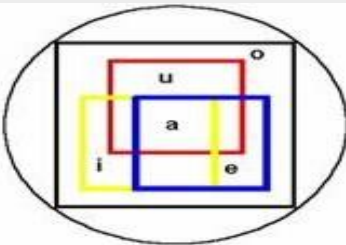
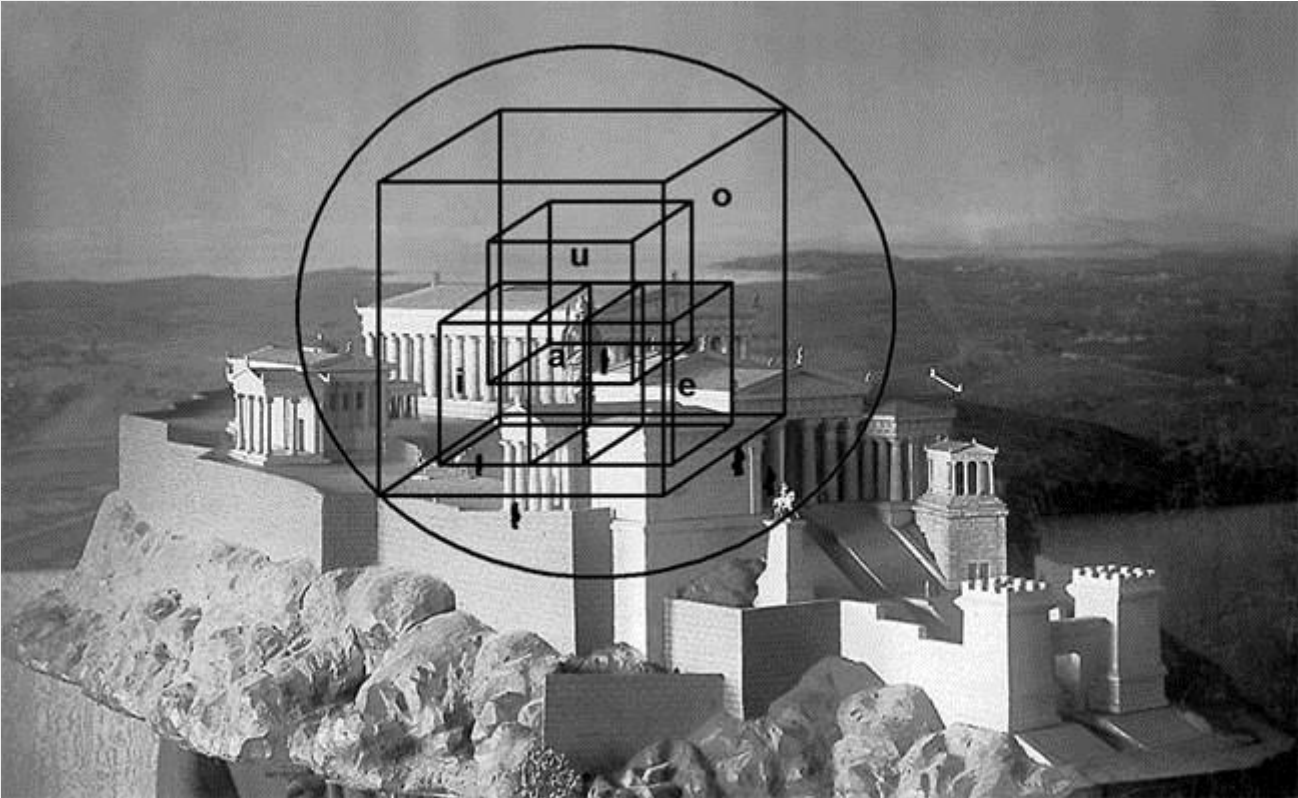
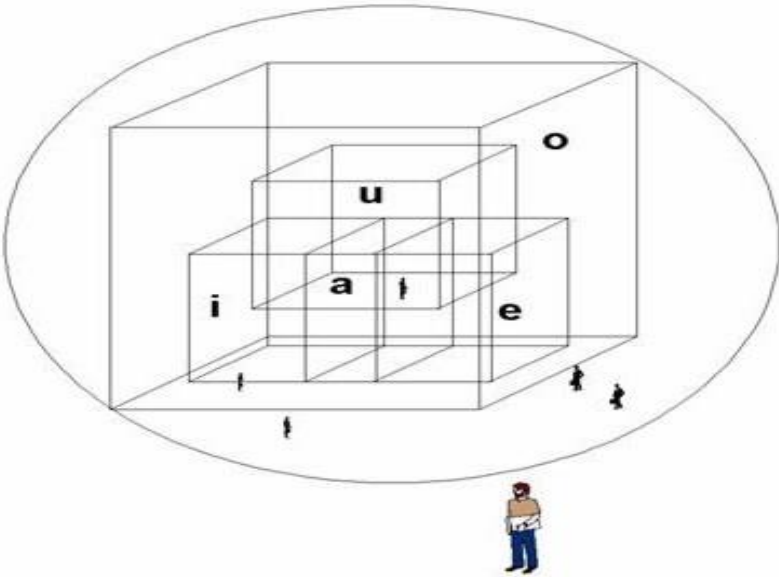


