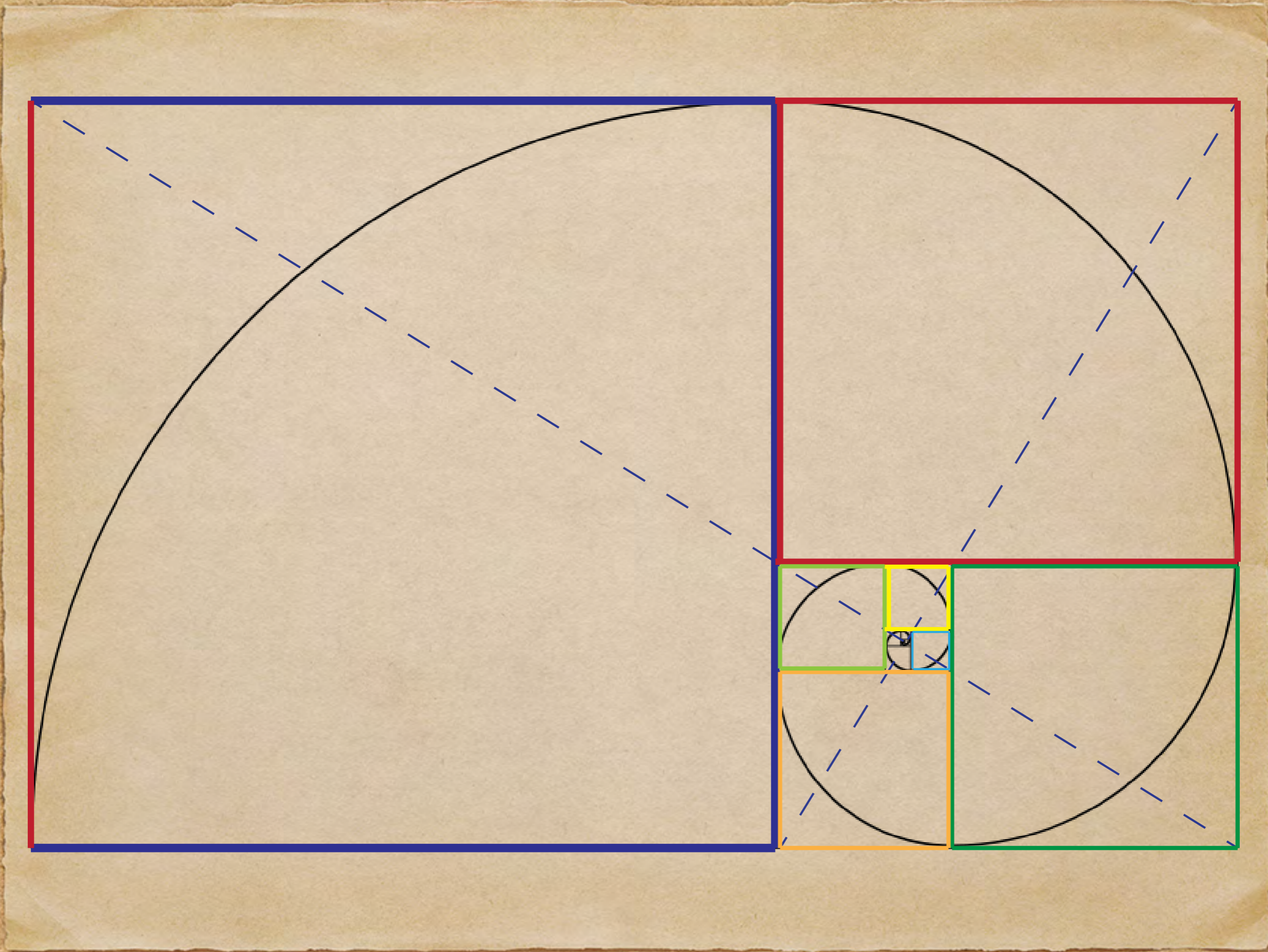


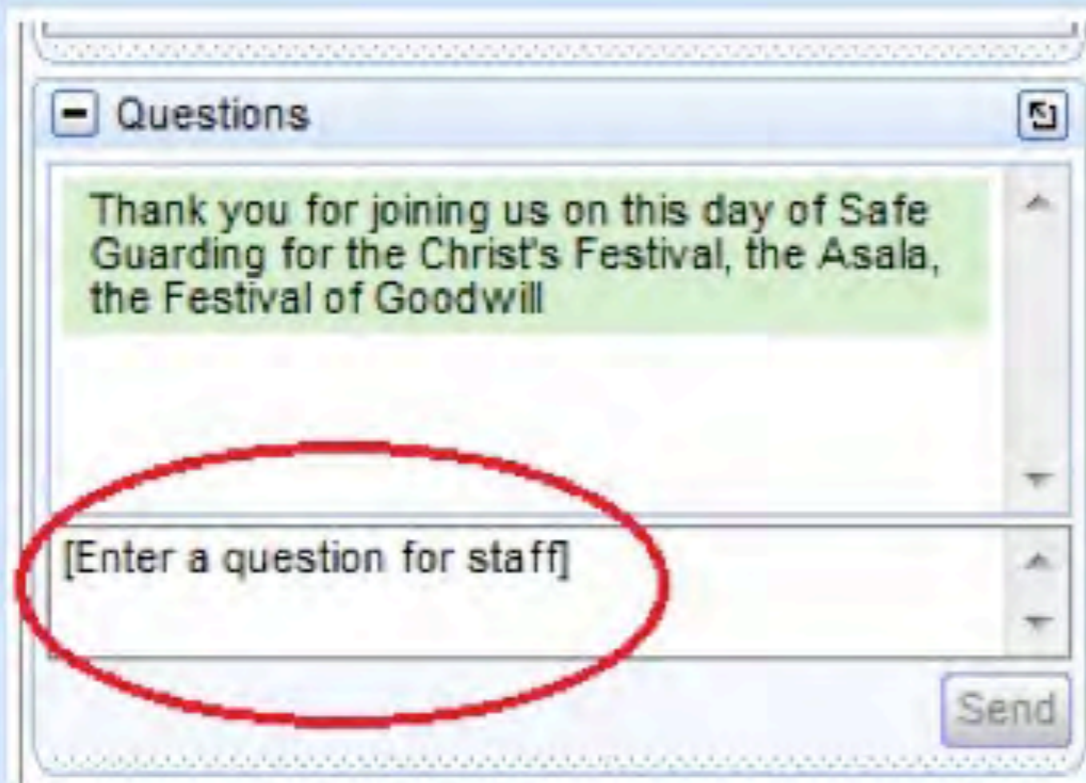
“...the objective of the study of symbolism is to enable the student to sense its quality and to contact that vibrant something which lies behind that aggregate of line, colour and form of which the symbol is composed.” Glamour, A World Problem, AAB



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How to Participate in this Webinar



Questions

Thank you for joining us on this day of Safe Guarding for the Christ's Festival, the Asala, the Festival of Goodwill

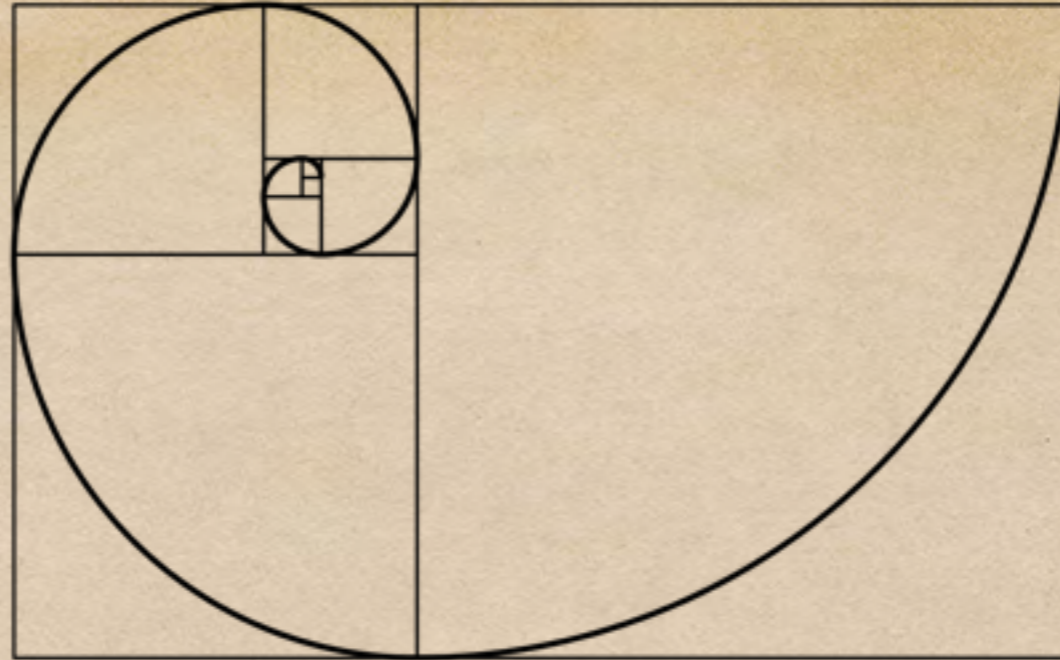
[Enter a question for staff]

Send

- You have a Question block down toward the bottom of the left-hand panel
 - If you see a Plus sign, press it to expand the block
 - Then you'll see where you can type in your message to the Staff or Presenter





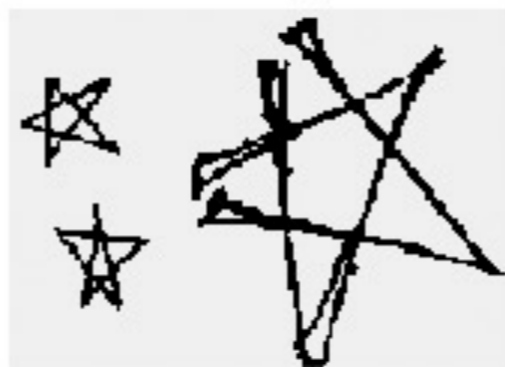


“The study of symbols... when carried out with faithfulness and diligence, will produce three effects:

1. It trains in the power to penetrate behind the form and to arrive at the subjective reality.
2. It tends to bring about a close integration between soul-mind-brain, and when that is brought about, the inflow of the intuition and, consequently, of illumination and truth becomes more rapidly possible.
3. It will put a strain upon certain unawakened areas in the brain and arouse into activity the brain cells there found, and this is the first stage in the experience of the aspirant.” Glamour, A World Problem, AAB

"This power to interpret symbols ever precedes true revelation. [Only using] the activity and accuracy of the memory will do naught to awaken the dormant brain cells or call into play the intuition. It must be remembered that the plane whereon the intuition manifests and where the intuitional state of consciousness is active is that of the buddhic or intuitional plane. This plane is the higher correspondence of the astral or emotional plane, the plane of sensitive awareness through a felt identification with the object of attention or attraction. It becomes evident therefore that if the intuitional faculty is to be brought into activity through the study of symbols, the student must feel with, or be in some way identified with, the qualitative nature of the symbol, with the nature of that reality which the symbolic form veils." Glamour, A World Problem, AAB





Pentacles sumériens 3000-2000 av JC (signe "UB")

Sceau de Jérusalem (4eme siecle av JC)



Chersonese, Thrace (4eme siecle av JC)



Velia, Lucanie 4eme siecle av JC)



Pitane, Mycie (4eme siecle av JC)



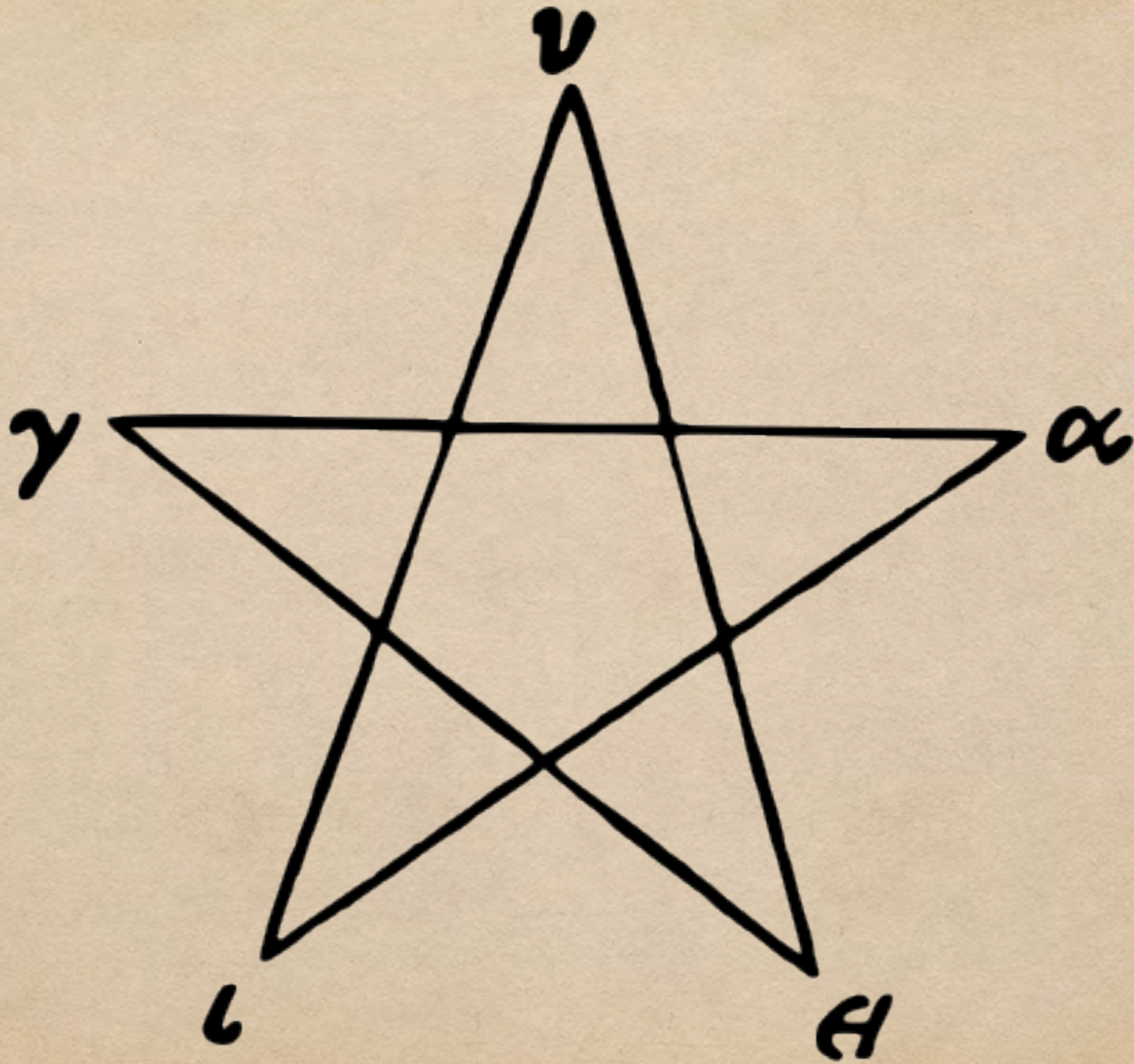
Benevent, Samnium (265-240 av JC)







