



**S**acred  
Geometry  
*and*  
Spiritual  
Symbolism







Sacred  
Geometry  
*and*  
Spiritual  
Symbolism:

The Blueprint for Creation

*Donald B. Carroll*



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To my children  
Jeremy, Chase,  
and  
Corwin





## Contents

<i>Acknowledgments</i> .....	ix
<i>Signposts of the Journey</i> .....	xi
<i>Preface</i> .....	xv
<i>Introduction</i> .....	xix
Chapter 1 The Journey Begins .....	1
Chapter 2 Triangular Tablets of Wisdom .....	7
Chapter 3 The Stars Above and Holy Mountains and Pyramids Below .....	15
Chapter 4 The Tables and Turquoise .....	33
Chapter 5 The Finite Communicating with the Infinite .....	41
Chapter 6 Sacred Symbols and Sacred Geometry .....	49
Chapter 7 Obelisks, the Benben Stone, and the Baptism of Jesus .....	69
Chapter 8 Arcs .....	79
Chapter 9 Domes/Cups in Symbolic Headwear .....	93
Chapter 10 The Great Pyramid as the Great Receiver and a Holographic Universe .....	99
Chapter 11 Sacred Initiation Sites, Sacred Serpents, and Sacred Geometry .....	107
Chapter 12 More on the Spine .....	141
Chapter 13 The Cayce Cubit and Geodesy .....	149
Chapter 14 Vibrations and Wave Lengths .....	161
Chapter 15 A Coming Age .....	171
<i>Appendix</i> .....	193
<i>About the Author</i> .....	195
<i>Endnotes</i> .....	197
<i>Bibliography</i> .....	211
<i>Color Illustration Credits</i> .....	223
<i>Black-and-White Illustration Credits</i> .....	225





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## *Signposts of the Journey*

***All roads lead to an interconnected Oneness. Signposts, to me, are those phrases or thoughts in writings that catch our attention and help us choose the path that is right for us. It may not be the one that any author of said writings is traveling, yet these thoughts provide direction to the same destination through a different landscape. The journey is ours.***

In the study of ourselves in relation to the Whole lies the awakening of the inner man to a full consciousness of our respective part which we must play in the scheme of creation. Here again man is baffled by what seems to be a great division of force. This is due to the limitations of the conscious facilities by space-time. Yet there is open to every individual a door through which he may pass to obtain a new vision. This door leads to the inner self. 'We must, in spite of our three-dimensional, finite, physical viewpoints, understand the inner, infinite, higher-dimensional experiences that the inner subconscious mind may be induced to bring through imagination into our consciousness, but which visioning, hunches, premonitive or intuitive thoughts, experiences, or spontaneous ideas we will fail to understand, unless we know something of the logic of the higher-dimensional viewpoint.'<sup>1</sup>

***Thanks to God, in his infinite wisdom, who has provided the knowledge for those who seek.***

Ecclesiasticus 39: 1-8 (New Revised Standard Version)

<sup>1</sup>He seeks out the wisdom of all the ancients, and is concerned with prophecies;

<sup>2</sup>He preserves the sayings of the famous and penetrates the subtleties of parables;

<sup>3</sup>He seeks out the hidden meanings of proverbs and is at home with the obscurities of parables.

<sup>4</sup>He serves among the great and appears before rulers; he travels in foreign lands and learns what is good and evil in the human lot.

<sup>5</sup>He sets his heart to rise early to seek the Lord who made him, and to petition the Most High; he opens his mouth in prayer and asks pardon for his sins.

<sup>6</sup>If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom of his own and give thanks to the Lord in prayer.

<sup>7</sup>The Lord will direct his counsel and knowledge, as he meditates on his mysteries.

