then told by Amos what he is willing to do, 39/3.29-31, p.1489.

is told by physicians, lawyers and teachers what they are willing to do for the Father's kingdom, 39/3.32-33, p.1490.
 told by priests of Brahma, then by priests of Buddha, 39/3.34-62, p.1490.
 again inquires, and is told money and a good plantation will do it; without them it cannot be done, 39/3.63-65, p.1491.
 inquires for leaders and finds more than a thousand, 39/3.66-68, p.1492.
 finds also lecturers, teachers, advisers, trance and inspiration speakers, but tells them that helpless orphan babes care for none of these things, 39/3.69-74, p.1492.
 makes one more appeal for those who will give up self and work for the little ones, with faith in Jehovih, he gets his fifty people, 39/3.75-85, p.1492.
 takes his people to an unoccupied country, and they covenant themselves to Jehovih, 39/4.1 to 39/5.46, p.1493.
 and his host make the covenant of brotherhood, 39/6.1-51, p.1498.
 founds the groups, 39/7.1-29, p.1501.
 instructs the chiefs of the groups in their duties, 39/8.1 to 39/9.25, p.1502.
 and his host, after duly weighing facts, make celibates nurses and teachers of young children, 39/10.14-27, p.1507.
 sends Es and a woman to Uz for more children, 39/11.22-28, p.1511.
 tells how the children were given times and disciplined, 39/13.1-20, p.1513.
 tells how the children took part in theatricals and in operatic performances and in other ways, 39/15.1-13, 39/16.1-10, p.1518.
 bequeaths to all the children over fourteen years of age the titles of Brides and Bridegrooms of liberty, 39/17.1-63, p.1519.
 takes a group of children to Uz, 39/18.1-26, p.1523.
 calls for volunteers to form a new colony, 39/19.1-31, p.1526.

Tah (Tae): the chief prophet, 19/2.1-3, p.286; see also Tae.

Take Care of Ourselves: We take care of ourselves; let others do the same, and all will be well. 20/6.13, p.311; 32/28.1, p.1189.

Talents: exercise of talents continues in heaven, 18/2.2-3, p.248.

the talent of love in the mother is the same talent of the Goddess, whose love overspreads a hapless world, 10/4.8, p.131.

Osire discourses upon, 18/10.20, p.275; 18/10.22, p.275.

Jehovih says: I have given man many talents. Because the roadways are not open for their growth, he plunges into darkness, 20/10.4, p.323.

given to man to be used and developed, 28/8.1-8, p.952; 39/21.16, p.1529.

the talents I gave on corpor, I gave not to die on corpor, but to continue on forever, 26/3.12-14, p.807.

no resurrection but by developing the talents Jehovih created with all men, 29/15.26, p.1094.

How can you expect your flesh talents to acquire substantial knowledge? All substance is evanescent. 36/1.20, p.1363.

Tattling: the mortal who does not control the habit of tattling mischievously is a victim in the hands of drujas, 26/21.23, p.846; 26/22.46, p.849.

the tattling woman is a good home for drujas, 26/21.10, p.845.

one of the seven tetracts, 21/11.4, p.433.

Teaching: to induce men and angels to find the way of resurrection, this is the greatest of all, 16/3.1, p.229.

All teaching shall be to make man comprehend the Almighty's dominion upon man. 36/5.12, p.1370.

Teeth: with the coming of the, you shall provide for their service also, 24/4.21, p.584.

Te-in,

Te-in (Great Spirit):

God (Yima) wrote in the sand the word, 24/4.1-2, p.582.

the word Te-in was inscribed on the sides of the triangle, 24/4.7, p.583.

Call me Te-in; I am the Father (rab'bah, or bah) over all the living. 24/4.9, p.583.

the Voice (Te-in), 24/4.12, p.583.

God was called Te-in in those days in that country, 24/7.1, p.588.

name of the Great Spirit given to Jaffeth was Te-in, 25/4.12, p.651; 25/15.18, p.651.

Te-in (the False):

Hi-kas, a Lord of Jehovih, whose heavenly place, under God, was over Jaffeth, speaks before Anuhasaj: I am barely a child in heaven, little more than 1000 years, 25/8.28-36, p.658.

by Anuhasaj, Hi-kas is made ruler of Jaffeth and her heavens, with the title of Te-in, 25/11.8, p.665. descends to the earth with his angel army to subdue his division to De'yus. Jaffeth and her people described, 25/24.1-26, p.703.

by advice of Satan (self) cuts his kingdom off from De'yus, and establishes himself as the Holiest, All Highest Ruler of Heaven, 25/32.1-17, p.728.

his Lords and their angels depart to the earth to subdue it to Te-in; and what came of it, 25/33.1-21, p.730. Kan Kwan goes forth to conquer in the name of Te-in, 25/34.1-20, p.733.

subdues the land of Jaffeth to himself, great wealth of its cities, and magnificence of their temples, 25/45.1-23, p.763.

his generals and captains revolt and establish kingdoms of their own, 25/54.14-15, p.796. is cast into hell, 25/54.21, p.798.

delivered out of hell, but limpid, helpless as water, with no more knowledge than a vessel of water, 26/18.5, p.835.

speaks at the time of his judgment and sentence, 26/18.27-37, p.837.

Telescope: in the cycle of Osire, 19/7.2, p.296.

the nebulae is not discernible, either with the naked eye or with the telescope, 38/2.19, p.1445.

with clouds of color intervening in etherea, the telescope (as in spectroscopy of stars) encounters much interference, 38/5.6, p.1459.

When my angels taught man how to make a capstan, a screw, a telescope and a compass, behold, your emissaries inspired my chosen to be tortured, or put to death. 28/55.2, p.1054.

