

Fohat

Definitional Essay Theosophy Trust

In Theosophical philosophy, the universe unfolds through a living relationship between consciousness and substance. Thought, form and motion belong to one encompassing order. *Fohat* names the dynamic, intelligent power through which cosmic ideation becomes effective in manifestation. H.P. Blavatsky describes it as the bridge by which divine ideas are impressed upon cosmic substance as the laws of Nature. The word invites us to contemplate how invisible intelligence may take visible form, and, at a human distance from that mystery, how an inward understanding may become a helpful deed.

This bridge belongs within a larger unity. Spirit and Matter, in the Proem to *The Secret Doctrine*, are two aspects of the one Reality. *Mahat* signifies universal intelligence; *Mulaprakriti*, primordial root-substance; the *Logos*, the divine principle through which manifestation proceeds. *Fohat* expresses the active relationship of ideation and substance within this order. These terms distinguish functions in a living whole. Their relationship helps us avoid imagining a universe assembled from unrelated pieces, with consciousness somehow added after the machinery has begun to move.

Blavatsky also distinguishes *Fohat* in the unmanifested universe from *Fohat* in the manifested cosmos. In the former setting, the term points to potential creative power, conceived abstractly. With manifestation, it signifies the active power that differentiates and brings forms into relation under the creative *Logos*. Keeping these settings distinct preserves the depth of the teaching. A potential principle and its activity in a particular world cannot be understood as though they occupied precisely the same condition.

The familiar association with electricity gives one approach to the term. *The Theosophical Glossary* calls *Fohat* the essence of cosmic electricity and relates it to *Daiviprakriti*, primordial light, and to *Shakti*, power in Nature. Its range includes formative and destructive activity, the ceaseless transformations through which manifested life proceeds. Physical electricity is a particular expression within this wider conception. The metaphysical teaching reaches beyond measurable electrical effects to their proposed spiritual and intelligent ground. Its language asks for reflection across levels of being.

The Stanzas of *Dzyan* offer a memorable image: *Fohat* is the steed, and thought the rider. Energy carries an ordering intelligence into expression. The image joins movement with direction, strength with guidance. *Fohat* calls and unites the sparks, traces spiral lines, and participates in the formation of worlds. Such symbols invite patient study of relationship and proportion. They

portray a cosmos whose powers work together within an intelligible order, however little of that order we presently comprehend.

The spiral adds the thought of gradual unfolding. Blavatsky relates its symbolism to the evolution of Nature's principles and those of the human being. Growth proceeds through stages; latent possibilities become active through lawful relationships. The imagery of centres, wheels and the *Lipika*, the cosmic recorders, places movement within a larger pattern of law. It can leave an inward impression of continuity: each turn belongs to a life extending beyond the portion immediately visible to us.

Professor Iyer develops this sense of formative depth in "Transcendence and Transformation." He connects cosmic creativity with the Fohatic force latent in *Mulaprakriti*. The figures of metageometry express possibilities of transformation, translation and reflection within metaphysical space. These are living abstractions for contemplation. A diagram can suggest their relationships, while their meaning requires an inward effort to conceive what lies beyond ordinary dimensions. Here *Fohat* helps us think of potential becoming pattern, of an inexhaustible depth finding ordered expression through many forms.

The human application begins more modestly, where an idea passes into intention, speech and action. This is an analogy through which to examine responsibility; it does not establish that an ordinary wish commands cosmic forces. We can, however, observe the effects of our own thinking. A suspicion repeatedly entertained may harden our manner. A generous interpretation may allow us to listen again. Before any outward deed, we have already begun shaping the quality of our participation in another person's life.

Consider a disagreement among people trying to accomplish something useful. An impatient reply forms quickly. If spoken at once, it may turn a practical difficulty into a contest of wounded pride. A moment of recollection makes another response possible: asking what has been misunderstood, acknowledging a real obstacle, or offering help with the unfinished task. The energy available for the encounter has found a wiser direction. Self-study becomes practical at precisely this small passage between the inward impulse and its expression.

Professor Iyer's teaching on *Kriyashakti* deepens the ethical question. The creative potency of self-conscious thought, he says, can be fully awakened only through compassionate and universal motives. Its highest possibilities belong to the service of universal good. For the student, this places the examination of motive beside every aspiration toward greater power. What would our increased capacity actually serve? Even a worthy undertaking can be narrowed by the wish to be indispensable, to control its outcome, or to receive the credit.

