



“Fohat traces spiral lines...” SD1:31

Orbits
by Agnes Pelton (1934)

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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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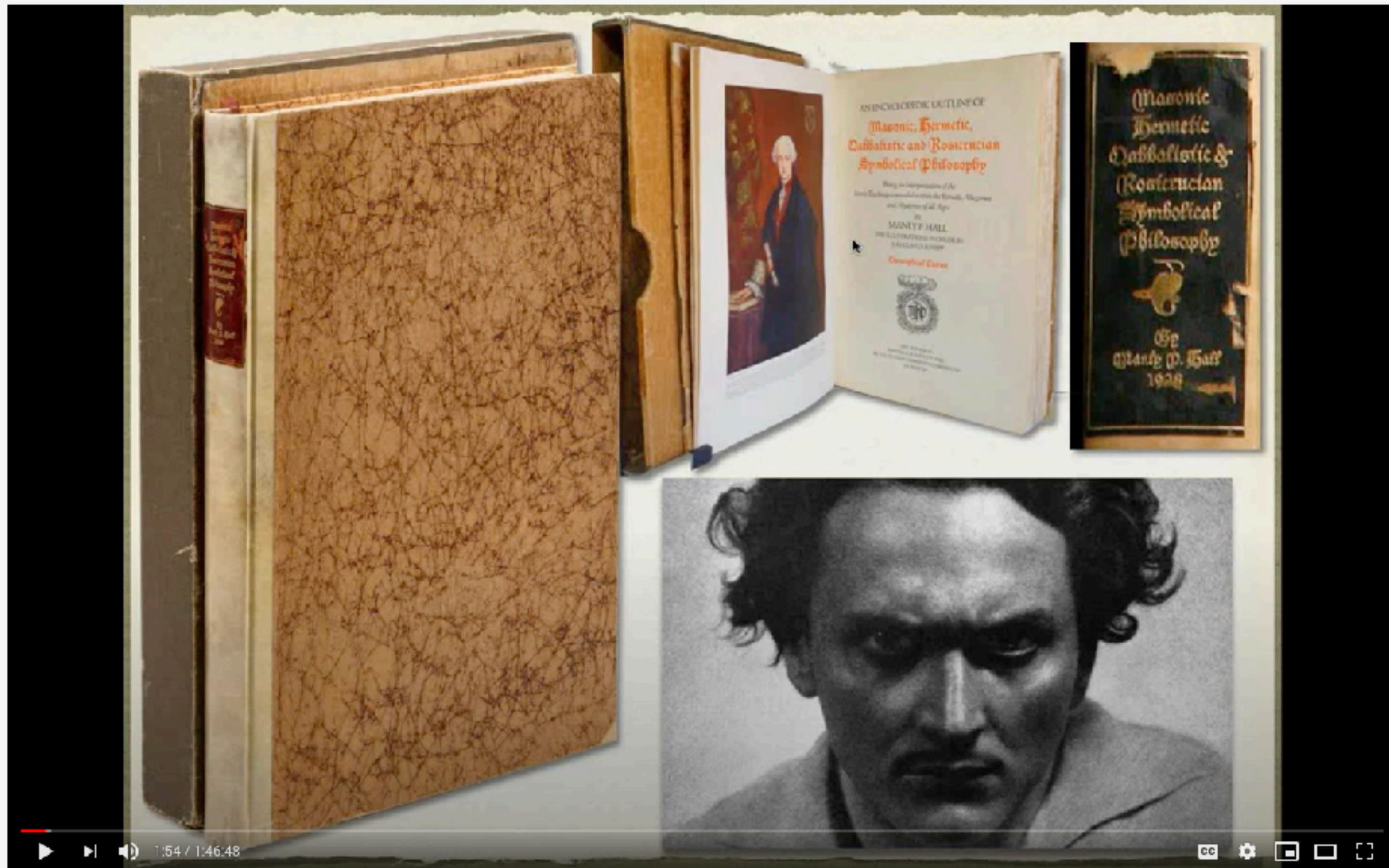
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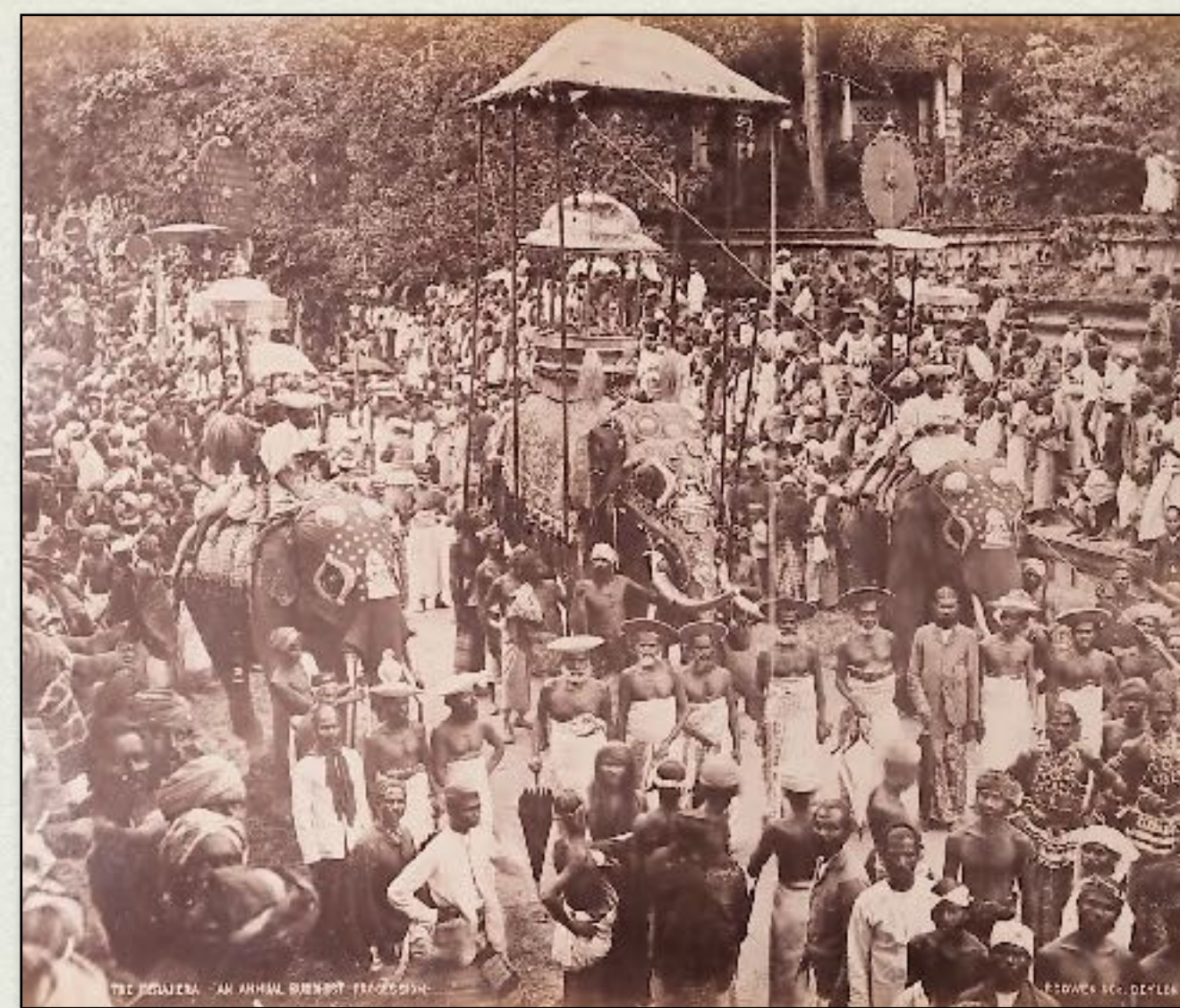
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**OLD
DIARY
LEAVES**

**SIXTH
SERIES**

1896-98

ADYAR



Colombo, Ceylon, 19th c.

Let us begin with my arrival on 17th July, at Tininevelly, the station where our Colombo Buddhist committee and I planted the cocoanut amid the tumultuous rejoicings described in a former chapter. We reached the station at 6 p.m., and found a huge crowd waiting. Five thick ropes of flowers, rather than garlands, were put about my neck and mounted to the top of my head; my hands, arms, and pockets were filled with ripe limes—the fruit of welcome and respect; I was put into a canopied sedan-chair; the chief-local and governmental officials walked beside, in front and behind me along the dusty road; a young Brahmin threw loose flowers on and about me and tossed them into the air, strewing the road with an odorous carpet; the temple Brahmins came and handed me the flower-wreathed silver lotah and the tray on which lay a broken cocoanut, some red powder, limes, and camphor. The procession moved on with waving flags and banners; two bands of musicians—one from the temple—clanged their wild music, and so we proceeded until the flower-and-plant-festooned bungalow assigned to me was reached, and I was allowed to get in from the heat of the road and enjoy its coolness. A welcome was here spoken by an ex-judge of Travancore, a learned and estimable gentleman, to which I responded, of course. Does it not seem as if all this gave the lie to the inimical Missionary tale of 1881, that the orthodox Brahmins had felt so outraged with the pollution of the temple by our cocoanut-planting party that they had uprooted the nut and purified the premises to get rid of our unholy taint! But why waste time or "spoil one's blood," as the Russians say, in refuting the numberless calumnies that have ever been circulated against us, when they refute themselves all in good time?