Or-Om-Akropolis



Sanctuary of the Universal Mankind in the center of the city: cubes within a sphere
<http://or-om.org/All-Kunst.htm>
 o...cube of God as Infinite and Absolute Essence
 u...cube of God as Super Essence (purple)
 i... cube of Infinite Spirit (yellow)
 e... cube of Infinite Nature (blue)
 a... Cube of Infinte Mankind (inmost synthesis of u,i and e)



Or-Om-Acropolis

Dedication to the City of Athens

by

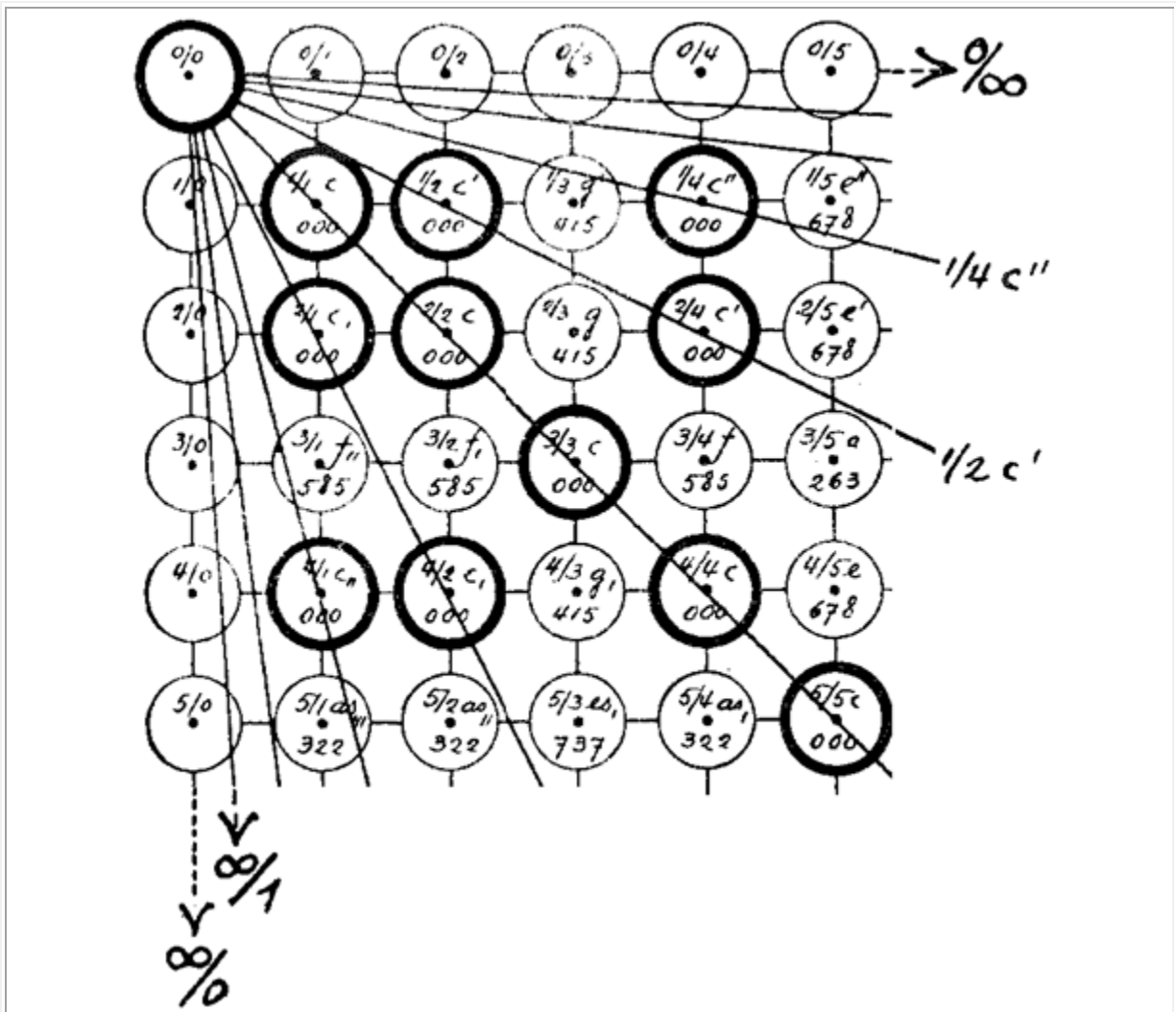
Gruppe Or-Om <http://or-om.org>

Athens is one of the most important symbols of the Hellenic evolutionary step, the transition from myth to logos. Therefore it is one of the most dignified cities to contain a Sanctuary of the Universal Mankind, erected in the centre and above the elements and traces of the Acropolis. An evolutionary reconstruction of the middle of the town!

