



Alchemy
by Agnes Pelton

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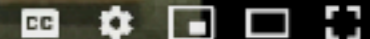
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“Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringing H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.”
ODL x-xi

7:59 / 2:01:54



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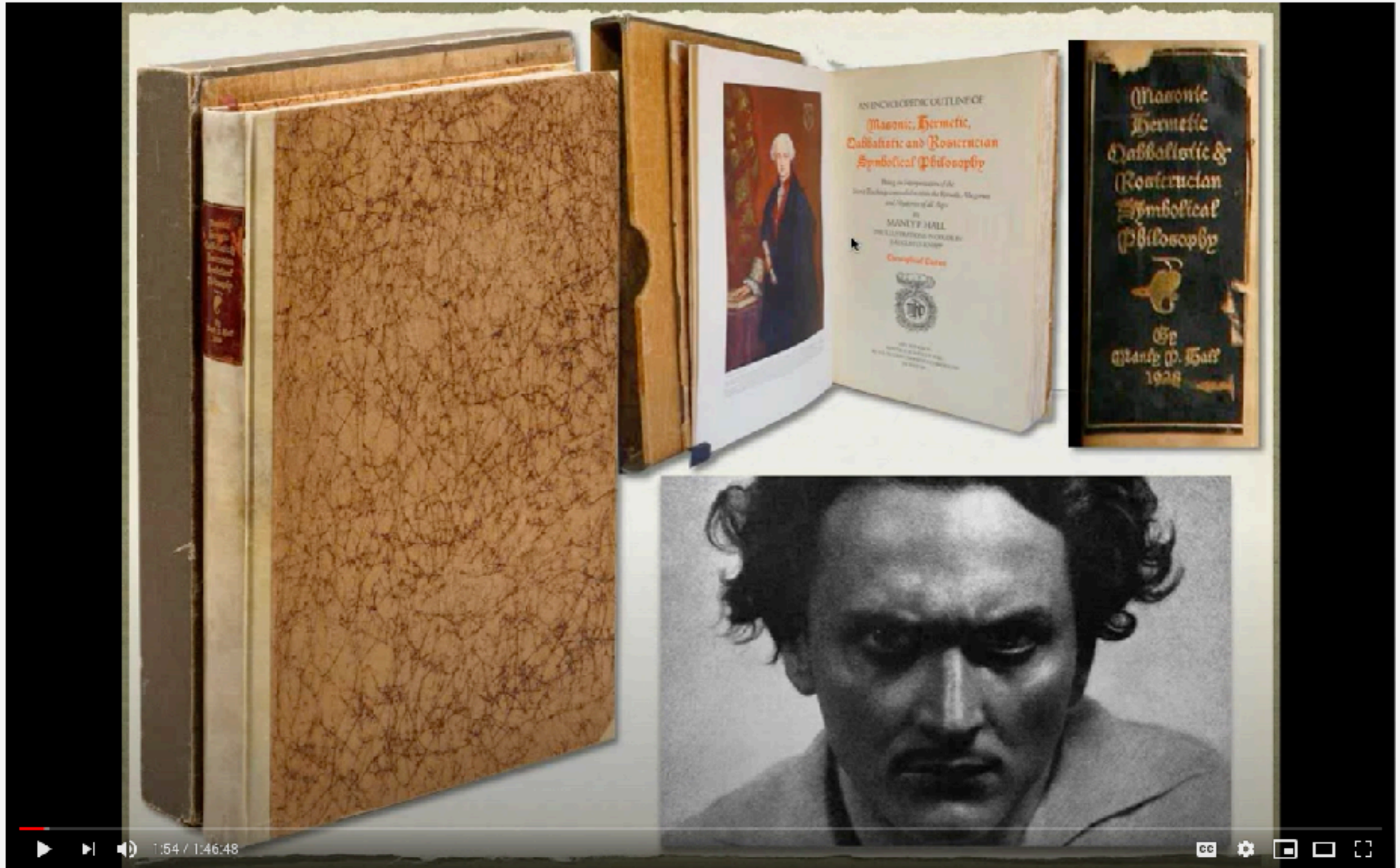
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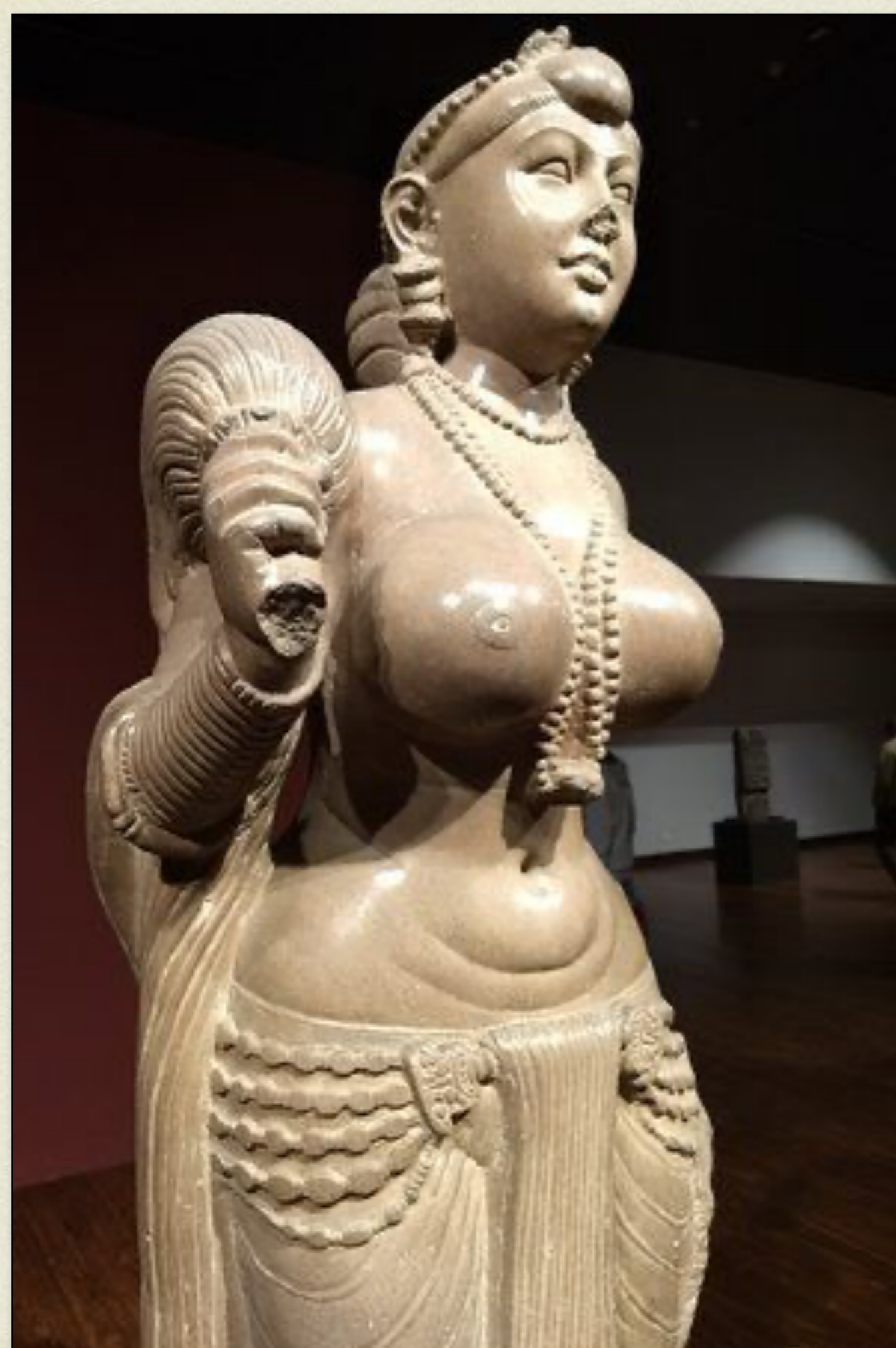
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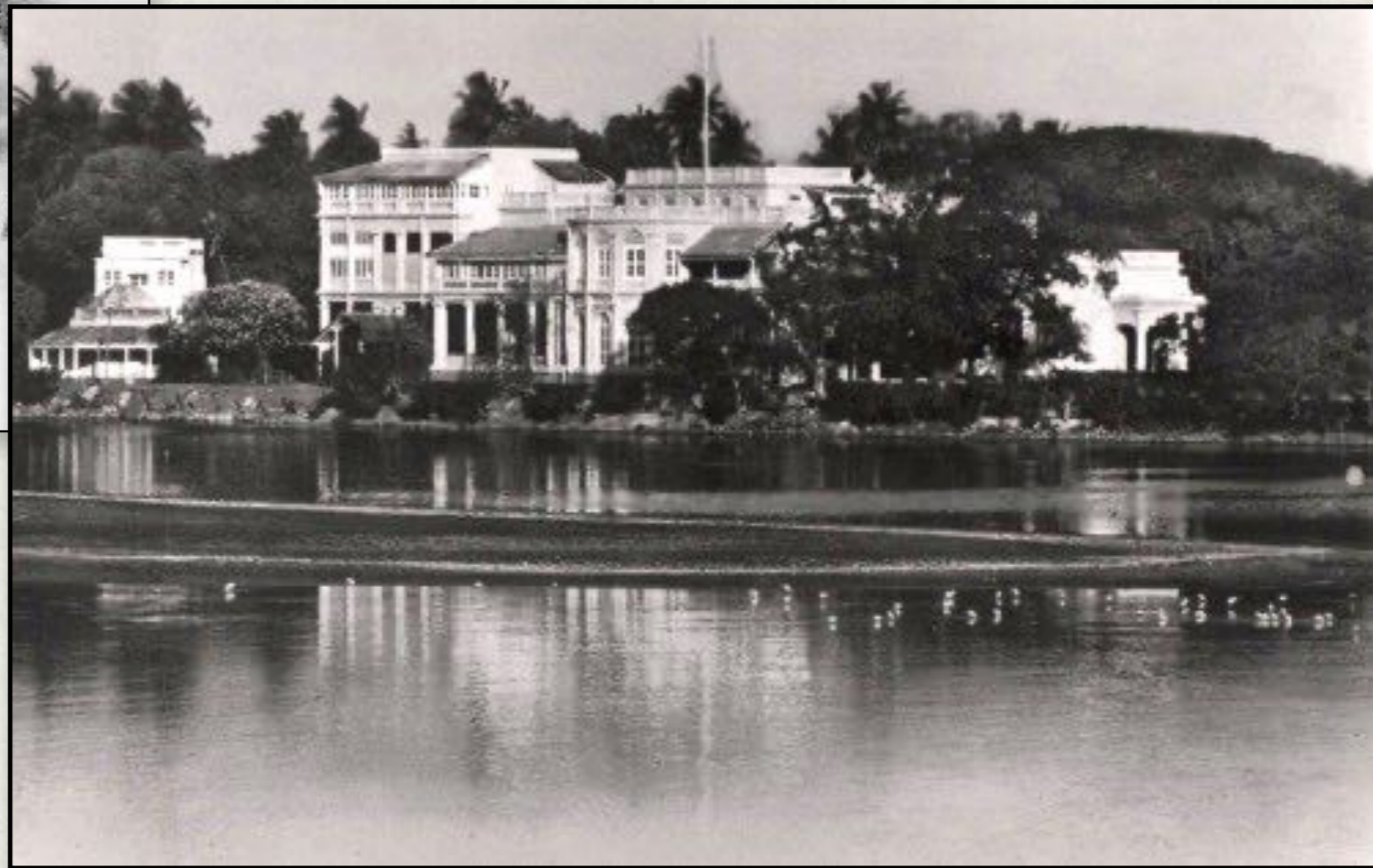
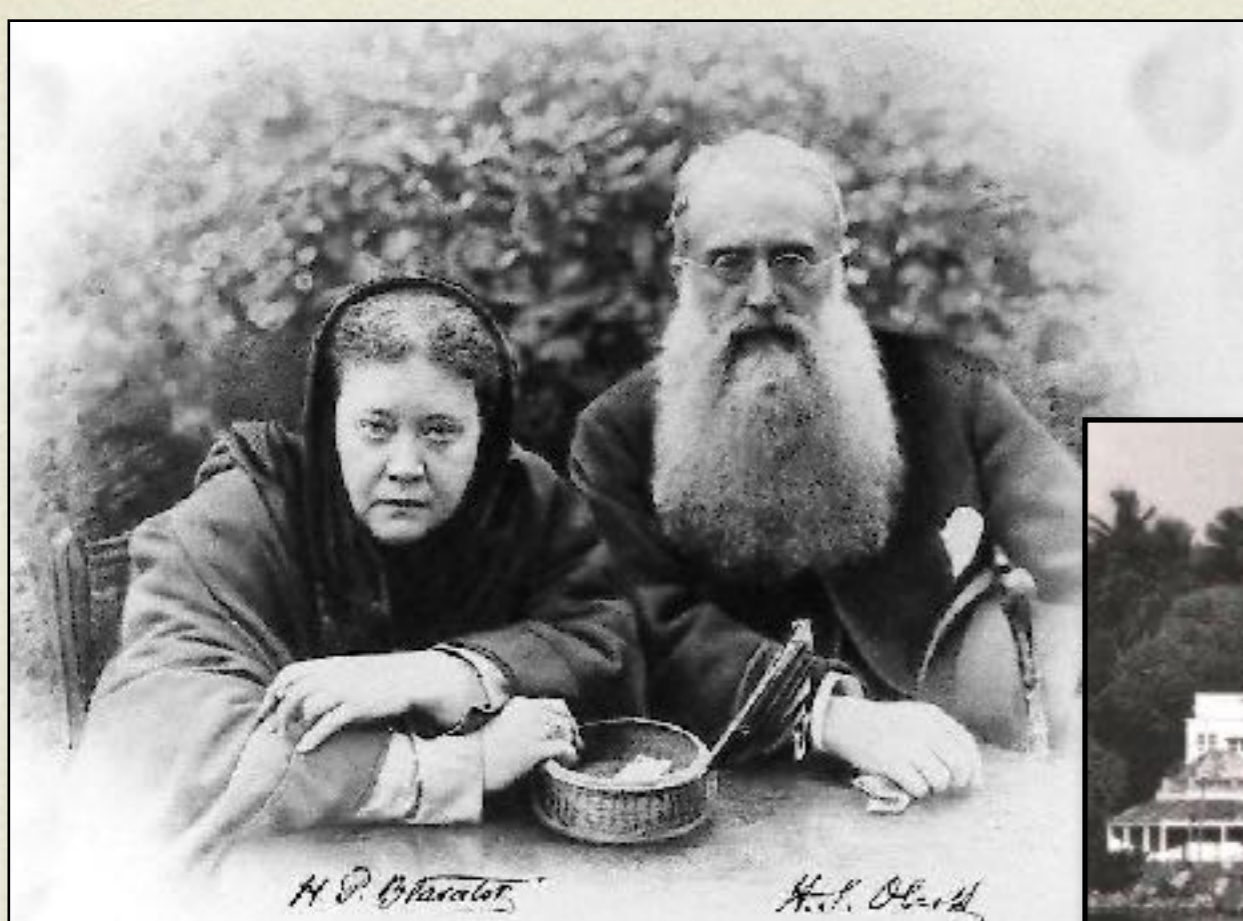