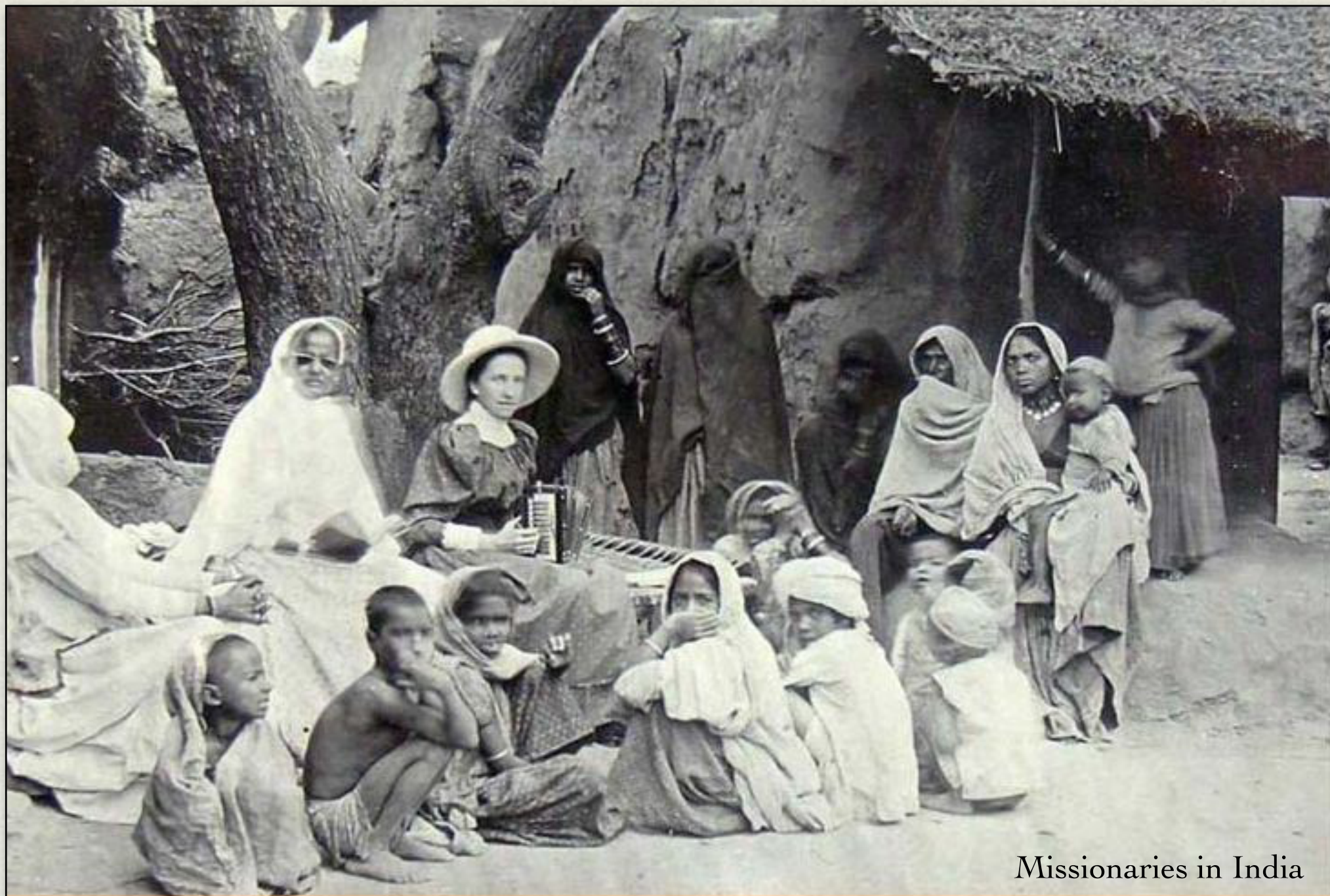
PAGODA, TINNEVELLY.

The next day I lectured on the lawn outside my bungalow to an audience which included all the leading men of the place. At the close I made an earnest appeal for the supply of a good Theosophical library for Hindu boys, and got a very handsome sum subscribed on the spot. This, if my memory serves me, was the first of a long series of successes in the same direction, and down to the present moment I have continued to press the claims of Indian youth upon their elders for the means of proper religious culture. I hope that, when I leave the scene, somebody among my colleagues will thoroughly cultivate this best, most fertile of all mental and moral fields in India. There is no other to be compared with it.

As the publicity given by the Ceylon Press to my early healings created an importunate demand for repetitions on the Bengal tour, so the exciting narratives of the North Indian papers caused me to be urged with equal pertinacity to exercise the power for the benefit of the sick in South India. They besieged me at Tinnevely, as at all the other stations, and some marvellous cures were wrought. An entry of a few words in my Diary for 20th July recalls to memory one of the most dramatic experiences of my life. I had gone to the Pagoda to sprinkle the "Tree of Friendship" with some refined rosewater, and was followed by at least 1,000 idlers, who, for lack of better amusement, watched my every step and exchanged opinions on my personal appearance.



A young man of twenty-five or thirty was brought me through the press, by his father, with a prayer that I would restore his speech, which he had lost three years before. Having neither elbow-room nor breathing-space, I climbed up on the continuous pedestal or basement that supports a long line of monolithic carved figures of Hindu deities, drew the patient up after me, called for silence, and made the father tell the people about the case. What then happened may as well be quoted from the printed contemporary record—a letter from the well-known late S. Ramaswamier, F.T.S., in Theosophist Supplement, August, 1883. "Amidst a great crowd," says he, "right in front of the Nelliappa temple, the Colonel laid his hands on the unfortunate dumb man. Seven circular passes on the head and seven long passes, all occupying less than five minutes, and speech was restored to the no more silent man! The Colonel, amidst deafening shouts of applause and thundering clapping of hands, made him pronounce the names of Siva, Gopâla, Râma, Râmachandra and other deities as glibly as any other bystander [could]. The news of this restoration of speech spread at once throughout the town and created a great sensation." And no wonder, for when I made the patient shout the sacred names at the top of his voice, half the crowd rushed out into the street in mad excitement, waving their arms over their heads, and crying, in Indian fashion: Wah! Wah! Wah!



Missionaries in India

Recollecting the mean tricks the Missionaries had played on me at my first visit, in circulating a scurrilous pamphlet against H. P. B. and myself, to which, in contravention of law, no publisher's or printer's name was attached, and in putting afloat the falsehood about the cocoanut tree having been uprooted by indignant Brahmins, I planned a little deserved punishment on them. I told the patient's father to take his son to the chief Missionaries at Palamcottah—a suburb of Tinnevely—tell them about the cure, quote to them the 17th and 18th verses of St. Mark's XVIth Chapter, and demand, on behalf of the Hindu community, that, in proof of their divine commission, they should restore speech to somebody as I had done in the Pagoda. Their reply to be communicated to the Hindu public. Several days later he came and reported to me the result. I had expected some amusement, but fancy my surprise when he told me that one of the chief padris had declared his story a lie, and not one would believe that his son had ever been speechless! The subterfuge was so ingenious that it excited my profound admiration, and I had a good laugh over their astuteness. More than they had, I imagine, since the man was known to the whole town, and the cure had been made with the greatest publicity. -ODL2-442-6

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*).

