



“Red and Blue”, by Agnes Pelton



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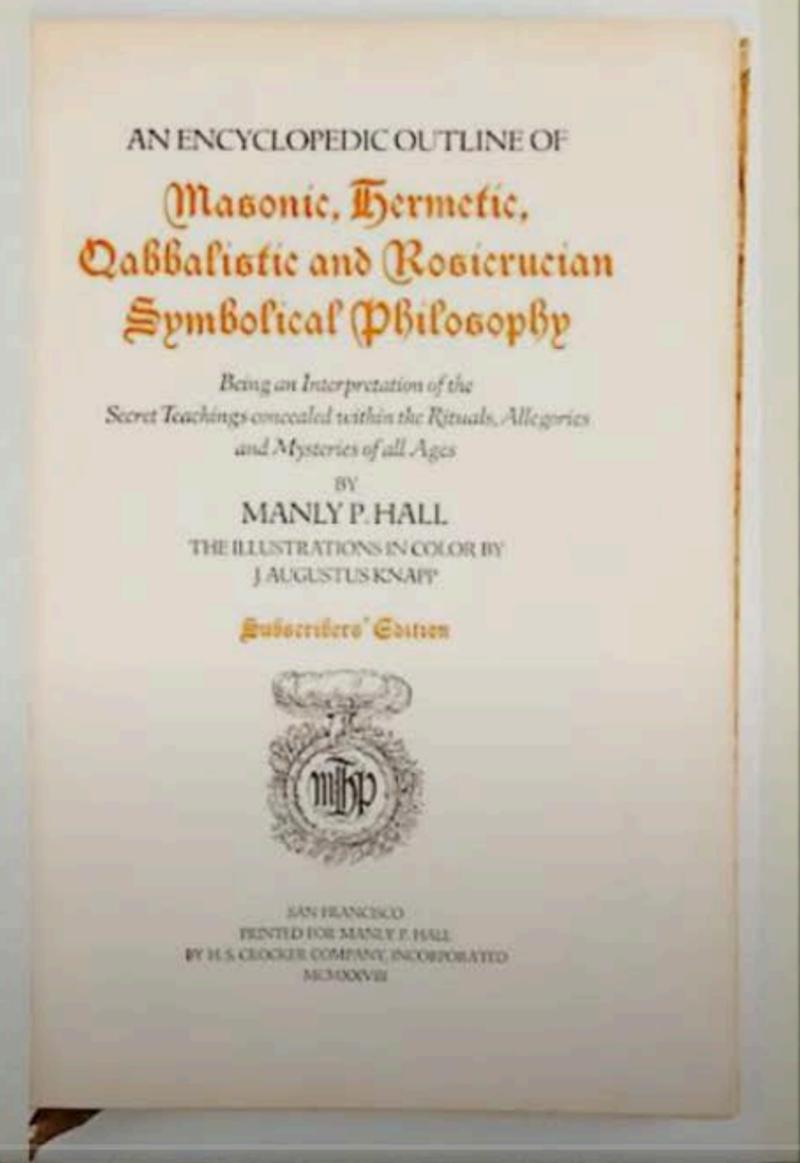
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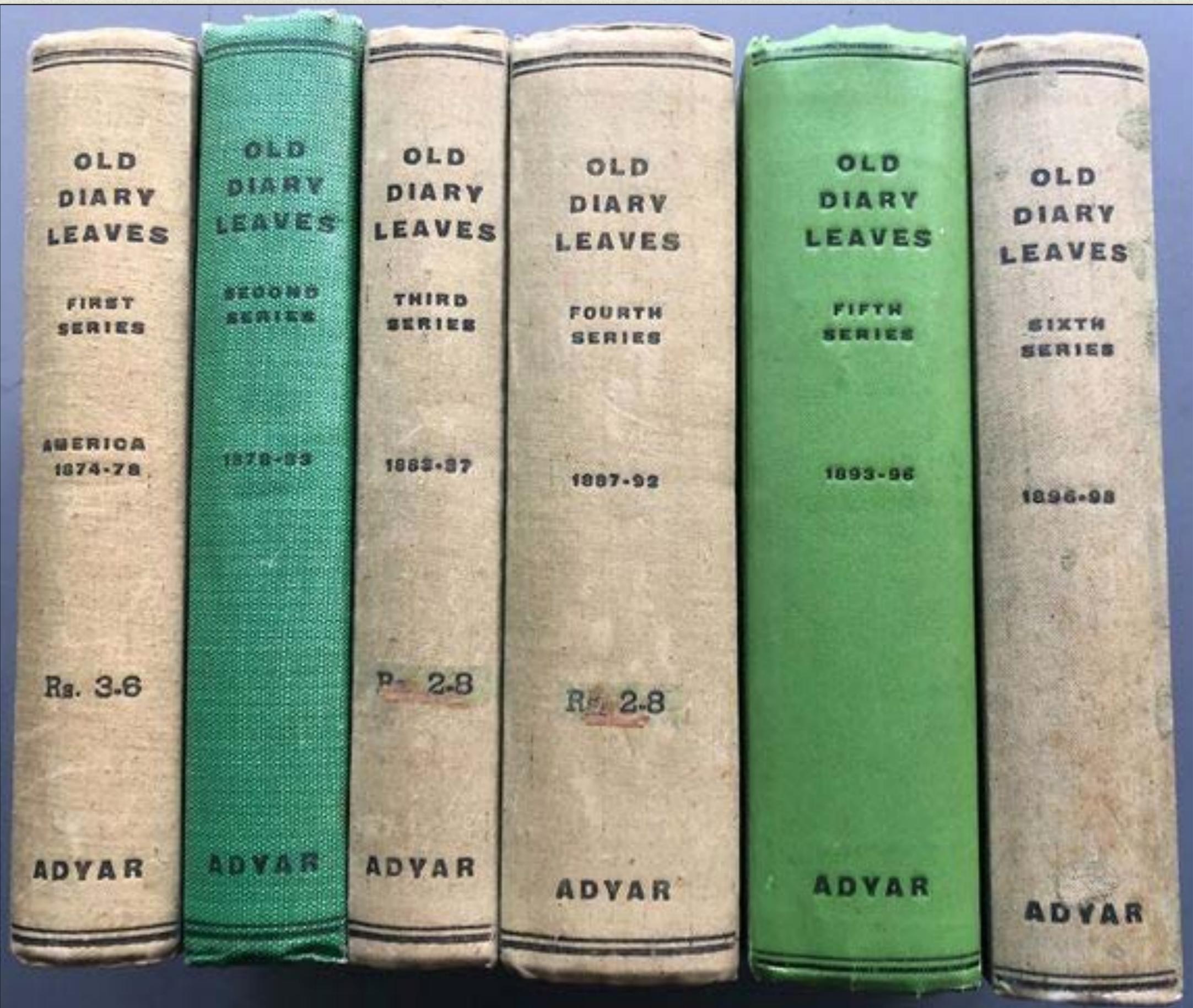
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A 19th c Indian sleeping tent

I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on the open plain, and beyond the protection of the Lahore Police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one

who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his,

gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a packing-case at his back. Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms.



When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesigned, then active, opponents of the Society, which were realised in the passing away of the Swami Dayânand Saraswati and Babu Keshab Chandra Sen shortly after. A point to notice is that the handwriting of this letter, formed in my own palm by the Master K. H. himself, is identical with that of all those others which the sagacious Netherclift, after much dissection of



them into their original pothook-and-hanger elements, pronounced to be of Blavatskyan origin! What happened in young Brown's end of the tent he related orally to a great many still living witnesses, and published in his pamphlet, *Some Experiences in India*, my copy of which I cannot lay my hand upon at this moment. But in his other pamphlet, *The Theosophical Society an Explanatory Treatise*, published at Madras, he says (p. 11): "It will be sufficient here to remark that the Mahatma K. H. is a living Adept, and that the writer had the honor of seeing him personally at Lahore and of being spoken to by him and even touched. -ODL3:37-9

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 DZU 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.

