

***A Primer* on Landscape Zodiacs &  
the Discipline of Spiritual Geomancy**

**BASIC PRINCIPLES**

***BY* RICHARD LEVITON ©1991**

## **I n t r o d u c t i o n**

Zodiac work is an extension of our spiritual practice to include the physical and subtle landscape. It requires that we take our planet as seriously in the process of enlightenment as we take our own spiritual growth. It means that when we walk across a meadow or through a wood or along a beach, we know that not only is our planet a living being but that this living being is an impression of our human self in matter.

Zodiac work is very much a cooperative, voluntary, serial effort, a project extending over months and years, not just a few weekends. There's no salary or public recognition but there is a lot of unacknowledged responsibility. The rewards can be sublime: insight, understanding, compassion, engagement, awakening. It requires a completely different way of looking at the human, Earth, and cosmos, and the groundrules for interaction.

The focus of our work is the meditative activation of landscape zodiac star templates. These are etheric Mystery temples superimposed over the physical terrain. They contain an experiential imprint of the constellations of the cosmos in an overall template anywhere from 0.2 mile to 130 miles in diameter. They are an inherent aspect of the spiritual anatomy and physiology of the planet, a multiplicity of cosmic-all-seeing "eyes" embedded in the landscape. There are 432 landscape zodiacs worldwide, of which 144 form the full extent of potential activation at any time. Various features such as ley lines, sacred energy sites, and other energetic-magnetic anomalies described in dowsing and Earth Mysteries literature are contained within this zodiacal landscape.

Our planet requires at least 8 illumined zodiacs for a minimum of planetary consciousness; at present, only 3 are on the way towards this. Many zodiacs are in the process of identification; considerably less are being actively worked on. How far we take a zodiac along the path towards illumination depends on our commitment and daring. Zodiac illumination has implications for self and society as well as ecosphere. There is a certain urgency, in terms of the well-being of both humanity and planet, that we accelerate the work of zodiac illumination.

The purpose of this primer is to introduce 7 key concepts underlying the landscape zodiac and our involvement with them. These essential concepts are presented in logical progression to build a rational understanding of an intuitive science. These are the concepts in summary listing:

- 1) Spiritual geomancy is the key to ecological health.**
- 2) The Human is a microcosmic expression of the cosmos.**
- 3) Gaia's subtle form is a fractal expression of Cosmic Man.**
- 4) The landscape zodiac is a miniaturized, holographic, experiential, mirror-image of Cosmic Man.**
- 5) Temple-building is the illumination of Man within the landscape zodiac.**
- 6) The reciprocal maintenance of Gaia-Man weaves together the elemental, human, and angelic kingdoms.**
- 7) The tool for temple-building is the Blaise Image, an etheric imagination of the being bodies of Man.**

## 1. Spiritual geomancy is the key to ecological health.

In the 1990s increasingly we are seeking new, deeper ways to connect our spirituality, our sense of self, and our aspirations for well-being and caring, with the Earth. Clearly the Earth's environment is deteriorating and with this near ubiquitous decline of ecological vitality and health, our personal psychophysical health is subject to constant and burgeoning pressures. *Environmental illness* is a new quasi-medical term that describes this inner and outer physical malaise in which disease has entered the seat of organic self-identity itself, the immune system. This is where the self decides what is self and not-self, what is I and other. This is where we negotiate the flow of commerce across the border between "inner" self and "outer" world. But in either world, the "I" is in chaos---or transformation.

Both poles of our living environment---the inner psychological, that of human nature, and the outer physical, that of elemental nature---are now foundering. The negotiations are chaotic, the commerce unregulated. We need a surer principle of ecology with which to refigure our relationship with this twofold living environment of self and world.

This new principle of ecology is spiritual geomancy or occult geomancy. It carries us into the formative etheric world of forces and influences which underlie our physical, organic environment, both human and planetary. Geomancy is an old word slowly moving into wider usage today. Dowsers use it to describe ley lines, energy patterns across the landscape and other "Earth Mysteries." The classical Chinese called geomancy *feng shui*, an integrated model of energy, landscape, and habitation planning.

But here geomancy will assume a different, more archetypal meaning. Its etymological roots in the Greek are most revealing. *Geo* refers to *Ge* which is *Gaia*, the ancient Greek perception of our planet as a living, sentient, spiritual being, as an Earth Goddess whose physical body is our material planet. *Mancy* derives from *manteia* which means oracle or divination, the process of prophetic clairvoyant discernment; the related word *mantis* means seer, prophet, and soothsayer. So *Gaia-manteia* suggests an inspired divinatory perception of our living home planet, Gaia, and an inspired, perhaps oracular, response.

The divinatory process of *manteia* is twofold, working in two complementary directions. First, *Ge-manteia* means to "divine Gaia," to discern Her spiritual features, Her true being; to discover, figure out, and sleuth through, like an Agatha Christie detective, the planet's hidden subtle anatomy and secrets. If Gaia's manifestation body is our material planet, then this, too, like the human, must consist of ever subtler being bodies or auric shells, extending from the tangibly physical to the diaphanously spiritual. To divine Gaia, then, means to perceive, understand, and describe this extended spiritual anatomy. Geomancy is the practice of planetary discovery. That's one aspect of the twofold meaning of divination.

The second aspect is that geomancy means to "make Gaia divine." The work of spiritual cognition by which we recognize the spiritual anatomy and being bodies of Gaia is itself a divinizing act. Conscious, active perception divinizes. The act itself is our geomantic work in the landscape and it takes the form of a meditative extension of individual identity to include the landscape as part of our own spiritual being. We center ourselves in our deepest spiritual point of being then include the landscape or all of Gaia within this center. When we recognize Gaia as the celestial, spiritual, planetary being of the cosmos She is, this recognition restores Her to Her participation in Her own true being.

Why is the human needed to restore Gaia to participation in Her true being? That brings us to a third resonance for the word geomancy, one that gets at the heart of the human experience. Geomancy is the statement of *Gaia Man*.

Here *Man* (as in manas, mania, manna, mantic) is meant in its original occult sense, as "one who thinks." The essence of Man is thinking, thought, the conscious activity of Mind. Man refers to the formative gift of Mind to the human, either male or female; in fact, Mind, and thus Man, precedes gender differentiation and isn't in any way a gender-specific term. Man is the human being endowed with Mind, with the cognition of cosmic intelligence, and with independent, free-willing conscious thought.

So as Gaia-Man we are the planet's thinking. Gaia-Man means that the Mind-possessing human completes Gaia. That is the ontological justification for calling Gaia our home planet. And it indicates the profound interdependency of planet and human. Thinking doesn't mean a string of words or concepts; it's more of a symbolic, pictorial tableau revealing a cosmic theme. Gaia-Man means Man, as the "one who thinks," is the human who projects a thought, a visualization, a conscious picture, a virtual image, or what Rudolf Steiner called an *etheric imagination*, into the matrix of Gaia's being bodies. Geomancy is the human response in the cosmic litany of *Gaia-Man* on a planet made in Man's image.