In the next step of evolution mankind will overcome the deficiencies and limitations of all contemporary religious systems like Christianity, Islam, Judaism, Buddhism, Hinduism and their struggles. Achieving new basics of science, logics, mathematics, arts, social formations, deduced from the infinite and absolute Divine Essence, also all present modifications of human religious systems will be united and synthesized in one universal religious system. The new system will develop new rites and new dimensions of religious art/architecture.

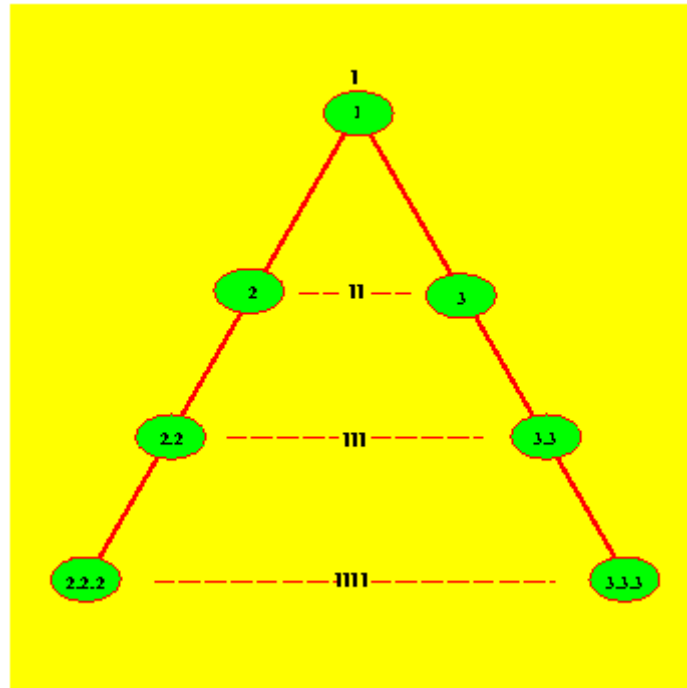
We will try to explain the contents of the Sanctuary by transgressing the Hellenic "Lambdoma" to the Or-Om-Figure.

