

# Metatron's Cube

(From Wikipedia)

The Fruit of Life (a component of the Flower of Life) has thirteen circles. If each circle's center is considered a "node", and each node is connected to each other node with a single line, a total of seventy-eight lines are created. Within this cube, many other shapes can be found, including two-dimensionally flattened versions of the five Platonic solids. The true **Metatron's Cube** will include all five Platonic solids in such a way that the solids, existing in volumetric 3D space, have had their z-coordinates set to zero but their x- and y-coordinates retained, such that they are orthogonally flattened.

In early kabbalist scriptures, Metatron supposedly forms the cube from his soul. This cube can later be seen in Christian art, where it appears on his chest or floating behind him. **Metatron's Cube** is also considered a holy glyph, and was often drawn around an object or person to ward off demons and satanic powers. This idea is also present in alchemy, in which the cube was favoured as a containment circle or creation circle.

The simplest means of constructing **Metatron's Cube** is to begin with a cube flattened along a space diagonal, such that it becomes a 2D figure, equivalent to a regular hexagon divided via its own diagonals into six equilateral triangles. The vertices of this 2D figure are then connected with additional lines. Several steps later, the full **Metatron's Cube** figure is formed.<sup>[23]</sup> This method requires dividing vertices according to the golden ratio. There is also a method of construction from the Flower of Life.<sup>[24]</sup> The cube resembles the fourth dimensional analog of the cube, or the Tesseract.

(From <http://www.sangraal.com/library/dedicated.htm>)

**Metatron's Cube** ultimately represents Magic, Alchemy and containment. Among its attributes are the three directions of up and down, side to side, and front to back, with the concept of a cube within a cube.

At the center of the world, which is also man, there is a synthesis, an equilibrium of the six directions that is of the three spatial sections and a neutral center.

It is the ultimate Magical container. It is The Box and the Incubator in which breeds the of the seed of First Light, the concept by which we believe in death and resurrection.

**Metatron and Eve's Grid** A question and answer dialogue describing aspects of the Flower of Life, Metatron, and more detail about the Tesseract.

## **Sacred Geometry and the Box.**

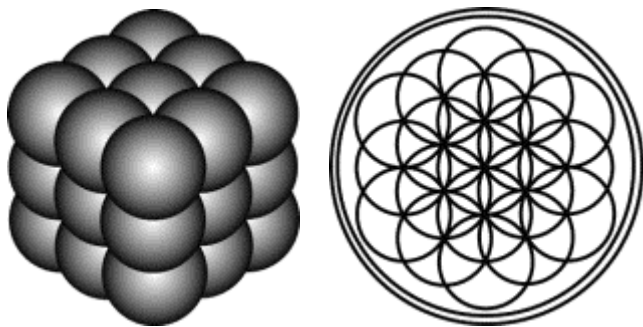
The Tesseract Drawing comes from a book published in 1928 entitled "Theosophy and the Fourth Dimension" by Alexander Horne.

Incubation is the luxury of knowing that we will repeat our lives, lessons, and achievements whenever we pass on to the other world. It is a luxury that is cherish. It was afforded us by the belief in death and resurrection.

The Ancient Egyptian belief that we have the ability to become a star in the Universe is a bit different. Expanding on the belief that we can Ascend to another consciousness, Alexander Horne offered the drawing to the left in 1928, suggesting that we can become fourth dimensional. His instruction includes a process by which we are able to view fourth dimensional consciousness by going into and perceiving a section of the cube that we otherwise would miss. MORE

**(from <http://www.ccds.charlotte.nc.us/mcgrail/stu0102/HP16/index.html>)**

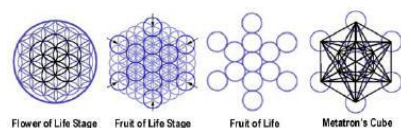
One of the key concepts of sacred geometry is the flower of life. Within this figure, through various expansions, contractions, and connections, one can find a blueprint for concepts espoused by Platonic philosophy and even ancient Judaism to be the basis for the universe and life itself (Frissell, Something 197). When considering the flower of life shape, it is important to realize that this is actually a two-dimensional representation of a three-dimensional form. Therefore, these two figures actually represent the same shape:



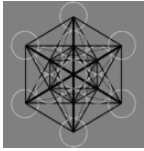
(Alloca 1)

In the figure on the left, only nineteen of the spheres are visible, but by representing the shape two-dimensionally, one can see that in actuality, there are a total of twenty-seven spheres.