Spiritual or occult geomancy emerges from the recognition of this interdependency. As physical, organic, elemental, time-bound human beings, we are dependent on Gaia to birth, nurture, and maintain us. Clearly in this relationship Gaia as the material planet is our mother. Mother Gaia is indispensable to our physical survival and evolution. Mother Gaia is our physical parent. But the equation actually works both ways. We, even as incarnate humankind, are Gaia's mother when we assume our spiritual nature. As spiritual, cosmic angelic beings, as individual expressions of Man, we birth, nurture, and maintain Gaia. As essence-focussed humanity acting as Man, we are Gaia's spiritual mother. So geomancy/Gaia-Man contains this profound spiritual equation, this reciprocity of identity and service.

Through extending our spiritual essence into the landscape, into Gaia's subtle anatomy, we assure her spiritual survival and cosmic evolution. Geomancy, then, reminds us that Man is indispensable to Gaia and that Gaia is indispensable to humanity. Through the twofold, cycling divinatory process of knowing Gaia through practicing geomancy---which is divining Gaia and making Gaia divine---we fulfill our human responsibility as Man within the unity of Gaia-Man.

As Gaia-Man we hold the key to the well-being of the material environment. That's because the material environment is the physical, tangible expression of the spiritual being bodies of Gaia. As Gaia-Man underlies the ecosphere, spiritual geomancy is the key to efficacy in restoring our material environment to well-being. So as humans to redeem our damaged physical ecology we must become *thoughtful Man*, *Gaia-Man*.

working within the subtle being bodies of our lovely bluewhite planet.

## **2. The Human is a microcosmic expression of the cosmos.**

When we look up to the stars at night and see myriad points of light formed into the various constellations, inevitably we wonder in what relationship we exist to this immensity. What do all the stars of the cosmos have to do with our human being-ness here on Earth? What does the Big Dipper or Orion, for example, have to do with my life, with myself, or with the Earth? And what about the whole sequinned starwheel of the galaxy?

The insights of spiritual geomancy provide an indication of what kind of relationship we stand in as humans to the stars of the cosmos. We find an important clue in the word *astrology*, which is a key tool in the discipline of occult geomancy.

Astrology means the *coherence of the stars*. We derive this meaning from *logy*, from the Greek *Logos*, the creative, connecting Word, coherence; and *astro*, from the Greek *aster*, the astral lights, the stars. Astrology, in brief, is star-Logos. We might also say astrology is the Word, the cosmic mantra or seed-syllable, that coheres the stars into a meaningful, experiential web. Central to astrology is the zodiac and its 12 signs or houses, such as Taurus, Gemini, and Cancer.

Technically the zodiac refers to the path (or ecliptic) of our Sun as it transits the starfields, passing through each of these twelve constellations. The zodiac is the signature our Sun inscribes as it journeys through the billionfold starspace of the galaxy. It's the solar point of view by which our Sun views *on our behalf* the zodiac and all the neighboring constellations of the galaxy, on either side of the ecliptic.

Let's take the word zodiac to mean the concentrated expression of our galaxy. Let's understand zodiac to be the human-oriented focus of the stellar immensity of our galaxy, including its 88 recognized constellations and an estimated 300 billion stars; esoteric astrology counts 120 constellations. This concentrated starwheel called zodiac is the expression of *cosmic intelligence*. This is the totality of the thoughts, knowledge, consciousness, intentions, relationships, and activities of all the spiritual beings, agencies, and forces in the galaxy---the stars, planets, moons, constellations, and the angelic kingdom whose subtle domain lies in the starfields.

Cosmic intelligence is another way of saying the mind of the "gods" on Olympus---what they all know. The zodiac is the living expression of the spiritual thoughts of the gods, and the gods, as the agents of cosmic intelligence, as the individual thoughts themselves, in living, swirling, weaving activity, are the spiritual differentiations, the factotums, of the one thought of God, the Absolute, the Creator---however we term the ineffable. Metaphorically we might say the heavenly starwheels, the stellar fields of the gods, are the *astral imaginations* of the Creator---thoughts in living light.

What is the one astral thought which the starwheels reduce to? The ancient wisdom tradition reminds us that Man is God's virtual image. Man is the "divine image of existence," says the Qabalistic tradition. There are different ways we can evoke this idea. Man is a divine thought expressed in stars. Man is an anthropomorphic point of celestial light. Man is the unified form of all the stars. The gods, these divine factotums, are Man's progenitors and components. Their individual thoughts are expressed as the separate constellations, which we might view as cosmic group souls. The living thoughts of the gods---cosmic intelligence---is the galaxy (or zodiac) itself. The totality of that cosmic thought is the archetypal Man, the concentrated star-scintillated living "one who thinks." If the stars are vowels and consonants in a cosmic alphabet, what they write is Man. The script wherein we discover this cosmic writing is the landscape zodiac.

Now, traditionally the zodiac meant "the circling of tumbling animals." This referred to the predominance of animal imagery, or zoomorphism, in the constellation pictures, e.g., Cancer-crab, Taurus-bull, Leo-lion, Pisces-fish. The zodiac is an image of the twelvefold aspects of Man, expressed zoomorphically. The twelve cosmic aspects of Man are expressed in animal imagery because they comprise Man's animal, organic, elemental, and thus emotional, nature. The zodiac represents the zoomorphic aspect of Man.

Each of the zodiac's twelve houses contributes an aspect of the cosmic Man. Taurus the bull, for example, contributes the neck, throat, larynx, speech; conventional astrology acknowledges this by saying that Taurus "rules" the neck. It's more accurate to say the human neck *is* Taurus and we wear the Taurean Pleiades like a seven-jewelled necklace. Curiously in ancient spiritual mythologies, such as Mithraism, a primordial ox represented the Earth and the entire animal kingdom. Similarly, Leo the lion contributed the heart, illumined feelings, selfhood; again, astrology says Leo rules the heart and we would say, Leo *is* the heart. But the lion heart is also the potential residence of the Christ Logos, as C.S. Lewis evoked in his image of the leonine Aslan of Narnia.

As Rudolf Steiner put it, organology is the key to cosmology. Our internal organs are the concentrated, microcosmic presence of the macrocosmic spiritual beings known as Taurus, Leo, and the rest. The cosmic Taurus lives in the human neck, the cosmic Leo in the human heart. We are an organological being made of the cosmos.

What uplifts the twelvefold, zoomorphic cosmic Man from this circle of tumbling animals is the Sun. The Sun is a point of focus amidst the raucous ark of the starwheel. The Sun

is the solar Logos, the creative, cohering Word, the formative mantra, that imparts consciousness to the zodiac. The Sun illumines the starwheel with the light of self-aware consciousness. The Sun is consciousness experiencing the twelvefold nature of the starwheel as a totality. The sun coalesces the differentiated starwheel back into the cosmic intelligence it is. The Sun is the self-reflexive consciousness transiting the elemental animal body of Man, imparting the coherence of the Logos to the multiplicity of the stars.

Just as cosmology is implicit in human organology, the macrocosmic zodiac is implicit in the microcosmic human psyche on Earth. Our human psyche is a miniature cosmos, a concentrated zodiacal wheel spinning out thoughts, emotions, and sensations. We can imagine a human head the size of the galaxy; our consciousness---our thoughts, feelings, and sensations---is the activity of the cosmos. The whole of the cosmos is alive and whirling in our head. That, incidentally, is why astrology is useful as a predictive, analytical, psychospiritual science. Astrology understands the implicit isomorphism of human and cosmos.