The Lambdoma



Some Explanations of the Lambda-5 cited from www.cs.utk.edu/~mclennan/BA/PT/D-moretet.html

Pythagoreans swear "By him that gave our family the Tetractys, which contains the Fount and Root of everflowing Nature" (Sextus Empiricus, Adv. Math. VII.94-5). To understand this most sacred symbol of the Pythagoreans, we will begin with the *Lambda-5*:



The sides of the Tetractys have the values 1 2 3 4 9 8 27, which are called "the seven boundaries of all numbers" (Mead 164); arranged in this way they are called the Lambdoma or Platonic Lambda.

Their significance is described below.

In addition to the Tetractys that increases by addition, 1 2 3 4, the Pythagoreans say there is another that increases by multiplication, that is, in geometric proportion. Plato (Tim. 31C) says that a continuous geometric proportion is the most perfect bond, and so we find such a proportion along both sides of the Lambdoma: 1 2 4 8 and 1 3 9 27.

The duple progression (1 2 4 8) represents "the evolution of the vehicle" proceeding out of Unity, that is, the differentiation and division that constitute the physical body. The triple progression (1 3 9 27), in the order of involution (27 9 3 1), represents "the development of consciousness" as a return to unity, that is, the unification and integration of the psyche. (Note that the Pythagoreans considered 1 to be neither even nor odd, nor even a number properly speaking, but the source of both the even and odd numbers; 2 was the first even and 3 the first odd.) In general, the duple axis represents the physical, temporal, divisible and perishable; the triple axis represents the incorporeal, eternal, indivisible and imperishable.

(Aristides III.24; Mead 165-8; Theon II.38)

The Emanations

Emanation I

The first emanation is the Monad (1), the plane of nondifferentiation, which is called the Seed (Sperma) and Root (Rhiza); it is the source and latent power of growth, and corresponds to a

geometric point.

Emanation II

The second emanation takes place when the point moves, generating a line, which is called Growth (Auxe); the value 2 corresponds to a curved line and 3 to a straight line.

Emanation III

The third emanation takes place when the line moves, generating a surface, which is called Skin (Khroia); the value 4 corresponds to a curved surface and 9 to a flat surface.

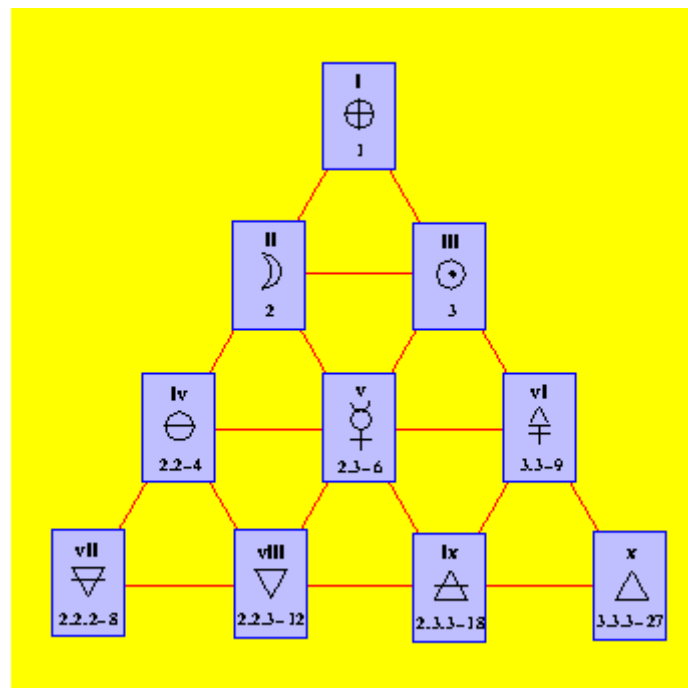
Emanation IIII

The fourth emanation takes place when the surface moves, generating a solid, which is called Body (Soma); the value 8 corresponds to a solid with curved surfaces and 27 to a solid with flat surfaces.

