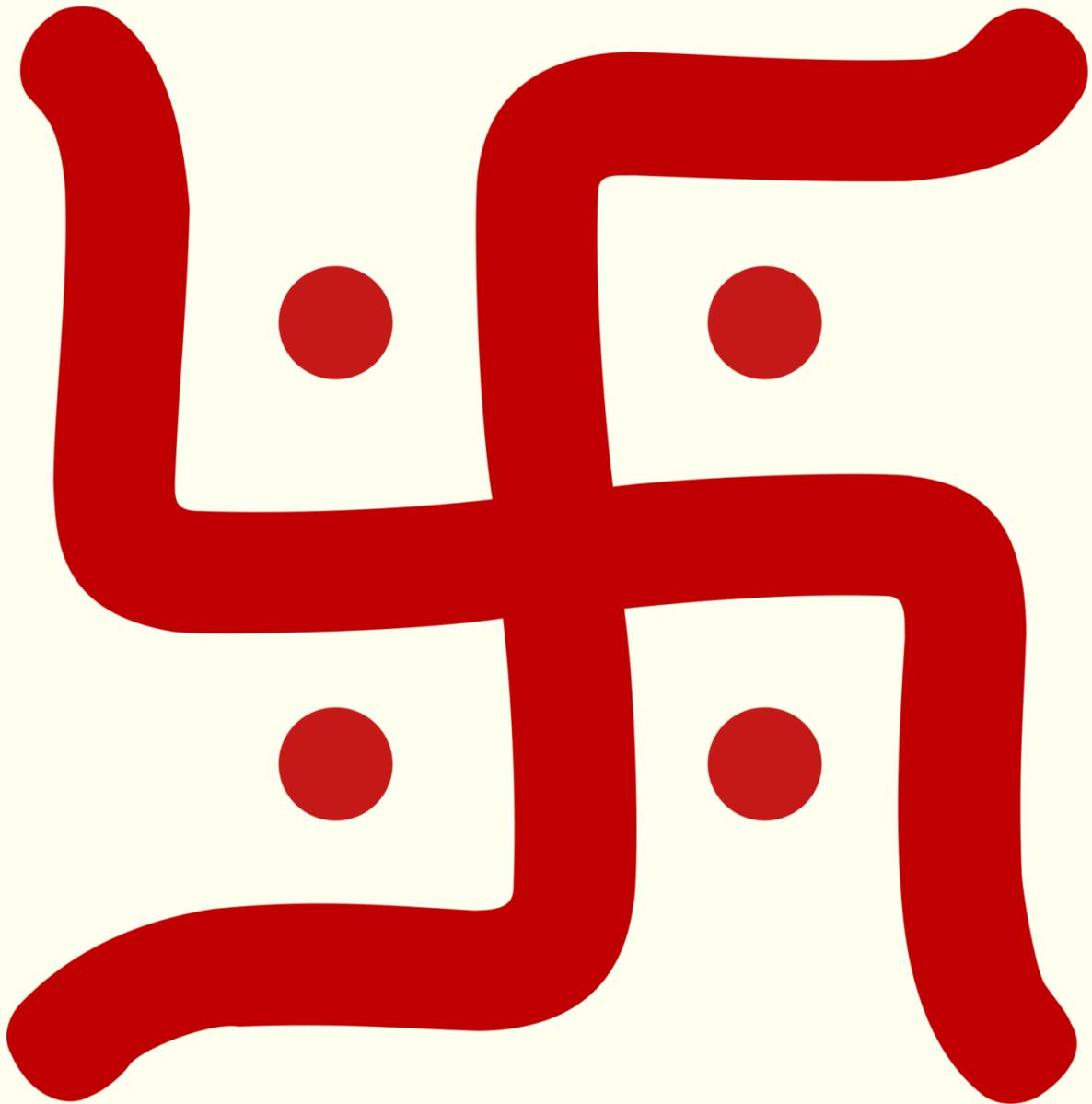


*Fohat is the Life of the Universe
and Spirit of the Intelligent
Forces in Nature.*



Abstract and train of thoughts

Fohat is the Life of the Universe and Spirit of the Intelligent Forces in Nature.

These Forces, that give to and enact in Nature her "Laws," are the "Gods" of Occultism.