As Man is the macro expression of the cosmos, so the human is micro cosmic embodiment, the organic, living image of Man. The human is the Man who thinks concentrated in an organic form. So through the biological human, the concentrated cosmos incarnates on Earth. The recognition of this identity is the first step in geomancy, the first statement of the awakening Gaia-Man.

### 3. Gaia's subtle form is a fractal expression of Cosmic Man.

The cosmos incarnates on Earth through humanity and as humans we discover that the Earth, too, is the concentrated expression of the galaxy. On a planet made by geomancy, inside and outside are the same. The key concept here is that **Gaia was made in Man's image**. The spiritual form of the planet is cosmic Man. Not only is the human, as microcosmic Man, implicit in the being bodies of Gaia, but our home planet Gaia *is* Man written in planetary form. Gaia's spiritual anatomy is the totality of the being bodies of Man.

The Elohim, our planet-creators, deemed this necessary in the creation of Gaia's physical base so that incarnating humanity would *feel at home* in the cosmos while resident on a small planet at the far end of a spiral arm in the galaxy. Technically, Earth is a long way from downtown, from galactic Manhattan, but the Elohim arranged things so that we would feel at home, as if we were downtown, no matter how far our physical planet actually was from the galactic hub.

What the Elohim meant by "feeling at home" was that the reality of cosmic Man, cosmic intelligence, and its zodiacal expression, would live as the essential formative identity within the human being, whether woman or man. The Elohim, as humanity's creators as well, imprinted the thoughtforms of the zodiac within the human psyche. They intended the human psyche to be the concentration of the zodiacal cosmos. In human consciousness, then, we have the virtual image of the cycling starwheel of the zodiac, and it really is as if our human head had expanded to fill the cosmos.

At the heart of human consciousness lives the zodiac. And the heart of the zodiac turned inside out is our home planet Gaia. Gaia's zodiacal face is multiple comely with freckles made of stars. She has in fact, multiple star imprints on Her face. Thus human consciousness lives within a planetary matrix made of multiple zodiacal expressions, Man written manifold upon the planetary face of Gaia.

Cosmic Man means the totality of the zodiac and its neighboring constellations, or the galaxy in miniature. Let's regard the zodiac as an archetypal design principle, a star template for Man. We might call this the *starMan template*. Let's also regard planet Earth as soft clay for this spiritual imprint. The starMan template was imprinted in multiple locations on the surface of Earth at its creation. Actually it's more correct to say the physical Earth emanated forth from a

spiritual matrix made of multiple expressions of the starMan template. The starMan template is Gaia's primary reality; Her physical materiality is a secondary expression. First there was the thought of Gaia, the starMan template; from this came the physical, elemental planet.

Imagine a diaphanous globe which is a patchwork quilt of 432 complementary expressions of Man or zodiac templates. This composite patchwork quilt is often called the *planetary grid* or light-energy-consciousness matrix. The planetary grid is the primordial, formative web from which the physical planet was born; it's the *net* of the *plan*. The plan-net is inherently a purposeful matrix, a net of plans. The word "grid" evokes the intricate pattern of spiritual engineering that is our plan-net, but we must remember that the grid, which may be describable geometrical terms,

is a living, organic, evolving, feeling organism, a planetary body woven of consciousness.

The planet grid isn't something that is imposed on the planet, either. It's the archetypal design implicit in the Earth. The Earth grid is really a geometry of light shaped by consciousness, which means it could be modelled according to a kind of spiritual physics. The starMan imprints constitute a specific composite geometrical form known as a dodecahedron-icosahedron. The dodecahedron is a polygon with 12 equal facets, the icosahedron has 20; their interdigitation creates the geometrical polygon of the plan-net grid.

For the sake of simplicity, we can visualize this as a basketball divided into twelve equal sections. Each of these twelve sections is a five-sided pentagon. Within each of the twelve sections, we find pentagon-shaped components; their total gives us our 432 starMan templates. Each of these 432 templates is a fractal of the one star Man template. Fractal means a small section recapitulating the form and content of a larger piece, like the fjords of Norway. Fractal means the same pattern is repeated endlessly at different scales. Each starMan template, then, is a fractal image of the cosmic thought whose body is the zodiac. Each template is a miniature Man, a zodiacal aegis which expresses its spiritual presence through the elemental base of the planet.

Thus each template actually precedes the physical emanation of the Earth. Each template is in fact the parent birthing the fourfold physical nature of the Earth. The starMan template is the mother/father of earth, fire, air, and water---our ecosphere. Our physical environment is born, nurtured, and maintained from the spiritual domain. Each template is an eye of Gaia destined to be inhabited consciously by a human "I." Gaia perceives the cosmos through the human I inhabiting her planetary eye. This kind of seeing eye-to-I is what spiritual geomancy is all about. It's the way we fulfill our Elohim-bestowed human responsibility as *Gaia-Man*.

In this sense Gaia's spiritual anatomy underlies Her physical ecology, our environment. We understand that the planet's subtle anatomy is actually cosmic Man, which is to say, the microcosmic human. Meanwhile, the starMan template remains in place as a formative influence for the ecosphere and as a point of access for incarnate humanity wishing to improve relations between human, planet, and cosmos through the plan-net grid.

We have, then, multiple faces of Man expressed as miniaturised templates around the planet. These interpenetrate the physical domain. Each of these fractal star imprints sparkling transparently within the physical environment is a landscape temple. The starMan template becomes human Mystery temple when it's brought forward into human recognition and maintenance through spiritual geomancy. Geomancy is the key to their discovery, activation, and illumination.

#### **4. The landscape zodiac is a miniaturized, holographic, experiential mirror-image of Cosmic Man.**

The zodiacal reality was made implicit in the being bodies of Gaia so that humanity would always feel at home. The starMan template was imprinted in multiple locations so that no matter where a man or woman lived they would always have easy access to a landscape temple.

The galaxy is a huge place, so the Elohim concentrated it, incorporating its essence in the planet itself. The Earth, too, is a large place, so the Elohim provided for local star temples. And with that characteristic elegance of intelligence we expect of divinity, no temple is superfluous; each is a necessary component in a planetary, templic unity.

So we have a planet freckled with landscape star temples, scintillating transparently just beyond the range of ordinary physical perception. These potentized temples of the Mysteries are the key to our individual and collective human awakening, and to the redemption through spiritualization of our home planet, lovely bluewhite Gaia. In either case, we see cosmic Man when we gaze into the mirror of the landscape zodiac.

We've already characterized the inherent geometrical form of Gaia's subtle being bodies. This form is multiply layered and fractal, like an intricate series of Chinese boxes, with always another similar but smaller box (or net, in the case of the plan-net grid) inside. Landscape zodiacs vary in size just as flowers do. The planet is a composite flower made of landscape zodiacs.

Let's return for a moment to our image of Earth as a geometrical basketball with twelve sections. Let's imagine dozens of brilliant yellow-gold sunflowers blossoming within each of these sections. Each sunflower is an illumined landscape zodiac, the smile of cosmic Man blooming on the cheeks of bluewhite Gaia---the Sun residing in the plan-net.

Now let's examine each of the descriptive terms we've introduced for landscape zodiacs: miniature, holograph, experiential, and mirror-image. The landscape zodiac is a miniaturised, concentrated expression of the cosmos., like the cosmos concentrated in a living microchip implanted in the landscape. It's as if we reduced the immense galaxy, whose diameter we estimate in parsecs, to a tiny starwheel whose diameter is measurable in miles. In a landscape zodiac we can literally walk across the galaxy.