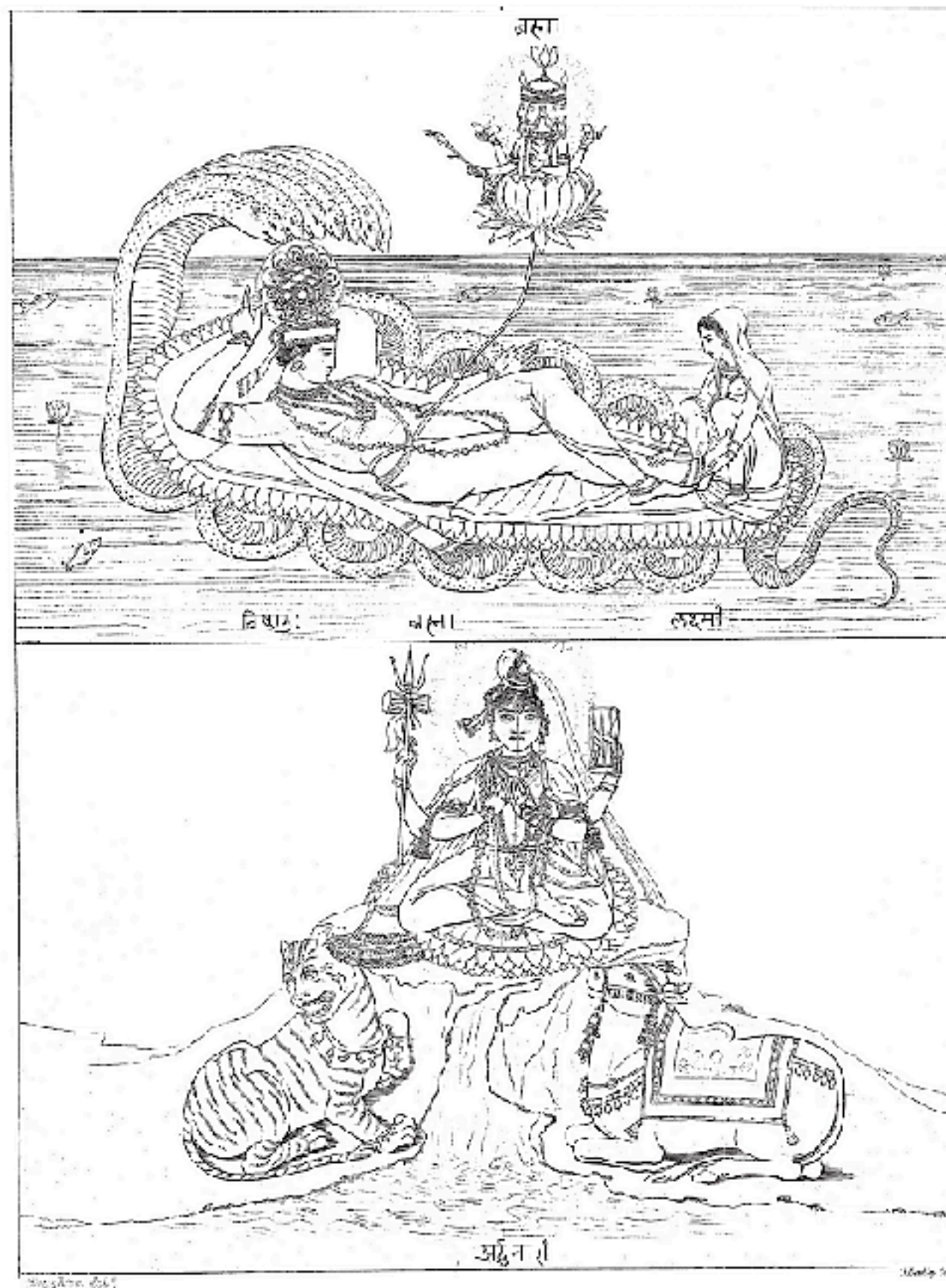
Their [the Hindus and Aryans] Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Aryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinks is shown by their contradicting each other, a different construction being found in almost every Purâna and epic poem. Read esoterically — they will all yield the same meaning. Thus one account enumerates Seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the septenary chain and belong to the purely æthereal, invisible worlds. These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain. "Another enumeration calls the Seven worlds — earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the 'Sons of Brahmâ' in the sixth division, and stating the fifth, or Jana Loka, to be that where animals destroyed in the general conflagration are born again." (see Hindu Classical Dictionary.) Some real esoteric teaching is given in the "Symbolism." He who is prepared for it will understand the hidden meaning. —SD1:115-6

STANZA V

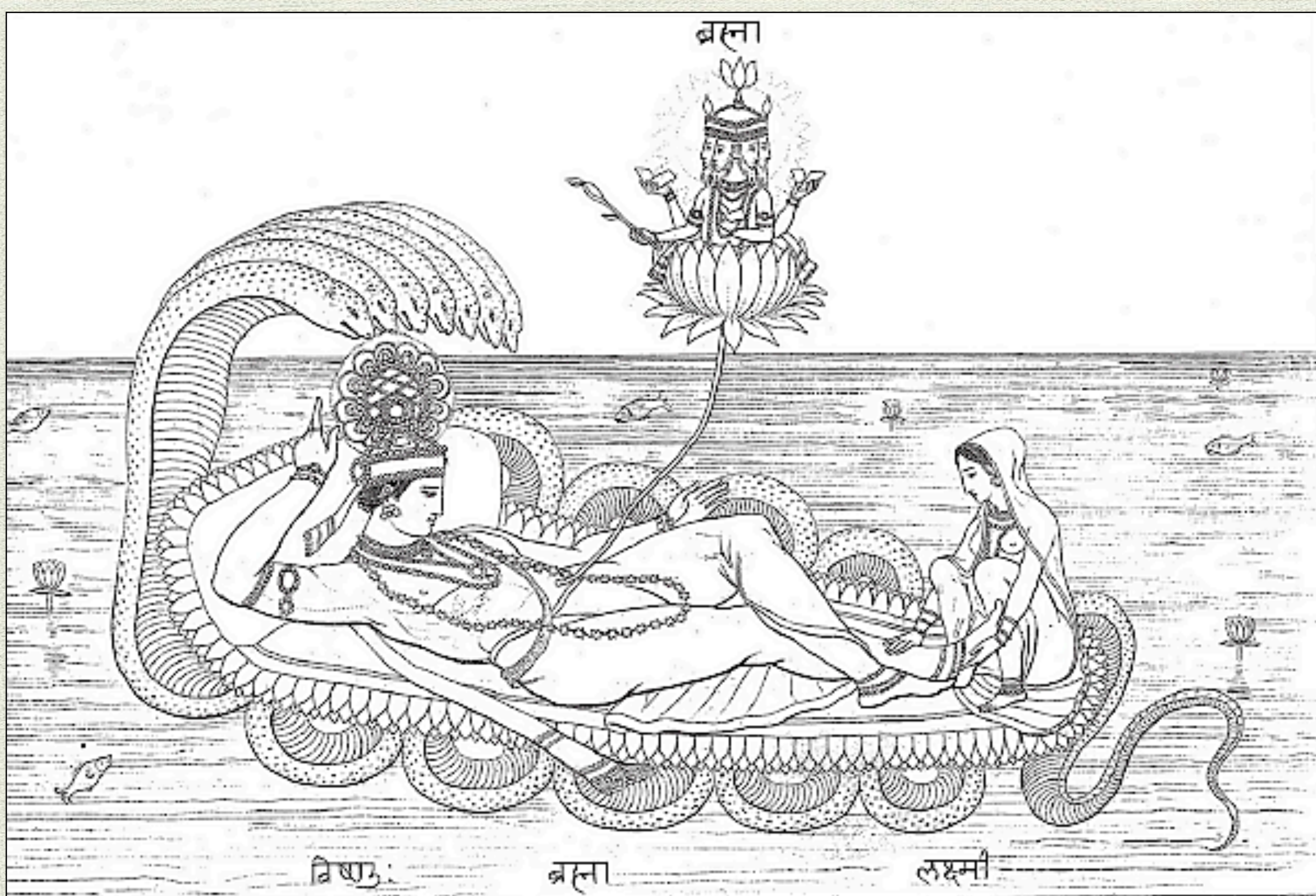
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VISHNU & LAKSHMI on SHESHA or ANANTA contemplating the Creation, with BRAHMĀ springing on a lotus from his Navel to perform it. Below, SHIVA & PARVATI conjoined, called then ARDDHA-NARI.



VISHNU & LAKSHMI on SESHA or ANANTA contemplating the Creation, with BRAHM springing on a lotos from his Navel to perform it.



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CLASSICAL DICTIONARY //

OF

HINDU MYTHOLOGY AND RELIGION,
GEOGRAPHY, HISTORY, AND
LITERATURE.

BY

JOHN DOWSON, M.R.A.S.

LATE PROFESSOR OF HINDUSTANI, STAFF COLLEGE.

Second Edition.

LONDON:

TRÜBNER & CO., LUDGATE HILL.

1888.

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LOKA. A world, a division of the universe. In general the tri-loka or three worlds are heaven, earth, and hell. Another classification enumerates seven, exclusive of the infernal regions, also seven in number which are classed under Pātāla. The upper worlds are :—(1.) Bhur-loka, the earth. (2.) Bhuvar-loka, the space between the earth and the sun, the region of the Munis, Siddhas, &c. (3.) Swar-loka, the heaven of Indra, between the sun and the polar star. (4.) Mahar-loka, the usual abode of Bhrīgu and other saints, who are supposed to be co-existent with Brahmā. During the conflagration of these lower worlds the saints ascend to the next, or (5.) Jana-loka, which is described as the abode of Brahmā's sons, Sanaka, Sānanda, and Sanat-kumāra. Above this is the (6.) Tapar-loka, where the deities called Vairāgis reside. (7.) Satya-loka or Brahmā-loka, is the abode of Brahmā, and translation to this world exempts beings from further birth. The first three worlds are destroyed at the end of each kalpa, or day of Brahmā; the last three at the end of his life, or of a hundred of his years; the fourth loka is equally permanent, but is uninhabitable from heat at the time the first three are burning. Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the sons of Brahmā in the sixth division, and stating the fifth, or Jana-loka, to be that where animals destroyed in the general conflagration are born again. The Sāṅkhya and Vedānta schools of philosophy recognise eight lokas or regions of material existence :—(1.) Brahmā-loka, the world of the superior deities; (2.) Pitri-loka, that of the Pitris, Rishis, and Prajāpatis; (3.)

