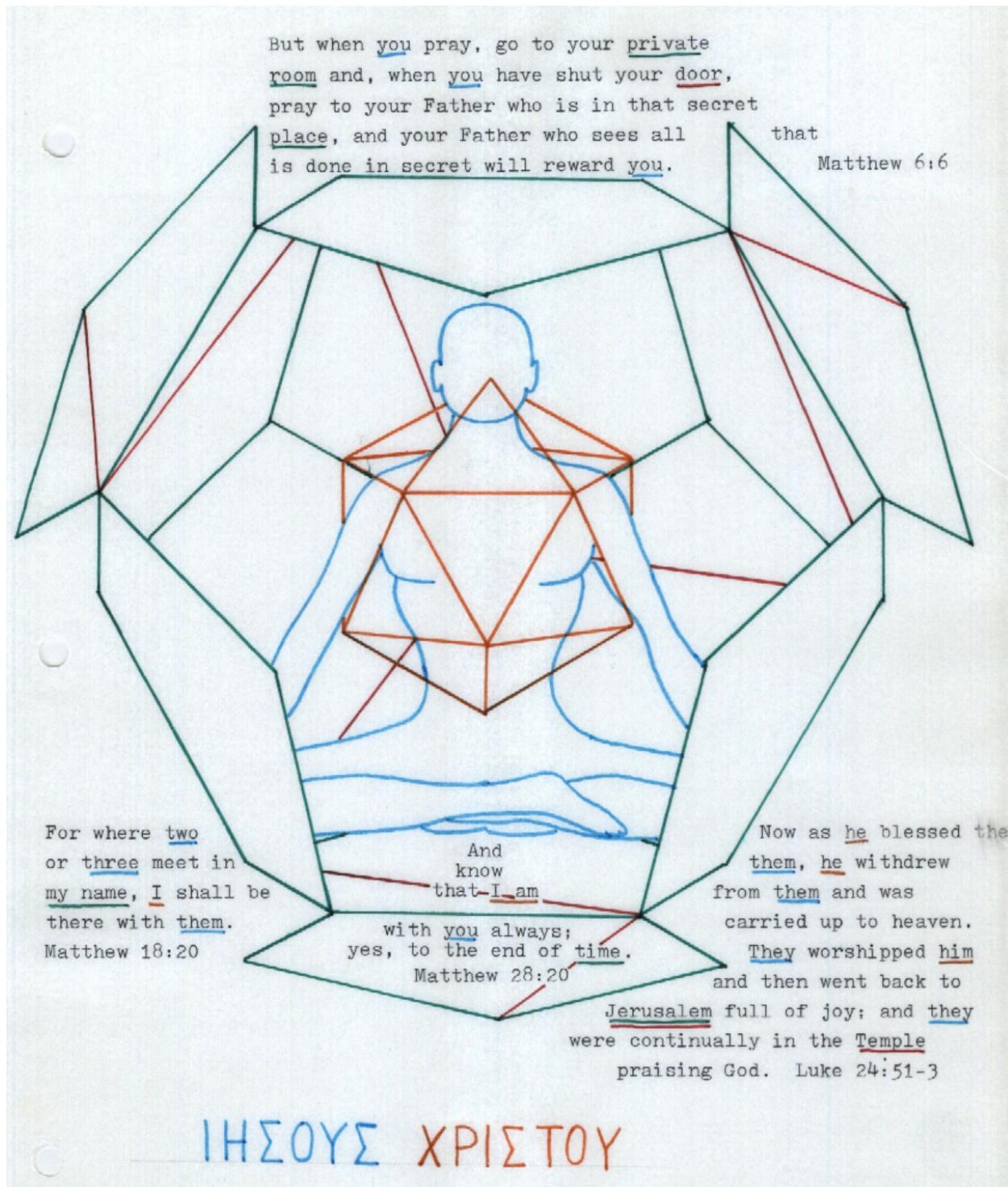


JHU-EC – Maze – Chapter 7 – Christianity



Having discussed God's active in-volvement in man's history as exemplified by the nation of Israel, it is necessary to turn to the active evolution of God in the person and historicity of Jesus Christ. This new covenant between God and His people manifests itself in different ways than the old covenant. In light of the symbolism of the Lesser and Greater Maze, the meaning of the Christ may take on added dimension. The Gospel according to John will be discussed as well as general information concerning Jesus which was taken from the synoptic gospels. After the symbolism has been largely dealt with, a brief discussion of Revelations will conclude this essay.

In the beginning was the Word:
The Word was with God
And the Word was God. John 1:1

Using the Lesser Maze, this verse can be understood as symbolized by the icosahedron and the inner icosahedron. The two figures are identical except for size and this is only relative, requiring the presence of each other for verification. In the beginning was the Icosahedron: the inner icosahedron was **with** the outer icosahedron and the inner icosahedron **was** the outer icosahedron. That is, in the beginning, there was no distinction between icosahedra. There was only one – and it contained the potential for all others...it *was the potential for all others.*

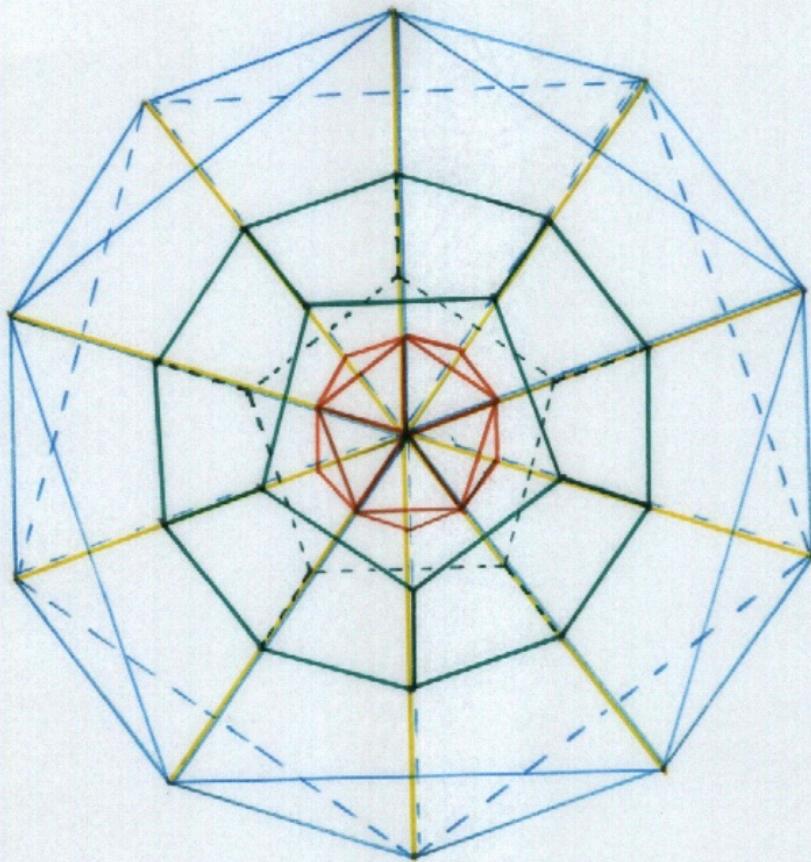
He was with God in the beginning.
Through him all things came to be,
not one thing had its being but through him. John 1: 2,3

All things that later came to be are symbolized by the dodecahedron. This is prakriti, creation, mat(t)er. These things (dodecahedron) were created by the interconnection of the twelve icosahedral points to form the 30 edges of the dodecahedron as well as six additional lines passing through the center.

All that came to be had life in him
and that life was the light of men,
a light that shines in the dark,
a light that darkness could not overpower. John 1: 4,5

The created universe (dodecahedron) had life in him (icosahedron). There were six lines from the twelve points that penetrated the dodecahedron, bringing light that shines in the dark of the mother-matter's womb.
(Figure 49)