Drawing a Larger Circle of Conception begins when we include what that narrowed view has left outside. In the disagreement, the circle can widen to include the quieter participant, those who will live with the decision, and the shared purpose that brought everyone together. Cosmically, the study of *Fohat* places each power within the whole. Humanly, the corresponding discipline enlarges our understanding of an action and its consequences. We learn to ask what a situation requires from all of us together.

This widening also gives direction to the relationship of *Manas* and *Buddhi*. The mind can gather reasons for whatever desire already demands; it can also become receptive to a more inclusive discernment. *Buddhi* signifies spiritual intuition, the wisdom toward which the self-conscious mind may turn. Patient attention to motive helps that turning. We can acknowledge anger without making it our counsellor, correct an error without despising ourselves, and practise a steadiness that leaves room for another person's dignity.

Human Solidarity gives this inner work its public meaning. In *The Key to Theosophy*, Blavatsky explicitly connects solidarity with universal causation, karma and brotherhood. Our actions take place among lives that affect one another. Thoughtfulness must therefore reach the circumstances in which people struggle: the neglected neighbour, the exhausted worker, the person excluded from an opportunity. A wider sympathy becomes effective through time, attention, cooperation and material help. The bridge between an ideal and its expression is tested in what another human being can actually receive from us.

Meditation on *Fohat* may thus return us to the ordinary work awaiting our hands. We can recollect a purpose worth serving, consider the means available, and carry one part of that purpose into action with care. We can also review the result and amend what was mistaken. Such repeated self-correction allows understanding to mature through experience. The unseen beginning of a deed deserves attention, and so does the life of the person who receives it.

Fohat remains a profound name for the mystery of intelligent activity within the cosmos. Its image of the bridge can accompany us without any claim to mastery. Each day gives some opportunity to bring understanding across into conduct: a truthful word, a burden shared, a patient effort completed. Through these small passages, an idea of the good acquires a human form, and the circle of our care has room to grow.

Glossary

Agathon — The Good in Greek philosophy; the supreme good toward which spiritual creativity is directed.

Akasa / Akasha — The subtle spiritual substance and field associated with universal ideation; these spellings are retained as used by the sources.

Buddhi — Spiritual intuition or wisdom; the principle toward which the self-conscious mind may turn.

Cosmic Ideation — Universal thought or intelligence, understood as the subjective aspect of cosmic manifestation.

Daiviprakriti — Primordial light or divine nature; closely associated with *Fohat* in Blavatsky's glossary.

Dhyan Chohans — The spiritual intelligences described as the architects of the visible world.

Drawing a Larger Circle of Conception — Widening understanding to include a fuller context, other lives, and the consequences of thought and action.

Fohat — The dynamic energy of cosmic ideation; the intelligent link between consciousness and substance in manifestation.

Human Solidarity — The practical recognition of humanity's interdependence, expressed through mutual responsibility and assistance.

Kama — Desire; in ordinary human psychology, the impulses that can bind thought to personal gratification.

Kamadeva — Divine desire or love; in Iyer's treatment, a symbol of cosmic creativity and compassion.

Karma — The law of cause and effect, including the consequences of human thought, motive and action.

Kriyashakti — The creative potency of self-conscious thought; its higher activity is associated with compassionate and universal motives.

Lipika — The cosmic recorders or scribes associated with karmic law and the ordered relationships of manifestation.

Logos — The divine principle through which manifestation proceeds; its unmanifested and manifested aspects require distinction.

Mahat — Universal intelligence or cosmic mind.

Manas — The self-conscious mind, capable of alliance with desire or of orientation toward spiritual discernment.

Manifestation — The emergence of differentiated states, forms and relationships from their antecedent potential.

Metageometry — Contemplation of archetypal relations and metaphysical depth through geometric symbols, beyond ordinary spatial measurement.

Mulaprakriti — Primordial root-substance, underlying the differentiated planes and forms of manifested Nature.

Noumenal — Pertaining to an underlying intelligible reality, as distinguished from its phenomenal appearance.