<sup>8</sup>He will show the wisdom of what he has learned, and will glory in the law of the Lord's covenant.<sup>2</sup>

I shall not call you servants anymore, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learned from my Father.  
John 15:15<sup>3</sup>

As above, so below.                      Hermes Mercurius Trismegistus

Science without religion is lame, religion without science is blind.  
Albert Einstein

Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe.  
Albert Einstein

All knowledge is to be used in the manner that will give help and assistance to others, and the desire is that the laws of the Creator be manifested in the physical world.                      254-17

***Though the evidence, both physical and thoughtful, may be found throughout the world, as guideposts, it is through the temple within where the finite may merge with the infinite when we see the footprints of God.***





## *Preface*

**At some point in our lives we ask ourselves what is our purpose, what is our meaning, why do we exist? Why have we been endowed with self-consciousness and self-recognition and the ability to even ask these questions? We can surmise that these questions stem from our feelings of separation and the lack of wholeness we experience, which cause us to *hope* that there is a greater existence than just our finite time on earth, and not just those feelings. On occasion we also experience heights of joy and unity which cause us to *know* that there is a greater infinite existence. Unfortunately, we tend to regress from these knowing moments and live in doubts that lead us back to hoping there is something more, some greater unifying consciousness in the universe.**

This knowing and hoping has been the impetus for the disciplines of science and religion to seek meaning and order for and in our existence. Religion generally espouses a belief of a greater, all-encompassing infinite consciousness that we have the ability to become one with through faith. On the other hand science seeks the mysteries of the creation of the universe and life through strictly observable and repeatable data that may or may not prove the existence of such a higher infinite consciousness. Religion knows through feeling experiences; science can have hopes through observed measurements.

Is there any evidence that the knowing of religion can be unified with the hoping observations of science? Can the doubting Thomas of science observe the substantiation of God? I say, "Yes!" Yes, through two geometric symbols consisting of the triangle and the arc and their aspects. It will be shown how, through the millennia, religions have intuited the importance of these shapes and incorporated their symbolism throughout their beliefs. This goes beyond shared collective conscious-



ness archetypes limited to spiritual beliefs. It will also be shown how this geometry is being found by modern science in the essence of life and the cosmos. It is hard to believe that this shared geometry is merely coincidence and that the same two geometric forms found at the symbolic cores of religions all over the world and through the ages are now, because science has been able to advance far enough, being discovered in the fabric of the universe and life itself. I believe that once we explore these signposts, we will be able to **know**, with a synthesis of science and religion, that there is a higher consciousness and a Oneness for us all in the universe.

### **Note to Readers: Religion versus Spirituality: a Guide for Readers**

In my discourse, the concepts of religion and spirituality are used often and to a certain extent can be considered interchangeable. Please, before the protest start over such a statement, allow me to clarify my meaning. Traditionally, being religious and being spiritual have been one and the same. In more recent times, more and more people are differentiating between the two terms. An example of this would be recent polls taken in the United States. In a February 11, 2003 Gallup poll, 50 percent of the people asked considered themselves to be religious, while 33 percent considered themselves not religious but spiritual. Perhaps more telling is a survey reported on by *USA Today* in an October 14, 2010 article reporting from a survey of that same year, where 72 percent of the age group of 18 to 29 said they are “really more spiritual than religious.” It is clear that these two terms are no longer being considered equivalent and that people are making a differentiation between them.

From what I have gathered, I believe people who call themselves religious vs. spiritual are usually involved in an organized religion, attend a church/temple of that religion, and feel a strong affiliation toward that religion over other religions (often feeling that theirs is the only true religion). People who call themselves spiritual vs. religious, may or may not attend a church/temple or be involved in organized religion, but if they are, they often feel there may be truth in more than one religious sect. Their religious beliefs are not usually what are referred to as “fundamental” or “orthodox” even within their own religious following.

One simple example, if one looks at the core of just three major



religions: Christianity, Judaism, and Islam, will be found the spiritual concept that God is love and Godly love is something to be practiced and shared by all. This is not something to be constrained in only one religion's parameter. As the Persian Islamic poet Rumi put it: "O lovers! The religion of the love of God is not found in Islam alone. In the realm of love, there is neither belief, nor unbelief."<sup>1</sup>

Spiritual masters brought forth spiritual ideas and truths that later became codified into religions by followers of these ideas. Though some may feel these ideas have been skewed by attempting to place them within finite parameters, the infinite divine reality from whence they originate remains in unity and oneness, and if one goes deep enough into any religion, the spirit and spirituality will still be found. In this shared Divine ground will also be found the roots of the symbols used by each religious philosophy and what will be seen is that these symbols are shared archetypes of a core unity.