Figure 49

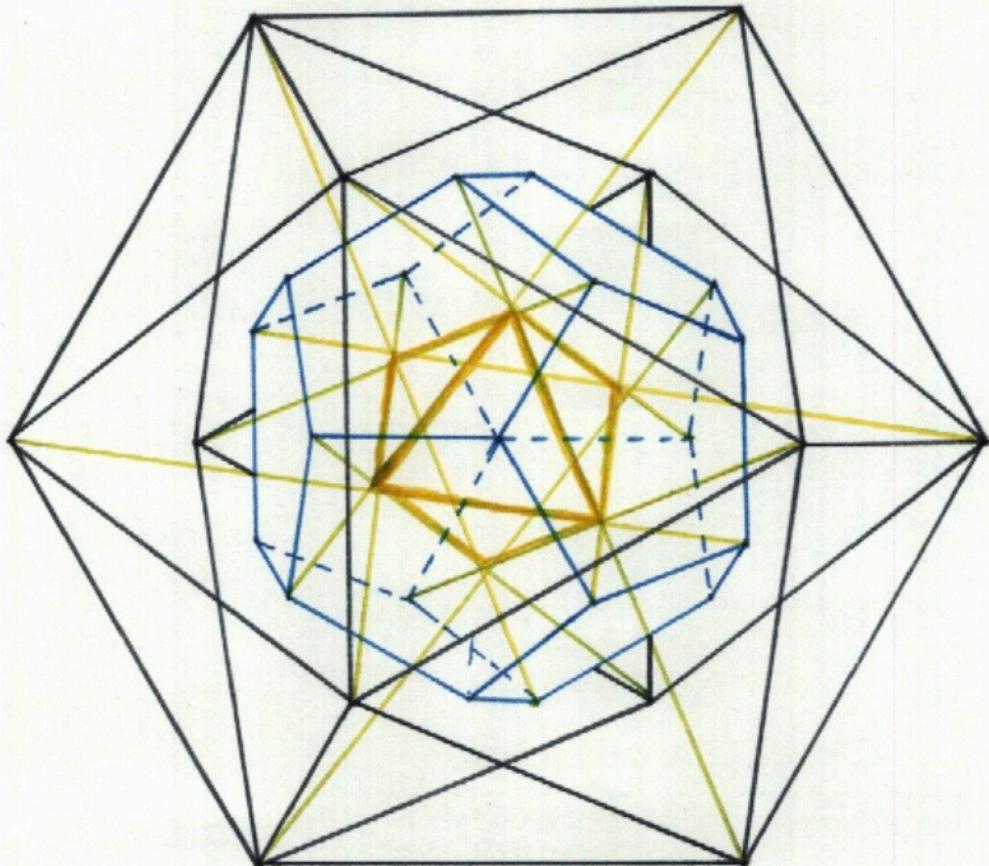


In the beginning was the Word:
the Word was with God
and the Word was God.
He was with God in the beginning.
Through him all things came to be,
not one thing had its being but through him.
All that came to be had life in him
and that life was the light of men,
a light that shines in the dark,
a light that darkness could not overpower.

John 1: 1-5

A man came, sent by God.
His name was John.
He came as a witness,
as a witness to speak for the light,
so that everyone might believe through him.
He was not the light,
only a witness to speak for the light. John 1: 6-8

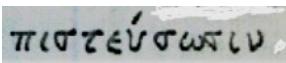
This man, a prophet from God, was John and is symbolized by the octahedron. Recall that the octahedron is produced *only* by the outer penetration of the dodecahedron by the icosahedron (Figure below).



ICOSAHEDRON PENETRATES DODECAHEDRON

To FORM OCTAHEDRON

John came as a witness to speak for the light so that everyone might believe through him. Indeed, the octahedron more perfectly surrounds the intersection of the six lines of light from the Father (icosahedron) which glow in the very center of creation (dodecahedron). It was so that everyone (surrounding environment in the dodecahedron) might believe.

This last phrase is  and adds to 1306.

Three alphabets of the Western Regions (in order by numerical value)

Greek		Hebrew		Arabic			
Α α	Alpha	1	א	ا	ا	Alif	1
Β β	Beta	2	ב	ب	ب	Bā	2
Γ γ	Gamma	3	ג	ج	ج	Jīm	3
Δ δ	Delta	4	ד	د	د	Dāl	4
Ε ε	Epsilon	5	ה	ه	ه	Hā	5
Ϝ ϝ	(vau)	6	ו	و	و	Wāw	6
Ζ ζ	Zeta	7	ז	ز	ز	Zā	7
Η η	Eta	8	ח	خ	خ	Hā	8
Θ θ	Theta	9	ט	ط	ط	Tā	9
Ι ι	Iota	10	ي	ي	ي	Yā	10
Κ κ	Kappa	20	כ	ك	ك	Kāf	20
Λ λ	Lambda	30	ל	ل	ل	Lām	30
Μ μ	Mu	40	מ	م	م	Mīm	40
Ν ν	Nu	50	נ	ن	ن	Nūn	50
Ξ ξ	Ki	60	ס	س	س	Sīn	60
Ο ο	Omicron	70	ׁ	أ	أ	Ain	70
Π π	Pi	80	ׁ	ف	ف	Fā	80
Ϙ ϙ	(koppa)	90	ׁ	ق	ق	Sād	90
Ϙϙ	Rho	100	ׁ	ڦ	ڦ	Kāf	100
Ϻ ϻ	Sigma	200	ׁ	ڻ	ڻ	Rā	200
Ϻϻ	Tau	300	ׁ	ڻ	ڻ	Shīn	300
ϻ ϻ	Upsilon	400	ׁ	ڻ	ڻ	Tā	400
Ϙ Ϙ	Phi	500	ׁ	ڻ	ڻ	Thā	500
Ϙ Ϙ	Chi	600	ׁ	ڻ	ڻ	Chā	600
Ϙ Ϙ	Psi	700	ׁ	ڻ	ڻ	Dhāl	700
Ϙ Ϙ	Omega	800	ׁ	ڻ	ڻ	Dād	800
Ϙ Ϙ	(sampi)	900	ׁ	ڻ	ڻ	Zā	900
			ׁ	ڻ	ڻ	Ghain	1000
				ڻ	ڻ		g(guttural r)

Figure 56

a. unconnected c. connected on both sides
 b. connected only with the preceding d. connected only with the following

It is interesting that there are now 13 points of the icosahedron (God) when counting the central "light", and that this center is composed of 6 lines. The word witness, *μαρτυρία* Equals 1002, and this is within one of the powerful number, 1001, which is the product of primes 7,11, and 13.

The Word was the true light
 that enlightens all men;
 and he was coming into the world.
 He was in the world
 that had its being through him,
 and the world did not know him.
 He came to his own domain
 and his own people did not accept him. John 1: 9-11

This enlightenment was growing brighter and preparing to in-lighten-men. He (inner icosahedron) was in the world (dodecahedron) that had its being through him (icosahedron).

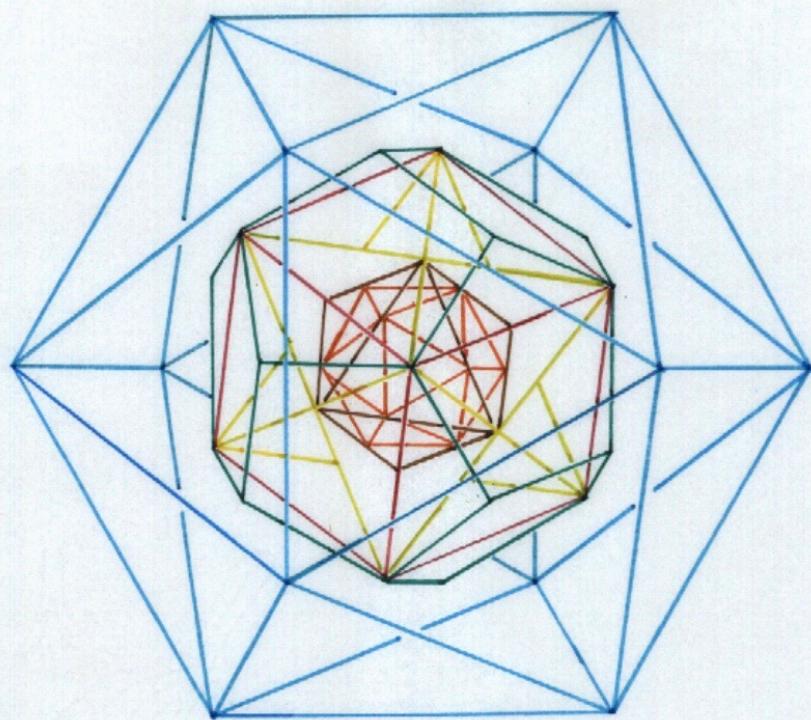
But to all who did accept him
he gave power to become children of God,
to all who believe in the name of him
who was born not out of human stock
or urge of the flesh
or will of man
but of God himself. John 1: 12,13

The coming of the Word incarnate was “of God himself.” This alludes to the “eternal generation” of the Word or to the virgin birth of Christ. The formation of the inner icosahedron is accomplished solely by the dodecahedron, the mother-yin principle. This does not eliminate the role of the Father-God (icosahedron) because He produced the “dodecahedron”, but the role is not one of union, gnosis. It was “of God himself” and not with another. Even some of the people did not “know” him.

The Word was made flesh,
he lived among us,
and we saw his glory,
the glory that is his as the only Son of the Father,
full of grace and truth. John 1: 14

The Word was incarnated into flesh and was thus manifest to the world. This privileged view of the glory of the Word enabled many to realize this Word as the only Son (sun) of the Father, full of grace and truth. Later, John writes that, “No one has ever seen God; it is the only Son, who is nearest to the Father’s heart, who has made him known.” This is so true in symbolism, because it is so difficult to penetrate the dodecahedron for a face-to-face view of the icosahedron. But, at the center (heart) of the icosahedron lies the inner icosahedron, who has made the Father “known” to each of us. (Figure 50)

Figure 50



A man came, sent by God.
His name was John.
He came as a witness,
as a witness to speak for the light,
so that everyone might believe through him.
He was not the light,
only a witness to speak for the light.
The Word was the true light
that enlightens all men;
and he was coming into the world.
He was in the world
that had its being through him,
and the world did not know him.
He came to his own domain
and his own people did not accept him.