DEUS OMN
SECUNDUM
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FIT PRIM
QUO OBIECT
VALDE AMAR
PRIMUM QUA
SANCTUM





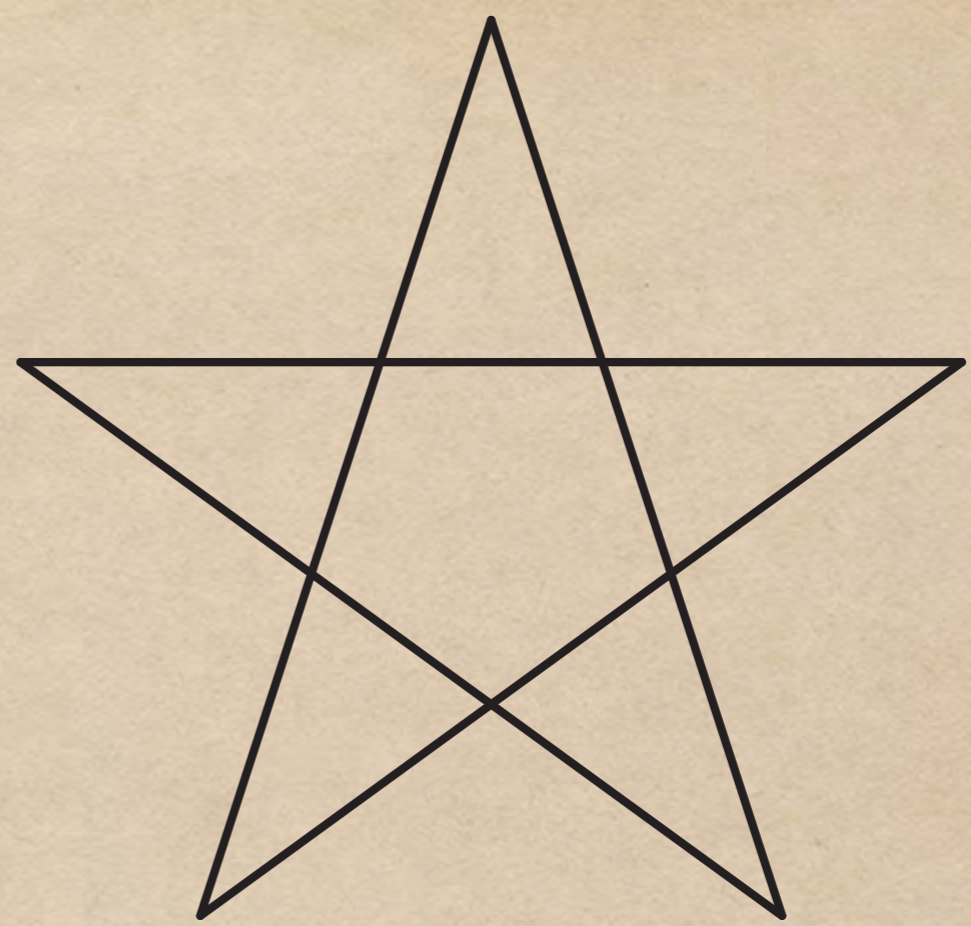




Genesis

Exodus

Leviticus



Numbers

Deuteronomy







SIR GAWAIN and the LOATHLY LADY

Retold by
Selina Hastings

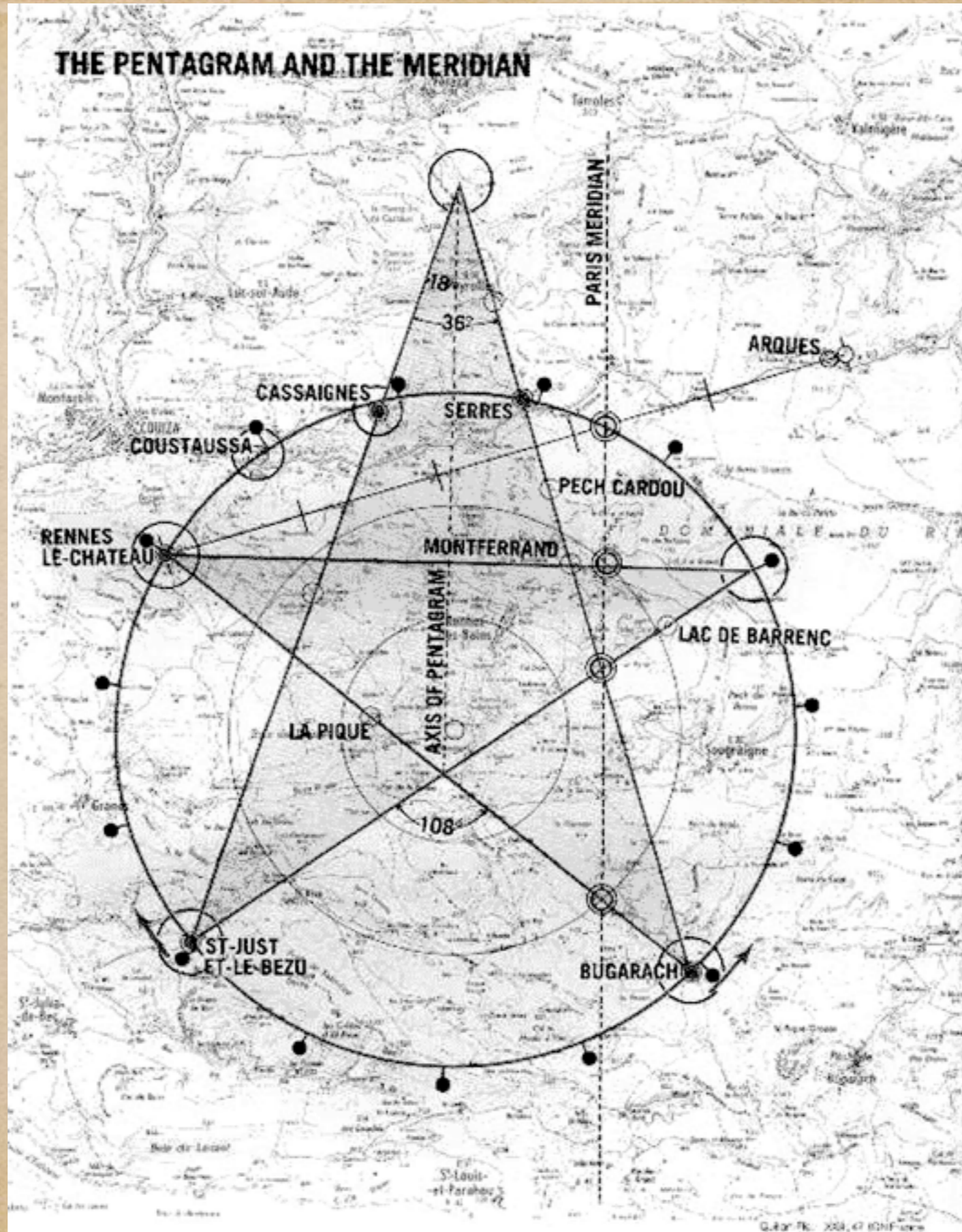
Illustrations by
Juari Wijngaard

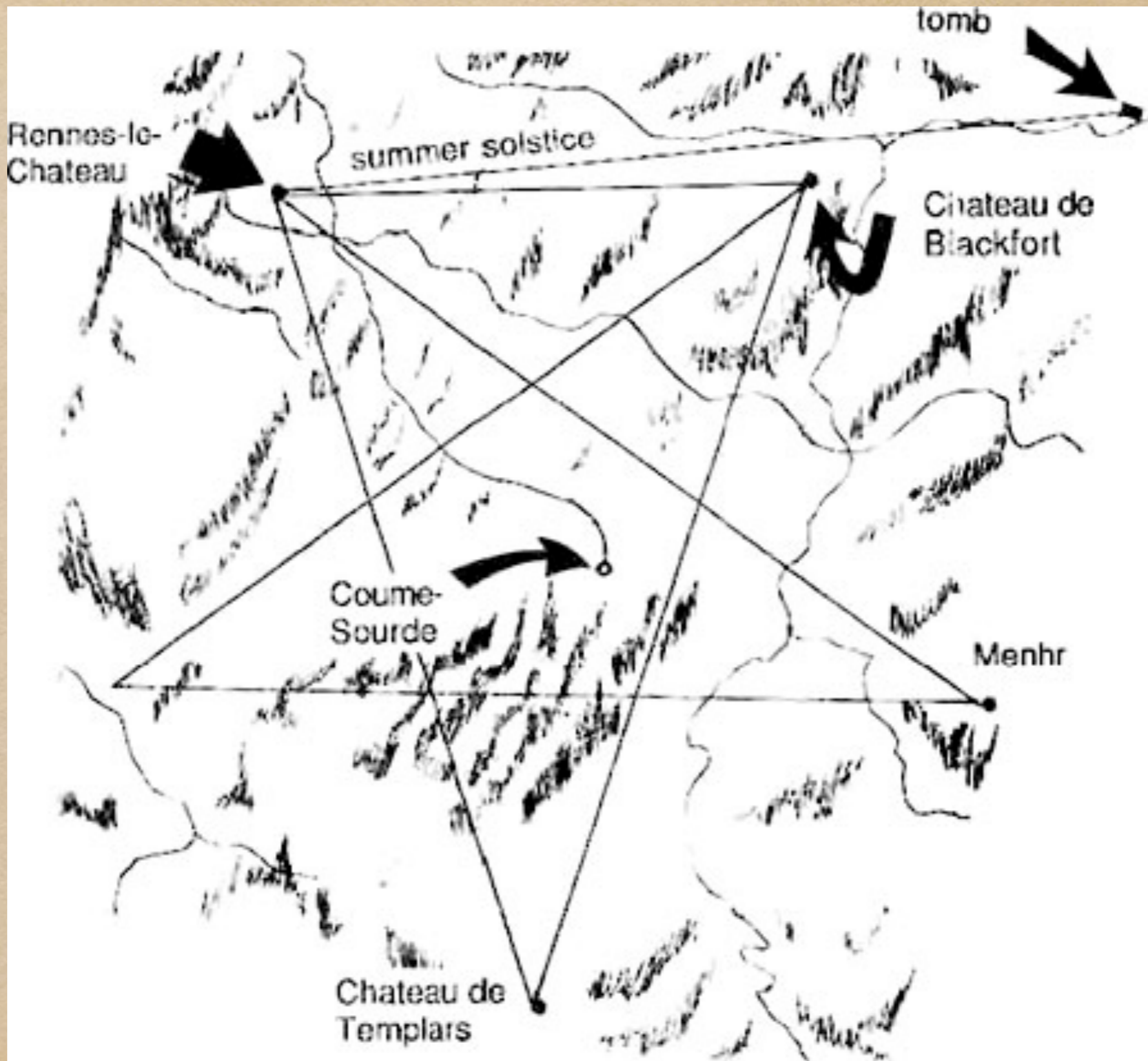


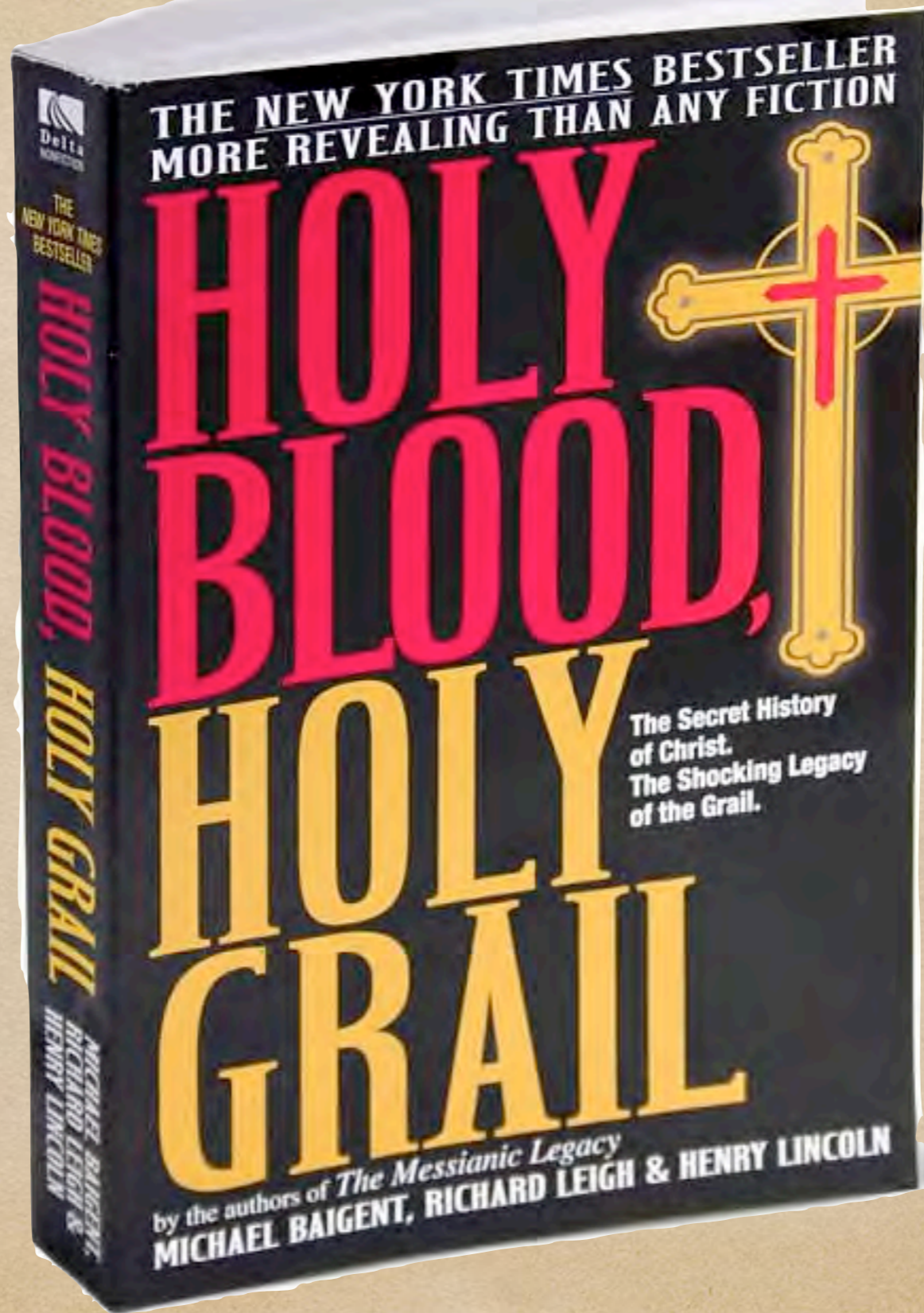


Rose Window at Eglise Saint Remi Chapel in Troyes, France.

THE PENTAGRAM AND THE MERIDIAN







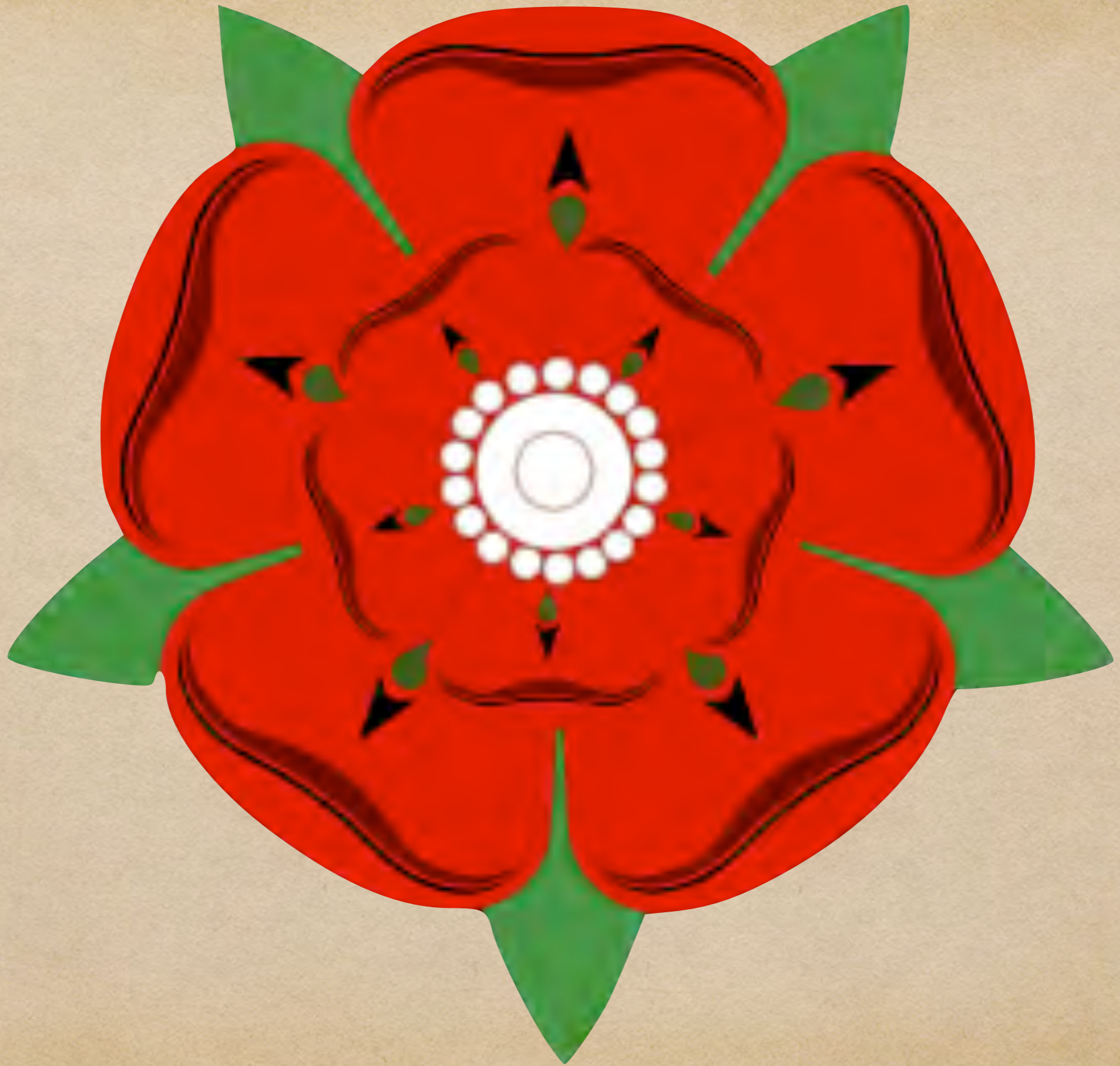




“Our Ancient English brethren also considered the pentagram to be an emblem of the Sun. In the old Lectures they said: ‘The Blazing Star in the center refers us to that Grand Luminary the Sun, which enlightens the Earth, and by its genial influence dispenses blessings to mankind.’ Morals and Dogma, by Albert Pike









John Dee



Heinrich Cornelius Agrippa



Athanasius Kircher



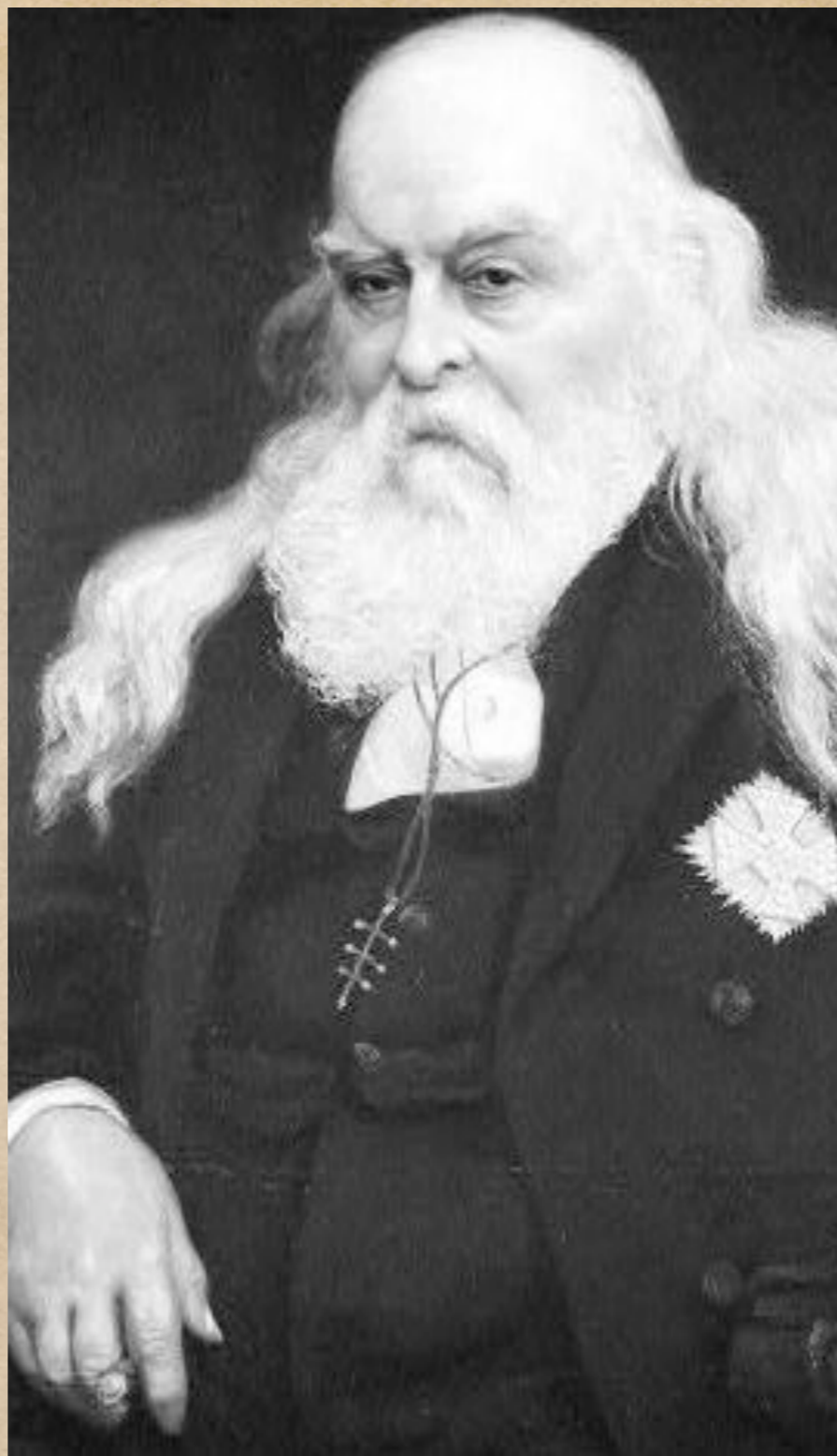
Giordano Bruno



John Dee's 'Sigillum Dei Aemeth' on display at the British Museum



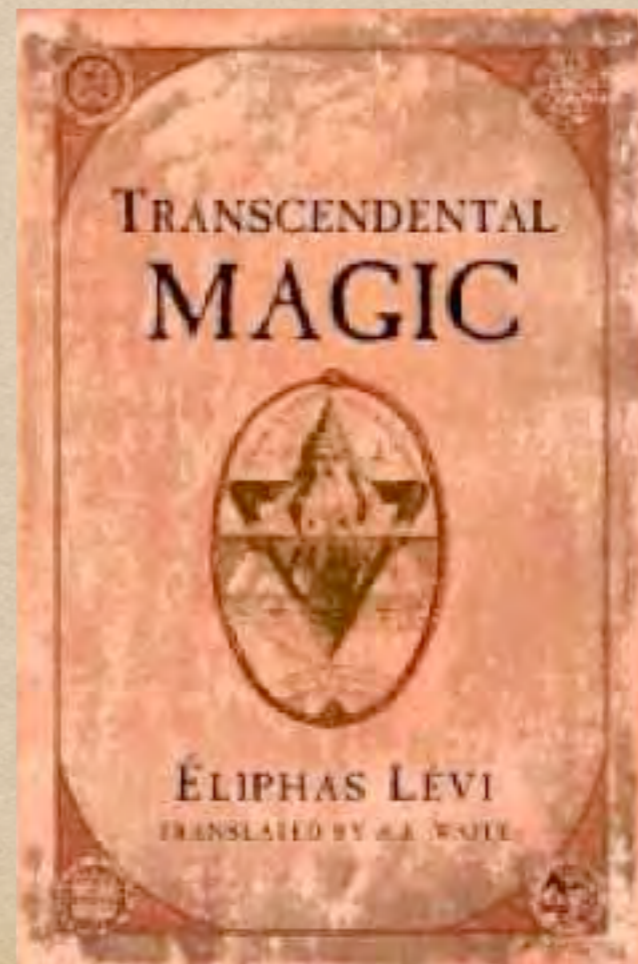
The two initiations called the sixth and seventh take place on the buddhic and atmic planes; the five-pointed star "blazes forth from within itself," as the esoteric phrase has it, and becomes the seven-pointed star; it descends upon the man and he enters within the flame. Initiation Human and Solar, p. 16, AAB

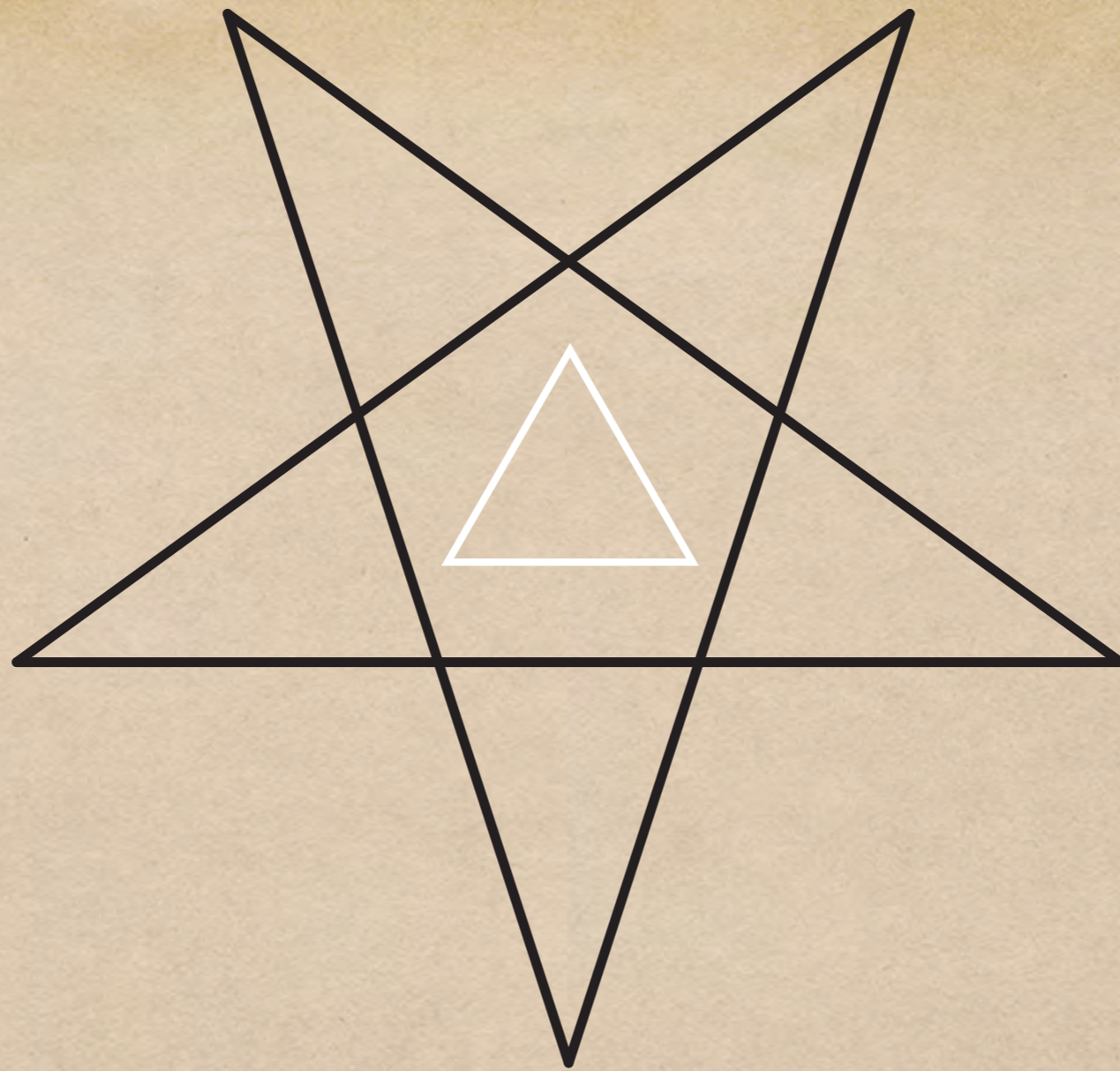


“[The Pentagram] carries with it the power of commanding the spirits of the elements and thus cannot be dispensed with.”

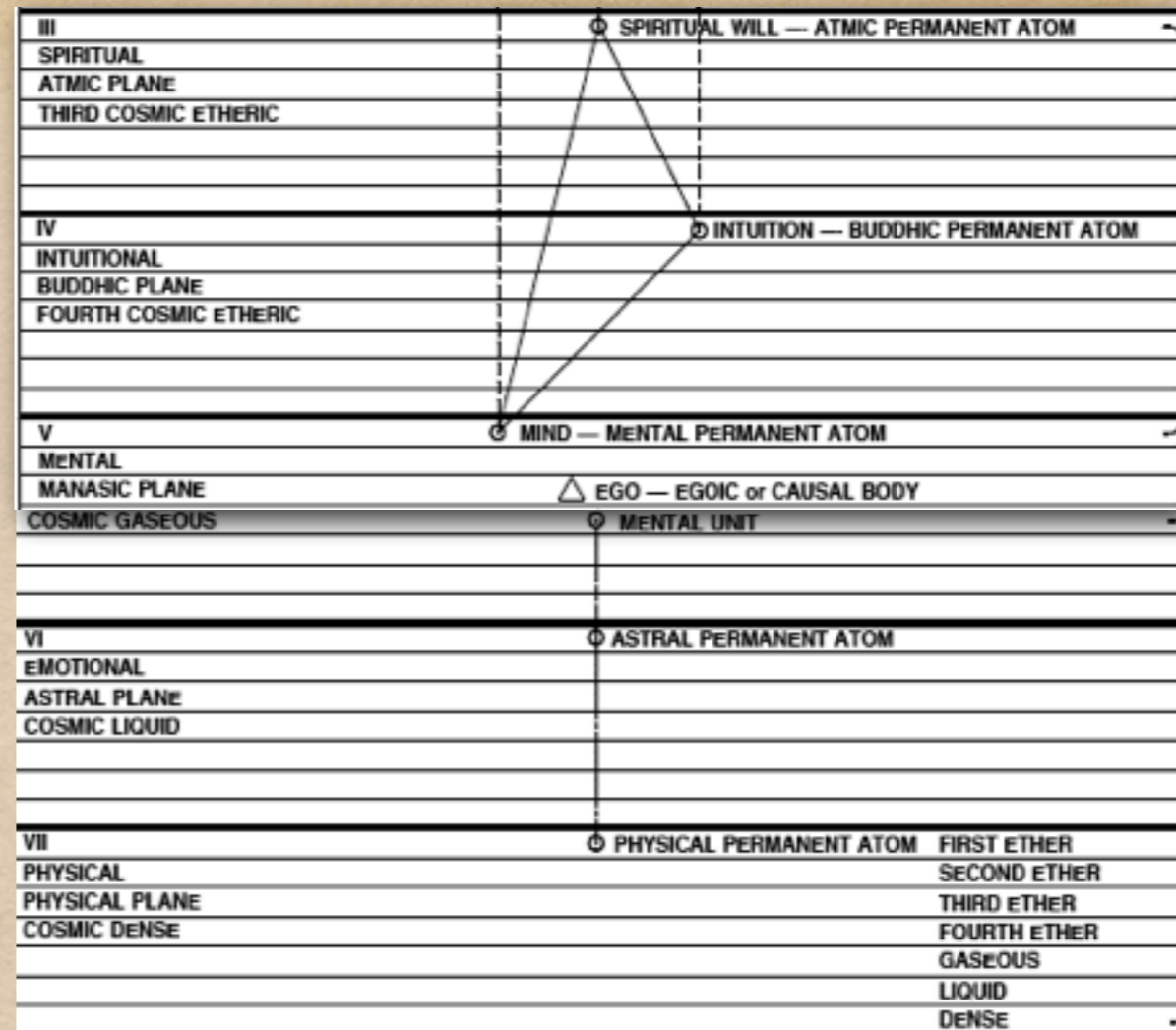
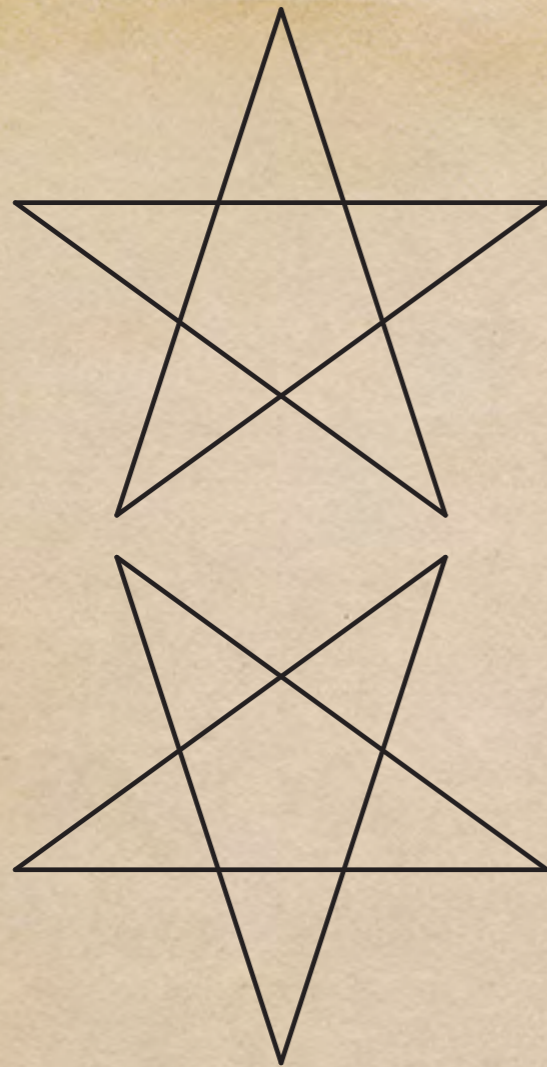


“Let us keep the figure of the Five-pointed Star always upright, with the topmost triangle pointing to heaven, for it is the seat of wisdom, and if the figure is reversed, perversion and evil will be the result.”

