

Finding Jerusalem – I

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In the tradition of Judaism, Jerusalem was the center and first place of the Earth to congeal. It is where Adam and Eve first stood on land. This accords completely with Rudolf Steiner's comments about Jerusalem as the first place to harden from the plastic and fluid matter during the Lemurian period of history (prior to the Atlantean period). The site of Solomon's Temple is the place Abraham visited, where Solomon built the temple that each morning opened its great doors to receive the divine feminine. Close to the Temple lies Golgotha, where Christ's blood entered the Earth and revived life for all of earth and humanity. Later, from the site of Solomon's Temple, Muhammad took off to heaven in his magical night journey. Much more could be said of the potent history of this area. I have a very personal connection with the site of the Mystery of Golgotha, finding there the most powerful positivity as well as negativity of any place that I have experienced on this planet, a story for the next installment.

This brief note asks the question: Is Jerusalem located in a special place on the Earth?

Golden Proportion

To answer this question, we have to begin with the golden proportion, a number termed *phi* in the nineteenth century, because it was the first letter of the name of the great sculptor Phidias, who used this proportion in his sculptures, as did Leonardo da Vinci and many others. Phi has many unique properties, including $1/\phi = \phi - 1$, and $\phi^2 = \phi + 1$. $\phi = (\sqrt{5} + 1)/2$, thus relating it to all five-fold geometries, to pentagons and pentagrams. Rudolf Steiner stated that the human etheric (or life or energy) body weaves formative forces through the physical

body in pentagonal movements; thus five is connected with the pattern of the life body. Phi is expressed in many kinds of geometries found in nature, including the whorl of pine cones, the spirals in sunflower heads, the pattern of brachiation in all plants, and the relative dimensions of length, width, height of body and extensions of the diverse occupants of ponds and seas.

Phi can be understood as a ratio expressing the principle of growth and productivity. Many proportions in the human body can be found related to phi: the distance of foot to waist compared to the distance from waist to crown of the head, the distance from waist to chin compared to the distance from chin to crown of head, the distance from tip of the middle finger to the center of the palm compared to the distance from the center of the palm to the wrist, and many other examples. "The ideal human form is 'built up' according to the golden ratio proportion even down to the greatest detail."¹

Just as phi is a ratio found in every kind of natural creation, so it is found in artistic creations, from architecture to composition in paintings, to design of everyday tools for household use.

Phi is often described with reference to the Fibonacci series, which begins 0, 1, 1, 2, 3, 5... and continues by adding to the last number the number before it. Thus it continues from 5 as follows: 5, then add the previous number in the series 3 to get $5+3=8$, then to 8 add the previous number 5 to get $8+5=13$, 21, 34, 55, 89, 144, 233, 377, 610 Take any number divided by its predecessor, such as $89/55$, and you have an increasingly accurate estimate of the value of phi: 1.6180339885... The accuracy is not good at the beginning ($1/1$, or $2/1$, or $3/2$), but it begins to hone in on this number phi, the golden proportion.

¹ A. Renwick Sheen, *Geometry and the Imagination* (Fair Oaks, CA: AWSNA, 2002, revised ed.), 110. Many other books have illustrated the varieties of expression of phi both in physical forms and in the realm of pure mathematics. Note that phi summarizes an ideal relation in the examples mentioned. The proportions for measurements of individuals can vary. The averages give the exact ideal proportions, celebrated by artists back even to Egyptian times, as in *The Temple of Man*, by R. A. Schwaller de Lubicz (Rochester, VT: Inner Traditions, 1998, unabridged version) wherein the phi proportion is found in many sculptures and paintings of the ancient temple builders.