## *The Journey Begins*

**So from where would such concepts about geometric figures and the depth of their significance germinate?** In the introduction spiritual and scientific laws were touched upon. So let us begin with some of the oldest laws recorded—those brought down from Mount Sinai.

This examination began as a thought experiment about what was the actual shape of the biblical Ten Commandments and why their shape would be of consequence. It takes us back to a time when religious leaders and scientists were one and the same. Moses, the leader and patriarch of the Israelites, prophet to Christians and Moslems alike, is an example. He is known as the giver of the Law. Often the vision of a great figure standing on a mountain veiled in smoke and illuminated by lightning flashes comes to mind. Can you envision him standing there, face aglow, holding the two tablets of the Law, the Ten Commandments, given to him by God? Moses was also raised as a prince in the royal household of the Egyptian pharaoh, and such an upbringing would bring with it the highest possible education in the sciences.

Though most are familiar with the commandments being written on stone referred to as tablets, the Hebrew word *luah* translates as both tablet and table. Table is the term used in the King James Version of the Bible. *Luah* also translates as “house of the soul.”<sup>1</sup> The translation of *luah* as house of the soul and its symbolism as this house leads to the hypothesis of triangular tablets being addressed here.



**Fig. 1.1—Moses with the Tablets**

The Ten Commandments is also known as the Decalogue—meaning ten words or utterances. It may be considered a symbolic, spiritual core of Mosaic Law, much as the periodic table of the elements in science categorizes the discovered fundamental substances that make up the universe. These ten words written on stone symbolize, in essence, the way to act with both God and man, but are meanings engraved in more than just the words on these stone tablets? Are there meanings in the shapes of the tablets themselves? In Exodus 32:15 it states that the tablets had writing on both sides, that the writings could be seen through the tablets. Could this indicate that there are meanings for us in the words and the shape of the tablets as well as through the very stone itself? Remember, literacy of the general population is a recent event in humankind's history. Nowhere in the Bible are these shapes described. My intuition is that they are two triangular tablets or tables.

The search to validate or invalidate this premise and its significance turned into an exploration that expanded beyond the Tables of the Law. It led down a path that wound through myths, science, religions, and ancient mystery schools. The quest was one that ultimately joined all of these facets through shared symbolism and meaning and became an

investigation not just of the triangle but also of the parabola, commonly known as an arc. It ended with the discovery of a strong unifying pattern between these symbols that creates a bridge both in the macrocosm and the microcosm of humankind's experience. The key to seeing this pattern is in the deeper meanings of the triangle and the arc. The meanings can be found in their different manifestations, aspects, and dimensions. Such triangular aspects can be seen in many forms including pyramids, stars, and diamonds. The parabola or arc, best known from geometry's conic sections, appears in circles, spirals, ellipses, and such shapes as the Christian ICTHYS symbol and its more ancient brethren, the vesica pisces. Within their combined symbolism is a vital universal message—a message in a glyph-like language barely remembered, but still imprinted upon the fabric of spacetime and our consciousness. We, similar to children learning the meanings of their surroundings, need to discover again the archetypal meanings of these symbols to gain their messages.

P.D. Ouspensky writes of the difficulty of grasping the essence and incorporating the meanings of such symbols within us and trying to communicate that meaning to others. He speaks of this when one is attempting to transmit to another "objective knowledge," that is knowledge "based upon ancient methods and principles of observation, knowledge of things in themselves, knowledge accompanying 'an objective state of consciousness,' knowledge of the All."<sup>2</sup> He states:

. . . But objective knowledge, the idea of unity included, belongs to objective consciousness. The forms which express this knowledge when perceived by subjective consciousness are inevitably distorted and, instead of truth they create more and more delusions . . . Realizing the imperfection and weakness of ordinary language the people who have possessed objective knowledge have tried to express the idea of unity in myths, in symbols . . . The transmission of the meaning of symbol to a man who has not reached an understanding of them in himself is impossible . . . (If he does know) a symbol becomes for him a synthesis of his knowledge .<sup>3</sup>

In Dr. Mark Thurston's book *Experiments in SFG: The Edgar Cayce Path of Application*, he explains the concept of such innate knowing with a quote from Walter Starcke.