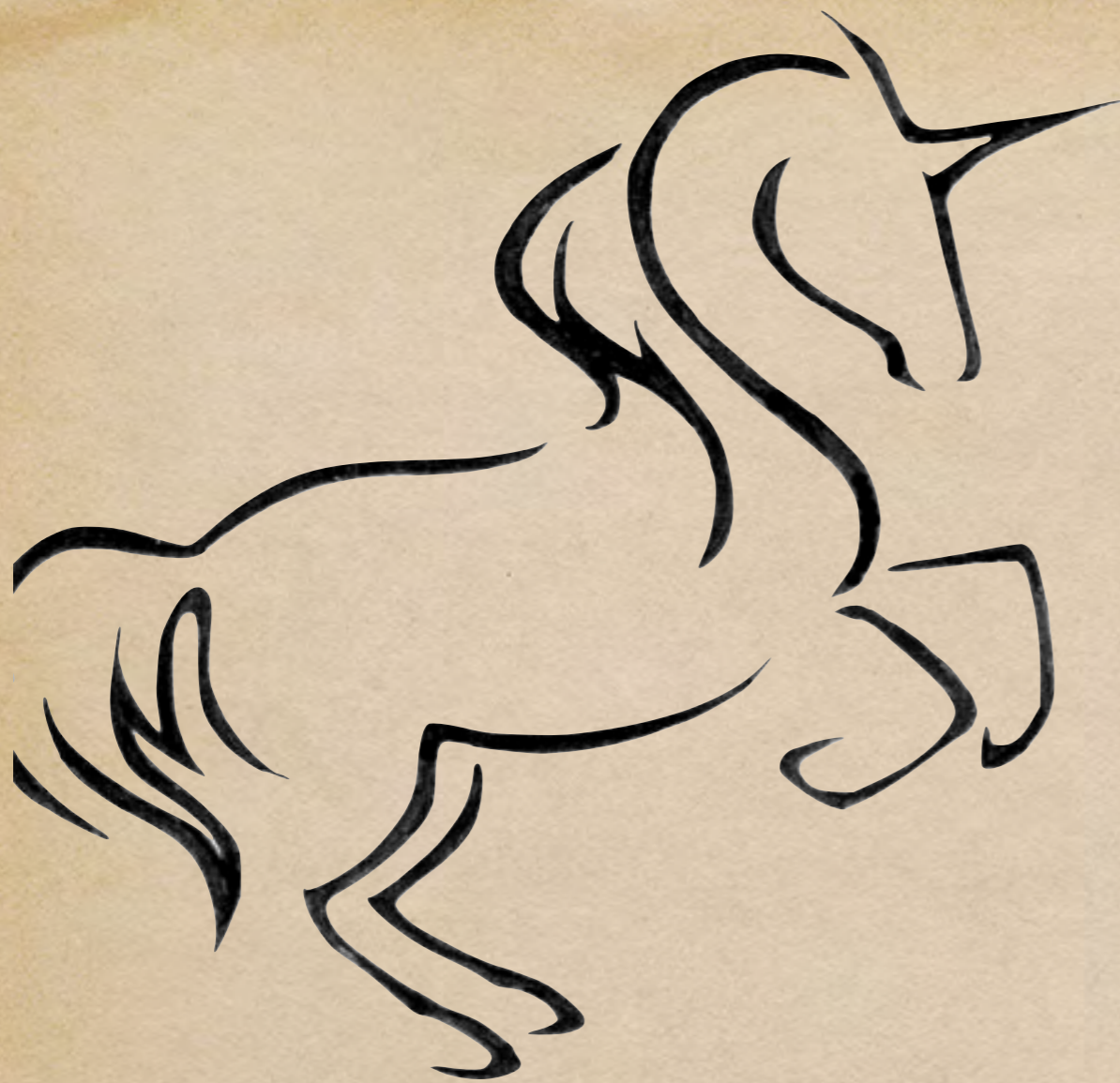




One symbol that may be found in the archaic records in lieu of His Name or description is an inverted five-pointed star, with the luminous Triangle at the centre. It will be noted that the points involved in this symbol number eight—a picture of that peculiar state of consciousness brought about when the mind is seen to be the slayer of the Real. *A Treatise On Cosmic Fire*, p. 705



“...the power of the Dark Brotherhood is apparently dominant on the physical and emotional planes. Not so on the mental, the plane on which the Brothers of the Light work. Mighty dark magicians may be located on the lower mental levels, but on the higher, the White Lodge dominates, the three higher subplanes being the levels that They beg the evolving sons of men to seek; it is Their region, to which all must strive and aspire.” Letters On Occult Meditation, p. 133

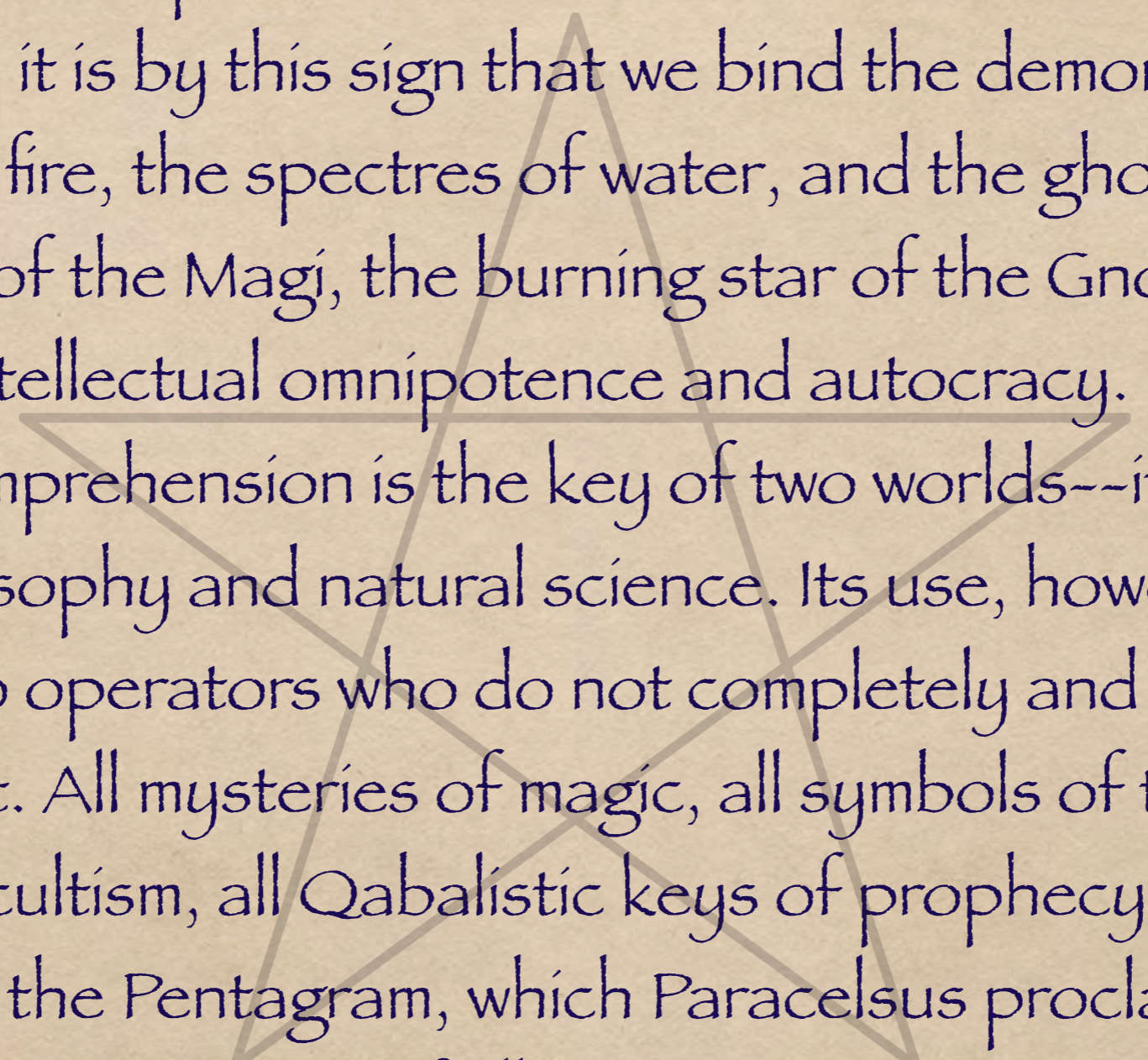


“[We have] the symbolism of the Unicorn in which the two horns and the single eye are blended and depicted by the long straight horn of the unicorn in the centre of the forehead.” Esoteric Astrology p. 154

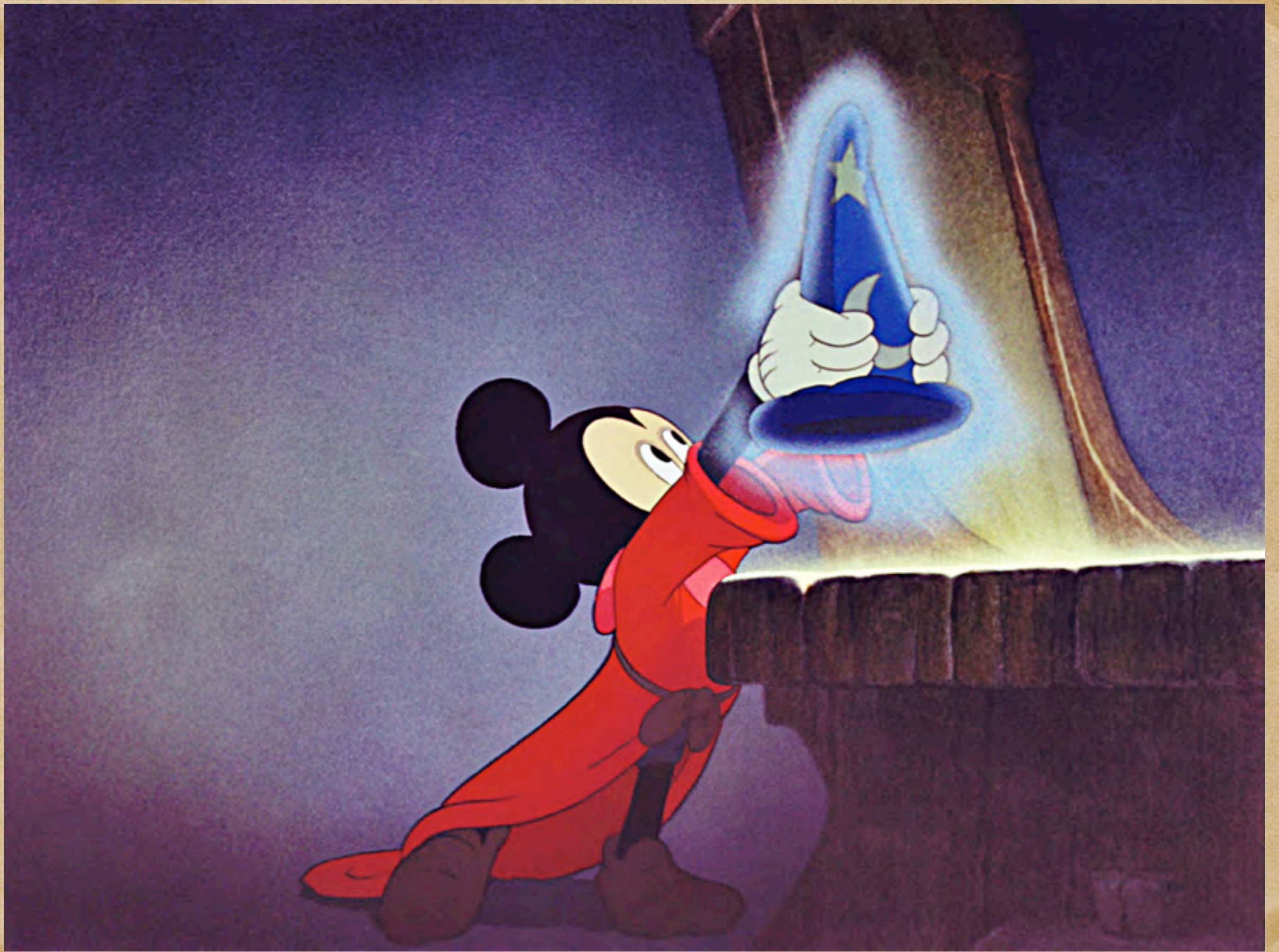
“This sign portrays to us... the triumphant initiate, the “unicorn of God,” the symbol of the unicorn, with its one horn out-thrust like a single spear upon his brow instead of the two horns of the scavenging goat.”

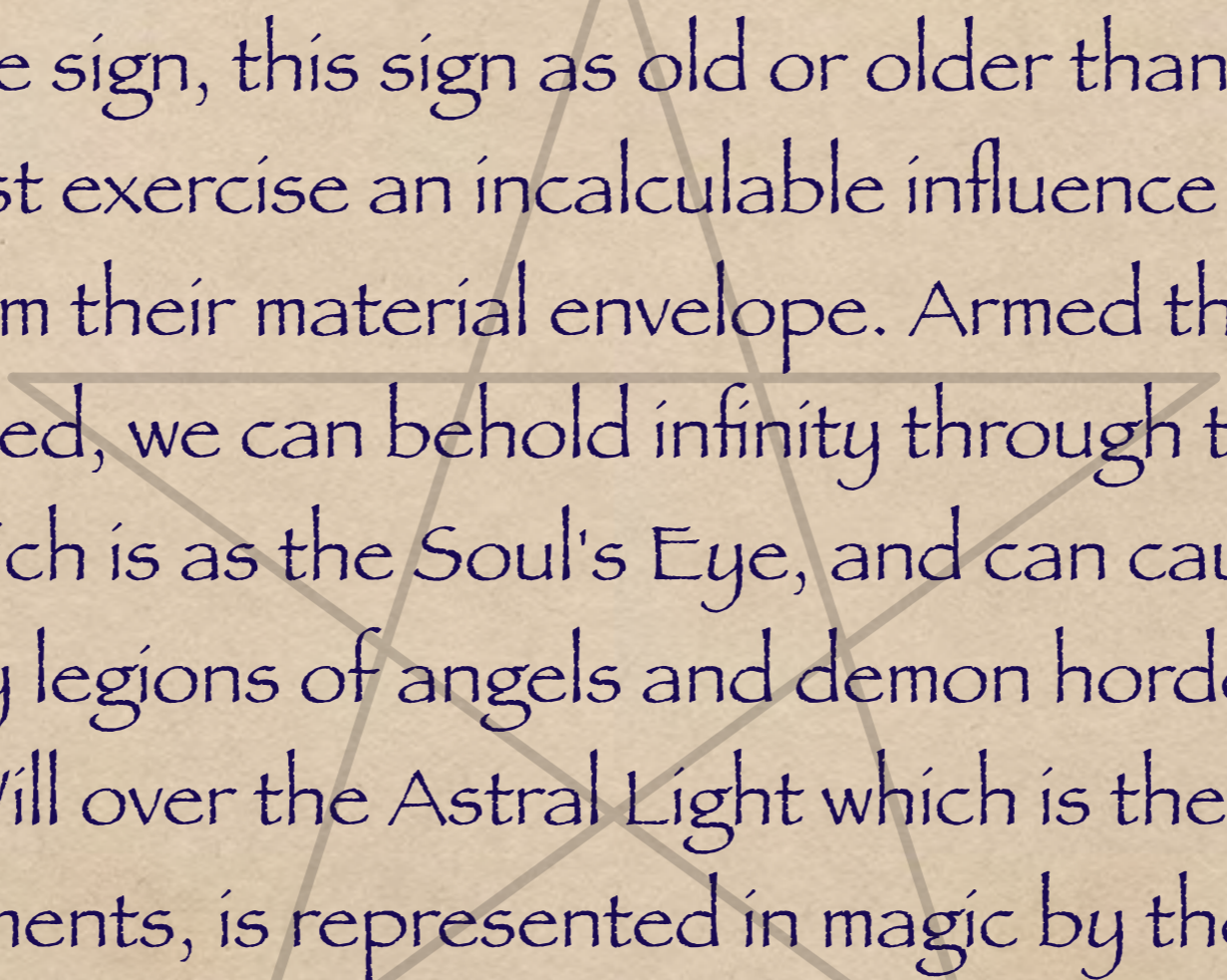
Esoteric Astrology p. 153





“The Pentagram expresses the mind's domination over the elements and it is by this sign that we bind the demons of the air, the spirits of fire, the spectres of water, and the ghosts of earth. It is the Star of the Magi, the burning star of the Gnostic schools, the sign of intellectual omnipotence and autocracy. In its complete comprehension is the key of two worlds--it is absolute natural philosophy and natural science. Its use, however, is most dangerous to operators who do not completely and perfectly understand it. All mysteries of magic, all symbols of the gnosis, all figures of occultism, all Qabalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all.” Transcendental Magic by Eliphas Levi





“...this absolute sign, this sign as old or older than history, should and must exercise an incalculable influence on souls disengaged from their material envelope. Armed therewith and suitably disposed, we can behold infinity through the medium of that faculty which is as the Soul's Eye, and can cause ourselves to be served by legions of angels and demon hordes. The empire of the Will over the Astral Light which is the physical soul of the four elements, is represented in magic by the Pentagram.”

Transcendental Magic by Eliphas Levi





“...we can behold infinity through the medium of that faculty which is as the Soul's Eye...” Transcendental Magic, Eliphas Levi

Mephistopheles:

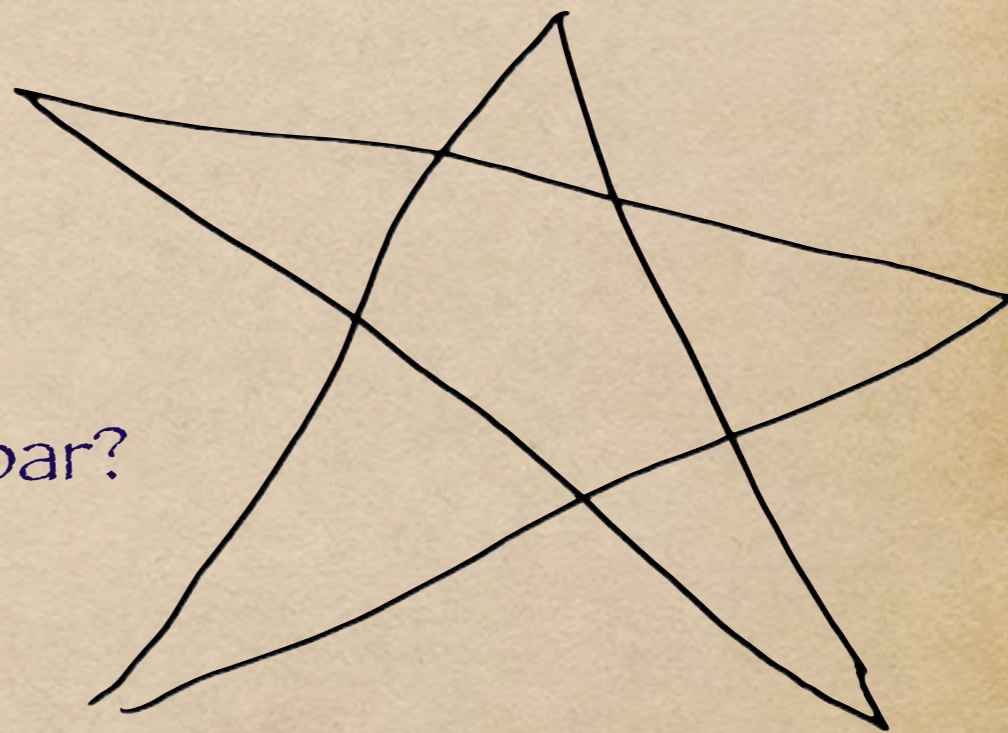
I must confess, my stepping o'er
Thy threshold a slight hindrance doth impede;
The wizard-foot [Drudenfuss] doth me retain.

Faust:

The pentagram thy peace doth mar?
To me, thou son of hell, explain,
How camest thou in, if this thine exit bar?
Could such a spirit aught ensnare?