VERSE 5

*Fohat takes five strides
and builds a winged
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ones and their armies.*

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It is not the "Rector" or "Maharajah" who punishes or rewards, with or without "God's" permission or order, but man himself — his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to — and react upon — those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief. Thought is matter,* we are taught by modern Science; and "every particle of the existing matter must be a register of all that has happened," as in their "Principles of Science" Messrs. Jevons and Babbage tell the profane.

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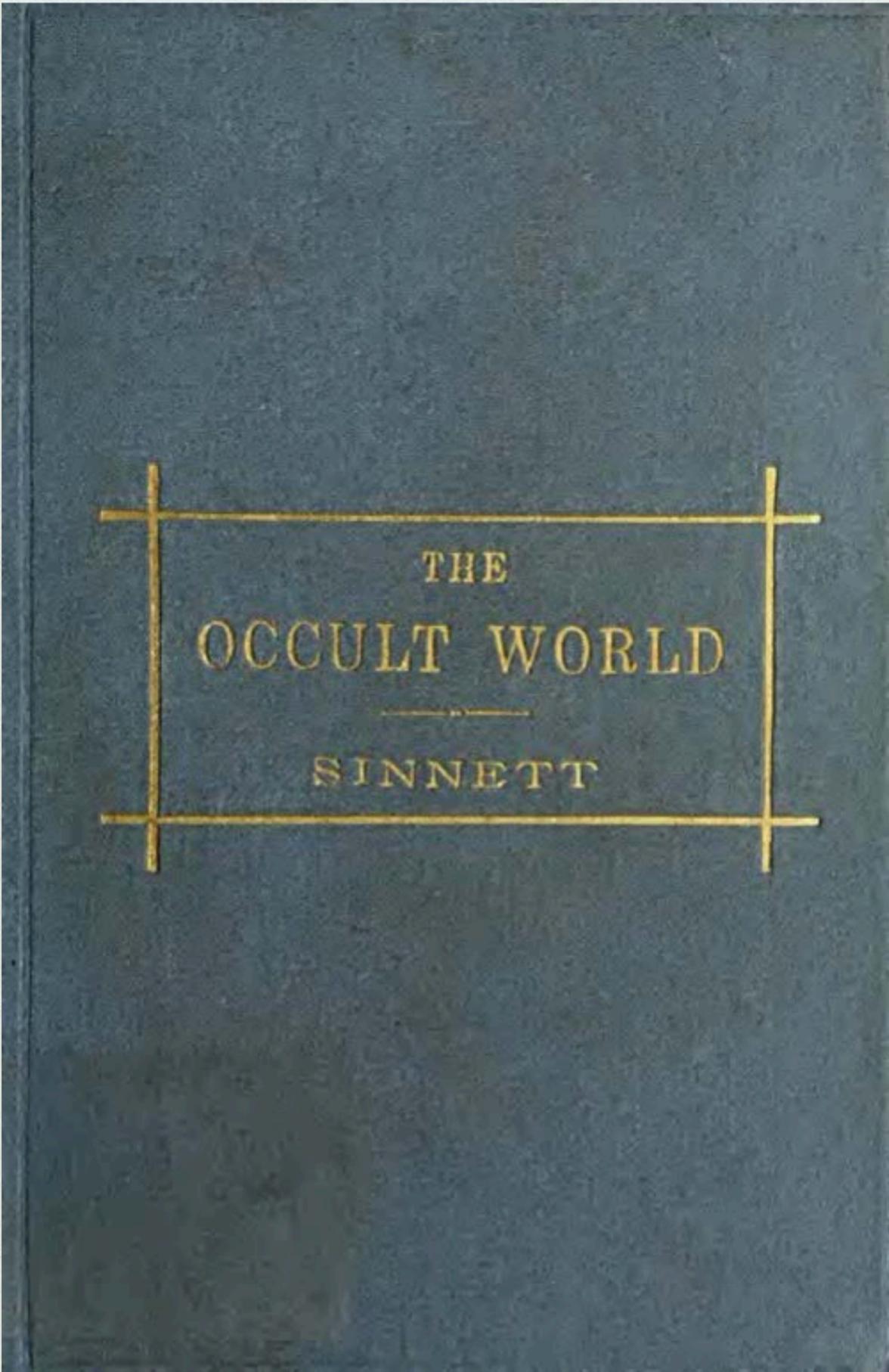
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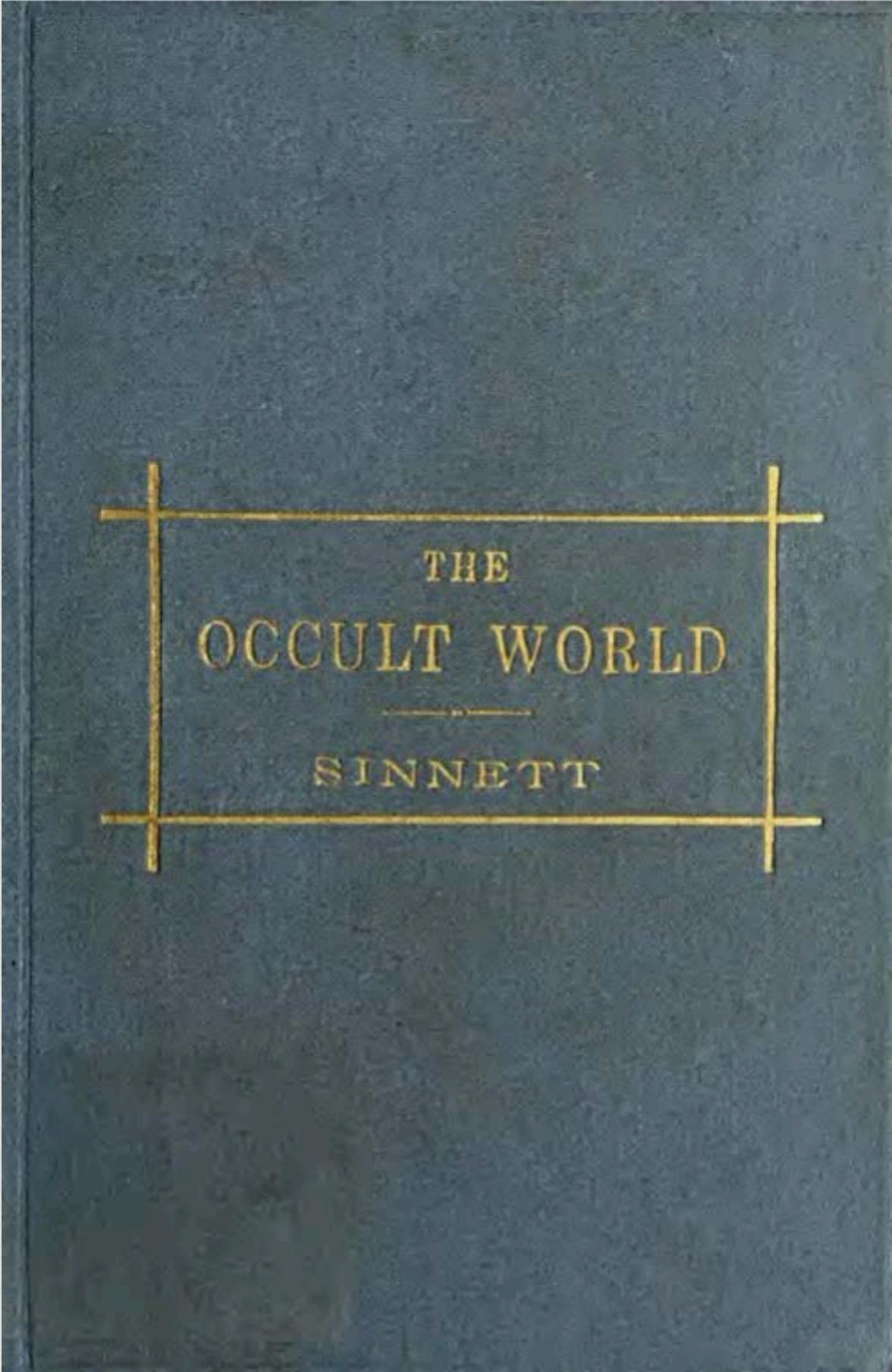
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THE
OCCULT WORLD
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SINNETT

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself- coalescing we might term it- with an elemental, that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent

demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Shandha'; the Hindu gives it the name of 'Karma.' The adept evolves these shapes consciously; other men throw them off unconsciously.
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*Fohat takes five strides
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David Bohm, 1917-1992

David Bohm proposed that underlying physical appearances– the “explicate order”– there is a deeper, hidden “implicate order.” Applying this concept to the quantum realm, Bohm proposed that the implicate order is a field consisting of an infinite number of fluctuating pilot waves. The overlapping of these waves generates what appears to us as particles, which constitute the explicate order. Even space and time might be manifestations of a deeper, implicate order, according to Bohm.