But to all who did accept him
he gave power to become children
of God,
to all who believe in the name of
him
who was born not out of human stock
or urge of the flesh
or will of man
but of God himself.

The Word was made flesh,
he lived among us,
and we saw his glory,
the glory that is his as the
only Son of the Father,
full of grace and truth.

John 1:6-14

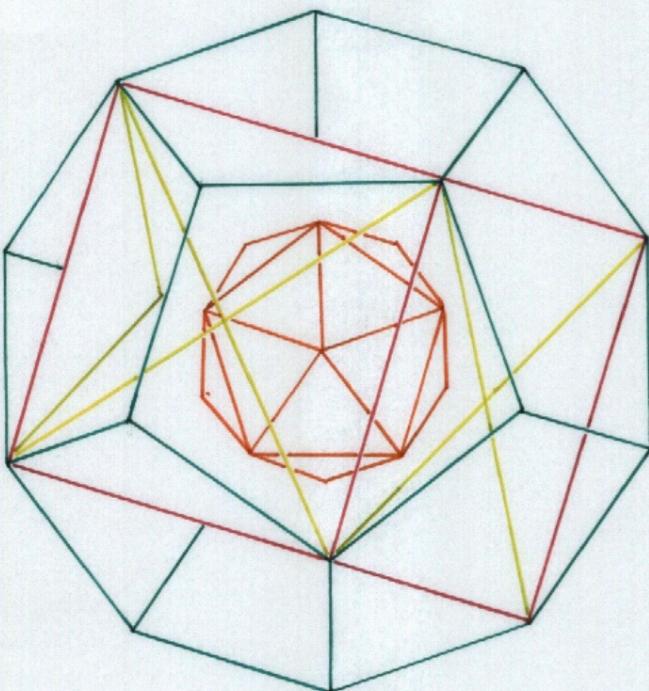
If the tradition is true that Jesus was baptized at the age of 30 and then crucified after a three-year ministry, the number significance is interesting. Thirty equals the number of lines in both the icosahedron and the dodecahedron. The three year ministry is one-tenth of the preparation time of thirty years. The total time is 3 times 11, each prime numbers and of certain significance. At the age of 12, Jesus amazed the rabbis in the temple, with his

knowledge and wisdom. Twelve equals the number of points in the icosahedron, lines in the octahedron and the cube, as well as the number of faces in the dodecahedron.

Jesus' ministry begins with the descent of the dove during the baptism by John. The dove represents the Holy Spirit. The Holy Spirit is symbolized by the dodecahedron. In Christian theology, this replaces the yin-feminine-Mother God of the East, and forms the trinity of Father, Holy Spirit, and Son, whereas the East might have Father, Mother, Son. One of the spellings of The Holy Spirit, **τὸ ἅγιον πνεύμα** equals 1080, and shows a strong affinity for

placement as the dodecahedron with its face angles of 108.0° . Further, it is seen that it is from the Holy Spirit that Christ was born in the flesh. (Figure 51)

Figure 51



Refer also to Figure 8. The dodecahedron's 20 points connect internally with each other to form 160 lines.

30 of the lines form the inner icosahedron.

60 of the lines form 5 cubes. One pictured is side view: 

60 of the lines form 10 tetrahedra. Two pictured forming cube.

10 of the lines pass directly through the center forming no solid.

"This is how Jesus Christ came to be born. His mother Mary (Μαρίας =352(E12) was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit." Matthew 1: 18

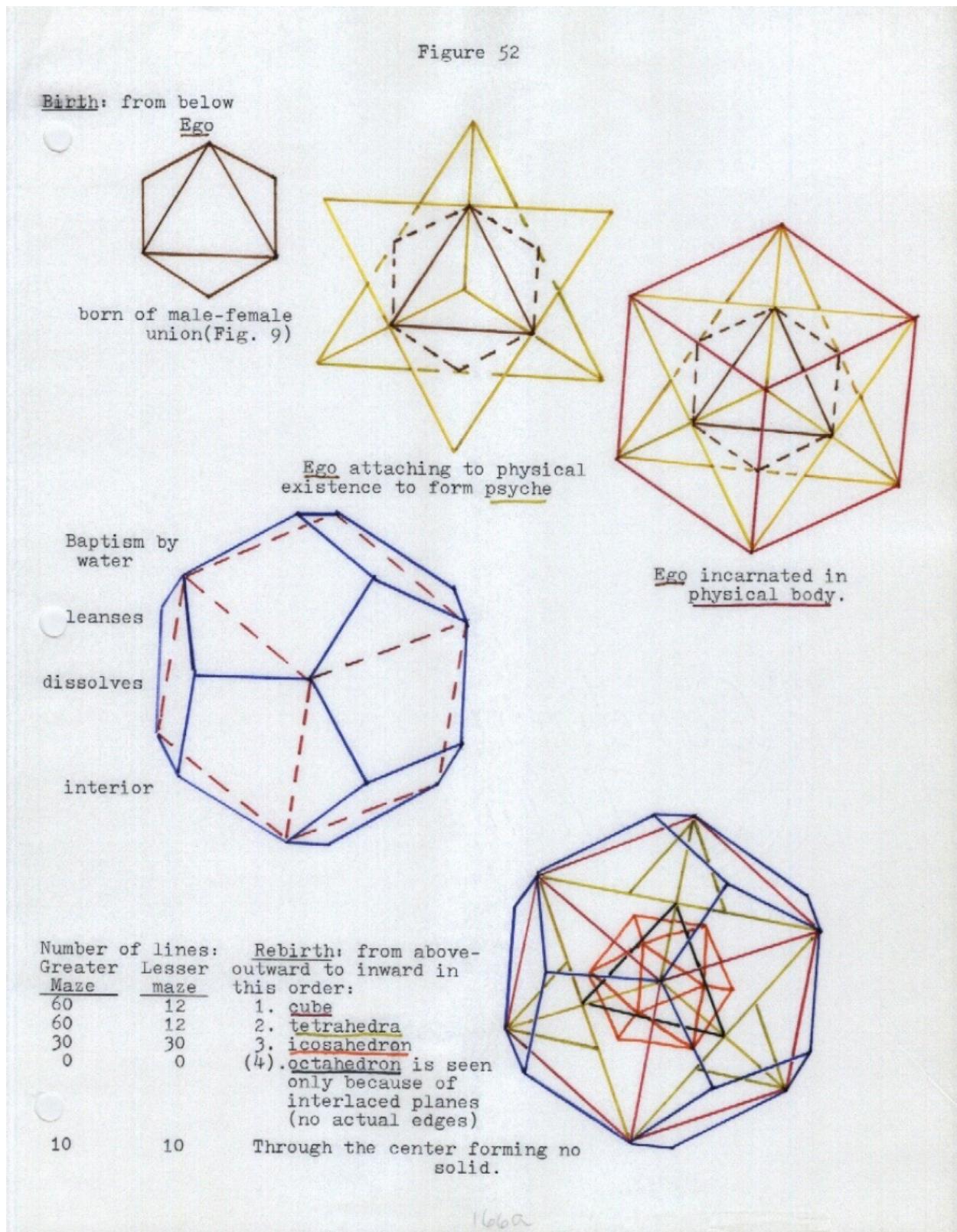
It is interesting to note that Nathanael is said to have answered Jesus, "Rabbi, you are the Son of God, you are the King of Israel." (John 1:49) Expanding the symbolism from the last chapter, the two interlaced triangles were representing the Star of King David. It was suggested that this symbol be simply one view of the interlaced tetrahedra. This leads to the idea that Jesus was descended from David and is above referred to as the King of Israel. Whereas before, each tetrahedron represented the priests and the sages, and their intersection (octahedron) the prophets, the complete synthesis of all three of these symbols forming the two interlaced tetrahedra would represent the King.

Recalling the symbolism of the temple represented by the cube, John 2: 18-20 is of interest. "The Jews intervened and said, "What sign can you show us to justify what you have done?" Jesus answered, "Destroy this sanctuary, and in three days I will raise it up." The Jews replied, "It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?" Jesus speaks of his body and not of the temple from which he has just driven the moneychangers. The sanctuary, or temple, can be symbolic of either the physical, macroscopic structure which required 46 years of reconstruction work beginning in 19 B.C.; or the physical, bodily structure of the human temple which requires 46 chromosomes for reconstruction beginning with the 9 months of gestation.