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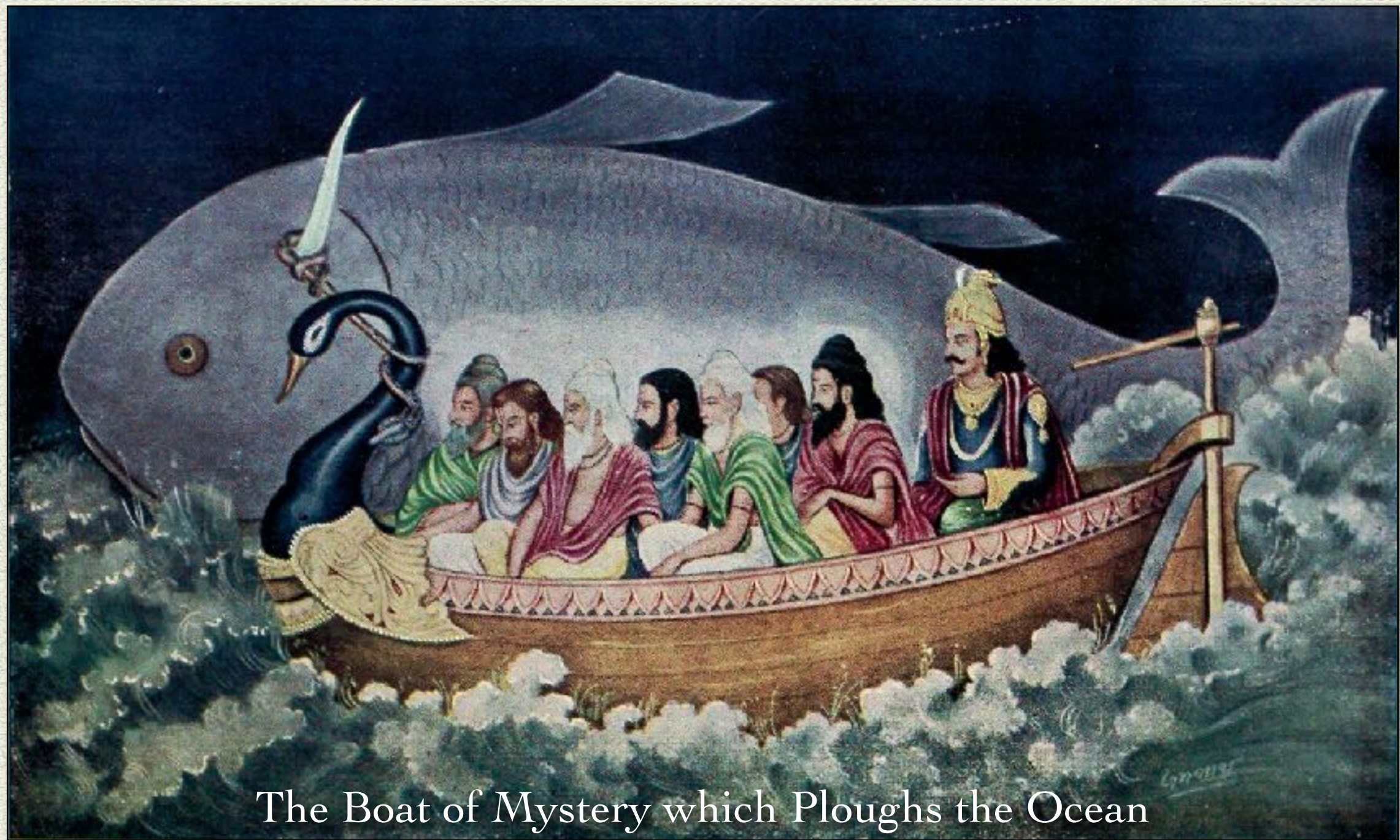
Stanza V

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 Phœnician Cosmogony of Sanchoniathon the doctrine that Desire is the principle of creation. —SD1:109-10



The Boat of Mystery which Ploughs the Ocean

This secret of electricity, which is essentially triple in its nature, deals with the Brahma or third aspect, and is called sometimes by the following names:—

1. The Secret of Brahma.
2. The Revelation of the Mother.
3. The Secret of Fohatic Force.
4. The Mystery of the Creator.
5. The Secret of the Three Who issued from the First (solar system),

and also by four mystic phrases conveying much light to the intuition:

6. The Boat of Mystery which Ploughs the Ocean.
7. The Key to the Divine Storehouse.
8. The Light that Guides through the triple caves of Darkness.
9. The Clue to the Energy uniting Fire and Water.

—Initiation Human and Solar:171

Fohat: Cosmic electricity; primordial light; the ever-present electrical energy; the universal propelling vital forces; the ceaseless destructive and formative power; the synthesis of the many forms of electrical phenomena. —Glossary, Initiation Human and Solar:171

Akasha, in manifestation, expresses itself as Fohat, or divine Energy, and Fohat on the different planes is known as aether, air, fire, water, electricity, ether, prana and similar terms. It is the sumtotal of that which is active, animated, or vitalized, and of all that concerns itself with the adaptation of the form to the needs of the inner flame of life. —TCF:43-4

Fohat is that active fiery Intelligence, Who is the basis of the internal fires of the solar system. On each plane one of these Brothers holds sway, and the three elder Brothers (for always the three will be seen, and later the seven, who eventually merge into the primary three) rule on the first, third and the fifth planes, or on the plane of adi, of atma, and of manas. It is urgent that we here remember that They are fire viewed in its third aspect, the fire of matter. In Their totality these seven Lords form the essence of the cosmic Lord, called in the occult books, Fohat. —TCF:65-6

Agni is Fohat, the threefold Energy (emanating from the logoic Ego) which produces the solar system, the physical vehicle of the Logos, and animates the atoms of substance. He is the basis of the evolutionary process, or the cause of the psychic unfoldment of the Logos, and He is that vitality which ultimately brings about a divine synthesis in which the form approximates subjective demand, and after being consciously directed, and manipulated, is finally discarded. This is the goal for the Logos as it is for man; this marks the final liberation of a human being, of a Heavenly Man and of a solar Logos. —TCF:610

“The fire within the lesser fire findeth its progress much impelled when the circle of the moving and the unmoving, of the lesser wheel within the greater wheel that moveth not in Time, findeth a twofold outlet; it then shineth with the glory of the twofold One and of His sixfold brother. Fohat rusheth through space. He searcheth for his complement. The breath of the unmoving one, and the fire of the One Who seeth the whole from the beginning rush to meet each other, and the unmoving becomes the sphere of activity.” –TCF:172-3

Stanza V

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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.
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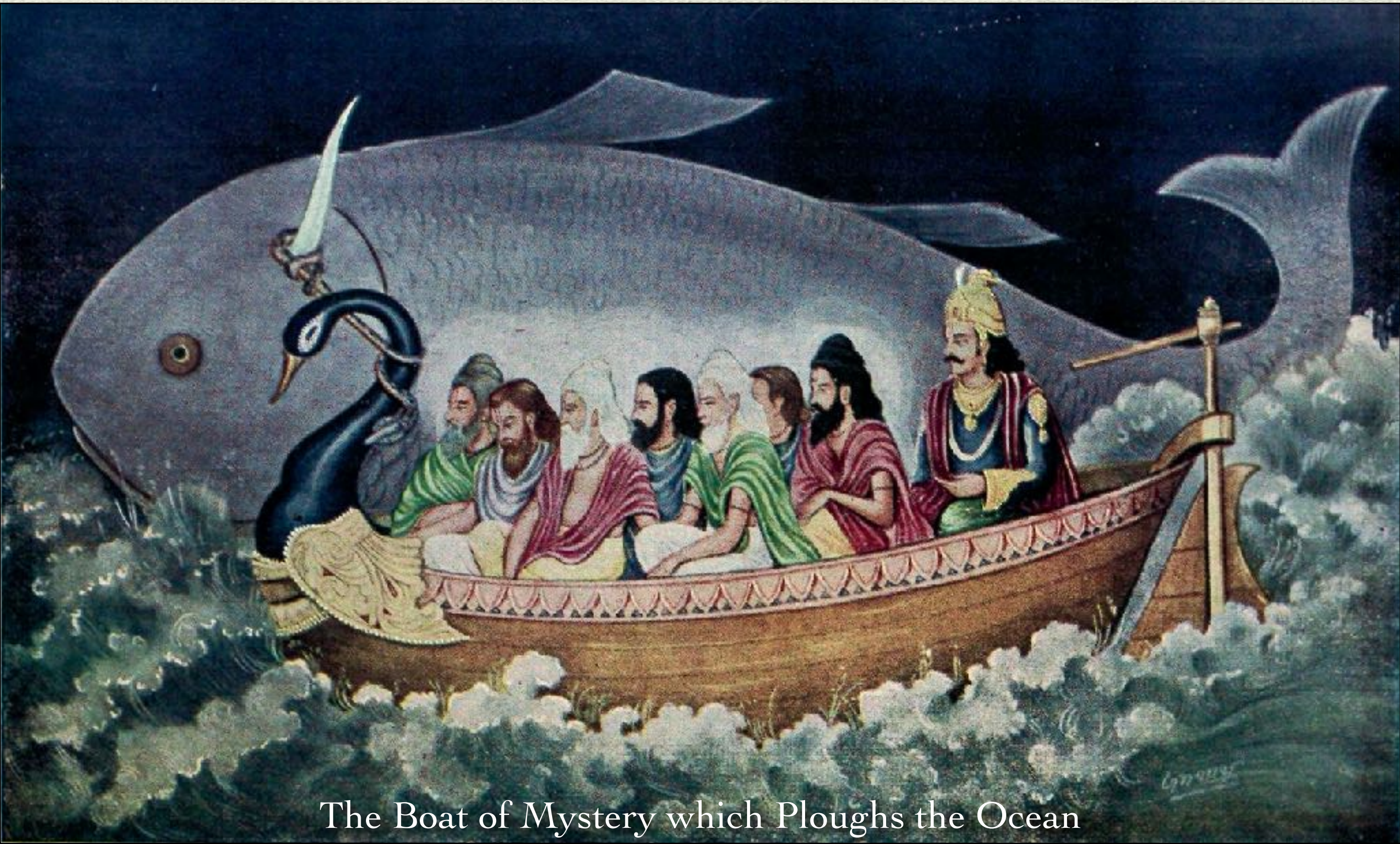
(a) This shows the "Primordial Seven" using for their *Vahan* (vehicle, or the manifested subject which becomes the symbol of the Power directing it), Fohat, called in consequence, the "Messenger of their will" — the fiery whirlwind.