Inconsistency and contradiction reign as much in official as in heterodox Science. 4

The man of Science rejects everything that is not proven to him, while the Theologian accepts everything on blind faith. The Theosophist and the Occultist, who take nothing on trust, not even exact Science, the Spiritualist who denies dogma but believes in Spirits and in invisible but potential influences, all share the same contempt. 4

Metaphysics is fiction, like poetry, said a prominent Irish physicist. Kinetic energy is an empty shadow of my mind, mused "Darwin's bulldog." 6

Tyndall admits how powerless is Science, even over the world of matter. 7

Chaos is Void to sense, latent Deity to reason.

The voidness of the seeming full is the fullness of the seeming void. Chaos is the Spirit of Truth that the world cannot receive because it does not see It or know It. 7

In occult parlance there is no spatial division such as above and below, but an eternal Within, within two other within, i.e., the planes of subjectivity merging gradually into those of terrestrial objectivity. 8

Forces, such as Light, Heat, Electricity, are the "Gods" of Occultism. 9

Fohat, the Light of Logos, turns with his hands the seed and the curds of Cosmic matter in contrary directions. 9

Outside the boundaries of our solar system, there are countless other suns, orbiting around the mysterious Central Spiritual Sun that determines the motion of celestial bodies and their direction. 10

That motion differentiates the primordial homogeneous matter into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara. Certain esoteric works call them Kalpic Masks. 10

Fohat is the scientific aspect of Vishnu and Indra, the latter older and more important in the Rig-Veda than his sectarian successor. In Egypt Fohat was known as Tum, issued of Nut-Osiris in his character of a primordial god, creator of heaven and beings. 10

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
ABSTRACT AND TRAIN OF THOUGHTS

No Hermetic work would speak of the one universal god of the monotheistic systems. The One Absolute Cause of All, was as unknown and unknowable, unnameable and unpronounceable, even in the mind of the ancient philosopher of Egypt.	11
When speaking of Egyptian monotheism, one speaks of the regional gods of Egypt, and not of the One God.	12
Every idol is broken save the Golden Calf or Lucifer-Venus, the twin-star, male at sunrise, female at sunset.	12
Legend is living tradition, far more dependable than actual History, which keeps repeating herself, for she proceeds in cycles. The time is near when dead facts and events, deliberately drowned in the sea of modern scepticism, will re-emerge once more and reappear on the surface.	13
By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad.	13
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Fohat is the Life of the Universe and Spirit of the Intelligent Forces in Nature.

These Forces, that give to and enact in Nature her “Laws,” are the “Gods” of Occultism.

Inconsistency and contradiction reign as much in official as in heterodox Science.

From The Secret Doctrine, Vol. I, Part III, § XVIII, SUMMARY OF THE MUTUAL POSITION, pp. 668-76.

The reader has had the whole case presented to him from both sides, and it remains with him to decide whether its summary stands in our favour or not. If there were such a thing as void, a *vacuum* in Nature, one would find it produced, according to a physical law, in the minds of helpless admirers of the “lights” of science, who pass their time in mutually destroying their teachings. If ever the theory that “two lights make darkness” found its application it is in this case, when one half of the “lights” imposes its Forces and “modes of motion” on the belief of the faithful, and the other half opposes the very existence of the same. “Æther, Matter, Energy” — the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them PHYSICAL NATURE!

The man of Science rejects everything that is not proven to him, while the Theologian accepts everything on blind faith. The Theosophist and the Occultist, who take nothing on trust, not even exact Science, the Spiritualist who denies dogma but believes in Spirits and in invisible but potential influences, all share the same contempt.

Theology is taken to task and ridiculed for believing in the union of three persons in one Godhead — one God as to substance, three persons as to individuality; and we are laughed at for our belief in unproved and unprovable doctrines, in Angels and Devils, Gods and Spirits. And, [669] indeed, that which made the Scientists win the day over Theology in the Great “Conflict between Religion and Science,” was precisely the argument that neither the identity of that substance, nor the triple individuality claimed, after having been conceived, invented, and worked out in the depths of theological consciousness, could be proved by any scientific inductive process of reasoning, least of all on the evidence of our senses. Religion must perish, it is said, because it teaches *mysteries*. *Mystery is the negation of Common Sense*, and Science repels it. According to Tyndall, metaphysics is *fiction*, like poetry. The man of Science *takes nothing on trust*; rejects everything *that is not proven to him*, while the Theologian accepts *everything on blind faith*. The Theosophist and the Occultist, who take nothing on trust, not even *exact* Science, the Spiritualist who denies dogma but be-

lieves in Spirits and in *invisible but potential influences*, all share in the same contempt. Very well, then; what we have to do now, is to examine for the last time whether *exact* Science does not act precisely in the same way as Theosophy, Spirituality, and Theology do.