To plumb the implicate order, Bohm said, physicists might need to jettison basic assumptions about nature. During the Enlightenment, thinkers such as Newton and Descartes replaced the ancients’ organic concept of order with a mechanistic view. Even after the advent of relativity and quantum mechanics, “the basic idea is still the same,” Bohm told me, “a mechanical order described by coordinates.”

Bohm hoped scientists would eventually move beyond mechanistic and even mathematical paradigms. “We have an assumption now that’s getting stronger and stronger that mathematics is the only way to deal with reality,” Bohm said. “Because it’s worked so well for a while, we’ve assumed that it has to be that way.”

Someday, science and art will merge, Bohm predicted. “This division of art and science is temporary,” he observed. “It didn’t exist in the past, and there’s no reason why it should go on in the future.” Just as art consists not simply of works of art but of an “attitude, the artistic spirit,” so does science consist not in the accumulation of knowledge but in the creation of fresh modes of perception. “The ability to perceive or think differently is more important than the knowledge gained,” Bohm explained.

–Scientific American Newsletter, article by John Horgan, July 23, 2018

MYSTICS HAVE KNOWN ABOUT IT FOR MILLENNIA.
MODERN SCIENCE IS CATCHING UP...

A PAUL HOWARD FILM

INFINITE POTENTIAL

THE LIFE & IDEAS OF DAVID BOHM

DIRECTOR'S CUT



$$i\hbar\psi/\partial t = H\psi + \xi(p - \nabla S(x))$$

$$\exp\left[-i\left(\frac{\hbar k_n^2 t}{2m}\right)t\right]$$

$$g_n(\theta, \phi, k)/k$$

$$\left\{ \frac{\hbar^2 \nabla^2 R}{2m R} \right\} + f(p - \nabla S(x)),$$

$$\int f(k + k_0)$$

$$2m)t]$$

$$g_n(\theta, \phi, k)dk$$

$$m \frac{d^2 x}{dt^2} = -\nabla \left\{ V(x) - \frac{\hbar^2 \nabla^2 R}{2m R} \right\} +$$

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Cartesian Duality:
MATTER-MIND



KEY:

Physical and Mental substance
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(solid line) (dashed line)

Physicalism:
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Idealism:
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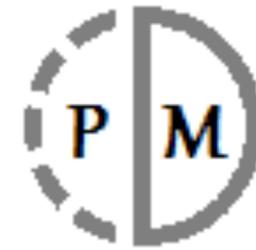
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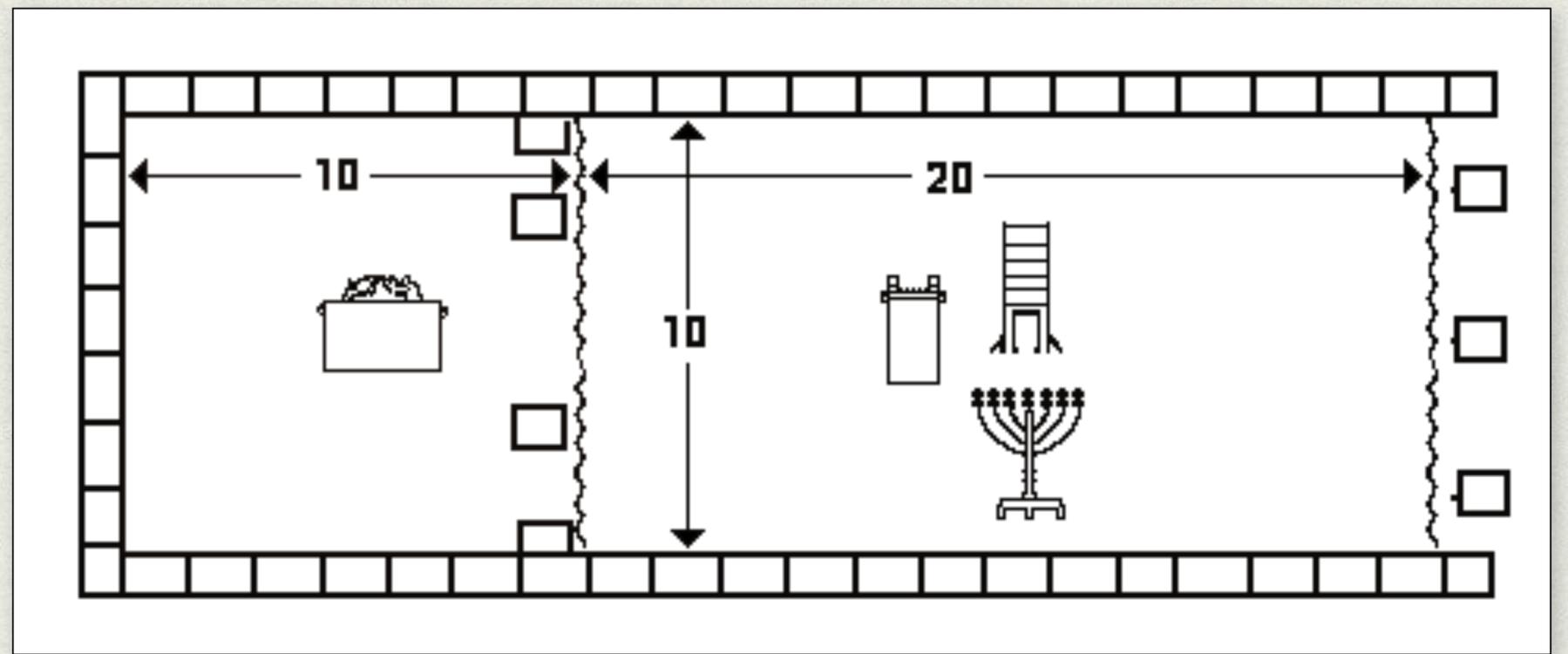
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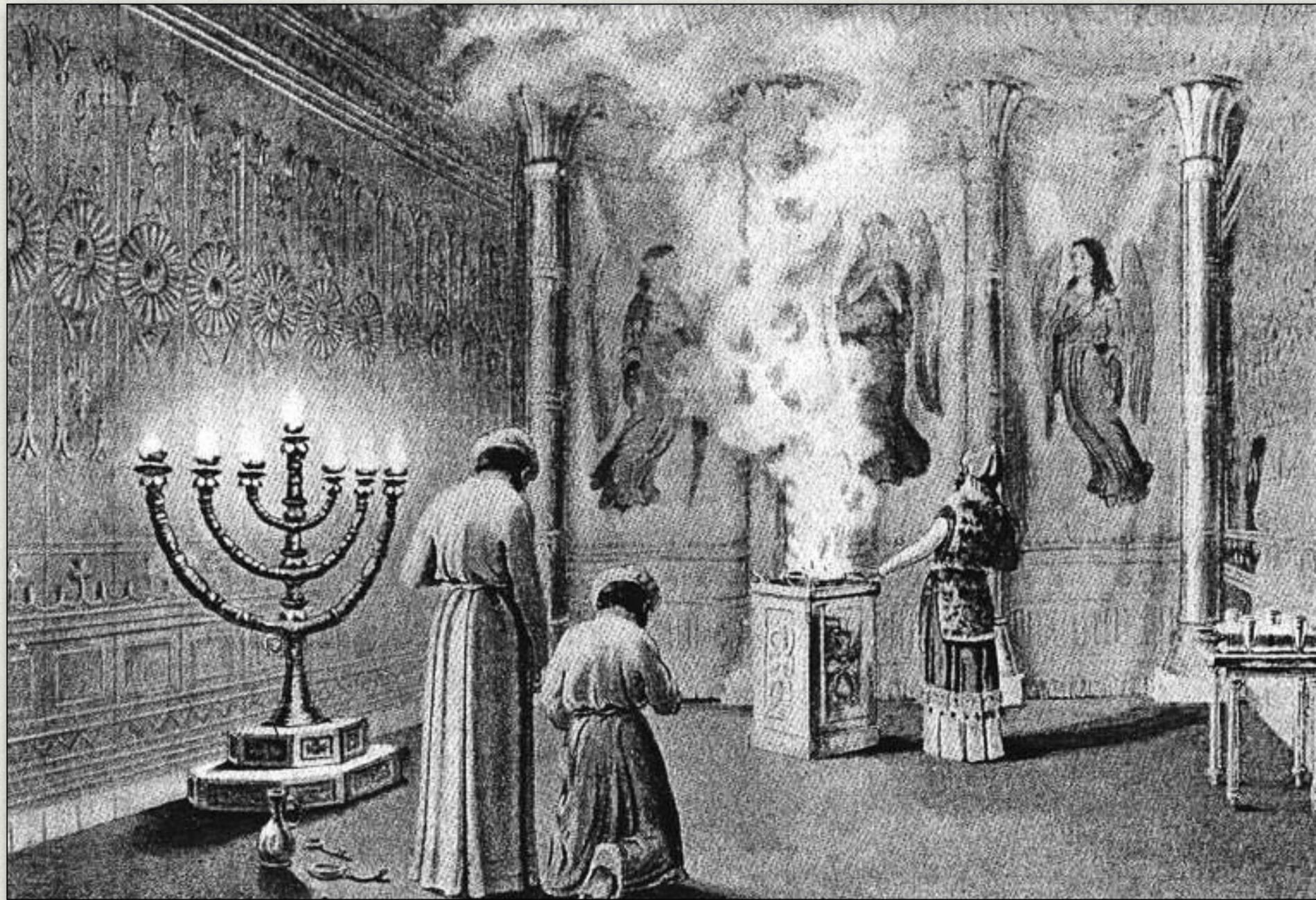
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The east end of the tabernacle was ornamented with five pillars, from which richly-embroidered curtains were suspended. The inside was divided, by a richly-embroidered veil of linen, into two parts, the holy place and the holy of holies; in the first of which were placed the altar of incense, the table with the shew-bread, and the seven-branched candlestick; in the latter place were the ark, the mercy-seat, and the cherubim. Besides this veil of fine linen which separated the most holy place, the tabernacle was furnished with other veils of diverse colors, viz: of blue, purple, scarlet, and fine-twined linen, (white), from which are derived the emblematic colors of the several degrees of Masonry. General History of Freemasonry:368