God sent angels to teach man once more the telescope, 29/9.24, p.1080.

in Shalam, they could explain the use of telescopes and the spectrum, 39/16.10, p.1519.

Temper: It is better to hide and subdue your temper in presence of the young, than to conquer a whole state by force of arms. 28/26.5, p.987.

Temple of Mouru: the extent and magnificence of the, 20/26.8-9, p.364.

Temple of the Stars: see Stars; Oke'i'git'hi.

Tem'yi: And the record of the Great Serpent showed the firmament of Tem'yi in the third circuit of c'v'wark'um and dan'ha twenty-four. 05/2.29, p.42.

Tetracts: the I'hins in the different divisions of the earth shall remember the seven, 11/1.68, p.165.

these are the inheritances of all men, nor is any one without them in some manner or degree, 10/13.10-11, p.149.

Ormazd then created death, Anra'mainyus; creating him with seven heads, the tetracts, 21/11.4, p.433.

And that all evil comes from tetracts, born with man's mortal condition. 18/11.14, p.277.

by their own wills they can cast out the tetracts, 18/12.10, p.71.

Te Zee: king of A'shong (in China), investigates magicians and spirits of the dead, 27/26.17 to 27/28.3, p.925.

Thale: a God of the earth and her heavens, of the cycle of Cpenta-armij, 23/9.4-16, p.565.

receives the triangle, symbol of these regions, and the inqua, and the trident, the latter being new in these worlds, and symbolical of the arc of Spe-ta, 23/13.23-25, p.577.

Thermometers: in the cycle of Osire (circa 9000 to 12,000 years B.K.), 19/7.2, p.296.

Thief: a, carries his stolen goods not only in this world, but in heaven to the end of his memory, 21/30.9, p.479.

Thoth:

Thoth, the first: the highest man in su'is, and he dwells in Arabin'ya, 25/27.12, p.712.

the first mortal servant of Osiris, in honor of whom Thothma named himself, 25/48.14, p.775.

Thoth, the Bertian: an angel under Kabalactes, 28/41.22, p.1022.

Thoth, alias Gabriel: captain of Looeamong's host, 28/38.19, p.1013.

establishes Looeamong with the Israelites as God the Lord, and employs seven hundred thousand angels to be with Ezra and his scribes to write and compile the Ezra Bible, 28/41.27-31, p.1023.

captures Baal and all the false Gods and puts them in hell, walling the place around with fire and noxious gases, 28/48.21-22, p.1036.

in accordance with Looeamong's many promises to him, now applies for Jerusalem and her heavens, and not getting them, establishes himself, founding the Mohammedan religion, 28/49.1-31, p.1039.

raises Mohammed upon the earth and inspires him through his angels, 28/50.1-2, p.1042.

and the Triunes fight for 500 years, and then divide up the earth and her heavens between them, 28/51.1-30, p.1045.

makes great inroads upon Kabalactes and Ennochissa, 29/14.4, p.1090.
officers of the heavenly kingdom of Thoth are alarmed at the airavagna of Litabakathrava, 29/6.1-12, p.1073.
sends an arrow-boat to Paradise to banter this adventurous God to battle, 29/6.9, p.1073.
cast into hell, delivered out of hell by God and judged by Jehovih, 29/15.1 to 29/17.45, p.1092.

Thothma (Hojax): king of Egipt, builder of the temple of Osiris commonly called the Great Pyramid, 25/48.13-14, p.775.
at nineteen attains to be an adept and ascends the throne, 25/48.15-16, p.775.
provides a dark chamber, and Osiris, through his servant God Egipt, speaks to him, 25/48.17-24, p.776.
ordered by Osiris to build a temple in the form of a pyramid. Osiris said: I will show you every part, measure for measure, 25/48.25-29, p.776.
by command of Osiris, drives out of Egipt all Faithists who could not be made slaves of, especially the Shepherd Kings, 25/49.1-7, p.777.
with two hundred thousand men and women in twenty four years completes the temple. Manner of construction and material used, 25/49.8-19, p.778.

Throne of God: thus was established the first, in these heavens, 05/1.38, p.39.

Thunder: Vortexya in the atmosphere will combine oxygen and hydrogen, and an explosion ensues, which is called thunder. 38/1.18, p.1435.

Tides: they have taught error in place of truth in regard to, 38/1.45-57, p.1441.
A man may prophesy about the moon by calculations of the disturbances of the tides. But to attribute the cause of the moon's position to the tides would be no more erroneous than to attribute the cause of tides to the moon. 38/3.15-18, p.1451.

Time: a time appointed to all peoples, –Capilya, 27/5.4, p.866; 32/35.33, p.1204.

Tongues: you shall begin to speak with new tongues [languages] and these people will understand you, 21/19.2-4, p.453.

Treasure: What treasure has any man that he can take out of the world? It is better to give it while one may, for tomorrow we die, leaving it to them who did not earn it. 27/7.13, p.873.
Whoever lays up treasures in this world, shall find no peace! 21/2.2, p.415.
By the loss of earthly treasures, the soul seeks for that which will endure forever. 21/20.1, p.457.

Tree:
Tree of Everlasting Life: But the voice of the earth spoke to us, saying: Partake, for indeed, mine is the tree of everlasting life. 05/1.4-5, p.35.
Tree of Knowledge: Partake of all its fruits, except of the tree of knowledge, which is the fountain of life. Do not partake of this, lest you die. 05/1.3, p.35.
the eye is the seed of the tree of knowledge, 38/5.9, p.1460.
God plants the tree of knowledge in the land of Eden, –Osiris Bible, 25/29.6-13, p.715.
Tree of Life: which is both good and evil; for in the day you eat of it you shall surely die, 25/29.9, p.715.
A tree without substance. Tree of Life. A place of registry; a family record. The origin of I'yi (life), who knows? (Panic.), 35/E.15, p.1282.
Tree of Light: The growth of wisdom in man, as the earth grows older, is the tree of light. 36/0.10, p.1362.
The seed of the tree of light had been planted many times, but the rankness destroyed it. 36/1.2, p.1362.
through Moses, Capilya, and Chine the, was made everlasting on the earth, 36/1.4-5, p.1362.

