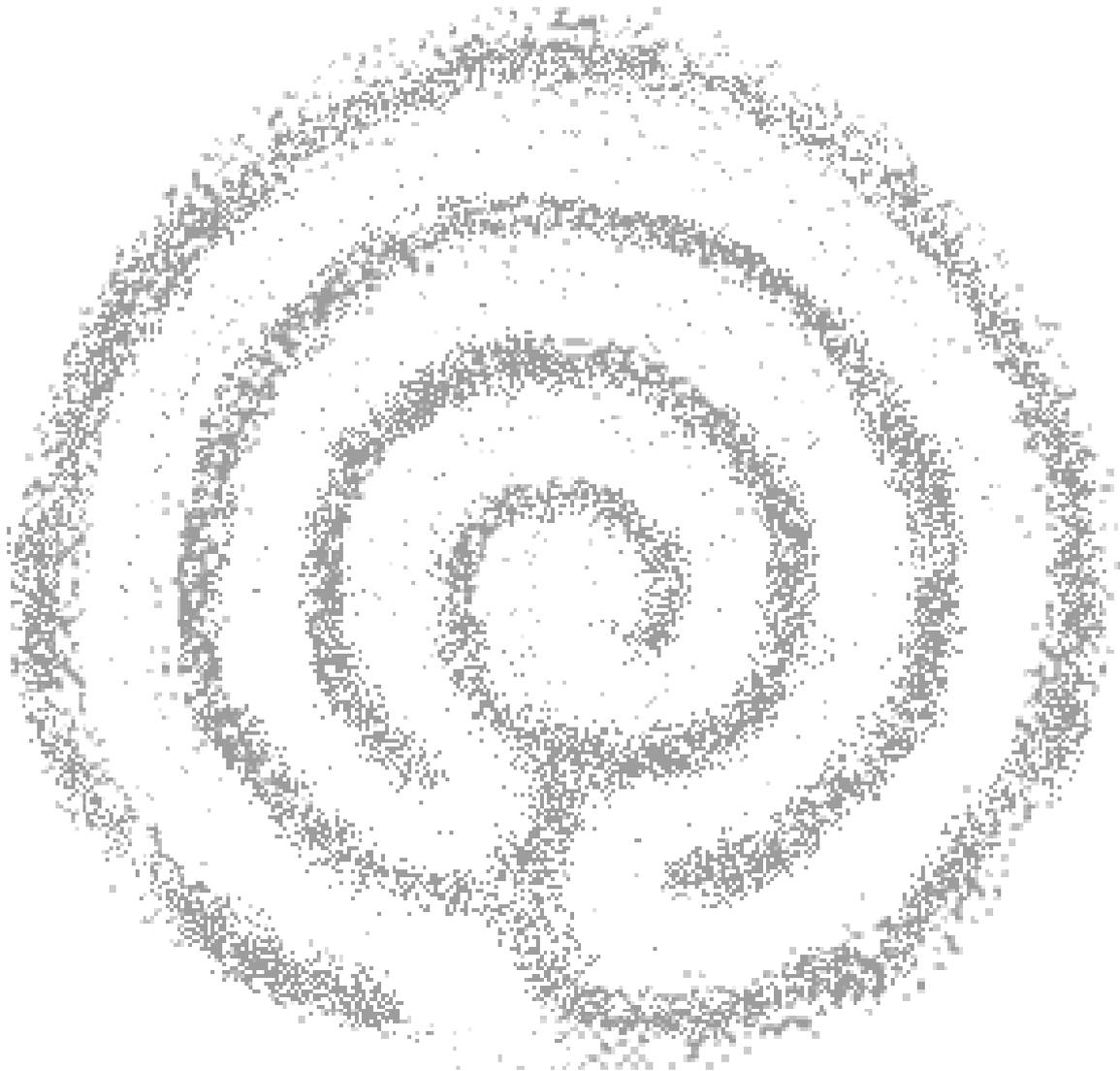# The Dragon's Egg

Imbolc 2002 Newsletter of

The Geomancy Group

Imbolc 2002

Happy New Year to you all. Let us start by re-assuring you that you didn't miss the Winter Solstice edition of the Update – it didn't materialise.

The main event since the last edition was, of course, our Space Clearing weekend at Townhill Farmhouse in Dorset. We gratefully acknowledge John and Annabel for inviting us to their home and also for allowing us to perform a genuine Space Clearing Ceremony before we left.

Here's a brief overview of how it unfolded.

Space Clearing Weekend 7-9 December 2001.

As agreed, we met at John's home on Friday evening for our Opening and a group discussion, though the discussion continued at odd moments throughout the weekend

Afterwards, we went for a very pleasant, purely social evening to a brasserie in Dorchester. Everyone seemed to really appreciate and enjoy the opportunity to just chat and spend time together.

Next morning, it was down to work. Susie and Maria gave a brief introduction to Space Clearing before we tried a little energy sensing exercise, with varying degrees of success! We had a range of coloured card and the object was to just use our hands to sense the colour that was proffered. Most of the rest of the day was spent going through the Four Steps, being Preparation, Purification, Invocation and Preservation, concentrating especially on Preparation. The material presented by backed-up by extensive handouts, available to anyone who missed out on the weekend.

After the afternoon tea break, Maria demonstrated the Fire Ceremony and we decided to use this very powerful tool to help burn off the negative energy surrounding our final days in Glastonbury and that still seems to be lurking in the shadows. Every Fire is different and it was interesting to see how this one burnt in a ring around the edge of the pot, except for one small segment that resolutely refused to light up so the circle was never properly forged. There are obviously outstanding issues that need to be addressed.