Also called the "curtain" in several Bible translations, the veil separated the holy place from the inner holy of holies inside the tent of meeting. It hid a holy God, who dwelt above the mercy seat on the ark of the covenant, from the congregation. The veil was one of the most ornate objects in the tabernacle, woven from fine linen and blue, purple,

and scarlet yarn. Skilled craftsmen embroidered figures on it of cherubim, angelic beings who protect the throne of God. Golden statues of two winged cherubim also knelt on the cover of the ark. Throughout the Bible, cherubim were the only living beings God allowed the Israelites to make images of. -Jack Zavada, from learnreligions.com

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The tent which contained the Holy of Holies “ was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and Ether. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus — a gigantic curtain, supported by five pillars, separated the sanctum sanctorum (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its four colours the curtain symbolized the four principal Elements, and signified the knowledge of the divine that the five senses of men can enable man to acquire with the help of the four Elements. (See Stromata I., v. § 6). —SD1:462

ought to show more reverence for the four Elements, if they would show any for Moses. For the Bible manifests the consideration and mystic significance in which they were held by the Hebrew Lawgiver, on every page of the Pentateuch. The tent which contained the Holy of Holies “ was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and ETHER. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus—a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours the curtain symbolized the four principal Elements, and signified the knowledge of the divine that the *five* senses of men can enable man to acquire with the help of the *four* Elements. (See *Stromata* I., v. § 6).

In Cory's *Ancient Fragments*, one of the “Chaldean Oracles” expresses ideas about the elements and Ether in language singularly like that of the *Unseen Universe*, written by two eminent scientists of our day.

It states that “from ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our ‘simple-minded ancestors.’”—(*Isis Unveiled*.)

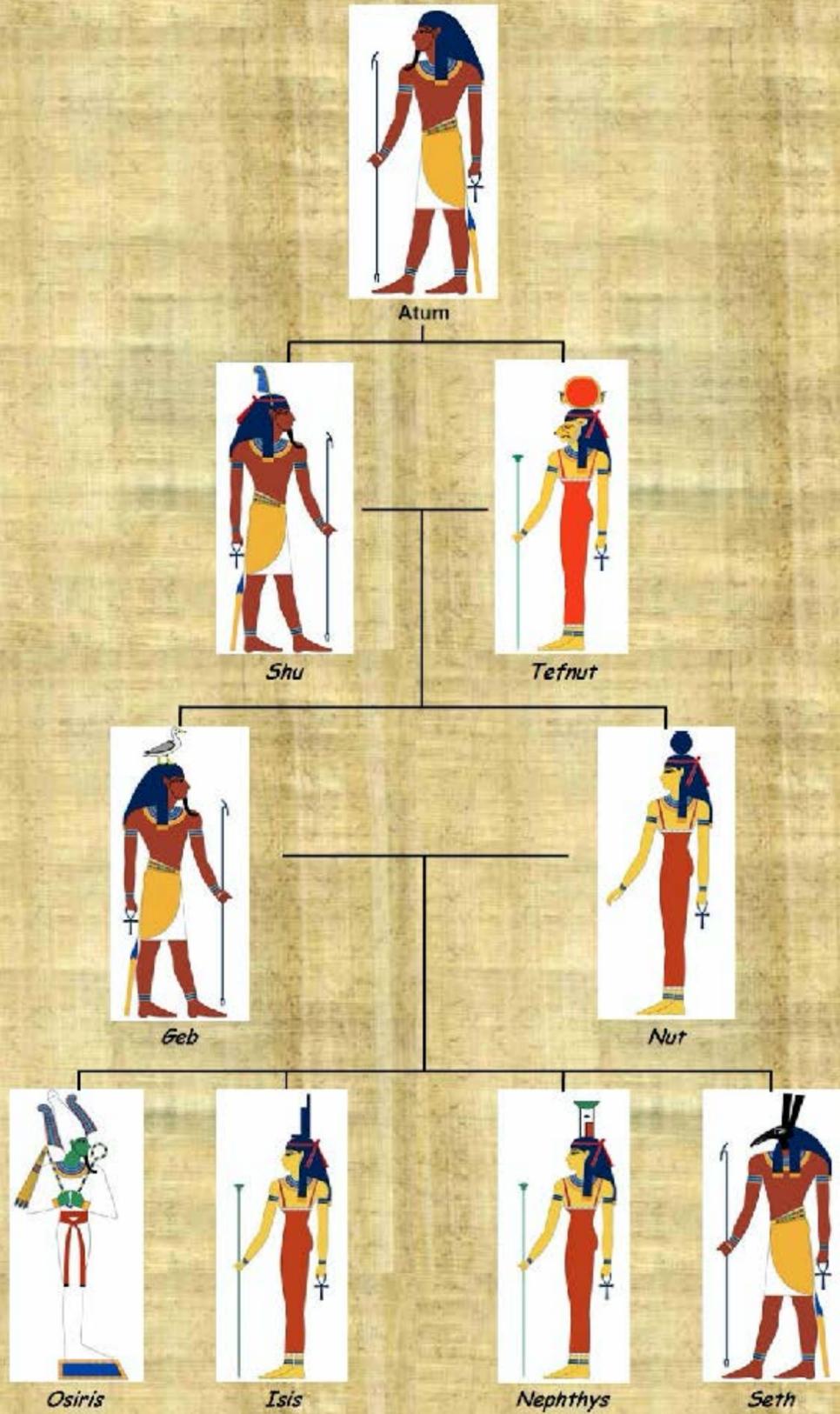
Whence came the four elements and the *malachim* of the Hebrews? They have been made to merge, by a theological sleight-of-hand on the part of the Rabbins and the later Fathers of the Church into Jehovah, but their origin is identical with that of the Cosmic gods of all other nations. Their symbols, whether born on the shores of the Oxus, on the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thessaly, or again, in the *pampas* of America, their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelasgian, Aryan or Semitic, the *genius loci*, the local god, embraced in its unity all nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The *genius loci*—a very late after-thought of the last sub-races of the Fifth Root-race, when the primitive and grandiose meaning had become nearly lost—was ever the representative in his accumulated titles of all his colleagues. It was the god of *fire*, symbolised by thunder, as Jove or Agni; the god of *water*, symbolised by the fluvial bull or some sacred river or fountain, as Varuna, Neptune, etc.; the god of *air*, manifesting in the hurricane and tempest, as Vayu and Indra; and the god or spirit