This ratio phi comes alive when thought of as a journey. I wish to find Jerusalem. I start at the zero point. I take one step with my right foot. Then I take one step with my left foot. Good, I've begun. Now I can venture two steps further. Then three steps, then five. Here's what happens along the way: Let's say I've progressed to 144 steps, and I've just completed that, then I take a breather. I reason, "I've just taken 144 steps – I can certainly do that again! And before the 144, I took 89 steps. So certainly I should be able to take $144 + 89$ steps more." Thus the journey grows, slowly, by a proportion found to be related to growth patterns in living things. I don't try to double my steps – that was my poor estimate early on, after I had only taken one step in the journey. The sustainable growth pattern means that I do what has already been accomplished. This reliance on what has already occurred in the previous time slot, as well as what occurred in the time slot just before that, lends a great power to one's endurance in the journey. The journey grows in this manner, increasing by 1.618 in each new time slot.

A secret is often overlooked in descriptions of this system: You can get the phi proportion by *choosing any two numbers* at the beginning of the sequence! You follow the rule of building by adding the last two numbers in order to progress, and over time you arrive at the same phi proportion when dividing a number by the previous number. For example, you can pick 4 to start and then something different, say 19 as the second number. Their ratio 4.75 is a dismal estimate of phi. From now on you add the two numbers together, and repeat the process. The eighth term divided by the seventh already gives 1.62, and in successive iterations comes closer and closer to phi. If you start with the usual series 0, 1, 1, 2, 3, 5, 8, you settle down to 1.618 more quickly, but any starting numbers will fairly soon bring you to a ratio of phi. In chaos theory, they speak of systems having "sensitivity to initial conditions." In this system of ratios of numbers that you've been adding together, there is more an *insensitivity* to initial conditions, as the power of the growth process takes over.

The secret lies not in the initial numbers but in the fact of adding accomplishments in a step-wise fashion to create a foundation for the next step of the journey. Thus the phi proportion summarizes a fundamental principle of natural growth, a process rather than particular numbers.²

Architects employed this growth principle in phi proportions between length and width. You may recognize in the 3 x 5 card or the 5 x 8 card the very numbers that we find in the original Fibonacci series. The end facades of the Parthenon in Athens seems to have been designed as height to width in the proportion of 1:phi, as well as many other architectural monuments and designs of household items. Imagine the Parthenon, the sides having a proportion to each other as in 1 vertically and phi horizontally. As we know that “angles are angels,” we are very interested in the angle of that diagonal linking bottom left and upper right of the 1:phi rectangle. That angle is 31.7175 degrees; its complement angle, what you add to get a right angle or 90 degrees, is 58.2825 degrees.

If you place this 1:phi rectangle in relation to the planet Earth, you can imagine one side of the rectangle (C - North-pole - J - E) going from the center of the Earth (C in figure 1) up the rotational axis toward the North Pole. The bottom of the rectangle lays on the Earth’s equator. This creates a rectangle that has a specific angle from the center (angle a in figure 1), the angle of 31.7175 degrees. The site of the Mystery of Golgotha in Jerusalem lies at the latitude of 31.7786 degrees (from Google Earth), though I have measured it on site with a GPS as being a bit less than that, as 31.74 degrees. This is very close to the angle of a phi-rectangle, which is amazing enough. But why is it not exact? If you consider that

² This invites one to find this proportion in steps on a journey, using your physical and etheric (life) bodies as your tool of sensing. Starting in the middle, let’s say you’ve just walked 34 steps. Take a long pause to breathe and take a sip of water. Then walk 34 (you’ve just done that), short pause, then 21 (the previous number), then a double pause affirming that you’ve just done 55. You can do that again. Walk 55 steps, pause, then 34, then a double pause to affirm that you’ve just completed 89. Begin again by walking 89, pause, then 55, then a double pause to affirm that you’ve just completed 144. Proceed in this manner, and note your experience.

the earth is not a perfect sphere, but rather that it is oblate or flattened, you realize that this flattening makes up the difference. The flattening is .00335.³ This means that an angle of 31.7175 degrees emanating from the Earth's center would indeed find the exact location of the Temple of Solomon and the site of Golgotha in Jerusalem, a fount of spiritual growth for the entire planet continually fed from the creative sources of the Earth itself. The Holy Land and its center in Jerusalem have been famous for many reasons, including its key position on Earth.

