

# THE RIDDLE



# OF FOHAT

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## The Riddle of « FOHAT »

### I. Sources

#### A. The Secret Doctrine (SD)

##### *S.D. Volume 1 Proem (p.16)*

“ This something (“that” which links spirit to matter, subject to object), at present unknown to Western speculation, is called by the occultists **Fohat**. It is the “bridge” by which the “Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “laws of Nature”. **Fohat** is thus the dynamic energy of Cosmic Ideation ; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the “Thought Divine” transmitted and made manifest through the Dhyān Chohans , the Architects of the visible World. Thus, from Spirit, or Cosmic Ideation, comes our consciousness ; from Cosmic substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness ; while **Fohat**, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

##### *S.D. Volume 1 Stanza III.12*

« Then Svābhāvat sends **Fohat** to harden the atoms... »

##### *S.D. Volume 1 Stanza V.2*

« The Dzyu becomes **Fohat**, the swift son of the Divine sons whose sons are the Lipika, runs circular errands. **Fohat** is the steed and the thought is the rider. He passes like lightning through the fiery clouds ; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.”

##### *S.D. Volume 1 Stanza V.3*

“ He is their guiding spirit and leader. When he commences work, he separates the sparks of the Lower Kingdom that float and thrill with joy in their radiant swellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle – the central wheel.”

##### *S.D. Volume 1 Stanza V.4*

“ **Fohat** traces spiral lines to unite the sixth to the seven – the crown ; an army of the Sons of Light stand at each angle, and the Lipika in the middle wheel. They say : This is good, the first Divine world is ready...”

##### *S.D. Volume 1 Stanza V.5*

“ **Fohat** takes five strides and builds a winged wheel at each corner of the square, for the holy ones and their armies.”

##### *S.D. Volume 1 Stanza VI.1*

“ By the power of the Mother of Mercy and Knowledge – Kwan-Yin – the “triple” of Kwan-Shai-Yin, residing in Kwan-yin-Tien, **Fohat**, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss, the illusive form of Sien-Tchang, and the Seven Elements : (\*)

(\*) Verse 1 of Stanza VI is of a far later date than the other stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

##### *S.D. Volume 1 Stanza VI.4*

“ He builds them in the likeness of older wheels, placing them on the Imperishable Centres. How does **Fohat** build them ? He collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them in motion ; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts **Fohat** from one twilight to the other, during Seven Eternities.

##### *S.D. Volume 1 Stanza VII.5*

“The spark hangs from the flame by the finest thread of **Fohat**...”

*S.D. Volume 2 Stanza IV.14*

"THE SEVEN HOSTS, THE "WILL (or Mind)-BORN" LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING (**Fohat**), SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE (a).

*S.D. Volume 1 Commentary (p.58)*

" The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the **Fohatic** impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya) -- its heart opens."

*S.D. Volume 1 Commentary (p.63)*

" **Fohat** runs the Manus' (or Dhyana-Chohans') errands, and causes the ideal prototypes to expand from within without -- viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity -- the acme of illusion, or the grossest matter."

*S.D. Volume 1 Commentary (p.76)*

" All the Kabalists and Occultists, Eastern and Western, recognise

(a) the identity of "Father-Mother" with primordial AEther or Akasa, (Astral Light)\*; and

(b) its homogeneity before the evolution of the "Son," cosmically **Fohat**, for it is Cosmic Electricity. "**Fohat** hardens and scatters the seven brothers" (Book III. Dzyan); which means that the primordial Electric Entity -- for the Eastern Occultists insist that Electricity is an Entity -- electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. "There exists an universal agent unique of all forms and of life, that is called Od,(\*) Ob, and Aour, active and passive, positive and negative, like day and night: it is the first light in Creation" (Eliphas Levi's Kabala):--- the first Light of the primordial Elohim -- the Adam, "male and female" -- or (scientifically) ELECTRICITY AND LIFE.

(c) The ancients represented it by a serpent, for "**Fohat** hisses as he glides hither and thither" (in zigzags). The Kabala figures it with the Hebrew letter Teth [[hebrew]], whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of the alphabet and the ninth door of the fifty portals or gateways that lead to the concealed mysteries of being. It is the magical agent par excellence, and designates in Hermetic philosophy "Life infused into primordial matter," the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material-correlative, and for ever united. "Thou shalt separate the earth from the fire, the subtile from the solid . . . that which ascends from earth to heaven and descends again from heaven to earth. It (the subtile light), is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed" (Hermes).

(\*) Od is the pure life-giving Light, or magnetic fluid; Ob the messenger of death used by the sorcerers, the nefarious evil fluid; Aour is the synthesis of the two, Astral Light proper. Can the Philologists tell why Od -- a term used by Reichenbach to denominate the vital fluid -- is also a Tibetan word meaning light, brightness, radiancy? It equally means "Sky" in an occult sense. Whence the root of the word? But Akasa is not quite Ether, but far higher than that, as will be shown.

*S.D. Volume 1 Commentary (p.82)*

"Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of **Fohat**, is but "a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect."

*S.D. Volume 1 Commentary (p.84)*

"Once disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat (energy), of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourised and held in "the bosom of the Mother" until **Fohat**, gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth."

*S.D. Volume 1 Commentary (p.85)*

"**Fohat** hardens the atoms"; i.e., by infusing energy into them: he scatters the atoms or primordial matter. "He scatters himself while scattering matter into atoms" (MSS. Commentaries.)

It is through **Fohat** that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of **Fohat** may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (For further details as to "**Fohat**" See Stanza V. and Comments.)"

*S.D. Volume 1 Commentary (p.108)*

“(a) This shows the "Primordial Seven" using for their Vahan (vehicle, or the manifested subject which becomes the symbol of the Power directing it), **Fohat**, called in consequence, the "Messenger of their will" -- the fiery whirlwind. "Dzyu becomes **Fohat**" -- the expression itself shows it. Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.

*S.D. Volume 1 Commentary (p.109)*

(c) **Fohat**, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gaea, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, [[chaino]], "void") the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so **Fohat** is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, **Fohat** is no more this, than Eros is the later brilliant winged Cupid, or LOVE. **Fohat** has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the "Divine Son" breaks forth, then **Fohat** becomes the propelling force, the active Power which causes the ONE to become TWO and THREE -- on the Cosmic plane of manifestation. The triple One differentiates into the many, and then **Fohat** is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Ether and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Puranas Brahma's "Will" or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that Desire, [[pothos]], is the principle of creation.

*S.D. Volume 1 Commentary (p.110)*

**Fohat** is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyani Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha -- the One Supreme and eternal -- manifests itself as Avalokiteshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins.\* By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

*S.D. Volume 1 Commentary (p.111)*

**Fohat**, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles -- on an immense scale -- that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. **Fohat** is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity -- the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things -- from the planetary system down to the glow-worm and simple daisy -- the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, **Fohat** is the Solar Energy, the electric vital fluid,\* and the preserving fourth principle, the animal Soul of Nature, so to say, or -- Electricity. In India, **Fohat** is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name

Vishnu is from the root vish, "to pervade," and **Fohat** is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.\* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

*S.D. Volume 1 Commentary (p.119)*

**Fohat**, in his capacity of DIVINE LOVE (Eros), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested. "The first is now the second" (world) -- of the Lipikas -- has reference to the same.