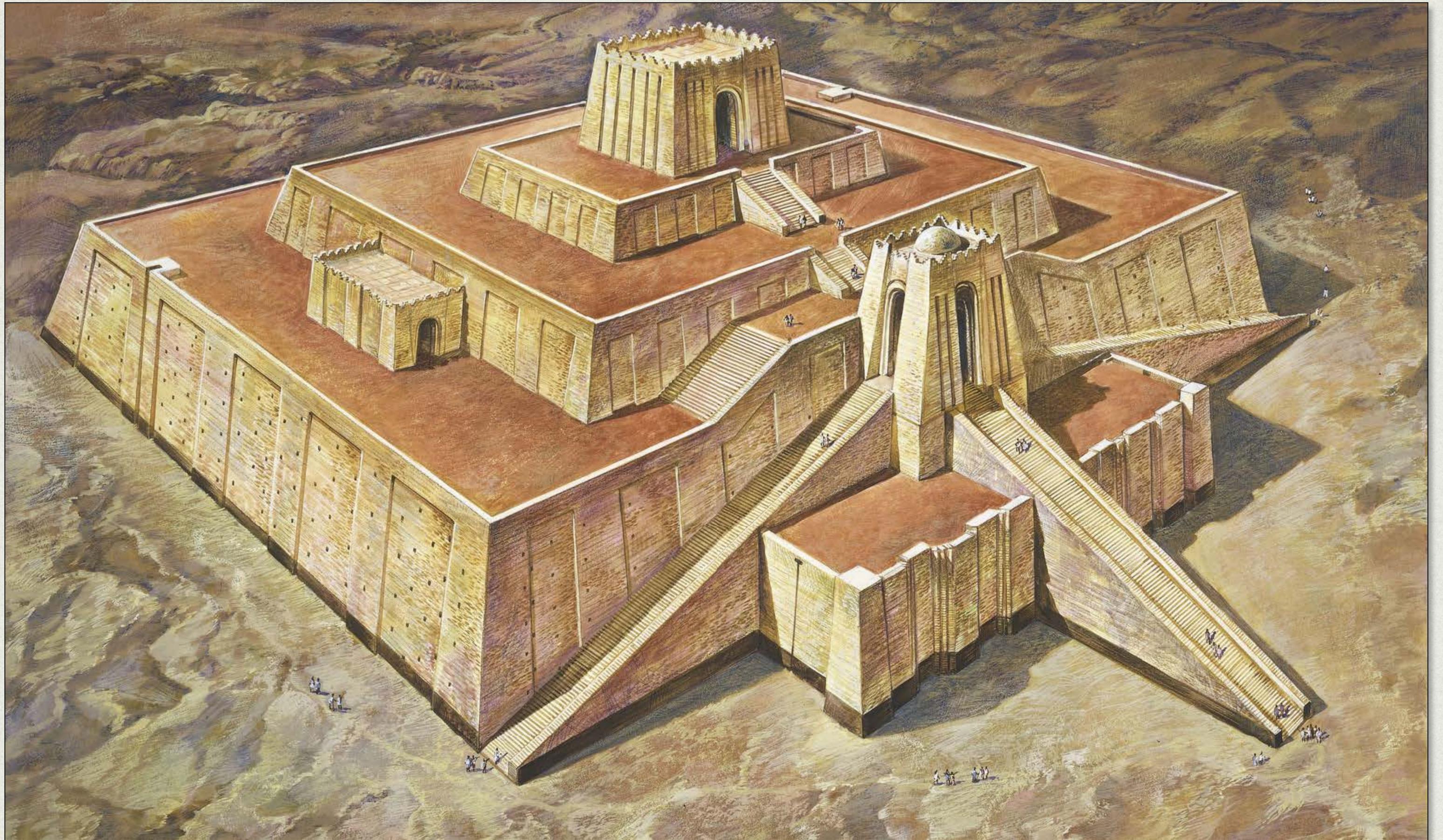
Panchmukhi Shiva

The Great Ennead of Heliopolis



The Ennead of Heliopolis







The Pentagram is consecrated with the four elements; the magical figure is breathed on five times; it is sprinkled with holy water; it is dried by the smoke of five perfumes, namely, incense, myrrh, aloes, sulphur and camphor... The five breathings are accompanied by the utterance of names attributed to the five genii, who are Gabriel, Raphael, Anael, Samael and Oriphiel. Afterwards the Pentacle is placed successively at the north, south, east, west and centre of the astronomical cross, pronouncing at the same time, one after another, the consonants of the Sacred Tetragram...

-Transcendental Magic:35-6

Leonardo da Vinci's Vitruvian Man overlaid with a pentagram

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Physical.....

- | | |
|------------|-------------------|
| 1. Hearing | 5th gaseous |
| 2. Touch, | 4th first etheric |
| 3. Sight | 3rd super-etheric |
| 4. Taste | 2nd sub-atomic |
| 5. Smell | 1st atomic |

Astral.....

- | | |
|-----------------------|-----|
| 1. Clairaudience | 5th |
| 2. Psychometry | 4th |
| 3. Clairvoyance | 3rd |
| 4. Imagination | 2nd |
| 5. Emotional idealism | 1st |

Mental.....

- | | |
|-----------------------------|--------------|
| 1. Higher clairaudience | 7th FORM |
| 2. Planetary psychometry | 6th FORM |
| 3. Higher clairvoyance | 5th FORM |
| 4. Discrimination | 4th FORM |
| 5. Spiritual discernment | 3rd FORMLESS |
| Response to group vibration | 2nd FORMLESS |
| Spiritual telepathy | 1st FORMLESS |

Buddhic.....

- | | |
|------------------|-----|
| 1. Comprehension | 7th |
| 2. Healing | 6th |
| 3. Divine vision | 5th |
| 4. Intuition | 4th |
| 5. Idealism | 3rd |

Atmic.....