Grahame then took over for a short session on Ceremony, going back over the Seven Steps and looking forward to what we might do in our Ceremony later that evening. Once again we broke into groups according to our Sun signs to Call the Quarters etc.
After a quick bite to eat, we made our way to St Mary's in Dorchester for a Rossini Mass sung by the Dorchester Choir, including John, – a perfect opportunity for a spot of deviceless dowsing! Foregoing

the offer of mince pies and mulled wine, we returned to Townhill for an exceedingly chilly Ceremony, gathered around John's stone. The centrepiece of the ceremony was the consecration of a pine cone (representing the Whole), anointed with oils and essences, from which we each plucked a seed for our medicine bundles. We then passed around a Chalice of charged Water from the Red and White streams, mixed with vibrational essences to promote group integration.

Unfortunately, Brannie and Sarah had to leave us that night, as they were due to return to London the next morning. The rest of us began the day with a powerful energising and protection ritual, the Middle Pillar Ritual, led by Grahame. Copies are included with this pack.

Having covered a huge amount of material the previous day, we really needed to understand how all the elements of a Space Clearing Ceremony are brought together. Therefore Susie demonstrated the entire process by space clearing the room where we were based. Although the energy in the room had been quite light anyway, the shift was immediately evident and a number of us felt headaches etc lift.

Time having ebbed faster than we had anticipated, we were unable to do any Earth Energies work but held a Rescue Circle before getting to work on the full Space Clearing. We broke into pairs who worked on different parts of the house, thus ensuring that anyone unfamiliar with this type of work was accompanied by a more experienced partner. Susie was left free to move from room to room to help out as required and to bring the energy together to ensure clarity in the overall Intention for the home. We just had time to present John with a set of telescopic dowsing rods before closing the session at 3.00pm.

Given the brevity of our time together, it must be clear that we did not cover the material in sufficient detail for anyone new to the subject to set up as a professional space clearer. Nonetheless everyone who participated should now be in a position to space clear his or her own home with a reasonable degree of confidence. All the participants should have a greater awareness of when a space clearing ceremony might be necessary or beneficial for a client. Anyone who feels that such work is necessary in a client's home can always refer the client to another member of the group.

Because of the care that we need to apply to psychic hygiene, we will endeavour to space clear each venue before and after use from now on. This should ensure that we derive optimum benefit from our time together and that we leave the space completely clear for others to use after us. Having been given the tool, we now have to apply it responsibly. It also means that everyone will have the opportunity for plenty of practice!

Discussion Time

Despite the amount of time that we spent in discussion over the weekend, we did not have enough time to cover all the items on the agenda. Once again, there was heated debate on several other issues.

The main points that were discussed concerned what we're going to do next, where we're going to meet and when, financial matters and the decision-making mechanisms within the group. A point that came up yet again, and must be acknowledged by everyone within the group, is that we will always

have difficulty scheduling meetings and that sooner or later each of us will undoubtedly miss out on something we truly wish to participate in because of a clash of dates or the fact that a certain date suits more people.

Upcoming Dates

We are very pleased that the next key event will be a trip to **Rosslyn** in Scotland in from **19 to 22 April** (note that this is one day longer than normal) for which we have engaged Patrick MacManaway and Gordon Strachan (don't worry – it'll be *fine*!) as facilitators.

We have also engaged Patrick for another weekend later in the year (18, 19, 20 October), theme and venue still to be decided, so if anyone has any brilliant ideas, please jot them down and let us know. Richard has invited us back to Beech Hill, which would also allow him to attend, something he would very much like to do.   We can discuss the options in greater detail at Roslin, especially as Patrick will be with us. A suggestion has also been made that we book Patrick for two weekends per year to cover whatever topics we feel appropriate. That still leaves us two weekends for other speakers etc. Please let Maria or Grahame know how you feel about this. It may seem strange to be concerned about dates next year and the year after but Patrick's schedule is very full, given the limited amount of time that he's here, so we do need to book well in advance.

Given the length of time between April and October, we felt that another weekend should be organised close to Summer Solstice. Nicola suggested a trip to Cornwall, visiting such sites as Tintagel and Boscawen-Un and allowing time for dowsing the Michael and Mary lines etc, a suggestion that was greeted with much enthusiasm. Richard has indicated that he will be in Cornwall from Monday 1 to Friday 5 July visiting some Arthurian sites and would be very happy if our visit coincided with his. Perhaps we could consider the weekend of 28,29,30 June or 5,6,7 July, thus allowing anyone who was free to link up with him for a day or two before or after. We note that the Wyvern Dowsers are organising a weekend trip for the end of June to such sites as Stanton Drew and Priddy so the last weekend in June would probably preclude Shaun. Paul would be unable to join us for the first weekend in July as he is giving a talk. Another option, however, might be the weekend of 14, 15, 16 June.

Richard has recommended a book by Paul Broadhurst as the best reference book on Cornwall, from our particular point of view. It's called "Tintagel and the Arthurian Mythos".

Nicola has recently visited Cornwall on a fact-finding mission and indeed Grahame spent some considerable time there last year so they have suggested a number of sites that might be appropriate. Please come back to us and let us know what you're interested in doing and we will do our best to accommodate.   Clearly the longer we're there, the more we can do.

As you will undoubtedly recognise, Cornwall presents a number of geographical challenges. There are clearly quite a number of sites close to Tintagel and Boscastle that could easily take more than a weekend in their own right. We could handle this in a number of ways. Firstly we could decide to simply take a snapshot both of this area and of St. Michael's Mount, Boscawen-Un etc, allowing a day for each, though this would probably ultimately prove frustrating. Secondly we could ameliorate this proposition slightly by adding an extra day to the trip. A third option would be to concentrate on one area or the other on this occasion and plan on paying a return visit to the second location at some point in the future. Certainly this would be the option favoured by Nicola, Grahame and Maria, but others may well not agree. (We would propose covering the Tintagel and Boscastle areas as well as some of the Bodmin Moor sites, possibly taking an extra day even to do this much). This is clearly a simplistic overview of the options as there are numerous other sites in Cornwall that we haven't even mentioned

here. Please let us have your views, as soon as you possibly can, to allow us to pull something together.

