

How to Use the Pentagram.

Peter Deunov said about the pentagram: "You should study often this picture and meditate on its symbols. The five stages symbolize a road that is difficult to follow because it is not a way of using big words but it is a "vital activity" of permanent creation. That namely is the way of Christ. Don't forget that the words written around the Pentagram are very important to you,. 'In the accomplishment of God's will is the strength of the human soul.' If you use the Pentagram, you shall work for the Glory of God. If you use it correctly, it will become a source of prosperity and blessings for you. If you want to benefit from its power in a proper way, you should be self-determined irrevocably to serve God without any turning back. If one had not made up his mind to serve God, the Pentagram would cause harm to him."

One of the uses of the Pentagram is to develop a quality you're lacking. Place the pentagram horizontally and point the corresponding angle toward the heart. (e.g., for honesty, point the steps leading to an arch toward your heart) The energy flows through this virtue into you as you recite three times the appropriate prayer for the virtue: "In the accomplishment of God's will through <Virtue (for the example, "Truth")> is the strength of human soul."

When in danger, you can visualize the pentagram with your right hand holding Justice (Christ) and your left hand holding Truth (stairway). Then, with the All-Seeing Eye of Wisdom pointing towards the threatening object, you recite: "In the name of the Lord Jesus Christ, I ask God, the Great and Mighty One, to do what is good in His eyes."

It is absolutely forbidden to turn the pentagram upside down or to use it for selfish purposes, such as getting money, power, love or revenge. This is black magic. You can accrue great karmic debts and suffer a backlash from the energies of the pentagram if you use it for these purposes.

The pentagram was central in Peter Deunov's teaching as a symbol for the future. He predicted that the pentagram would eventually replace the cross and become the symbol of the New Age. The pentagram is the form of the last series of movements in the sacred dance of Paneurhythmy. So central was this symbol in his teachings that he had it engraved on his tombstone in Sophia, Bulgaria.

This booklet is adapted from *The Pentagram: Extract from the "Tuning of the Human Soul,"* by Beinsa Douno, from The Archives of Boyan Boer.



The Significance of the Pentagram.

The pentagram has been used since ancient times. It was used by Solomon for spiritual development and theurgy (divine work), and many esoteric schools and secret societies used it for the same purpose. Black magicians also use the pentagram, but they pervert it by turning it upside down. Thus, they use negative energy. It can be used right side up as a talisman of protection and for developing the five virtues. The five points of the Pentagram represent the five elements and senses; they also symbolize the five great principles: Love, Wisdom, Truth, Justice and Goodness. These are five qualities that one should develop in order to become perfect. The pentagram also represents five currents of energy and light, which Hindus call "prana" or "life force." The pentagram harmonizes the mind and heart and shows a person that he or she can solve problems only with the help of God, the source of light, love and power. Peter Deunov took these higher principles and painted his Pentagram of the Spiritual Path.

Master Omraam gave many lectures on the five qualities of the pentagram, connecting them to the senses and their higher aspects. These lectures were compiled into a book, *The Second Birth: Hidden Principles of Spiritual Life*. In it, he reveals that truth corresponds to the higher sense of sight, using the third eye. The symbol for the eye is the same as that for the sun—a circle with a dot in the center. (new paragraph)

The symbol for truth on the pentagram is a staircase with seven steps of initiation that lead to a door—the way to truth. Wisdom is connected to the higher sense of hearing that is receptive to the small still voice of God and is symbolized by the All-Seeing Eye of Discrimination. Love corresponds to the mouth and the higher sense of taste with which we can sense people's sweetness or bitterness, and is represented by a sheer road, leading to a narrow door. In order to reach the door of love, we must let go of our attachment to material things, and to pass through the narrow door, we let go of everything.

Justice corresponds to the arms, hands, and fingers and is related to the finer sense of smell, whereby we detect people's spiritual aroma, and is symbolized by the Christ Spirit with outstretched arms and hands blessing everyone. Goodness corresponds to the legs and feet and is related to our finer sense of touch. It is symbolized by the tree of life, the foundation of life, rooted in the earth and producing the fruits of virtues.

The pentagram has three circles. Deunov gave the following explanation for the circles: "The first circle symbolizes the worldly people; the second

"It is this center which absorbs, prays, and takes nourishment from the divine world." He also said that there is a third mouth, but didn't reveal its location. I suspect that it is the solar plexus because he said it is the center through which we communicate with the universe.

After having covered the first and second circles, the disciple wishes to unite with God—the last step of evolution. He enters the Divine center of the pentagram, where the road once more is illustrated with pictures: two interlaced snakes, a swastika, a circle, a cross and a semi-circle. It is necessary once again to pass through five trials. It is a way of devotion to God's will and service to humanity.

Five Elements in the Center of the Pentagram.

Snakes: The snake is the adversary that the disciple should come to love in order to win. The two interlaced snakes show that the disciple is struggling with evil. The disciple can win the fight with the help of Wisdom. The interlaced snakes also symbolize the masculine and feminine currents which must be balanced and harmonized.