- | | |
|-------------------|-----|
| 1. Beatitude | 7th |
| 2. Active service | 6th |
| 3. Realisation | 5th |
| 4. Perfection | 4th |
| 5. All knowledge | 3rd |

-TCF:188

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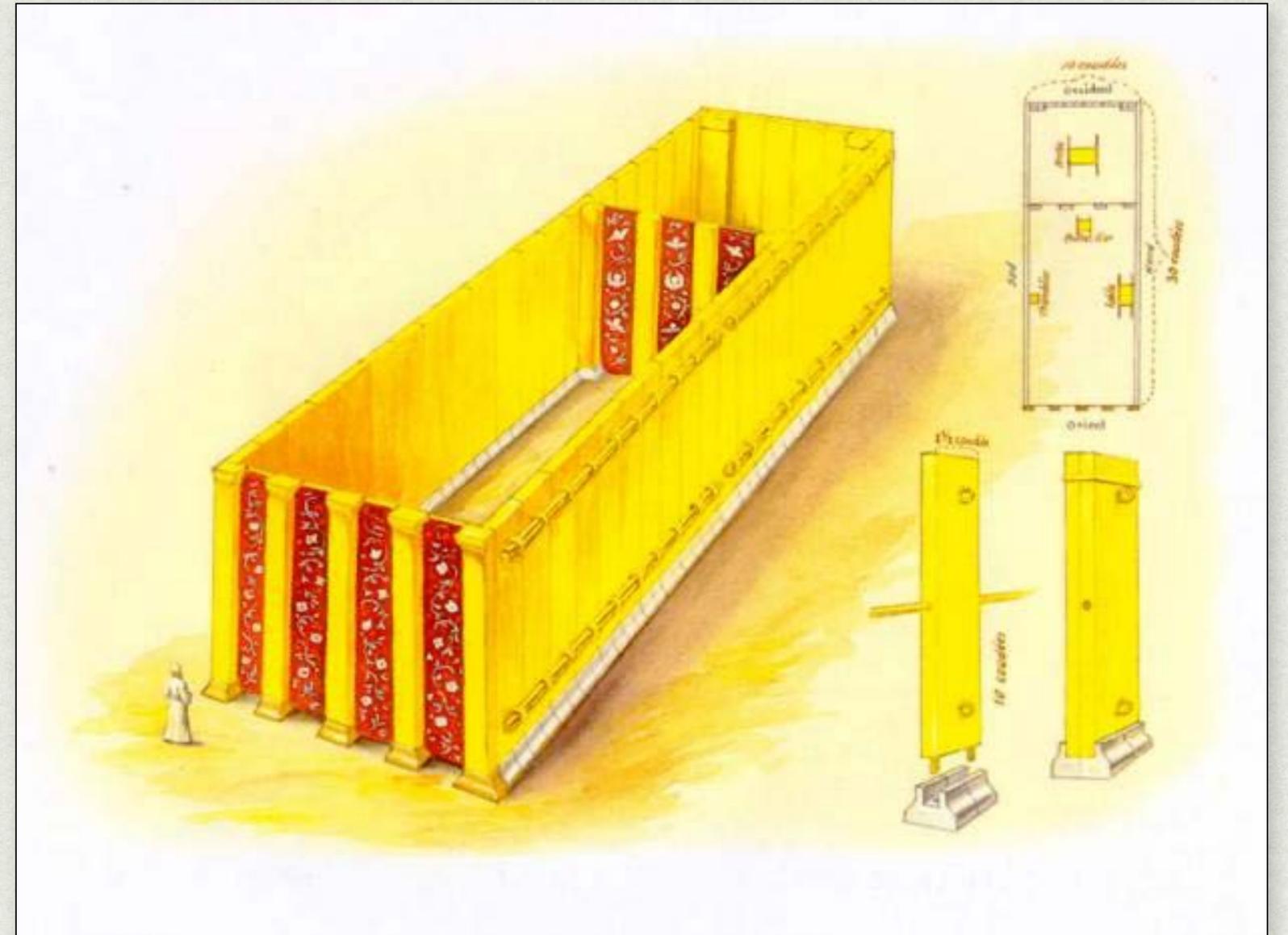
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Egyptian Temple of Isis at Philae



Jewish Tabernacle

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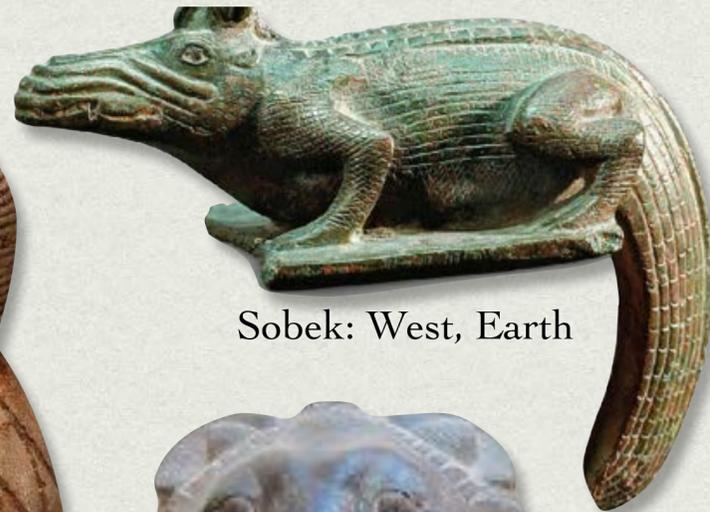
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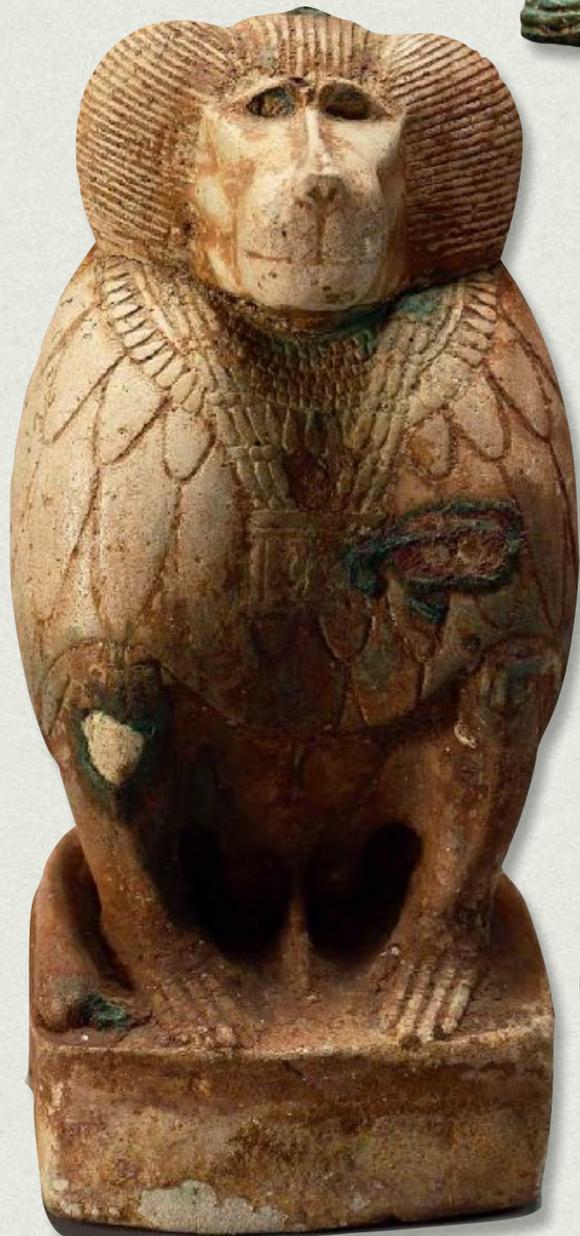
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Sobek: West, Earth