The Tintagel/Boscastle area certainly suggests itself as a possible base for our stay, for part of the time at least. Obviously TINTAGEL is a must. Furthermore the Merlin/Morgana line runs from here to The Cheesewring and would be worth checking out. BOSCASTLE has the Witches' Museum, which is a must. The owner, Graham King, could probably be roped in to teach something. Also in Boscastle is Paul Broadhurst's shop. Perhaps we could organise something with him and Hamish Miller. Further up the valley there is a small Minster church and holy well dedicated to St. Merthiana clinging precariously to the hillside. This is one of only two churches dedicated to this obscure saint; the other one is a mile or two away on the higher ground between Boscastle and Rocky Valley, site of the famous labyrinth carvings. Further up Rocky Valley is the 60ft. waterfall of St. Nectans Kieve, which flows through a circular rock hole and was possibly used in Druidic initiation rituals. There is a small hermitage used by the saint, now a sacred sanctuary and shrine.

ST CLEER: 2 miles from Liskeard on the edge of Bodmin Moor, about an hour away from Tintagel. Holy well. "Lunatics were once treated by immersing them in the water, they were then carried to the small chapel where sacred chants were sung". In Cornwall this is known as bowssening. The Mary current flows through here.

THE TREVETHY QUOIT: At the east end of the village of St Cleer.
A dolmen. Its capstone, 14 feet long, is raised 13 feet above the ground on a number of stone slabs. At one end a hole. It is thought that this is to admit light at certain times of the year in order to mark a calendar or in connection with ritual.

THE HURLERS AND RILLATON BARROW: 2 miles from St Cleer, near Minions which has a very nice tearoom!
Three stone circles in a line and two equinox-aligned outliers called 'The Pipers'. Close by is a tall standing stone reshaped into a cross. Beyond is a large mound called Rillaton Barrow, which is difficult to identify because of the damage done by quarrying. Legend has it that a guardian spirit would offer travelers a drink from an ever-flowing gold cup, until a traveler snatched the cup and rode off with it. When the barrow was excavated an exquisite gold beaker was found!!! All three sites stand together on a straight line and were no doubt connected in prehistoric rituals.

THE CHEESEWRING: An extraordinary rock pile, which stands on the summit of Stowe's Hill.
It may have been the terminus of a processional path from the Hurlers by way of Rillaton Barrow. Antiquarians believe The Cheesewring to be a Druidic idol to which sacrifices were made. Others believe it to be an astronomical marker. It's also debated whether it's a natural or ancient artificial structure. An easy walk from the Hurlers. From there one can see far across Bodmin Moor. Standing by the Cheeswring one is directly on the "St Michael" line, also the Merlin/Morgana line.

DANIEL GUMB'S HOUSE: near Cheesewring
This is mentioned in Hamish's book as having a carving of Pythagoras' theorem on the capstone.

DULOE: a few miles south.
It has the smallest circle in Cornwall, although with the largest and most beautiful megaliths which are nearly all quartz so glow white in the moonlight.

ST MICHAEL'S MOUNT: Guarding the entrance to the Land's End district, on the southern coast.

Accessible via a tidal causeway, or frequent ferries from Marazion when the tide is in. Apart from the attraction of the Michael line connection, the Mount, which rises 230ft from the sea, was originally the site of a Benedictine priory that had connections with its counterpart on the Mont St Michel. The castle dates from the 12th century.

LANDS END: Legend records of a rich land to the west of Lands End, Lyonesse. At some point Lyonesse was submerged, like Atlantis. Fishermen have reported drawing up in their nets ancient doors and windows from the ocean bed.

BOSCAWEN-UN STONE CIRCLE: 4 miles west of Penzance on the A30 to Lands End. Nineteen stones, one of pure quartz crystal. Unusual angled stone in the centre of the ring.

THE MERRY MAIDENS: nearby
There are 19 stones in this circle that was restored in the 1860s

LANYON QUOIT: nearby
Large dolmen that was damaged in a storm in 1815 and subsequently restored, but not to its original condition. Believed to be the burial chamber of a long mound. Hamish and Paul have noted that the Apollo line flows through this site.

And of course, Cornwall is the land of Piskies and there are lots of famous places that we could visit connected with them.

Grahame adds: *Land's End isn't worth the trip as it's basically a theme park; St Michael's Mount is usually very busy, plus it's quite a long way to get down there. It would be a very long day trip. Although it might be worth it to go and see Hamish's place if we could, and also Ed Wynn, the self-proclaimed Arch-Druid of Cornwall, as featured in Rob Roy's stone circle book.*

Many thanks to Nicola and Grahame for that research. Of course, we had hoped to hear a little more about the coffee shops and tearooms.

Financial Matters
With regard to finances, we have agreed to put up a subscription of £10 each to cover incidental administration costs such as postage etc. We have also identified the need for a Treasurer and are delighted to announce that John has agreed to accept this role. Sara has also agreed to give us the benefit of her experience in dealing with Charities etc to support him in this. As a result of this, John has now opened an account on our behalf with the Nationwide Building Society (balance currently £70). If you have not yet contributed but would like to do so, John will be more than happy to accept you donation!