*S.D. Volume 1 Commentary (p.122)*

From a Cosmic point of view, **Fohat** taking "five strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

*S.D. Volume 1 Commentary (p.137)*

Cosmical, **Fohat**,(\*) the "Son of the Son," the androgynous energy resulting from this "Light of the Logos," and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity -- which is LIFE.

(\*)Says the lecturer on p. 306: "Evolution is commenced by the intellectual energy of the Logos, not merely on account of the potentialities locked up in Mulaprakriti. This light of the Logos is the link . . . between objective matter and the subjective thought of Eswara (or Logos). It is called in several Buddhist books **Fohat**. It is the one instrument with which the Logos works."

*S.D. Volume 1 Commentary (p.139)*

It has often been asked what was the exact definition of **Fohat** and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (**Fohat**) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "Pragna, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (Personal and impersonal God). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (ibid). So does **Fohat**.(\*) He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to intelligent LAW and sentient LIFE, and add that **Fohat** is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(\*) "**Fohat**" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

*S.D. Volume 1 Commentary (p.143)*

And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by **Fohat**, and driven toward and beyond this or another planetary atmosphere.

"Each world has its **Fohat**, who is omnipresent in his own sphere of action. But there are as many **Fohats** as there are worlds, each varying in power and degree of manifestations. The individual **Fohats** make one Universal, Collective **Fohat** -- the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, 'SAT.' "Millions and billions of worlds are produced at every Manvantara" -- it is said. Therefore there must be many **Fohats**, whom we consider as conscious and intelligent Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses.

*S.D. Volume 1 Commentary (p.145)*

(b) Bear in mind that **Fohat**, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahma "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed

himself into a male and a female, i.e., polarity, into positive and negative electricity. He has seven sons who are his brothers; and **Fohat** is forced to be born time after time whenever any two of his son-brothers indulge in too close contact -- whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. The Seven "Sons-brothers," however, represent and personify the seven forms of Cosmic magnetism called in practical Occultism the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them -- the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a great Illusion, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches reality, as being removed the farther

*S.D. Volume 1 Commentary (p.147)*

It is **Fohat** who guides the transfer of the principles from one planet to the other, from one star to another -- child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. (Vide infra, "A Few Theosophical Misconceptions, etc.")

When **Fohat** is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara" (Occult Catechism).

*S.D. Volume 1 Commentary (p.148)*

Such "Seven Neutral Centres,"\* then, are produced by **Fohat**, who, when, as Milton has it -- "Fair foundations (are) laid whereon to build . . ." quickens matter into activity and evolution.

*S.D. Volume 1 Commentary (p.201)*

Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it: "The Central Sun causes **Fohat** to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan) . . . . "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds."

*S.D. Volume 1 Commentary (p.204)*

"The abodes of Fohat are many," it is said. "He places his four fiery (electro-positive) Sons in the "Four circles"; these Circles are the Equator, the Ecliptic, and the two parallels of declination, or the tropics -- to preside over the climates of which are placed the Four mystical Entities. Then again: "Other seven (sons) are commissioned to preside over the seven hot, and seven cold lokas (the hells of the orthodox Brahmins) at the two ends of the Egg of Matter (our Earth and its poles). The seven lokas are also called the "Rings," elsewhere, and the "Circles." The ancients made the polar circles seven instead of two, as Europeans do; for Mount Meru, which is the North Pole, is said to have seven gold and seven silver steps leading to it.

The strange statement made in one of the Stanzas: "The Songs of **Fohat** and his Sons were radiant as the noon-tide Sun and the Moon combined;" and that the four Sons on the middle four-fold

Circle "saw their father's songs and heard his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the **Fohatic** Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akasa (Ether) colour and sound as well." . . . . "Sound is the characteristic of Akasa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . . (Vishnu Purana.)

*S.D. Volume 1 Commentary (p.216)*

In its Unity, primordial light is the seventh, or highest, principle, Daivi-prakriti, the light of the unmanifested Logos. But in its differentiation it becomes **Fohat**, or the "Seven Sons."

*S.D. Volume 1 Commentary (p.238)*

(a) The phrase "through the seven Worlds of Maya" refers here to the seven globes of the planetary chain and the seven rounds, or the 49 stations of active existence that are before the "Spark" or Monad, at the beginning of every "Great Life-Cycle" or Manvantara. The "thread of **Fohat**" is the thread of life before referred to.

*S.D. Volume 1 Commentary (p.284)*

"As Yliaster dissolved, Ares, the dividing, differentiating, and individualising power (**Fohat**, another old friend,) . . . began to act

*S.D. Volume 1 Commentary (p.328)*

Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (**Fohat**). Thrilling through the bosom of inert Substance, **Fohat** impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness

*S.D. Volume 1 Commentary (p.493)*

When an Occultist speaks of **Fohat** -- the energising and guiding intelligence in the Universal Electric or Vital Fluid, -- he is laughed at. Withal, as now shown, neither the nature of electricity, nor of Life nor even of Light, are to this day understood.

*S.D. Volume 1 Commentary (p.523)*

The wise words of several (English) men of Science have now to be quoted in our favour. Ostracised for "principle's sake" by the few, they are tacitly approved of by the many. That one of them preaches almost Occult doctrines, in some things identical with, and often amounting to a public recognition of our "**Fohat** and his seven Sons"

*S.D. Volume 1 Commentary (p.525)*

Gross ponderable matter is the body, the Shell of matter or Substance, the female passive principle; and this **Fohatic** force is the second principle, prana -- the male and the active

*S.D. Volume 1 Commentary (p.526)*

It is the action of **Fohat** upon a compound or even a simple body that produces life.

*S.D. Volume 1 Commentary (p.554)*

This query is made with regard to that Stanza which treats of **FOHAT** and his "Seven brothers or Sons," in other words, of the cause and the effects of Cosmic Electricity, the latter called, in Occult parlance, the seven primary forces of Electricity, whose purely phenomenal, and hence grossest effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane

*S.D. Volume 1 Commentary (p.557)*

"As regards planetary volume, we would ask in a scientific point of view, How can the immense difference of volume in the planets exist without disorganising the harmonious action that has always characterised them? I can only answer this question properly by entering into a progressive analysis, starting on the rotating etheric centres that were fixed by the Creator\* with their attractive or accumulative power

(\*) "By **Fohat**, more likely," would be an Occultist's reply.

*S.D. Volume 1 Commentary (p.562)*

There are no vibrations that could be counted or even estimated at an approximate rate beyond "the realm of the fourth son of **Fohat**," using an occult phraseology, or that motion which corresponds to the formation of Mr. Crookes' radiant matter, or lightly called some years ago the "fourth state of matter" -- on this our plane.

*S.D. Volume 1 Commentary (p.290)*

And the time has hardly arrived for the astronomers to be asked to accept **Fohat** and the divine Builders

*S.D. Volume 1 Commentary (p.602)*

The latter teaches that it is this original, primordial prima materia, divine and intelligent, the direct emanation of the Universal Mind -- the Daiviprakriti (the divine light emanating from the Logos\*)

(\*) Which "Light" we call **Fohat**.