Triangle: Sethantes bestows it upon Ha'jah, 05/19.6-8, p.72.
the heirloom of the Gods of earth, 07/8.17, p.105; 14/9.11, p.208.
I'hua'Mazda makes a triangle and explains it to Zarathustra: Three in one, Father, Mother and Son; Ormazd, the ghost of things; Mi, the seen and unseen; and Vivanho, the expression of things, 21/10.4-5, p.431.
an emblem of the first three worlds, 20/43.1-2, p.410.
a triangle came and rested on Po's head, 24/4.7, p.583.
Sam'tu (Panic), Corpor, Es, and Eolin, 35/D.23, p.1266.
Kabalactes uses the triangle to represent the Father, the Son and the Holy Ghost, 28/22.24, p.979.
in Shalam symbol of earth, sky and spirit, 39/11.25, p.1511.

Trident: symbolic of the Arc of Spe-ta, 23/13.23, p.577.

Tried: Often it happens that men are tried in a way they do not know the wisdom of, but which, afterward, we realize to be the best thing that could have taken place. –Moses, 27/15.16, p.893.

Trinity, the: God's prophecy in regard to, 28/18.30-31, p.969.
The worshippers of the Trinity, the Father, Son and Holy Ghost, are my enemies. –Baal, 28/41.6, p.1021.

war between the false Gods and worshippers of the Trinity, 28/20.1-32, p.972.
the three Triunes to give mortals forty-nine Saviors, in order to establish the Trinity, 28/38.15, p.1013.
Tripod: K'Sam (Panic), symbol of earth, water and air. Without these three, nothing can be born into life, 35/D.29, p.1267.

Triunes: many of the Lords were without kingdoms, and, with a few chosen friends, had become involuntary wandering spirits, 28/12.1-7, p.957.
instead of working righteously, they eventually resolved to organize, each group in its place, each to be under a distinct head; thus was founded the Confederacy of the Holy Ghost, 28/13.1-16, p.957.
declare their Triune Confederacy to God, and God prophecies, you will become tyrants and evil Gods yourselves, and meet the fate of all your predecessors, 28/18.1-44, p.968.
the Triunes declare war on the evil Gods, 28/20.1-5, p.972.
of the Triune, Looeamong, 28/20.6 to 28/21.16, p.972.
of the Triune, Kabalactes, 28/22.1-45, p.977.
of the Triune, Ennochissa, 28/23.1-19, p.981.
the Triunes give mortals forty-nine Saviors, in order to establish the Trinity, 28/38.1 to 28/41.33, p.1018.
the Triune, Looeamong fought no longer for the Trinity nor for the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell. He falsely declares himself Christ, 28/45.1 to 28/48.62, p.1029.
the Triunes have now divided into four kingdoms with four false Gods, wars between the four false Gods lasted for more than five hundred years before they ratified a division of the earth and her heavens into four great parts, with fixed boundaries, 28/50.21 to 28/59.21, p.1044.
alarm in the four division of the Triune Gods when an ethereal light is seen descending to Paradise, emissaries are sent by each Triune God, 29/4.1 to 29/7.11, p.1070.
the Triune, Looeamong discovers God's plan for Guatama and proceeds to establish himself in Guatama, 29/9.1 to 29/10.19, p.1077.
idolaters of the Triune, Looeamong conduct inquisitions and persecutions, and aggress against mortals of Chine'ya, Vind'yu, and Guatama, God cuts off the supplies of the Triune Gods, after the false Gods are cast into hell and are delivered, God judges them, 29/14.1 to 29/17.45, p.1090.

Troy: two hundred vampires, angels of lust, were set upon a prince of, and in desperation he was driven to kidnap an Athenian princess, 25/52.26, p.792.
one of five heavenly places Gir-ak-shi built, 20/39.12, p.400.
was one of the larges cities Baal and Ashtaroth decided to destroy, 25/52.8, p.790.

Truants: how You follow up Your wayward children; Your truants that strive to go away from You, 26/19.4-5, p.839.
I know you have seen many truants in your day, and watched their course thousands of years. 23/6.5, p.557.

Truth: Truth expounded shall never die. 33/14.17, p.1230.
Your supposed exact science is nothing, and your supposed truth is only falsehood compounded and acquiesced in. 36/2.27, p.1365.
what matters it whether we try or not, to obtain truth and wisdom, 21/12.17, p.436.

Try: to try, and to try, and to try; this is the sum of the good a man does, 20/19.8, p.344.

Tuff: is equal to eleven spells (33 years in a spell), 27/14.4, p.889.

Tyrant: To dwell in a city, which is full of iniquity, you shall be a tyrant over your heirs, restraining them from liberty, in order to keep them from vice. 32/14.24, p.1165.

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Ugh'sa: see Standing Armies.

Uh'ga: see Wheel.

Um: (Panic), direction of motion, or place, 35/D.109, p.1278.

position of the um in the zodiac is illustrated through the priests so mortals can know when to reap and sow, and bring male and female cattle together, 18/9.15-17, p.271.

(Panic), the motion of the sun and moon and stars, 35/D.108-109, p.1278.

Unbelief: is so entailed upon you that evidence is worthless before you, 21/7.6, p.621.