In a work by S. Laing, considered a standard book on Science, *Modern Science and Modern Thought*,¹ the author of which, according to the laudatory review of the *Times*, “exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions, whenever THEY HAVE THE RASHNESS TO CHALLENGE CONCLUSIONS WITH IT,” one reads in chapter III, “On Matter,” as follows:

WHAT IS THE MATERIAL UNIVERSE COMPOSED OF? ÆTHER MATTER, ENERGY.

. . . is the answer.

We stop to ask, “What is Æther?”² And Mr. Laing answers in the name of Science:

*Æther is not actually known to us BY ANY TEST OF WHICH THE SENSES CAN TAKE COGNIZANCE, but is a sort of mathematical substance which WE ARE COMPELLED TO ASSUME in order to account for the phenomena of light and heat.*³

And what is matter? Do you know more about it than you do about the “hypothetical” agent, Æther?

*In perfect strictness, it is true that chemical investigations can tell us or NOTHING DIRECTLY, of the composition of living matter . . . [and] it is also, in strictness, true THAT WE KNOW NOTHING about the compositions of ANY [material] BODY WHATEVER, AS IT IS.*⁴

And Energy? Surely you can define the third person of the Trinity of your Material universe?

THE ENERGY IS THAT WHICH IS ONLY KNOWN TO US BY ITS EFFECTS.⁵

Pray explain, for this is rather hazy.

IN MECHANICS THERE IS ACTUAL AND POTENTIAL ENERGY: WORK ACTUALLY PERFORMED, [670] AND THE CAPACITY FOR PERFORMING IT. AS TO THE NATURE OF MOLECULAR ENERGY OR FORCES, THE VARIOUS PHENOMENA WHICH BODIES PRESENT SHOW THAT THEIR MOLECULES ARE UNDER THE INFLUENCE OF TWO CONTRARY FORCES — ONE WHICH TENDS TO BRING THEM TOGETHER, THE OTHER TO SEPARATE THEM. . . . THE FIRST IS MOLECULAR ATTRACTION, THE SECOND FORCE IS DUE TO *vis viva*, OR MOVING FORCE.⁶



¹ [Samuel Laing (1812–1897), *Modern Science and Modern Thought*. London: Chapman & Hall, Ltd., 1885]

² [Consult “Æther and Ether,” in our Confusing Words Series. — ED. PHIL.]

³ Chapter iii, “On Matter,” p. 51

⁴ Huxley, *On the Physical Basis of Life*. Lecture, Edinburgh, 8th November 1868

⁵ *Books on Physics*

⁶ Ganot, *Éléments de Physique*, ch. iii, § 83 (free translation).

Metaphysics is fiction, like poetry, said a prominent Irish physicist. Kinetic energy is an empty shadow of my mind, mused “Darwin's bulldog.”

Just so: it is the nature of this *moving force*, the *vis viva*, that we want to know. What is it?

WE DO NOT KNOW!

. . . is the invariable answer.

IT IS AN EMPTY SHADOW OF MY OWN MIND'S THROWING,

. . . explains Mr. Huxley in his *Physical Basis of Life*.¹

Thus the whole structure of Modern Science is built on a kind of “mathematical abstraction,” on a Protean “Substance which eludes the senses” (Dubois Reymond), and on *effects*, the shadowy and illusive will-o'-the-wisps of a *something* entirely unknown to and beyond the reach of Science, “*Self-moving*” atoms! *Self-moving* Suns, planets, and stars! But who, then, or *what* are they all, if they are self-endowed with motion? Why then should you, physicists, laugh and deride our “Self-moving ARCHÆUS”? Mystery is rejected and scorned by Science, and “MYSTERY is the fatality of Science,” as Father Félix has truly said, “Science cannot escape it!” The language of the French preacher is *ours*, and we quote it in *Isis Unveiled*.² Who, he asks, who of you, men of Science:

Asks Père Félix de Notre Dame those who are ignorant of the a grain of sand, how should you have an intuition as to the generation of a single living being

Who of you, men of science, asks Père Félix de Notre Dame:

- Has been able to penetrate the secret of the formation of a body, the generation of a single atom?
- What is there, I will not say at the centre of a sun, but at the centre of an atom?
- Who has sounded to the bottom the abyss in a grain of sand?
- The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: “Shall I divide thee infinitesimally?”
- Then, suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says: I DO NOT KNOW.
- But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being?