³ "Flattening" = (horizontal radius - vertical radius)/horizontal radius. The flattening is about 26 miles in the vertical.

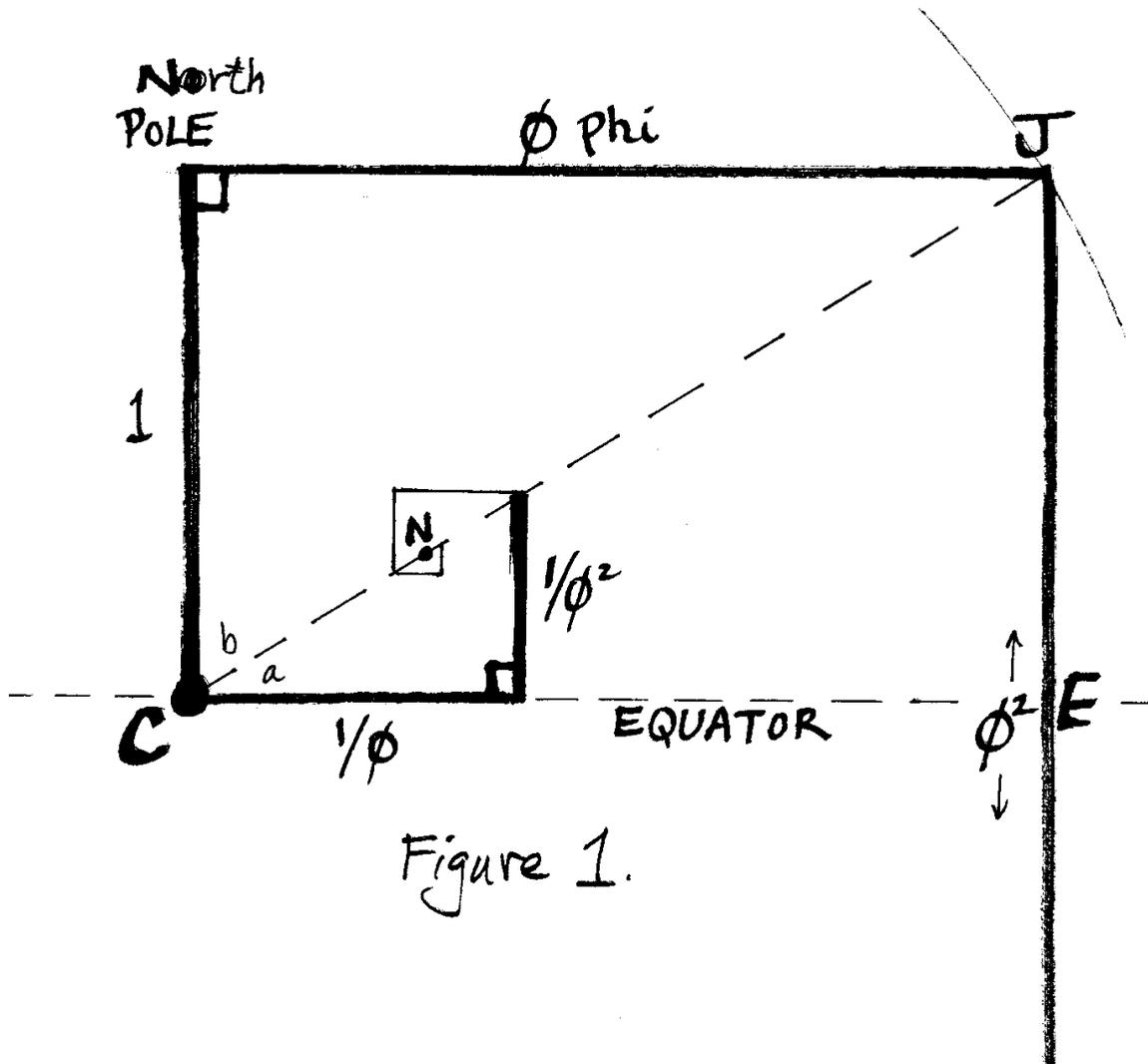


Figure 1.