"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.

(*b*) As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyanis who are the "celestial" Buddhas, of whom the human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested,* and two are to come in the sixth and seventh Root-races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitâbha is the Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.† As the synthesis of the seven Dhyani-Buddhas, Avalôkitêswara was the first Buddha (the Logos), so Amitâbha is the inner "God" of Gautama, who, in China, is called Amita(-Buddha). They are, as Mr. Rhys Davids correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life" of every earthly mortal Buddha — the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the "Buddhas of Contemplation," and are all Anupadaka (parentless), *i.e.*, self-born of divine essence. The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating from himself, an equally celestial son — a Dhyani-Bodhisattva — who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the "Spirit of Buddha" — (who is credited by the Orientalists with having created the five Dhyani-Buddhas!), — a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

* See A. P. Sinnett's "Esoteric Buddhism," 5th annotated edition, pp. 171-173.

† The first and greatest Reformer who founded the "Yellow-Caps," Gyalugpas. He was born in the year 1355 A.D. in Amdo, and was the Avatar of Amitâbha, the celestial name of Gautama Buddha. —SD1:107-9



The Boat of Mystery which Ploughs the Ocean

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" –SD1:107-9



Fohat

The fiery whirlwind

***Vahan* of the Primordial Seven**

Messenger of Their Will

Primordial Chaos, No. 16
by Hilma af Klint

Stanza V

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Mahat (Sanskrit) [from the verbal root mah to be great] The great; cosmic mind or intelligence, the basis and fundamental cause of the intelligent operations in and of nature considered as an organism. Blavatsky called it the first product of *pradhana*, the first-born of the Logos, universal mind limited by manvantaric duration, the cosmic noumenon of matter, the one impersonal architect of the universe, the great manvantaric principle of intelligence, the Third Logos, and the divine mind in active operation.



Eternal in its essence and periodical in its manifestations, mahat combines the ideal plans and prototypes of all beings and things in the manifested objective and subjective world. In another sense it is the entire aggregate of the dhyani-chohanic host, and therefore the source of the active organic cosmic intelligence controlling and directing the operations of fohat; it is likewise the direct source of the *manasaputras*, a class of the dhyani-chohanic host.

In Brahmanical philosophy, mahat is the father-mother of manas. In Sankhya philosophy, it corresponds to kosmic buddhi or *mahabuddhi* and is called the first of the seven prakritis or productive creation. –OTG

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Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors— the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
 2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
 3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
 4. This was the army of the voice—**the divine Septenary**. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaoohoo, which is:
 5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the : , (for x, unknown quantity).
 - I. The Adi-Sanat, the number, for he is one.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)
- And these three enclosed within the  are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).
6. **Then the second seven, who are the Lipika**, produced by the three (Word, Voice, and Spirit). The rejected son is One. The “Son-suns” are countless. –SD1:30-31

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The Secret Doctrine Dialogues H.P. Blavatsky

**The
Secret Doctrine
Dialogues**



H.P. Blavatsky Talks With Students

Mr. A. Keightley: Śloka 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?

Mme. Blavatsky: This means that they are the Sons of Fohat as a personification of Mahat, the Mânasaputras 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.** –The SD

Dialogues:337

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“Fohat runs circular errands”

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom" (Commentary on Dzyan), assumes an ever-growing tendency, from the first awakening of Kosmos to a new "Day," to circular movement. –SD1:116-7

For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible. –SD1:114

The Motion toward which the connatus [innate inclination] tends, is circular, since the circle is the most perfect of all figures, [thus] the most perfect figure of a Motion . . . must be perpetually circular. –SD1:118

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The Motion toward which the *connatus* [innate inclination of a thing to continue to exist and enhance itself] tends, is circular, since the circle is the most perfect of all figures . . . The most perfect figure of a Motion . . . must be the perpetually circular. –SD1:118

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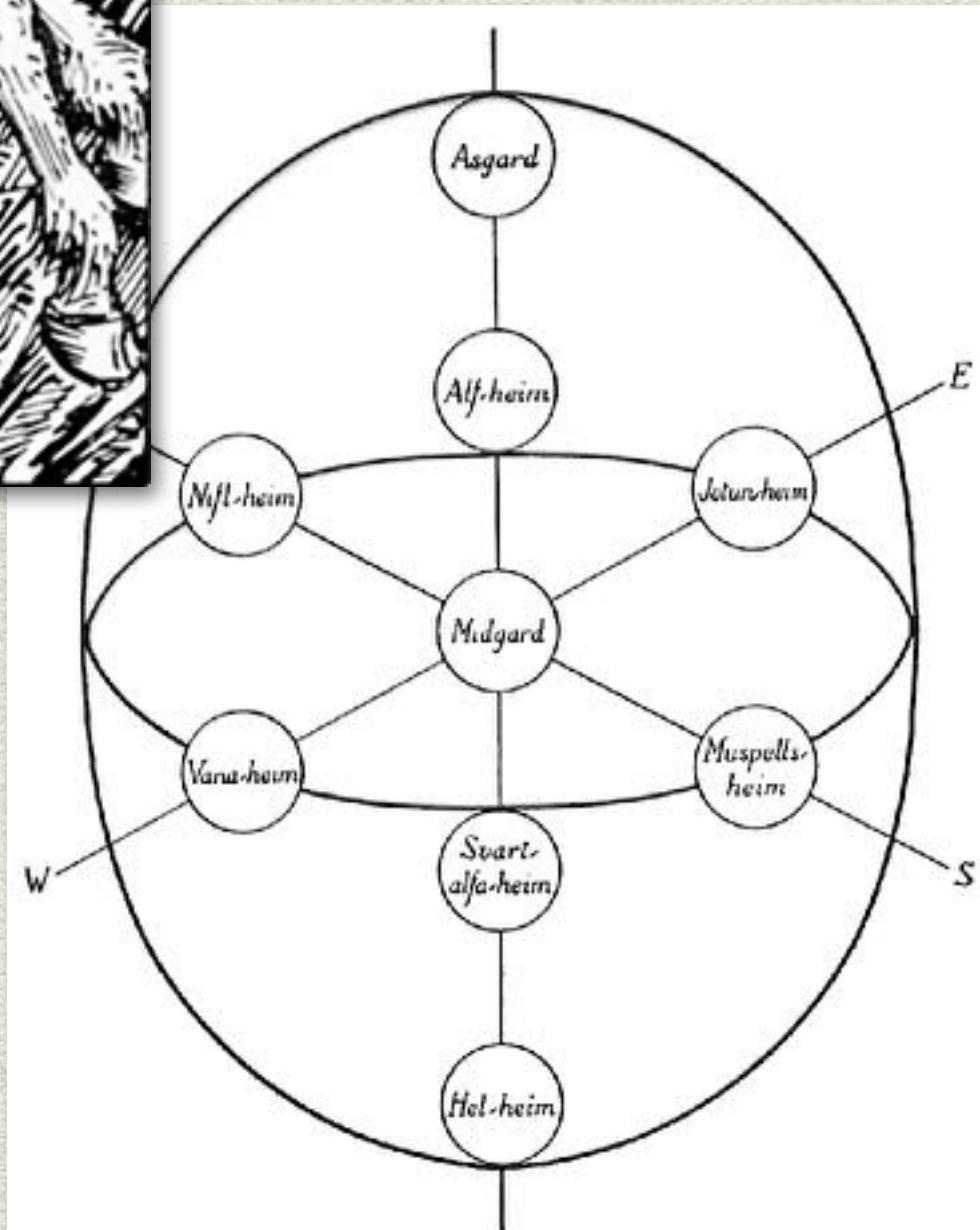
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Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something “caused the Universe to move with circular motion,” as Plato has it; or, as the Occult teaching 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) . . . ” –SD1:201

Stanza V

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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



THE NINE WORLDS OF THE ODINIC MYSTERIES.