¹ [Thomas Henry Huxley (1825–1895), *On the Physical Basis of Life*. (From the “Fortnightly review,” for February 1869) New Haven, Conn.: The College Courant, 1869; 24pp]

² Vol. I, p. 339

- Whence in the living being does life come? Where does it commence? What is the life principle?¹

Tyndall admits how powerless is Science, even over the world of matter.

Do the men of science deny all these charges? Not at all, for here is a confession of Tyndall, which shows how powerless is science, even over the world of matter.

The first marshalling of the atoms, on which all subsequent action depends, [671] baffles a keener power than that of the microscope. . . . Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.

Chaos is Void to sense, latent Deity to reason.

The voidness of the seeming full is the fullness of the seeming void. Chaos is the Spirit of Truth that the world cannot receive because it does not see It or know It.²

How little is known of the material universe, indeed, has now been suspected for years, on the very admissions of these men of science themselves. And now there are some materialists who would even make away with Æther — or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call Svabhāva — as well as with atoms, too dangerous both on account of their ancient philosophical and their present Christian and theological associations. From the earliest philosophers whose records passed to posterity, down to our present age, which, if it denies “invisible Beings” in Space, can never be so insane as to deny a *plenum* of some sort — the *fullness* of the universe was an accepted belief. And what it was said to contain, one learns from Hermes Trismegistus (in Mrs. Kingsford’s able rendering) — who is made to say: →

¹ Célestin Joseph Félix (1810–1891), *Le Mystère et la Science*, “Conférences de Notre-Dame de Paris,” 1863, in des Mousseaux, *Les Hauts Phénomènes de la Magie*, 1864, pp. xviii-xix.

² Cf. *John* xiv, 17

Concerning the void . . . my judgment is that it does not exist, that it never existed, and that it never will exist. For all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger and more solid are easily perceived; the smaller and more tenuous are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore *many persons deny such entities to be bodies, and regard them as simply spaces,*¹ but it is impossible there should be such spaces. For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its [the universe's] Divinity . . . I speak of the genii,² for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the highest airs; wherein are neither clouds nor any tempest.³

In occult parlance there is no spatial division such as above and below, but an eternal Within, within two other withins, i.e., the planes of subjectivity merging gradually into those of terrestrial objectivity.

And we “hold” it too. Only, as already remarked, no Eastern Initiate would speak of spheres “above us, between the earth and the [672] airs,” even the highest, as there is no such division or measurement in *occult* speech, no “above” as no “below,” but an eternal “within,” *within two other withins*, or the planes of subjectivity merging gradually into that of terrestrial objectivity — this being for *man* the last one, his own plane. This necessary explanation may be closed here by giving, in the words of Hermes, the belief on this particular point of the whole world of mystics:

There are many orders of the Gods; and in all there is an intelligent part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible. . . . There are then Gods, superior to all appearances; after them come the gods whose principle is spiritual; these Gods being sensible, in conformity with their double origin, *manifest all things* by a sensible nature, each of them illuminating his works one by another.⁴ The supreme Being of Heaven, or of all that is comprehended under this name, is Zeus, for it is by heaven that Zeus gives life to all things. The Supreme Being of *the Sun is Light*, for it is by the disk of the sun that we receive the benefit of the light. The thirty-six horoscopes of the

¹ Behold the work of Cycles and their periodical return! Those who denied such “Entities” (Forces) to be bodies and called them “Spaces,” were the prototypes of our modern “Science-struck” public, and their official teachers, who speak of the Forces of nature as the imponderable energy of matter and modes of motion, and yet hold electricity (for one) as being as *atomic as matter* itself (Helmholtz). Inconsistency and contradiction reign as much in official as in heterodox Science. [H.P. Blavatsky]

² [Consult *Blavatsky Collected Writings*, (THEORIES ABOUT REINCARNATION AND SPIRITS) VII pp. 194-95. Full text under the title “Post-mortem wanderings of the wicked soul,” in our Constitution of Man Series. — ED. PHIL.]