*S.D. Volume 1 Commentary (p.635)*

The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of **Fohat**, begin their work from within without, and multiply other minor centres

*S.D. Volume 1 Commentary (p.672)*

And, therefore, the personification of **Fohat** synthesizing all the manifesting forces in nature is a legitimate result. This sentence, moreover, in Stanza VI., "**Fohat** sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction" -- looks orthodox and Scientific enough.

*S.D. Volume 1 Commentary (p.673)*

**Fohat** turns with his two hands in contrary directions the "seed" and "the curds," or Cosmic matter; is turning, in clearer language, particles in a highly attenuated condition, and nebulae.

**Fohat** is the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and the deep insight into the mysteries of nature, in the Egyptian and Chaldean as well as in the Aryan religions. **Fohat**, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of nature, now called physical and chemical branches of natural philosophy. In India, **Fohat** is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor; while in Egypt **Fohat** was known as Toum issued of Noot, (\*) or Osiris in his character of a primordial god, creator of heaven and of beings (see chapter xvii., "Book of the Dead"). For Toum is spoken of as the Protean god who generates other gods and gives himself the form he likes; the "master of life" "giving their vigour to the gods" (chapter lxxix.) He is the overseer of the gods, and he "who creates spirits and gives them shape and life"; he is "the north wind and the spirit of the west;" and finally the "Setting Sun of Life," or the vital electric force that leaves the body at death, wherefore the defunct begs that Toum should give him the breath from his right nostril (positive electricity) that he might live in his second form. Both the hieroglyph, and the text of chapter lxii. in the "Book of the Dead," show the identity of Toum with **Fohat**

(\*) "Oh Toum, Toum! issued from the great (female) which is in the bosom of the waters" (the great Deep or Space) . . . "Thou, luminous through the two Lions" (the dual Force or power of the two solar eyes, or the electro-positive and the electro-negative forces. (See Book of the Dead, III., and Egyptian Pantheon, chapter ii.)

*S.D. Volume 1 Commentary (p.674)*

The former represents a man standing erect with the hieroglyph of the breaths in his hands. The latter says:-- "I open to the chief of An (Heliopolis), I am Toum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the divider of the earth" (**Fohat** divides Space and, with his Sons, the earth into seven zones) . . . . "I cross the heavens, and am the two Lions. I am Ra, I am Aam, I ate my heir.\* . . . I glide on the soil of the field of Aanroo,\*\* given me by the master of limitless eternity. I am the germ of eternity. I am Toum, to whom eternity is accorded. . . ." The very words used by **Fohat** in the XIth Book, and the very titles given him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the "Book of Dead." Number seven is quite as much insisted upon and emphasized therein as in the Book of Dzyan. "The Great Water (the Deep or Chaos) is said to be seven cubits deep" -- "cubits" standing here of course for divisions, zones, and principles. Therein, "in the great mother, all the Gods, and the seven great ones are born." (See chapter cviii., 4, Book of the Dead and Egyptian Pantheon). Both **Fohat** and Toum are addressed as the "Great ones of the Seven Magic Forces," who, "conquer the Serpent Apap" or Matter.

*S.D. Volume 2 Commentary (p.65)*

Thence **Fohat**, the prototype of Eros, becomes on Earth the great power "Life-electricity," or the Spirit of "Life-giving."

*S.D. Volume 2 Commentary (p.330)*

But we prefer holding to our esoteric explanation, since **FOHAT** is as good as any comet, having, in addition, universal intelligence to guide him.

*S.D. Volume 2 Commentary (p.400)*

There, the gods rested, and **Fohat** (\*) reigns ever since . . . .

(\*) Bear in mind that the Vedic and Avestian name of **Fohat** is Apam-Napat. In the Avesta he stands between the fire-yazatas and the water-yazatas. The literal meaning is "Son of the Waters," but these "waters" are not the liquid we know, but Ether -- the fiery waters of space. **Fohat** is the "Son of Ether" in its highest aspect, Akasa, the Mother-Father of the primitive Seven, and of Sound or LOGOS. **Fohat** is the light of the latter. See Book I.

*S.D. Volume 2 Commentary (p.414)*

Matarisvan, a divine . . . personage, closely associated with the fire god of the Veda, Agni. . . "Mati, in Sanskrit, is "understanding," and a synonym of MAHAT and manas, and must be of some account in the origin of the name: Promati is the son of **Fohat**, and has his story also.

*S.D. Volume 2 Commentary (p.586)*

"Since **Fohat** crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning."

*S.D. Volume 2 Commentary (p.587)*

Few world-symbols are more pregnant with real occult meaning than the Swastica. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of **Fohat**, of the continual revolution of the "wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales

*S.D. Volume 2 Commentary (p.604)*

The Seven Centres of Energy evolved, or rendered objective by the action of **Fohat** upon the one element; or, in fact, the "Seventh Principle" of the Seven Elements which exist throughout manifested Kosmos

*S.D. Volume 2 Commentary (p.649)*

A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of unaided Natural Selection, regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic Logos of Occultism). But the latter acts only mediately through **FOHAT**, or Dhyan-Chohanian energy, and not quite in the direct manner which the great pessimist describes. The "principle of perfectibility" of Nageli; von de Baer's "striving towards the purpose"; Braun's "Divine breath as the inward impulse in the evolutionary history of Nature"; Professor Owen's "tendency to perfectibility, etc.," are all veiled manifestations of the universal guiding **FOHAT**, rich with the Divine and Dhyan-Chohanian thought.

## B. The Theosophical Glossary (TG)

### *Apâm Napât (Zend)*

A mysterious being, corresponding to the **Fohat** of the Occultists. It is both a Vedic and an Avestian name. Literally, the name means the “Son of the Waters” (of space, i.e., Ether), for in the Avesta Apâm Napât stands between the fire-yazatas and the water-yazatas . (See Secret Doctrine, Vol. II., p. 400, note).

### *Daivi-prakriti (Sk.)*

Primordial, homogeneous light, called by some Indian Occultists “the Light of the Logos” (see *Notes on the Bhagavat Gita*, by T. Subba Row, B.A., L.L.B.); when differentiated this light becomes **FOHAT**.

*Fohat (Tib.)*. A term used to represent the active (male) potency of the Sakti (female reproductive power) in nature. The essence of cosmic electricity. An occult Tibetan term for *Daiviprakriti* primordial light: and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. Esoterically, it is the same, **Fohat** being the universal propelling Vital Force, at once the propeller and the resultant.

### *Toom (Eg.)*

A god issued from Osiris in his character of the Great Deep *Noot*. He is the Protean god who generates other gods, “assuming the form he likes”. He is **Fohat**. (*Secret Doctrine*, I., 673.)

### C. The Transactions from the Blavatsky Lodge (TBL)

#### *T.B.L. p.38 - Q. Is Fohat one of the three, Father, Mother and Son?*

A. **Fohat** is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi*—the personified symbols of the three *spiritual stages* of Evolution. **Fohat** is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called "Demiurgi" by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which **Fohat** is the chief; for **Fohat** is the synthesis of the Seven Creative Rays or Dhyān Chohans which proceed from the third Logos.