Unbelieving Man: his glory is in understanding his own understanding, the unbeliever and the Faithists do mostly all the good that is done in the world, 24/19.24-29, p.621.

You have shaped the labors of the believing and the unbelieving! 05/10.6-7, p.621.

Uncloven Foot: neither shall you eat the flesh of the beast with, 15/3.20, p.224.

Unity: cannot be achieved except through order and discipline, rites and ceremonies, and words, 39/6.21, p.1499.

Unknowable Nothingness: feared you came to tell us to worship the All Light, the Unknowable Nothingness, 20/9.20, p.322.

Unseen: is potent over the seen, 04/1.5, p.16.
the unseen, I made of endless duration, 04/4.6-7, p.21.
man inclines to view as substantial and real, things that are seen, and to reject the All Potent, which is unseen, 19/6.14, p.295.
by not praying to the Unseen, the Unseen will be forgotten, 24/2.23, p.580.
the subtle, the unseen to mortals is the cause and ruler of all things, 21/12.21, p.437.
man searches forever in corpor for the cause of things, Behold, the unseen part of yourself rules over the seen, 36/2.8-9, p.1364.
in all things it is the unseen that rules over the seen, 21/29.19, p.476; 04/4.3, p.20; 20/16.17, p.338.

Uropa: a Goddess, appointed over a division of the earth by Fragapatti, 20/8.5, p.316.
first Goddess of a barbarian division of the earth, 20/40.1, p.401.
the most loved of all came Uropa, with one billion souls, 20/42.10, p.408.
her heavenly place called Himmel, 23/5.30, p.554.

Utaya: a false God overthrown by Osire, 18/2.11-31, p.249.

Utility: we heard no voice but, we were thirsty for amusement and light-heartedness, 20/10.5, p.323.

Uz: or the fourth dimension of corpor, 38/1.30, p.1436.
Jehovih sent His son Uz, and Uz spoke, 04/6.1, p.25.
is equivalent to the vanishment of things seen into things unseen, also equivalent to worldliness, or world's people, 36/0.4, p.1361.
two triangles of different kinds of wood interlocked without severing by spirit power (Uz), 35/D.40, p.1268.
he shall dwell in Uz and serve twelve years in learning Uz, 22/3.25, p.491.
The cure is, come out of Uz, and be clean. 32/17.23, p.1172.
whoever has more faith in Uz, let him remain in Uz, 32/17.24, p.1172.
go back to Uz and gather in more infants, 39/11.24, p.1511.
do not flatter yourself, O man, that these things can come in Uz, 32/39.17, p.1211.
in departing out of uz, take with you only things that have proved good, 33/11.16, p.1228.
See image i028, p.1361.

Uzated: the star T-lemos was uzated (dissolved out of being), 26/1.16, p.802.

Uzians: world's people, 39/11.10-11, p.1510; 39/11.25, p.1511.
in contradistinction to Faithists, 02/1.21, p.11.
And call out to the Uzians to come and inherit the place with you. 33/7.18, p.1222.

--- V ---

Valuable: to obtain knowledge and do good, these are valuable, 38/11.6, p.1478.

Valuables: Ormazd alone is valuable; the man who has the most All Light, has the greatest valuables. 21/25.23-24, p.468.

Vain: the star of Jehovih is weak and dim in the vain, 14/5.19, p.203.
You shall not be vain for nothing is yours. 21/11.22, p.434.
I became vain before You Jehovih, 20/16.17-18, p.338.
But the vain man looks to Your object; he turns Your ways upside down; he makes the cart push the horse. 20/16.33, p.340.
why will man be vain of himself, 27/24.17-19, p.920.
you are vain O man. Can you tell why the grass is green, 36/2.23, p.1365.

Vampires: angels that nestle in the atmosphere of mortals, living on their substance, 23/2.3, p.542.
that live on mortals and in swine and cattle, 25/7.9, p.655.
two hundred vampires, angels of lust, were set upon a prince of Troy, 25/52.26, p.792.
spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad, 25/54.18, p.797.
spirits who inhabit mortals in order to live on the substance they eat and drink, 26/14.10, p.826.
two classes of vampire spirits, 28/7.10, p.951.

Vanity: who shall answer for the vanity of men and angels, 26/18.33, p.838.

who can measure the vanity of men and angels, 20/6.29, p.314.
O the vanity of Your little children. 20/28.40, p.373.

Veda: the, given through Brahma, and written down by his son Vede, 24/20.1, p.622.
And all who afterward become rab'bahs shall be capable of repeating every word of the Veda by heart.
24/20.24, p.625.

Vedas: the written doctrines of the Vedas as they now are, 35/M.6, p.1304.

Vede: one of Brahma's sons, 24/16.24-25, p.613.
the basis of, 35/M.1-65, p.1305.

Vedic Language: Thus perished the Vedic language, the language of song, poetry and great oratory. 25/46.21,
p.770.

Vengeance: man loves vengeance, 27/8.4, p.873.

Vind'yu: (India), sacred books of, rewritten by Kabalactes, 28/22.29-43, p.979.
great was the peace and beauty and glory of, in that day, 25/25.3, p.707.
Cpenta-Armij establishes a heavenly kingdom over Vind'yu, called Vri-mij, 23/5.27, p.554.
the mighty people of Vind'yu were reduced in 100 years to beggary by Sudga, 25/46.1-21, p.766.
in a few hundred years Vind'yu was made a land of ruins by Kabalactes, 28/22.20-21, p.978.
was it not the oracles that destroyed Vind'yu, 33/8.10, p.1224.