³ *The Virgin of the World* of Hermes Mercurius Trismegistus, rendered into English by Dr. Anna B. Kingsford and Edward Maitland (1885), pp. 83-84. [Consult “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ “Hermes here includes as gods the *Sensible Forces* of nature, the elements and the phenomena of the Universe,” remarks Mrs. A. Kingsford in a footnote explaining it very correctly. So does Eastern philosophy. [H.P. Blavatsky]

fixed stars have for supreme Being or prince, him whose name is *Pantomorphos*, [παντομορφος] having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for Supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The æther is the instrument or medium by which all is produced.¹

Forces, such as Light, Heat, Electricity, are the “Gods” of Occultism.

This is quite philosophical and in accordance with the spirit of Eastern esotericism: for all the Forces, such as Light, Heat, Electricity, etc., etc., are called the “Gods” — esoterically.

It must be so, since the esoteric teachings in Egypt² and India were identical. And, therefore, the personification of *Fohat*³ synthesizing all the manifesting forces in nature is a legitimate result. Moreover, as will be shown in the division that follows this one, the real and *Occult* forces in nature only now begin to be known — and even in this case, by heterodox, not orthodox, Science,⁴ though their existence, in one instance at any rate, is corroborated and certified to by an immense number of educated people and even by some official men of science.

Fohat, the Light of Logos, turns with his hands the seed and the curds of Cosmic matter in contrary directions.

This sentence, moreover, in Stanza VI,

Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction . . .

looks orthodox and Scientific enough. For there is, at all events, one fact in support of this position fully recognized by Science, and it is this: The meteoric showers (periodical in November and August) belong to [673] a system moving in an elliptical orbit around the Sun. The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune, its plane is inclined to the Earth's orbit at an angle of 64° 31', and the direction of the meteoric swarm moving round this orbit *is contrary to that of the Earth's revolution*.⁵

¹ Kingsford and Maitland, *op. cit.*, pp. 64-65

² [Consult “Egypt was the image of heaven on earth and temple of the whole world,” in our Atlantean Realities Series. — ED. PHIL.]

³ [The Light of Logos. Fohat is the Steed, Thought is the Rider. Consult “How the Heavenly Snails clothed themselves in the Fabric of Darkness,” in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

⁴ See also § X, “The Coming Force.”

⁵ [Endnote 56 by Boris de Zirkoff.]

The great meteor showers of August and November are the Perseids and the Leonids respectively, two of the most prominent of about 100 showers now known. The Perseids especially are spread over a large region of space, so any set of orbital elements is necessarily an average of some sort. The elements, as mentioned by H.P. Blavatsky, are fairly accurate with regard to the Perseids, but have no relation to the Leonids.

The elements for the Perseids, as known today, give an inclination of about 113° (67° retrograde) which are very close to the 64° 3' in the text, and an aphelion distance of roughly 44 AU (Astronomical Units; one Unit is the mean distance of the Earth from the Sun or 93,000,000 miles), but with individual meteors varying by several AU on either side. The aphelion, as indicated in H.P. Blavatsky's text, is about 49 AU.

The Leonids, on the other hand, have an inclination of about 162.6° (17.4° retro-grade) and an aphelion distance of only 22 AU. These meteors are apparently associated with comet Temple-Tuttle.]

This fact, recognized only in 1833, shows it to be the modern rediscovery of what was very anciently known. *Fohat* turns with his two hands in contrary directions the “seed” and “the curds,” or Cosmic matter; in clearer language, he is turning nebulae and particles in a highly attenuated condition.

Outside the boundaries of our solar system, there are countless other suns, orbiting around the mysterious Central Spiritual Sun that determines the motion of celestial bodies and their direction.

That motion differentiates the primordial homogeneous matter into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara. Certain esoteric works call them Kalpic Masks.

Outside the boundaries of the solar system, it is other Suns, and especially the mysterious “central Sun” (the “abode of the invisible deity” as some reverend gentlemen have called it) that determines the motion of bodies and their direction. That motion serves also to differentiate the homogeneous matter, round and between the several bodies, into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them “Kalpic Masks.”

Fohat is the scientific aspect of Vishnu and Indra, the latter older and more important in the Rig-Veda than his sectarian successor. In Egypt Fohat was known as Tum, issued of Nut-Osiris in his character of a primordial god, creator of heaven and beings.