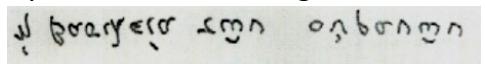
The dodecahedron, over the last several chapters, has been associated with the feminine-yin and with water. Its association with the Holy Spirit adds another dimension to its imagery. Baptism with water and with spirit seems necessary to be born again. Jesus tells Nicodemus, "I tell you most solemnly, unless a man is born from above, he cannot see the kingdom of God." (John 3:3) This phrase, "born from above" seems to allude to a second coming from the outer sphere of the dodecahedron. Jesus continues, "I tell you most solemnly, unless a man is born through water and the Spirit, he cannot enter the kingdom of God: what is born of the flesh is flesh; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above. The wind blows wherever it pleases; you hear its sound, but you cannot tell where it comes from or where it is going. That is how it is with all who are born of the Spirit." (John 3:5-8)

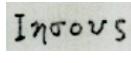
This verse is full of possible significance. Jesus (inner icosahedron) could be said to be born from above because his birth was from the dodecahedron inward. At the proper time, at age 30, he illustrated to the people of the world the process of rebirth that each of them must follow. At his baptism by water the dove descended, signifying the Spirit's presence. Using twelve, thirty day months per year, consistent with other New Testament times, the age of 30 years equals 10,800 days. His baptism by water is symbolized by the total immersion of his "self" in the waters (dodecahedron). A man's rebirth, is symbolized first by the cleansing, washing away, or flood-like destruction of the ego (octahedron) and its body structure, born of the flesh (Figure 52). This is the death that each must die before being re-born from above. At this point, the dodecahedron (Holy Spirit) rebuilds (re-bores) the structure of the body (cube), mind and psyche (tetrahedra). But this time, the inner icosahedron, the Christ within us, remains free from the octahedron. The spirit is represented by the shell of the dodecahedron, while the water is symbolized by the "within" of the dodecahedron, in which we are immersed. Thus the inner icosahedron is "born through water and the spirit," – either one separately is inadequate to allow entrance into the King-dom of God. This King-dome of God is the symbol of the King (two interlaced tetrahedra) which has come from above ("Hosanna! Blessings on

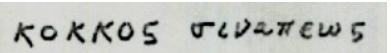
the King of Israel, who comes in the name of the Lord." John 12:13) and is surrounded by and in touch with the Holy Spirit (dome – dodecahedron).



The similarity between the above verses, John 3:8, and the description of the Tao and Lao Tzu is striking. The words for “spirit” and for “wind” are the same in both Greek and Hebrew, which links closely the free flowing of the Tao with the power of the wind for don Juan and the freedom of those born of the Spirit. You can hear its sound (AUM) (AMEN) (vibration), but you cannot tell where it comes from or where it is going. It is not a “thing” whose position or trajectory can be measured. This is symbolized perfectly by the second coming of the spirit in re-birth. At this time, the octahedron (ego) is no longer actually present. Only its place, or outline remains where the rigid ego once was. Quite reminiscent of the Buddha’s refusal to discuss the whereabouts of the soul “after death”.

It would be very valuable to here discuss the symbolism of the “kingdom of heaven”. The Greek phrase, “the kingdom of the Heavens”,  adds up to 2888.

The number of Jesus  is 888. The kingdom of heaven involves the dual aspect of Jesus, 888 times 2.

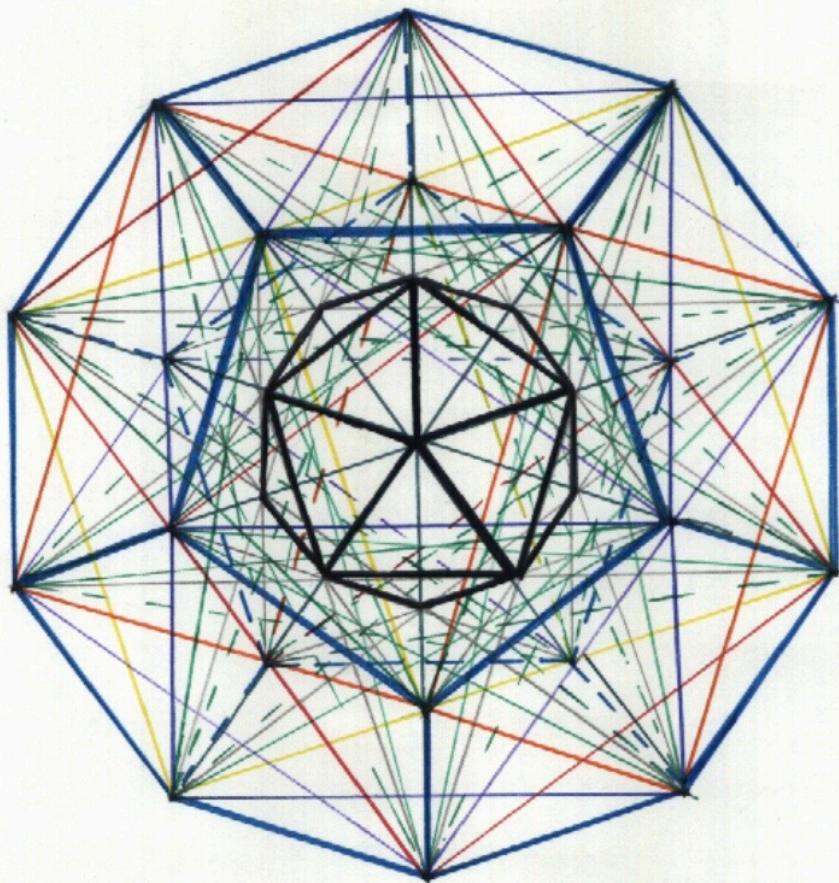
The parable comparing the kingdom of heaven to “a grain of mustard seed”,  illustrates the synthetic nature of the kingdom of heaven.

This phrase adds up to 1746, which will be remembered as the number of fusion, being the sum of the yang number 666 and the yin number 1080.

In the parable of the sower, the interpretive results are amazing. The seed which is sown is symbolized by the inner icosahedron, the logos, the Word. The icosahedron has 66 lines associated with it, being the sum of the first 11 numbers, and the total possible ways to interconnect 12 points. This number is closely related to 666 and thus symbolizes penetration. “And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.” (Matthew 13:23). At the conclusion of the first telling of the parable, Jesus concludes with, “He who has ears, let him hear.” (Matthew 13:9) This calls particular attention to the preceding phrase. The crop produced was “now a hundredfold, now sixty, now thirty.” These numbers add to 190, which is precisely the result of adding the first 19 numbers. This, in turn, corresponds exactly to the dodecahedron, because there are only 190 ways to completely interconnect all of its 20 points. Further, the order in which this is accomplished produces a sequence given by Christ: 100, 60, 30. The first hundred are composed of the 30 edges of the dodecahedron (seek ye first the kingdom of God), the 60 lines forming the stars on each of the 12 faces, and the 10 lines which pass through the center and form no shape. This first construction produces only one sphere level, that of the dodecahedron, with a series of 20 lines coming from the center to each point. The next step involves the formation of all the 10 possible tetrahedra, each with 6 lines, requiring 60 additional lines. The final step is the formation of the inner icosahedron, with its 30 edges, requiring 30 lines from the dodecahedron. This totals 190 and completes the creation (Figure 8).

Figure 8

DODECAHEDRON PRODUCES ICOSAHEDRON



DODECAHEDRON

$$\frac{m^2 - m}{2} = 190 \text{ lines, where } m = 20$$

30 lines are edges ---

60 lines form stars on pentagonal faces

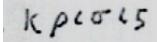
10 lines connect opposite points, pass thru center

60 lines connect to form diagonals on the face of each cube.