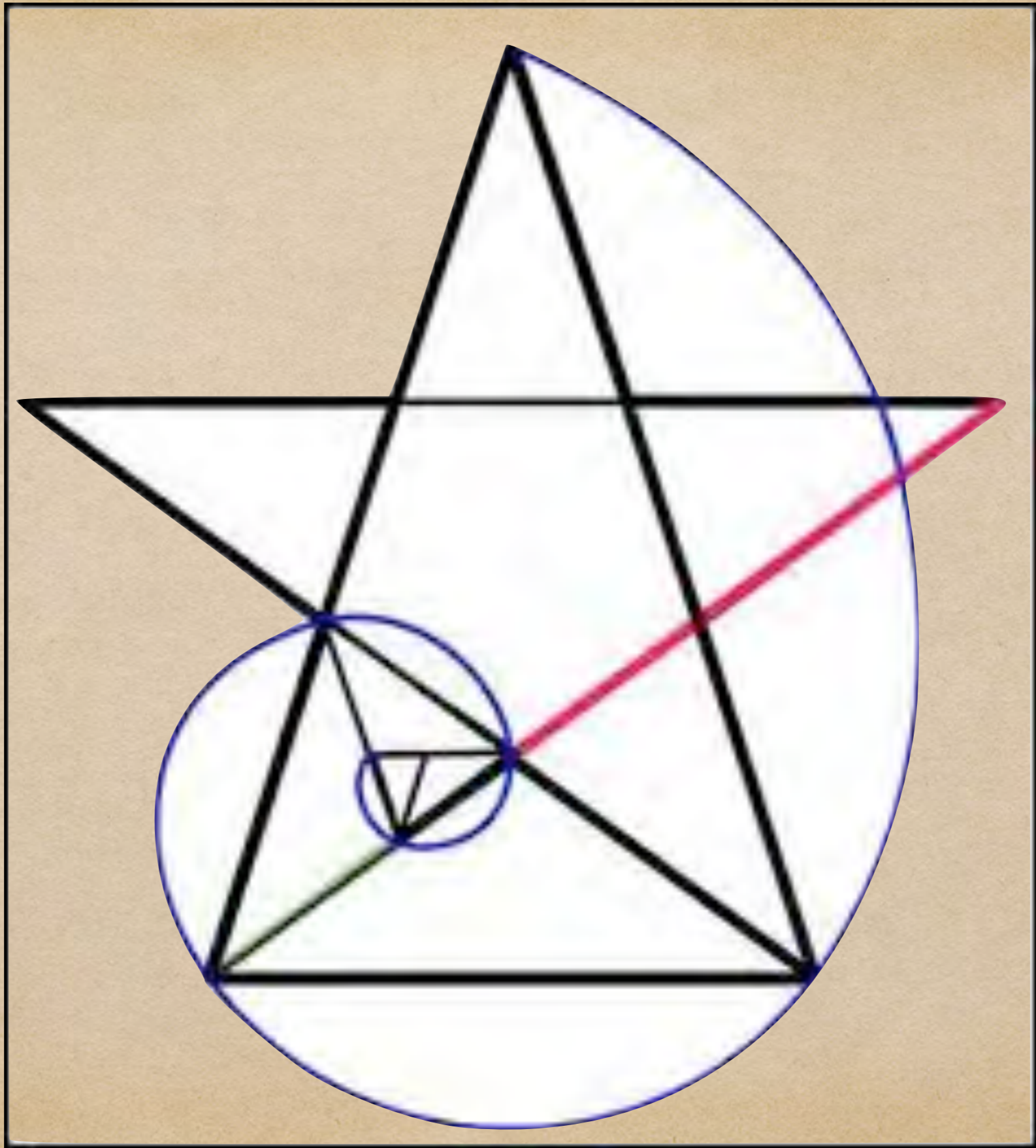
Mephistopheles:

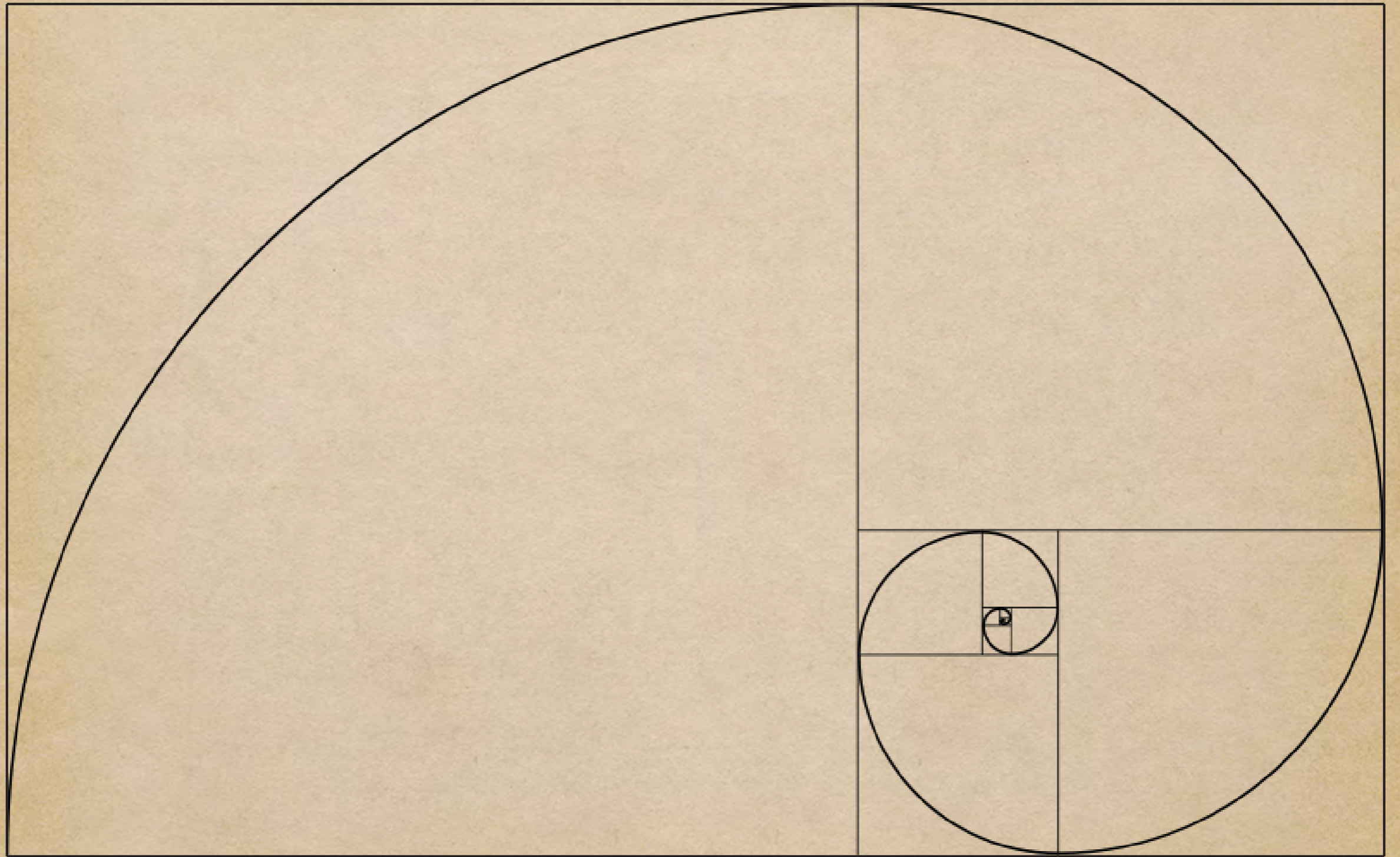
Observe it well, it is not drawn with care,
One of the angles, that which points without,
Is, as thou seest, not quite closed.

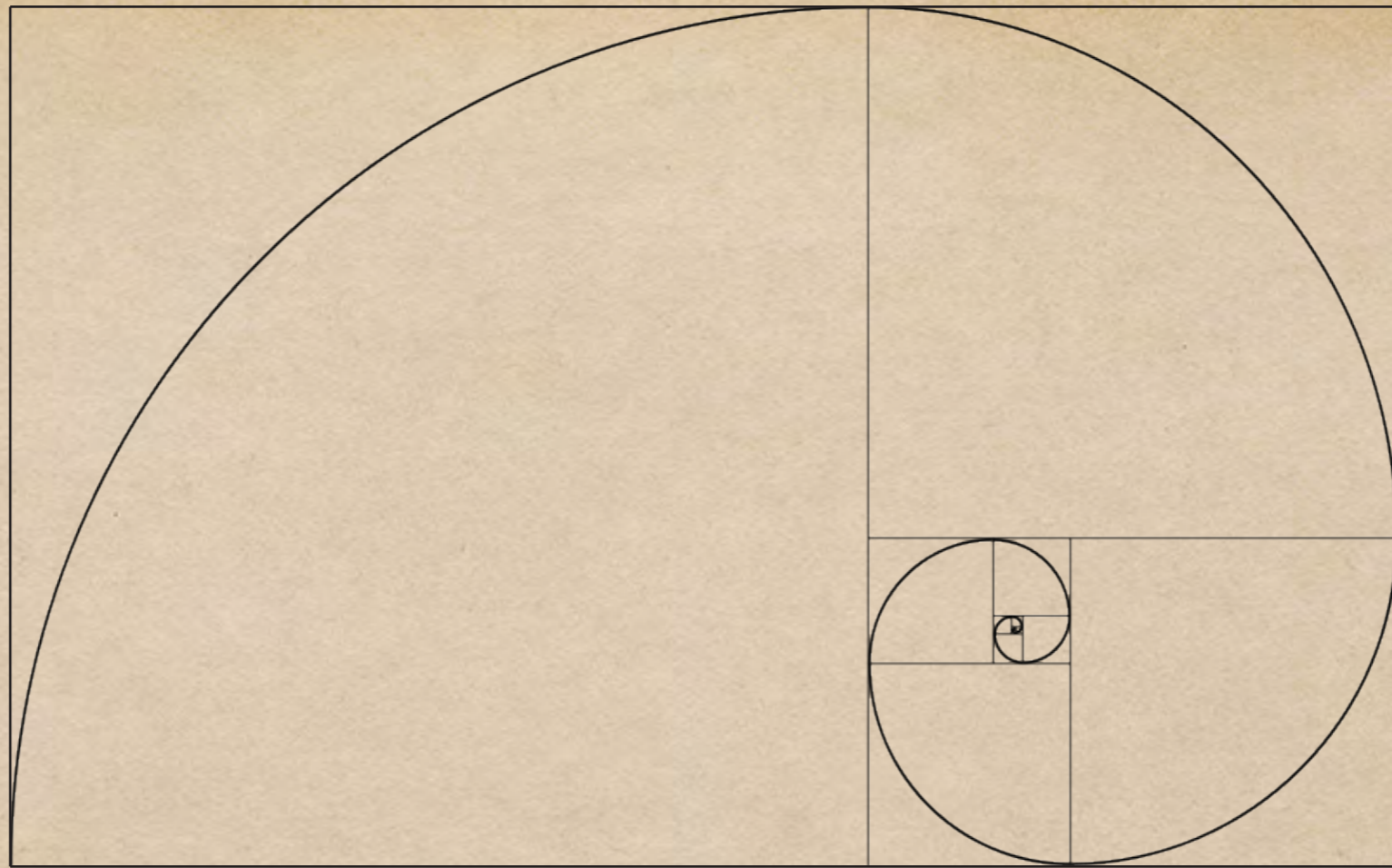




“...they must walk clear-eyed through world difficulties and— holding His five-pointed star before them—pass unscathed and successful through the midst of all frustrating factors.” The Externalization of the Hierarchy p. 619





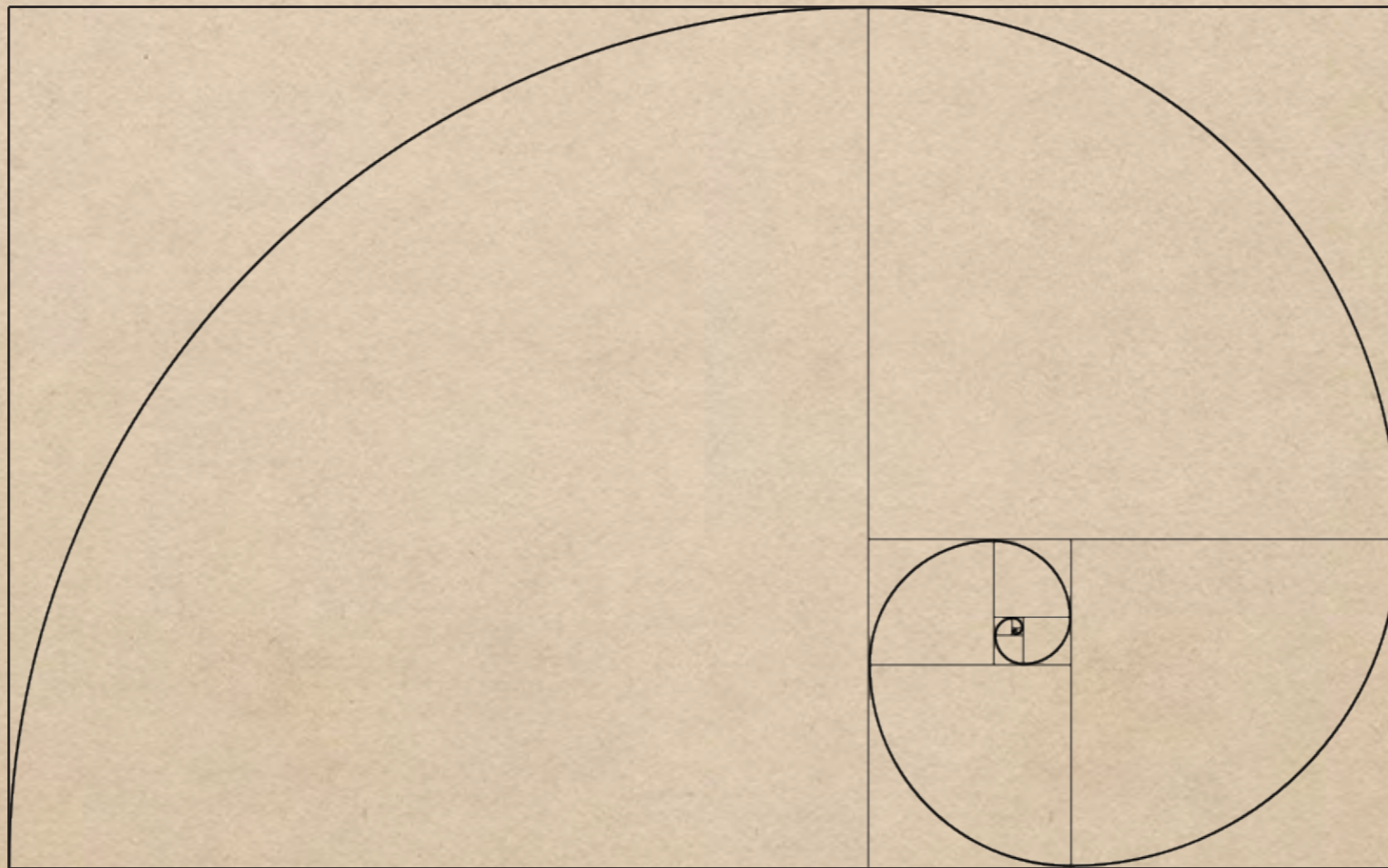


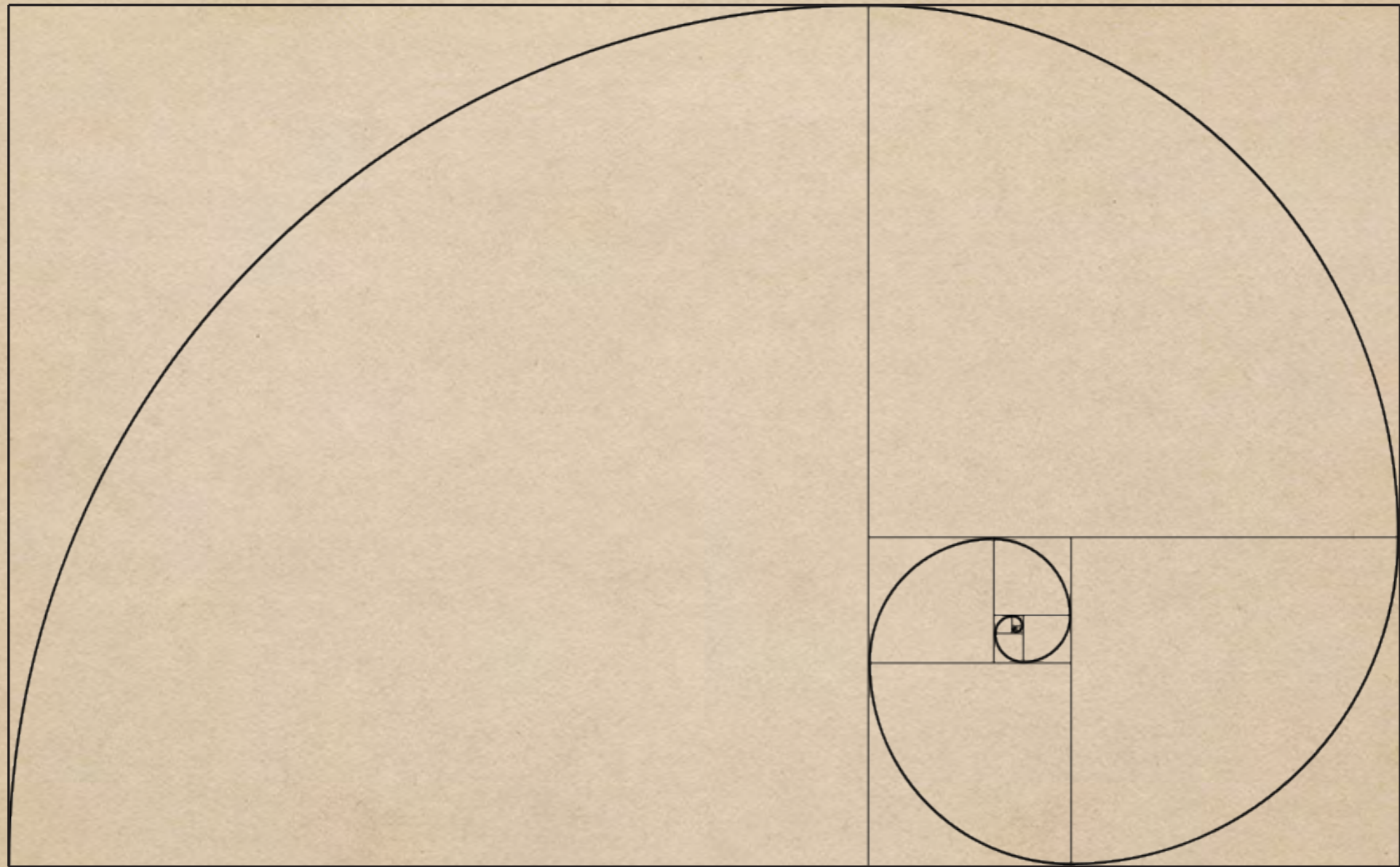
“Exoterically. This involves study of its form as a whole, of its lines, and therefore of its numerical significance, and also study of its sectional forms—by which I mean its arrangements.”

Glamor, A World Problem, AAB

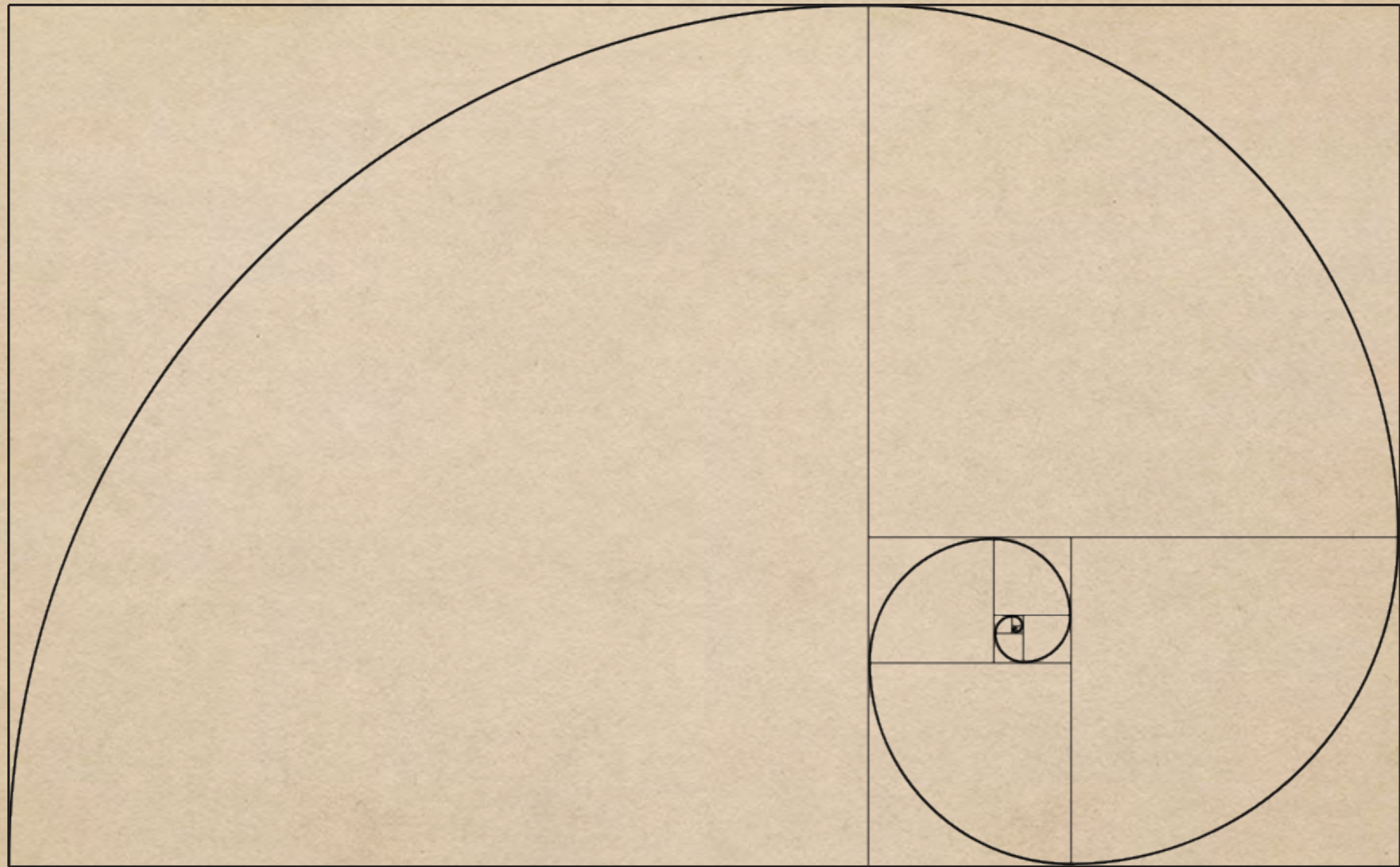
Physical attributes of the Golden Spiral

- The single line of the spiral logarithmically curvilinear.
- The rectangles chart the Golden Ratio expressed by the spiral.