#### *T.B.L. p.86 - Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?*

A. **Fohat**, as a distinct force or entity, is a later development. "**Fohatic**" is an adjective and may be used in a more wide sense; **Fohat**, as a substantive, or Entity, springs from a **Fohatic** attribute of the Logos. Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. **Fohat** is the Sakti or force of the divine mind; Brahma and **Fohat** are both aspects of the divine mind.

#### *T.B.L. p.87 - Q. Can you say what is the real meaning of the word Fohat?*

A. The word is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for "animal soul," the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit "Bhu," meaning existence, or rather the essence of existence. Now Swayambhu means Brahma and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, **Fohat** is related to **Mahat**. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocrates. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

#### *T.B.L. p.95 - Q. What is meant by prototypes existing in the Astral Light? \**

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: "the realm of Akasa, or primordial Light manifested through the divine Ideation." The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the absolute or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akasa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields." The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyān-Chohans of *sentient life* of which **Fohat** is the representative on the objective plane and the Manasa-putras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akasa begins.

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\* (Vol.I. p. 63.)

#### *T.B.L. p.116 - Q. In what relation does the Sun, the highest form of Fire we can recognize, stand to Fire as you have explained it?*

A. The Sun, as on our plane, is not even "Solar" fire. The Sun, we see, gives nothing of itself, because it is a reflection;

a bundle of electro-magnetic forces, one of the countless milliards of "Knots of **Fohat**." **Fohat** is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

*T.B.L. p.120 - Q. To return to an early question, in what sense can electricity be called an "entity"?*

A. Only when we refer to it as **Fohat**, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from **Fohat**. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus **Fohat**, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ent*, "being," of *esse*, "to be"; therefore everything independent of any other thing, is an entity, from a grain of sand up to God. But in our case **Fohat** is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

*T.B.L. p. 121 - Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" Entities?*

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of **Fohat**" are the various Forces having **fohatic**, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber—a **Fohatic** Entity—and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of **Fohat**, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then **Fohat** is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of **Fohat**, but as I have just said, **Fohat** is *not* electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, **Fohat**. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

*T.B.L. p.122 - Q. Are the elements the bodies of the Dhyān-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?*

A. The answer to the first part of this question will be found by studying the symbolism of the *Secret Doctrine*.

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colors, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of **Fohat**. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is **Fohat** the "knot-tier," and from one point of view it is the "world-stuff."

*T.B.L. p.134 - "Fohat, gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth." \**

Q. Is **Fohat** to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can **Fohat** be said to "leave it to follow its own new growth," when all growth depends upon the indwelling

force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

**Fohat**, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

*T.B.L. p.135 - Q.* If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "There is heat internal and external in every atom"; i.e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some higher and more interior senses by virtue of its activities on whatever plane it manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms "latent," "potential" or "dynamic" heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.

Is the discrepancy between the above statement and the teaching of the "Secret Doctrine" apparent or real?

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\* (Vol.I. p. 84.)

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived." The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of the specifications of heat and force, corresponds to one of the principles in man.

The "heat centers," from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed." **Fohat** is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i.e., still forming part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?

A. This is explained in "Esoteric Buddhism." When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo*, like the "sleeping Beauty," until **Fohat**, the "Prince Charmant," awakens it with a kiss.

*T.B.L. p.136 - Q. What is the relation between electricity and physical or animal magnetism and hypnotism?*

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call **Fohatic**, or *intracosmic*, then I will say that all these forms of phenomena are based on it.

*T.B.L. p.140 - Q. Is Father-Mother here synonymous with the Third Logos?*

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such

qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic **Fohat**, when it becomes the "immaculate mother" of the "Son" or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

*T.B.L. p.145 - Q. Were all the planets in our solar system first comets and then suns?*

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by **Fohat**, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahma's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

## D. The 1889 HPB Secret Doctrine Commentaries (SDC)

*S.D.C. p.66 - Q. Is **Fohat** one of the three-Father, Mother, and Son-or what is it?*

A. **Fohat** is a manifestation. You mix up in the most extraordinary way the first Logos and the second Logos. The first is the unmanifested potentiality of Father, Mother and Son and of everything. It makes a triangle, that which is so dealt with by the Pythagoreans. You mix up the second Logos, which is the collectivity of the creators, or what they call in Greek Demiurgi, the builders of the universe, or simply the masons.

*S.D.C. p.138 - Q. Sloka 4. "But, as the hour strikes and it becomes receptive of the **Fohatic** impress of Divine Thought (the Logos or the male aspect of the Anima Mundi, Alaya)-its heart opens." Question 5: Does not "**Fohatic** impress of Divine Thought" apply to a later stage of differentiation, strictly speaking?*

A. Now look here, this involves a very difficult answer. I wish you would give all your attention to it. Understand once for all, for if you understand clearly this thing, it will prevent your putting many, many questions which are perfectly useless, and you will understand them better also. You see, I have explained to you as well as I can, now try and correct me, if you please, if I don't explain clearly. They want to say that **Fohat** is a later manifestation. Very well. I answer that **Fohat** is, as a full-blown force or entity, a later development. **Fohatic** as an adjective may be used in any sense, **Fohat** as a noun springs from a **Fohatic** attribute. Do you understand this now? No electricity will be developed or generated from something where there is no electric power. But before electricity, or a certain kind of electricity, is developed, you can speak about the electric impulse and electric impress, cannot you? I say **Fohatic**, because **Fohatic** has got a special meaning in the esoteric teaching; and I will first give you the meaning here. It comes afterwards, you know. The Divine Principle is eternal and gods are periodical.

*Q: In other words, the **Fohatic** principle - to translate it into a different term - the **Fohatic** principle is eternal, but **Fohat** is an entity or a god.*

A. Or, as a synthesis of this force on our plane of differentiation, it is periodical and is limited, and it comes later.

*Q: The **Fohatic** principle produces **Fohat** instead of arising from it.*

A. It is the Sakti or Force of the Divine. **Fohat** and Brahma are all one thing. They are various aspects of the Divine Mind.

*S.D.C. p.140 – Q: In the commentary on stanza 2, is it not your aim to convey some idea of the subject by speaking of the correspondences on a much later stage of evolution? For instance, is not **Fohat** in the sense used here the synthesis of the primordial seven, and therefore appearing at a much later stage than that of the first manifestation of the Alaya?*

A. It is so, most assuredly. But then you were told more than once that the commentaries busy themselves but with the evolution of our solar system in this book

*S.D.C. p.142 –* Moreover, you have to learn. the etymology of the word **Fohat**. There is where it becomes difficult to understand. It is a Turanian compound word. "Pho" is the word. "Pho" was once and is derived from the Sanskrit "bhu," meaning existence, or rather the essence of existence. Now, "Swayambhu" is Brahma and man at the same time. "Swayambhu" means self-existence and self-existing; it means also Manvantara. It means many, many things according to the sense in which you take it, and one must know exactly whether the accent is on the "m" or on the "u", or where it is, for therein lies the difference. Take "bhu." It means earth, our earth. Take "Swayambhu." It means divine breath, self-existence, that which is everlasting, the eternal breath. To this day in China, Buddha is called "Pho."