Vishnu: organized the first Lord-dom, 22/12.29, p.515.
to protect the mortals of the earth, 22/14.12-24, p.521; 22/17.14, p.533;
the God who inspired Abraham, 23/5.8-9, p.533.
the false Vishnu alias Etchwalactcha, a chief of Kabalactes' staff, 28/22.10, p.978.

Voice: My voice is in all places. –Jehovih, 10/1.5, p.121.
My Voice is in the rocks and in the wind that blows and in all things that have not tongues, 10/1.6-9, p.239;
35/AA.97, p.1355.
then came the Voice of the Almighty, Jehovih out of the midst of the Light, 20/15.4-5, p.335.
no matter how long it descends, still the Voice is His Voice, 20/23.14-15, p.355.
and the Voice spoke from the Light, the whole multitude heard the Voice of the Father, 20/36.3, p.390.
Your Voice is ever upon all men, but they do not hear You. 20/24.6, p.355.
to master all things in atmospherea is to be like a traveling sun, My Voice comes from the Light of it,
20/34.10, p.384.
Jehovih's Voice spoke out of the Light to Ahura, 23/6.9, p.558.
the perfection of the germ of happiness planted in the soul of men and angels is the perfection of Your Voice,
26/19.11, p.840.
He who would hear His Voice, must listen for it. Then comes light.36/6.5, p.1372.
then he shall he hear the Voice, 33/5.1-2, p.1219.
the sermon of the Voice delivered in Shalam, 39/21.1-24, p.1529.
See also 29/8.22, p.1076; 34/18.26, p.1251; 33/5.1-2, p.1219.

Voice of the Creator: the honey-bee and the ant speak as the, 20/16.14-15, p.338.
is in the rocks, the wind, and all things that do not have tongues, it proceeds in the space of heaven, it goes
quickly into the soul from all sides, 10/1.6-8, p.121.
teaches you wisdom and good works; reproving you for your faults, and enchanting you with the glories of
all created things, 17/2.4, p.239.

Voice and Words: Do not think that I cannot also create a voice and words. For is this not easier than to
create a man who shall create words? 20/15.7, p.335.

Vortex: the earth rides in the middle of a vortex; the moon has one surrounding it also, 38/1.1-57, p.1433.
And I commanded man to name the whirlwinds in the ethereal firmament, and he named them according to
their shape, calling them vortices and wark. 04/3.3-4, p.19.
See images i063, i064, i065, i066, p.1432.
when first formed, the Karowgan vortex was three hundred billion miles long and was cometary thirty
thousand years, 26/1.23, p.803.
in its beginning is long, then funnel-shaped, its ultimate is toward a globular form, 38/3.25, p.1453.
the throne of Ye'a-Goo faced to the north, like the earth's vortex, 26/17.3, p.832.
a time shall come when the vortex of the earth shall burst; image caption i106, p.1480.
the half of the earth's vortex which faces toward the sun is a concave lens to the earth, 38/3.2, p.1448.
as the vortex of the earth is thus a lens to the earth, so is the moon's vortex to the moon, 38/3.8, p.1449.

ethe holds corpor in solution, and when a portion of the solution is given a rotary motion, it is called a vortex, 38/3.13, p.1450.

Sub-Vortex: the earth's vortex is a sub-vortex existing within the sun's vortex, 38/1.33, p.1437.

travels in the axial currents of the c'vortex, 38/2.13, p.1445.

when a sub-vortex lies between the sun and the earth, 38/2.19-21, p.1445.

Vortexya: the name of the force of the vortex is called, 38/1.9, p.1434.

the great secret form and force of vortices now first revealed to man, 23/2.15, p.543.

the lines of vorteya are in currents from the outer to the interior, 38/1.34, p.1438.

males are the manifestation of positive Vortexya and females negative, 38/9.9, p.1476.

the vortex and vortexya, 38/1.1-57, p.1433.

The same force, vortexya, pervades the entire universe, but differently, according to volume, velocity and configuration. 38/9.1, p.1475.

M'vortexya: the north and south line of the earth's vortex is called the m'vortexya, 38/1.10, p.1434.

the tail of a comet is called its m'vortexya, 38/2.8, p.1444.

Vortexian Currents: light, heat, magnetism and electricity are all one and the same thing, manifestations of vortexian currents under different conditions, 38/3.11-12, p.1450.

the effect of vortexian currents on man, 38/7.10-12, p.1469.

See also 38/3.25, p.1453; 38/11.2-3, p.1478.

--- W ---

War: Man obeyed the Beast; and war came into the world. 02/1.6-8, p.10.

and the mark of the Lord put upon the Druks was the shadow of blood, which, being interpreted, is WAR. 06/1.16, p.85.

to not war, I'hins were taught to develop the spirit to triumph over the flesh, 06/3.14-19, p.88.

the false justification war that is a necessary evil to prevent a too populous world, 03/1.28, p.14; 14/8.4-5, p.206.

nor will I war for the king, nor chief ruler, nor for any man, nor for any land, nor house, nor earthly things, 35/Z.29, p.1348.

false God, Te'in, teaches mortals to war for opinion's sake, 25/32.17, p.730.

Whoever engages in war, or leads in war, or is a captain, or a general, and causes the death of any whom I created alive, he shall not rise to inherit My emancipated heavens as long as there remains war upon the earth. 29/17.18, p.1097.

such as engage in war cannot rise while war remains on the earth, 32/32.22-32, p.1197.

And abjure war; even, if necessary, by submitting to death rather than take part in it. 32/1.40, p.1140.

God's judgment against war increases the bondage of leaders a hundred-fold, 29/17.13-15, p.1096.

God inquires of Jehovih concerning warfare, 25/17.11-13, p.342.

For, as mortals engage in corporeal warfare, so do angels engage in es'sean warfare. 25/53.3-7, p.793.