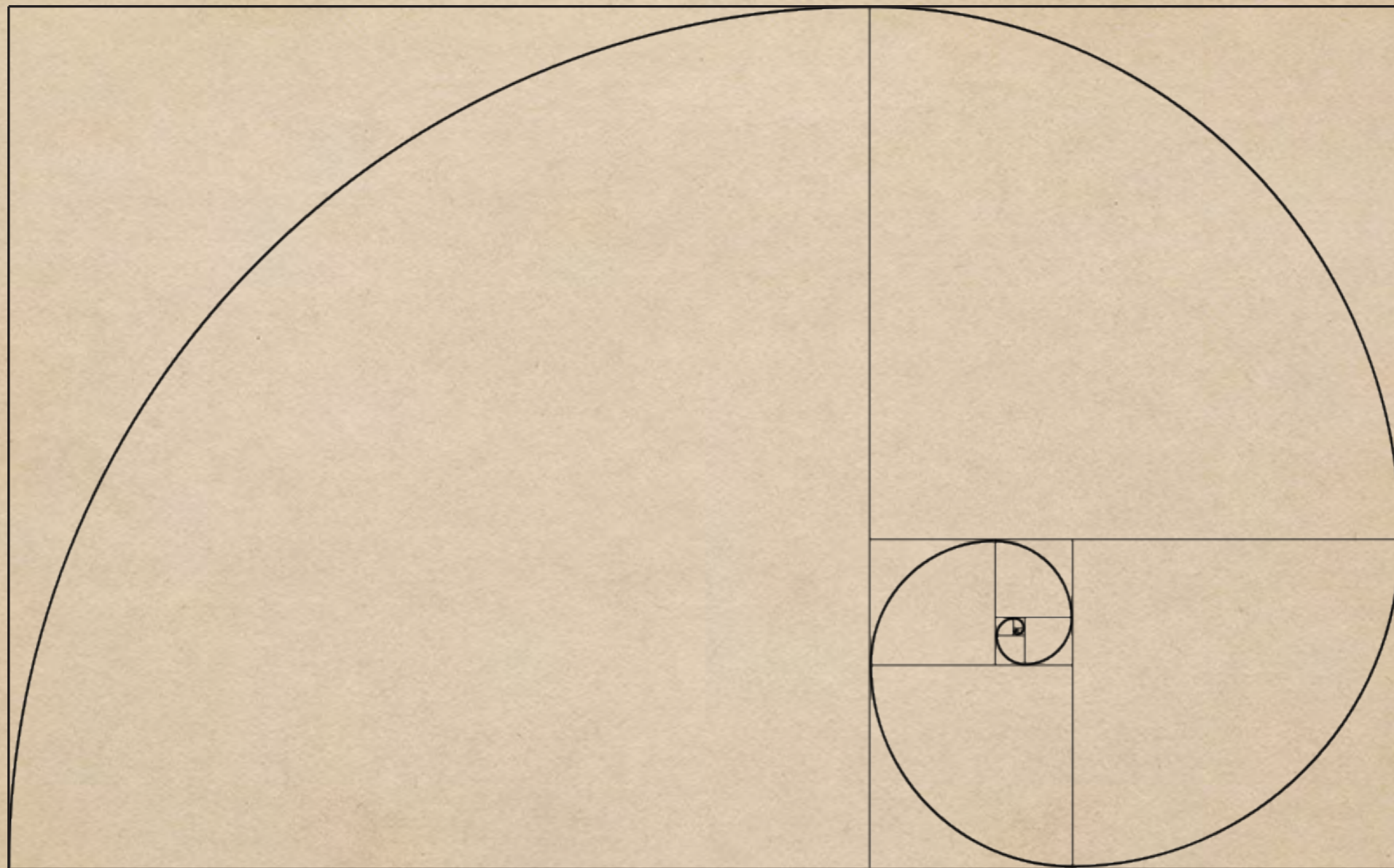




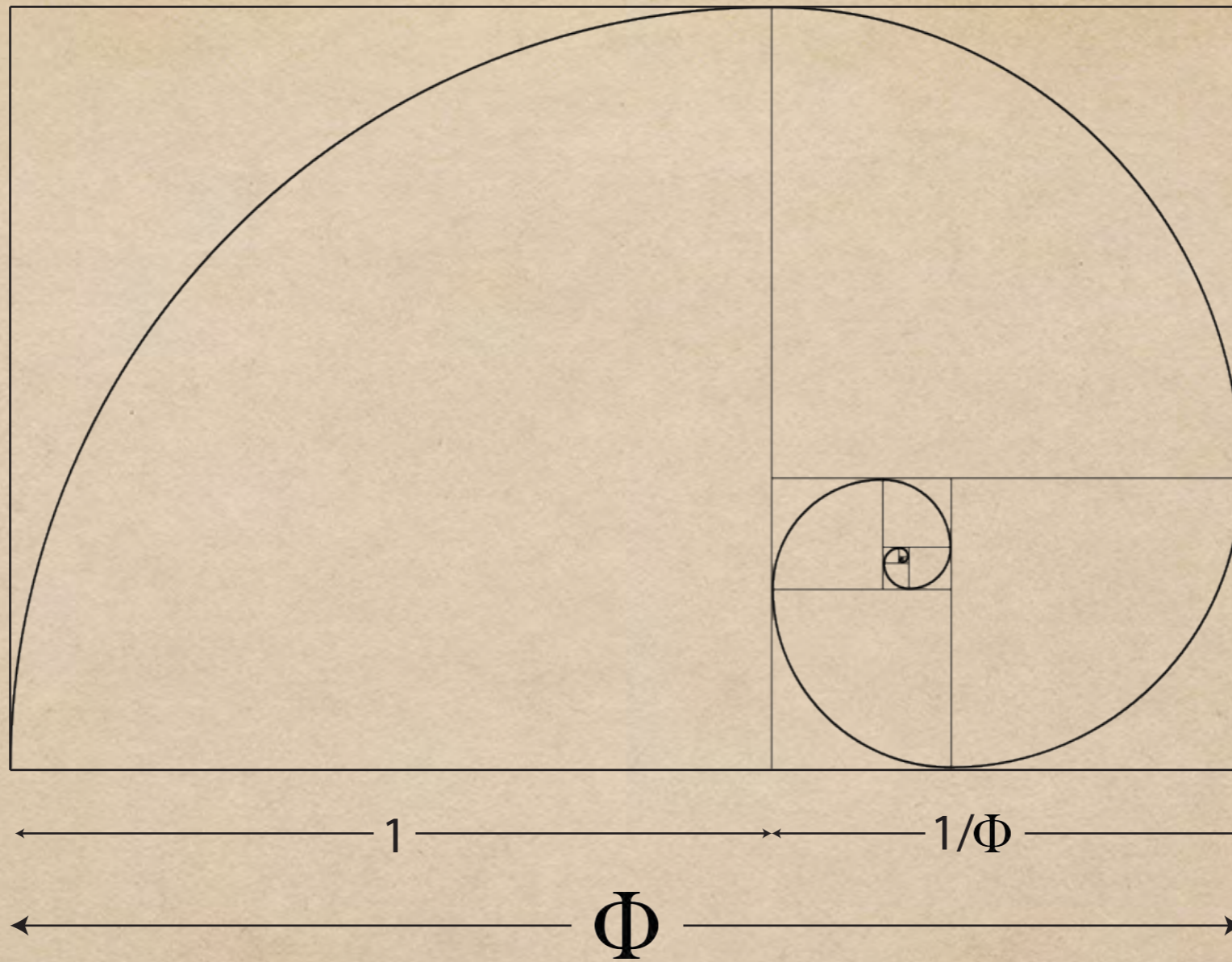
Any fragment of this spiral expresses the Golden ratio because the ratio is inherent in the dynamic curve of the spiral itself.



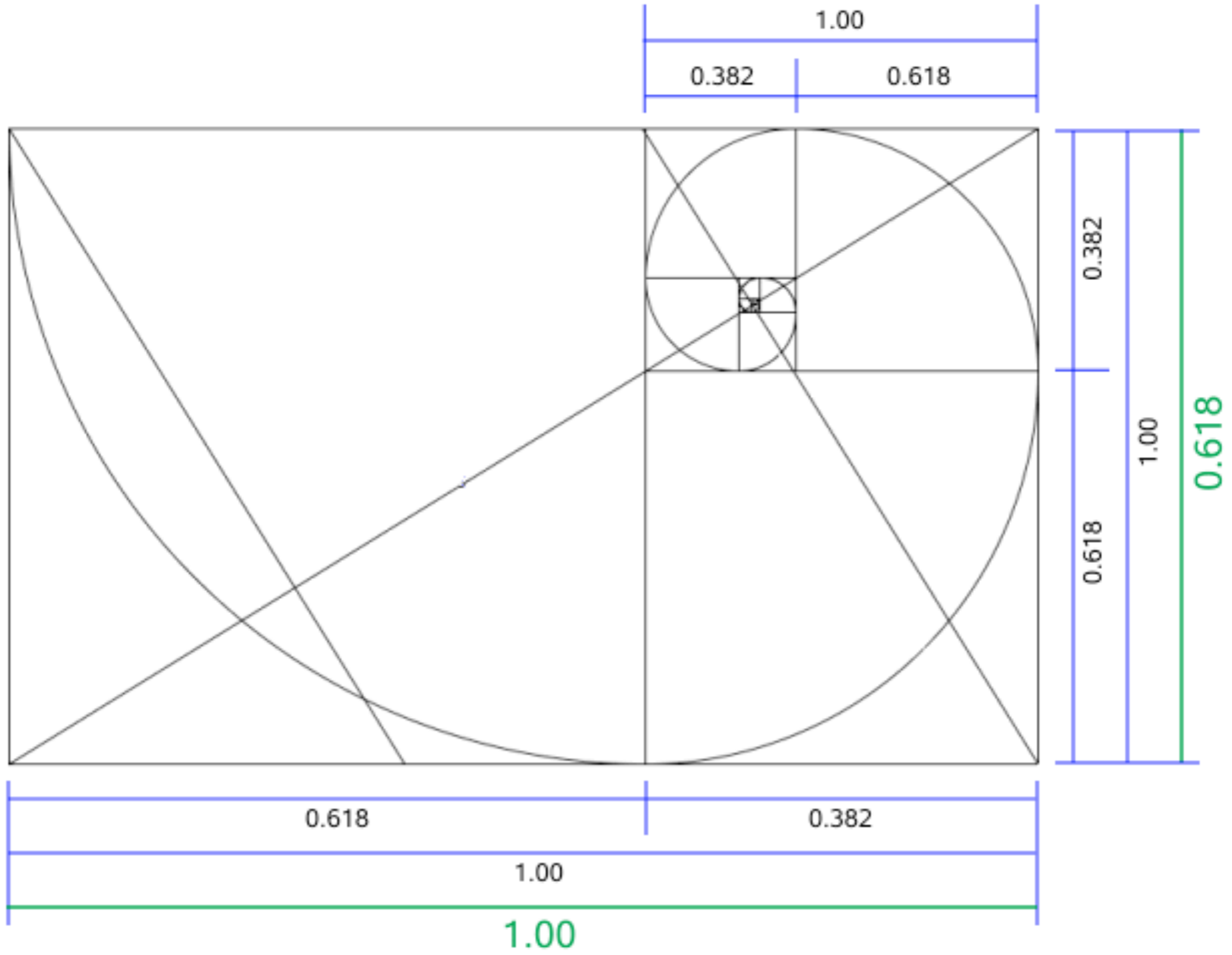
The spiral never ends. It can be extended indefinitely in both directions.

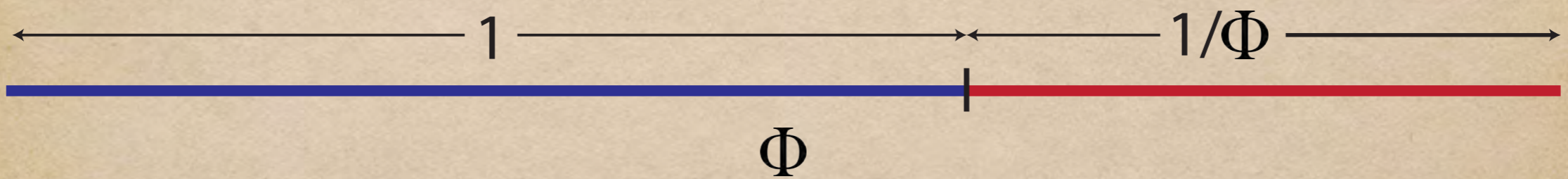


The Golden Ratio can be more easily measured when the spiral is delineated by a series of rectangles.

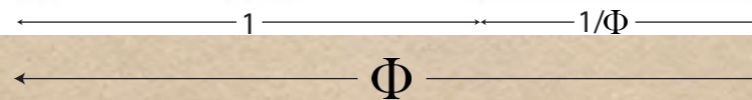
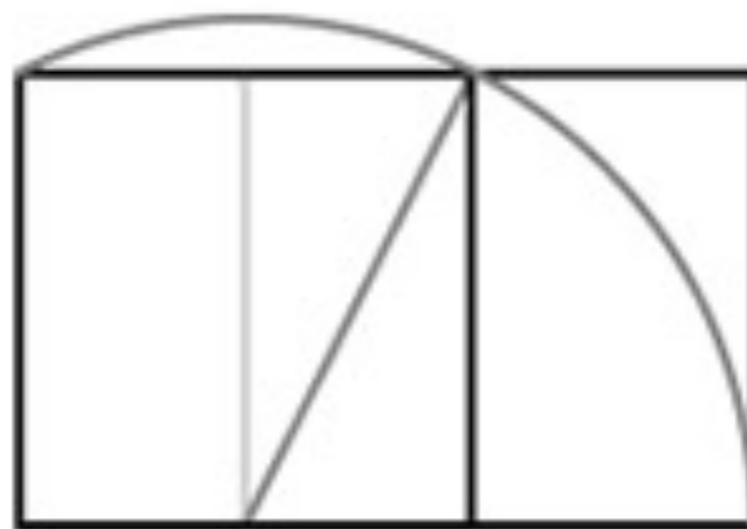
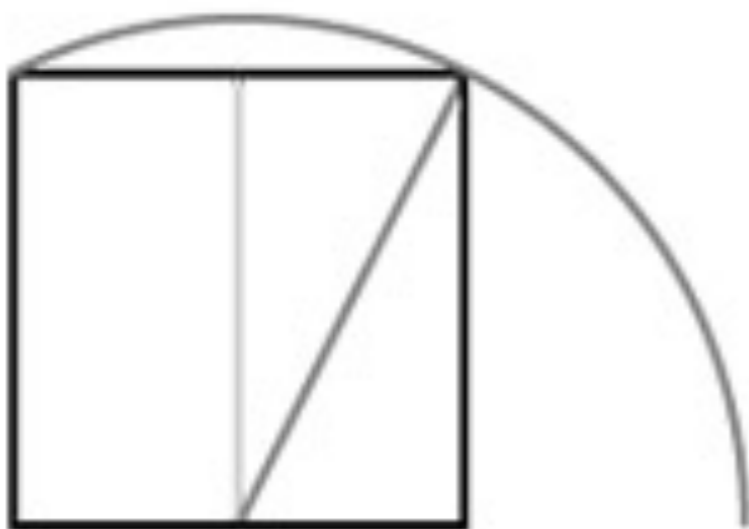
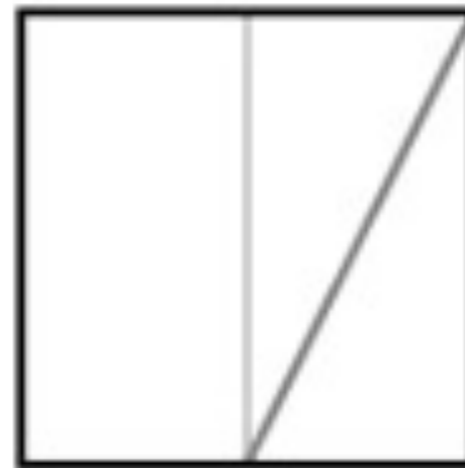
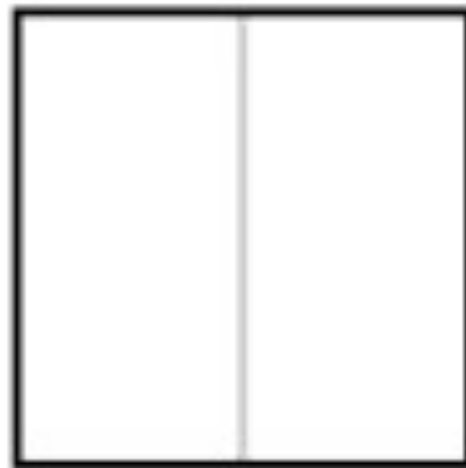


The Golden Ratio is based on the length of the baseline of any one of these rectangles.

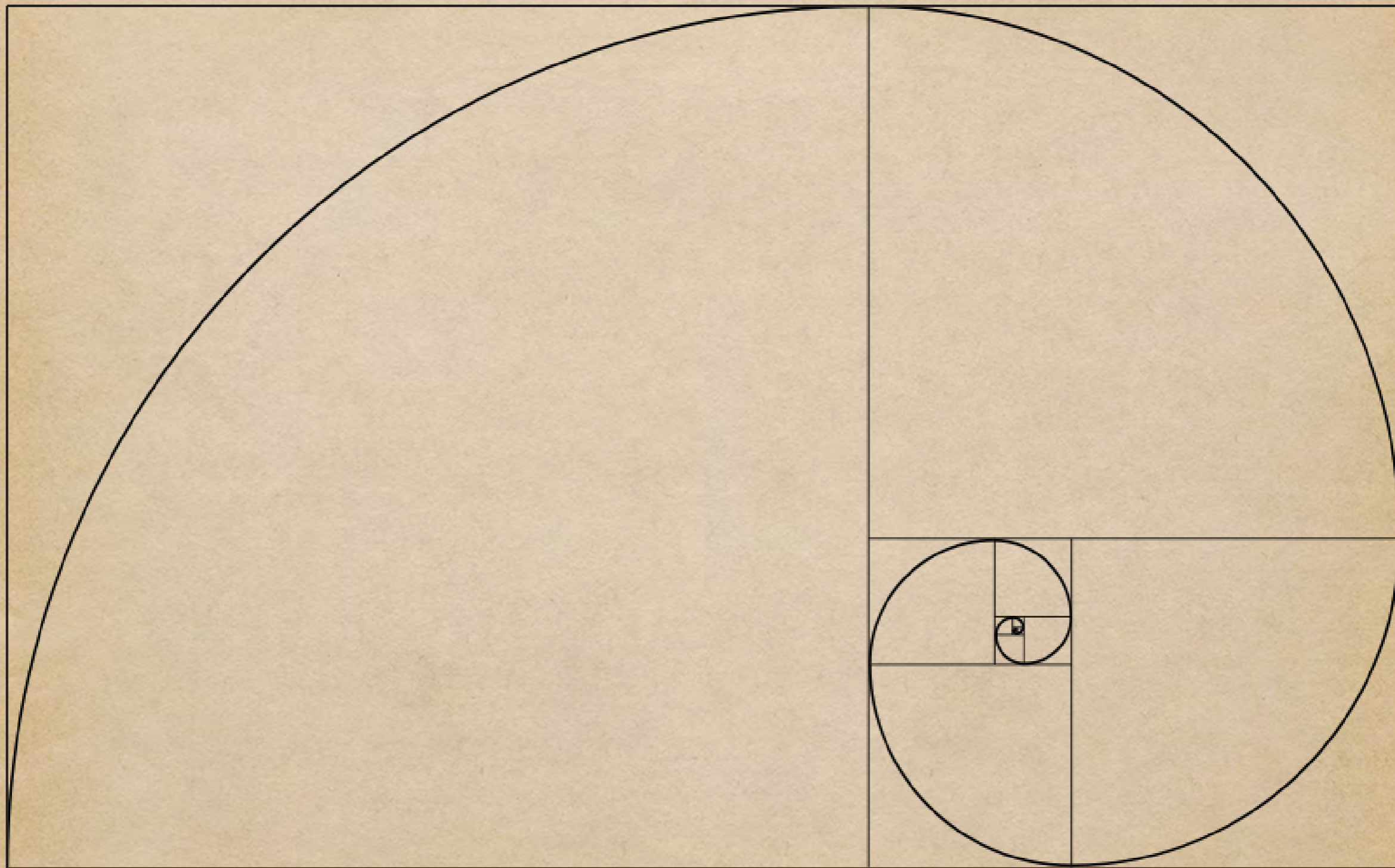


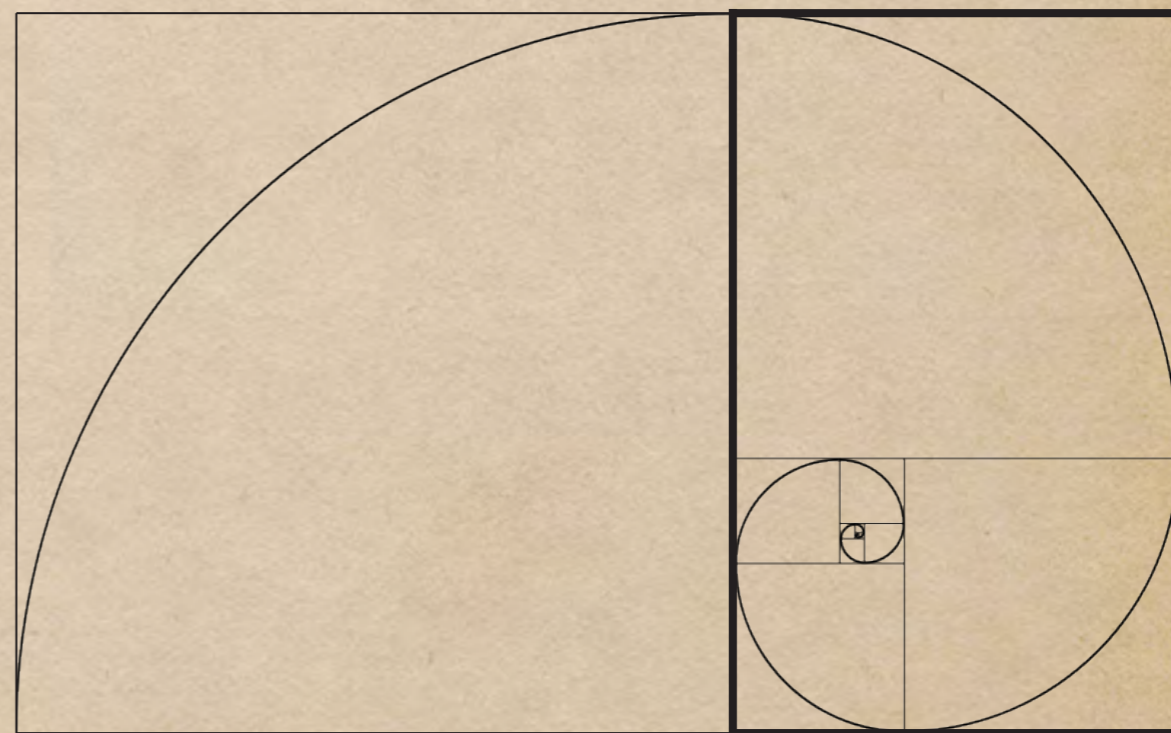
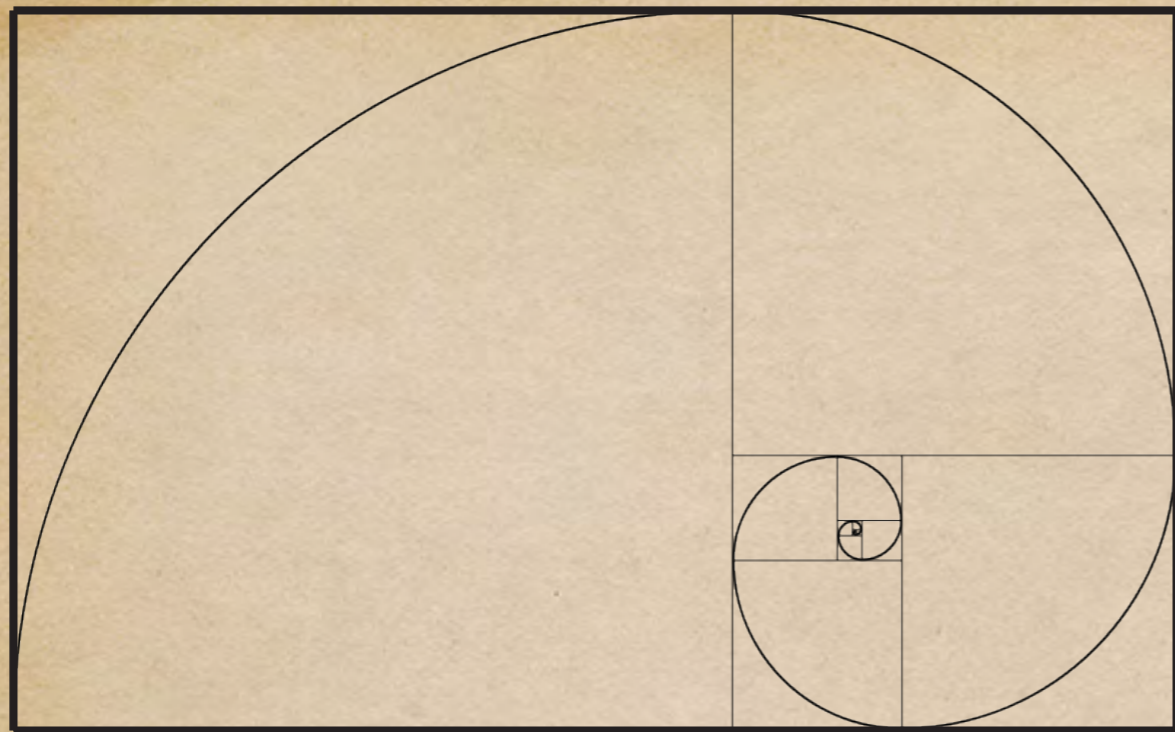


‘The whole length of the line is to the longer length as the longer length is to the shorter length.’ The reverse is also true: ‘The shorter is to the longer as the longer is to the whole.’