Scale doesn't particularly matter because the "photo reduction" from parsecs to miles is holographic. That means at any scale, any diameter, we have the virtual reality of the original. Metaphorically, holograph means information is distributed uniformly throughout the system; wherever we find ourselves in the system we have access to the total field, to the full expression of that system.

If we think of the galaxy as an apple, then holographic means that from anyplace within this stellar apple we have access to the reality, the information, of the whole apple. We can experience the whole apple from any differentiated place within the apple, and we can move experientially through different scales of reality within the apple. Each of these different scales is a landscape zodiac; a cluster of scales is the plan-net grid, our Gaia.

This holographic miniaturization invites our experiential participation. When we inhabit a landscape zodiac temple, we are standing virtually within the cosmos. If we meditate at a specific star point in the landscape zodiac temple---the Pleiades in Taurus, for example---we have experiential access through the holograph to the reality, the presence, the thought, of Pleiades in Taurus. The only limitation to this kind of free travel is our perceptual, cognitive strength. Again, scale and apparent location are not important. The landscape zodiac dissolves these material, relative limitations. Pleiades is Pleiades, whether we encounter it in the galaxy "outside" or the zodiac "inside."

The quality of this experience is like looking into a mirror. We've already said the human is the microcosmic expression of cosmic Man, that Gaia is the fractal expression of Man, and that the landscape zodiac is a recapitulation of the starMan template. What happens when we experience illumination in a landscape zodiac? The mirror-image of Man is revealed to us in the landscape temple of Gaia. It's as if three fractal expressions of Man line up in one holographic epiphany of recognition. Behold Man in the face of Gaia! Wherever we look, there is Man flush with the radiance of cosmic intelligence.

## **5. Temple-building is the illumination of Man within the landscape zodiac.**

The work of geomancy is building the temple of Man in the landscape. The multiple starMan templates implicit within the physical landscape are like dormant seeds. Women and men practicing geomancy take up their responsibility as geomantic gardeners, cultivating these celestial light seeds for Gaia. The work of temple-building and illumination proceeds only as quickly, or slowly, as the capabilities and commitment of the geomancers involved. Landscape zodiac temple-building *is* human spiritual unfolding. The temple of the Mysteries is made of the being bodies of the initiate.

That's because the temple implicit in the landscape zodiac *is* Man and thereby *is* the microcosmic incarnate human, and on account of this equivalence in identity we can build the zodiac temple at precisely the same rate at which we can endure our own illumination. The temple in the landscape emerges as we extrapolate our own being bodies through an active etheric imagination into the pre-energized light matrix of the template. The geomancer as initiate builds the temple from his/her own body of light. Thus geomancy at heart is about extending our spiritual practice towards illumination into the landscape to include Gaia's fractal expressions of ourselves as cosmic Man in the process. The system itself is reflexive and very circular, always turning back on itself in a moment of isomorphic identity.

The isomorphism of temple, Gaia, Man, and human indicates our geomantic protocols. The way in which we build the temple of Man in the zodiacal landscape is precisely a recapitulation of the steps by which Man is woven as a cosmic thoughtform by the gods. Through zodiac geomancy we recapitulate cosmic anthropogenesis. We are recreating Man and the human in Man's image through our zodiac temple-building. If we observe the process with care and detail, we can learn a great deal.

The human awakens, sequentially, into primordial Man, our own mirror-image. We emphasize this point to remind ourselves that the zodiac is in no way separate or distinguishable from our true self. Cosmos, Man, Gaia, humanity, landscape zodiac---these are all equivalent expressions at different scales of the same reality, the same anthropomorphized body of consciousness.

There is a formula by which we illumine the landscape zodiac. The steps in this spiritual formula are the same as the steps by which the cosmos creates Man. It's the *plan* of Man which is the plan-net. Self-discovery equals cosmic revelation, and cosmic revelation equals temple-building, which is the perpetual creation of Man.

When we discern the anatomy of the landscape zodiac we have similarly mapped the contours of cosmic Man. We find that certain stars or star families are particularly involved: Sirius (the heart of Canis Major, the Great Dog), the Big Dipper (the seven stars in the tail of the Great Bear), Canopus (the rudder of Argo Navis), Polaris (the handle-star of the Little Dipper), Sadaalmelik and Sadachbia (the two brightest stars in Aquarius), Arcturus (in Bootes), Pleiades (the Seven Sisters in Taurus), and the constellations Cepheus, Cygnus, and Orion. These are the facets of the jewel set in the ring of the zodiacal ecliptic. This means in our work of illumining the zodiac temple we visit these starpoints first, as they are implicit and formative in the emergence of Man. We also visit the starpoints of the twelve houses of the zodiac, the twelve constellations arranged on the Sun's ecliptic.

When we visit the identified starpoints within the landscape zodiac we bring to it something special and impart this to the holographic template. This something special is **a Star**---a single blazing star, a pinpoint of brilliant light we bear at the center of our being.

It is the one Star from which the cosmic differentiation of the starwheel was made. This Star is called *Nimitta* (Sanskrit), *Ain* (Qabala), and *Rigpa* (Tibetan). We find this Star at the center of our being by visualizing a tiny pinprick of light at a point two finger-widths above the navel and a little bit inside. We focus our attention on this Star and breathe to it with a warmth of consciousness, with a gentle smile, with a quality called Love from Above---with the breath of angels.

The Star is our principal tool for spiritual geomancy. Fundamentally, it's all we need, because it incorporates everything subsequent to it in the emanation of the galaxy, Man, and Gaia. The Star is the key to the illumination of Gaia-Man. This single star is angel food for Gaia. The Star is what Gaia most desperately requires at this point in Her evolution. Gaia needs human Stars---desperately.

The Star is the key to the simultaneous awakening of Gaia and humanity. As men and women we find this Star just above the navel, which leads us into the center of our being. As a planet, Gaia finds her Star at a prominent stone circle in south-central England called Avebury. This is the planetary umbilicus, where plan-net Gaia attaches to the cosmic net of the galaxy through Sirius and Canopus. And as a galaxy, Man finds its Star at Polaris, the point of origin, entry, and emission for the starfields.

So through alignment with our Star at an energized landscape temple starpoint we come into the profound resonance of humanity, Gaia, Man. The Star is the through-line linking the human, Gaia's Avebury, and the galaxy's Polaris. The Star elaborates the Ariadne's Thread that guides us through the labyrinth of the zodiacal net of stars and out into the light of the cosmic sun.

The Star is our starting point in building the temple. Temple-building is really the active expression of an etheric imagination, a consciously extrapolated visualisation of Man into the potentized matrix of the landscape zodiac. Temple-building is a kind of geomantic litany, in which we illumine the temple of Gaia-Man through a reiteration of the being bodies of Man. This means we establish our Star at a landscape zodiac starpoint. We inhabit the Star with our full awareness and present it to Gaia through a local aperture as a statement of our true identity and presence.

We extend this Star-made identity outwards to include the entire constellation-enveloped terrain of hills, streams, and meadows, then the entire landscape zodiac of villages, mountains, and rivers in which we reside. We establish the presence of Man as a celestial aegis overlighting the physical landscape. From the Star we build an etheric imagination, a thought-form picture, a projected visualization of the auric shells of Man. We establish an image in the zodiac. Then we strive to consciously inhabit each of these ever-subtler shells, or being bodies, or images, on behalf of the landscape zodiac. This living celestial image of Man we impart to the zodiac matrix *is* the temple.