(Cornford, Pl. Cosm. 43-52; Plato, Tim. 31B-32C; Theon II.38)

The Planes

Now we consider the Tetractys proper; the numbers of the decad (i-x) are shown above their numerical values:



Empedocles (fr. 17) taught that there are two primal forces in the universe, Strife (Neikos) and Amity (Philotes), which are the motive power behind the motion of the elements and the progress of the soul. Strife is the power of division (2) and therefore governs the duple progression; Amity is the power of union (3) and therefore governs the triple progression. Both are necessary to the existence of the universe. Indeed, Aristides (II.17) assigned the duple progression to Ares and the triple progression to Aphrodite, but he also assigned the interior numbers (6 12 18) of the Tetractys to Hephaistos, the

Divine Craftsman (Demiourgos) who bound together Ares and Aphrodite when they had once united. Therefore, we will consider the planes again and see how they are bound together by the interior numbers for, in addition to the sides of the Tetractys, its bottom, 8 12 18 27, is bound together by geometric proportion, as is its center: 4 6 9, 2 6 18, and 3 6 12.)

Plane I

The first plane is the Monad (i) with numerical value 1, which the Pythagoreans consider neither even nor odd and neither prime nor composite. Wisdom is the virtue associated with the Monad, since it is integrative and at one with the Unus Mundus (we might say it moves in accord with the Tao). On it depend the Bodily Virtues in duple proportion (2 4 8) and the Psychic Virtues in triple proportion (3 9 27).

Plane II

The second plane comprises the Dyad (ii) and Triad (iii), with numerical values 2 and 3. They are prime numbers, which means that their power is absolute and indivisible. Since these two potencies are indivisible (noncomposite), there can be no mean (reconciliation, harmonization) between them for, as Euclid proved, there can be no (geometric) mean between two prime numbers. This irreconcilable opposition is associated with impulse and movement; therefore the corresponding bodily virtue is strength (2) and the psychic virtue is courage (3).

Plane III

The third plane comprises the Tetrad, Pentad and Hexad (iv, v, vi), with numerical values 4, 6 and 9. The two extreme principles are square (surfaces) and divisible ($4 = 2.2$, $9 = 3.3$), so each may give up a portion of its power to the other to create a (geometric) mean between them ($6 = 2.3$) for, as Euclid proved, there is a single mean between any two squares (surfaces). This plane corresponds to the psyche, for although it has extension, it has no thickness, and therefore cannot exist as a physical object, though it can be an image of a physical object.

The Pythagoreans considered the even numbers female and the odd numbers male, genders which can be interpreted as suggested by Aristotle (De Gen. & Cor. 716a14): the female is that which generates in itself, the male is that which generates in another. The value 6, corresponding to alchemical Mercury, represents the androgynous psyche as the mean between the female (4) and male (9) psyches, which correspond to alchemical salt and sulphur, respectively. The existence of a mean between the extremes represents good proportion (the Golden Mean), so the corresponding virtues are beauty (4) in the body and moderation (9) in the soul.

Plane IIII

The fourth plane comprises the Heptad, Octad, Ennead and Decad (vii, viii, ix, x), with numerical values 8, 12, 18 and 27. The two extreme principles are cubic (solid) and divisible ($8 = 2.2.2$, $27 = 3.3.3$); therefore there are two means between them ($12 = 2.2.3$, $18 = 2.3.3$) for, as Euclid proved,

there are two geometric means between two cubes (solids).

Since 2 represents the material principle and 3 the spiritual principle, we find that 8 is the number of earth and 27 is the number of fire, for Plato (Tim. 31B) said that physical objects presuppose three dimensions and are characterized by tangibility, which requires earth, and visibility, which requires fire. However, they cannot be united without a mean to join them, and indeed two means are required to join two cubic numbers. Thus the elements water (12) and air (18) are both necessary to physical unity.