Through expanding the flower of life shape to contain 125 spheres, one creates a new shape, from which the "fruit of life" can be extracted (from this vantage point, one sees only thirteen spheres in the fruit of life, but in actuality, there are seventeen, with two both in front and behind of the middle sphere). By connecting the middle point of each sphere to the middle point of all others, **Metatron's Cube** can be found (Allocca 1).

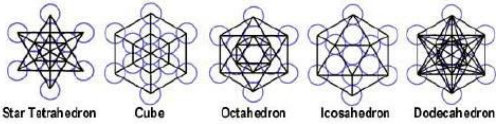


(Melchizidek 7)



(Three-Dimensional View of **Metatron's Cube**)

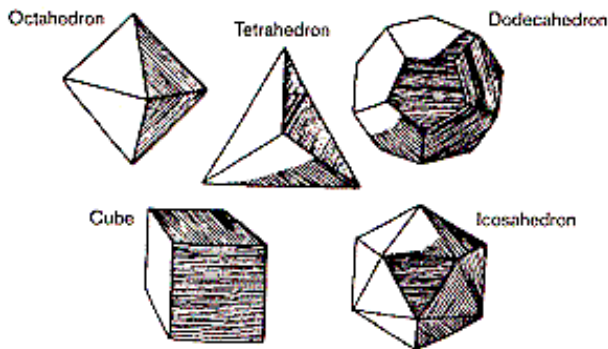
Although the shape of **Metatron's Cube** has its own significance in relation to sacred geometry and other forms of philosophy, it is more widely recognized as the basis for deriving the platonic solids, as seen here:



Star Tetrahedron    Cube    Octahedron    Icosahedron    Dodecahedron    (Click to Enlarge)

(Melchizidek 8)

The platonic solids are a group of five three-dimensional solid shapes, each containing all congruent angles and sides. Also, if circumscribed with a sphere, all vertexes would touch the edge of the sphere. It was Euclid who would later prove in his book, entitled *The Elements*, that these are the only five shapes which actually fit this criteria (Weisstein 1).



(Frissell, *Something* 200)

In his book, *Timaeus*, written in approximately 350 BC, Plato first described these solids, linking them to different elements of reality. The tetrahedron, containing four sides, and actually found twice within **Metatron's Cube** (the star tetrahedron is a combination of two tetrahedrons), is used to represent fire. The cube, containing six sides, and also found twice within **Metatron's Cube**, represents the earth. The octahedron, containing eight sides, represents the air. The icosahedron, containing twenty sides, represents the water. Finally, the dodecahedron, containing twelve sides, is used to represent the cosmos (Weisstein 1).

The concept of the entire universe being made up of four basic elements (earth, fire, water, and air) dates back over a hundred years earlier than Plato's *Timaeus*, with the work of the Greek philosopher Empedocles, who lived from approximately 493 to 433 BC. He theorized that all matter is made merely of varying combinations and proportions of these elements. It is possible, however, that this concept also existed long before Empedocles ever wrote about it. He was a disciple of Pythagoras, who had also been greatly influenced by the ancient Egyptians, and Empedocles could have, in theory, gotten his information handed down from either of these sources.

However, it was Plato, who was born six years after Empedocles' death, who would apply a logical formula to assigning the elements to the Platonic Solids: "Let us assign the cube to earth, for it is the most immobile of the four bodies and most retentive of shape...the least mobile of the remaining figures (icosahedron) to water, the most mobile (tetrahedron) to fire, the intermediate (octahedron) to air" However, this still leaves the dodecahedron, which, according to Plato, "the god used for embroidering the constellations on the whole heaven" (Calter 2-6). In this way, the Platonic Solids can be used to represent the entire universe. Other shapes within sacred geometry continue to expand upon these principles and provide valuable insight into the nature of all things, from mankind to the cosmos.

The most difficult part of this project was narrowing such a broad original topic like sacred geometry into a more specific subject such as **Metatron's Cube** and the Platonic Solids. However, I am glad that I was able to do a large amount of general research before specifying because this way of doing things allowed me to increase my own knowledge on the subject of sacred geometry. I would definitely like to continue research on the subject in many other areas. Specifically, in my research I found some information linking parts of sacred geometry to ancient Jewish beliefs, and I would like to find out more about this connection. Although it may have seemed a daunting task at first, to gain a complete understanding of sacred geometry, the realization that I still have so much to learn is comforting in that this interesting topic will be able to stay with me for a long time.