We turn our identity inside out. We extrapolate organology outwards to become landscape cosmology and it is all Man, to paraphrase Steiner. The landscape zodiac, and its physical domain, are inside us, inside the Star. We establish the cosmos as the auric shells of Man on behalf of the zodiacal environment. This living visualization we establish within the matrix of the landscape zodiac is itself a mirror-image, the virtual reality, of cosmic Man. Through this image we invoke the illumination of the zodiac temple. Truly it's all done with mirrors.

In succession, over a period of months, we visit the crucial starpoints within the landscape zodiac, repeating this etheric imagination. When we impart this visualised, projected signature of Man to each starpoint in the landscape, we invoke that site into illumination. We activate the holographic star or constellation implicit at that location. We bring our projected statement of the wholeness of Man to each cosmic component and invite it to participate in the re-creation of Man within the local landscape zodiac. Eventually enough starpoints have been activated by our presence, so that the starwheel gradually spins into awakening, like the slow-turning of a dimmer-switch.

This brings us to the last basic principle. There are *three hands on the dimmer-switch* illuminating the landscape zodiac.

## **6. The reciprocal maintenance of Gaia-Man weaves together the elemental, human, and angelic kingdoms.**

Implicit in the unified being of Gaia-Man are two interdependent kingdoms--the elemental and the angelic. Originally Man included the angelic and elemental spirits as part of its celestial totality. The incarnation of Man as biological human and the creation of Earth as material Gaia separated out these two integral aspects. The Western tradition describes this precipitation as the Fall. The angels stayed in Heaven and the elementals came to Earth. Both are the same aspects of Man resident in two different worlds. Humanity is the interface between elemental and angelic kingdoms.

The angels are Man resident in the world of light; the elemental spirits are Man resident in the world of nature. So there is now an angelic hierarchy consisting of approximately ten major families, underlying the cosmic spirituality of humanity (c.f., Cherubim, Elohim, Seraphim, Ophanim). And there is a fourfold elemental kingdom, consisting of sentient spirits of the four elements (c.f., gnomes/earth, undines/water, sylphs/air, salamanders/fire). These elemental spirits underly the materiality of Gaia; they weave the elemental net of plan-net Gaia.

So Gaia-Man is made of the angelic and elemental kingdoms. The practice of geomancy therefore requires the active, synchronous participation of all three kingdoms: human, elemental, and angelic. Geomancy is the reunification of these three sundered aspects of Man. Their reunification is the redemption, the celestialization of Gaia. Spiritual geomancy midwifes the reunification of the hearts of the three sundered realms of angel, human, and elemental.

And because Gaia's physical environment is formed, energized, and maintained by the cooperation of this fourfold elemental kingdom, the spirits of nature, our practice of geomancy facilitates the introduction of light, consciousness, and cosmic energy from the angelic domain into the planetary ecosphere through the elemental kingdom. Geomancy brings angelic light into the plan-net, the fourfold elemental weave of Gaia. That's why geomancy is the key to ecological health.

The human role in geomancy is to impart the Star to the zodiacal matrix in the landscape; then using the Star as the first point, to build an etheric imagination of Man. This creates the consciousness matrix into which the angelic kingdom can pour light, energy, and consciousness. The Star-flushed human at this point is like a burning bush, aflame with spiritual fire. The elemental kingdom, particularly the gnomes of the earth element, then light flaming brands from this burning bush, this human-projected imagination, and distribute them throughout the landscape. The gnomes insert the flaming brands like beacons throughout the web of the planet.

Geomancy is thus the fulfillment of the law of reciprocal maintenance. Reciprocal maintenance describes how neighboring tiers in the cosmic hierarchy of creation maintain and nurture each other. The angelic kingdom maintains the human by imparting light, energy, and consciousness. Reciprocally, humanity imparts this human-filtered celestial light to the elemental kingdom. The angelic kingdom cannot by any other means distribute cosmic light to the elemental Earth other than through the interface of humanity. The elemental kingdom cannot relate directly to the angelic kingdom other than through humanity. Humanity cannot live materially on a physical planet without the cooperation of the elementals who infuse the elements with etheric light. Gaia-Man is "a very democratic planetary entity," to paraphrase and extend a comment by James Lovelock, originator of the Gaia Hypothesis.

When we sit meditatively within the landscape zodiac temple we invoke *our constituency*. Who is our constituency? On whose behalf are we doing this work? Our constituency is the threefold heart of the elemental, human, and angelic kingdoms, the trinity of Man living in apparent separation as Earth, Human, Heaven. Our constituency, as the native American tradition says, is "all my relations." The Deep Ecology movement says "think like a mountain" in the "council of planetary beings." The geomancer says, *All this* ---gesturing to the World, both physical and supersensible and all its denizens of matter and light---all this is my constituency. I am all this.

The threefold participation of angelic, human, and elemental kingdoms creates the "heavenly" temple of Man on Earth. Through this work we establish the necessary conditions for a planetary epiphany, a showing forth of the Light, a revelation of the Word, the flame letters of God. The Logos becomes resident in Man---the Sun that imparts coherence to the zodiac incarnates in the human. As St. Paul afterwards said of his remarkable conversion experience on the road to Damascus, "Not I, but the Christ in me." With the incarnation of the Logos in the temple, we now have the means by which we may recreate the world along new lines because the Logos is the Word made flesh and through the temple of Man we make the flesh become Word.

The Word must speak. That's why the temple is built to amplify the resonating speech of the Logos. Once the temple is built, as in any cathedral, we invite the chorus to sing. We invite the Sun to impart coherence to our star temple of Man. The Sun, as solar Logos, as the creative Word speaking through the Sun, incites the starpoints to song, producing the Music of the Spheres. The Sun permeates Man in the temple. The Logos becomes resident in each of us as we occupy the temple of Man in the landscape. We have constructed the temple of Man to amplify the chorale of the Solar Logos.

The Logos, like the zodiac, is not separate or distinguishable from ourselves after we have immersed ourselves in the presence of the temple. We speak as the Logos. Through Sun-permeated human speech, spoken through the light body of Man resident as a living imagination in the landscape zodiac, we recreate the world from a place of maximum efficacy. We become the channel for a new world to emanate forth from the plan-net. Service in the temple becomes a cosmic event.

## **7. The tool for temple-building is the Blaise Image, an etheric imagination of the being bodies of Man.**

Once we've positioned ourselves within the landscape zodiac, we need to operate on the supersensible level. We need a spiritual tool with which to build the zodiac temple in the landscape. That tool is a visualization of our own extended spiritual being bodies, expressed as auric shells. We successively inhabit these with our consciousness. We call this visualization the *Blaise Image*, in recognition of its source, the Blazing Star, which is at the heart of it all. Our meditative visualization is a cosmic image that *is* the zodiac temple. When we practice this image in the landscape zodiac we are building the temple of Man.

The Blaise Image is assembled in a state of inner concentration. This meditative focussing can be performed while walking or sitting, but for landscape zodiac work, it's more practical to do it seated on the ground. In the affairs of daily life the Blaise Image can be used as a visual mantra; during formal meditation it can be used as a participatory visualization.