Wark Belts: of the earth and sun, 20/18.6-11, p.342.

Washa'wow'wow: the great hunting-fields, 20/21.20, p.351.

Washington: is guarded day and night by a thousand angels, 29/13.28, p.1088.

is above grade eighty, 29/13.4-5, p.1086.

Water Spouts: how they are caused, 38/4.3, p.1455.

Weakness: What is my weakness that I cannot overcome it? 03/1.3, p.12.

Wealth: To give wealth and earthly prosperity to those who do not acknowledge Me, is to set them against Me. 23/2.9, p.543.

Westward: earth was to complete its inhabitation by going westward, 20/7.4, p.315.

Inoal shall deliver Moses and the Faithists out of Egupt, and shape their course westward, 26/10.4, p.817.

Whaga: Now I will prune the earth and her heaven. Behold, the division of Whaga shall be hewn off and cast beneath the waters of the ocean. 09/3.1-31, p.116.

is submerged and her heavens carried away, 10/1.1 to 10/6.14, p.120.

See also Pan.

Wheel: the meaning of which was, 11/3.60, p.171.

The wheel has both good and evil. It has the leaf of life. 35/D.10, p.1264.

The wheel (jaugnot) shall be my road-mark. -Kabalactes, 28/22.26, p.979.

Wheel of Ormazd: Zarathustra to make the Wheel of Ormazd, 21/22.3-8, p.459.

the false prophet will be tried on the Wheel of Ormazd, 21/23.1-2, p.461.
is hung in country-places by the roadside, 20/36.10, p.391.

Whirlwind: The whirlwind I made as a sign to man of the way of My created worlds. 04/3.3, p.19.
As the whirlwind gathers up dust, and drives it toward a center, so is the plan of My universe. 34/1.23, p.1232.
as straw and dust in a whirlwind travel toward the center of the whirlwind, and to its poles, so do corporeal substances incline to approach the poles of the earth's vortex, 38/1.10, p.1434.
Behold, I make a whirlwind in etherea hundreds and hundreds of millions of miles across, and it drives to the center a corporeal world from that which was unseen. 36/2.15, p.1364.

Wife: I am your first wife; why did you slay me? Was the world not wide enough? 21/18.22, p.451.
in seeking a wife, see to it that Om is her transcendent virtue, –Abraham, 35/E.11, p.1282.

Winds: the chief cause of the winds, 38/3.27-28, p.1453.
according to the vortexian currents, so are the winds, 38/1.32, p.1437.

Wisdom: wisdom of Jehovih, 33/13.1, p.1228.
Nor have I made wisdom possible to any man or angel who does not know My elements, and the extremes of evil and good which I created. 04/8.10, p.33.
Is Jehovih not wide as the universe, and immutable? And to be in harmony with Him, is this not the sum of all wisdom? 11/1.14, p.196.
For the evidence of wisdom does not lie in learning one thing only, but in the adaptation of man to Jehovih and His works. 14/2.2, p.196.
mortals have said: It is good to be good, but it is not practicable. It is wise to be wise, but wisdom runs in a thousand roadways; every man for himself, 20/32.3, p.378.
To learn to provide against contingencies, this is wisdom. Yet not all wisdom is in man's heart, nor yet with My Gods. 22/17.9, p.532.
Wisdom does not come suddenly; as darkness goes away, light comes. 36/1.10, p.1362.
There is more wisdom in the song of a bird than in the speech of a philosopher. 36/6.6, p.1372.
To learn how to live; to rejoice, and to do good, and make your neighbor rejoice also, this is wisdom. 36/10.19, p.1379.
to find what will make men loving and good toward one another, is not this the greatest wisdom, –Confucius, 35/E.17, p.1283.
is not all wisdom to be proved within each and every man, 36/5.38, p.1371.
do not think that great wisdom comes suddenly by dying, 32/20.19, p.1177.
Who has so small a responsibility as he who has nothing? This is the sum of wisdom, O Jehovih; and all men and all angels sooner or later will acknowledge it. 26/18.35, p.839.
To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures. 34/7.8, p.1237.
The highest wisdom in the state or in a community is not with the majority but with a small minority. 39/6.29, p.1499.

Wise: But the wise bide their time, and often are fortified when others do not know of it. 25/31.31, p.727.

Woman: how nearly a righteous woman dwells with the Creator! 24/18.12, p.618.
Pharaoh said to Moses: My son, with all your wisdom can you understand a woman? 27/15.45-46, p.896.
In Vind'yu woman had risen in knowledge, higher than the highest of women in other parts of the world. 25/25.6, p.708.
When Jehovih created woman, He gave to her two chief attributes, curiosity and solicitude for others. 20/28.8, p.368.
If an exalted man marries a woman beneath him, he can lift her up. 32/16.32-33, p.1169.
the way (according to the Osiris Bible) in which woman was made, 25/29.8, p.715.

Woohootaughnee: (pronunciation guide: Woo-hoot-ugh-nee) the ground of games and tournaments, on the eastward of the lake (Salt Lake), 24/25.17, p.637.