(It is) . . . to understand it from all levels: to see it, to comprehend it, to understand it both spiritually and physically, to experience it, to identify with it, and, above all, to discern what it is 'for' . . . <sup>4</sup>

Aldous Huxley in his book *The Perennial Philosophy* describes this concisely as: "What we know depends also on what, as moral beings, we chose to make ourselves."<sup>5</sup>

This puzzle of receiving such knowledge from what we need to already know or have spiritually experienced will be explored and expounded upon. Fear not these Zen koan-like statements, for like such koans the purpose is to move the thought process out of the rational state to the intuitive state where such knowledge lies dormant, waiting to be awakened. Think of the koan: "What is the sound of one hand clapping?" Now think of it as potential, the unmanifested waiting to be made manifest, of God and God moving, manifesting, the clapping creating vibration. And vibration creates the universe, as will be seen in Chapter 6. Think about the left hemisphere of the brain, generally considered the logical, linear side of the intellect and the right side of the brain, generally considered the holistic, intuitive side of the mind. Now as they are brought together equally, they create a unity, a Oneness to be likened to heaven on earth. One might wonder if the meaning of sitting on the right hand of God infers to thinking more in the right side of the brain, the side considered more holistic and intuitive, and to manifest exactly that.

What follows here is a quest through lands, people, and symbols. The purpose is to arouse the sleeper in all of us. For once aroused such pilgrims can, with informed purpose, follow their road home, toward a home of wholeness and completeness, of Oneness. This birthright home, buried in our memories, calls to us just as the cries of seagulls over the ocean in the dark of night tell the sailor that land, though unseen, is not far off. There is that yearning to be home, that pull within us to find a course to our own mansion which is waiting for each of us in His house.

For the pilgrims looking to come home, the aim is to make clearer these signposts, which lead us on a path to our own door in a house of many mansions. Just such a pilgrim will recognize within such symbols that the journey home is through the knowing which resides within us all. This effort is a synthesis of research into many avenues, culminating in conclusions that ideally will give a fresh map to all such seekers in

the world. Like many maps, the information has been collected from varied sources. Once the information is processed and integrated, a legend of symbols is created to act as guideposts for one looking for such direction.

One source of information researched is from the printed readings of Edgar Cayce—America’s famous clairvoyant who came to renown in the first half of the twentieth century. These readings, numbering more than fourteen thousand, were transcribed while he lay in an altered state of consciousness brought on by a type of self-hypnotic suggestion. Among the great volume of information the readings provide is the story of our original Oneness with God, then the fall, our separation, and our ongoing journey back to a knowledgeable Unity with God. Other sources include evidence left behind in ancient Egypt, the Judeo-Christian and Hindu-Buddhist religions, early mystery schools, architecture, science, and sacred geometry.

This quest includes not only the hypothesis that the Ten Commandment tablets were triangular but also other hypotheses that this research led to as well. These suppositions include the importance of the triangle in the ancient world as supported by the triangular shape of sections of the spinal canal and the spinal column’s resemblance to a serpent which led to an Egyptian royal cubit of the Great Pyramid being derived from the length of the spine. A similar type of spinal cubit can be seen in the Mayan *zapal* measurement for their pyramids. Moreover, evidence is shown that this “spinal” cubit could have been used at Stonehenge as well. The length of this spinal cubit was actually documented in the readings of the Edgar Cayce. What’s more, evidence is presented that the shape of the ancient Egyptian crown stemmed from the form of human vertebrae and that the King’s and Queen’s Chambers of the Great Pyramid are symbolic of the pineal and pituitary glands of the human brain. Furthermore, headpieces, such as the cone-shaped dunce’s cap, a wizard’s hat, and even the Pope’s mitre whose symbolic purpose was to imbue the wearer with wisdom, can trace their shapes to the triangle and arc. Also postulated is the fact that the baptism of Jesus can be traced back, in symbolism, to the ancient Egyptian obelisk. The findings about the obelisks may well explain why the Roman Catholic Church had such monuments, generally considered pagan, moved and relocated in front of some of the most eminent basilicas in Rome, such as Saint Peter’s, and why Rome has more standing Egyptian obelisks than anywhere else in the world.