Here's how to practice the Blaise Image. Sit on the ground, preferably with your legs crossed, your back straight, your knees touching the ground, your posterior propped up about 4 inches with a cushion. This position maximizes the ease of withdrawal of your attention from your physical body. Essentially you want to assume a bodily position that is comfortable, in which the breathing is not obstructed, the spine is relatively straight, and which will not produce muscle cramps or distractions to your attention.

Relax all your muscles. Notice your breathing; preferably breath through the nose. Close your eyes. Observe the rise and fall of your breathing. Allow a little bloom of a smile to appear on your face. Breathe with this smile, with this warmth of consciousness. Withdraw your attention from the stream of internal words and imagery.

Take your index finger and find the place two inches above your belly button. Push there until you recognize the spot on your body. Visualize that there is a tiny brilliant pinprick of absolute light, a tiny blazing star, just inside your body where your index finger is pressing.

Breathe with a smile to this Star. Breathe with a warmth of consciousness, a fond regard, a smile, with Love from Above to this tiny pinpoint of brilliant light at the center of your being. Continue breathing as Love from Above to your Star.

Next, visualize a pale lilac flame rising from the center of the Earth, up through the surface, burning around you at a distance of about 6 feet, completely enveloping you. This lilac flame rises like a candle flame to a point very high above you.

Next, visualize that you and the lilac flame sit in the middle of a pale blue sphere, the color of the horizon on a clear day. This sphere extends about 10 feet out from you in every direction. It's a transparent pale blue globe with you in the middle. On the outside surface of this sphere there are flickering flames. They intermingle and burn off the periphery like the Sun's corona. There are yellow, orange, red, amber, topaz, and gold flames burning on the outside surface of your blue sphere. Visualize them in sequence, fueling them with your exhalations.

The blue sphere with intermingling flickering flames sits inside an even larger bright scarlet sphere. From the edge of the flickering flames, everywhere you look, it's scarlet. The scarlet feels spiritually warm like a beatific loving smile.

Beyond the scarlet sphere is yet another sphere. This one is a white sphere of mirrors that reflect inwards. These mirrors reflect back the entire Blaise Image. You can also look through this sphere of mirrors like windows to the outside.

Finally, beyond all this, there is an ovoid sphere like an egg colored pearl-copper. The Blaise Image of star, lilac flame, pale blue sphere, flickering flames, scarlet sphere, white mirroring sphere---all sit within this pearl-copper egg. The size of the Blaise Image is entirely flexible. At the minimum extreme it occupies perhaps 25 feet in diameter. However, you can extend it to include a hill, a mountain, a zodiac, the Earth, and beyond.

Now that we've constructed the Blaise Image, what does it mean? The Star is the Nimitta, the first and last point of consciousness. It's the Star you are before any differentiation into form; the Star you'll be when you drop all differentiated form. In Qaballah it's called *Ain Soph*; in Tibetan, *Rigpa*; in Sanskrit, *Nimitta*. The Star shines at the center of your being. The Star is both the alpha and omega in this process.

The lilac flame represents the fire of transmutation linking your personal sphere to the sphere of the planet at its root. The lilac ray is the transmutative energy of the Christ working to purify, to release obstructions, and to transmute personal, physical energies into spiritual forces. You may experience the lilac flame as cool.

The pale blue sphere is the sphere of perfect protection. It's the threshold of the etheric world, of clear mind. The flames represent warmth, aspiration, and wisdom.

The scarlet sphere is the domain of the Christ, the spiritualized "blood" of the Logos. The globe of white mirrors is an aspect of the Buddha Body, the Diamond, Miracle, Light Body of Buddha, the Awakened One. The pearl-copper egg is the realm of Sanat Kumara the Cosmic Logos. It's the Mundane Egg from which the galaxy and Self is born.

In our landscape zodiac work, our first act is to establish this image at the site. It's a statement of our identity, our intentions, our aspirations. On the subtle level it's a spiritually potent offering to the site. It has the effect of establishing a "burning bush" of spiritual light in the supersensible realm. As the image is a recapitulation of a cosmic process and a cosmic truth, it represents a statement of cosmic truth, reminding the site and its subtle inhabitants of their fundamental origin. It's also a pictorial statement of a human's extended being bodies throughout the layers of existence. When we use the Blaise Image meditatively, actively inhabiting each of its shells of being with our awake consciousness, we are retracing the steps through which we entered manifest form. This reiteration of our phylogenetic manifestation from the Star Absolute through all the shells of being into biological humanity is the temple itself.

Throughout the meditative extrapolation of the Blaise Image we use the exhalation in the breathing process as the carrier of our visualization. It's as if we're breathing life into the image through the exhalation as Love from Above. Our warmth of consciousness expressed as Love

from Above carried on the exhalation is like a bellows, making the colors brighter, the reality of the image more manifest, and the concentrated focus of our attention more acute. It also provides a matrix into which the angelic realm may participate in our efforts and breathe as Love from Above through us.

*In the first stage the Star goes supernova.* When we breathe as Love from Above to the Star---patiently, fondly, without struggle---it grows larger and larger. Eventually it becomes bigger than us, envelops us in a flash, then disappears. When that happens we say the Star has gone supernova. Before, the Star was inside us; now we are inside the Star. It's turned inside out. We, as consciousness, are the Star.

*In the second stage we make the blue dish.* All around us now is the pale blue sphere. Our awareness extends throughout this sphere. It's as if we are free-falling without a body in an infinite blue emptiness. Everywhere we look, it's all pale blue spaciousness. We visualize that we lie at the bottom of this sphere, as if on a float on a still lake. We visualize the "bottom" of the blue sphere as being a shallow blue dish, like a porcelain tea saucer without the central indentation.

We lay this blue dish in under the hill or mountain or pasture where we are meditating, making it the appropriate size for the landscape feature. In the foundational days of the Earth grid, a blue dish underlay every numinous point on the Earth. The planet was pockmarked with tens of thousands of blue dishes meditatively laid in by grid workers. We can imagine Gaia with many blue bowls interlinked to receive the Light that is able to generate consciousness. The blue dishes make higher consciousness possible in human physical base.

Let's examine this a little more deeply. The star goes supernova to form the blue sphere. This is an image of the translucently empty celestial vault, the home of the stars. We then creatively shape the blue sphere into a receptive matrix called the blue dish. This is the pure etheric body, the domain of ether, over which, as dish, or in which, as sphere, is imprinted the galaxy, the living thoughts of the gods, the cosmic web of thoughts. We slip the blue dish in under the particular landscape zodiac constellation. The etheric body is the body of thinking, of imaginations, of pictorial conceptions, so it's here we make the first cognition of the living thoughts (i.e., stars, constellations, planets) of the "Gods." When we lay out a blue dish, we extend our personal etheric body into the transpersonal etheric template of the Earth, merging the two. We shape the Earth's inchoate etheric field with the structure of the human etheric form. Either way, it's an extrapolation outwards of our own etheric essence to form a matrix, which we call the blue dish.