Shakti / Sakti — Power or potency; alternative spellings used in the sources for the powers of Nature and consciousness.

Stanzas of Dzyan — The archaic stanzas presented and interpreted by Blavatsky in *The Secret Doctrine*.

Universal Brotherhood — Humanity understood as one family, with solidarity to be enacted in daily conduct.

Quotes for Meditation and Self Study

1. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 16.

“Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the ‘Thought Divine’ transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World.”

Meditation thought: Consider the bridge between an understanding and its expression. What helps a worthy intention arrive intact in a deed?

2. R.N. Iyer — “Transcendence and Transformation”, *The Gupta Vidya*, Vol. III, p. 356.

“The cosmic creativity represented in the glyphs of metageometry is inseparable from the Fohatic force of the cosmos, the vast reservoir of energy latent in Mulaprakriti. Meta-geometric diagrams are capable of endless duplication through transformation, translation and reflection along the axes of metaphysical space. Thus, each of the infinite points in space is capable of becoming and generating all that is displayed in the Pythagorean Triangle.”

Meditation thought: Let the image of depth widen the mind beyond the surface of things. What possibilities remain unseen in a familiar situation?

3. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, Stanza V.4, p. 31.

“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.”

Meditation thought: Contemplate growth as a gradual unfolding within a larger order. Allow patience for the turn that is still incomplete.

4. R.N. Iyer — “Cognition, Breath and Speech”, *The Gupta Vidya*, Vol. I, p. 76.

“Within the mystical Sea of Fire there is fiery substance affected by fiery ideation. The fiery cognition that is inseparable from fiery substance on the plane of the super-astral Akashic or noumenal light is the ultimate basis of the records in the library of *Akasha* that constitute the great spiritual utterances of humanity.”

Meditation thought: Consider the responsibility of speech. What quality of thought is being given a form that others must hear?

5. H.P. Blavatsky — *The Theosophical Glossary*, “Fohat”, p. 124.

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

Meditation thought: Reflect on the dependence of every form upon a wider life. How might that recognition deepen care for what is entrusted to us?

6. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 196.

“Like all the mighty *shakti* powers hidden in the human constitution, *Kriyashakti* can be fully aroused and made active only out of the most compassionate and universal motives. The divine imagination can be awakened only in the service of universal good. This capacity to enact in manifestation an ideal vision of the *Agathon* is a self-conscious embodiment of the creative compassion of the cosmos symbolized in *Kamadeva*.”

Meditation thought: Examine one aspiration for greater capacity. Whose welfare would its fulfilment serve, and how might the motive become more universal?

7. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, Stanza V.2, p. 31.

“*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.”

Meditation thought: Hold the image of steed and rider. What thought is directing the energy brought to today’s work?

8. H.P. Blavatsky — *The Key to Theosophy*, p. 131.

“Duty is that which is due to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of duty.”

Meditation thought: Bring to mind someone whose difficulty could be lightened. Let the next step be concrete enough to carry out.

9. R.N. Iyer — “Transcendence and Transformation”, *The Gupta Vidya*, Vol. III, p. 351.

“From the standpoint of meta-psychology, every human being as a subject is capable of drawing from the infinite resources of universal ideation, *Akasha*. What some mathematicians refer to as mind-space is itself only one aspect of the infinite *Akasha*. The capacity of the human being to extend the range of possible thoughts in all sorts of ways not previously imagined is essentially an application of the power of visualization in this mind-space.”

Meditation thought: Practise Drawing a Larger Circle of Conception around a difficult question. Make room for a perspective that has not yet been heard.

10. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 110.

“*Fohat*, running along the seven principles of *Akasa*, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.”

Meditation thought: Contemplate the many centres within one ordered whole. Let relationship become as worthy of attention as the separate parts.

11. H.P. Blavatsky — *The Voice of the Silence*, Fragment II, p. 26.

“Thou canst create this ‘day’ thy chances for thy ‘morrow.’ In the ‘Great Journey,’ causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.”

Meditation thought: Patiently review one recurring response. What could become kinder?

12. H.P. Blavatsky — *The Key to Theosophy*, p. 133.

“Let me briefly remind you what these principles are — universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.”

Meditation thought: Let Human Solidarity become a daily responsibility. What can be shared so that another person has greater room to live and grow?