The simple explanation is that the influence of the bad Elemental spirit upon its medium was nullified and destroyed by the power of my stronger human will, supplemented by the constant action of the vitalized water. Among the scientific practitioners of mesmerism there have never been two opinions, so far as I know, as to the efficacy of magnetised water as a therapeutic agent. Deleuze says “it is one of the most powerful and salutary agents that can be employed. . . . I have seen magnetised water produce effects so marvellous that I was afraid of having deceived myself, and could not be convinced until I had made a thousand experiments. Magnetisers in general have not made sufficient use of it.” How long the water retains the aura has not—he says—been clearly determined, but “it certainly retains it for many days, and numerous facts seem to prove it not to have been lost after many weeks” –ODL2:388-9

Didarganj Yakshini



Theosophical Headquarters at Adyar, India



Headquarters viewed across Adyar River

As our lives are made up of unconsidered trifles, and as I wish to give my narrative the seal of reality, I have mentioned many little incidents which help to fill in the picture and place us, pioneers, before the mind's eye as living beings, not as the absurd exaggerations which have been so often and so unfortunately indulged in. If H. P. B. wrote mighty books, she also ate her fried eggs swimming in grease every morning, and this narrative has to do with the actual personage instead of the ideal. So I record a little detail that interested me enough at the time to make me record it. The presence of a little river back of the house awakened in us the old love of swimming, and we all went in for it, H. P. B. with the rest of us. It must have astonished our European neighbors to see us four Europeans—for that was the time of the two Coulombs—bathing along with a half dozen dark skinned Hindus, and splashing about and laughing together, exactly as though we did not believe we belonged to a 'superior' race.

Olcott



Subba Row



H.P.B.



Damodar



Damodar K. Mavalankar

I taught my "chum" [H. P. B.] to swim, or rather to flounder about after a fashion, and also dear Damodar, who was up to a certain point one of the greatest cowards I ever saw in the water. He would shiver and tremble if the water was half-knee high, and you may believe that neither H. P. B. nor I spared him our sarcasms. I remember well how all that changed. "Fie!" said I. "A pretty adept you will make when you dare not even wet your knee."

He said nothing then, but the next day when we went bathing he plunged in and swam across the stream: having taken my taunt as meant, and decided that he should swim or die. That's the way for people to grow into adepts. TRY, is the first, last, and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, and you will succeed at the end. "I cannot" never built a man or a planet. -ODL:397-8

Stanza V

1. The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths, the fiery whirlwind.
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. 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.
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 dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.
4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.
5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.
6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . –SD1:31-2

STANZA V

2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,* runs circular errands. He is the steed, and the thought is the rider (*i.e., he is under the influence of their guiding thought*). He passes like lightning through the fiery clouds (*cosmic mists*) (*b*); takes three, and five, and seven strides through the seven regions above and the seven below (*the world to be*). He lifts his voice, and calls the innumerable sparks (*atoms*) and joins them together (*c*).

(*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, Gæa, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, Caino, "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 super-sensuous 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 Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Purânas Brahmâ's "Will" or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that Desire is the principle of creation. —SD1:109-10

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“Chaos” by Wenceslaus Hollar (1607–1677)

Chaos (Greek) [from *chaino* to gape, yawn open] “The earth was without form and void,” says Genesis in describing the first stages of cosmogony. In Greek mythology contains the same idea of the primordial emptiness and formlessness which precedes the rebirth of a universe after pralaya. It was the vacant and spiritual space which existed before the creation of the universe or of the world; from it proceeded Darkness and Night. Chaos is “chaotic” only in the sense that its constituents are unformed and unorganized; it is the kosmic storehouse of all the latent or resting seeds from former manvantaras. It means space — not the Boundless, parabrahman-mulaprakriti, but the space of any particular hierarchy descending into manifestation. In one sense it is the condition of a solar system or planetary chain during its pralaya, containing all the elements in an undifferentiated state. Aether and chaos are the two principles immediately posterior to the first principle.

Various terms more or less synonymous are akasa, the universal egg (from which Brahma issued as light), the virgin egg, the virgin mother, the immaculate root (fructified by the ray), the primeval deep, the abyss, the great mother. The divine ray and chaos are father-mother or cosmic fire and water. Chaos-Theos-Cosmos are the triple deity or all-in-all. Chaos was personified in Egypt by the goddess Neith, who is the Father-Mother of the Stanzas of Dzyan, the akasa of the Hindus, the svabhavat of the northern Buddhists, and the Icelandic ginnungagap.



'Eyn Soph (Hebrew) *'Ēin Sōf* Also Ain Soph, Ayn Soph, Eyn Suph, Ein Soph, etc. No-thing, the negatively existent one, or the no-thing of space corresponding closely in some respects to the mystical sunyata of Mahayana Buddhism. Used in the Qabbalah for that which is above Kether or Macroprosopus, i.e., no-thing. “It is so named because we do not know, and it is impossible to know, that which there is in this Principle, because it never descends as far as our ignorance and because it is above Wisdom itself” (Zohar iii, 288b). Strictly speaking, 'eyn signifies abstract Be-ness or the vast spatial deep in which all existences take their rise. Anything that is existent is a production and exists; and the womb of being or Be-ness, from which existences arise, is not only the cause of all existences but likewise their field of action — the spatial deeps. Often wrongly translated as “nothing”; but Be-ness is certainly not nothing, but essential, full Be-ness itself.