*In the third stage we make the Golden Bowl.* The blue dish gets filled with yellow orange, and golden light, as if its surface is lacquered with spiritual paint. First the wisdom is poured in (yellow), then a little aspiration (orange), then the Love from Above (gold) warmed, too, in the hope that insight may arise. When the yellow, orange, and gold lacquer the blue dish, this forms the *Golden Bowl*, which is parenthetically mentioned in the Bible. With the Golden Bowl we consolidate our astral, emotional self. The flames (yellow, orange, red, topaz, gold) represent the purified, cleansed, purged astral body, radiating aspiration, warmth, and wisdom. The Golden Bowl, accessed this way, is the inverse of the Golden Grail, which is accessed through an additional esoteric visualization.

*In the fourth stage we enter the emerald.* Everything turns inside out when we enter the emerald. The emerald exists in our personal sphere as an electromagnetic doorway located at the third rib down on the right side of the sternum. We visualize it as a six-faceted emerald green crystal, double-terminated, standing top to bottom, about two inches long. It is not literally a crystal, but this is a convenient way of imaging it. The emerald is the Ananda-kanda, the inner heart chakra. We enter the emerald by making it very large, projecting it out in front of us. We place the emerald in the blue dish. Since we are the blue dish, lying on it as if it were an air-filled float, everywhere we look, there is the emerald. It sits in us, the blue dish. We enter the emerald by walking through one of its six facets.

*In the fifth stage we become the Golden Grail.* There is a great deal inside the emerald, many worlds outside of time and space. However, here we focus on one thing: the Round Table. We see before us a large, smooth, shiny Round Table. This is the prototype for the legendary Round Table of King Arthur's Camelot. We sit down at a vacant chair and place our hands on the table. We may notice others seated around the table.

From the center of the table a brilliant point of golden light appears. It swells into a magnificent golden Sun. As if we are speeding towards the Sun, it fills our field of vision until it envelops us completely. Our sense of physical, spatial, bodily definition disappears. Instead we are golden everywhere, just as we earlier were all pale blue. The golden light congeals into a shape: the Grail chalice. Where our physical body once was, now is the hollow interior of the chalice. Where our body wasn't, there are the curving inner sides of the Grail. The Golden Grail is the expression of Self individuation, of all the aspects of our astral, emotional self welded together into one integral receptive whole.

*In the sixth stage we are permeated by the Christ.* With this stage onward in the visualisation of the Blaise Image we transfer the meditative focus from the physical breathing exhalation to consciousness itself. We breathe as Love from Above with our mind, with our awareness, but no longer with the actual breathing process.

This is the aspect of the scarlet sphere around the pale blue sphere with its flickering flames. As we reside within the paradox of emptiness and form, as the Golden Grail, we observe we are a single point of consciousness that says I AM! This point is located at the center and middle of our head, at the bottom of the brain, at the pineal gland. We experience the scarlet as a drop of blood in the Grail chalice. This scarlet drop is warm, attentive, and inestimably benign. It begins to permeate what remains of our consciousness, the self-aware consciousness that posits I AM! When the scarlet permeation is complete it removes or dissolves the personal voice of I AM! It now becomes, Not I, but the Christ in me. The Christ is the one saying I AM! within consciousness.

*In the seventh stage we enter the Buddha Body.* This is the inner experience of the aspect in the Blaise Image of the sphere of white mirrors. The scarlet permeation "eats" us up. Then the scarlet disappears, leaving only what appears as white light. It feels like emptiness. This emptiness expands. Were we to see it from the outside (which is possible because this particular auric shell exists on many levels of scale, like an onion), we would see it as an eight-sided polygon called an octahedron. This pertains to the supersensible prototype of the air element. This octahedron is variously called the Buddha Body, the Miracle, Diamond Body, and the Light Body. It is the empty form of the Awakened One, extensible throughout all space.

It's inherently paradoxical from a normal frame of reference. Form equals emptiness; emptiness equals form. Out of emptiness, form is generated. Form generates emptiness. The form of the Buddha Body is an expression of emptiness. When emptiness is made manifest, it manifests as the Buddha Body. The content of the Grail is emptiness. The Living Water flowing through the Grail indicates the Grail's emptiness. The Living Water is the truth of consciousness being approached within emptiness. The emptiness is expressed as the Buddha Body through the truth of the Living Water. The Buddha Body is the body of Light. It is the octahedron made manifest. It is the complete octave, a complete spectrum. It is known also as the Rainbow Body or Light Abode of Bliss.

The Buddha Body is the site for the initiation of our times called the *Christed initiation in the Buddha Body*. This initiation is brought forward at this time through the cooperative efforts of the angelic hierarchies, the Archangel Michael, the Christ, Sanat Kumara, and other spiritual beings. Through this initiation the Christ Logos is awake within the body of light. The Christ-permeated I is awake in the wisdom, light body. This initiation is the key to the redemption of the planet at this time.

The Buddhic sphere of mirrors is the light body of the Logos, the sphere of *budh*, "awakening." *Budh* means to wake, to rise from sleep, to come to one's senses, to regain

consciousness, to recognize, to mark, to recover from a swoon, to gain presence of mind, to return to consciousness. *Budh* is the intuitive intelligence, *Buddhi*.

*In the eighth stage the 14 cosmic rays irradiate the Buddha Body.* This stage is more implicit in the experience and requires the active participation of the 14 Ray Masters. It comes by grace. The octahedral Buddha Body rotates slowly as if surrounded by 14 majestic pillars of radiant light incorporating the full spectrum. There are seven major colors and seven subtleties. These are the 14 standard rays from which the manifest world springs. They are administered through the constellation of the Great Bear and are accessed through the seven stars of the Big Dipper, which is the womb and tail of the bear. They glint like rainbows on the crystalline surface of the Buddha Body. The 14 rays comprise the complete body of Osiris; his dismemberment into 14 parts is a metaphorical way of describing the fourteenfold diffraction of light. The 14 rays "drip" off the surface of the Buddha Body and collect in the blue dish.

During a supersensible activation, the Buddha Body begins to spin. The Buddha Body becomes dynamic. The spinning octahedron is the three dimensional aspect of the turning of the Wheel of the Dharma, the Buddha's truth. The Wheel becomes three dimensional as the Dharma becomes living in the light of Christ Consciousness.

*In the ninth stage we occupy the Mundane Egg.* In the Blaise image this is the pearl-coppery egg around everything. This cosmic egg pertains to Sanat Kumara, the Cosmic Logos, the summation of the 14 rays. Sanat Kumara is the cosmic Ego, the cosmic I-consciousness, the integral self-awareness of the 14 standard rays expressed as one intelligence. Sanat Kumara represents the Christ Consciousness working through an individuality at the level of the cosmos. This "sheeny" egg sits in the blue dish like the lingam in its yoni in Indian Tantric iconography. We can comprehend this egg as the being body of Sirius (the star at the heart of Canis Major, the great Dog) because Sanat Kumara was "born" on Sirius. This is the being body with which Sirius manifests itself in the universe. Sanat Kumara is the Logos for Sirius, which means, synecdochally, the cosmic logos, as our cosmos is subsumed in Sirius, it's brightest star and the co-originator (with Canopus) of the Earth grid.

Manley Hall says of eggs (in *Man: Grand Symbol of the Mysteries*, 1947): "From the Greek accounts we learn that the Cosmic Egg was also called in the language of the Mysteries, 'brilliant chiton' or 'the cloud.' The Macrocosmic Egg with its hypothetical boundaries, and *the Microcosmic Egg is the human aura*, the brilliant cloud in which man lives and moves and has his being." That's a very important clue for us. Eggs in the grid energy matrix are auric clouds, raiments of light, for our different *cosmic* being bodies. The individual human in this sense is more like the primordial, archetypal Man, whose aura, or egg, is cosmically prodigious and profound and in which we now sit.

