

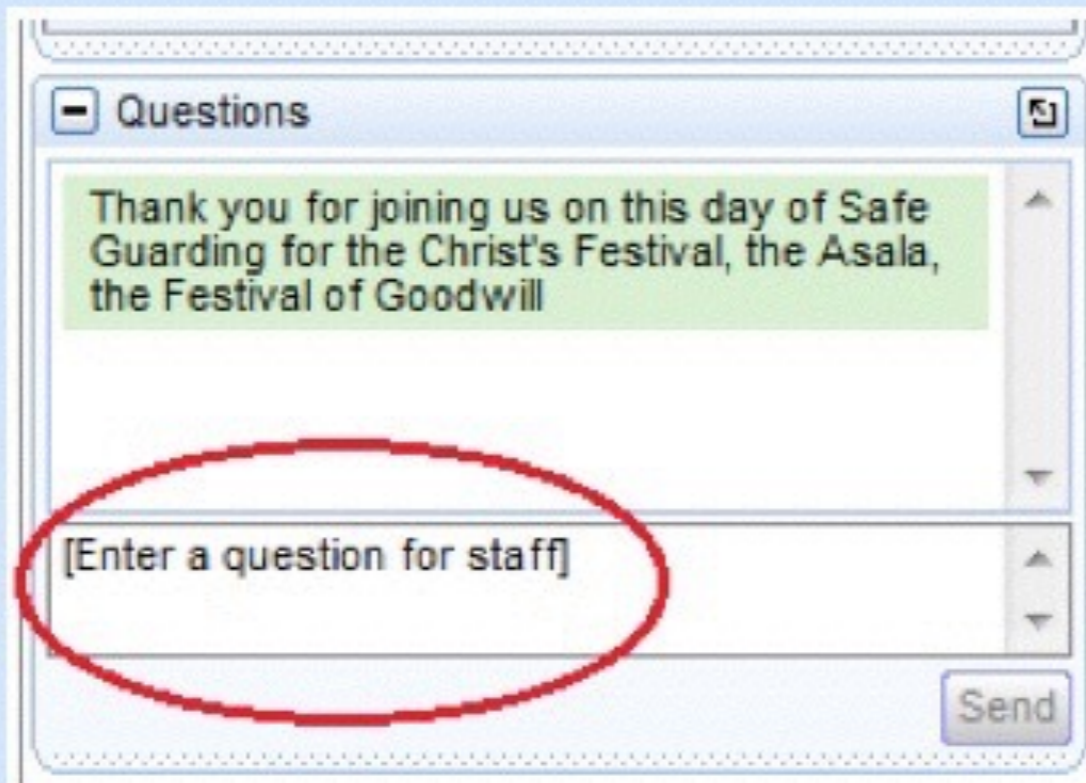
In all manifestation, we have duality producing triplicity. Spirit meets and contacts matter; the result of that contact is the birth of the Son, or the Ego, the consciousness aspect. The egoic manifestation is therefore the middle aspect, the place of at-one-ment, and (after due evolutionary cycles) the place of balance, or of equilibrium. ...In considering the manifestation of the Ego, we are dealing with the point of central emphasis in man's threefold manifestation. We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad merged and blended and perfectly produced through the intermediate point the causal body) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.

To state the whole in terms of fire: The causal body is produced by means of the positive life, or fire, of the Spirit (electric fire) meeting the negative fire of matter, or "fire by friction"; this causes the blazing forth of solar fire. This central blaze inevitably in due course burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display.