Stanza V

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“...and the thought is the rider.”

On the Cosmic, it [Fohat] 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. –SD1:111

“Fohat is the steed and the thought is the rider.”

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Writing upon this subject [the living Fire] in *Isis Unveiled* we said of it that it was: "The Chaos of the ancients, the Zoroastrian sacred fire, or the *Atash-Behram* of the Parsees; the Hermes-fire, the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtha-Ra; the Grecian *Zeus Cataibates* (the descending) of Pausanias; the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram, the eternal fire of the "bottomless pit"; the Delphic oracular vapours; the Sidereal light of the Rosicrucians; the AKÂSA of the Hindu adepts; the Astral Light of Eliphas Levi; the nerve-aura and the fluid of the magnetists; the *od* of the Reichenbach; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox, and the atmospheric magnetism of some naturalists; galvanism; and finally, electricity — all these are but various names for many different manifestations or effects of the same mysterious, all-pervading cause, the Greek *Archeus*." We now add — it is all this and much more. —SD1:338

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*).

(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.

(b) As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyanis who are the "celestial" Buddhas, of whom the human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested,* and two are to come in the sixth and seventh Root-races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitâbha is the Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.† As the synthesis of the seven Dhyani-Buddhas, Avalôkitêswara was the first Buddha (the Logos), so Amitâbha is the inner "God" of Gautama, who, in China, is called Amita(-Buddha). They are, as Mr. Rhys Davids correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life" of every earthly mortal Buddha — the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the "Buddhas of Contemplation," and are all Anupadaka (parentless), *i.e.*, self-born of divine essence. The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating from himself, an equally celestial son — a Dhyani-Bodhisattva — who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the "Spirit of Buddha" — (who is credited by the Orientalists with having created the five Dhyani-Buddhas!), — a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

* See A. P. Sinnett's "Esoteric Buddhism," 5th annotated edition, pp. 171-173.

† The first and greatest Reformer who founded the "Yellow-Caps," Gyalugpas. He was born in the year 1355 A.D. in Amdo, and was the Avatar of Amitâbha, the celestial name of Gautama Buddha. —SD1:107-9

Stanza V

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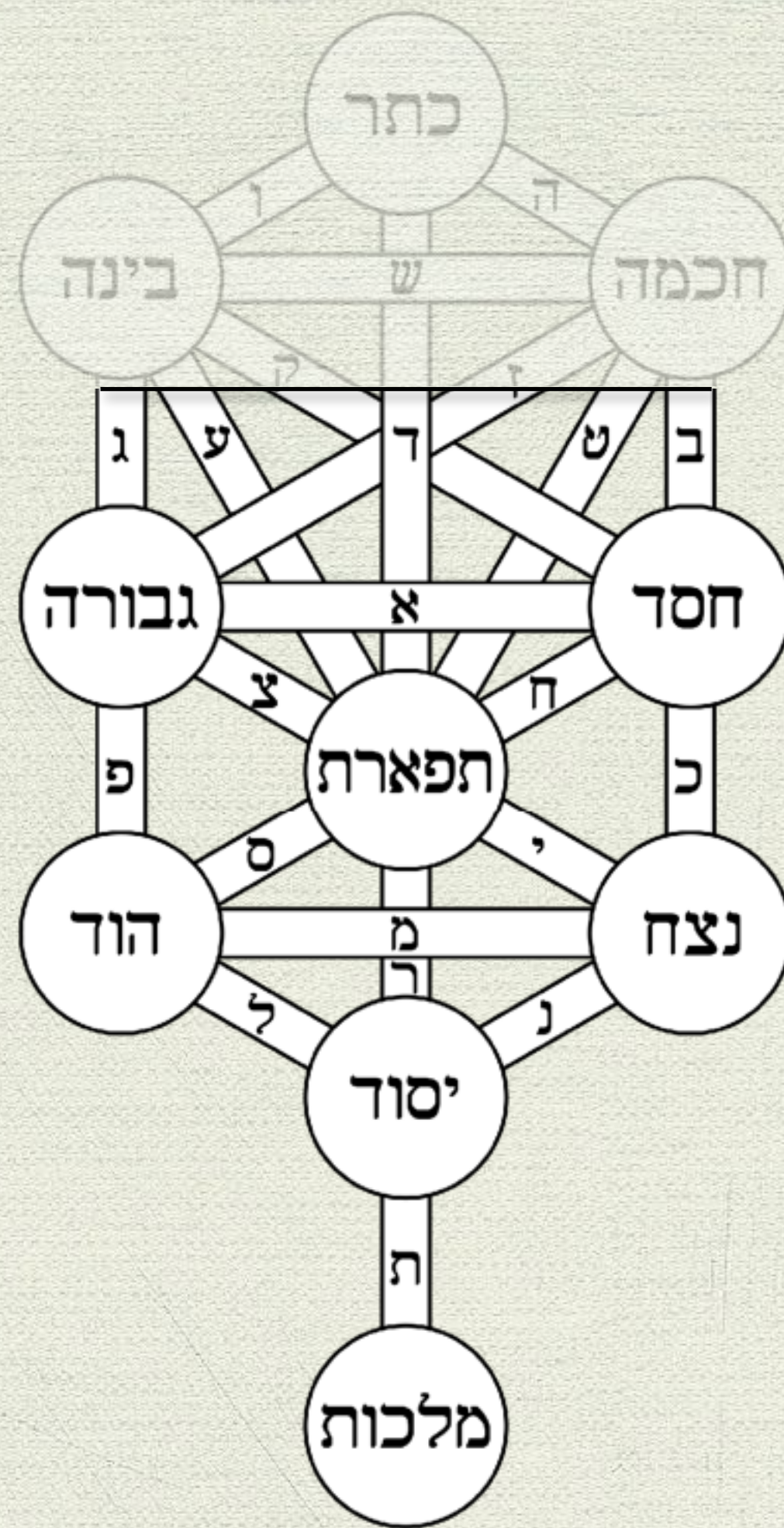
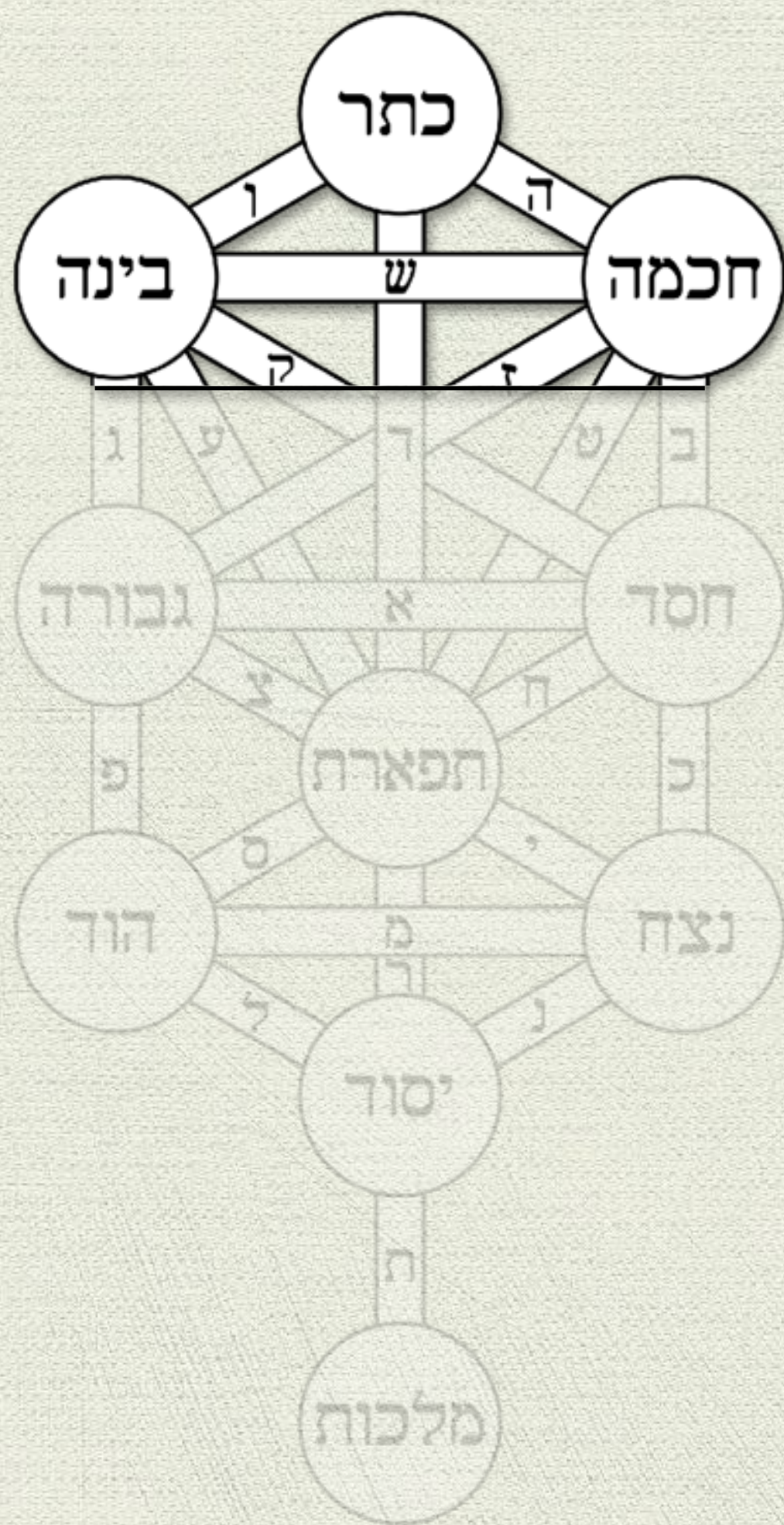
STANZA V