Word: a written word is not a word, but an image of an idea which has been spoken, 17/1.1, p.237.
not one has found a failure in Your word as it speaks to his own soul, 20/16.32, p.340.
the Father's word from this time forth shall dwell with mortals, 20/36.5-7, p.390.
Are not all words, at best, merely pictures and paintings for the spirit who finds them? 11/1.11, p.160.
all words came from the Lord your God, 11/1.17-18, p.160.
words are already taking root in the mouths of mortals, 05/3.36, p.46.
the Lord's angels impress man with words of speech, 05/9.10, p.58.

at best words are but slow and course representations of the soul's conception of things, 14/1.5, p.195.
 the first heavenly words given on tablets, skins, cloth, and in books, to mortals except what were given in secret to the tribes of I'hins, 21/30.22, p.481.
 I know my words are true words; by words the soul is bent, 24/2.23, p.580.
 Spoken words are a breath of air. They blow away. Written words lay in silence; they are dead. 28/26.22, p.988.
 without sacred words, there could be no concert of action between mortals and angels, 11/3.58, p.170.
Works: Judge the All Highest inspiration of any man or woman not by their words, but by their works. 27/25.4, p.922.
World: the formation, life and death of a corporeal world, 04/4.13-20, p.23.
 I want no higher life. This world is good enough for me. 35/AA.105, p.1356.
 One world at a time is enough for me. 32/11.15-18, p.1158.
World's People: the world's people are descended from Cain, -Osiris Bible, 25/29.29, p.717.
Worship: Han's idea of worship, 24/2.18-19, p.579.
 to worship the father and mother, 25/32.17, p.730; 25/33.15, p.532.
 it shall be guaranteed to them to worship in any way their conscience may dictate, 28/60.41, p.1061.
 man shall acknowledge obedience and worship to Ormazd only, 21/12.23, p.437.
Wotchak: a false God in atmospherea, overthrown by Osire, 18/4.1-17, p.256.

--- X ---

Xerxes: inspired by the Goddess Ashtaroth, 28/20.18-23, p.974.
 with the largest army in the world Xerxes goes against the Argos'yan (Greeks), 28/20.31-32, p.975.
 having had the greatest number of slaves Xerxes is sent for by God to help liberate those in Guatama, 29/20.2-4, p.1102.
 goes to New York and takes away the guardian angels, leaving the city in the hands of drujas, 29/20.16, p.1103.
 Xerxes' army scattered and destroyed, 28/21.14-15, p.976.
Xerxes and Leonidas: try to make mortals in Guatama see justice and liberty, 29/20.15, p.1103.
 allot themselves so as to end the war, 29/20.31-33, p.1104.
 inspire mortals to athletic games, 29/20.40-45, p.1105.

--- Y ---

Yaks: were born of the Druks and Asuans, 06/2.5, p.85.
 yaks and monstrosities die in millions when harvests fail, 06/4.18, p.90.
 were born of the Druks and I'huans, 13/2.2-8, p.191.
 not capable of everlasting life in heaven, 06/4.6, p.89.
 picture of a typical yak, image i014, p.86.
Yaton'te: Lord God of North Guatama under Fragapatti, 20/8.8, p.317.
 location of the heavenly kingdom called, 20/19.1, p.343.
 relates the story of his adventures in founding his kingdom, 20/19.3-29, p.344.
 the voice of Jehovih comes to Yatonte, saying, 20/20.2-6, p.347.
 at the end of dawn Yatonte takes his host to Mouru, 20/42.7, p.408.
 the only subjective heaven in the region of the red star (the earth), 26/24.2, p.852.
 Zhubon, successor to the line of Yaton'te, 28/2.10, p.944.
 a subject heaven, a visiting place with a small fixed population, 28/7.9, p.951.
Year: from one New Year's day until the succeeding one shall be called one year, 34/14.6, p.1247.
Yeshuah: the heavenly place in atmospherea of Ah'shong, 07/2.11-12, p.95.
 a city by the lake Owane (Nicaragua), 15/1.6, p.219.
Yi-ha Language: 19/2.5, p.286.
 Behold the multiple (Yi-ha) language of the tribes of Shem! 19/3.6, p.289; and note 19/3.6<fn-day>, p.289; 20/6.27, p.314.
Yima: Lord God of Shem, under Fragapatti, 20/8.8, p.317.
 a high raised God (22/13.4, p.517.) into whose charge was given the 6000 loo'is for the raising up of Abram, Po, Brahma, and Eawahtah and their followers, 22/13.4-9, p.517.
 the God who was the inspirer of Po, 23/5.5-8, p.551.

a Savior; self-assumed Lord of the earth, 35/M.6, p.1304; 35/M.15, p.1305.
 a self-made God in after times, who announced himself, Son of Vivanho, 35/M.49, p.1308.
 For Kabalactes' hosts, Yima was made captain. 28/38.20, p.1013.

Yoke: in kosmon man shall no longer be driven in yoke and harness, 32/35.22, p.1203.

Yokovrana: king of Hafghanistun of the capital city Oblowski, 27/2.13, p.859.
 consults the oracle in regard to an heir to the throne, 27/2.17, p.859.
 his wife also consults the oracle, 27/2.18-22, p.859.
 ordered by the oracle to no longer pursue the sacrifice of human blood, 27/3.1-2, p.860.
 See also Capilya.

Young: the young are your angels given you by the Creator and you are their Gods, 28/26.6, p.987.
 the young were taught knowledge regarding the sun, moon, stars, and all things that are upon the earth and in its waters, (43,000 B.K.), 09/1.21, p.113.
 I (God) labor not so much to convert adults, as to prepare the minds of the young, 32/38.2, p.1208.
 the new edifice shall be of the young and not of the adult, 32/38.9, p.1208; 32/38.12, p.1209.
 it is wiser to accomplish with the young than with the aged, 32/28.7-8, p.1189.
 See also Child.

Yourself: you shall think no more of yourself than as if you were dead, 21/13.17, p.441.
 for from yourself you can never flee, 18/3.17, p.255.

Yu-tiv: a damsel, fairest of women, 24/14.35, p.606.
 becomes the wife of Brahma, 24/14.47, p.608; 24/15.6, p.609.
 death of, 24/21.9, p.626; 24/21.16-20, p.628.
 after her death appears in sar'gis, 24/22.5-11, p.628.
 See image i111, p.610.
 See also Brahma.