Esoteric Psychology, v.1 p. 505-6



How to Participate in this Webinar



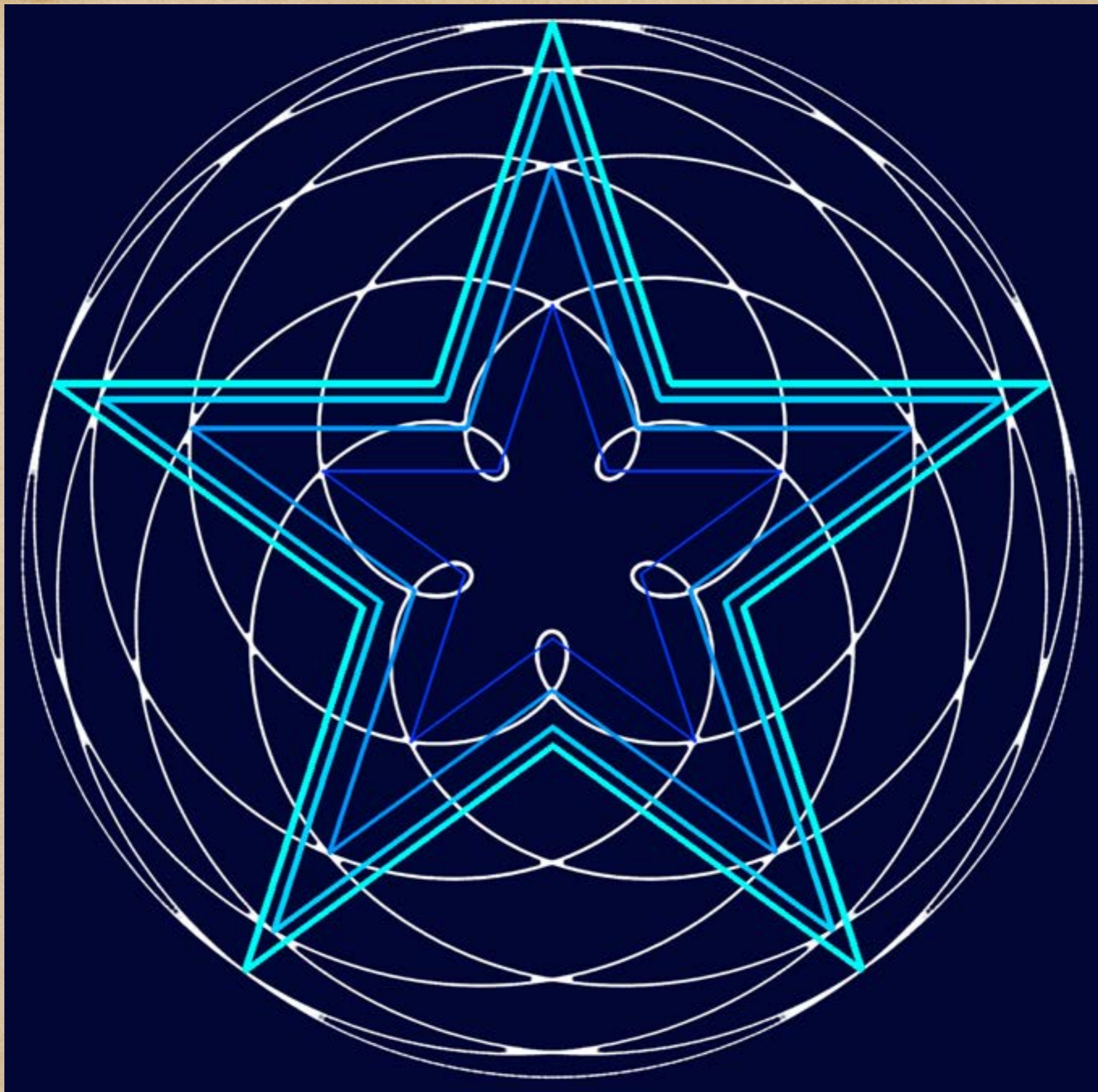
Questions

Thank you for joining us on this day of Safe Guarding for the Christ's Festival, the Asala, the Festival of Goodwill

[Enter a question for staff]

Send

- You have a Question block down toward the bottom of the left-hand panel
 - If you see a Plus sign, press it to expand the block
 - Then you'll see where you can type in your message to the Staff or Presenter



“[We must apply] their right adaptation on the physical plane to a seen and recognised purpose, leading to the subsequent magnetisation of the symbol with the needed quality through which the idea can make its presence felt, in order that the intuited qualified idea may find proper form on the physical plane.”

Glamour A World Problem, p. 11

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2. They express significance and intention. To the disciple and the initiate who employs them correctly and with understanding, they indicate energy direction as a definite part of the creative work which emanates constantly from the world of souls, from the Kingdom of God and from the Hierarchy. *They are rightly oriented energy patterns.*”