*Q : Is not the first meaning, breath?*

A. It is not. It is self-essence. It is very difficult for me to translate it to you. Look at the Sanskrit dictionaries. They will give you 100 etymologies, and they won't know what it is. It is existence, it is self-evolution, it is earth, it is spirit, everything you like. It depends on the accent, and how it is placed. That is a very difficult thing. In this sense, certainly it comes from bhu and sva. Now, they don't pronounce the "b" generally, it is "Pho", which is bhu or Budha, which means wisdom. **Fohat** comes from Mahat, and it is the reflection of the Universal Mind-the synthesis of all the seven and the intelligences of all the seven creative builders or kosmocrotors. Hence the word, you understand for life and electricity are one in our philosophy. I told you, I think, Mr. Kingsland, that they say life is electricity, and the one life

is simply the essence and the root of all the electric phenomena that you have in this world on this manifested plane.

*Q : If "Sat" is the potentiality of being, "Pho" is the potency of being-the very next thing.*

A. That is very good

*S.D.C. p.164 – Q: What is the relation between Astral Light used in that sense and Fohat?*

A. Mme. Blavatsky: **Fohat** is in the Astral Light because it is everywhere until the fourth plane, but the Astral Light doesn't go to the fifth plane. Then begins the Akasa. You see, we call Astral Light that which mirrors all the upper planes of consciousness, matter, being, call it whatever you like.

*S.D.C. p.237 :* We say (see Secret Doctrine) that the sun gives nothing from himself, because he has nothing to give. He is a reflection and no more; a bundle of electro-magnetic forces, one of the countless millions of knots of **Fohat**. Now, I want you to remember this expression, "knots." **Fohat** is called the thread of primordial light, the thread of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs down and down through the seven parent planes and ties itself occasionally on its way into knots. This is how they explain it in the occult books.

*S.D.C. p.240 :* I say that Laplace's theory looks like ours, because we say everything comes from the Milky Way, and that it begins when the Manvantaric dawn of the solar system begins, and that it goes on. And they show **Fohat** running like a thread; and these threads sometimes get entangled in a knot, and the central star, the solar system, begins the little knots, and so on.

*S.D.C. p.248 :* **Fohat** is the cause of that one spark in its millions of aspects, or the said spark in the lamps is quite another thing. Which do you want me to explain? **Fohat** is not electricity and electricity is not **Fohat**. **Fohat** is the sum total of the universal cosmic; electricity is an entity, because entity is that which is from the word "to be" and which exists for us, if not independently, by itself, apart from us. **Fohat** is an entity, but electricity is a mere relative signification. If taken in the usual scientific sense, **Fohat** is spoken of as cosmic electricity as the sun is said to get in one's eyes or face or in one's garden, but surely it is not the sun that gets into one's eyes or face. The sun is an entity, and you would hardly call the effect of one of its beams an entity. Electricity is the molecular principle in the physical universe, and here on earth, because, being generated as it is in every disturbance of molecular equilibrium, it then becomes, so to say, the kama-rupa of the object in which such disturbance takes place. Rub amber and it will give birth to a son whose name is **Fohat**, if you like it, on the lower plane, because in one sense **Fohat** means birth or life from an apparently inanimate object. Rub a nettle between your thumb and finger and you will obtain by the grace of that **Fohat** an effect or a son in the shape of boils and blisters on them. That is also **Fohat**. All is electricity, it is all an electric thing, from the nettle up to the lightning that kills you, it is just the same. It is simply the aspect of that one universal fire, and this one aspect is electricity. It is everything, but in various shapes.

*S.D.C. p.248 – Q: You say that 'Fohat is cosmic electricity' and the son. Is electricity, or Fohat, then, the same as Oeahoo the younger, or the third Logos?*

A. Electricity is the work of **Fohat**, but **Fohat** is not electricity. The throwing in one shape or the other of molecules into new combinations of forms into new correlations or disturbances of the equilibrium, as you call it, in general is the work of **Fohat**, the emanation of the seven sub-Logoi

*S.D.C. p.263 –* It is the old occult idea, what we called **Fohat**; they give it another name, and the Parsis give it another name, but he is the knot-tier. When he has made the Laya point, he begins in another place; and all the visible universe is formed like that, and all come dragging from that Milky Way, all this world-stuff dragging out, and beyond the Milky Way they say it is the Father-Mother.

*S.D.C. p.293 – Q: Is Fohat to be understood as synonymous with force, or that which causes the changing manifestations of matter? If so, how can Fohat be said to "leave it to follow its own new growth," when all growth depends upon the indwelling force?*

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously in our senses. The universal force cannot be regarded as a conscious force, because you would forthwith make of it a personal God. It is only that which is enclosed in form, and limited as to form and matter-I don't know how to express myself well-which is conscious of itself on this plane. That which is limitless and absolute, as this free force or will is, cannot be said to act understandingly, but has but one sole and immutable law of life and being. **Fohat** is therefore spoken of as the synthetic motor power of all the imprisoned life forces put to give a medium between the Absolute and the conditioned forces. He, so to speak, is the cement between the two, as Manas is the connecting link between the gross matter of the physical body and the Divine Monad which animates it. It is powerless to act upon it directly in the First Race.

*S.D.C. p.300 – All growth depends upon the indwelling force, because on the plane of ours it is this force alone-it is not that it leaves them to themselves, but **Fohat** acts consciously, and it is only that which acts in. the inherent force which acts consciously. It cannot be expressed in any other way. It is not that the forces ceases to act, but it is that one acts consciously and the other unconsciously. The universal force cannot be regarded as a conscious force, because it would forthwith make of it a personal God. It is only that which is enclosed in form and a limitation of matter, which is conscious of itself on this plane of ours. That which, limitless and absolute, has the free force, or will, cannot be said to act understandingly, but has one immutable law of life and being. And therefore it is said that **Fohat** leaves them alone to do as they please. That is to say, that they will henceforth-this force acting in every atom will be in the eternal conflict with the force outside-well, not conflict, but harmony, as we would call it. Therefore, there is no discrepancy at all.*

*S.D.C. p.301 – Q: When **Fohat** gives them an impulse and leaves them to themselves it means, in other words, that the outside force, or **Fohat**, the universal force, becomes limited in form.*

A: It does not become limited in form. The universal force cannot be said to act consciously because it acts everywhere as an immutable law. Therefore they are said to act for themselves. I don't know how the expression goes -"the indwelling force."

*Q : The phrase used is, that **Fohat** gives them an impulse.*

A: Yes, it is the atom, the medium between that unconscious force and that conscious force. Having established the centripetal and centrifugal forces, he leaves them. Now, this is no discrepancy; without **Fohat**, it is impossible, because one is the absolute, and the other is the limited. They are the two extremes there would be no connection, and **Fohat** connecting, being the universal force of life in that which puts into motion the things, and gives the impulse, he is said to come. You must make some allowance for the Eastern mode of expression. I tell you I have been translating word for word.

*Q: But **Fohat** is not the absolute immutable force, it is the synthesis of the seven rays.*

A: Not at all; he is the connecting medium between the absolute and that, since he represents all the Divine mind.

*Q: I asked that question; whose agent is **Fohat** in this case? The agent of the law. He is the representative of that, of all these Dhyani-Chohans as we call them, the Manasaputra, which means the eternal mind.*

A: Well, it is my unfortunate English, but I defy any man with the greatest command of the English language even to come and express these abstruse things so that people could understand them.