Decision-Making
With regards the decision-making process, we are still in the question. We do not have a Constitution and indeed the overwhelming feeling seems to be that we don't want to get bogged down in administrative processes anyway. At the moment we are only meeting on a quarterly basis and with the amount of work that we want to cover on these occasions, it's difficult to discuss everything in the depth we might like. In the meantime, decisions do have to be made about practicalities. At the

moment we simply do not have a structure in place that allows for consultation over every minor detail but how do we identify what needs to be referred back for group consensus and furthermore how do we do this. As you are aware, even if we reach decisions when we meet face to face, that only takes account of the opinions of roughly half of the group, from current evidence. Maria did circulate a questionnaire to solicit everyone's views while we were still in Glastonbury. While wishing to avoid any unnecessary paperwork, perhaps this is something that we need to do again, from a position of having two meets behind us.

Dietary Requirements
We owe a great deal of thanks to Jamie and his mum for all the work they did in preparing the cornucopia of food at the last event. However, it has become fairly clear that we are a pretty awkward bunch in terms of all our special dietary requirements. For the next event at least, it seems appropriate to let everyone choose to order whatever he or she wishes from the various outlets in the village, rather than coordinating outside catering services. We hope that everyone feels that this is a suitable option.

Outstanding Items
Partners and Other Interested Parties
We have been approached by a number of group members to ask about the possibility of inviting others to join us. At the moment these approaches have fallen into two main categories: 1) partners and 2) other geomancers. This question is all the more significant given the fact that some partners are very proficient dowsers, geomancers etc. in their own right. We have already had a taste of this in Glastonbury when guests joined us on an *ad hoc* basis and generally brought a very positive energy to the group. This question will undoubtedly arise quite frequently and is something that will have to be established at group level. Barry's presence amongst us at Rosslyn may help us to clarify our policy on this subject.

In anticipation of our forthcoming trip to Rosslyn, here's an article by Grahame, ultimately destined for publication on our website. (Just to refresh your minds).

Introduction to Sacred Geometry

What is Sacred Geometry and why is it important to geomancy? There are many disciplines underlying Western Geomancy, but the three main foundations are: Dowsing, Astrology - Astronomy, and Sacred Geometry.
Sacred Geometry deals with our perception and definition of space. It is the study of the way that spirit integrates into matter. Whenever we wish to commune with our Gods, meditate, worship, contact our higher selves, whatever; we tend to disassociate ourselves from the everyday mundane world by going to a place that has some spiritual meaning for us. Whether this is a church, temple, stone ring or simply a corner of your bedroom, the concept is the same. Most of these places (with the possible exception of the last) are *sacred spaces* constructed using sacred geometry. To the masons who raised the great gothic cathedrals and other places of worship, sacred geometry was of paramount importance to the construction; indeed no religious establishment could be expected to function properly without it. The

spaces are designed to be uplifting to the spirit, to *resonate* on a subconscious level in such a way that the possibility of a spiritual connection is maximised. So spaces constructed using the principles of sacred geometry seem to act as a bridge between the spiritual and the secular worlds. Think of it as a kind of map or a compass: something that helps you find your way.

The tools of the Sacred Geometer are simple. You need a pencil and paper, a straightedge, and a pair of compasses. Perhaps an eraser. Nothing more. However, it's well nigh impossible to learn this stuff by reading about it without seeing it done first, and more importantly, doing it for yourself. If this brief introduction sparks your interest, we encourage you to get one of the books listed at the end of the article and try things for yourself.

Now first of all, we're going to have to take a brief mathematical foray to look at numbers. If you had trouble with maths at school, try to bear with it, as things are really not as complicated as they seem. There are only a small handful of basic concepts that you need to grasp. If you can remember Pythagoras' theorem on right-angled triangles that states that the square on the hypotenuse (the long side) is equal to the sum of the squares on the other two sides, you'll be fine with sacred geometry.

In ancient times it was believed that numbers are the underlying reality behind all things. All things were linked through number. Number expressed in time is music, number expressed in space is geometry, and number expressed in space-time is astrology. Just as astrology can provide us with a map of consciousness, so can geometry. These concepts underlie the entire world-view of the ancients. All things are connected through number and manifested through number. Pythagoras was the most famous exponent of this world-view known to us today, remembered from schooldays for his theorem to calculate the hypotenuse of a right-angled triangle, but he did not originate the Mysteries: he inherited them from traditions at least a thousand years older.

This knowledge of number is not taught to us in school nowadays, so the concepts of Sacred Geometry are unfamiliar to most of us. We're taught about numbers as *quantities* instead of qualities and characters with distinct personalities relating to each other in varying patterns. If only we could see numbers, music and shapes as the ancients did, as symbols of universal structures and processes. We no longer have this world-view where all things resonate with each other and Universe in a harmonious cosmic dance (it used to be called the Music of the Spheres). We've lost sight of the spiritual qualities of number and shape by our emphasis on brute quantity and hard computation.

Sacred Geometry is interested in a special sort of number called *irrational* numbers. These are numbers like *Pi (Π)*, which, as I'm sure you can remember from school geometry, is a number that defines the ratio between a circle's radius and circumference. Everyone knows that the decimal part of Pi (3.141618…) goes on forever. This decimal never falls into a repeating pattern (like 3.141618618618). It's always different, no matter how long you calculate it. That's an irrational number. Pi is also a special kind of irrational number called a *transcendental* number, but we won't go into that here because it's defined more by what it **isn't** than what it is, and in any case it's not relevant to this discussion.