--- Z ---

Zarathustra: to be a su'is sar'gis of the fourth grade, 20/2.24-25, p.302.
 raised up by the loo'is under the orders of God (Samati) I'hua'Mazda, 21/2.3-4, p.415.
 name of the father and mother of, 21/2.4, p.416.
 mother of Zarathustra, was by Samoan, an angel, obsessed before she conceived, and during the time of maternity not suffered to wake from her unconscious trance, 21/2.4, p.416.
 Fragapatti instructs God (Samati) as to what he is to accomplish on the earth in five years' time through his heir, 20/5.9-18, p.308.
 taken by his mother from the city of Oas to the Forest of Goats, 21/3.13, p.419.
 an i-e-su, a passionless birth, 21/2.7, p.416.
 stature of Zarathustra equal to three ordinary men, 21/3.14, p.419.
 called by the tribes of the forest the Lamb of God, signifying strength and good will, 21/3.14, p.419.
 taught wisdom in all things by Ejah, one of God's Lords, 21/6.1-8, p.423.
 made a priest by the I'hins, remaining with them seven years, after leaving teaches Listians many things, 21/6.9-10, p.424.
 again in charge of I'hua'Mazda, and goes before Asha, king of Oas, 21/6.17-22, p.425.
 used as a sar'gis in the presence of Asha, 21/7.1-17, p.426.
 returns to the forest to write the Zarathustrian laws, 21/7.17, p.428.
 sat in the bushes for thirty days and thirty nights, neither eating, nor drinking, nor sleeping, 21/10.10, p.432.
 goes again to Asha, the king. Interview between them, 21/12.11 to 21/13.20, p.435.
 a man, All Pure, 21/14.5, p.442.
 delivers the prison, and the shaft of the keeper's spear is broken in a thousand pieces, 20/32.25, p.381; 21/17.1-4, p.448.
 to visit the large cities of Shem, Ham and Jaffeth, and to travel four years delivering the Zarathustrian law, 21/18.5, p.449.
 founds the Zarathustrian religion, making Asha chief father, 21/18.7-8, p.450.
 visits, the city of Tse'gow, and is used as a sar'gis before the king, 21/18.10-28, p.450.
 the king thrusts his sword at Zarathustra but it broke into a hundred pieces and yet no part touched him, 20/32.25, p.381; 21/18.29, p.452.
 the city is destroyed, and the king kills himself, 21/19.7-15, p.454.

the king appears in sar'gis, declaring he is not dead, 21/19.24, p.456.
 feeds more than 30,000 people for three days, 20/32.24, p.380; 21/20.7, p.457.
 teaches the people how to pray, 21/21.5-8, p.458.
 comes to Ne'ki'ro, whose king kills himself and is restored to life by Zarathustra, 21/25.5-28, p.465.
 departs to the upper lands of Shem, visits Ham, and returns to Oas, 21/26.9-13, p.470.
 is brought before Pon'yah, the king of Oas, who judges him and casts him into the den of thieves, 21/28.4-17,
 p.472.
 raises to life the messenger killed by the king, heals the sick and restores the blind and deaf, 21/29.3-6, p.474.
 the learned people say of Zarathustra, if he is the master of the I'huans, let him prove his powers while he is
 hanging by the feet, 21/29.8, p.475.
 is imprisoned with two thieves, and hung between them, 21/29.9-12, p.475.
 speaks to the learned men, and gives up his body, and it is cast into the den of lions and at first not eaten by
 them, but afterwards they eat it, 21/29.14-17, p.475.
 appears in the semblance of his own flesh and color, and in his own clothes, and speaks before Asha and the
 learned men, 21/29.21, p.476.
 inquired of as to the two thieves, who presently appear in sar'gis, 21/29.23-24, p.477.
 inquired of as to how long a spirit lingers around about, 21/29.27, p.477.
 in sar'gis, teaches for three days and nights the words of Ormazd, 21/30.1-26, p.478.
 rises out of hada, where he had dwelt three days, 21/30.23, p.481.
 called Zoa-raaster in the Fonecean language, 24/10.1, p.594.
 taught that to be a Faithist in the Voice, as it comes to the pure, was the highest that man could attain, 35/O.2-
 15, p.1312.
 false teachings by Brahmins involve the name of Zarathustra, 27/27.14-20, p.931; 27/27.35, p.933.
 the name of Zarathustra was forgotten among men for a long season, 35/O.20, p.1314.
 See image i108, p.425.

Zarathustrian Laws: 21/8.1 to 21/12.8, p.428; 21/10.10, p.432; 22/1.31-37, p.485; 22/2.6, p.486.

Zeredho: a heaven that was six diameters of the earth above it, 20/6.8, p.310.
 had a God named Hoab, 20/9.7, p.320.
 the plateau of Haraiti and Zeredho were driven down to and near the earth, 22/9.4, p.502; 22/14.5, p.520.

Zero: I created man at zero, but only for him to add to himself forever. 12/3.2, p.177; 10/1.24, p.123.

Zeus: a Greek name of De'yus, 25/41.6, p.749.
 The names Lord, God, Dyaus, De'yus, Zeus, Joss, Ho-Joss, and many others, have become worshipful on the
 earth! 26/8.14, p.815.
 Baal takes the name, 28/20.29, p.1269.

Zodiac: signs of the zodiac, given by the Lord, 19/2.16, p.287.
 Osire, through his Lords bestows the tablet of the zodiac on mortals, 18/12.1-4, p.279.
 is also called Onk, the sunbelt of the earth, 35/D.49, p.1269.
 See image i020, p.272.