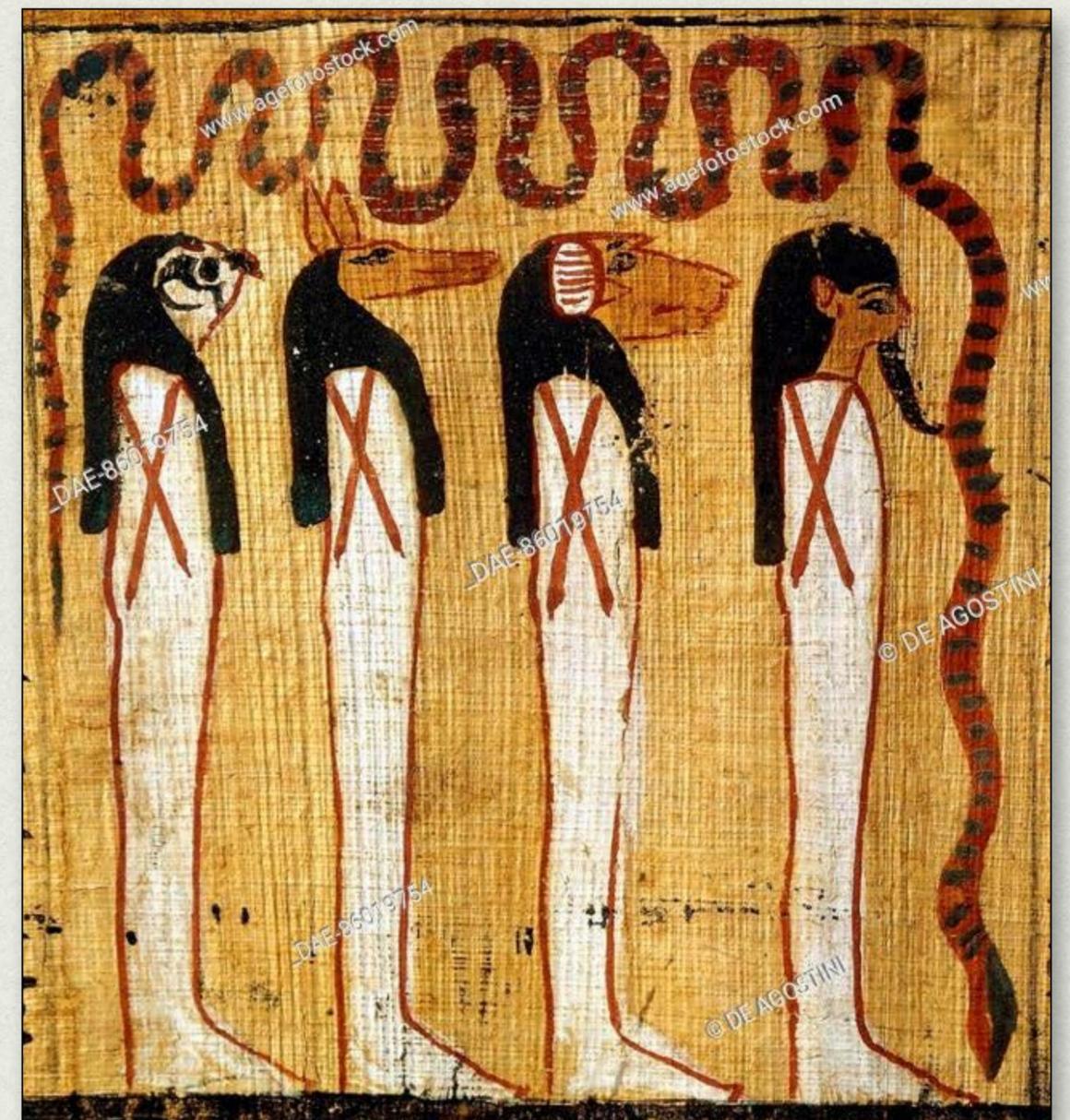
Djehuty: East, Air



Sekhmet: South, Fire

The seven stars of Ursa Major were observed to revolve around the tree or pole, and to make a circuit annually. This was the first circle marked out with the four cardinal points and assigned to her who was called the Mother of the Revolutions, whose name of *Teb* signifies the first movement in a circle... Four quarters were established by means of this constellation... Four types were assigned to the genitrix in her Starry Shape of the Great Bear, which were representative of four elements. These were the Hippopotamus for Water, the Kaf-Ape for Air, the Lion for Fire, and the Crocodile for Earth... Thus the Great Bear north, the place of the Waters, was the Water-Cow; to the south, the place of fire, was the Lioness; to the west, the Swallowing Crocodile of Earth; and to the east, the Ape of Breath. In such a four-fold form she [the