*S.D.C. p.302 – Q: It is then further stated in the commentary that under the influence of **Fohat** "the required heat" is developed in order to give "it" the necessary impulse to follow a new growth. If "it" has already been dissociated by heat, how does it require more heat for the new growth? What is this new growth? What is the "it" here referred to, is it the "body" mentioned a few times before, or is it the "few clusters of cosmic matter" which*

*Fohat has gathered together? Under what guidance does Fohat act in these cases? What is the process by which a globe passes into Pralaya? Does it do so in situ so to speak, that is to say, still remaining part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?*

A: Well, I answer here, all this has reference to disrupted atoms from forms becoming arupa, that is to say, formless, from forms becoming formless. It has no reference to a special thing or some phenomenon here. It refers simply to the disruption of atoms, and once that they return to their primordial element, then **Fohat** begins again to turn them into use, that is to say, the vital electricity...

*S.D.C. p.306 – The relation between them is that electricity is the mother of all these on the plane of manifestation, and Fohat is the father of all. Electricity is the mother of all the forces in mental and physical phenomena. First of all, and on what you call phenomenal matter, neither can act on a mineral or chemical element without Fohat, who turns about and acts upon the molecules, and the molecular cells of your brains .*

*S.D.C. p.349 – Q: Sloka 2. "They make of him the messenger of their will. The Dzyu becomes Fohat; the Swift Son of the Divine sons, whose sons are the Lipika, runs circular errands." Question 8. Does this mean that the Lipika are the Sons of Fohat, or are they the Sons of the Primordial Seven?*

A. This means that they are the Sons of **Fohat**, as a personification of Mahat, the Manasaputras or "sons of the universal intelligences," and it means that the Lipika are the Sons of the "Primordial Seven." Whether the Lipikas' marriage certificate is illegal will be next asked, I suppose. I would not wonder, because, for instance, what can I answer you to this? They are the sons; they cannot be the Sons, it is simply an expression used. "The Sons of **Fohat**" means just as the sons of Lipika, it is simply one coming down from above to below, and that is all.

*S.D.C. p.361 – Q: On page 108, Fohat is called the "fiery whirlwind" (as mentioned in the previous sloka), and is referred to as the vehicle of the Primordial Seven. In what sense is Fohat identical with the fiery whirlwind of sloka I?*

A. **Fohat** is everything, he is the life principle, the vital air we breathe. He is in all the elements. **Fohat** is the symbol of the root of manifestation; and as such is necessarily the fiery whirlwind in synthesis. **Fohat**, in short, is the root and soul of motion. What do we call **Fohat**? It is not entity. It is called an entity. **Fohat** is not a gentleman of means or a young man of beauty or anything of the kind. **Fohat** is simply a force in nature. We may use, as the ancients did, all kinds of euhemerization, but it does not mean **Fohat**. It is anything, really. **Fohat** you have in your blood, everyone of you. **Fohat** is the primal motor of everything, from the beginning of the Manvantara. That is what we are taught.

*Q: Then Fohat is a generic term, like Dhyani-Chohan.*

A. No. Without **Fohat**, the Dhyani-Chohan would not be much, anyway, for it is the cohesive force of everything; and it is the vivifying force and the force of vital action.

*S.D.C. p.363 – Q: Is Fohat in the Chinese represented by two Chinese syllables?*

A. It is from those parts something I have been asking many times. Fo means brilliant.

*Q: I know the root and the character of the Chinese syllable "Fo." If you could get the Chinese characters, I could turn it up in the Chinese dictionary.*

A. And in the Japanese, too. I don't think it is a real word, because some of them call it **Fohat**.

*Q: It would be "Ho" in Japanese. And it would represent the idea of "Ho," as "Ho" was a part of the phoenix. If it is the same as the Chinese, I mean. It becomes "Ho" in Japanese, and then becomes the "Ho" of the phoenix, as part of the compound name of the phoenix.*

A. **Fohat** is also a relation to the cycles, because the intensity of this vital force changes with every cycle.

*Q: It is in the celestial cosmogony of China. It is in the celestial beginning and the cosmogenesis.*

A. I wish you would look somewhere where you could find it, because I have been looking for it in India.

*Q: If you will only give me the Chinese characters, I will find it at once.*

A. I have got it somewhere, but not in the Chinese.

*Q: What are the sparks (atoms) which **Fohat** joins together?*

A. The particles of the Fiery Word stuff, or dust of which we just spoke, nothing else.

*S.D.C. p.372 – Q: If **Fohat** is the uniting power, while at the same time differentiation is going on, what is the disintegrating force which is at work; or is **Fohat** bipolar, i.e., does he produce both attraction and repulsion?"*

A. He does. I would like you to find me, as I said before, anything in this world that would not produce this bipolar action. Everything in creation is bipolar.

*S.D.C. p.391 – I thought you knew by this time that logos number one radiated seven primeval rays, which are as one, and are called the septenary robe of destiny; and that, from that one is ultimately born logos number three, whose seven rays become the kosmic builders and whose aggregate is **Fohat**.*

*S.D.C. p.393 – Q: Does **Fohat** stand in the same relation to the Hierarchy of Seven that Mayavi-rupa does to an adept, i.e., as the intelligent, formless, active thought power or energy?*

A. Whoever put the question has put an excellent definition. It is perfectly as you say.

*S.D.C. p.400 – I say that force on this plane is matter, a state of matter, at least; it has a function, a quality of matter, not of that matter on which it acts, but of the matter in general, of the universal matter of the substance of the universal substance. Call it life, call it electricity, call it **Fohat**, call it whatever you like; it is always **Fohat**.*

*S.D.C. p.418 – Fire is spirit, the soul of things, whether in the form of **Fohat** or electricity or that magneto vital force which makes the plant grow. The term atmosphere in occultism does not mean the air we breathe; it applies to that **Fohatic** radiation or aura, which extends far beyond the limits of respirable air.*

*S.D.C. p.426 – Q: Is the Laya center that condition of primordial substance at which, or in which, Absolute Motion takes the specific name of **Fohat**? Or is **Fohat** the sum of the seven radical forces, in the same sense that Mahat is the sum of the seven intelligences of the Manvantara, called the "Seven Sons"?*

A. The Laya center of primordial substance has everything else the side of it, or is the reflection of Absolute Motion, which adjective implies that it is equally Absolute Rest or Non-Motion. In occult philosophy the Absolute can have no attributes; therefore the adjective, Absolute, permits of no nouns. **Fohat** is the collective radiation of the Seven Sons, but the Seven Sons are themselves the third degree of manifestation. **Fohat** is not the synthesis or the sum of the seven radical forces, but their collective radiation.

*S.D.C. p.427 – Q: I had conceived, from my reading of The Secret Doctrine, the idea that **Fohat** stood in the same relation to the seven radical forces as Mahat did to the seven Rishis or Logoi.*

A. So it does on this plane, but on the others not. Because I say to you that **Fohat** is simply not the synthesis, he is the collective radiation of the seven-what we call Builders. But on the higher plane, **Fohat** is no more that. He is also a collective radiation, not of the Builders, but of the Seven Sons of Mahat.