'Eyn Soph



Gaia, Gaea, Ge (Greek) [Latin *Tellus, Terra* earth] One of the older gods, described as the first being that sprang from Chaos and as giving birth to Uranos (heaven) and Pontos (sea); yet it was by Uranos that Gaia gave birth to the titans, cyclopes, and *hecatoncheires*. This apparent anomaly is due partly to the variable meaning of the word earth, which may mean either primordial matter in process of formation, or the earth as already formed. Gaia is thus in one sense equivalent to *Aditi* or the great cosmic deep. With Chaos and Eros, Gaia forms the primeval trinity. Gaia is represented by its initial, gamma, which is also the third letter in the Greek alphabet and thus indicates the third stage of cosmic evolution. As the primordial mother, she was worshiped as the nourisher of all things, also as the goddess of death to whom all must return. -OTG

Gaea the Earth, Athenian red-figure calyxkrater
circa 5th B.C.



The Shekinah and Divine Immanence, by Ann Baring

Shechinah: In the Qabbalah, used in a cosmic sense — termed the superior Shechinah — as the first splendor, or divine or spiritual substance, emanating from 'eyn soph and enveloping it as a veil, from which proceeded the hierarchy of the Sephiroth. This thought corresponds to the Hindu parabrahman and its splendorous veil mulaprakriti, from which proceed the hierarchies of the manifested universe. The inferior Shechinah is associated with the tenth or lowest Sephirah, Malchuth (kingdom or dwelling), which is equivalent to the material or physical universe, as the vehicle or carrier of all the preceding hierarchies of Sephiroth. —OTG



Eros (Greek) Love, desire; represented in the Hesiodic theogony as one of four self-existent deities, the others being Chaos, Gaia, and Erebus; otherwise as the son of Aphrodite by either Ares, Zeus, or Hermes. Eros is the cosmic force which causes the unmanifest to seek self-manifestation: it is divine love, will, desire; the desire to manifest in creative activity, and thus to give life and existence to all beings. This desire, which “arises first in It” (SD 2:578), is in the gods and in all nature. After the worlds have been manifested, Eros then becomes, under the form of fohat, the ever-active force which brings together and combines the elemental atoms. “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” (SD 1:119). Eros, like his synonyms kama, amor, and cupido, acts on many planes. –OTG

Relief with Phanes (Eros), ca. 2nd century A.D.
Modena Galleria Estense

τῆς κ' με κυδ' κ' τ' ἀναχνησίμο: εὐ δ'.



†ΑΡΧΟΝΘΩΑΓΙΩΘΙΡ ΖΑΠΟΓΓΩΣ

The Holy Ghost is the spiritual ray from the central sun, which passes down through the planes of manifestation, penetrating all hierarchies in its course and therefore likewise the human mind when it is permitted ingress into his soul. It is equivalent to the Light of the Logos, daiviprakriti, the Gnostic Sophia, the Qabbalistic Shechinah (or perhaps Sephirah), the Mother of the Ogdoad, and in Indian thought the feminine sakti. But while daiviprakriti is the Light of the Logos, this is only because the Logos transmits to itself the light from above. -OTG

Depiction of The Holy Ghost, from a 14th century copy of the *Book of Acts*



Eros in red-figure Greek pottery

STANZA V

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Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle [Upadhi or Vahan] of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation."

But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject *to* object.

This something, 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 Dhyan 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 individualised 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. —SD1:15-6

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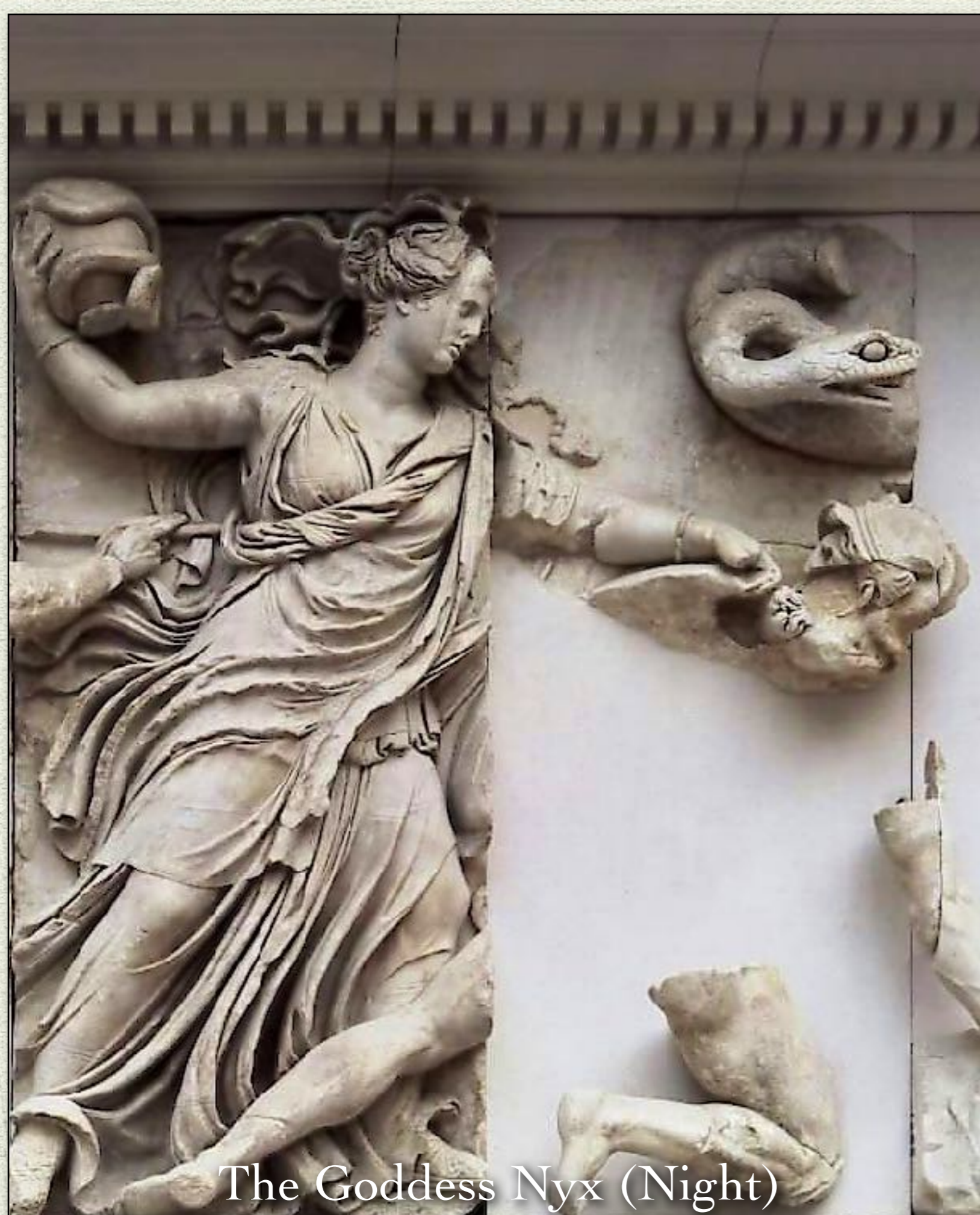
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The Goddess Nyx (Night)

Erebus: (Greek). Darkness; Erebus and Nux or Nyx (night) sprang from Chaos, and the pair gave birth in their turn to Aether and Hemera (Day). Darkness begets light. “Erebus was the spiritual or active side corresponding to Brahman in Hindu philosophy, and Nyx the passive side corresponding to pradhana or mulaprakriti, . . . Then from Erebus and Nyx as dual were born Aether and Hemera, Spirit and Day — Spirit being here again in this succeeding stage the active side, and Day the passive aspect, the substantial or vehicular side” —Fountain-Source of Occultism:72).

Cosmically, the darkness spoken of here is the light of cosmic spirit, which is so far beyond all human ability to grasp or sense, that to us even intellectually it is as darkness; because even our intellectual light, being a secondary derivative from the cosmic darkness, is like a shadow to it. Therefore darkness and night, signifying the light of cosmic spirit in connection with original substance (here called night), gave birth to cosmic aether and day.

Similarly, the name Erebus became transferred to the underworld because its vast regions, reaching as they do into the cosmic deeps, are to human intelligence obscure and therefore dark. —OTG

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Edm. Sea Day

SANCHONIATHO'S
Phœnician History,

Translated from the

First Book of *EUSEBIUS*
De Præparatione Evangelica.

WITH

A CONTINUATION of *Sanchoniatho's* HISTORY
by *Eratosthenes Cyrenæus's* CANON, which
Dicæarchus connects with the FIRST
OLYMPIAD.

These Authors are illustrated with many Historical
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logy, from the first Man to the first Olympiad,
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By the R^t. Rev^d. R. CUMBERLAND, D.D.
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With a PREFACE giving a Brief Account of
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Chaplain.

L O N D O N :

Printed by *W. B.* for *R. WILKIN* at the *King's Head* in
St. Paul's Church-yard. MDCCXX.