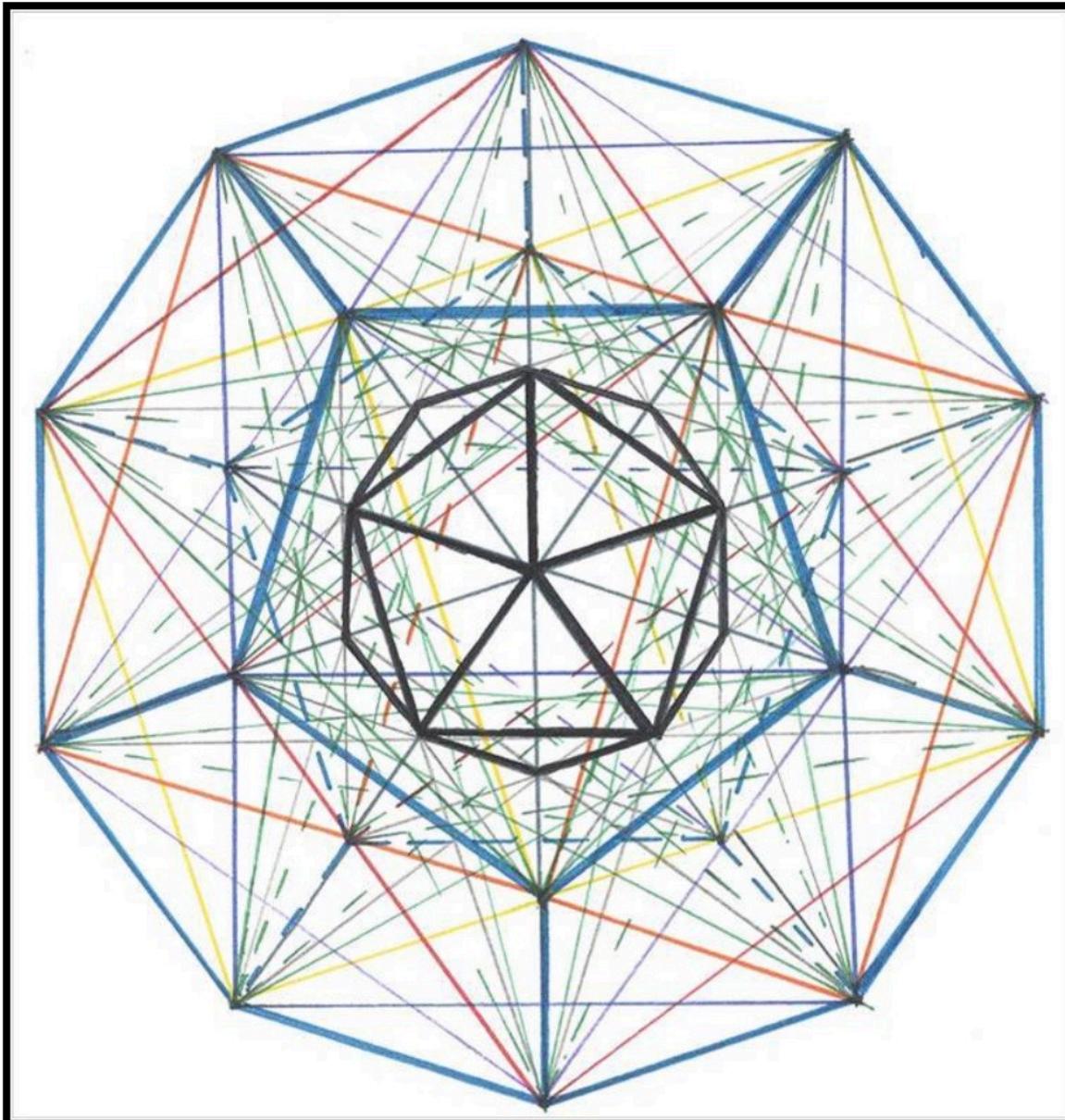
30 lines remain as edges for icosahedron.

190

The “evil one” spoken of in the parable, who carries off what was sown, is the ego (octahedron). For, this happens to the “man who received the seed on the edge of the path”. The Way or Path is Christ and unless the logos is planted securely within the center of the dodecahedron, the ego (octahedron), which extends beyond the inner icosahedron, will carry the seed away.

This helps to explain the meaning of the parable of the vineyard laborers, in Matthew 20. Hiring workers at the first, third, sixth, ninth and eleventh hours, the landowner paid them all the same wage. This wage of one denarius a day had been agreed upon by the first workers, but they grumbled at the others receiving equal pay. If the times of hiring are progressively summed, we have the series: 1,4,10,19, and 30. There are five such times of hiring. These numbers can again be seen to relate clearly to the dodecahedron with its five-sided faces, its 190 lines, its 30 edges, and its 12 faces representing the 12 hours of the day. It is also interesting that $12 \times 12 \times 12 = 1728$ and that the product of our hiring times, $1 \times 3 \times 6 \times 9 \times 11 = 1782$. The difference between these two products is 54, which equals an alternate Greek spelling for judgment, 

The parable emphasizes that the “last will be first, and the first, last”. In the formation sequence in the parable of the sowers, the icosahedron is formed last -- and yet, the dodecahedron was formed “from” the icosahedron. As the ego is incarnated (octahedron projecting tetrahedra to form cube), the cube is formed last. Upon the re-birth from sowing of the seed, the cube is formed first before the others. This reasoning would lead to the consideration that the lines of the cubes produce star formations. For, as stated before, it is necessary to “stand under” and “con-sider” the pattern of the stars in the dome above.



The picture shows the dodecahedron (blue outer figure) with its vertices exhaustively interconnected. There is an inner icosahedron inside that is formed by the outer dodecahedron. Thus, these two shapes infinitely produce each other -- ever smaller and ever larger.

You can see five-pointed stars on each of the pentagonal faces. If you pick a color you will see the line in the star is one edge of a cube. Thus there are five cubes. Inside each cube are two interlaced tetrahedra for a total of 10.

The scripture about the sower "now a hundred fold, now sixty, now thirty" -- why those numbers?
Outer sphere is composed of 100: 30 dodec edges; 60 star lines; 10 lines through center
60 lines: form the 10 possible tetrahedra
30 lines: form the inner icosahedron.

I've never seen any explanation of that choice of numbers or the order presented...

In Luke, when “asked by the Pharisees when the kingdom of God was to come, he gave them this answer, “The coming of the kingdom of God does not admit of observation and there will be no one to say, “Look here! Look there!” For, you must know, the kingdom of God is within you.”” Luke 17:20-21. The Jerusalem Bible prefers the word “among” you as the translation, instead of “within” you. My understanding of the second coming, or coming of God’s kingdom, according to Christ, is an internal happening. “Among the members of the “body” of Christ would be acceptable.

Christ offers the Samaritan woman living water, and says, “...the water that I shall give will turn into a spring inside him, welling up to eternal life.” (John 4:14) Christ offers us the Holy Spirit (dodecahedron), the living water, so that it will turn into a spring inside us (inner icosahedron), welling up to eternal life. The metaphor of “welling up” is similar to the destructive flood waters kept in check by the rock, but here the living water “wells up” to give eternal life. This is very much like the raising of the kundalini up the shaft of the spine to supreme enlightenment. Jesus continues and says, “But the hour will come – in fact is here already – when true worshippers will worship the Father in spirit and truth.” This appears to refer to the prostrating of the soul (metaoctahedron reborn with the inner icosahedron) as it reaches outward with the eight small tetrahedra toward the Holy Spirit (dodecahedron). Formerly, these eight attachments resulted in material enslavement in the world of the senses, however, “squaring” eight yields 64 (which reduces to $1: 6 + 4 = 10; 1 + 0 = 1$) and brings the “cessation” of judgment as one worships in “truth”, *ἀληθεία* (equals 64).

Upon being reborn the octahedron’s “eight-ness” ceases because it is no longer the center of your operation in the world. You (ego-octahedron) no longer carry the burden of the world (dodecahedron) on your shoulders. Christ (inner icosahedron) has taken it from you. “At last, you shrugged.”

Jesus says that the Father has “entrusted all judgment to the Son,” (John 5:22) and that, “My food is to do the will of the one who sent me, and to complete his work.” (John 4:34).

Judgment, *κρίσιν*, equals 390, and is entrusted entirely to the Son. In the symbolism of the Lesser Maze, this implies that the function of judgment is an inner one issuing from the inner sanctum of the inner icosahedron. The judgment comes not from the Father as in the Old Testament, but from the Son, within each of us. A note in the Jerusalem Bible states that the power over life and death expresses the highest judicial function. This power to die or to live eternally or to be constantly reborn is a power available to each person through the Son (inner icosahedron). Christ’s food is to do the will of the Father. The nourishment sustaining Jesus Christ comes as the will of the Father (icosahedron) and comes from “without” and not from “within”. It is an interesting paradox that will, *θέλημα*, equals 93, and implies a reverse direction to that of judgment, 390. Because the two involve similar numbers, it may be that they are merely two views of the same process or relationship. A type of check and balance, existing so that when the will of the Father is not done, judgment rebounds upward to correct the disharmony. From an eastern viewpoint, this exemplifies the

law of karma. When these two are perfectly balanced, in Christ's consciousness, it is as Christ said: "I can do nothing by myself; I can only judge as I am told to judge, and my judging is just, because my aim is to do not my own will, but the will of him who sent me." (John 5:30)

An interesting incident occurs as the disciples make for Capernaum on the other side of the lake. "The wind was strong, and the sea was getting rough." (John 6:18). This double metaphor of spirit (wind) strength and the turmoil of emotion-tossed waves sets the stage for the self-control of Jesus when he walks upon the water. Symbolically, this illustrates the control and rapport held by Christ with the forces of nature (dodecahedron). The proper proportion of spirit and water in baptism results in power commensurate with the degree of immersion into this mystery-sea (see).

I am the living bread which has come down from heaven.
Anyone who eats this bread will live forever;
and the bread that I shall give
is my flesh, for the life of the world. John 6:51

Jesus invites all who desire to come and partake of the bread of life. This bread is prepared, baked, and leavened (raised) before being distributed to mankind. It is never truly broken as Christ's body was not broken. The crucifixion and resurrection symbolize the baking the leavening of the bread. It is only after these steps that the bread is ready for consumption.