*Q: It was understanding that which made me ask the leading question: Is it at the Laya point of this sphere that **Fohat** is called **Fohat**, or is it called so on any higher plane?*

A. It is so called everywhere.

*S.D.C. p.430 – Q: In what sense are the seven sons of **Fohat** also his seven brothers (page 145)?*

A. There we come to a most metaphysical thing; that is a thing I want you to remember well, now. I will tell you better than that, that the sons of **Fohat** are not only his brothers; they are his aunts, his grandmothers, his mothers-in-law,

everything. Because I am going to prove to you what it is, why they use this phraseology in the Oriental metaphor, in the Oriental philosophy. In that sense they were sons, brothers, fathers, mothers, etc., only in our evanescent and personal states on this earth and plane. In our origin we are all one essence, therefore at once fathers, mothers, sons, brothers, what you like. Thus we find in Indian, Egyptian, and other cosmogonies that wives of gods, such as Isis and Aditi and others, called their mothers and daughters. Take the Egyptian cosmogony, or pantheon; you will see that Isis is called the Mother of Horus, the wife; she is the mother of Osiris, the wife and sister and everything. That is just the reason why, because they are all and everything. You understand it is only on this plane that we assume personalities and play our parts in this world of Maya and become something to somebody else; there we are all one.

*Q : But don't you think when you use a qualificative term like "sons," you immediately set this said **Fohat** in relation to some other part of itself?*

A. Most assuredly; and I will give you the explanation. I have given you a rather lengthy thing about **Fohat**.

*Q: Can you explain more fully what is intended by the expression "**Fohat** is forced to be born again time after time whenever any two of his son-brothers engage in too close contact, whether an embrace or a fight"?*

A. Now remember what I have given you two Thursdays ago, about the two forces, the two opposite forces, and what I told you about the centripetal and centrifugal forces. Now I am going to explain to you. **Fohat** is the symbol of universal, unpolarized electricity, you understand, his sons being the seven radicals of electromagnetism, which are polarized forces. Electricity on this plane of visible **Fohat** is thus their brother of his sons. But relatively to that he is non-polarized, since he contains them all, and therefore he is their father. Now is this sufficiently explained to you?

*Q: It is all a question of the aspect in which you look at it.*

A. The **Fohatic** brothers are everywhere, one in each kingdom of nature. Now, take a piece of glass. To produce electricity you have to rub it with an animal or vegetable product. Then two of **Fohat**'s sons are brought into dose contact, and their father, **Fohat**, becomes now their son, because he is generated by them. Is not it so? He is the father on another plane, or in another aspect. And when you come to that friction business-take anything you like-then where electricity is generated, he becomes their son.

*Q: Then **Fohat** is really not only electricity.*

A. He is unpolarized electricity, universal; it is the radiation of the seven highest Logoi of those seven rays that come from the second Logos, as we call it, or this manifestation that comes from the never-manifested.

*Q: The more I think about it, the more I think that the English word which best translates the word **Fohat** is Energy.*

A. Energy is everything.

*Q: **Fohat** is all force, he is the causer, the mover, the radiator, everything. The only expression we have in English with anything like such a wide range is Energy. Energy is what you might call the unapplied force. He is the applier of Energy.*

A. My dear sir, I will kick this thing and it will be energy that I use. Is it **Fohat**? Not at all. If I rub it, it will produce **Fohat**. You can't call that energy which applies to many other things. Energy is simply a force used. The word, **Fohat**, is the only one I have found.

*Q: Call it unpolarized electricity.*

A. Yes, but it means also the self-moving and that which forces to move; the brightness or the radiancy that moves and moves everything. This is the real, long translation of the word, **Fohat**.

*Q: Activity.*

A. Activity! No, your European languages will never express that which is expressed in Sanskrit.

*Q: Five simple letters convey a great deal to you, but to us it is far from expressive under the name of **Fohat**.*

A. I explained it to Mr. Sinnett seven years ago.

*S.D.C. p.477 – Q: **Fohat** says, he collects the fiery dust and forms them into boards {balls ?}.*

A. And this **Fohatic** force is outside the planets, not only inside, as I explained in the case of centripetal and centrifugal forces-space is full of that.

*S.D.C. p.517 –* There were no such fools, nor yet men enough; but he who is now god of human love was simply an abstract idea, and image of the Divine creative force—that universal force of attraction which causes particles to congregate, combine, and correlate, and to produce a triad. Well, that creative force is our **Fohat**, who neither creates, nor does he produce anything per se and by himself, but in virtue of his action, elements, as well as beings, seek to unite in polarity; from which unison results life....Light is born of darkness number two, darkness on the differentiated plane, and that darkness begets light under the influence of creative love, or that which is called there "cosmic desire"; or again **Fohat**, the electric creative principles which make of all one, and which produces the three, the correlation.

## II. Studies

### A. Fohat definitions

o Fohat appears 13 times inside the Secret Doctrine stanzas , 84 times inside the commentaries of the stanzas, 41 times inside the Transactions from the Blavatsky Lodge and 130 times inside the 1889 HPB Secret Doctrine Commentaries.

*o What Fohat is :*

- o Divine Thought (S.D. 1 p.63)
- o First light in creation (S.D. 1 p.75)
- o First light of the primordial Elohim (S.D. 1 p.75)
- o Electricity and Life (S.D. 1 p.75)
- o Life infused into primordial matter (S.D. 1 p.75)
- o Cosmic electricity
- o the Vahan or Messenger of the Will of the Primordial Seven (S.D. 1 p.108)
- o a propelling force, an active power which causes the ONE to become TWO and THREE (S.D. 1 p.109)
- o a force which brings together the elemental atoms and make them aggregate and combine (S.D. 1 p.109)
- o a personified electrical vital power (S.D. 1 p.111)
- o the transcendental binding Unity of all Cosmic Energies (S.D. 1 p.111)
- o a living force created by Will (S.D. 1 p.111)
- o in his secondary aspect, he is the Solar Energy, the electrical vital fluid and the preserving fourth principle (S.D. 1 p.111)
- o shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested (S.D. 1 p.119)
- o the "Son of the Son" (S.D. 1 p.122)
- o the "Builder of the Builders" (S.D. 1 p.139)
- o the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (S.D. 1 p.139)
- o a differentiation of the primordial light (Daivi-prakriti) (S.D. 1 p.216)
- o Cosmic Energy (S.D. 1 p.328)
- o the energizing and guiding intelligence in the Universal Electric or Vital Fluid (S.D. 1 p.493)
- o the "Light" of the Daiviprakriti (S.D. 1 p.602)
- o the "Son of Ether" (S.D. 2 p.400)
- o Dhyana-Chohan energy (S.D. 2 p.649)
- o the light of the three Logo (T.B.L p. 38)
- o the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth (T.B.L p. 38)
- o the synthesis of the Seven Creative Rays or Dhyana Chohans which proceed from the third Logos.(T.B.L p. 38)
- o the Sakti or force of the divine mind (T.B.L p. 86)