“From early youth we are accustomed to hearing falsified reports, and our minds have been saturated with prejudice for centuries, to the extent that we guard the fantastic lies like a treasure – so that in the end the truth becomes unbelievable and the lie appears to be true.” –Sanchuniathon

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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 Brahmâ 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 Dhyan Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha — the One Supreme and eternal — manifests itself as Avalôkitêshwara (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.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

*Mr. Subba Row seems to identify him with, and to call him, the LOGOS. (See his four lectures on the "Bhagavadgita" in the Theosophist.) –SD1:110

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II. The manifested ONE, the periodical Manvantaric Deity, the Universal Mind, Demiurgos, the creative Logos, the four-faced Brahmâ of the Hindu religion

III. The Hosts of the higher creative Dhyan Chohans

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- II. The manifested ONE, the periodical Manvantaric Deity, the Universal Mind, Demiurgos, the creative Logos, the four-faced Brahmâ of the Hindu religion
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- I. Manifested Wisdom, Mahat,
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Eros (Greek) Love, desire; represented in the Hesiodic theogony as one of four self-existent deities, the others being Chaos, Gaia, and Erebus; otherwise as the son of Aphrodite by either Ares, Zeus, or Hermes. **Eros is the cosmic force which causes the unmanifest to seek self-manifestation: it is divine love, will, desire; the desire to manifest in creative activity, and thus to give life and existence to all beings.** This desire, which “arises first in It” (SD 2:578), is in the gods and in all nature. After the worlds have been manifested, Eros then becomes, under the form of fohat, the ever-active force which brings together and combines the elemental atoms. “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” (SD 1:119). Eros, like his synonyms kama, amor, and cupido, acts on many planes. –TG

Relief with Phanes (Eros), ca. 2nd century A.D.
Modena Galleria Estense

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Human Aspects

1. Atman, *Spirit,*
Essential Self
2. Buddhi,
Spiritual Soul
3. Manas (Mind),
Human Soul
4. Kama (Desire),
Animal Soul
5. Prana, *Life-essence,*
Vitality
6. Linga-sarira,
Model-body
7. Sthula-sarira,
Physical body

Cosmic Aspects

- | | |
|--|--|
| Unmanifested Logos,
<i>Essential Self</i> | Paramatman,
<i>Cosmic Monad, Self</i> |
| Universal Ideation,
Second Logos | Alaya, Adi-Buddhi, |
| Universal Intelligence,
Third Logos | Mahat,
<i>Cosmic Mind</i> |
| Cosmic Energy (Chaotic) | Cosmic Kama,
<i>Womb of Fohat</i> |
| Cosmic Life-Essence
or Energy | Cosmic Jiva |
| Astral Ideation,
<i>reflecting terrestrial things</i> | Cosmic Ether,
<i>Astral Light</i> |
| Cosmos,
<i>Physical universe</i> | Sthura- or Sthula-sarira |

The Vedantic classification commonly uses a sixfold division, while other systems employed by the Brahmins, especially the Taraka-Raja-Yogins, is fourfold:

Theosophical	Vedantic	Taraka-Raja-Yoga
1. Sthula-sarira	Annamaya-kosa	Sthulopadhi
2. Linga-sarira	Pranamaya-kosa	*
3. Prana		
4. Kama		
5. Manas		
a) <i>volitions, feelings</i>	Manomaya-kosa	Sukshnopadhi
b) <i>vijnana</i>	Vijnanamaya-kosa	*
6. Buddhi	Anandamaya-kosa	Karanopadhi
7. Atman	Atman	Atman

The ancient Greek writers had their own terms for the aspects of the universe or of man, besides the familiar nous and psyche:

Theosophical	Greek	Roman
1. Sthula-sarira	Soma	Corpus
2. Linga-sarira	Phantasma or Phasma	Simulacrum or Imago
3. Prana	Bios	Anima
4. Kama-manas	Thymos	Animus
5. Higher Manas	Phren	
6. Buddhi-manas	Nous	Mens
7. Atman	Pneuma	Spiritus

The ancient Persians also had a sevenfold division of man's aspects (Theos 4:21):

English	Avestic	Sanskrit
1. Physical Body	Tanwas (bones)	Sthula-sarira
2. Model-body	Keherpas (<i>aerial form</i>), Persian <i>kaleh</i>	Linga-sarira
3. Life-Essence	Ushtanas (<i>vital heat</i>)	Prana
4. Desire Principle	Tevishtis (<i>conscious will</i>)	Kama-manas
5. Mind (Human Soul)	Baodhas (<i>perception through senses</i>)	Manas
6. Spiritual Soul	Urvanem (<i>Soul</i>), Persian <i>rawan</i>	Buddhi
7. Universal Spirit	Fravashem or Farohar (<i>Spirit</i>)	Atman

In the ancient Chinese *I Ching* a seven fold classification is also given; and Gerald Massey stated that the Egyptian text often mention "seven souls of the Pharaoh," which he enumerated as follows (with Blavatsky's correction in SD 2:632):

English	Chinese	Egyptian
1. Physical Body	Kwei	Kha <i>soul of blood</i>
2. Model-body	Kwei shan <i>vital soul</i>	Khaba, the shade <i>covering soul</i>
3. Life-Essence	Shan <i>vital principle</i>	Ba <i>soul of breath</i>
4. Desire Principle	Zhing or Zing <i>Essence of Will</i>	Akhu, <i>intelligence soul of perception</i>
5. Mind	Pho	Seb <i>ancestral soul</i>
6. Spiritual Soul	Khi	Putah, first intellectual father <i>intellectual soul</i>
7. Universal Spirit	Hwun <i>pure spirit</i>	Atmu <i>divine or eternal soul</i>

Lao-tzu in his *Tao-Teh-Ching* mentions five principles, pure spirit and the body being taken for granted therein (Key 117).

Adapting the classification of Egyptologist Franz Lambert who tabulated a Qabbalistic classification alongside a hieroglyphic division:

Sanskrit	Qabbalah	Hieroglyphics
1. Sthula-sarira	Guph	Chat: The Elementary Body
2. Linga-sarira	Nephesh	Ka: Astral Body, Evestrum, Sidereal Man
3. Prana	Khoah hag-Guph	Anch: Vital Force, Archaeus, Mumia
4. Kama	Ruah	Ab Hati: Heart, Feeling, Animal Soul
5. Manas	Neshamah	Bai: Intellectual Soul, Intelligence
6. Buddhi	Hayyah	Cheybi: Spiritual Soul
7. Atman	Yehidah	Chu: Divine Spirit

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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 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. "Force," "Energy," may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is "immaterial" in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. "If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity." (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See the Addendum to this Book.) —SD1:111

Fohat, then, is...

Essence

the transcendental binding Unity of all Cosmic Energies
a living Force created by WILL
the living Symbol and Container of that Force

Activity

the active force in Universal Life,
propels the seemingly objective to action
the constructive power that, through the formation of things, carries out the plan
the messenger of Cosmic and human ideations

Objectification

an Entity
the personified electric vital power
the objectivised thought of the gods
the "Word made flesh"

Secondary aspect

Solar Energy
Electric vital fluid
the preserving fourth principle, the animal Soul of Nature
Electricity

Acts Upon

Cosmic, human, and terrestrial levels

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EXPERIMENT IN ANIMAL MAGNETISM.

CRAZY (or tissue paper) scattering the "will" of the Magnetizer to prevent somnambulism. *Vide Chapter XIV.*

Magnetism, like other forces, is a manifestation of the activities of living beings. These forces are at the same time the physical counterparts, reflections, or phases of the universal cosmic electromagnetism, life-energy, or fohat. ...Magnetism, whether diffuse or localized or in the form of animal magnetism, is an emanation from the beings which produce it from their own inner vital power, and hence magnetism is a fluid. Those who are especially endowed with the faculty of arousing it in themselves and projecting it, mainly through the tips of the fingers or the eyes, can use it for either corrective, or for evil and destructive, purposes; while all other beings, even inanimate objects, possess it but do not emanate it willfully or consciously. It flows forth from them as an aura, usually unconsciously. Thus magnetism has an auric efflux or fluid, which finds its foundation in the vitality or pranic sources of the beings or things from which it flows. –OTG

If the 'healer' or practitioner is a 'magnetizer,' the whole explanation lies in the successful conveying of prana or vitality from his own healthy body to the diseased body or diseased organ or part, which healthy vitality or life-force 'expels' or changes the inharmonious vibrations from the afflicted part, and restores harmony therein, thus bringing about health. –Studies in Occult

STANZA V

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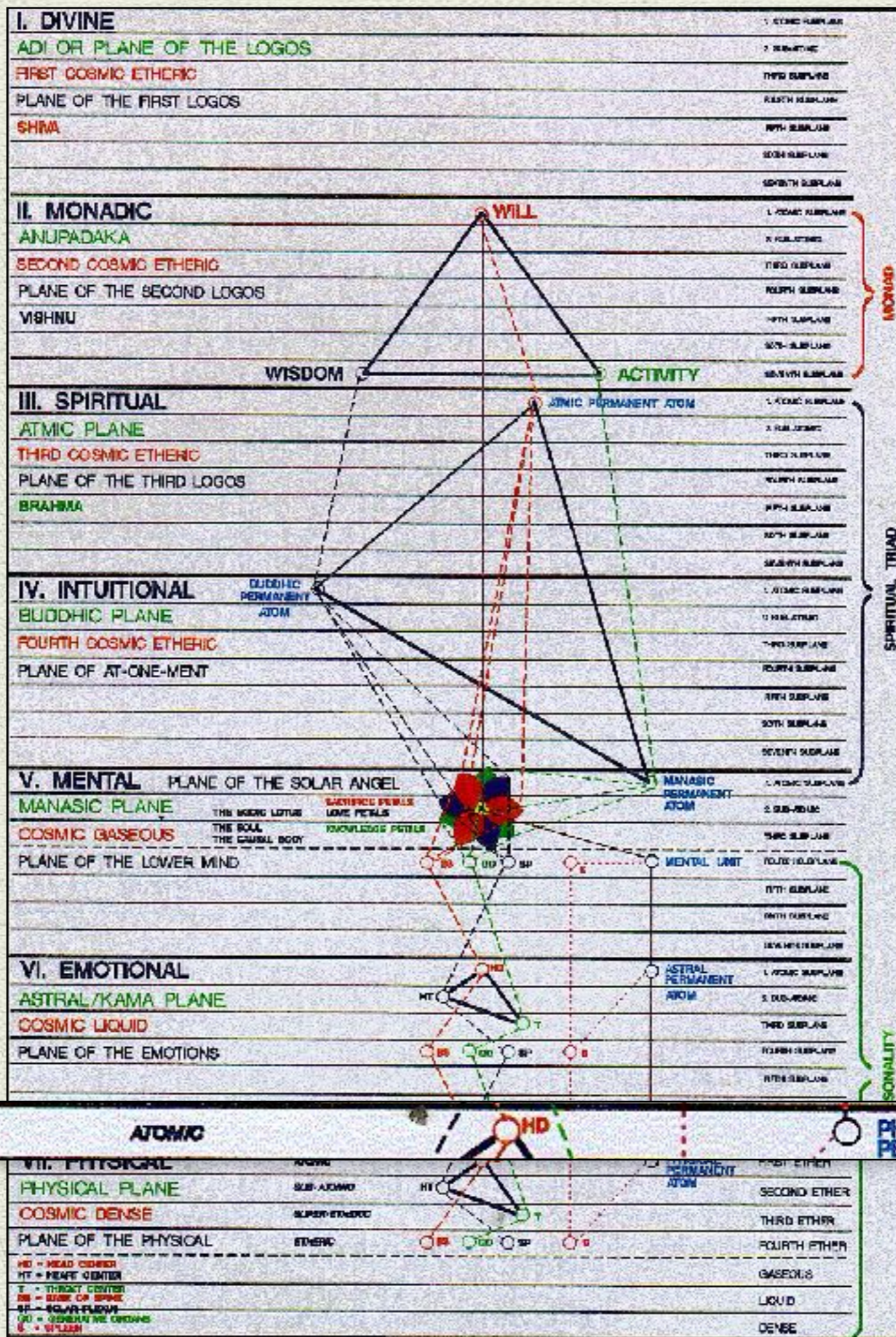
Electricity is the set of physical phenomena associated with the presence and motion of matter that has a property of electric charge. Electricity is related to magnetism, both being part of the phenomenon of electromagnetism, as described by Maxwell's equations. –Wikipedia