Generative Power

The choice of the location of the Temple of Solomon in Jerusalem is often told as a “homely ethical lesson,” but relates very strongly to the workings of generative power.

A heavenly voice directed [Solomon] to go to Mount Zion at night, to a field owned by two brothers jointly. One of the brothers was a bachelor and poor, the other was blessed both with wealth and a large family of children. It was harvesting time. Under cover of night, the poor brother kept adding to the other's heap of grain, for, although he was poor, he

thought his brother needed more on account of his large family. The rich brother, in the same clandestine way, added to the poor brother's store, thinking that though he had a family to support, the other was without means. This field, Solomon concluded, which had called forth so remarkable a manifestation of brotherly love, was the best site for the Temple, and he bought it.⁴

Not only does this show the generativity of the field, but it shows an interaction between human beings, a going back and forth of gifting. Thus the human beings multiply the generativity of the place by their exchanging. The feature of secrecy in the exchange suggests a connection with hidden forces, which this analysis confirms – forces coming from within the earth.

Longitude

Jerusalem is placed upon this most growthful of latitudes on the Earth, which relates to how far north or south it lies. However, angle of 31.7 degrees would apply to a ring of latitude that runs right round the Earth. Does some power link Jerusalem to the direction of east and west, that is, to longitude? The answer is yes, and requires an introduction.

Three decades ago, Brian Gray, a talented teacher at Rudolf Steiner College in Fair Oaks, California, had the notion that there was once a primal connection between the Earth and the starry heavens just as the Earth began to harden and rotate, that is, very long ago. He envisioned that the different continents lay under the supervision of different beings dwelling in the twelve-fold zodiac. You can imagine this if you can imagine the Earth ceasing to rotate, and having a particular orientation to the heavens that it can remember, an “ur-alignment” of Earth and stars.

⁴ From L. Ginzberg, *The Legends of the Jews* (Philadelphia, 1913-1936), volume 4, chapter 5, as quoted, among many other places, in Simon Goldhill, *The Temple of Jerusalem* (London: Profile Books, 2004), 36-37. The evaluation as a “homely ethical lesson” comes from Goldhill, 36. In 2 Samuel 24:24 (and 1 Chronicles 18:25) we find Solomon’s father David buying the field, also in relation to issues of generativity, in this case as an antidote to a pestilence (anti-generativity) that had killed seventy thousand people.

He saw this “ur-alignment” in terms of the ecliptic, the plane in which Sun and Earth dance with each other through the twelve realms of the zodiac. Ecliptic means the place where eclipses can happen. Thus anything on that plane can come between the Sun and the Earth, as in a lunar eclipse (or the recent Venus eclipse). Since the ecliptic is presently tilted 23.5 degrees off the equator and the Earth’s rotational polar axis, the north-pole of the ecliptic when laid upon the Earth is presently on the Arctic Circle (latitude of 66.5 degrees, or 90 minus 23.5). In its present position, the north-pole of the ecliptic acts as a center from which the Earth can be divided into twelve portions each under the tutelage of one of the great living beings of the zodiac. Normally the north-pole of the ecliptic moves around the Arctic Circle, one degree every 72 years, giving us a new astrological age (as in “Age of Aquarius”) every 2160 years.

In Brian Gray’s system, the north pole or apex of the ecliptic in this primal imprint between heaven and earth was fixed on the Arctic Circle at the longitude of 143 degrees west.⁵ In Gray’s system, Jerusalem lies at the longitude of 3 to 4 degrees of the Twins (Gemini), opposite to the location of the Galactic Center at 1 to 3 degrees of the Archer (Sagittarius).⁶

The Galactic Center has the greatest concentration of suns, the greatest concentration of power, of any location in the heavens. It is truly the origin of the Sun, and therefore our most ancient ancestor. The event of Pentecost took place when the Sun lay at 2-3 degrees of the Twins, the event where tongues of fire came into all those most intimately connected with Christ Jesus, staying up

⁵ Brian Gray has different versions that vary between 142 and 143 degrees west, but these variations do not affect the relations to Jerusalem that we are observing here.