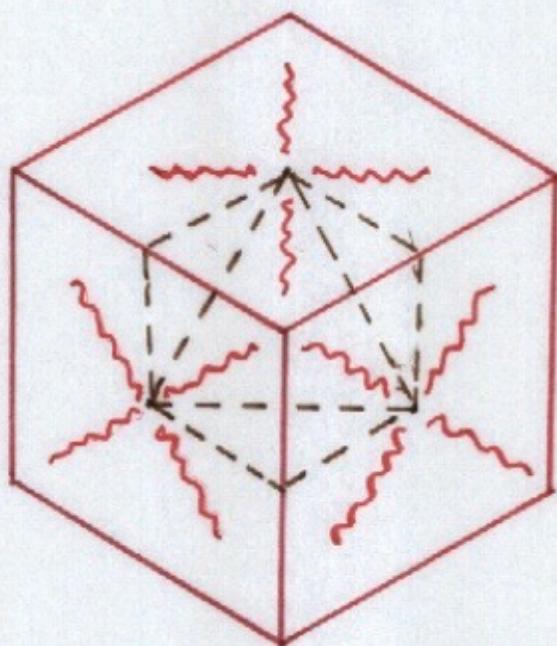
He who eats my flesh and drinks my blood
lives in me
and I live in him. John 6:56

Only after the resurrection was the Holy Spirit sent among men. This allows all men to drink the blood (divine water of the Holy Spirit) and eat the flesh (the Word incarnate). At the same time, those who so partake, live in Him (icosahedron) and He in them (inner icosahedron). This flesh and blood is only available to those who believe and seek it. Those who are drawn by the Father to the table, are those who celebrate the feast. In a sense, the invitation is only part of the covenant – it must be accepted and actively followed. The water metaphor has shifted from being baptized in it to drinking of it. The spirit, as well, descends where God chooses, but this spirit-word leads to life only where it is cared for and nourished. On another level, the creation (dodecahedron) (blood) and the Spirit (icosahedron)(flesh) are truly ONE. They are "broken" by our self-ish, egotistical perception into objects and pieces. As we eat, drink, breathe and interact with the material and spiritual environment, we continually analyze and artificially break up the natural continuity of relatedness, inherent in THAT. There is really no discontinuity between inner icosahedron and dodecahedron. Born of fear and selfishness, the strengthened presence of ego (octahedron) serves to break up the continuity. When the ego dies, the eternality of life is resurrected. It is a paradox that Christ has risen, in the body, and yet we supposedly partake of his broken body and his shed blood. This is probably to remind us that the ego (octahedron) is continually fracturing the peace of the earth-body (cube), leaving us dis-eased. (Figure 53). As soon as this continual sacramental sacrifice of the wholeness is

stopped, we may commune with Christ in spirit and unite with Him in the feast of sharing, rather than the occasional partaking of the fragmented body in remembrance of a past unity.

Figure 53

Ego continually causes
dis-ease in the physical body



If you make my word your home
you will indeed be my disciples,
you will learn the truth
and the truth will make you free.

John 8:31

Another translation has the first line as “continue in my Word”. In either case, to continue with the logos (inner icosahedron) is to learn the truth (eight squared = 64) (inner icosahedron). Learning the truth about our spiritual nature in Christ frees us from material attachments (tetrahedra) and worries of sin and death born and derived from the ego (octahedron). It is necessary that the word penetrates before it can take root and grow. Similarly, the word (inner icosahedron) must penetrate through to the outside before it can have a lasting effect. But, the body (cube), the desires (tetrahedra), and the ego-source (octahedron) must be lost first. “You must lose your life to save it”. Once one dies to this world the word (inner icosahedron) can penetrate to the surface (of the metaoctahedron, soul) and all growth will be in direct son-light. “I am the Way, the Truth, and the Life.”. “No one can come to the Father except through me. If you know me, you know my Father too. From this moment you know him and have seen him.” (John 14:6-7). The symbol of Christ, the inner icosahedron, can be seen to fill full the above passage. The inner icosahedron came so that each soul (metaoctahedron) might know the Father, outer icosahedron, in a personal way.

Christ’s commandment was to “love one another as I have loved you.” This was exemplified by his laying down his life for his friends. Death seems the final criterion for a great love. The willingness to wrestle with death, to submit so that one can obtain eventual victory is a great mystery. The locus of individual action is the ego (octahedron). When transformed or reborn to the soul, its action would be guided by the Christ consciousness within it (inner icosahedron). The two greatest commandments were to love God with all your heart, soul, strength, and mind and your neighbor as yourself. These two actions of love can be seen symbolized by the extended edges of the metaoctahedron. In one direction from the soul the lines reach 12 of the points of the dodecahedron. This represents the love of one’s neighbor (12 disciples). The other direction of the same 12 lines reach through the sphere of the Spirit (dodecahedron) to the 12 points of the icosahedron (God).

It is for your own good that I am going
because unless I go,
the Advocate will not come to you;
but if I do go,
I will send him to you.

John 16:7

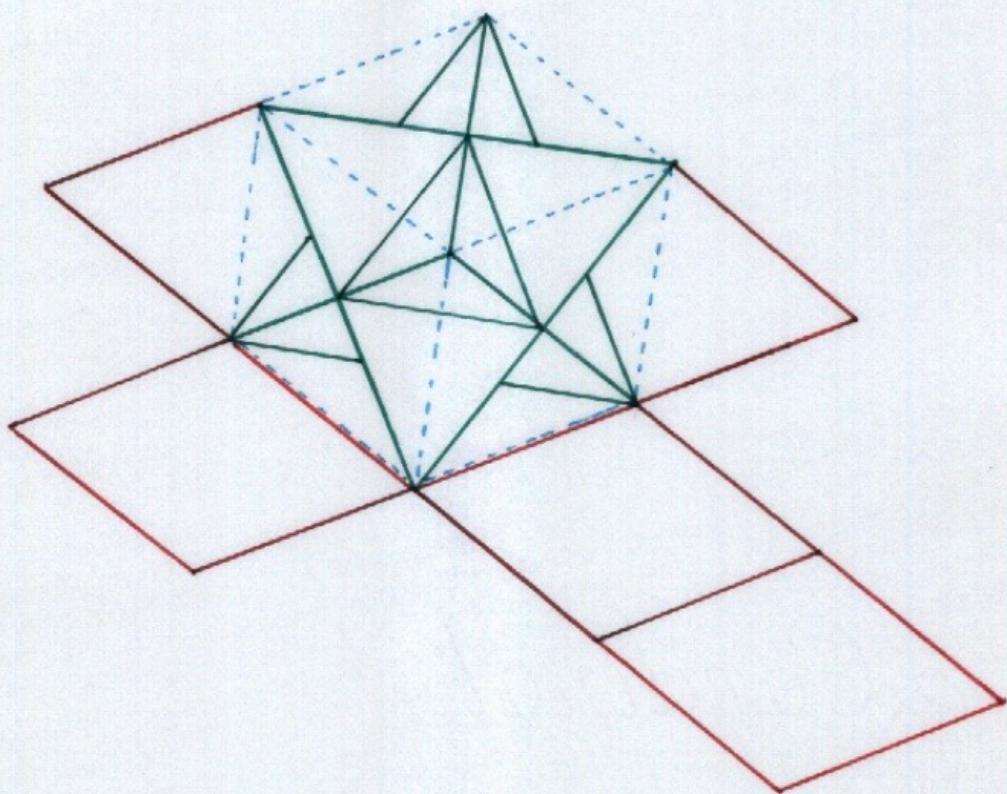
Jesus’ body, or temple (cube) stood in the way of our receiving the Holy Spirit. Only after the ascension of the body was the Holy Spirit (dodecahedron) sent to us. Here again it is clear that love goes much deeper than appearances. The real and lasting beneficence could occur only after all appeared lost. The seed must die before life can grow.

The symbolism of the crucifixion on the cross is quite graphic in the Lesser Maze. The body of Christ (cube) is crucified (cross-ified). Taking a cube, and making seven cuts along seven of the twelve edges, produces a cross. One of the gospel accounts describes a sign

reading, "King of the Jews", which was placed on the cross. Referring to Figure 54, it can be seen that the King (interlaced tetrahedra) remains up on the cross.