This completes our Blaise Image. We have established ourselves as a cosmic being in the physical landscape of Earth. We have actually constructed a living etheric temple through this visualisation. We can amplify this principle by considering a statement by Rudolf Steiner in which he describes the ancient Indian etheric clairvoyance (*The East in the Light of the West*, 1909).

The initiate, said Steiner, "rose out of his physical body into his etheric body, and from there he looked all around him at the cosmic totality of the thought of the gods, whence the world sprang forth...He wove around himself an etheric, cosmic net, wove it out of the thoughts of the gods. He looked into this web of thought which appeared to him like a soul-light pervading the world...They felt that into this world-web of wisdom, in which everything was written in living prototype, which was entirely woven of and irradiated by the soul of the light, truth and knowledge poured...soul-light pervaded by spiritual wisdom...."

Steiner's description evokes the etheric experience of the zodiac and our initiatory entry into the landscape star temple.

So when meditating within a landscape zodiac, when we awaken to etheric perception and perceive the constellations as active, living spiritual beings, and behind this, to cognize these

activities as the living, weaving thoughts of the gods (e.g., the thought of Sagittarius, the thought of Taurus, of Orion, etc.), then we are moving into that sphere Steiner evoked in his description of ancient Indian clairvoyance. The forms of the zodiac are glyphs for the living thoughts of the gods from which the world sprang forth: cosmic intelligence. The sense of presence, of I-ness, is described by the red sphere inside the white mirrored sphere, the Christ Ego (Logos, Word) awake in the Buddha Body (the budh form of wisdom). The new manifestation body for this is Sanat Kumara's cosmic egg.

The Blaise Image itself is a living temple, a stupa of our being bodies in the cosmos. When we stack them, actively constructing the image through mental focus and breathing with a warmth of attention, we recapitulate the building of the cosmic temple of consciousness. This is an *etheric imagination* in itself. The temple imagination is identical with the imagination of the human being bodies. The human being, extended in this way through space, is the temple itself. The zodiac, whether galactic or terrestrial, is only a functional factotum and mirror image for our edification, a tool for self-reflexivity, with which we can behold ourselves. *Ecce homo* ! Behold Man, the one who thinks! Our thinking creates whole worlds of Man.

To activate this image, we visualize King Arthur holding Excalibur. This is not a fancy from mythology, but an occult reality. King Arthur is the expression of the Solar Logos working through the Great Bear into the physical plane of Earth life. Arthur is born in the Wain of the Big Dipper, born of the Great Bear. Excalibur is the sword of insight and activation forged in the "fires" of the Buddha Body. It's actually the axle that connects the Buddha Body as the wheel of Dharma on Earth with the other Wheel of the Buddha Body in Heaven. Excalibur is the Buddha Speech.

What does the Buddha say? **Ar-Thur!** This is the cosmic Word, the *man*-tra, the thought tone, that activates this nexus of heaven and earth, the human star temple made of the Blaise Image. **Ar-thur!** is the sound of the Solar Logos. The tip of the blade of Excalibur touches the inside top of the inner membrane of the cosmic egg, and the walls resound with the tone. It's a mantra heard clear across the cosmos. It's the Logos speaking through the Sun: **Ar-thur!**

We actually call out the syllables **Ar-Thur!** in a loud voice then ground the invocation with a long **hum**. The membrane of Sanat Kumara's pearly-coppery eggshell vibrates to the tone of **Ar-Thur!** Arthur speaks the Word of the Sun (the tone of the Solar Logos) inside the cosmic Body/Ego of Sanat Kumara, the Heart Logos of the Cosmic Logos.

This last stage is *not recommended* except in the context of a group meditative experience conducted by someone with considerable experience with the Blaise Image. The energies accessed are rich; prudence encourages inner development with the previous stages of the Blaise Image before practicing this stage. We present it here mainly for elucidation.

The goal of this temple building is to awaken within the extrapolated structures of consciousness, to sit as *budh* in Sanat Kumara's cosmic logoic egg. This is the same as turning the dimmer switch all the way up on a temple. It precipitates full illumination, full presence of mind: *Budh-Man*, Buddha-Manas. We can usefully imagine this imprint, for example, at Polaris, which is the center of the landscape zodiac and the axis mundi of the celestial vault. From Polaris we extend it throughout the blue dish underlying the extent of the terrestrial star imprint. This *etheric imagination* then becomes the formative thought force for the full flowering of the etheric-astral aspects of the temple and their eventual positive, formative, creative impact on the physical domain and its inhabitants.

We'll look ahead momentarily to a bigger concept we'll explore later. *The etheric imagination called the Blaise Image is the matrix for the incarnation of the Holy Ghost on Earth.* The etheric imagination, when self-reflexively cognized (which means, permeated with Human *Budh* or *Budh* -Man as presence of awakened mind), is the incarnation matrix for Sophia as the expression of cosmic intelligence. As the zodiac is activated through our deliberate human presence, this "grows" or encourages to emanate forth, the living trinity of the Holy Ghost, which is Sophia, Michael, and Lucifer. When the Holy Ghost is permeated by the Christ, then Arthur

speaks as the Solar Logos within humankind. Then the temple of Man speaks creatively to the biosphere of humanity.

We can express this as a spiritual equation: Wisdom (Sophia) In (Michael), Man (Lucifer) + Ar-Thur! (Solar Logos) = *Wisdom in Man Speaking* . The talking egg. The technical name for this new incarnation is *anthroposophy*, which means Sophia (Wisdom) in Anthropos (Man). The achievement of anthroposophy is Pentecost, in which men and women are moved to speak *as* the Logos. This means we speak inspired as the Logos of the revelations of Sophia as cosmic wisdom. We speak from the cosmic imagination of Sophia, Her revelation of all the thoughts of the Gods. Thus, the spiritual process of temple building is the imagination of Pentecost.

## **S U M M A R Y**

These, then, are seven basic principles underlying our work of spiritual geomancy. Our geomantic work on Gaia's behalf recreates Her light body in stages, face by face, zodiac by zodiac. Well-being, peace, love, harmony, insight, and illumination take root in a local zodiacal domain, that is, in the physical and social domain, the living deomorphic community of minerals, plants, animals, and humans.

The illumination of one zodiac temple repercussions throughout the plan-net matrix of Gaia. The holographic net carries the information of illumination instantaneously and synchronously to all other zodiacal domains. The likelihood and ease of full planetary illumination is considerably enhanced with each positive step in one landscape zodiac. The results, the healing, are cumulative.

Zodiac illumination means cosmic intelligence is born in one face of Man upon Gaia. As one face blossoms into full cognition of its true nature, then comes another, then another. Eventually the planet is transformed, as each zodiacal imprint reveals the primordial face of Man, the "glory of God and the divine image of existence." We turn Gaia's spiritual essence inside out and She metamorphoses from material planet to spiritual star just as we metamorphose from biological human to Logos-permeated Man. Through our human self-transformation, we have midwived Gaia's spiritual metamorphosis. And through the mutual illumination of Gaia-Man, we have birthed Man as the Gaian expression of cosmic intelligence and with this fulfilled the plan of the net, of plan-net Earth.