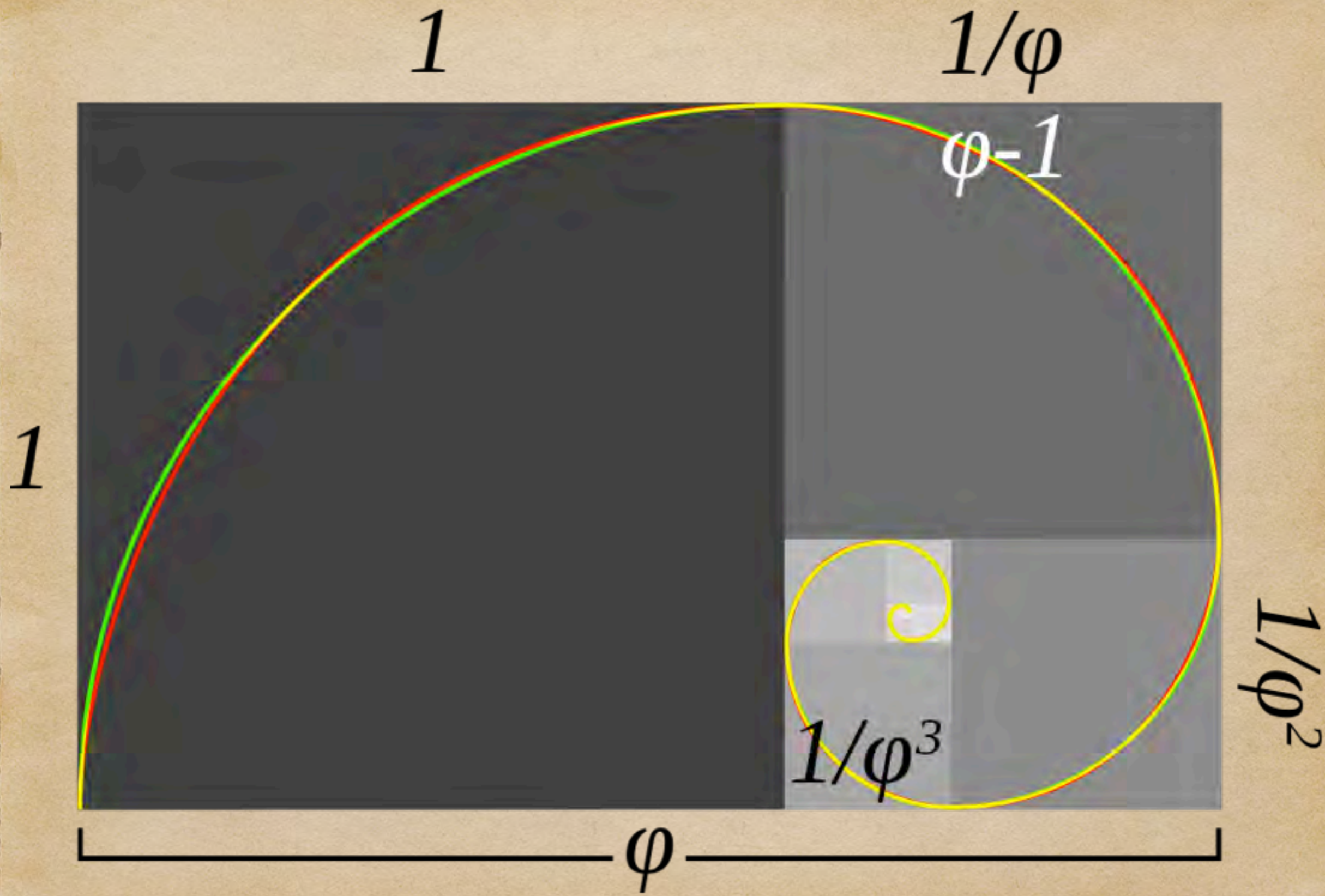


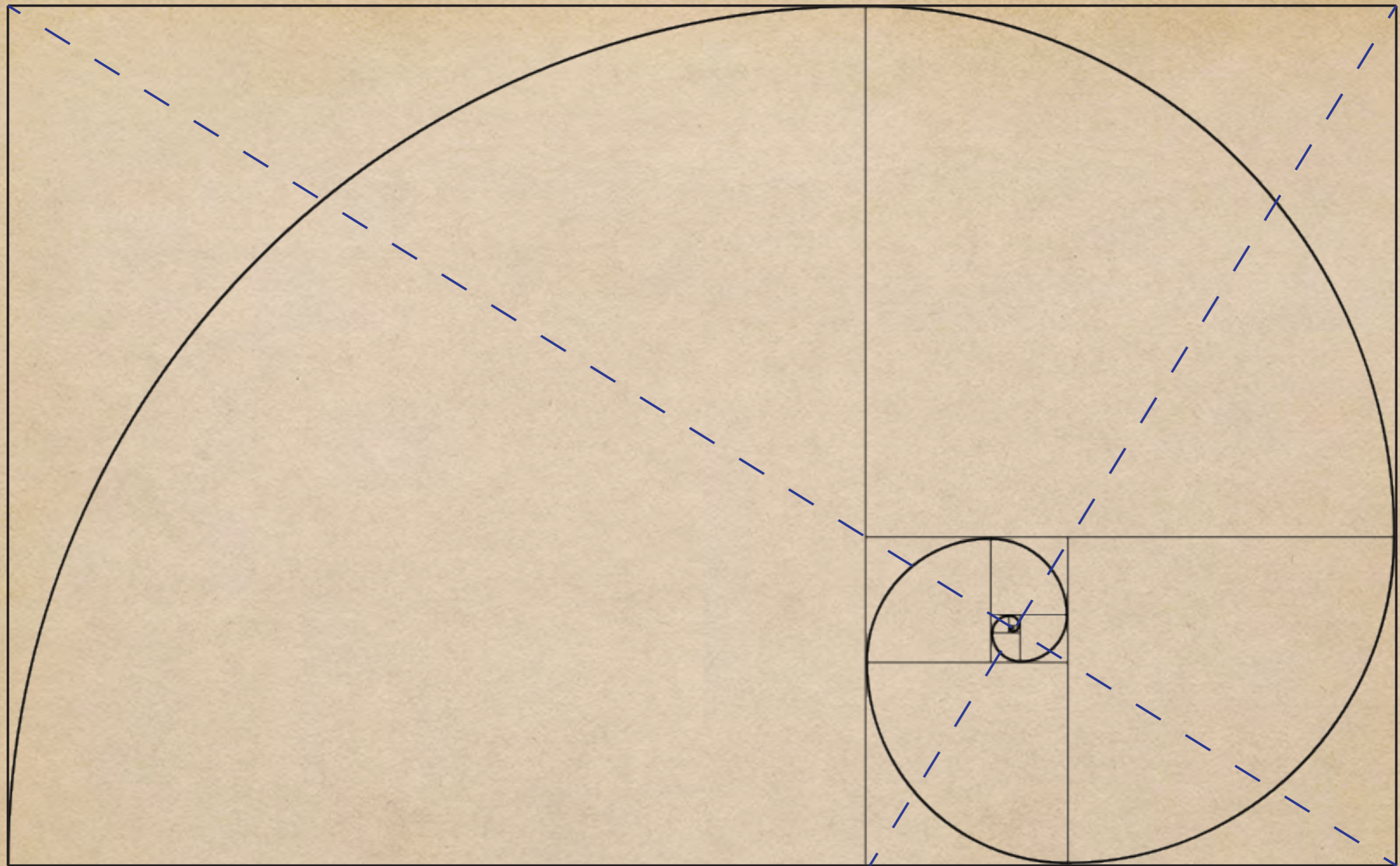
- 1 - Square**
- 2 - Split**
- 3 - Diagonal**
- 4 - Radius and Circunference**
- 5 - Rectangle**



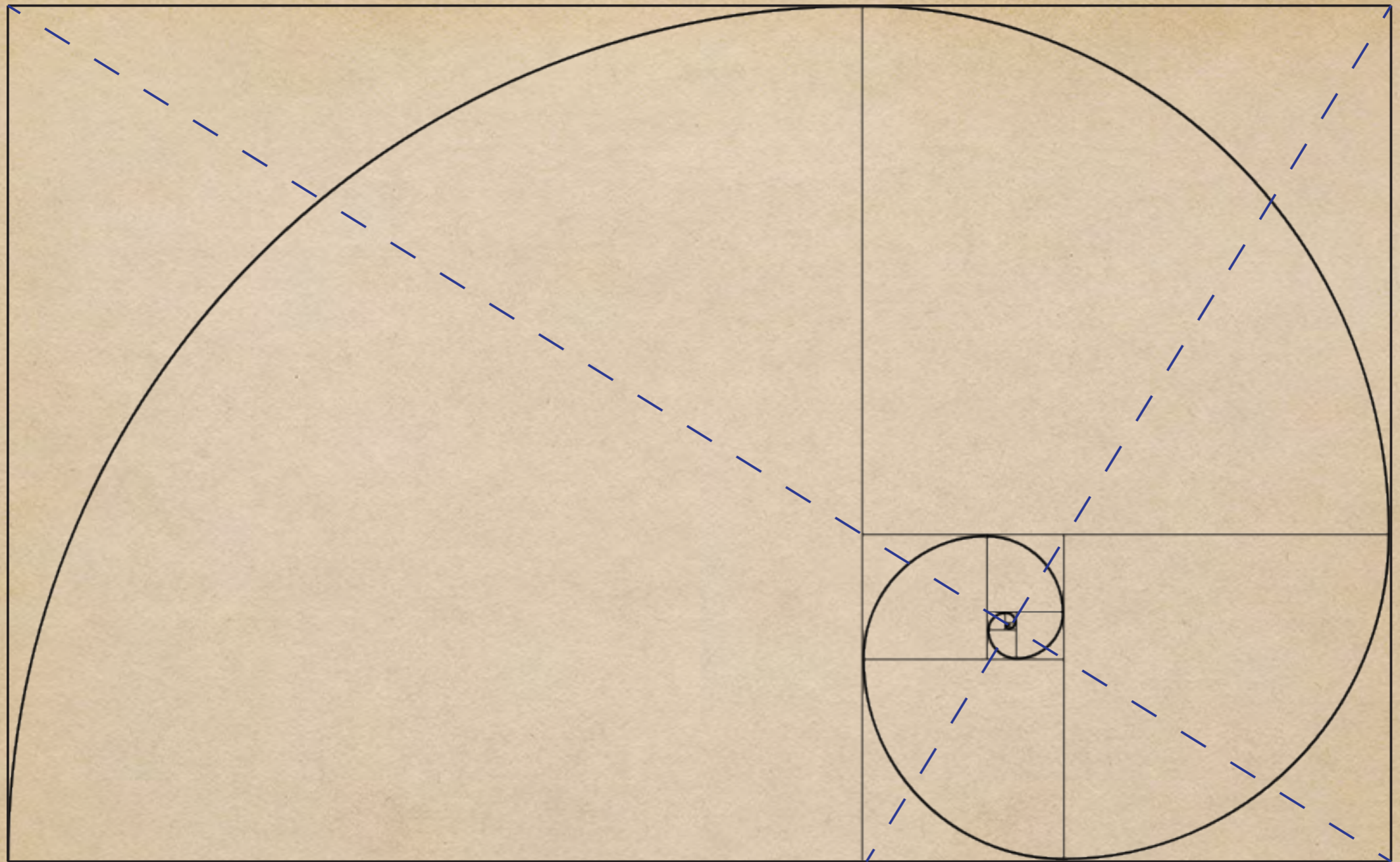


The enclosing rectangles are alternately horizontal and vertical.

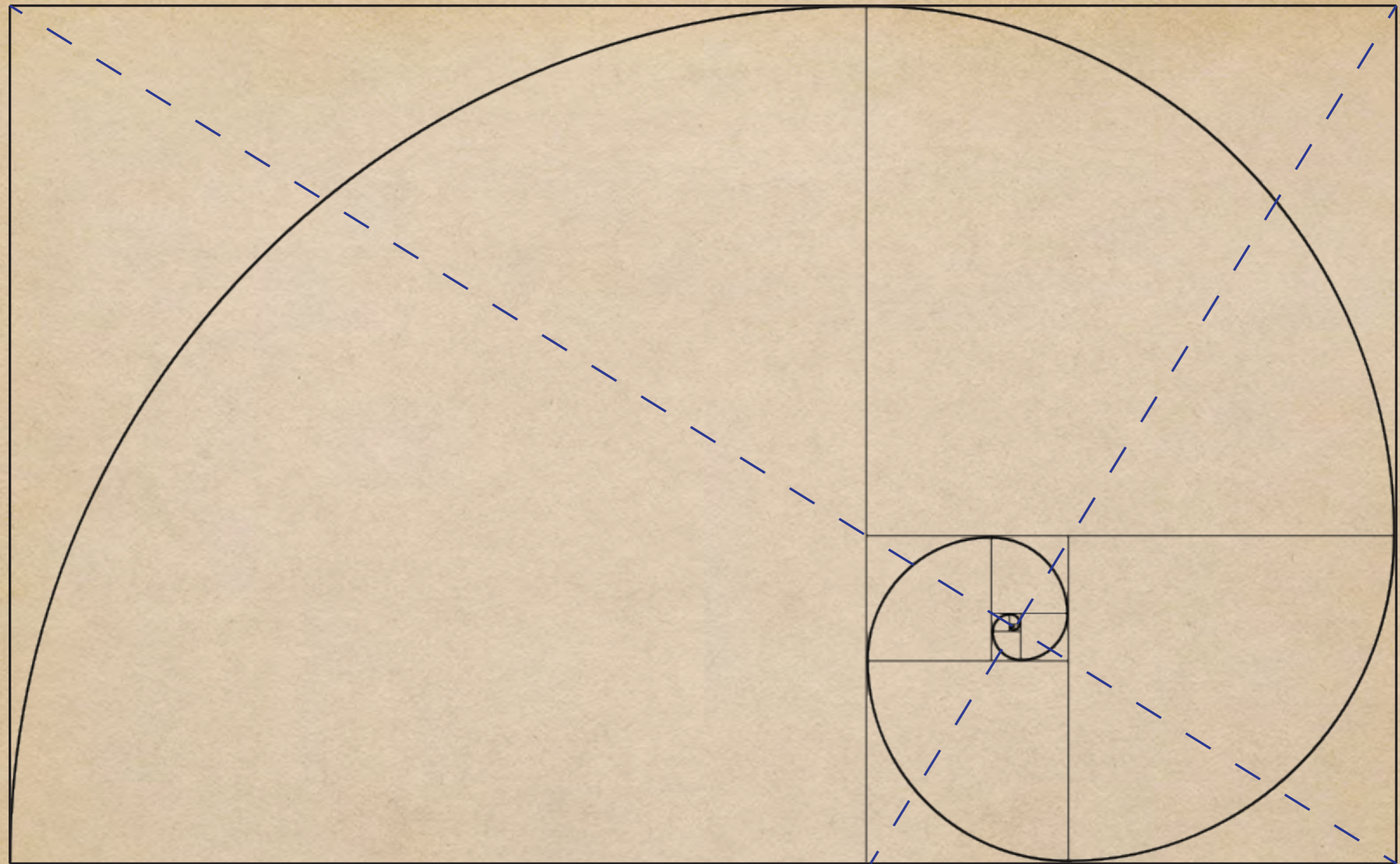




Drawing a diagonal line from corner to corner through both of the largest horizontal and vertical rectangles locates what's called the eye of the rectangle, which is the pivot point around which an infinite series of successively smaller, as well as successively larger, rectangles rotate.



The spiral never intersects the crossing point of these two diagonal lines.



The angle of the Golden spiral grows more acute as it approaches the center. But this angle remains the same within the context of any one rectangle, no matter how large or small that rectangle.



a:b

$$2:4::3:6$$

$$a:b::c:d$$

A 'four termed discontinuous proportion' with an invariant ratio of 1 to 2

$$1:3::3:9$$
$$a:b::b:c$$

$$1:3:9$$
$$a:b:c$$

A 'three termed continuous proportion' with an invariant ratio of 1 to 3

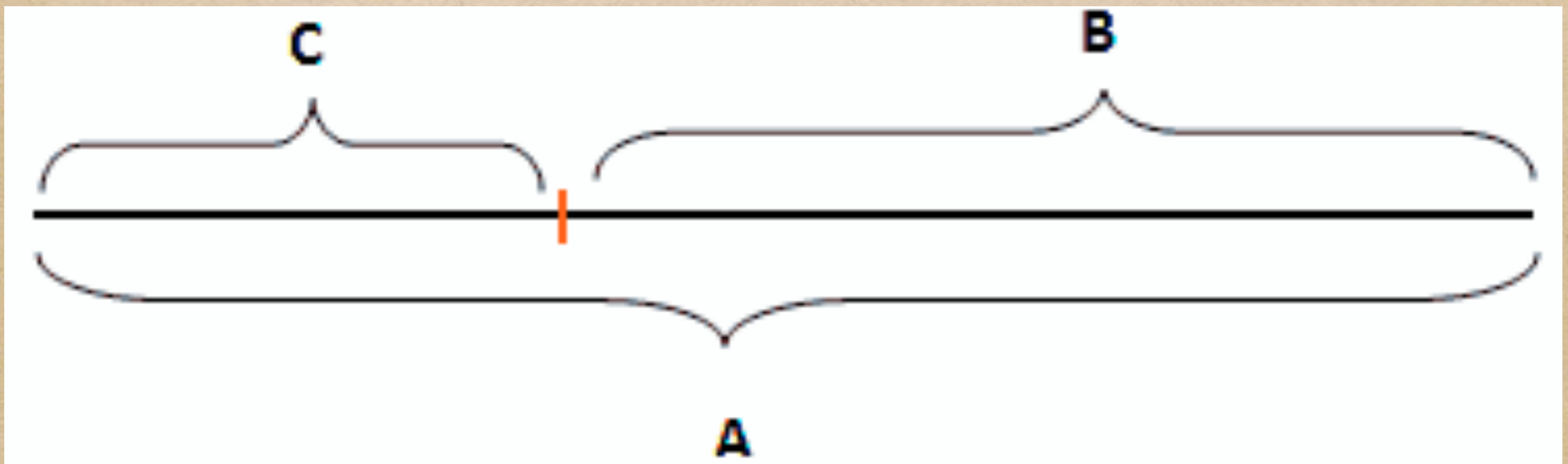
$$1:3::3:9$$

$$a:b::b:c$$

$$a:b:c$$

$$a:\sqrt{c}:c$$

In these ratios the second pivotal element is always the square root of the 3rd element.

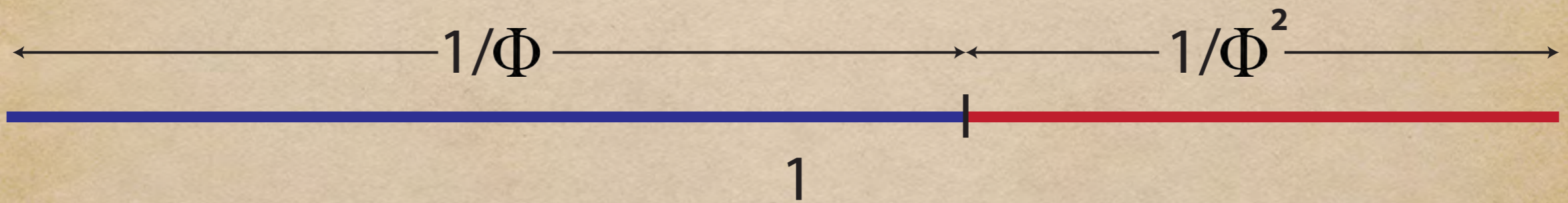
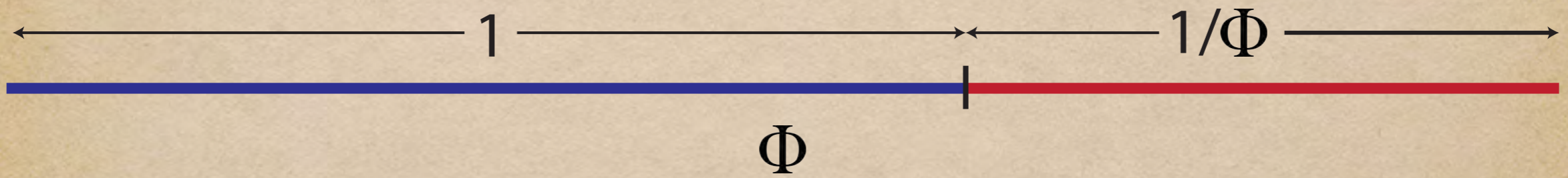
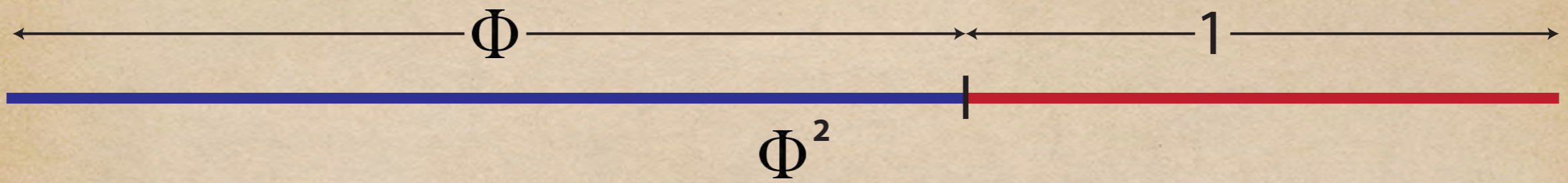


$$a:b::b:c$$

$$1/\Phi = .618$$

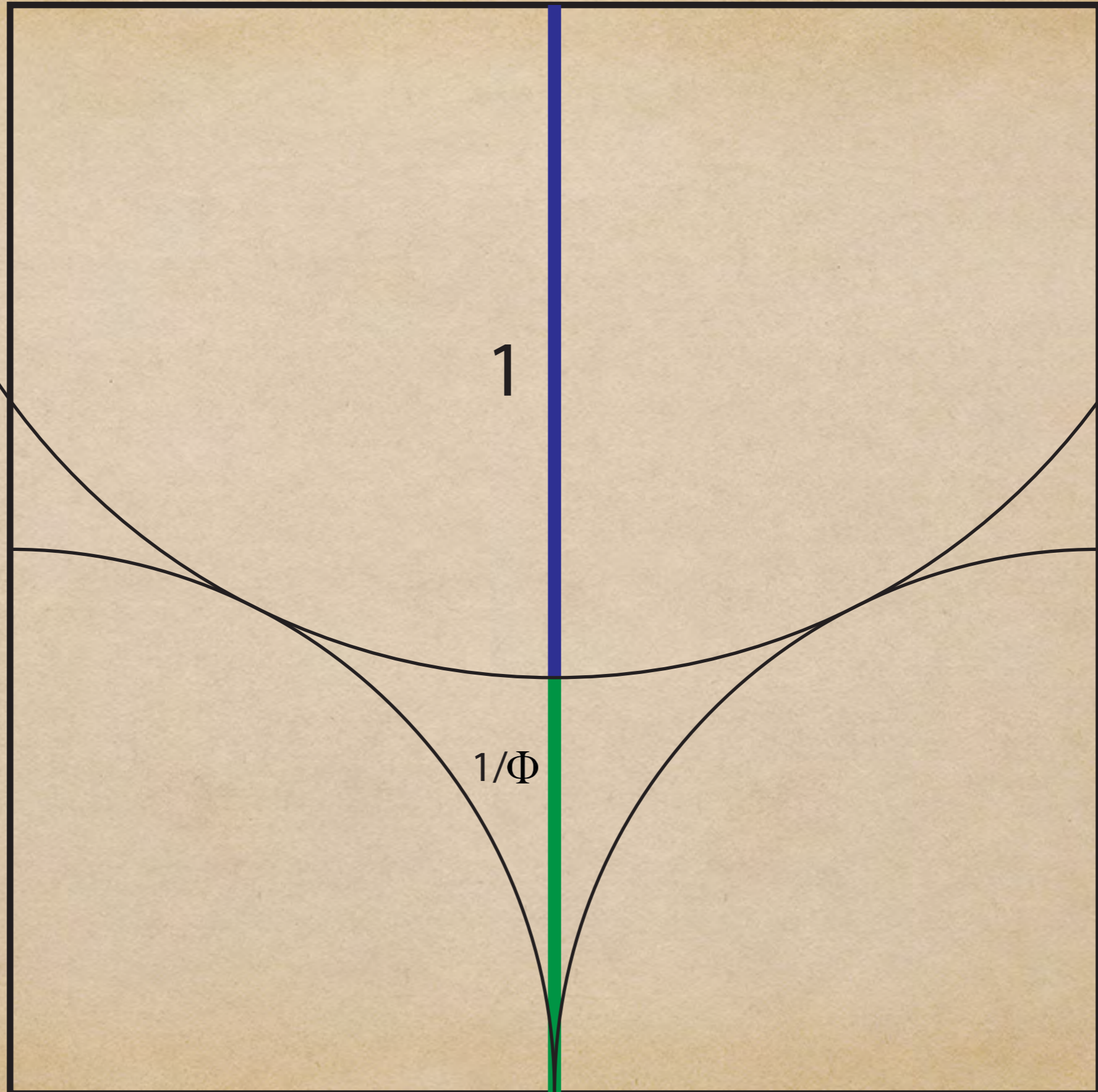
$$\Phi = 1.618$$





Notice that Unity or '1' can act as the shorter segment,
the longer segment or the whole.