Figure 54

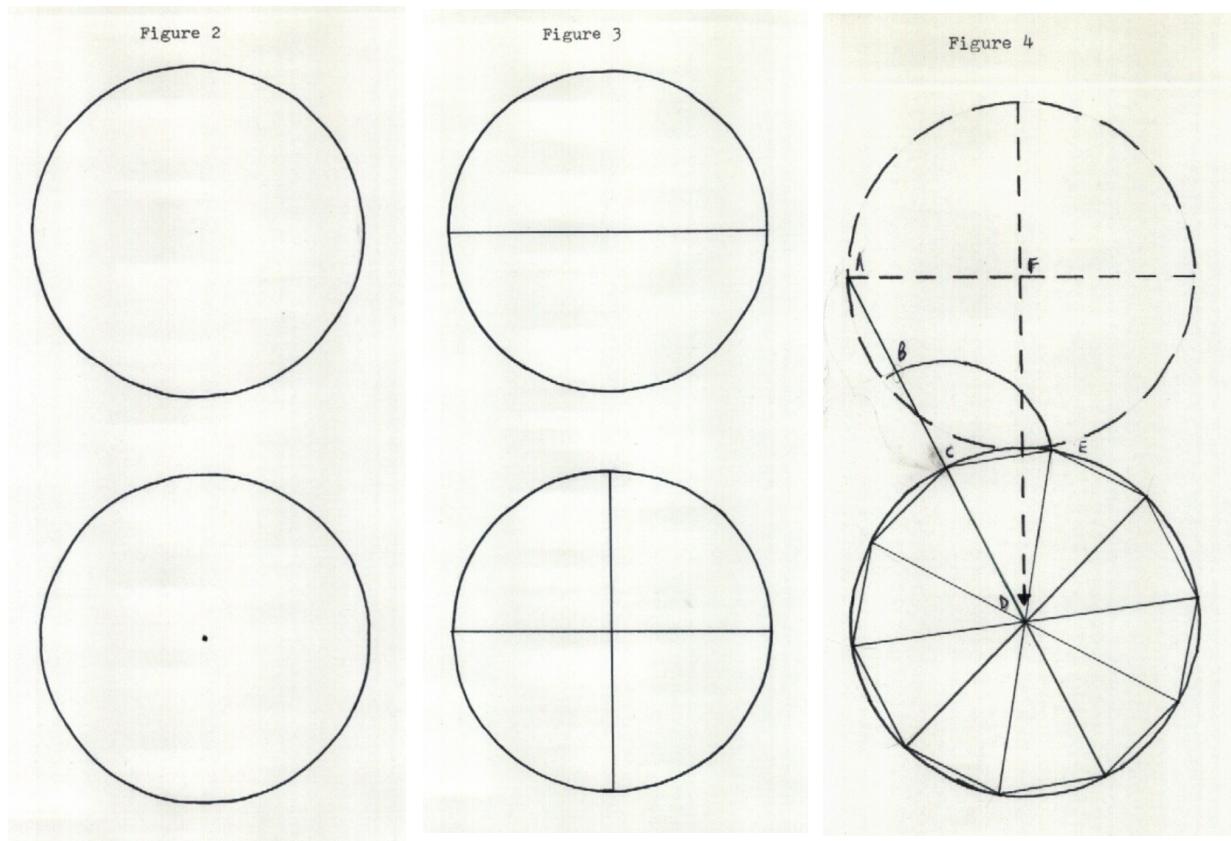
King of the Jews is crossified and raised
from the dead in the glorified body.



This same picture also depicts the literal raising of the "glorified" body of Christ (cubic "outline" of interlaced tetrahedra). When Christ reappeared to several disciples and to others after the resurrection, it was in a "perfected" or divine body. In one account, he was not to be touched because he had not yet ascended fully. The symbolism of the interlaced tetrahedra, which appear from several points of view as the Star of King David, also typifies the Messiah or King long sought by the Jews. The King came from within, from Spirit, and not from "without" as a military or worldly king. Jesus gave up his body so that mankind might have eternal life. His

kingdom is not of this world but is wholly of Spirit. In the Lesser Maze, the dome for the king (interlaced tetrahedra) is certainly the Holy Spirit (dodecahedron).

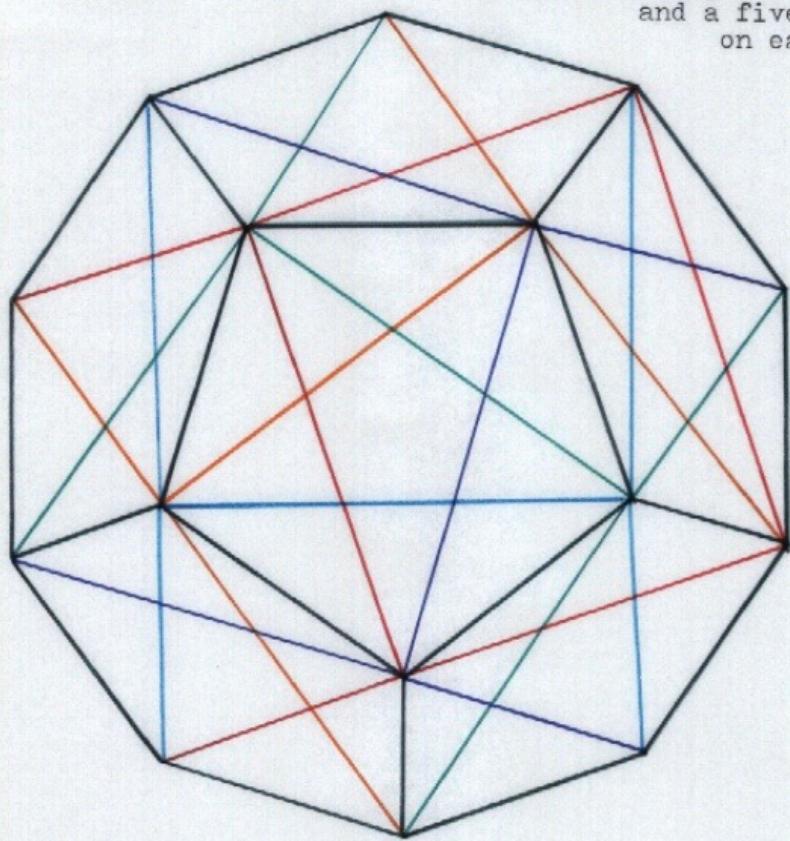
Turning to Revelations, the symbolism of the crucifixion takes on more cosmic dimensions. When the Lamb takes the scroll from the right hand of God and breaks the seven seals, this is a higher level analogy of the bodily (earthly) crucifixion in which the seven seals are broken allowing the unfolding of the cube to form the cross. The accompanying destruction on and to the earth exemplifies the re-birth of the earthly element of form. Before this form reappears, however, it must appear to perish. Before being de-ified, it must be cross-ified. Returning to Figures 2, 3 and 4 one can see that the reversal of the sequence leads through the cross before reaching deity.



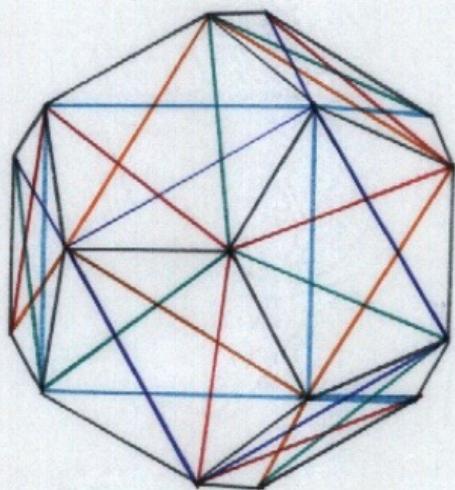
The dodecahedron appears to evolve into higher meaning at this point. Heretofore it has symbolized water, mother principle, and the Holy Spirit. In Revelations, Chapter 12, the vision of the woman "with the twelve stars on her head for a crown" very nearly matches the dodecahedron with its twelve faces each containing a perfect five-pointed star. (Figure 55)

Figure 55

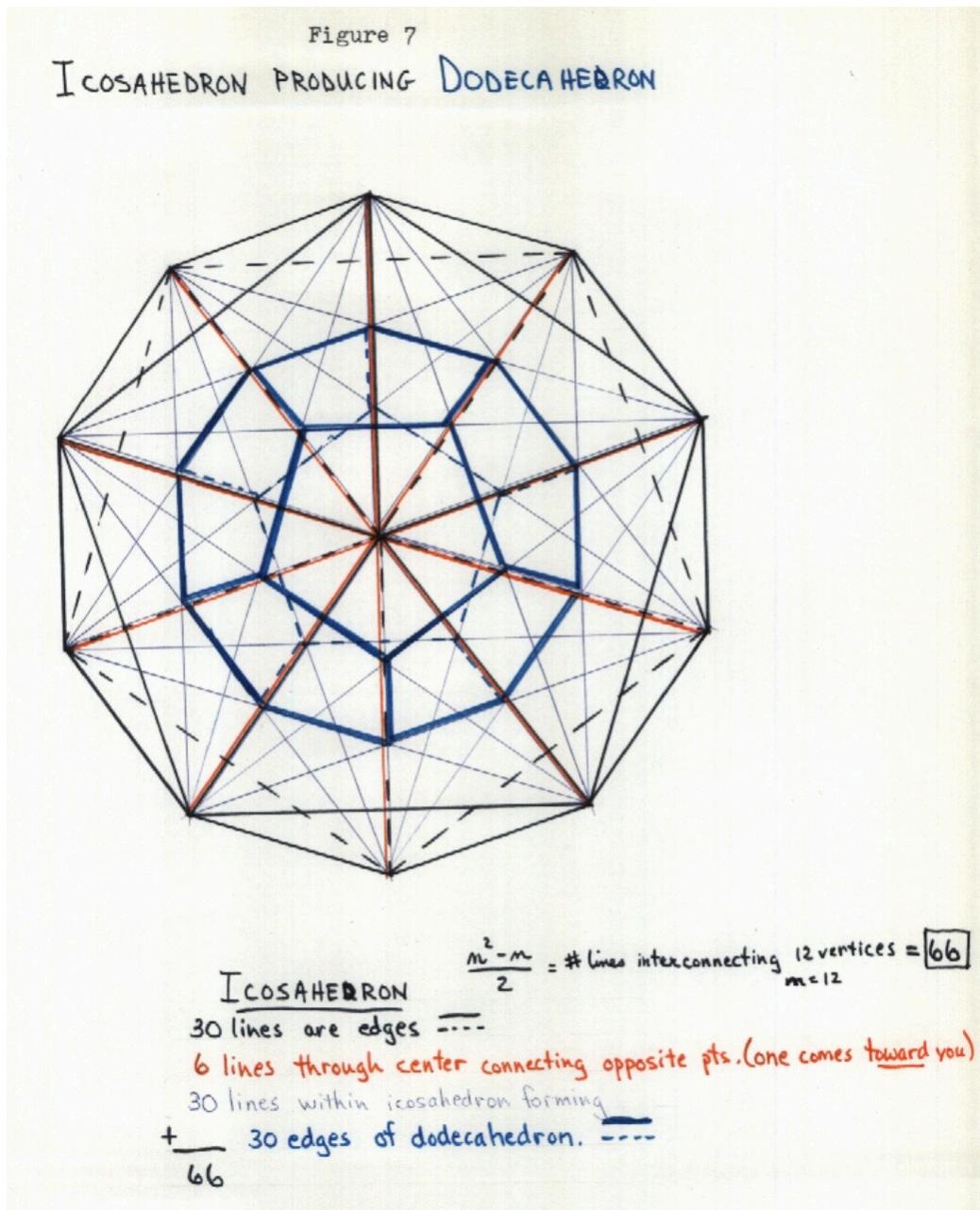
Diagram of Dodecahedron with 60 additional lines
added forming 5 cubes @ 12 lines
and a five-pointed star
on each pentagonal face.