The four elements, earth water air fire (8 12 18 27), are progressively less dense (material) and more subtle (spiritual). The extremes are absolutely dense (2.2.2) and absolutely subtle (3.3.3); the means are relatively dense (2.2.3) and relatively subtle (2.3.3). The subtle elements (air=2.3.3, fire=3.3.3) are both hot (separating), due to an excess of sulphur (3); the dense elements (earth=2.2.2, water=2.2.3) are both cold (coagulating), due to an excess of salt (2). The intermediate elements, water (12) and air (18), both contain mercury (6) as an exact divisor.

The elements satisfy two proportions: earth is to water as air is to fire (8:12 :: 18:27) - that is, as wet is to dry; and earth is to air as water is to fire (8:18 :: 12:27) - that is, as opposites. The four parts in double opposition (hot/cold, wet/dry) represent balance among parts (among the four there are six 3s and six 2s), and so the associated virtues are health (8) in the body and justice (27) in the soul.

(Aristides III.24; Cornford, Pl. Cos. 43-52; Plato, Tim. 31B-32C)

The Soul as Intermediate Plane

In Platonic terms, Planes II, III and IIII represent three grades of existence. Plane II represents the indivisible existence of the Forms, which are intelligible, ungenerated, noncomposite, divine and eternal - the realm of Being. Plane IIII represents the divisible existence of Bodies or Things, which are perceptible, generated, composite, mundane and temporal - the realm of Becoming. Plane III represents the intermediate existence of Souls, which mixes Being and Becoming, the intelligible with the generated, in some ways noncomposite and in other ways composite. The Soul makes the world intelligible in time, for without change, life and intelligence is impossible.

As we've seen, Plane I is the Ineffable One. It is the pivot around which rotate the Axis of the Different (the duple progression) and the Axis of the Same (the triple progression), which rotate in opposite directions and together drive the universe and human experience. The Axis of the Different is the Erratic Cause, which is under the control of Nature (Physis) and moves by Chance (Tyche) and Necessity (Ananke); its rotation (counterclockwise from the Pole) causes cyclic generation and destruction; with it turn the Seven Planetary Spheres (for the planets have different motions). The Axis of the Same is the Inerratic Cause, which is under the control of Art (Techne), that is Reason and Design; its rotation (clockwise from the Pole) causes perpetual generation; with it turns the Astral Sphere (for the fixed stars all have the same motion). (Cornford, Pl. Cosm. 127-34, 141, 160-73; Plato,

Tim. 47E-48B)