STANZA V

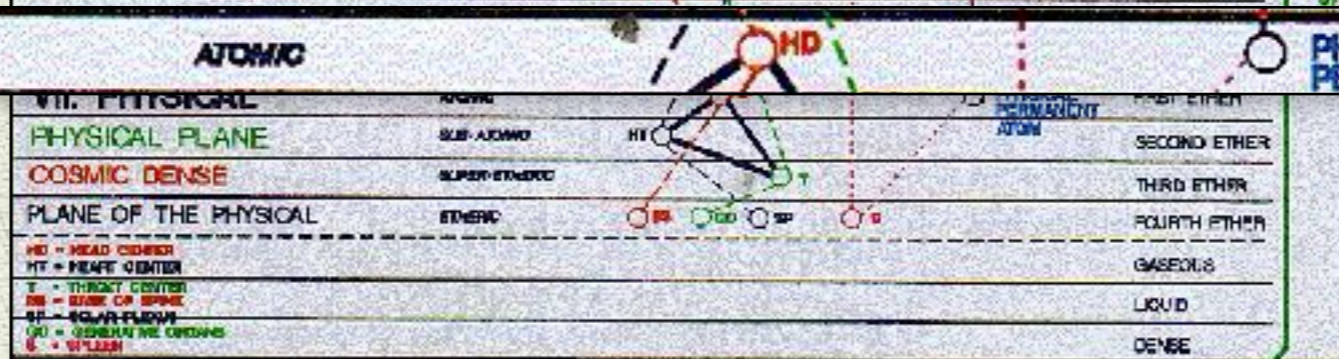
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VII. PHYSICAL



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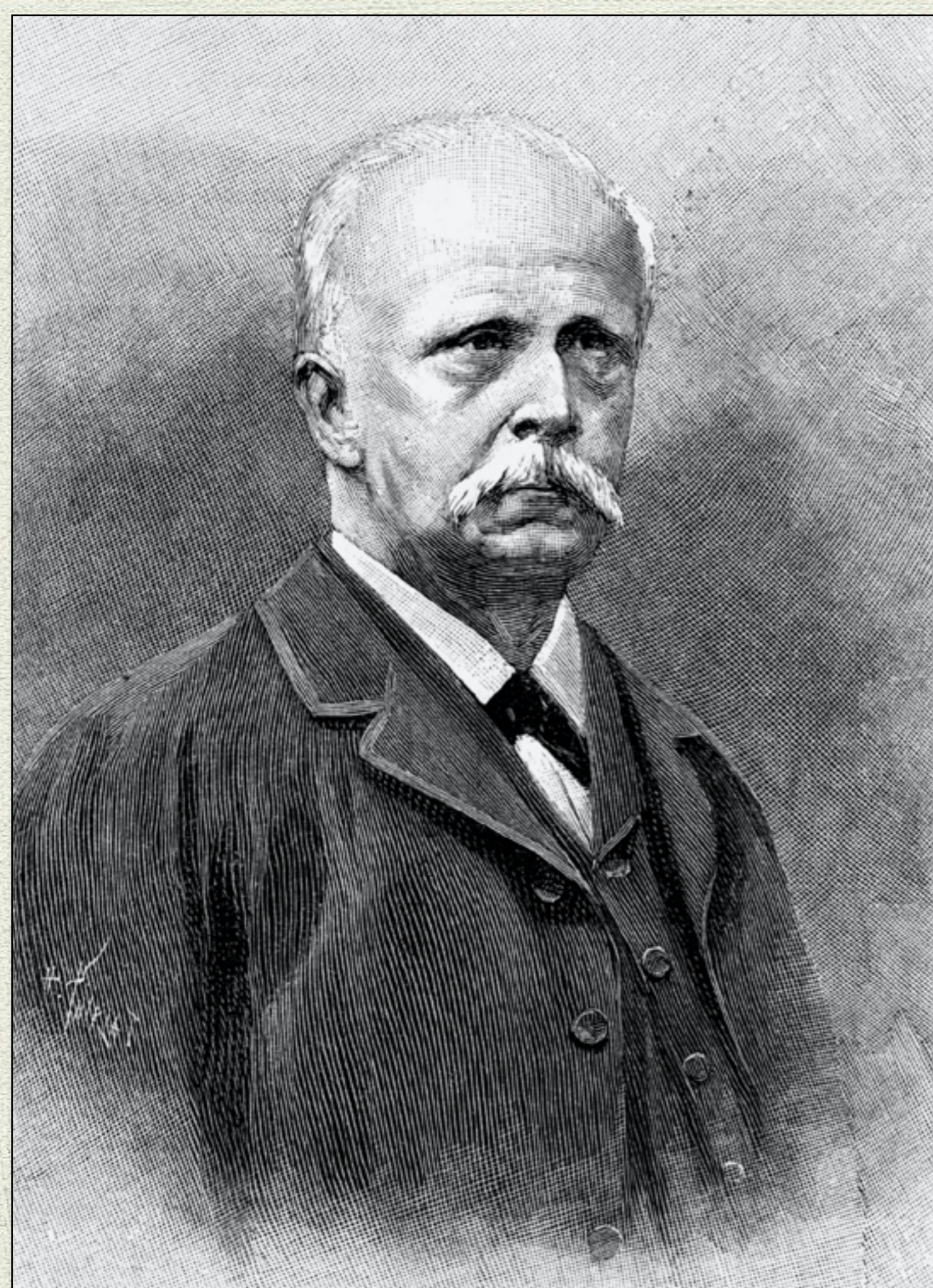
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In 1881, in a lecture delivered in Faraday's honour in London, Helmholtz argued that if scientists accepted the existence of chemical atoms, as most chemists of the time did, then Faraday's laws necessarily implied the particulate nature of electricity. This hypothetical particle was soon christened the electron and, ironically, the physics of its existence helped to falsify Helmholtz's theories of electrodynamics. –The Encyclopedia Britannica

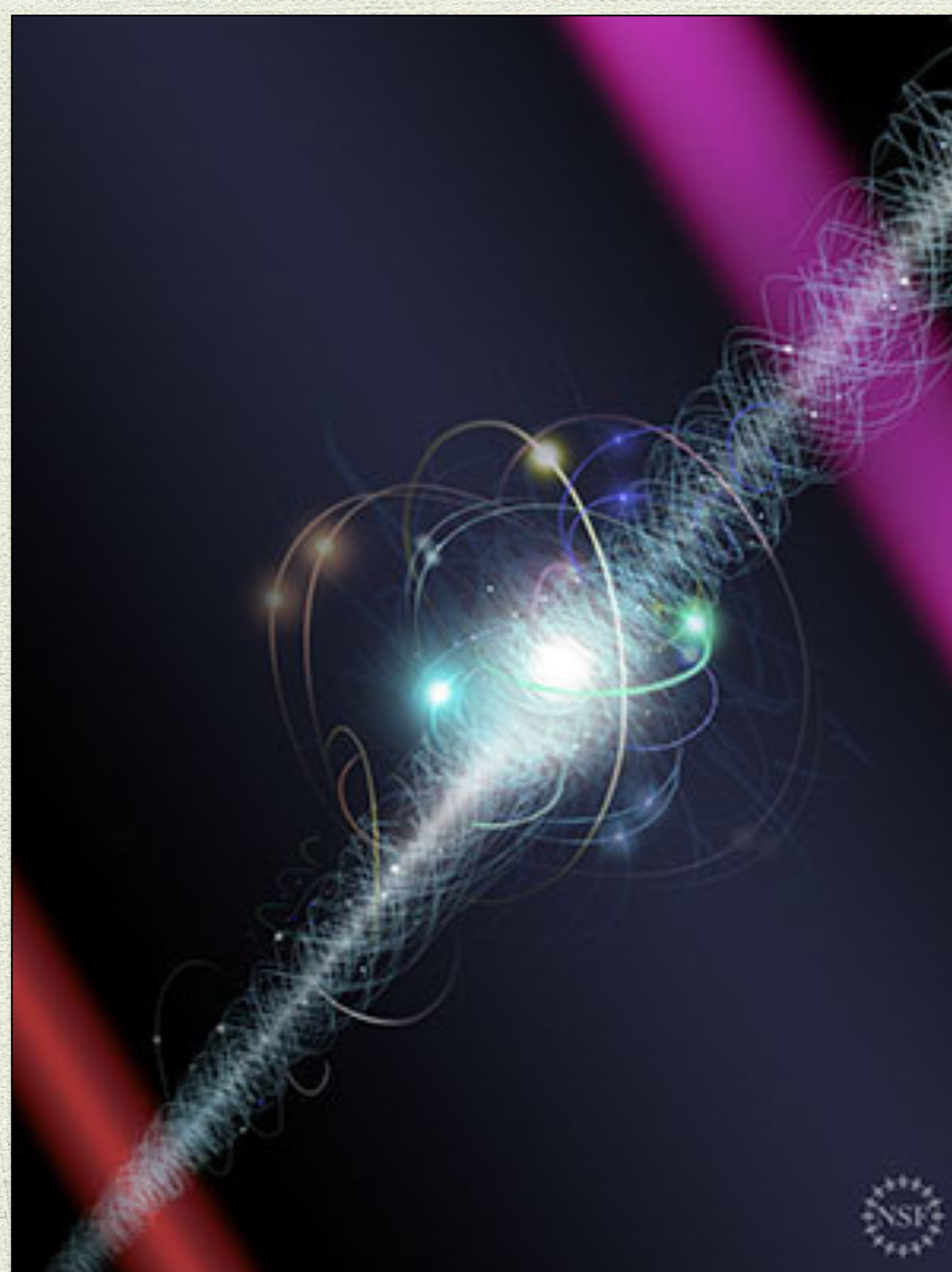
Hermann von Helmholtz, 1894.