Cross: The disciple can pass through the cross, representing total self-denial. Jesus said in Luke 9:23-24, "If any man desires to come after me, let him deny himself and take up his cross daily and follow me. For whoever desires to save his life shall lose it, but whoever loses his life for my sake will save it. The cross with the circle and semicircle is a type of *ankh*, which is a symbol of the life force. The cross symbolizes the balance of feminine (horizontal) and masculine (vertical) energies.

Swastika: The swastika also symbolizes the masculine and feminine energies, which must be balanced before the kundalini energy can safely flow up the central channel from the base of the spine chakra to the crown. It also is a symbol for the sun. It is a very ancient and very sacred symbol that was perverted by Hitler in much the same way that the pentagram is perverted by black magicians, by turning it upside down.

Circle: The circle symbolizes the Divine harmony, which all disciples should reach in a community. Initiatic schools in the past, such as Camelot, had students sit in a circle like King Arthur's Round Table.

Semicircle: The semi-circle symbolizes the human soul, combining in itself having internalized all virtues and united with God.

Soliel, archangel of the fourth crystal ray, is related to the sun, which is connected through symbology with the eyes of truth. Virtuel, archangel of the fifth crystal ray, is related to virtue or goodness. Celestel is the archangel of the second secret ray of love.

Manjushri, on July 27, 2009, gave a HeartStream that shed light on the nature of the pentagram in terms of the crystal rays. He said, "Breathe with me, blessed ones, and receive a certain impartation of spiritual prana whereby your mind may be trued to the mind of Maitreya, of the Cosmic Mother and of a new mindfulness whereby the Five Dhyani Buddhas, encircling you in a grid of light as a crystal pentagram, may convey through the secret (Endnote "secret" explaining the term change to "crystal.") rays emanating through your being the solar frequencies and essences of divine Godhood, whereby you may simply slip into a new vestment and garment of light that is your Buddha nature fully. That is what in the past has been called your Deathless Solar Body but may now be termed your Eternal Solar Body of beingness." Peter Deunov said that the pentagram represented the Perfect Man.

Ratnasambhava confirmed this, when on March 3, 2006 he said, concerning the five Dhyani Buddhas, "You may see each of us aligned with your secret ray chakras, the five-pointed star of divinity that you are as a God-man or [God]-woman. Yes, the ancients knew of the sacred pentagram symbolizing the anchoring of this great light within the orifices of the self. And those saints and sages who have borne the secret rays to earth have been able to sustain for mankind a balance in the secretness of their devotion to the One."

The orifices of the self are the eyes, specifically the third eye; the ears, specifically the third ear; the mouth, specifically the second and third mouth; the nose, which corresponds with the crystal ray chakras in the hands; and the pores of the skin, which correspond with the crystal ray chakras in the feet and with the finer sense of touch. The refined crystal ray senses are clairvoyance, clairaudience, telepathy, clairalience (refined smell), and clairtangency (refined touch). There is a direct connection between the crystal ray senses and the crystal ray chakras for clairaudience, clairalience and clairtangency. Clairaudience uses the third ear, which Master Omraam says resides in the throat, probably in the thymus, a secret ray chakra. For clairalience and clairtangency, the secret ray fingers and toes act as antennas to pick up on finer vibrations. Clairvoyance uses the third eye chakra. Telepathy corresponds with the second mouth, which Master Omraam says is the crown chakra. He says

the disciples of a master, the spiritual people; and the internal circle is "the Holy of Holies" and corresponds to the Great Initiated. Each category of people has five stages of advancement, or five initiations, that they have to pass through in order to complete one cycle of their development.

The outer circle represents the world, our experience in schoolroom Earth. It is a symbol of karma and reincarnation and shows that what you cannot achieve during one life you can achieve during another cycle. When a soul first embodies and begins its development through worldly experience, it moves on the outer circle and encounters the five elements of the sword, the chalice, the book, the lamp and the scepter."

Five Elements of the Outer Circle.

Sword: The sword or knife symbolizes strength. It shows that everyone could be strong but might be tempted to misuse power to commit a crime or resort to violence. It also symbolizes the unbounded energy and optimism of youth. A young person thinks he or she can do anything and not suffer the consequences. Anyone having some strength and living and working with people, will sooner or later make mistakes and accumulate negative karma for it. You reap what you sow. Positioned below the sword is the wheel of life, symbolizing a horoscope of our karma. Below the wheel of life is the luminous pearl of our soul essence.

Chalice: According to karmic law, a person who has committed violence has to suffer. The chalice symbolizes that. By imbibing and assimilating the bitter contents, the soul will acquire precious experience. The chalice resembles a flower, which develops into a fruit. Thus, our suffering bears spiritual fruit.