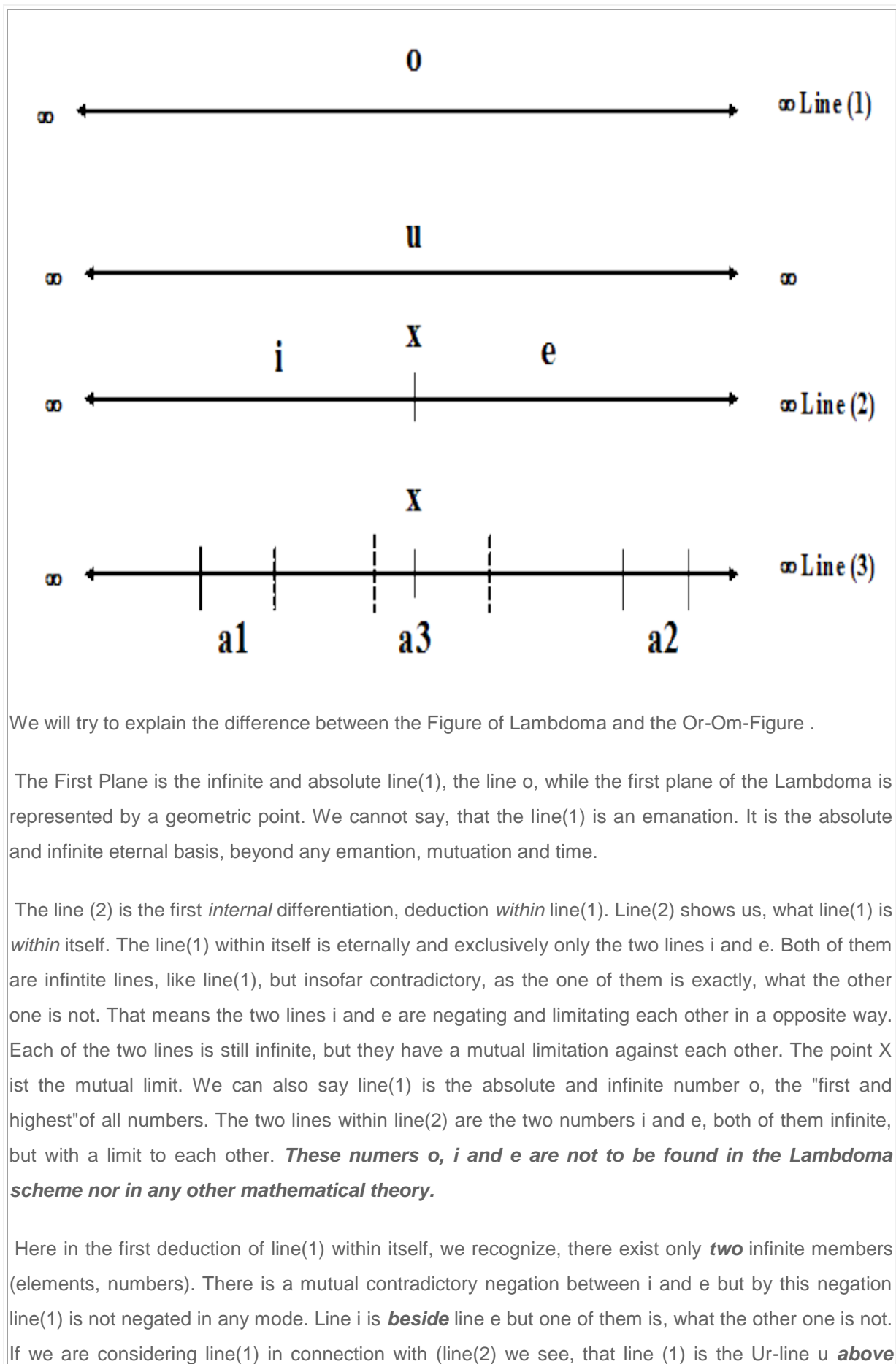
The three principles (4 6 9 = salt quicksilver sulphur) on the plane of the soul show its ways of apprehending the world. Along the axis of the divisible (1 2 4 8) it apprehends Intermediate Difference (represented by Salt = 4), that is, the mean between Formal Difference (2) and Physical Difference (8), which allows it to distinguish things. Along the axis of the indivisible (1 3 9 27) it apprehends Intermediate Sameness (represented by Sulphur = 9), that is, the mean between Formal Sameness (3) and Physical Sameness (27), which allows it to apprehend the identity of things. By combining the two it apprehends Intermediate Existence (represented by Quicksilver = 6), that is, existence in the psychic world. (Aristides III.11; Cornford, Pl. Cosm. 59-66; Plato, Tim. 35A)

More on the Planes

According to the Orphics, the contemplative virtues correspond to Plane I, which is supreme-at-one-ment; the spiritual virtues apply to Plane II, which is the causal body; the purifying virtues apply to Plane III, which is the subtle body; the practical virtues apply to Plane IIII, which is the gross body (Mead 181). Then again, according to Theon (II.38) and Aristotle (De An. 404b16ff), Plane I corresponds to the Mind (in unity), Plane II to science and knowledge (because they draw dualistic distinctions), Plane III to opinion (because it's a mean between knowledge and ignorance), and Plane IIII to sensation (there being four senses from which judgement proceeds: seeing, hearing, smelling and tasting). These are Jung's four functions: intuition, thinking, feeling and sensation.

Any geometric progression $A:B:C:D$ generates a second geometric progression $A : A+B : A+2B+C : A+3B+3C+D$. In this way the "stationary progression" $1:1:1:1$, representing the Unus Mundus, generates the duple progression $1:2:4:8$, which in turn generates the triple progression $1:3:9:27$. (Theon II.51)

The Or-Om-Figure



We will try to explain the difference between the Figure of Lambdoma and the Or-Om-Figure .