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The Secret Doctrine states that electricity is atomic, as signifying infinitesimal particles, which obtains confirmation from modern research and theory. Again, the statement that electricity is intimately involved in the manifestations of all forms of life is being elucidated by investigations relative to the currents which accompany vital actions in living organisms.

The standpoint of occultism is that no cosmic force, or manifestations of any cosmic force, is different from cosmic life itself — except in its *svabhava* or characteristic attributes; and furthermore, that no smallest particle or point of infinite space is lifeless, so that the grossest matter is to be looked upon as a dense composite of vital action. From these two postulates it follows that electricity is not only vitality, but vitality controlled by intelligence, and our own inability to sense the intelligence in electric action lies solely in our ignorance of how cosmic intelligence acts, for it is all-permeant and virtually infinite in its manifestations, whereas our own ideas of vital action are limited to the very small compass of our acquaintance with particular units which we call living. —OTG



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STANZA V

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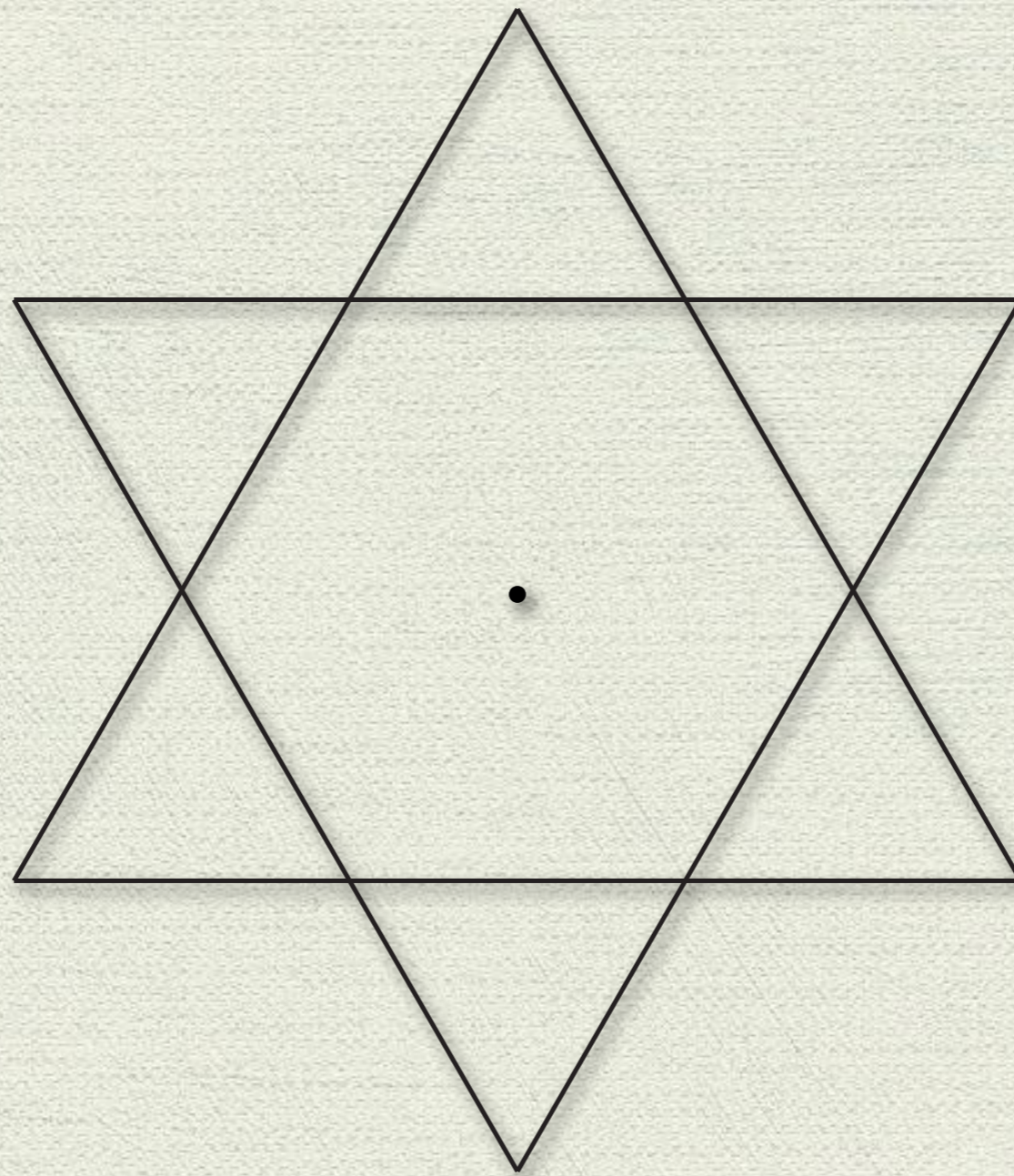
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...the four arms are also said to be the symbols of three fundamental functions or tendencies [creative tendency (*shristi*), the cohesive tendency (*sthithi*); and, dispersion and liberation (*laya*)] and fourth being the notion of individual-existence (*ahamkara*) from which all individualized forms arise. –vedicfeed.com



The geometrical symbol of number 6 is the interlaced triangles or the 6 pointed star, called by the Hindus the Sign of Vishnu, and by the Hebrews the Shield of David, often miscalled the Seal of Solomon. Among the Egyptians it was the symbol of generation, the union of fire and water, the male and female. –The Key To The Universe:205

In its Unity, Primordial Light is the seventh, or highest, principle, Daiviprakriti, the Light of the Unmanifested Logos. But in its differentiation, it becomes Fohat, or the 'Seven Sons.' The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself, or the 'Six Limbs' of Microprosopus, the Seventh being Malkuth, the 'Bride' of the Christian Kabalists.” –SD1:216

STANZA V

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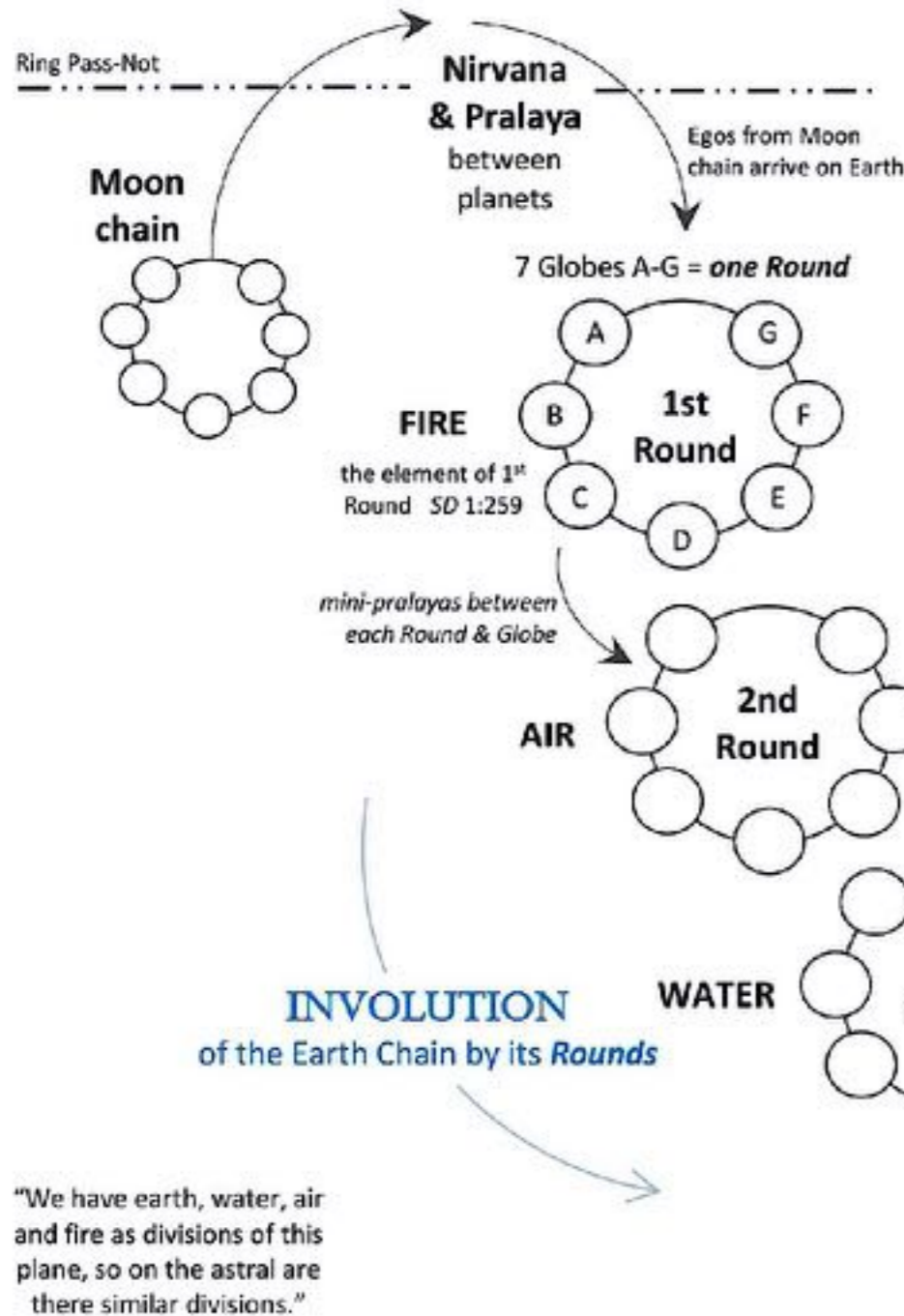
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Anthropogenesis or the Beginning of Life on Earth

The great cosmic dance of evolution:



"The fullness of the seeming void" (the arupa or formless planes, see esp. SD 1:571 et seq.)