Open Book: Having drunk the bitter contents of the chalice, the soul finds the open book of life from which it can learn the reasons for the suffering, and it begins to study the spiritual science, the teachings of the Great White Brotherhood from past and current dispensations. The soul finds in these teachings the laws of nature and life and begins to apply them in order to avoid more mistakes and sufferings. Thus the soul accumulates light, and life becomes more reasonable and conscious. This is the initiatic stage of the student.

Lamp: In order to read from the book of life, the soul needs a lamp. It symbolizes human reason and intuition, which reveal what is written in the book of nature. With the help of this light, the soul can fulfill its divine plan that leads from darkness towards the light, from slavery to freedom,

from the ordinary to the perfect, from sin to purity, and from ignorance to knowledge. The lamp also symbolizes the spiritual sun that illuminates human reason through surya yoga.

Scepter: When reading the book and studying the laws of nature, the soul acquires enlightenment and desires self-mastery, symbolized by the scepter. The soul appreciates cosmic justice and also mercy. In the hands of the enlightened, the scepter becomes a magic wand with which one can use natural and psychic powers for the benefit of others. It represents the rod of the caduceus or spinal column, and the bulb at the top represents the pineal and crown chakras. It's not a complete caduceus. That is found in the center of the pentagram. This is as far as the soul can evolve in the world, in the external education of life. This outer circle is just a preparation to start on the path of discipleship, the second circle.

The second circle symbolizes the path of the soul using five pictures for the corresponding qualities: Truth—a staircase with seven easy steps leading to a wide doorway; Justice—Christ's Spirit; Love—a sheer road, leading to a narrow door; Wisdom—the All-Seeing Eye; and Goodness—the Tree of Life. After having passed through the first circle, the soul is still unsatisfied and looks for a deeper meaning in life. It begins to work consciously toward perfection and becomes a disciple in an Initiatic School. The disciple begins to acquire Divine Virtues, which characterize the Perfect Man, passing through the five stages of self-perfection.

Five Elements of the Inner Circle.

Staircase—Truth: A staircase with seven comfortable steps that lead to a door—the way to Truth. The steps represent the lessons of the seven rays and by developing the qualities of the seven rays, one passes through the door to higher consciousness. In the beginning, the trials will be easy (like comfortable steps). But later on the tests become more difficult. During this phase of development, the dawning of Truth begins. The disciple feels an impulse to follow the path of initiation.

Christ's Spirit—Justice: As Deunov said, “Truth is the head of your Word.” That is Christ's Spirit, which the disciple inevitably reaches at this stage, guided by the Inner Guru or Christ Self. The disciple starts changing gradually and enters naturally the road of Justice and Equity, seeking to be just to everybody. This is a continuation at a higher level of the appreciation of cosmic justice and mercy experienced at the scepter stage of the first circle. At the top of the pentagram, the Christ is shown with outstretched arms, blessing everybody.

A Sheer Path, Leading to a Narrow Door—Love: When passing through the trials of Justice, the disciple reaches a very narrow door, which symbolizes the renunciation of worldly things. The disciple has to pass through it and begin working for God. Then the internal, mystical trials begin for the disciple—to love enemies, to endure suffering like Job did, etc.). To the right of this picture is a hand-written word *Philu*, which is Greek for “brotherly love.” This is the type of love one has for brothers and sisters on the path. We can help each other on the steep path to the door, but we pass through the door alone.

The All-Seeing Eye—Wisdom: The eye symbolizes the Divine Spirit that will teach the disciple how to understand Divine Truth. The gates of Divine Knowledge begin to open. The disciple begins to see why God has arranged the world this way.

The Tree of Life—Goodness: Having mastered the prerequisites of Truth, Justice, Love and Wisdom, the disciple now stands before the Tree of Life, which produces the fruits of goodness. Other words for goodness are virtue, righteousness, and beauty. When we say someone is a beautiful soul, we mean that he or she is filled with goodness.

We know the tree of life to be our Solar Presence surrounded by the concentric spheres of our causal body containing all the fruits of our past embodiments. The trunk of this tree is the tube of light that surrounds the disciple, who reaches the culmination of the path—service to God, and begins to live entirely in accordance with the Master Jesus' directive: “Come to love the perfect road of Truth and Life. Make good the foundation of your home, of Justice—a measure, of Love—a jewel, of Wisdom—an enclosure, and of Truth—a luminary. Then only you will know me and I will appear before you.” Master Omraam reached this level of initiation very early in life when he was fifteen. He saw his Solar Presence surrounded by the different colors.

These five stages of the second circle appear to be related to the five crystal (secret) rays, specifically the archangels of the five crystal rays. At the bottom of the pentagram there are five angels. One interpretation is that they represent the five angels of Earth, Air, Fire, Water, and Ether. They also represent the five virtues and corresponding crystal ray senses. The names of the five secret ray archangels are: Auriel, Celestel, Christiel, Soliel, and Virtuel. The first secret ray archangel is Auriel. Auris is Latin for ear, which is the organ of wisdom. Christiel is the archangel of the third crystal ray, which is related to justice, symbolized by the Christ.