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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.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? —SD1:112



STANZA V

5. FOHAT TAKES FIVE STRIDES (having already taken the first three) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES AND THEIR ARMIES (hosts) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles — the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles — three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools — or rather one school, divided into two parts — one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

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. –SD1:112

"On each plane one of these Brothers holds sway, and the three elder Brothers rule on the first, third and the fifth planes, or on the plane of adi, atma and manas. –TCF:65

Stanza V

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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 — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 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 *Royal Masonic Cyclopedia*, and *The Pythagorean Triangle*, by G. 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 triangle 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

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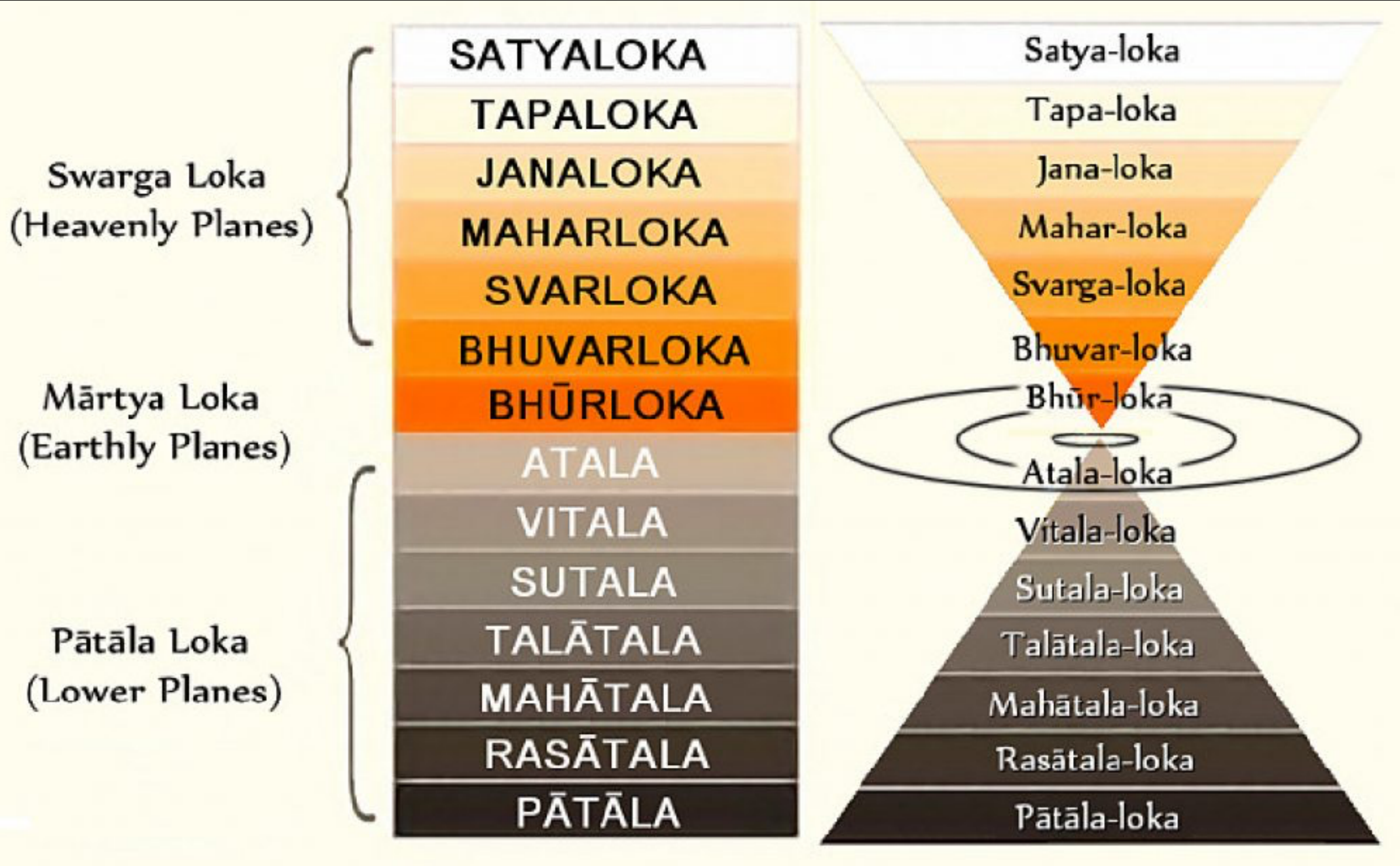
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STANZA V

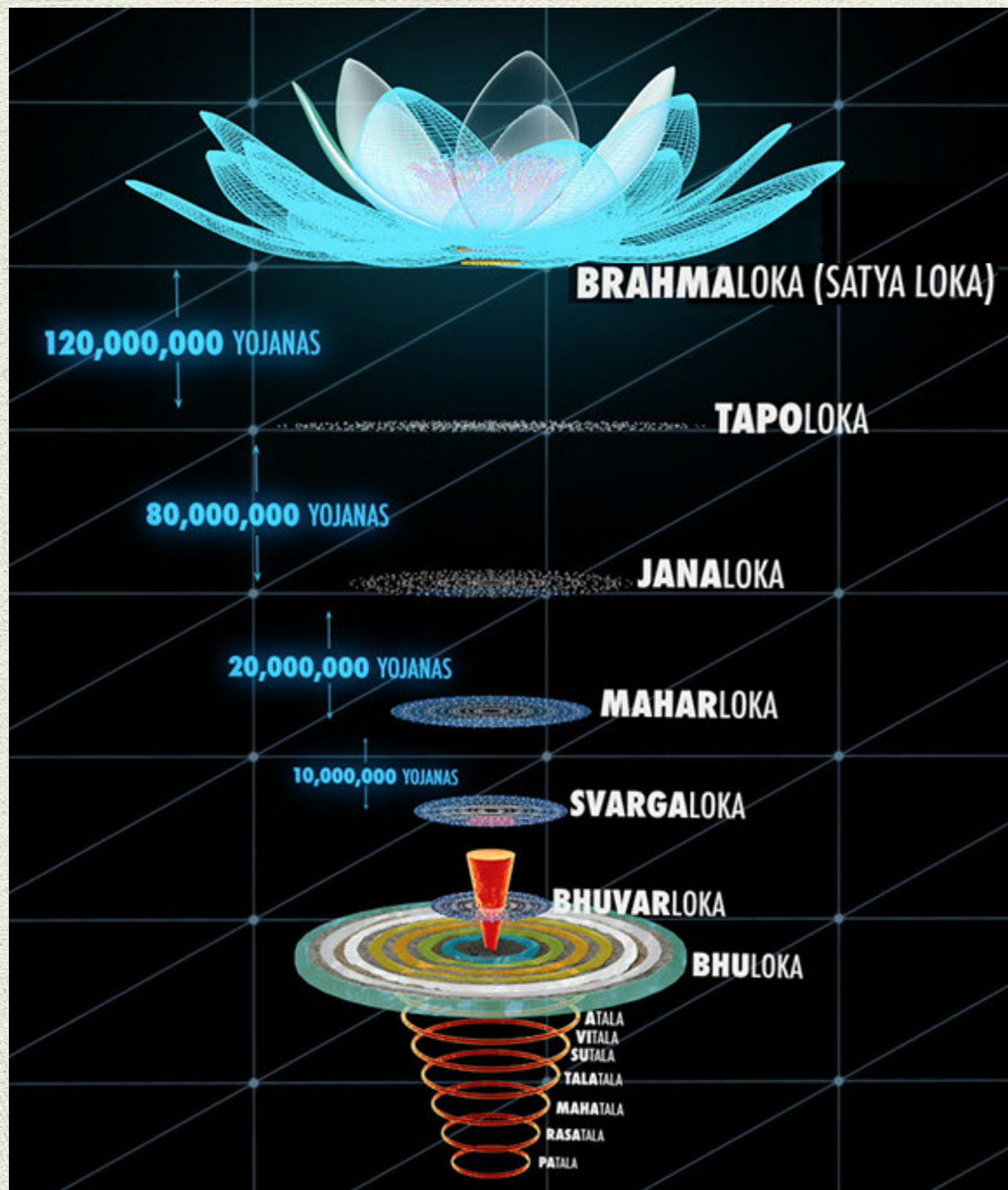
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Their [the Hindus and Aryans] Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Aryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinks is shown by their contradicting each other, a different construction being found in almost every Purâna and epic poem. Read esoterically — they will all yield the same meaning. **Thus one account enumerates Seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the septenary chain and belong to the purely æthereal, invisible worlds.** These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain. "Another enumeration calls the Seven worlds — earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the 'Sons of Brahmâ' in the sixth division, and stating the fifth, or Jana Loka, to be that where animals destroyed in the general conflagration are born again." (see Hindu Classical Dictionary.) Some real esoteric teaching is given in the "Symbolism." He who is prepared for it will understand the hidden meaning. —SD1:115-6