⁶ Though the center of the Galactic Center can be found at 2°6’ of the Archer, the center spans at least a degree in each direction. The place where the celestial equator (the projection of the earth’s equator into space) intersects the galactic equator is about 5° of the Archer. See David Tresemer, “Sun, Earth, and the Galactic Center,” *Journal for Star Wisdom 2010* (and in revised form for *International Astrologer*). The degrees spanning from 1 to 5 of the Archer are intimately involved with the connection of Earth and Galactic Center.

through the night, praying in Jerusalem.⁷ Thus in this primal location, we can perceive the following alignment for the location of Jerusalem:

Galactic Center
- 2-3 degrees Archer -
- Earth (the line entering in the southern Pacific Ocean) -
- Center of Earth -
- Jerusalem -
- our Sun -
- 2-3 degrees Twins -
Deep Space (away from the galaxy)

The divine presence of the Galactic Center thus expresses itself on Earth after having passed through the body of the Earth in the place of Jerusalem.⁸ Note that this alignment is part of the primal alignment true all the time, except for the Sun's passing through that degree on that date.

One might wonder about the complement to this location of Jerusalem – that is, a point on the same longitude but 31.7175 degrees to the south of the equator. It lands in the ocean, just off the east coast of South Africa. One might wonder about the direct opposite point through the Earth from Jerusalem, the same latitude in the south and the exact opposite longitude. That point lands in the South Pacific ocean. Perhaps there are tales amongst sailors of crossing those points but I do not know them.⁹

⁷ Here I use degrees of a Babylonian (sidereal) system, which Brian Gray uses as well. The dating for the event of Pentecost comes from Robert Powell, *Chronicle of the Living Christ* (Hudson, NY: SteinerBooks, 1996).

⁸ Note that Pentecost occurred at midnight when the Sun lay at 2-3° of the Twins, but Jerusalem was turned away from it – still in this alignment shown here, Jerusalem faced toward the Galactic Center.

⁹ Though Brian Gray has not yet published his extensive findings, others have taken his basic ideas and created systems of relationship between the heavens and the Earth, though each one with adjustments that put Jerusalem in a different place. These other researchers include Brian Keats, Dennis Klocek, and Robert Powell, whose systems deserve independent study. Thanks to Brian Gray for encouraging me to publish this note on the location of Jerusalem.

We have thus found Jerusalem placed in the north-south direction (latitude of 31.7 degrees) and longitude (at 2 to 3 degrees of Gemini, across from the Galactic Center), unique on the planet. Note that one aspect of this location is determined in relation to the rotational pole and equator of the Earth; the other aspect is determined in relation to the whole starry heavens, not in relation to the equator at all.

Implication for the Inside of the Earth

In the accompanying drawing, we have relied primarily on the line C-J (for Center - Jerusalem), constructed from the rectangle C - North-pole - J - E, to find our connection with the latitude of Jerusalem at 31.7. However, we can continue the phi-spiral inward, and come to a nodal point N, the beginning of the unfolding phi-spiral. One first observes that the growth spiral ending in Jerusalem does not originate from the center of the Earth. If we take the radius of the Earth as C-J, then that nodal point N lies just over a quarter of the way from the center to the outer surface. One feels that one might reach this causal point by traveling back through the generative spiral, beginning in Jerusalem, from the starting point of the Temple of Solomon of the hill of Golgotha. Is the generative origin point where a portion of the spirits of the dead reside awaiting their release? Is this where Christ visited the prophets during his time in the center of the Earth between crucifixion and resurrection? Is this where the "mothers" mentioned by Goethe at the "center" of the Earth lie? Intuitive inquiry into the nature of that place will reveal its true nature in relation to the events on the surface of our planet. There are several doorways in Jerusalem though I urge caution with some for reasons that I will explain in Part II.

(Part II will continue the journey to find Jerusalem)