Alternate view from
a different
perspective



This figure requires 90 lines, with 30 lines in the dodecahedron and 60 lines in the 12 stars. The woman is pregnant and in labor for childbirth. She brings forth a male child who is taken immediately up to God, while the woman escapes to the desert, for 42 months (1260 days) (3.5 years). A struggle results in heaven during which the dragon (octahedron) is "thrown" down to earth (icosahedron penetrating dodecahedron to form octahedron). The dragon gives power to the beast and a period of temptation follows where in many are marked with the number of the beast, 666. This seems to represent a time of temptation, when Christ is not present, but is in heaven. The false messiah is set-up to represent the Christ (icosahedron, 66 lines) (Figure 7).



This passes eventually and another feminine figure appears as “the bride that the Lamb has married.” This bride is the holy city, Jerusalem, “coming down from God out of heaven.” (Rev. 21:10). The details of this city are very interesting in comparison to the Lesser Maze’s symbolism.

“The plan of the city is perfectly square, its length the same as its breadth. He measured the city with his rod and it was twelve thousand furlongs in length and in breadth, and equal in height.” This is clearly the description of a cube. Thus the resurrected body has returned in a higher more perfect form and composition. “He measured its wall, and this was a hundred and forty-four cubits high”. It is puzzling how one is to picture a wall encircling a cubic city. It seems useful to picture the wall as the dodecahedron, having 12 gates (faces) which were 12 pearls. Thus, the city is cubic with a dodecahedral wall surround it. The wall is composed of diamond and the “city is pure gold, like polished glass.” Thus, the inhabitants may see the glory of God directly, without the former material obstruction and friction due to dragon-egos and other impurities. Formerly, the temple was symbolized by the cube, being the body of Christ. The New Jerusalem has no temple: “I saw that there was no temple in the city since the Lord God Almighty and the Lamb were themselves the temple, and the city did not need the sun or the moon for light, since it was lit by the radiant glory of God and the Lamb was a lighted torch for it.” (Rev 21:22).

The inner icosahedron (Lamb) and the outer icosahedron (God) can be worshiped directly. “They will see him face to face, and his name will be written on their foreheads.” (Rev 22:4). It also seems that His name will be halo’ed by the icosahedron shining brightly around the dodecahedron bride.

Since the writer of Revelations, like many of his time, felt that when they revealed “is soon to take place”, and given nearly two thousand fairly uneventful years following these writings, it is suspected that these writings are symbolic of the grand changes in every person, which may come at any hour. The analogy holds for the various levels of the hierarchy. As the individual mind evolves toward God, the nation of Israel, and the world evolves as well. Relatively speaking, God’s infinitely perfect position is as far from one position as another. What is sought is a purity, or cleansing by the Spirit in the re-birth of man or nation’s soul into an eternal living consciousness of Christ-like love for God and neighbor. Christ said that we will do “greater works than these” and that we should “be perfect as your Father in heaven is perfect”. These phrases imply the presence in each person of the logos. If we can develop “ears to hear” then we may follow the Word spoken to us in the “silence” following the breaking of the seventh seal. Partaking of this food, made from the will of the Father, gives us “eat-earn-all” life. For to gain life, one must first lose it, and likewise to have all things, one must seek first the King-dom (e) of God.

It seems that in each of the religions, the middle way is the goal. The sphere of the dodecahedron is this middle way or king (interlaced tetrahedra) -dome (dodecahedron) of heaven. It is interesting that the difference between Christ’s approach to the kingdom and the other approaches is the personal aid supplied. In other disciplines, it is more clearly a matter of works or effort on the part of the devotee. In Christ’s case, He, as the King (interlaced tetrahedra) takes on the burden of the individual ego (octahedron) and carries it toward the dodecahedron. Although Christ is supposedly gone from the world physically (cube), He remains personally, supporting the interior of our individual physical existences (cubes). This

bridge provides a sure path or way from the soul (metaoctahedron) to the Holy Spirit (Kingdom of God) (dodecahedron), and is illuminated by the Son (inner icosahedron), at last bringing us face to Face in the presence of God. This interiority of Christ consciousness is not a recent phenomenon of the last two thousand years. However, prior to His manifestation in Palestine, His presence was known only by those few who had by their own efforts and God's grace come into the streets of their own New Jerusalem. This union of their Christ Consciousness and the bride given by the Father (icosahedron giving the dodecahedron) produced a lasting marriage of spirit about which words become meaningless. This marriage inaugurates a new age.

The most significant result of this study appears to be the realization that while Christ is the "only way" and no one comes to the Father except through him, the other religious pilgrimages begin in different places, but eventually pass through the level of Christ consciousness. As before, it seems that the roads leading know-where merge into one, near the destination. And as you knock at the door, shake the dust from your sandals, and enter...you leave the traveled paths without this inner sanctum. Within, there is no cycle of dust to dust, nor ashes of rebirth...simply the life e-turn-all, spiraling, forever, always, no(wh)ere.

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ALPHABET-NUMBER RELATIONSHIPS

Number	Egyptian	Phoenician	Greek	Hebrew	Arabic	Sanskrit*	Chinese*	
	Letter	Phonetic Name	Letter	Phonetic Name	Letter	Phonetic Name	Letter	Phonetic Name
1	א	alpha	א	áleph	ا	alif	一	i
2	ב	beta	ב	beth	ب	ba	二	erh
3	ג	gamma	ג	gimel	ج	ga	三	san
4	ד	delta	ד	daleth	د	ja	四	szu
5	ה	epsilon	ה	heh	ه	ha	五	wu
6	ו	(vau)	ו	vau	و	wāw	六	陸
7	ז	zeta	ז	zayin	ز	za	七	ch'i
8	ח	eta	ח	kheth	خ	va	八	pa
9	ט	theta	ט	teth	ت	ta	九	chiu
10	י	iota	י	yod	ي	ta	十	shih
20	ק	kappa	ק	kaph	ك	ka		erh-shih
30	ל	lambda	ל	lamed	ل	la		san-
40	מ	mu	מ	mem	م	ma		szu-
50	נ	nu	נ	nun	ن	na		wu-
60	ו	xi	ו	samekh	س	sa		liu-
70	ׂ	omicron	ׂ	ayin	س	ain		ch'i-
80	ׂ	pi	ׂ	peh	ف	pa		pa-
90	ׂ	(kappa)	ׂ	tzaddi	س	ša		kiu-
100	ׂ	rho	ׂ	tzaddi	س	sad		西
200	ׂ	sigma	ׂ	qoph	ك	ra		pai
300	ׂ	tau	ׂ	resh	ر	sa		
400	ׂ	upsilon	ׂ	shin	ش			
500	ׂ	phi	ׂ	tau	ت			
600	ׂ	chi	ׂ	peh	ذ			
700	ׂ	psi	ׂ	tzaddi	ذ			
800	ׂ	omega	ׂ		ز			
900	ׂ	(Sampi)	ׂ		غ			
1000	ׂ		ׂ		ھ			

*sanskrit does not have an alphabet with letters corresponding to numbers; the above order corresponds phonetically with those to the left; Chinese has no alphabet whatsoever, but the ideographic numbers are shown.