Irrational numbers are the keystone of sacred geometry because they manifest the infinite in normal space. For a more practical example of this, let's take a look at an ancient example of sacred space, the King's Chamber in the Great Pyramid. The shape of this is a sacred geometrical form known as a double cube. That is, the long sides are twice the length of the short sides (Fig. 1). Consider just the floor area for the moment – long side twice the length of the short side remember – the floor would be a double-square rectangle. The important thing about the double-square is the diagonal. If we say that the short side of the square has a length of one unit, then the long side has a length of 2 units (these can be anything you like – in sacred geometry we're only interested in proportions and ratios, not actual measurements. It doesn't matter if the units are inches, metres, or aardvarks). That means that a diagonal of this rectangle will have a length equal to the square root of five (by Pythagoras' theorem: $hypotenuse^2 = 2^2 + 1^2 = 5$, therefore hypotenuse = $\sqrt{5}$).
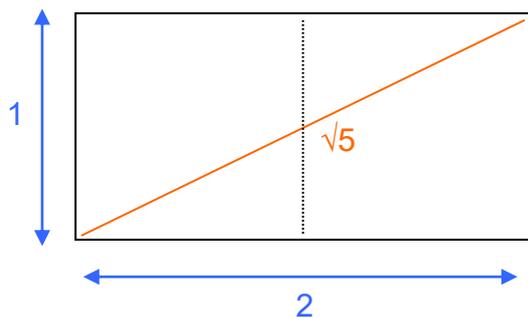

Fig. 1. Double-square rectangle

Now the square root of five (2.237…) is another one of those irrational numbers that can't be calculated precisely. It goes on forever, never repeating, always changing. So it can be quite accurately said that in a sense, you cannot ever measure this diagonal exactly. It represents the infinite. Both diagonals of this rectangle are root 5, so if you were to stand exactly at the centre of this double-square rectangle, you stand in the centre of a harmoniously proportioned space, but you also stand at the crossing point of two lines of theoretically infinite length. What better space to commune with the One? So in the three-dimensional double-**cube** of the Kings' Chamber, *every diagonal* of the space is root 5 – you can see how the possibilities are magnified when we move into three dimensions.

So Sacred Geometry is one way in which we can construct better portals between the worlds, making it easier for us to connect with higher forces. By being inside a space constructed using these principles, a subtle resonance is created that enhances the possibility of success. It makes no difference if it's a chalk circle on your living-room carpet or the dizzying architecture of a gothic cathedral; the principles are exactly the same. And an impressive side effect of sacred geometry is that many of these structures possess extraordinary acoustic properties, a result of the inter-related harmonic structure behind both music and geometry. Certain types of music (e.g. Bach) were designed to be sacred geometry you can hear, so it is little wonder the buildings resonate with it.

Time to take a look at some other basic shapes and ratios. Now this is too large a subject to cover fully here, but this will give you a basic grasp of the important concepts involved. When you do start working with these forms, a good way to understand them is to meditate, and try to put yourself inside the shape; it gives you a good idea of the qualities of the space. What does it look like? What does if *feel* like? What colour is it? And so on…

The Circle: Simplest shape of all, and manifestation of the One. When a child starts to draw with crayons, S/he will initially produce a forest of zigzag lines and scribbles. Then there comes a time when they join up a line's end with its beginning, and they delight in the loop. It loops endlessly around, and creates an inside separate from it's outside. Eventually, they bring this loop to perfection in the circle. Children love to draw round plates and cups to make perfect circles. Psychologists have said that the discovery of the circle arrives as the child discovers self and begins to distinguish his/herself from their surroundings.

That's really the power of the circle. It's a microcosm of Universe. A horizon, a boundary between self and the rest of Universe. With no beginning and no end, the circle's circumference is a profound statement about the transcendental nature of Universe. Expanding from the nothingness of its dimensionless centre to the infinitely many points of its circumference, the circle implies the divine generation of shape and form from nothing to everything.

The transcendental number that the circle generates is, of course, Pi (3.1415926....). The circumference is calculated from the radius by the formula $2\Pi r$, where *r* is the radius of the circle. Now because of the use of Pi, we cannot ever know the value of both the radius and the circumference in whole-number units. If either the radius or circumference is measurable in whole, rational units, then the other will always be an endless, irrational decimal. Thus the circle represents the limited and the limitless in one body.

Examples of sacred spaces based upon the circle are Stonehenge, Ring of Brodgar in Orkney, and the Merry Maidens circle in Cornwall. Most of what we call 'stone circles' are not true circles, but more complex geometrical forms. A more accurate term would be 'stone rings', and you do see this being used in some literature today. Some researchers think that the complicated compound outlines of the rings were attempts to produce whole-number circumferences and radii.

The Vesica Piscis: The circle divides into the Vesica Piscis, the One becomes Two. Self generates Other. The circle replicates by contemplating itself, reflecting its light, and casting an identical shadow. The vesica piscis embodies all the concepts of duality that you can think of; the two circles both attract and repel each other, giving polarity and tension.

Any two circles that overlap will produce a *vesica* (the overlapping area), but only two circles of identical size whose centres are located on the circumference of the other produce a *vesica piscis* (it's Latin for 'bladder of the fish'). This ancient symbol has been largely hijacked by the Christian church in the last couple of millennia, but they don't have exclusive rights to it by any means. The vesica doesn't only represent a fish bladder; it's really about the birth portal, the cosmic Yoni of the

Fig. 2. Vesica Piscis

Goddess. Imagine looking up from between her outstretched thighs and you'll get the picture. All subsequent numbers and shapes can be produced through the portal of the vesica using our sacred geometer's tools, but that is beyond the scope of this lesson. The irrational number produced by the vesica piscis is the square root of 3. If the radius of each of the circles is 1, then a vertical line drawn down the centre of the vesica has a length of root 3 (1.7320....).
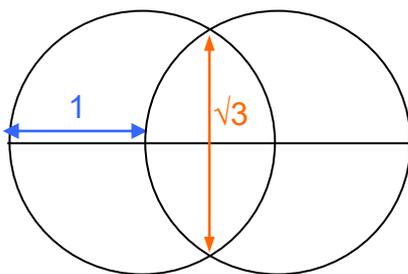
The vesica piscis crops up a lot in sacred architecture, but perhaps its most obvious manifestation is the Gothic arch, bastion of so much of our architecture. A Gothic arch is simply the vesica part with vertical extensions from the centre of the sides. Interestingly, Moslem arches also use the vesica, but turned on its side through 90 degrees. Less obvious manifestations of the vesica are in the floor plans of many churches and chapels where the vesica defines the dimensions of the rectangular layout. The Mary chapel in Glastonbury Abbey is the most perfect example of this. The vesica is also representative of the shape of the human aura, and is used as such in many religious paintings.