Φ



1

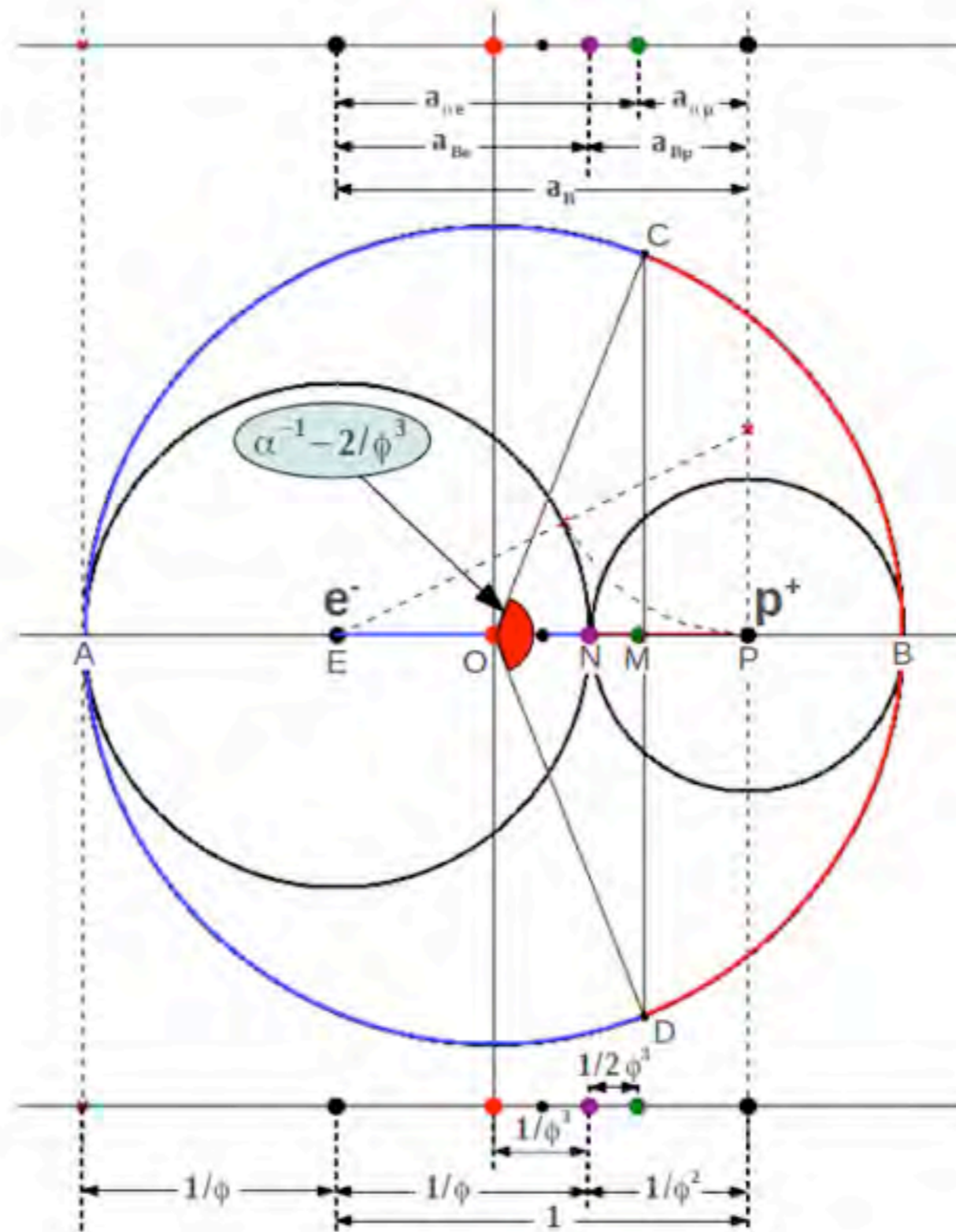
$1/\Phi$

“b. Conceptually. This involves arriving at its underlying idea, which may be expressed in its name; at its meaning as that emerges in the consciousness through meditation; and at its significance as a whole or in part. You should, when doing this, bear in mind that the idea connotes the higher or abstract intent; that the meaning is that intent expressed in terms of the concrete mind; and that its significance has in it more of an emotional quality and might be expressed as the type of desire it arouses in you.”

Glamor, A World Problem, AAB

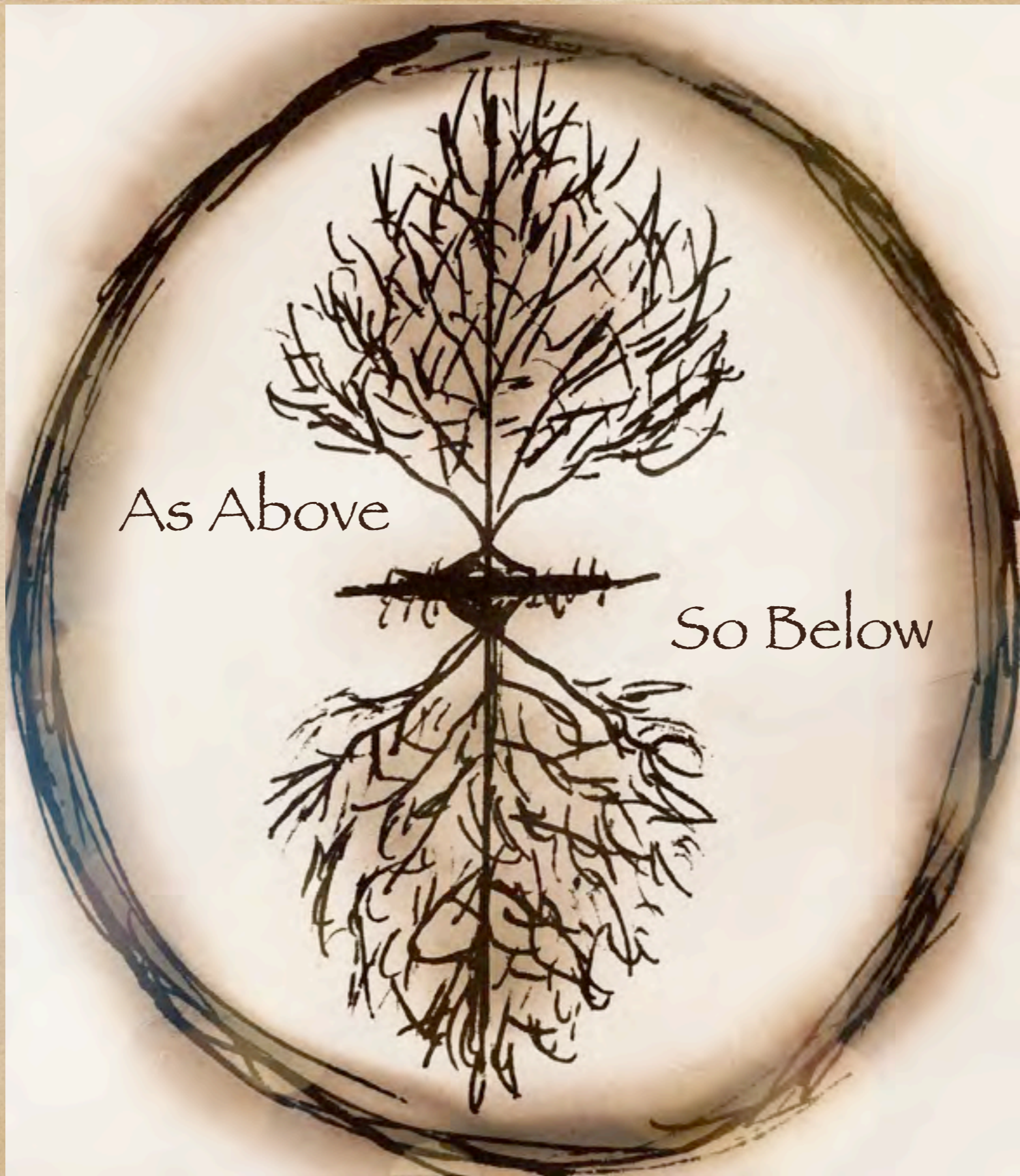
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- In these ratios the second pivotal element is always the square root of the 3rd element.



The Bohr radius $EP=a_{AB}$ of the hydrogen atom is divided into Golden sections $EN=a_{Be}$ and $NP=a_{Bp}$ at the point of electrical neutrality N



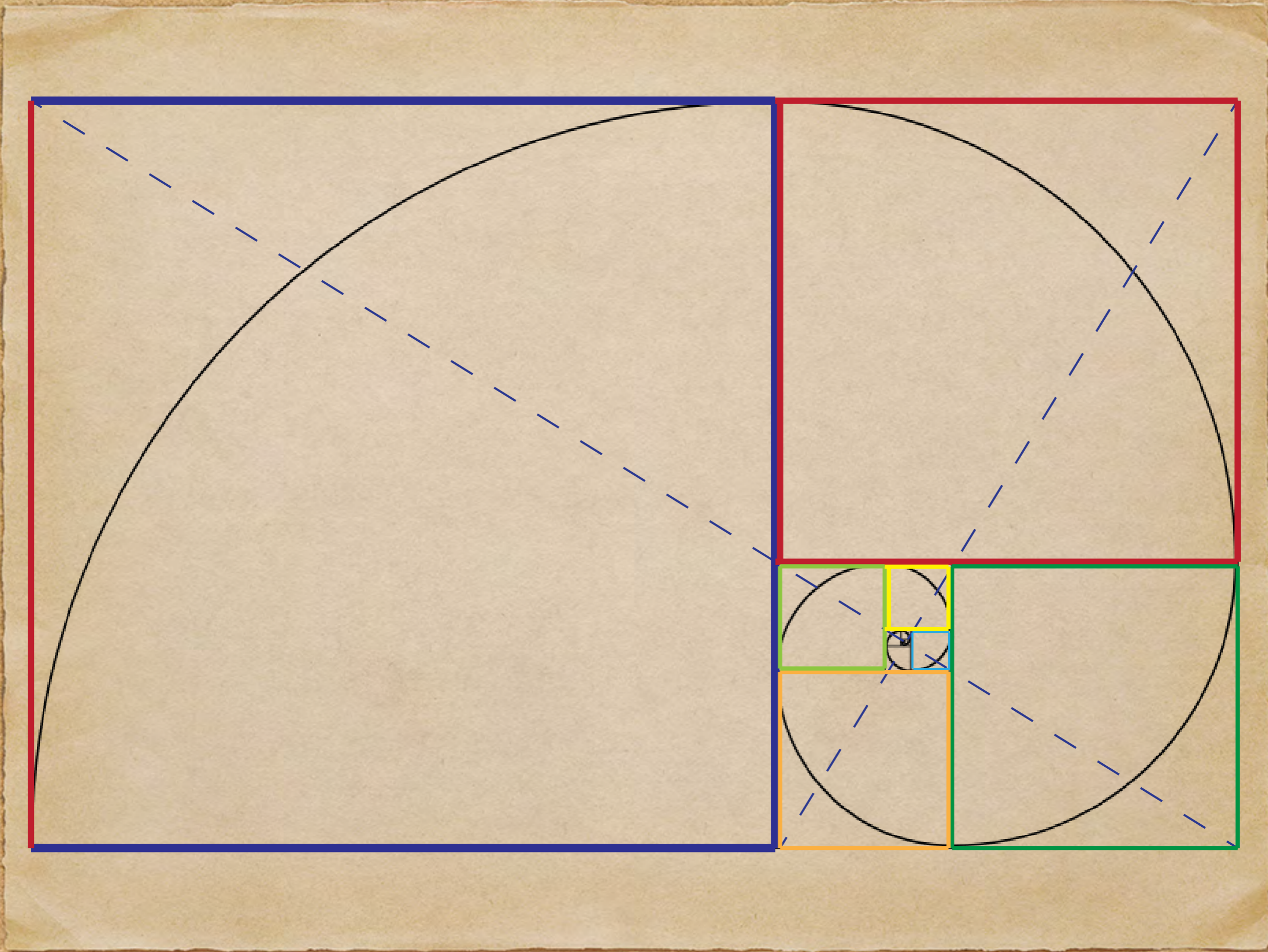


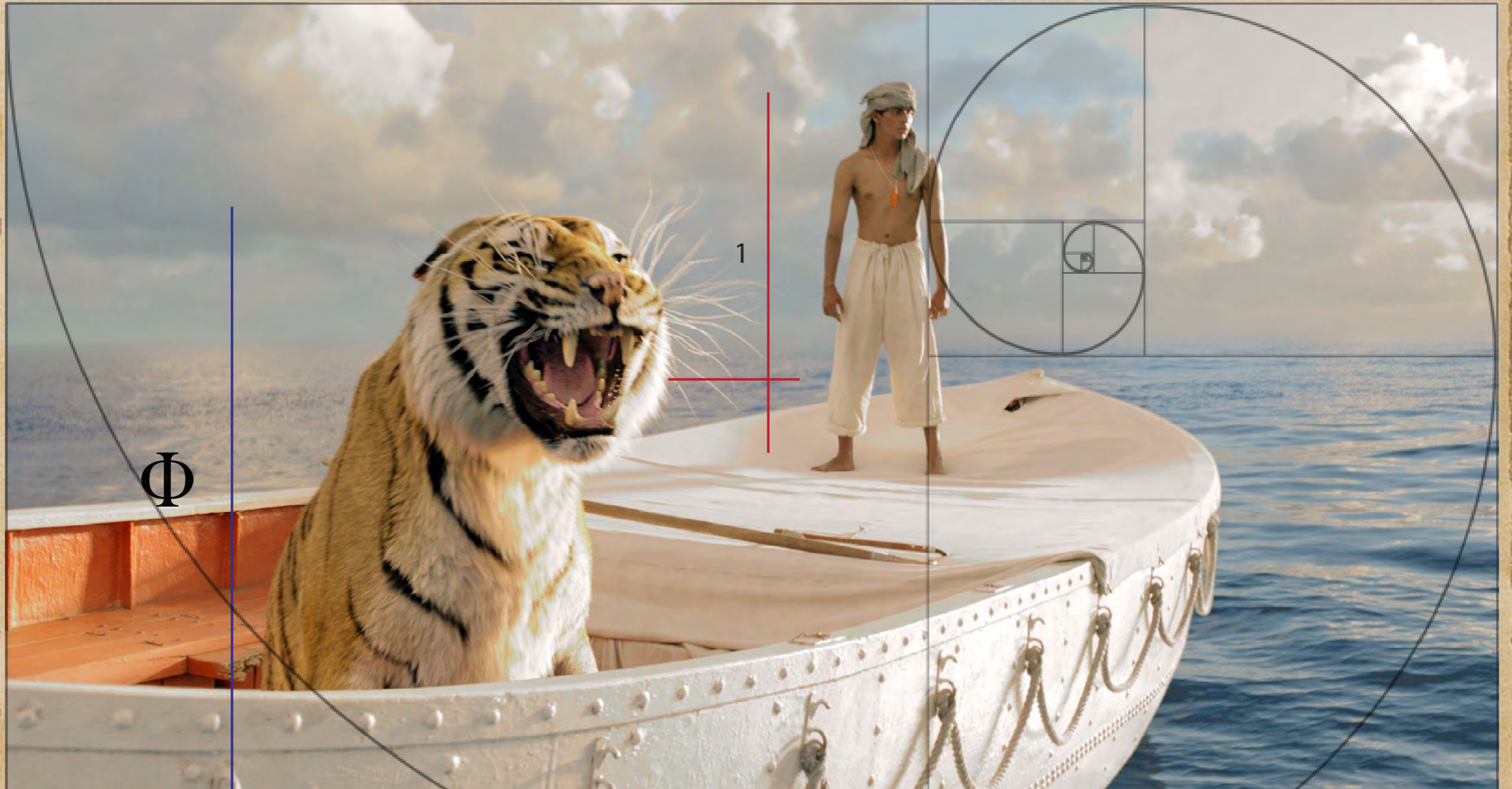
As Above

So Below

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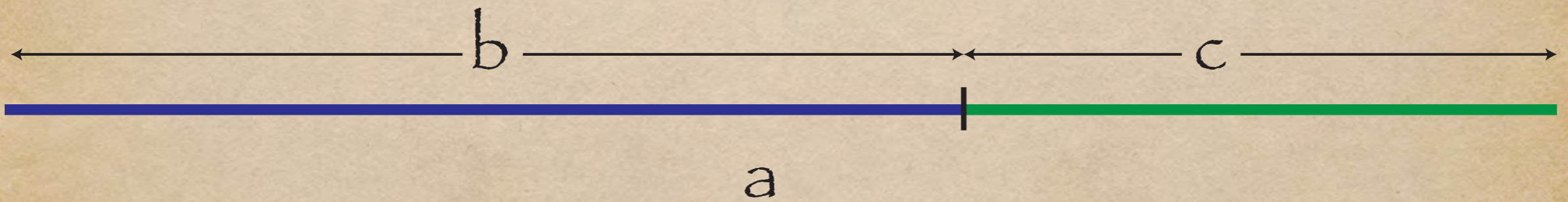