Note that these seven cosmic principles and elements are in fact these fourteen lokas, or rather lokas and talas, seven of each. Let us first name them in order:

1) Satya-loka– Atala, 2) Tapar-loka– Vital, 3) Janar-loka– Sutala, 4) Mahar-loka– Rasatala, 5)Swar-loka– Talatala, Bhuvar-loka– Mahatala, 7) Bhur-loka– Patala —Fundamentals of Esoteric Philosophy:580



STANZA V



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Stanza V

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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 IV

1. . . . Listen, ye Sons of the Earth, to your instructors— the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
 2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
 3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
 4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaohoo, which is:
 5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the : , (for x, unknown quantity).
 - I. The Adi-Sanat, the number, for he is one.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.**
 - III. The “formless square.” (Arupa)
- And these three enclosed within the  are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).
6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is One. The “Son-suns” are countless. —SD1:30-31

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*).

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

Stanza V

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[Fohat] calls the innumerable sparks, and joins them.

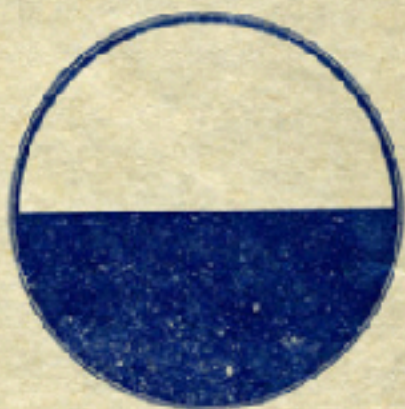
"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan) "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final 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." –SD1:201

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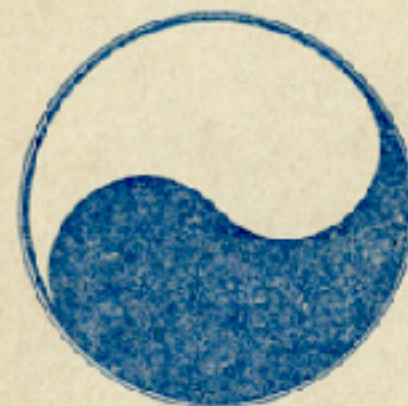
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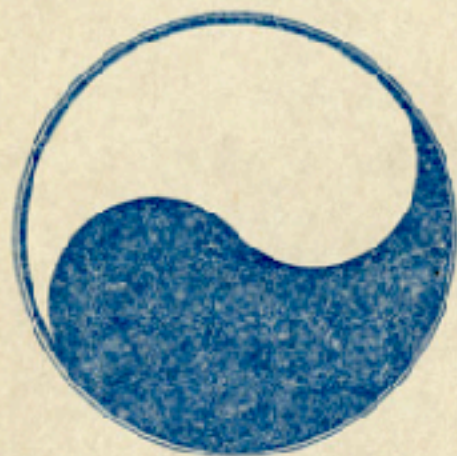
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The great latent wisdom, which is called Dzyu, becomes active and operative through the medium of Fohat in the same way that thought becomes activity through the medium of the nerves. Fohat, the universal nerve fluid, is called the Steed, or Vahan, and thought or intelligence becomes the Rider. Fohat passes, in the form of nerve impulses, through the fiery mass of the world to be. In this way the gods gain control of the atoms, for they can later send their orders along the threads of force spun by Fohat. He passes with three, five and seven strides through the worlds and cosmic planes which constitute the Three Worlds, for the Three, Five and Seven of Free Masonry are the same as those referred to in this ancient Tibetan book. His voice is his activity. He calls the sparks from primordial substance, and they gather round his threads of activity. An endless droning sound, like the purr of a great engine, is heard. It is Fohat, born of the friction of space.

—Manuscript Series #37, by MPH:15-6

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STANZA V

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(a) "Wheels," as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom"* (Commentary on Dzyan), assumes an ever-growing tendency, from the first awakening of Kosmos to a new "Day," to circular movement. The "Deity becomes a WHIRLWIND." They are also called Rotæ — the moving wheels of the celestial orbs participating in the world's creation — when the meaning refers to the animating principle of the stars and planets; for in the Kabala, they are represented by the Ophanim, the Angels of the Spheres and stars, of which they are the informing Souls. (See Kabala Denudata, "De Anima," p. 113.)

*It may be asked, as also the writer has not failed to ask, "Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one — not even one of the Dhyani-Chohans, who are all in Nirvana — to see it?" The answer to this is: "Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyani-Buddhas) are unable to penetrate the mysteries too far beyond our planetary system and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep." —SD1:116-7

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Whirlwind: A gyrating wind; in theosophy, when applied to the movements of a universe, a name for the moving of the Great Breath and for the various functions and activities of fohat. Motion, the divine breath, becomes the cosmic whirling or whirlwind and sets in motion the particles in space, bringing about now their coagulation and concretion, now their dissipation and dispersion. Deity thus mystically becomes a whirlwind; pulsatory life assumes a whirling movement. Stages in world formation are described as diffused cosmic matter, then the fiery whirlwind, the first stage in the formation of a nebula, leading eventually to the formation of solar system and more particularly of a globe or group of solar or planetary globes. The primordial seven forces, the first seven breaths of the cosmic dragon of wisdom or cosmic manifest intelligence, produce from their circumgyrating motions the fiery whirlwind. The first chapter of Ezekiel mentions a whirlwind and other descriptions of cosmic evolution, especially wheels.

Wheel: Perpetual gyratory motion; a vortex, a center of revolving force. Fohat traces spiral lines and forms wheels or centers of force around which primordial cosmic matter expands and contracts and passes through stages of consolidation ending in globes, and later through stages of etherealization. Vortical motion is a universal law, as seen in the stellar universe and in the electronic constitution of the physical atom, giving a fuller meaning to the word cycle.

Wheel, cycle, globes, and revolutions all pertain to the same fundamental conception of whirling, revolving, or gyratory motion of beings and substances; and as no motion can take place except in matter, space, and time, the whirlings and revolutions of beings and things include likewise the time periods or cyclic returns of beings and events throughout duration. Wherever there is a whirling or turning, whether of matter or of an event in time, it is because it is a being or thing which is active in reproducing itself in cyclic events. Indeed, so intimate and entangled are the actor and the act — the being and its movements in time — that it is not always easy to distinguish the actor inherent and moving from the effects in space and time of such movement; so that when we speak of a cycle of time we are perforce obliged to conceive of a moving entity producing the cycle, albeit the moving entity may not be visible to us and indeed may be incomprehensible. Hence, the frequent and often perplexing usage of wheel or wheelings found in ancient occult writings. –OTG

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Whirlwind: A gyrating wind; in theosophy, when applied to the movements of a universe, a name for the moving of the Great Breath and for the various functions and activities of fohat. Motion, the divine breath, becomes the cosmic whirling or whirlwind and sets in motion the particles in space, bringing about now their coagulation and concretion, now their dissipation and dispersion. Deity thus mystically becomes a whirlwind; pulsatory life assumes a whirling movement. Stages in world formation are described as diffused cosmic matter, then the fiery whirlwind, the first stage in the formation of a nebula, leading eventually to the formation of solar system and more particularly of a globe or group of solar or planetary globes. The primordial seven forces, the first seven breaths of the cosmic dragon of wisdom or cosmic manifest intelligence, produce from their circumgyrating motions the fiery whirlwind. The first chapter of Ezekiel mentions a whirlwind and other descriptions of cosmic evolution, especially wheels.

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