Fohat is the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and the deep insight into the mysteries of nature, in the Egyptian and Chaldean as well as in the Āryan religions. *Fohat*, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of nature, now called physical and chemical branches of natural philosophy. In India, *Fohat* is the scientific aspect of both Vishnu and Indra, the latter older and more important in the *Rig-Veda* than his sectarian successor; while in Egypt *Fohat* was known as *Tum* issued of *Nūt*,¹ or *Osiris* in his character of a primordial god, creator of heaven and of beings.² For *Tum* is spoken of as the *Protean* god who *generates other gods* and gives himself the form he likes; the “master of life,” “giving their vigour to the gods.”³ He is the *overseer* of the gods, and he “who creates spirits and gives them shape and life”; he is “the *north wind* and the *spirit of the west*”; and finally the “Setting Sun of Life,” or the vital electric force that leaves the body at death,

¹ “Oh *Tum*, *Tum*! issued from the great [female] which is in the bosom of the waters [the great Deep or *Space*], Thou, luminous through the *two Lions*” (the dual Force or power of the two *solar eyes*, or the electro-positive and the electro-negative forces). — See the *Book of the Dead*, III, 1 and J.F. Champollion-Figeac, *Pathéon Égyptien*, ch. ii.

² *Book of the Dead*, ch. xvii

³ *ibid.*, ch. lxxix

wherefore the *defunct* begs that Tum should give him the breath from his *right* nostril (positive electricity) [674] that he might live in his *second* form.

Both the hieroglyph, and the text of chapter lxii in the *Book of the Dead*, show the identity of Tum with Fohat. The former represents a man standing erect with the hieroglyph of *the breaths* in his hands. The latter says:

I open to the chief of An [Heliopolis], I am Tum. I cross the water spilt by Thoth-Hāpi, the lord of the horizon, and am the *divider of the earth*" [Fohat divides Space and, with his *Sons*, the earth into seven zones] . . . I cross the heavens, and am the two Lions. I am *Rā*, I am *Aam*, I ate my heir.¹ . . . I glide on the soil of the field of *Āaru*,² given me by the master of limitless eternity. I am the germ of eternity. I am Tum, to whom eternity is accorded.

— the very words used by Fohat in the XIth Book, and the very titles given [to] him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the *Book of Dead*. Number seven is quite as much insisted upon and emphasized therein as in the *Book of Dzyan*. "The Great Water (the Deep or Chaos) is said to be *seven* cubits deep" — "cubits" standing here of course for divisions, zones, and principles. Therein, "in the great mother, all the Gods, and the *seven great ones* are born."³ Fohat and Tum are addressed as the "Great ones of the Seven Magic Forces," who, "conquer the Serpent *Āpep*" or Matter.

No Hermetic work would speak of the one universal god of the monotheistic systems. The One Absolute Cause of All, was as unknown and unknowable, unnameable and unpronounceable, even in the mind of the ancient philosopher of Egypt.

No student of occultism, however, ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, the "One Father and Creator of all," etc., as found on every page of such translations. No such thing indeed; and those texts *are not the original Egyptian* texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic [675] work written by Egyptians⁴ would speak of the one universal God of the Monotheistic systems; the one *Absolute* cause of all, was as unnameable and unpronounceable in the mind of the ancient philosopher of Egypt, as it is for ever *Unknowable* in the conception of Herbert Spencer. As for the Egyptian in general, as Maspero well remarks, whenever he

¹ An image expressing the succession of divine functions the substitution from one form into another or the *correlation of forces*. *Aam* is the electro-positive force devouring all others, as Saturn devoured his progeny.

² *Āaru* is in the domain of Osiris, a field divided into *fourteen* sections "surrounded with an *iron* enclosure, within which grows the *corn of life seven* cubits high," the *Kāma-loka* of the Egyptians. Those only of the dead, who know the names of the janitors of the "seven halls," will be admitted into *Āmenti forever*; *i.e.*, those who have passed through the Seven Races of each *Round* — otherwise they will rest in the *lower fields*; "and it represents also the seven successive Devachans, or *lokas*. In *Āmenti*, one becomes pure spirit for the eternity (xxx, 4); while in *Āaru* "the soul of the spirit," or the *defunct*, is *devoured* each time by *Uræus* — the serpent, Son of the earth (in another sense the primordial vital principles in the Sun), *i.e.*, the Astral body of the deceased or the "Elementary" fades out and disappears in the "Son of the earth," *limited* time. The soul quits the fields of *Āaru* and goes on earth under any shape it likes to assume. (See chapter xcix, *Book of the Dead*.)

³ See *Book of the Dead*, ch. cviii, 4, and Champollion-Figeac, *Panthéon Égyptien*.

⁴ See *Book of the Dead*.