- o he is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores (T.B.L p. 87)
- o is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter (T.B.L p. 116)
- o There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the "knot-tier," and from one point of view it is the "world-stuff." (T.B.L p. 122)
- o he is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force (T.B.L p. 134)
- o he is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is—the eternal mind (T.B.L p. 135)
- o a manifestation (S.D.C. p. 66)
- o the Shakti or Force of the Divine (S.D.C. p. 138)
- o the synthesis of the primordial seven (S.D.C. p. 140)
- o a Turanian compound word (S.D.C. p. 142)
- o the reflection of the Universal Mind—the synthesis of all the seven and the intelligences of all the seven creative builders or kosmocratores (S.D.C. p.142)
- o the thread of primordial light, the thread of Ariadne (S.D.C. p. 237)
- o the life principle, the vital air we breathe (S.D.C. p. 361)
- o the collective radiation of the Seven Sons (S.D.C. p. 426)
- o the symbol of universal, unpolarized electricity (S.D.C. p. 430)

*o Its names in other traditions :*

- o Ob, Od and Aour (S.D. 1 p.75)
- o Eros in Greek mythology (S.D. 1 p.109)
- o Brahma's Will in the Puranas (S.D. 1 p.109)
- o Desire (pothos) in the Phoenician Cosmogony of Sanchoniathon (S.D. 1 p.109)
- o Fohat is connected with Vishnu and Surya in India (S.D. 1 p.111)
- o the "Pervader" and the Manufacturer in India (S.D. 1 p.111)
- o Ares in Paracelsus (S.D. 1 p.284)
- o in India, he is the scientific aspect of both Vishnu and Indra (S.D. 1 p.673)
- o in Egypt, he is Toum issued of Noot (S.D. 1 p.673)
- o Apam-Napat in Vedic and Avestian name (S.D. 2 p.400)
- o Fohat and Brahma are all one thing (S.D.C. p.138)
- o Fohat comes from Mahat (S.D.C. p. 142)

*o How Fohat is represented :*

- o a serpent (S.D. 1 p.75)
- o the hebrew letter Teth (Kabbala) (S.D. 1 p.75)
- o the ninth letter of the alphabet (S.D. 1 p.75)
- o the ninth door of the fifty portals or gateways that leads to the concealed mysteries (S.D. 1 p.75)
- o the Swastica represents the activity of Fohat (S.D. 2 p.587)

*o What does Fohat do :*

- o he runs the Manu's ( or Dhyan-Chohans') errands, and causes the ideal prototypes to expand from within without (S.D. 1 P.63)
- o he hardens and scatters the seven brothers ( S.D. 1 P.76)
- o he gathers cluster of Cosmic matter, give it impulse, set it in motion, develop the required heat (S.D. 1 p.84)
- o he hardens the atoms by infusing energy into them (S.D. 1 p.85)
- o he scatters the atoms or primordial matter (S.D. 1 p.85)
- o it is through him that the ideas of the Universal Mind are impressed upon matter (S.D. 1 p.85)

- o sets in motion the Law of Cosmic Evolution by differentiating the One element in various centres of Energy (S.D. 1 p.110)
- o he is forced to be born time after time whenever any of his son-brothers indulge in too close contact (S.D. 1 p.145)
- o he guides the transfer of the principles from one planet to the other, from one star to another child-star. (S.D. 1 p.147)
- o he produces the “Seven Laya Centres”(S.D. 1 p.147)
- o he collect primordial dust in form of balls, he impel them to move in converging lines and to approach each other and aggregate (S.D. 1 p.201)
- o he impels the inert Substance to activity, and guides its primary differentiations on all the seven planes of Cosmic Consciousness (S.D. 1 p.328)
- o he sets in motion the primordial World-germs (S.D. 1 p.672)
- o he turns with his two hands in contrary directions the “seeds” and the “curds”, or Cosmic matter (S.D. 1 p.673)
- o he crossed the Circle like two lines of flame (horizontally and vertically) (S.D. 2 p.586)
- o When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasa-putras on the subjective (T.B.L p. 95)

## B. The Egyptian Trail

from *S.D. Volume 1 Commentary (p.673)* :

“ in Egypt **Fohat** was known as Toum issued of Noot,(\*) or Osiris in his character of a primordial god, creator of heaven and of beings (see chapter xvii., "Book of the Dead") . For Toum is spoken of as the Protean god who generates other gods and gives himself the form he likes; the "master of life" "giving their vigour to the gods" (chapter lxxix.) He is the overseer of the gods, and he "who creates spirits and gives them shape and life"; he is "the north wind and the spirit of the west;" and finally the "Setting Sun of Life," or the vital electric force that leaves the body at death, wherefore the defunct begs that Toum should give him the breath from his right nostril (positive electricity) that he might live in his second form. Both the hieroglyph, and the text of chapter lxii. in the "Book of the Dead," show the identity of Toum with **Fohat**

(\*)"Oh Toum, Toum! issued from the great (female) which is in the bosom of the waters" (the great Deep or Space) . . . "Thou, luminous through the two Lions" (the dual Force or power of the two solar eyes, or the electro-positive and the electro-negative forces. (See Book of the Dead, III., and Egyptian Pantheon, chapter ii.) “

Let's look at what we can find inside egyptologist books on this matter.

First of all, identify this “Toum, issued of Noot”. The closest character who would match the description made by HPB is the god Tem, or Temu, issued of Nut :

3.1) From the Book of the Dead, E.A. Wallis Budge, first published in 1899

“ Temu : a form of Râ, and the type of the night sun ; he was self-created, and was declared to be the creator of gods and men” (note from page 7)

“ Hail, thou god Tem, who comest forth from the Great Deep, and who shinest with glory under the form of the double Lion-god, send out with might thy words unto those who are in thy presence,...” (Chapt III, p. 50)

“ (Nu saith :) ... I am the god Tem , and I am in the foremost part of Nu (i.e., the sky), and the power which protecteth me is that which is with all the gods for ever. I am he whose name is hidden, and whose habitation is holy for millions of years. I am he who dwelleth therein and I come forth along with the god Tem.” (Chapt VII, p. 55)

“ Homage to thee, O thou who art Râ when thou risest, and Tem when thou settest [in] beauty. Thou risest and shinest on the back of thy mother [Nut], O thou who art crowned king of the gods ! ... O thou only One, who didst dwell in heaven before ever the earth and the mountains came into existence....thou hast produced whatsoever cometh forth from the waters. (Chap XV, p. 65)

“ [I am the god Tem], who cometh forth out of Nu into the watery abyss” (Chapt. XXXVIII, p. 164)

“ I am the god Tem, the maker of heaven, the creator of things which are, who cometh forth from the earth, who maketh to come into being the seed which is sown, the lord of things which shall be, who give birth to the gods; [I am] the great god who made himself, the lord of life, who maketh to flourish the company of the gods. Homage to you, O ye lords of divine things (or of creation), ye pure beings whose abodes are hidden !” (Chapt. LXXXIX, p. 259)

Of course , this tradition is also a maze, specially for a non-specialist. But, at least, these excerpts give us some basic meanings which are somehow similar to some of the characteristics of Fohat, as described in the S.D. :

- Tem was self-created
- Tem was declared the creator of gods and men
- Tem comes from the Great Deep
- Tem dwelled in heaven before ever the earth came into existence
- Tem produced whatsoever come from the waters

To go further will require more analysis, and egyptian tradition specialist is needed.