Three arupa planes & the three Logoi SD 1:200 & 1:571
 "“Ah-hi” pass through all the planes, beginning to manifest on the third (Logos).” They become the *Manasaputras*. *Trans.* of BL 23

— **THE WATCHER, GREAT SACRIFICE** —
 “He is the “Initiator”... sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness... nor will he quit his post till the last day of this life-cycle.” *Secret Doctrine* 1:208

— **THE MANASAPUTRAS** —
 also Kumaras “are the direct radiations of the divine Ideation,” the Ah-hi, Mahat & our “higher alter Egos.” *Transactions* BL 67

THE LIGHTING UP OF MANAS
 occurred on Globe D in 4th Round;
 started from the mid-point of the 3rd and ended at the mid-point of the 4th Race.

Nirvana (for human Egos) & Pralaya (for earth)

ROOT RACES OF GLOBE D

- 7th Root-race *un-named**
- 6th " " " *Pacific*
- 5th " " " *Aryan, current rr*
- 4th " " " *Atlantean*
- 3rd " " " *Lemurian (lit)*
- 2nd " " " *Hyperborean*
- 1st " " " *Polarian*

* the Secret Doctrine corresponds:
 7th Root-race with the Arhan
 6th " " " Anagamin
 5th " " " Sagardagan SD 1:206

The 3rd Root Race was the 1st human one; the separation of the sexes occurred in its middle, as did the Lighting up of Manas, see opposite.

Rounds & Races, general scheme
 Seven sub-races make a Root-race,
 Seven Root-races make a Globe,
 Seven Globes make a Round,
 Seven Rounds make the Earth Chain.

“We have earth, water, air and fire as divisions of this plane, so on the astral are there similar divisions.”

[Ans. to Qs on Ocean, 248, RC]

Humanity is presently in the 4th Round, 4th Globe (D), 5th root-race (Aryan), 5th sub-race “5-5-4-4”

Globe D (4th) the balance point of evolution when the arc rises

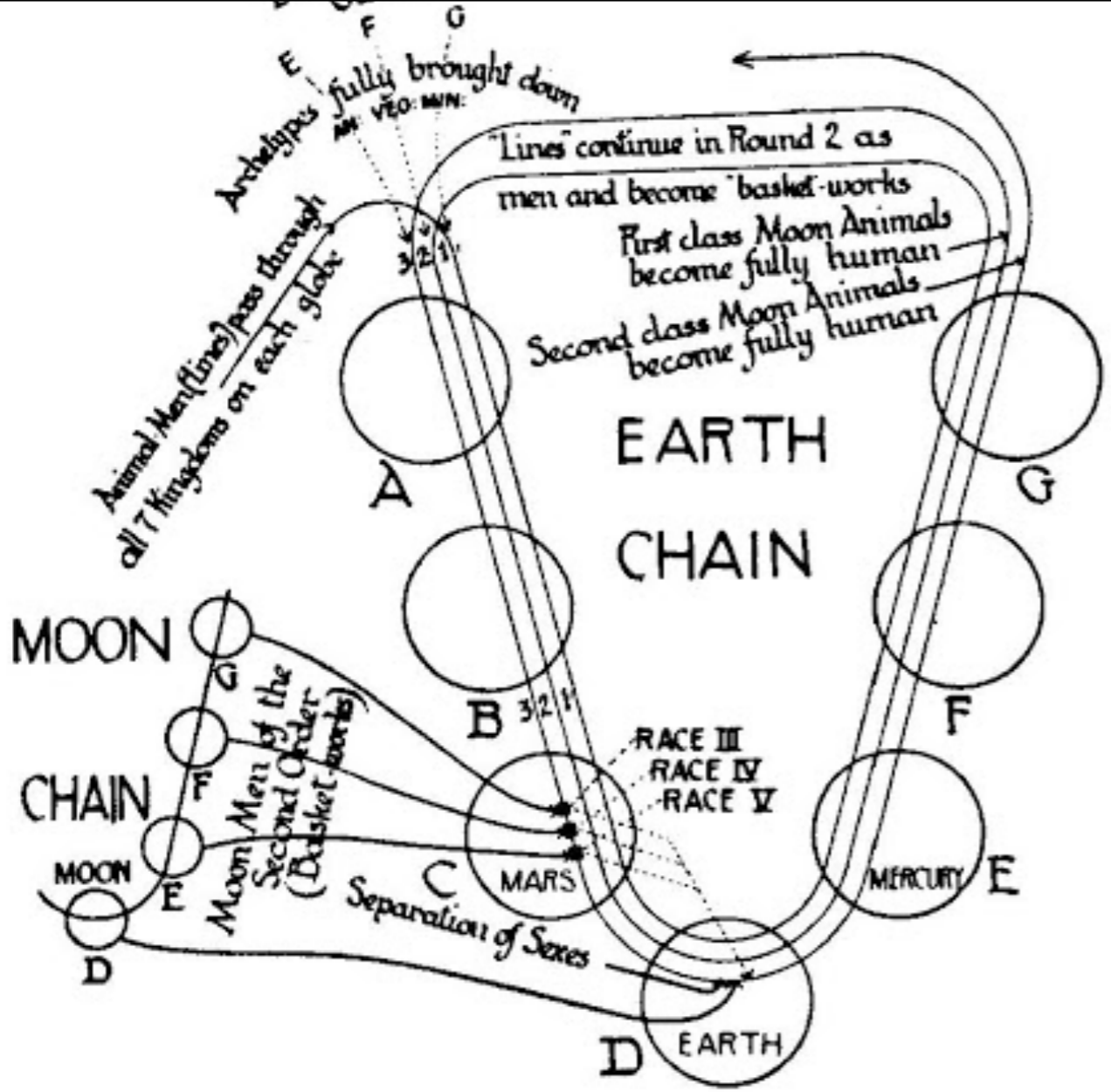
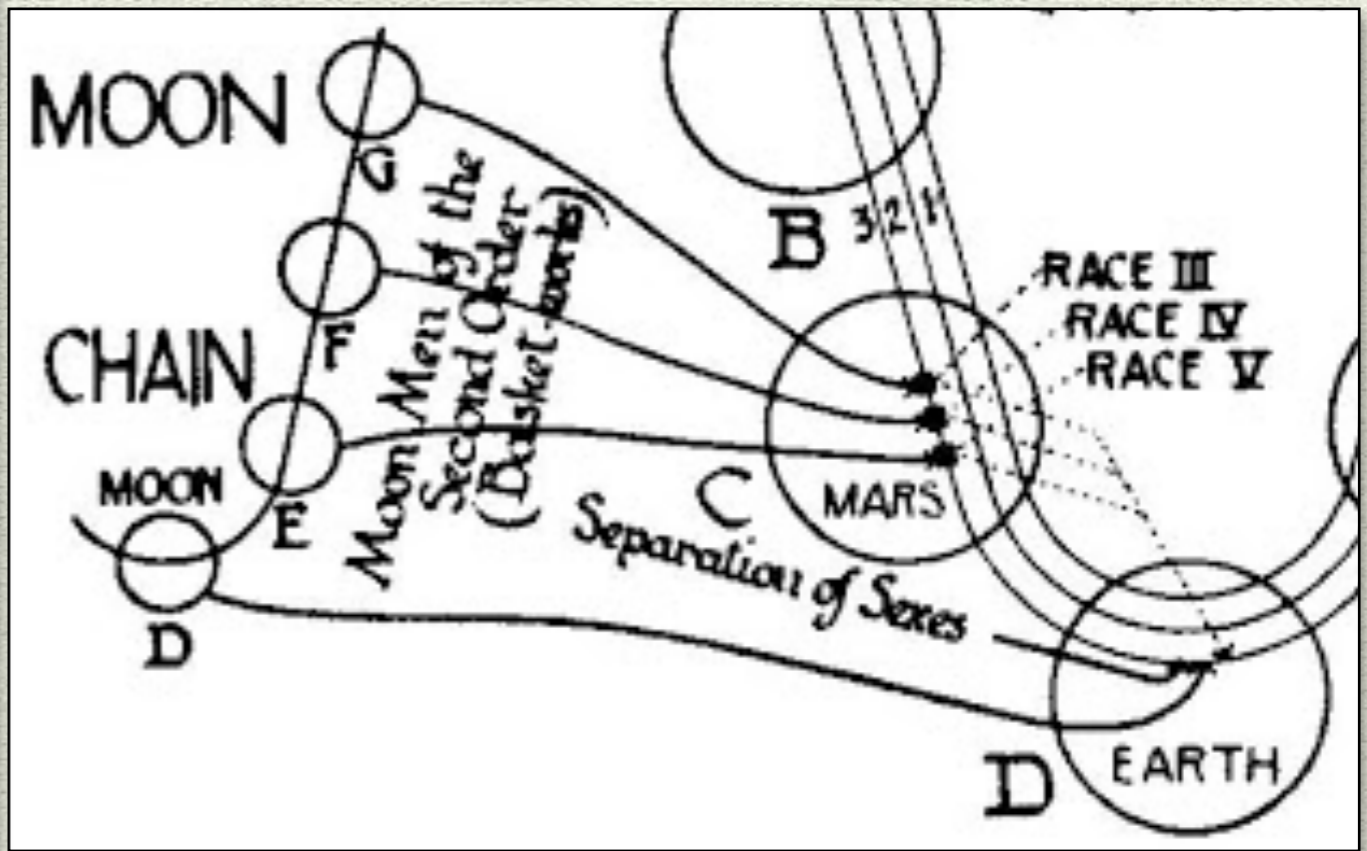


DIAGRAM XXXIX.—The Earth Chain : Rounds I, II and III.