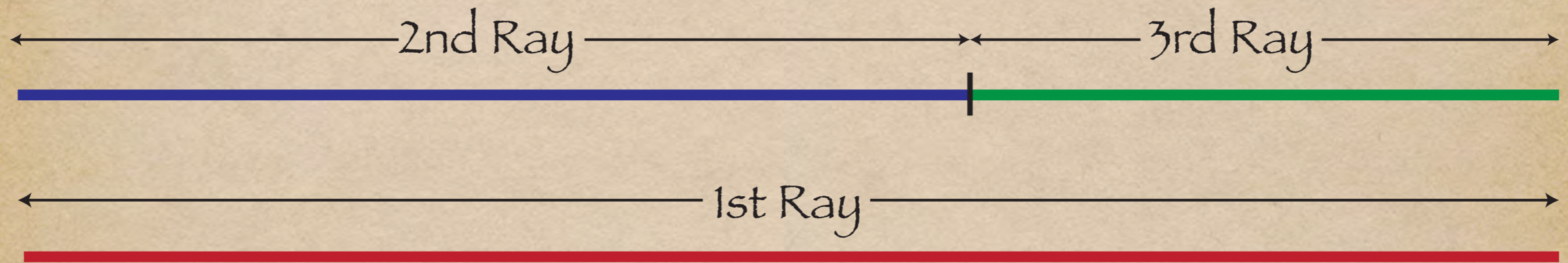
Φ

Life of Φ

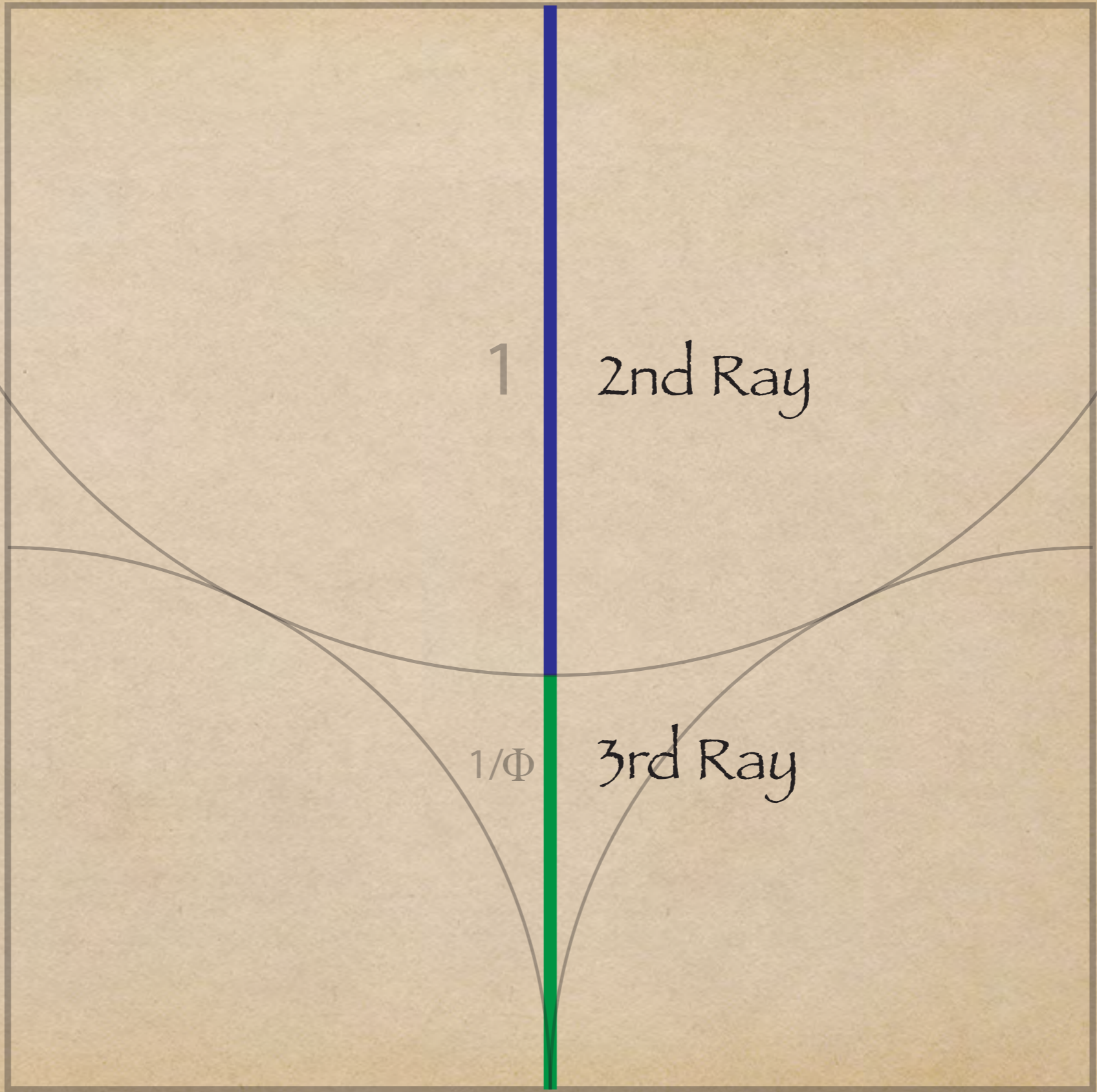
$a:b::b:c$

$a:b:c$





1st Ray
 Φ



1

2nd Ray

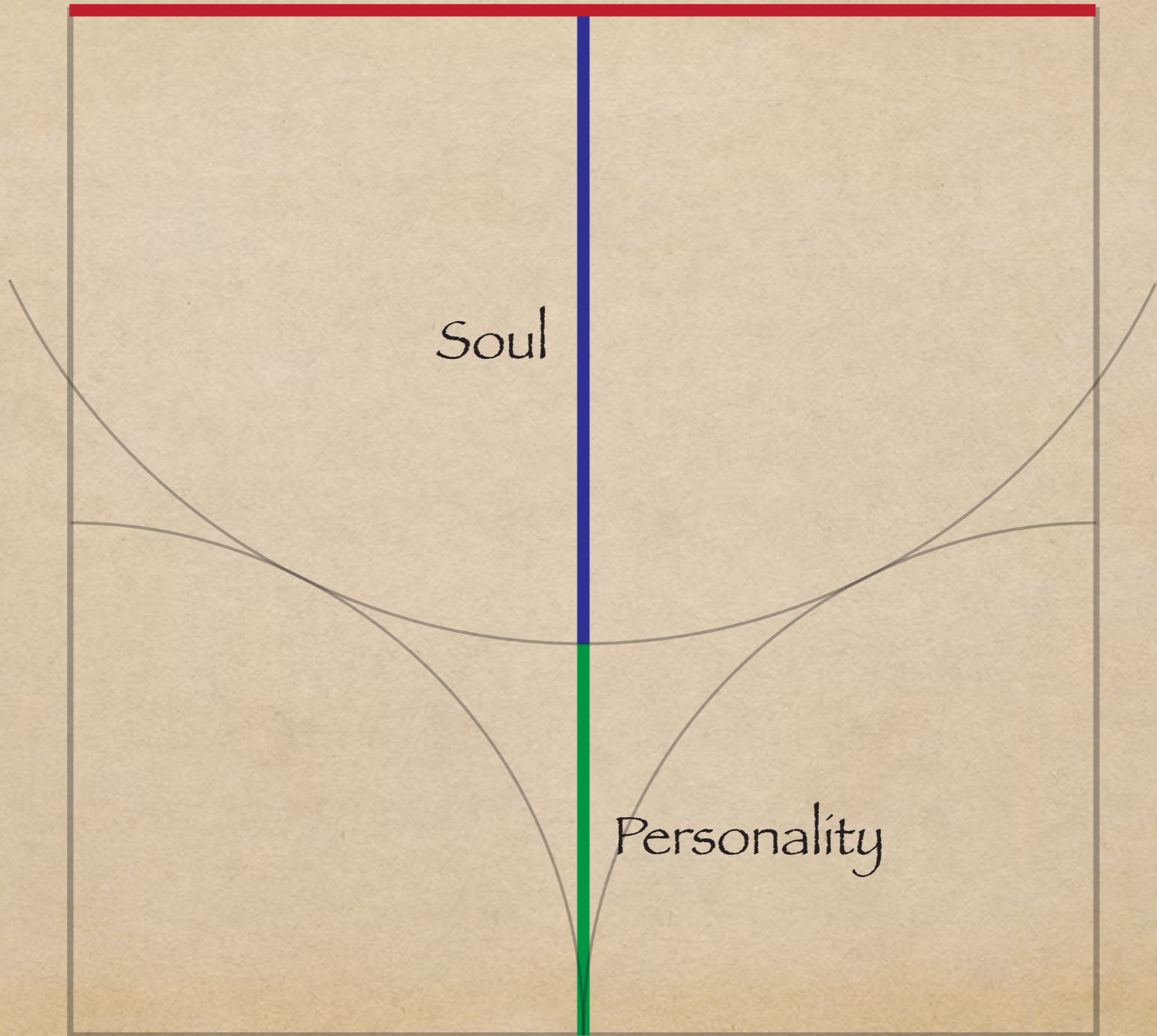
$1/\Phi$

3rd Ray

Monad

Soul

Personality



Φ

Φ



I	DIVINE ADI OR PLANE OF THE LOGOS FIRST COSMIC ETHERIC		
II	MONADIC ANUPADAKA SECOND COSMIC ETHERIC	WILL	
III	SPIRITUAL ATMIC PLANE THIRD COSMIC ETHERIC	ACTIVITY \odot	\odot WISDOM
IV	INTUITIONAL BUDDHIC PLANE FOURTH COSMIC ETHERIC		\odot INTUITION — BUDDHIC PERMANENT ATOM
V	MENTAL MANASIC PLANE COSMIC GASEOUS	\odot MIND — MENTAL PERMANENT ATOM	
VI	EMOTIONAL ASTRAL PLANE COSMIC LIQUID	\triangle IGO — EGOIC or CAUSAL BODY MENTAL UNIT	
VII	PHYSICAL PHYSICAL PLANE COSMIC DENSE	PHYSICAL PERMANENT ATOM	FIRST ETHER SECOND ETHER THIRD ETHER FOURTH ETHER GASEOUS LIQUID DENSE

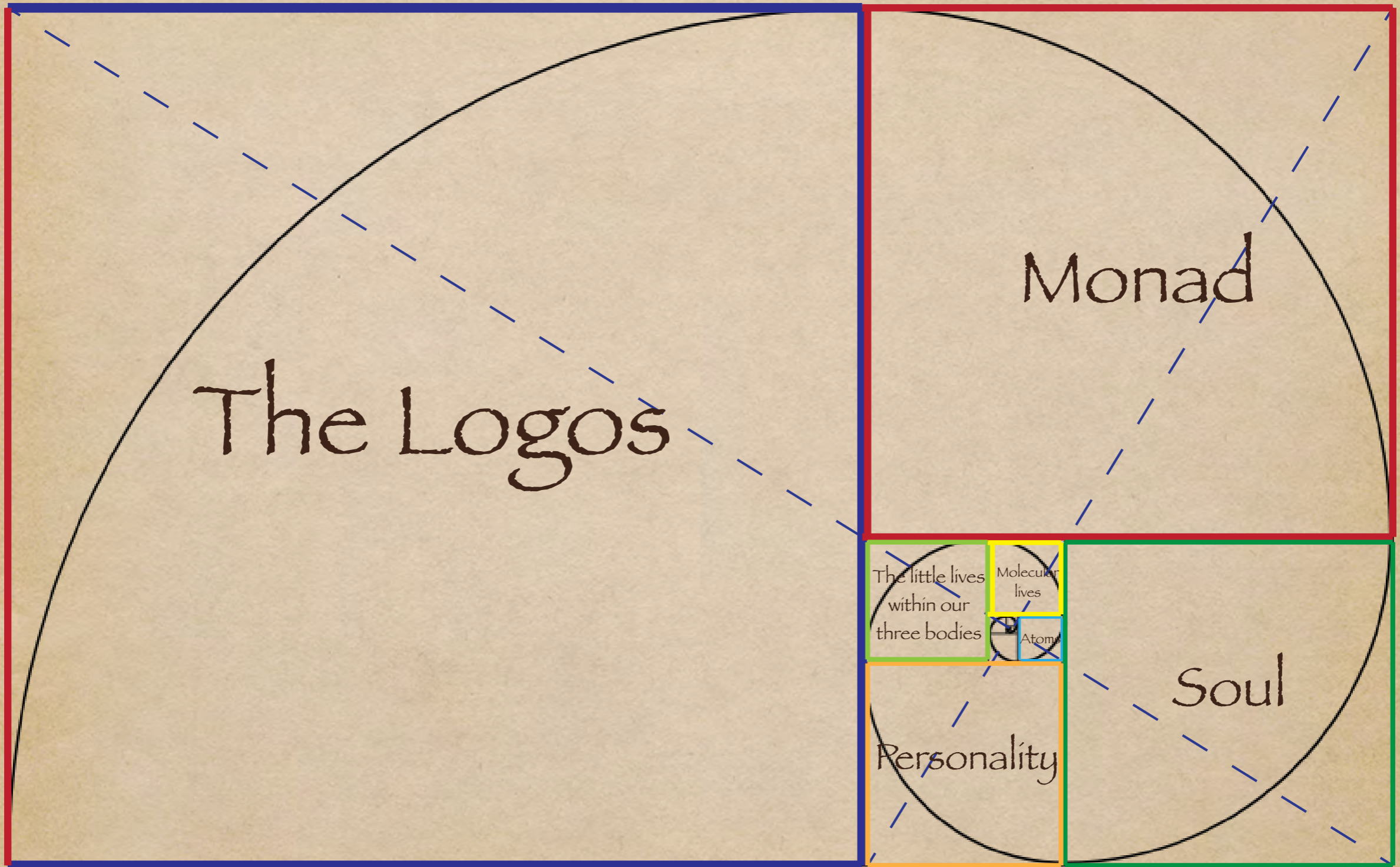
Monad

Soul

Personality

1

$1/\Phi$



The Logos

Monad

Soul

The little lives
within our
three bodies

Molecular
lives

Atom

Personality

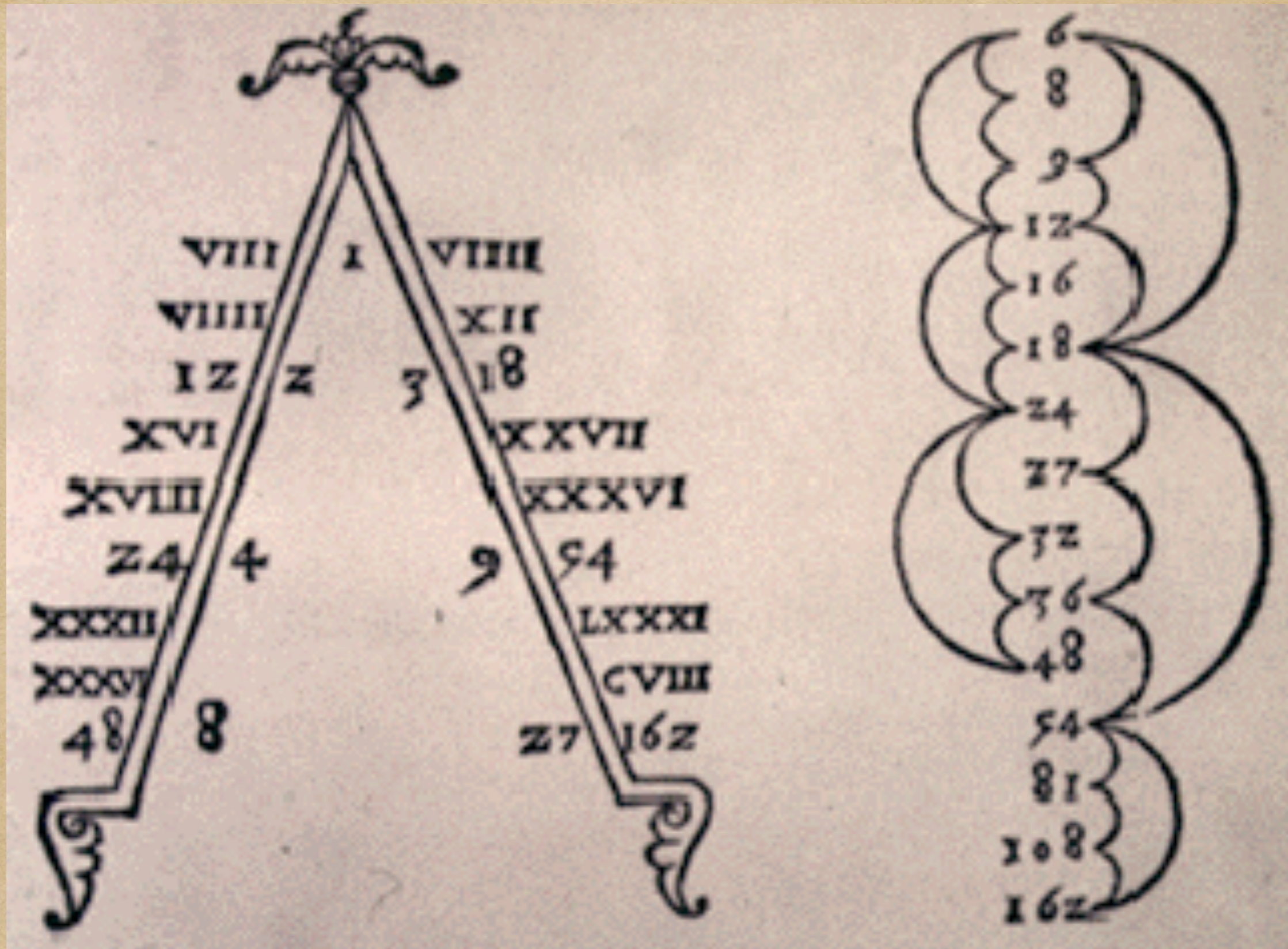


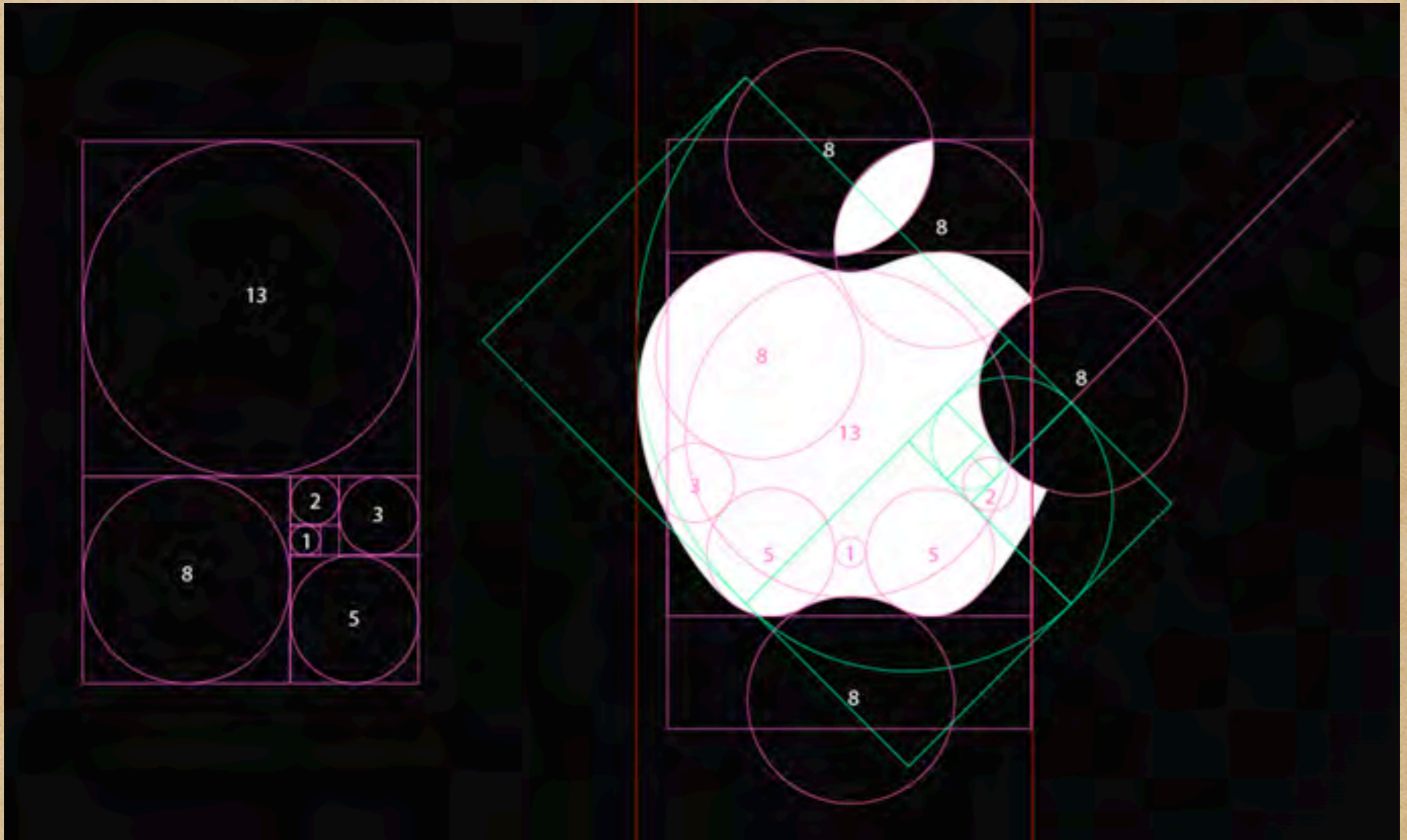
Φ

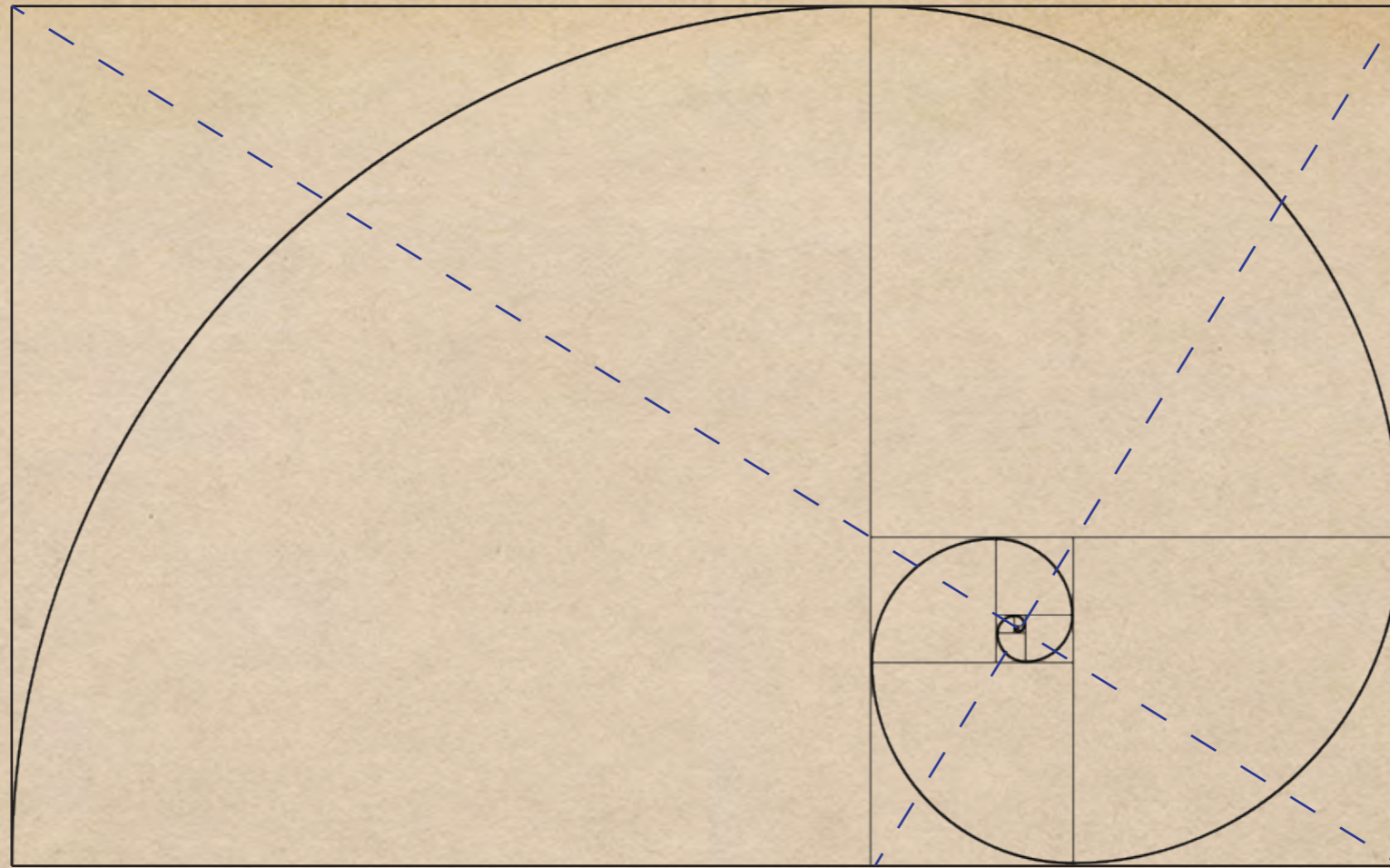
Φ











“c. Esoterically. This would cover the effect of the force or energy upon *you* and of the quality of the vibration it may arouse in *you*, perhaps in some centre, perhaps in *your astral body*, or perhaps only in *your mind*.” Glamor, A World Problem, AAB

Reading List

1. The chapters on the number five in The Key To The Universe v. 1 by Harriette and Homer Curtiss.
2. The chapters on the number five in A Beginner's Guide To Constructing The Universe by Michael Schneider.
3. The Golden Section by Scott Olsen.
4. Sacred Geometry, p. 44-64, by Robert Lawlor

Stanza V

The Lords of Flame arose and prepared Themselves. It was decision's hour. The seven Lords of the seven spheres watched breathless the result. The great Lord of sphere the fourth awaited the oncoming.

The lower was prepared. The upper was resigned. The great Five waited for the point of equidistant merging. The foundation note ascended. Deep answered unto deep. The fivefold chord awaited the response from Those Whose hour had come.

Dark grew the space between the spheres. Radiant two balls became. The threefold thirty-five, finding the distance just, flashed like a sheet of intermittent flame, and lo, the work was done. The great Five met the Three and Four. The point intermediate was achieved. The hour of sacrifice, the sacrifice of Flame, arrived, and for æons hath endured. The timeless Ones entered into time. The Watchers began Their task, and lo, the work proceeds.



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