The Square: The square symbolises the imposition of structure upon the earth. Instead of the limitless circle of the One, we now have the orientation and implied directions of the Four. Four quarters. Four quarters. Four winds. Four elements…and so on. We're pe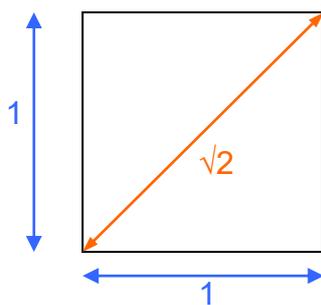rhaps more familiar with this shape than any other, since it permeates our lives in practically everything we build or make.

Fig. 3. The Square

As geomancers working with sacred space, the important bit of the square is the diagonal. If the square has sides of 1 unit in length, then the length of the diagonal is the square root of 2 (1.41421…). You can easily prove this for yourself using Pythagoras' theorem. Again, this is an irrational number. Stand in the centre of the square and you stand at the centre of two infinite lines. A classical example of this was the Holy of Holies in Solomon's Temple. That's the bit that nobody was allowed into, where they kept the Ark.

The Double Square: As it sounds, two squares side by side. A rectangle with short side of 1 unit and long sides of 2. This represents the 2:1 ratio of the octave in musical terms. Again, Pythagoras' Theorem shows the diagonal is the square root of 5. We looked at this shape earlier as the basis of the King's Chamber in the Great Pyramid (Fig. 1); it's also the shape of the Kaaba in Mecca, and 'The Holy Place' in Solomon's Temple. That was the main part of the temple, not quite as sacred as the Holy of Holies.

The Phi Rectangle and the Golden Proportion: Perhaps the most difficult concept to get your head around, this is also the most cosmic. The Phi proportion, Golden Section or Golden Mean is one of Nature's universal constants that is all around us, from the growth patterns of plants to the proportions of our own bodies, and yet goes largely unknown. It governs the processes of life and growth. It's hard to understand by definition, but relatively easy to grasp once you see some examples of it. It seems to be programmed into our very minds, in that we tend to pick out items embodying Golden Mean principles as being the most 'visually pleasing' to us, in the same way that a major fifth is the most 'aurally pleasing' subdivision of the octave in music. Indeed our concept of beauty is determined by how closely the facial features of others approach Golden Mean proportions. By definition, it's a way of dividing something into two unequal parts, such that: whole/large part = large part/small part = Phi (Φ). Numerically, the ratio is 1:1.618033… another of those pesky irrational numbers.
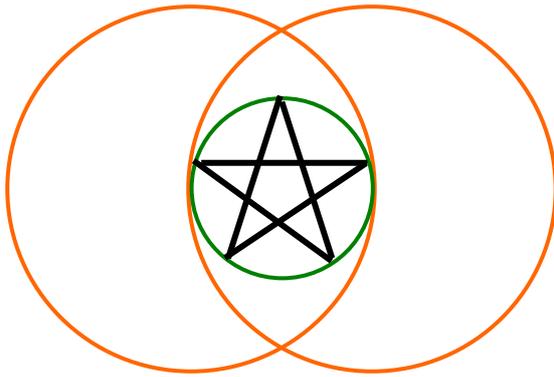
Fig. 4. The pentagram as constructed from the Vesica Piscis.

To try and clarify this, let's look at the Golden Proportion as it manifests itself geometrically. In sacred geometry, where all forms (and therefore numbers) are generated through the cosmic birth-portal of the vesica piscis, the pentagon/pentagram is the third such form to emerge after the triangle and square, and is the first in which the Golden Proportion has to be 'invoked' in order to draw it.

The Pentagram is quite a remarkable symbol and has a very long history. It's very difficult to draw accurately geometrically, and this is partly why it has developed the occult associations that it has today. It was worn as a hidden sign of recognition by advanced initiates of the Pythagorean mystery school around 500 BC and, one thousand years later, the secrets of its construction were only passed on orally, never written about, to initiates of the Craft Guilds and Masons that built the great gothic cathedrals. It wasn't until 1509 that the monk Fr. Luca Pacioli, who was the mathematics teacher of Leonardo da Vinci, let the cat out of the bag when he published the secret in his book 'De Divina Porportione'.

. Now the Pentagram is interesting because it embodies the Golden Proportion in every single part of it (Fig. 5). Take the top horizontal crossing leg of the figure. From one point to where it crosses the next line, call that one unit. From where it crosses the line to the opposite point is 1.618… or Phi units. The relationship or proportion of the first part to the larger part *is the same as the larger part is to the whole line.* The smaller is to the larger as the larger is to the whole. The same proportion is repeated throughout the Pentagram. Every part of it is in some sort of Phi relationship to every other part. It is a truly remarkable figure.