Then when the hosts of beings composing the life-wave — the life-wave being composed of the entities derived from a former but now dead planet, in our case the moon — find that the time has arrived for them to enter upon their own particular evolutionary course, they cycle downwards along the planetary chain that has been prepared for them by the three hosts of elementary beings, of the three primordial elementary worlds, the forerunners of the life-wave yet integral parts of it. Remember, a hierarchy consists of ten degrees or states; three, as the Pythagoreans would have said, remaining in the silence and darkness — to us — of divinity, and seven entering into manifestation. This life-wave passes seven times in all around the seven spheres of our planetary chain, at first cycling down the shadowy arc through all the seven elements of the kosmos, gathering experience in each one of them.

STANZA V

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The meaning is plain.* **They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth).** Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

* The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $7532 = 376.5$ and $76352 = 3817.5$ and the ratio of 206126561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the Masonic Cyclopedic, and "Pythagorean Triangle," Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the Zohar explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

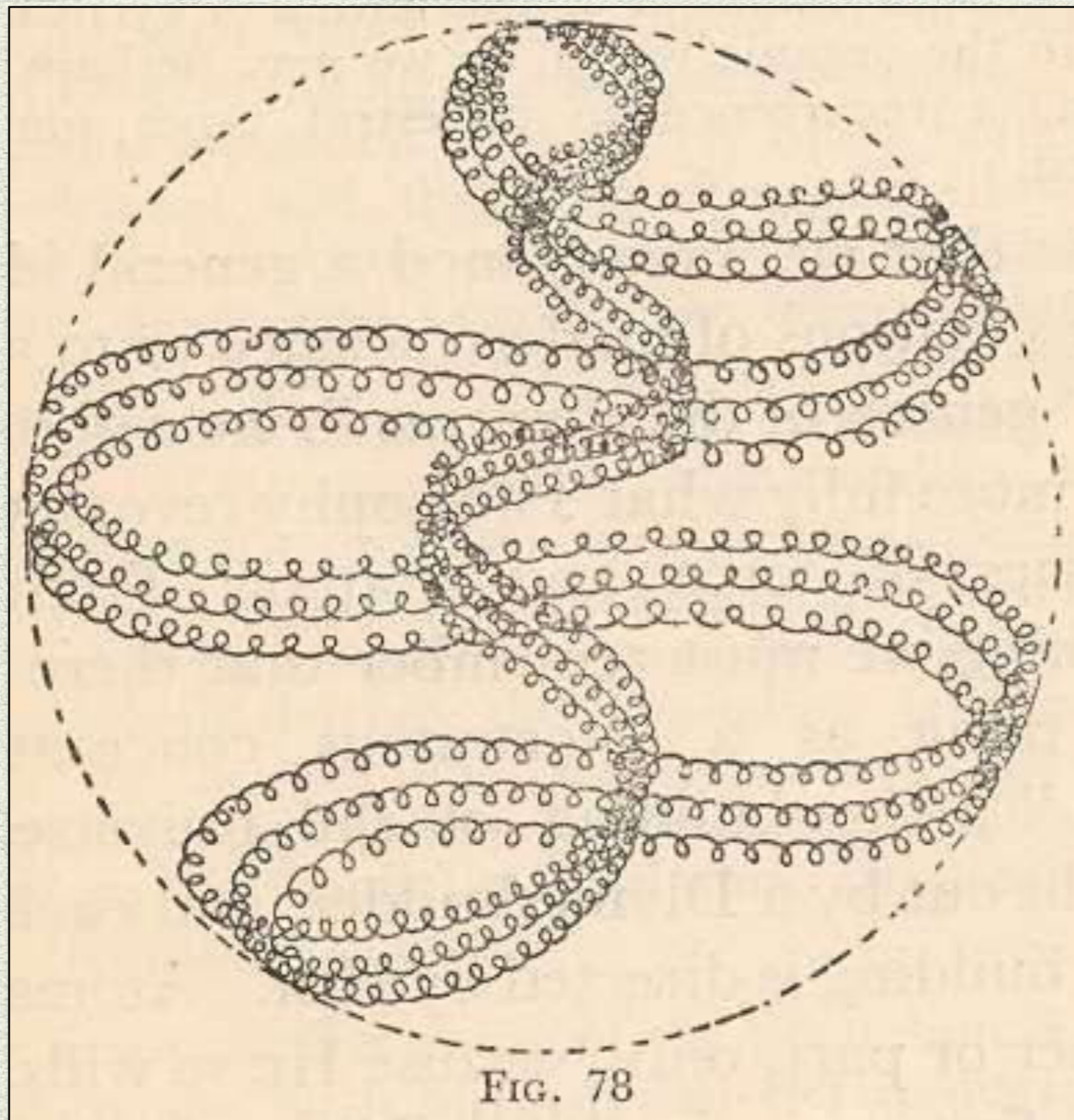


FIG. 78

These three coils in some mysterious way are charged with the three types of energy characteristic of the Triple Logos; “in the three whorls flow currents of different electricities.” Then the seven embodiments of the Triple Logos, the Seven Planetary Logoi, twist seven parallel coils to complete the physical atom. Each of these minor seven coils, when affected by light and sound, throws out one color of the solar spectrum and one of the seven sounds or the natural scale, and therewith the special influence of its Planetary Logos. —The First Principles of Theosophy, by Curuppumullage Jinarajadasa (1921)

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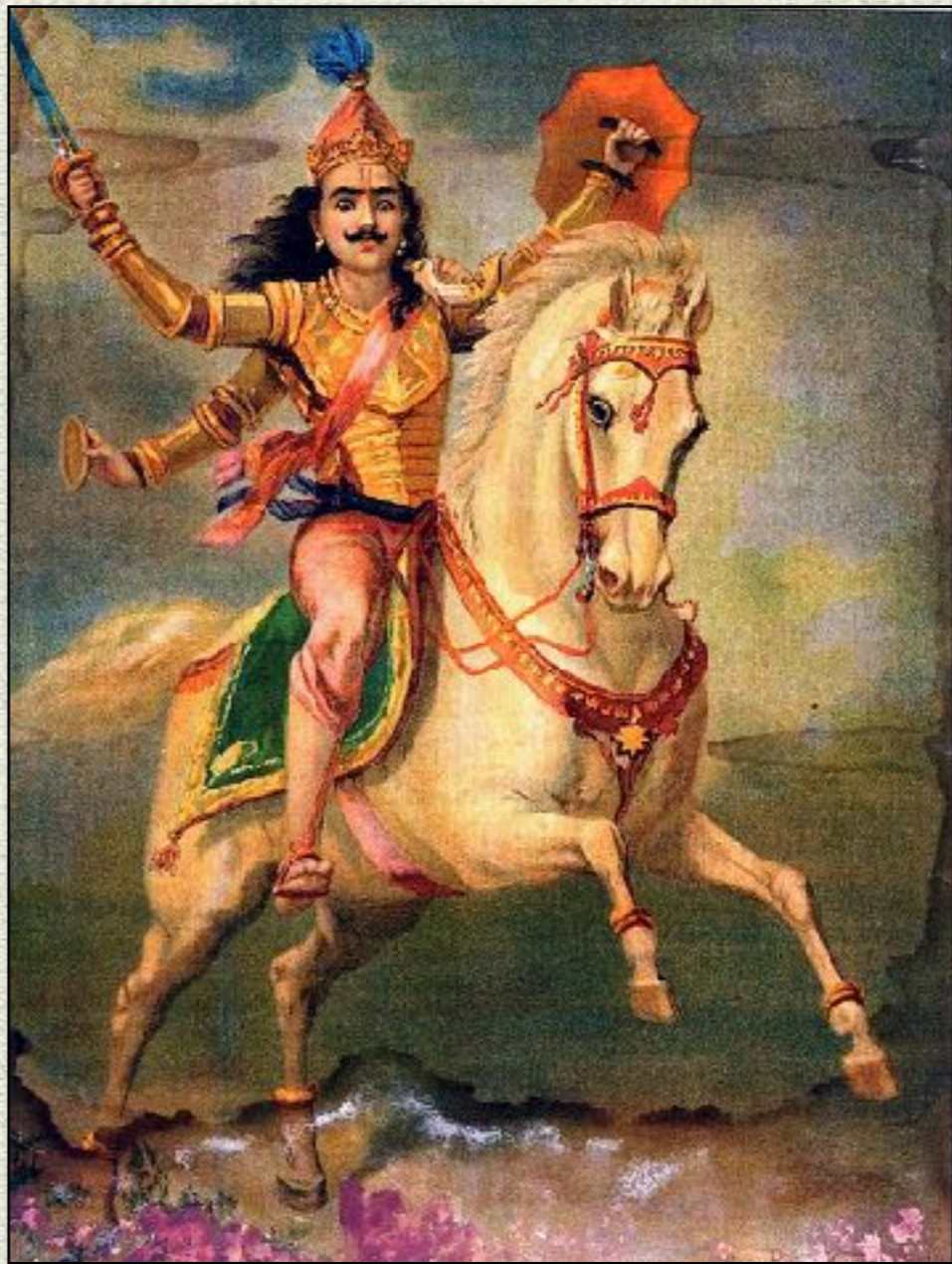
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Vishnu as Kalki

The ten mythical avatars of Vishnu are: Matsya, the Fish; Kurma, the Tortoise; Varaha, the Boar; Narasimha, the Man-lion (last animal stage); Vamana, the Dwarf (first step toward the human form); Parasu-rama, Rama with the axe (a hero); Rama-chandra, the hero of the Ramayana; Krishna, son of Devaki; Gautama Buddha; and finally, Kalki, the avatara who is to appear at the end of the Kali yuga “mounted on a white horse” and inaugurate a new reign of righteousness upon earth. -OTG

Vishnu as Vamana (dwarf-avatar) early 18th century Opaque watercolor, gold foil, and paper applique on cotton