The First Plane is the infinite and absolute line(1), the line o, while the first plane of the Lambdoma is represented by a geometric point. We cannot say, that the line(1) is an emanation. It is the absolute and infinite eternal basis, beyond any emanation, mutation and time.

The line (2) is the first *internal* differentiation, deduction *within* line(1). Line(2) shows us, what line(1) is *within* itself. The line(1) within itself is eternally and exclusively only the two lines i and e. Both of them are infinite lines, like line(1), but insofar contradictory, as the one of them is exactly, what the other one is not. That means the two lines i and e are negating and limiting each other in a opposite way. Each of the two lines is still infinite, but they have a mutual limitation against each other. The point X is the mutual limit. We can also say line(1) is the absolute and infinite number o, the "first and highest" of all numbers. The two lines within line(2) are the two numbers i and e, both of them infinite, but with a limit to each other. ***These numbers o, i and e are not to be found in the Lambdoma scheme nor in any other mathematical theory.***

Here in the first deduction of line(1) within itself, we recognize, there exist only **two** infinite members (elements, numbers). There is a mutual contradictory negation between i and e but by this negation line(1) is not negated in any mode. Line i is **beside** line e but one of them is, what the other one is not. If we are considering line(1) in connection with (line(2)) we see, that line (1) is the Ur-line u **above**

(super) i and e, being connected with both of them.

The Lambdoma and all further mystical, logical and mathematical figures up to the present don't recognize this deductions of the Or-Om-Figure. The second emanation and the second plane represent **later, more differentiated relations between numerical elements**.

Line(3) demonstrates the second deduction of the absolute and infinite line(1) within itself. In the second deductive step we find new types of lines. Within line i there exists an infinite number of lines like a1, b1, c1...n1. Within the line e there is an infinite number of lines a2, b2, c2, ...n2. But there exists also an infinite number of lines a3, b3, c3, ...n3, which are situated both within line i and line e.

All these lines within line(3) have to be classified not as infinite, but as finite ones. They have an end on *both sides*. But each of these lines can be divided and specified infinitely. They possess internal infinity but also external infinity regarding their relationship to all other finite units within line(3).

Finally we resume the type of numbers of the new mathematical deduction.

- a) The number o
- b) the numbers i and e
- c) the infinite possibilities to create finite numbers like the sequence 1,2,3,4,5,... ∞ within the number i or the number e or within both of them.

The internal and external mystical and qualitative relationships between the numbers 1,2,3,4,5, .. in the Lambdoma have all their places **within** the line(3). We have to emphasize, that the essentials of line(1) and line(2) and especially the deductive relations between the lines (1), (2) and (3) cannot be represented within the Lambdoma. The Lambdoma is one of the infinite internal special figures **within** the Or-Om-Figure.

Or-Om-Figure and the Sanctuary of the Universal Mankind

By integrating the Hellenic "Lambdoma" into the Or-Om-Figure we gain the instrument to explain the ground plan of the Sanctuary of the Universal Mankind in Athens. Line(1) represents God o as the Infinite and Absolute Essence. The lines i and e within line(2) display the infinite units Spirit (i) and Nature/Matter (e). Both of them are containing infinite kinds of infinite beings (entities) within line(3). The inner synthesis of beings living within Spirit and Nature is the infinite **mankind**.

The mankind of our planet is an inner part of this infinite entity. This deduction of Spirit and Nature/Matter within the Absolute and Infinite Divine Essence is completely new, transgressing the ideas and concepts Greeks have connected with the abovementioned Lambdoma. Especially the position of Matter directly **beside** and **not below** Spirit is not to be found in Hellenistic, Kabbalistic, Hinduistic or Buddhistic

metaphysics.

All these specifications of the Lambdoma, and other mystical figures can be represented and cited within the Sanctuary. The mysteries of the Hellenic Lambdoma are embedded parts and elements of the inner design of the sanctuary.