Where else can we find this proportion? Almost everywhere in nature. In the human body, the navel divides the whole body into a Phi section. In the face, the brow divides the face into Phi proportion. The lengths of the bones in the fingers relate to each other in the same way, and so on. It's possible to construct a set of Golden Mean dividers and go around measuring everything in this way. They look very similar to those drawing instruments you get called 'pantographs', used to enlarge or reduce a drawing mechanically.
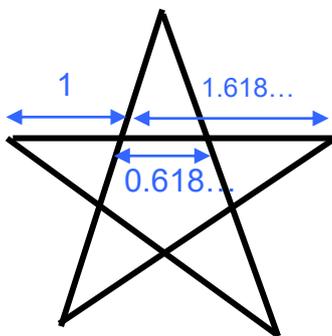

Fig. 5. Golden Proportion in the Pentagram

The Golden Proportion also manifests in Nature as the spiral of the nautilus shell, the orbits of the planets, the way plants grow, and many other processes. There is a mathematical example known as the Fibonacci sequence that demonstrates this. The Fibonacci sequence is a specific number series in which each term is the sum of the two terms preceding it. It begins 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55…. and so on. Can you see the progression there? You add two terms together to get the next one up. Now if we were to divide each term by the one before it, and plot the results on a graph, we would get a wildly up-and-down

squiggle that very quickly settles into a slight oscillation around the number 1.61803… Phi. It never gets there exactly (it can't – this is an irrational number remember).

So how can we use Phi in our sacred spaces? To make a Phi Rectangle, we begin with a square. Now divide it into two equal parts by drawing a verti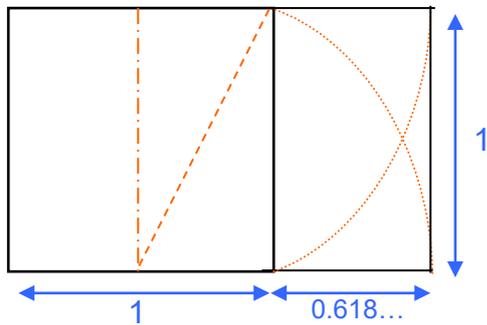cal line exactly down the middle of the square. Place your compasses at the bottom point of this line (i.e. in the centre of the base line of the square), and set the radius to one of the top corners of the square. Draw an arc down to where the base line of the square would be if it was extended, and then do that very thing until the base line cuts the arc. Do the same thing from the top point of the vertical line, and extend the top side of the square outwards until it cuts that arc. Connect those two new points with a vertical line, and there you have your Phi rectangle!

Fig. 6. The Golden (Phi) Rectangle

Now if you were to subdivide this second rectangle by making a square within it (Fig. 7), then the relationship of the smaller rectangle to the larger rectangle will be the same as the larger rectangle is to the whole figure. You now effectively have two rectangles with a Phi relationship, and they are both Golden rectangles. If you keep on doing this sequence of square, golden rectangle, smaller square and so on, you would pretty quickly produce a Golden Spiral. This is the governing form of growth. You see this pattern is nautilus shells, in the way plants grow, and the way flies spiral in towards a light source.
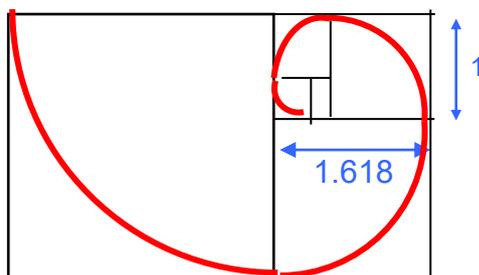
Fig. 7. The Golden Spiral

I really cannot do justice to this sacred proportion in this brief lesson, but before we leave the subject, let me give one more fascinating fact about the Pentagram.

Did you know that the planet Venus traces out a Pentagram in the skies as it moves along its orbit? If the positions of the planet are plotted along the ecliptic (as on an astrological chart, for instance), then over the course of eight years it will appear to reverse direction or go retrograde five times and will trace out a pretty good Pentagram!

Note the numbers involved here - five and eight. Both adjacent terms in the Fibonacci Sequence. Another Phi relationship.

That concludes this lesson on Sacred Geometry. We have barely scratched the surface of an entire philosophy, but I hope this has given you a taster. There are plenty of books out there, and best one I know of for getting people 'into' Sacred Geometry is Michael S. Schneider's "A Beginner's Guide to Understanding the Universe – The Mathematical Archetypes of Nature, Art and Science. A Voyage from 1 to 10." Don't be put off by the title; it's a terrific book with lots of pictures, and is

very easy to understand. If you'd like to try something more advanced, try Gyorgy Doczi's "The Power of Limits: Proportional Harmonies in Nature, Art and Architecture." This is especially good on the Golden Proportion.
And on the web, there's a good Sacred Geometry section at
http://www.geomancy.org/sacred_g/sacgeo-1.html, and a whole host of sacred geometry links at http://www.intent.com/bruce/links.html.

Upcoming Events

We note that there is a very full calendar of events coming up over the course of the year and have therefore provided a separate Events Listing. We apologise for any serious omissions and would very much appreciate it if you could ensure that we are on any relevant mailing lists so that we can ensure the group is fully informed of interesting events. For now, here are a few important dates for your diary.

Pan-British Geomancy Conference

Richard has informed us that a Pan-British Geomancy Conference is being organised for the weekend of **28, 29 September 2002,** so make a note of this date now. The theme has yet to established, as far aw we are aware. The hope is that this will be an opportunity for all the different schools, groups, personalities and other interested parties to come together and explore common ground. Venue will probably be Avebury. More details will follow.

The Geomancy Group

Next Meeting – **19, 20, 21, 22 April**
The next big event is of course our upcoming trip to Roslin in Scotland. Patrick will lead most of the sessions with Gordon Strachan probably making two presentations.

Solstice Meeting
This will probably be our trip to Cornwall. Possibly 28, 29, 30 June or 5, 6, 7 July, otherwise 14, 15, 16 June. We might want to consider extending this weekend by an extra day.

Summer Camp
Unfortunately it looks as though Grahame's Pagan and Geomancy Camp will not now take place, at least not in the format originally intended. Nonetheless it would be quite pleasant to meet for some sort of family camp. An option that springs to mind would be for the weekend of 31 May, 1, 2, 3 and 4 June. Because of the Queen's Golden Jubilee, the Bank Holiday weekend will be extended by an extra day this year. Given that most of our children will be on half-term at that time and that the weather should be reasonably pleasant for camping, perhaps it's something we could consider. Richard has indicated that we would be very welcome to come to Beech Hill if we would like to do this and has mentioned that no other events are scheduled to take place there that weekend. Otherwise we might like to consider joining Oak Dragon or another camp instead? If any of you are involved in organising a suitable event, please notify Maria or Grahame as soon as possible.