. . . arrived at the notion of Divine Unity, the God One was never “God,” simply. Lepage Renouf very justly observed that the word *neter*, *nuti*, “god” had never ceased *being a generic name* to become a proper name.

When speaking of Egyptian monotheism, one speaks of the regional gods of Egypt, and not of the One God.

Every God was the “one living and unique God” with them.

[Their] monotheism was purely geographical. If the Egyptian of Memphis proclaimed the unity of Ptah to the exclusion of Āmen, the Egyptian of Thebes proclaimed the Unity of Āmen to the exclusion of Ptah [as we now see done in India in the case of the Śaivas and the Vaishnavas]. Rā, the “One God” at Heliopolis is not the same as Osiris, the “One God” at Abydos, and can be worshipped side by side with him, without being absorbed by him. The one God is but the God of the *nome* or the city, *neter*, *nuti*, and does not exclude the existence of the one God of the neighbouring town or *nome*. In short, whenever speaking of Egyptian Monotheism, one ought to speak of the Gods One of Egypt, and not of the One God.¹

It is by this feature, pre-eminently Egyptian, that the authenticity of the various so-called *Hermetic Books*, ought to be tested; and it is totally absent from the Greek fragments known as such. This proves that a Greek Neo-Platonic, or even a Christian hand, had no small share in the editing of such works. Of course the fundamental philosophy is there, and in many a place — intact. But the style has been altered and smoothed in a Monotheistic direction, as much, if not more than that of the Hebrew *Genesis*² in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes — or rather, by Thoth (Hermes), the directing intelligence of the Universe,³ or by Thoth, his terrestrial incarnation called Trismegistus, of the Rosetta stone.

Every idol is broken save the Golden Calf or Lucifer-Venus, the twin-star, male at sunrise, female at sunset.

But all is doubt, negation, iconoclasm, and brutal indifference, in our age of the hundred “isms” and no religion. Every idol is broken save the Golden Calf.

Unfortunately, no nation or nations can escape their Karmic fate any more than units and individuals do. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the *amende honorable*,⁴ if one may believe his biographers. He deplored the erroneous principle that made them all (the *would-be* historiographers) lose their way, and each presume to [676] correct tradition, “that *vox populi* which nine times out of ten is *vox Dei*”; and he finally admitted that *in legend alone rests real history*; for, he adds:

¹ G. Maspero, *Guide du visiteur au Musée de Boulaq*, p. 152

² [Consult “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series, and “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ *Book of the Dead*, ch. xciv

⁴ [A public apology with some form of reparation.]

. . . legend is *living* tradition, and three times out of four it is truer than what we call History.¹

While Materialists deny everything in the universe, save matter, Archæologists are trying to dwarf antiquity, and seek to destroy every claim to ancient Wisdom by tampering with Chronology. Our present-day Orientalists and Historical writers are to ancient History that which the white ants are to the buildings in India. More dangerous even than those termites, the modern Archæologists — the “authorities” of the future in the matter of Universal History — are preparing for the History of past nations the fate of certain edifices in tropical countries. Said Michelet:

History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists.

Legend is living tradition, far more dependable than actual History, which keeps repeating herself, for she proceeds in cycles. The time is near when dead facts and events, deliberately drowned in the sea of modern scepticism, will re-emerge once more and re-appear on the surface.

Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain as concealed from view by the inextricable jungles of modern hypotheses, denials, and scepticism. But very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear on the surface. . . .

In our Volume II, the very fact that a work with pretensions to philosophy, and which is an exposition of the most abstruse problems, has to be commenced by tracing the evolution of mankind from what *are* regarded as supernatural beings — *Spirits* — will arouse the most malevolent criticism. Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's *Lettres Persanes*.

By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad.



Dawn of Chaos-Theos-Kosmos (Illustration).

There now follows an illustration from “The Rope of the Angels,” from our Secret Doctrine's First Proposition Series. — ED. PHIL.