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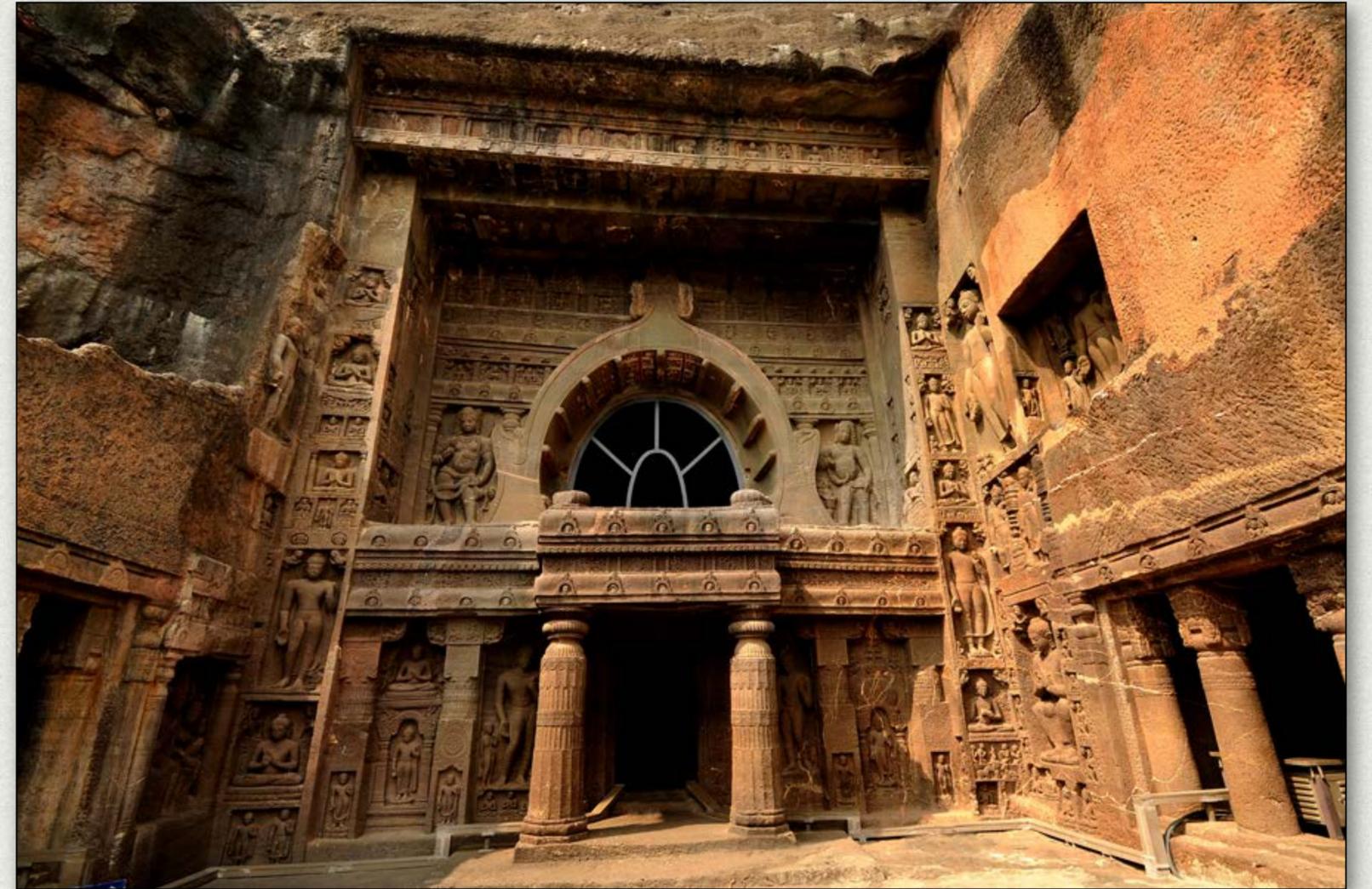
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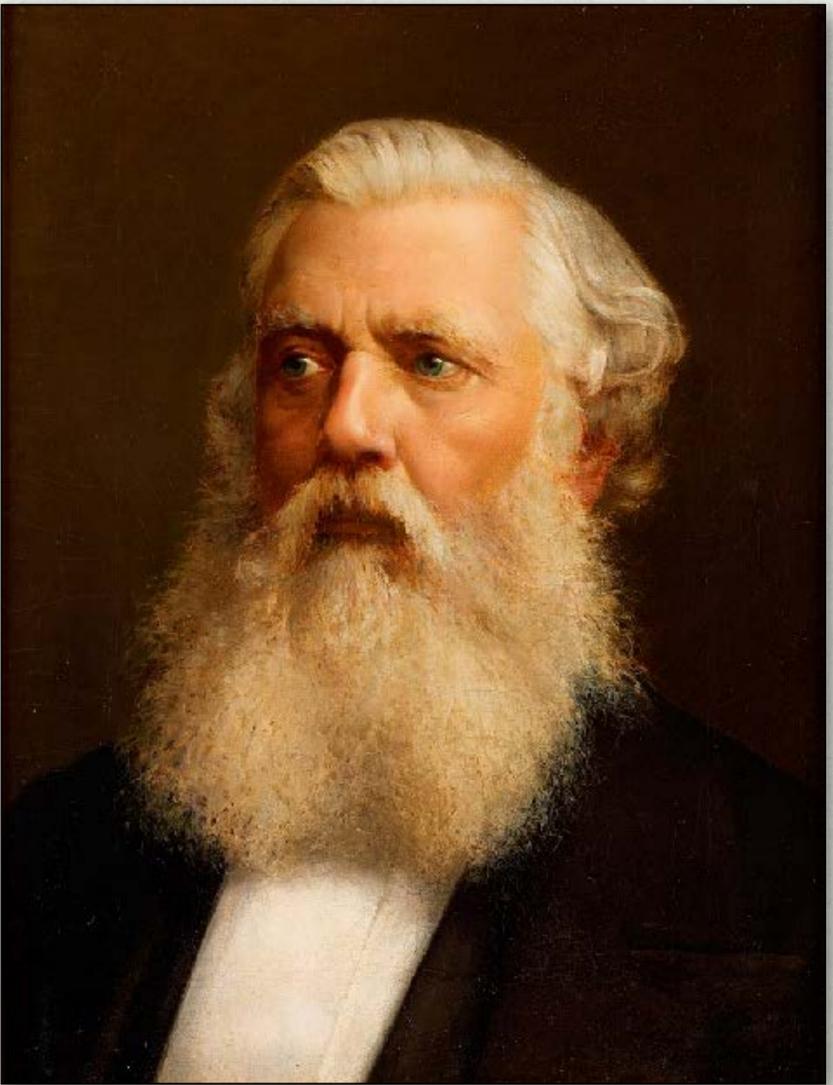
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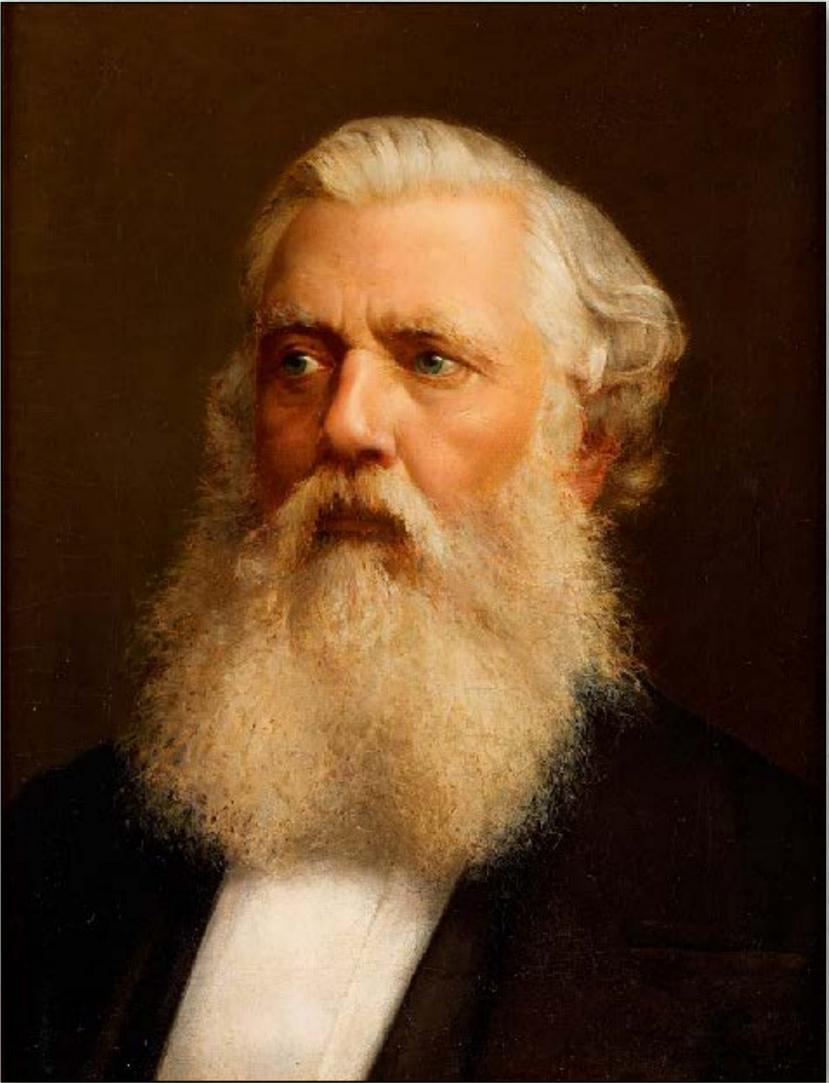
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Ezekiel 1

4. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

6. And every one had four faces, and every one had four wings.

7. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9. Their wings were joined one to another; they turned not when they went; they went, every one, straight forward.

10. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14. And the living creatures ran and returned as the appearance of a flash of lightning.

15. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17. When they went, they went upon their four sides: and they turned not when they went.

18. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

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Vaiśravaṇa of the north,
king of yakṣas.



Dhṛtarāṣṭra of the east,
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Virūpākṣa of the west,
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“The Dragon”
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The work of the four Maharajahs who apportion karma within the ring-pass-not will reach its culminating point during the fourth round. In the next round, the work of the Lipikas who handle affairs in connection with our system outside the ring-pass-not will become more prominent. This is necessarily so, as the Lipika Lords dispense the law to those who have merged themselves with their divine principle, and are no longer held by the material forms of the three worlds. The Lords of Karma, or the Maharajahs, work with the sons of men in the three worlds, and through manasic principle. -TCF:407

By means of this very interaction [rotation of planes and rays], the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays. -TCF:153



With this stream enters that group of active lives whom we call the "Lords of Karma." They preside over the attractive forces, and distribute them justly. They enter, pass to the centre of the sphere and there (if I may so express it) locate, and set up the "Holy Temple of Divine Justice," sending out to the four quarters of the circle, the four Maharajahs, their representatives. So is the equal armed Cross formed—and all the wheels of energy set in motion. This is conditioned by the karmic seeds of an earlier system, and only that substance is utilised by the Logos, and only those lives come into manifestation who have set up a mutual attraction. -TCF:1183

Figure 25 from "The Red Book"
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The four Maharajahs [of the third group are] the lesser Lipika Lords, who apply past karma and work it out in the present.

The four Lipikas of the second group, [are] referred to by H. P. B. as occupied in applying future karma, and wielding the future destiny of the races.

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Christian and Jewish angelology distinguishes between the Seraphim and the Cherubim or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the cherubim being simply the name for the images or likenesses of any of the divisions of the celestial hosts. -SD2:501

Limestone stela with snake-bodied figures of Isis and Dionysos

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