Samhain Meeting
The dates to note are **18, 19, 20 October**. The theme and venue are yet to be established. Weekend teacher will be Patrick.

Other News

Sally Ann
Here's a little 'hello' from Sally, direct from Goa.

'Hi' to everyone and I'm sooooo looking forward to seeing you all in April.

I was sitting outside my house a couple of days ago and 2 monkeys came across the far side of the field and sat down and looked across at me (or that's how it seemed). Then yesterday 5 of them came to the field. My friend Jeremy who came to visit so wanted to see the monkeys but they didn't turn up until after he'd gone. When I was staying in the guesthouse down the road a cobra turned up in the garden (2 Hindu priests came and both declared it a god snake and it shouldn't be moved - the first because the girl rushing to get him fell off the scootie and skinned her arms and legs badly and then the priest cut his finger when preparing a bottle to catch the snake). Did you know that cobras are monogamous and (sure you wouldn't but) if one turns up in your garden you shouldn't kill it, as the other one will HUNT YOU DOWN and KILL YOU.

As I looked at the monkeys loping across the field I was struck by the wonder of seeing these - to me - exotic animals after being used to the daysigns to be found in Hackney. But I was also - from looking at dreams - completely accepting of the presence these exotic symbols and messages. Jeremy has spent a lot of my time in India e-mailing me the meanings of different animals...... so .... does anyone know of a good website for giving the meaning of animal symbols ????

I'm thinking of coming back to India later in the year - so my suggestion is that the October meeting be on astronomy and astrology and it be in Goa where you are almost guaranteed a clear sky and because of the lack of street lights and the excellent frequent power cuts the sky is full of millions and millions of stars.
I seriously would like a session on this because it's an area that I never got to grips with. And to prove it - John - in April I will want you to explain to me why the horizon is higher in Goa (or is this an illusion) or is the sea just fuller up here? Or what ? Lots of love to you all and see you in April.

Wish we were all there relaxing on the porch with you, in body, not just in spirit, Sally. It'll be wonderful to see you again at Roslin.

The Golden Ruler and Compass
Due to an incredibly apathetic lack of interest in devising new Space Clearing tools, the Golden Ruler and Compass was not awarded at Townhill. Suggestions for the next category, please!.

Logo

As you know, we have been exploring the possibility of a group logo for some time. Grahame, Jamie and John are the only people who actively came up with any suggestions or drawings and have done a superb job. Grahame and John's ideas have been combined to produce a complete "corporate" identity while Jamie has produced a magnificent piece of artwork that was due to grace the cover, but didn't arrive in time. (Grahame stepped into the breach with a design for a 3 Circuit Hecate Labyrinth). We have .bmp and .jpeg files available for use on any letterhead etc. A provisional letterhead design has also been prepared. Please contact Grahame, Maria or John for further details.
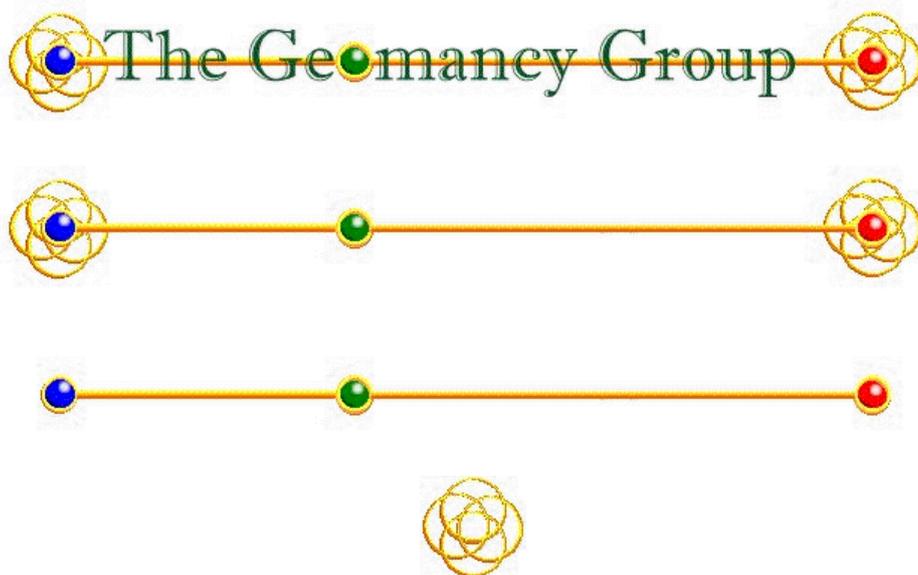
This is the elaboration of an idea of John's that has been combined with an idea of Grahame's.

The line through the text is divided in golden mean proportion. In the human body, the golden proportion exists between throat-heart-root chakras, and so the colours of the jewels are those associated with these chakras. This then connects the physical and the emotional with communication.

And the twiddly barbells on the ends are double vesica pisces. No particular reason, it just looked nice.

Brilliant work, guys! It all looks fantastic.

Maria's Whereabouts

It has now been settled that Maria, Fred and the girls are to return to the UK. The move will take place sometime over the Easter holidays, though the exact date has yet to be settled (the end of the first week in April looks most likely at the moment).   The London contact details should be used from the 1st April in any case. Email will obviously reach her in either location at hayden_maria@hotmail.com.

We look forward to seeing as many as possible of you in April, or failing that, early summer. In the meantime, please forward any comments, suggestions, articles etc to Maria or Grahame.