¹ *Revue des Deux Mondes*, 1865, pp. 157-58

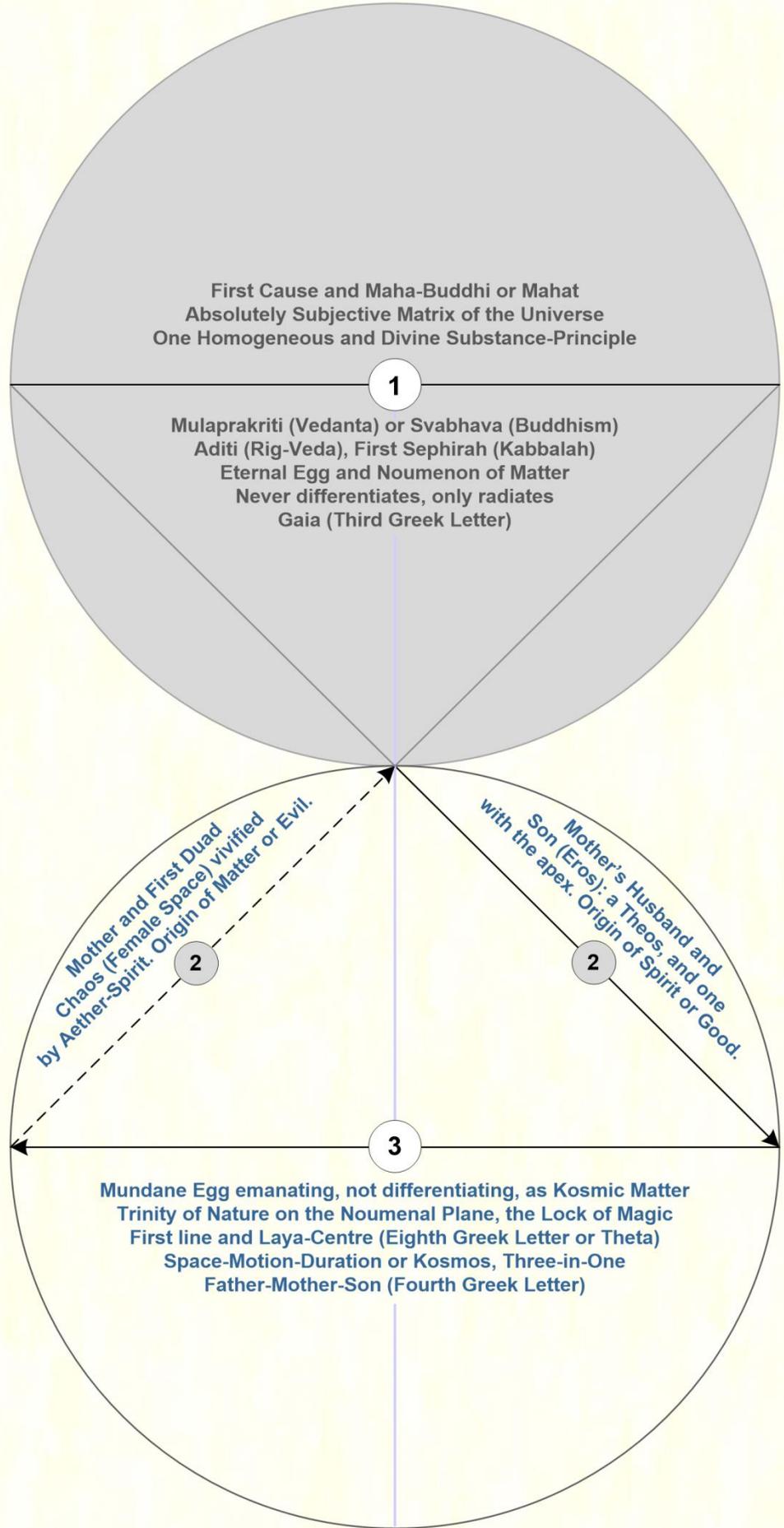
**First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos**

“Father in Heaven” of the Churches
A reflection of the Monad in
the Universe of Illusion.
Horus the Younger



“Father who is in Secret” of Matthew
Uncreated Pythagorean Monad,
a radiation of Parabrahman.
Horus the Elder

**Chaos–Theos–Kosmos in Pralaya
Unity of First Logos and Hidden Deity**



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk



Suggested reading for students.¹



From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

¹ Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- PRINCIPLES AND FORCES IN NATURE AND MAN — DIAGRAM
- PRINCIPLES AND FORCES IN NATURE AND MAN — INSTRUCTIONS
— *in our Buddhas and Initiates Series.*
- OPPOSITE AND OPPOSING FORCES ARE CONVERTIBLE
- SERJEANT COX CUTS DOWN TO SIZE THE NEGATORS OF SPIRITUAL EVOLUTION
— *in our Living the Life Series.*
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
— *in our Theosophy and Theosophists Series.*