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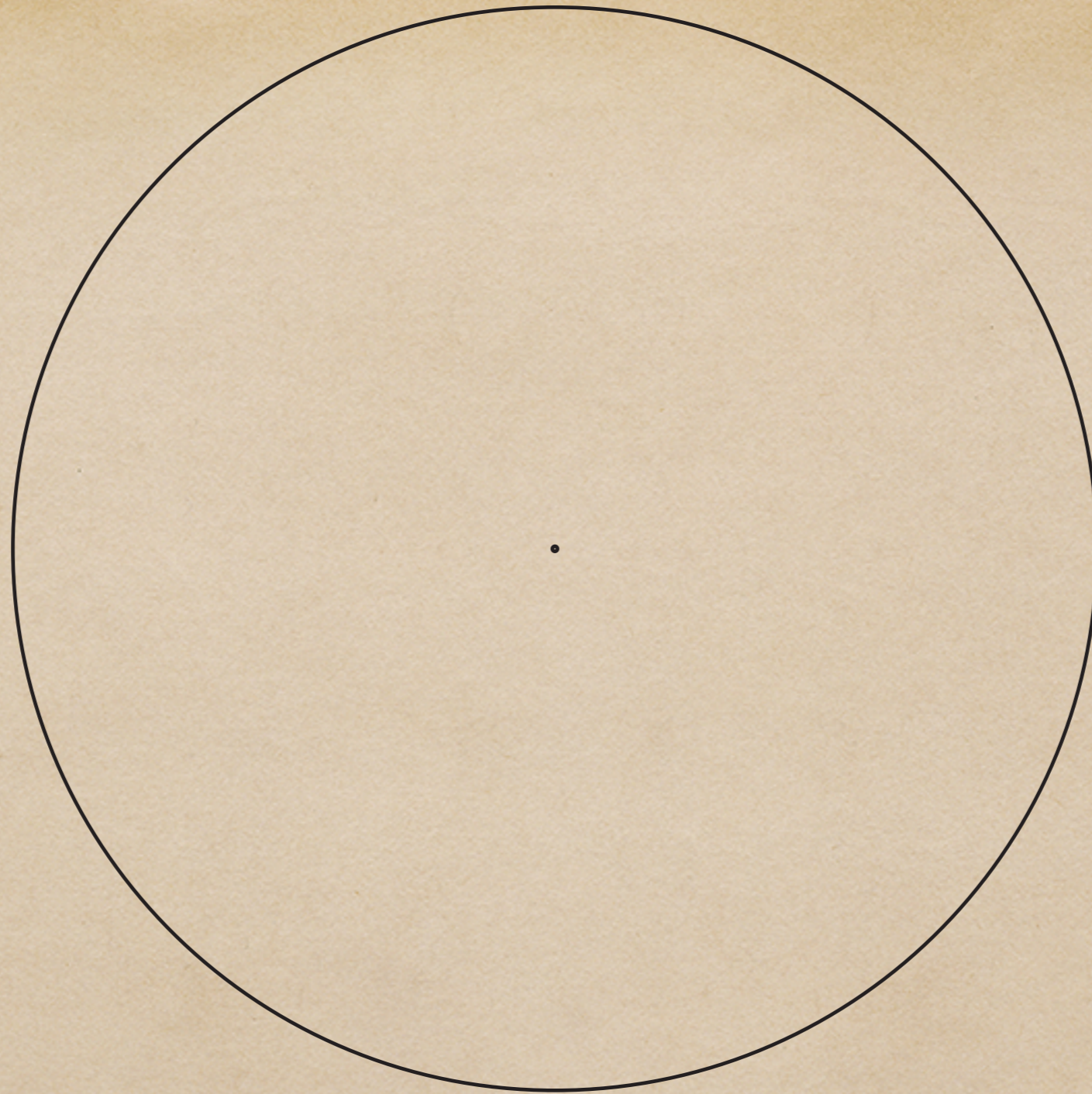
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6. They are related to the entire process of death. Death—from the angle of the formulas—is the integration of the essential being in all forms with the pattern which produced its exoteric manifestation. They concern the *discovery of the pattern.*”

“If you were a disciple who had access to the archives wherein instructions for disciples are contained, you would be confronted (in relation to the six formulas referred to above) by six large sheets of some unknown metal. These look as if made of silver and are in reality composed of that metal which is the allotrope of silver and which is therefore to silver what the diamond is to carbon. Upon these sheets are words, symbols, and symbolic forms. These, when related to each other, contain the formulas which the disciple has to interpret and integrate in his waking consciousness. This must be done through the medium of living processes.” *Discipleship In The New Age*, v. 2 p. 249



Of form and of consciousness, the circle and the point are the natural symbols. This applies equally to the atom, to man, to the planet and to the solar system.

Discipleship In the New Age. v.2 p.250



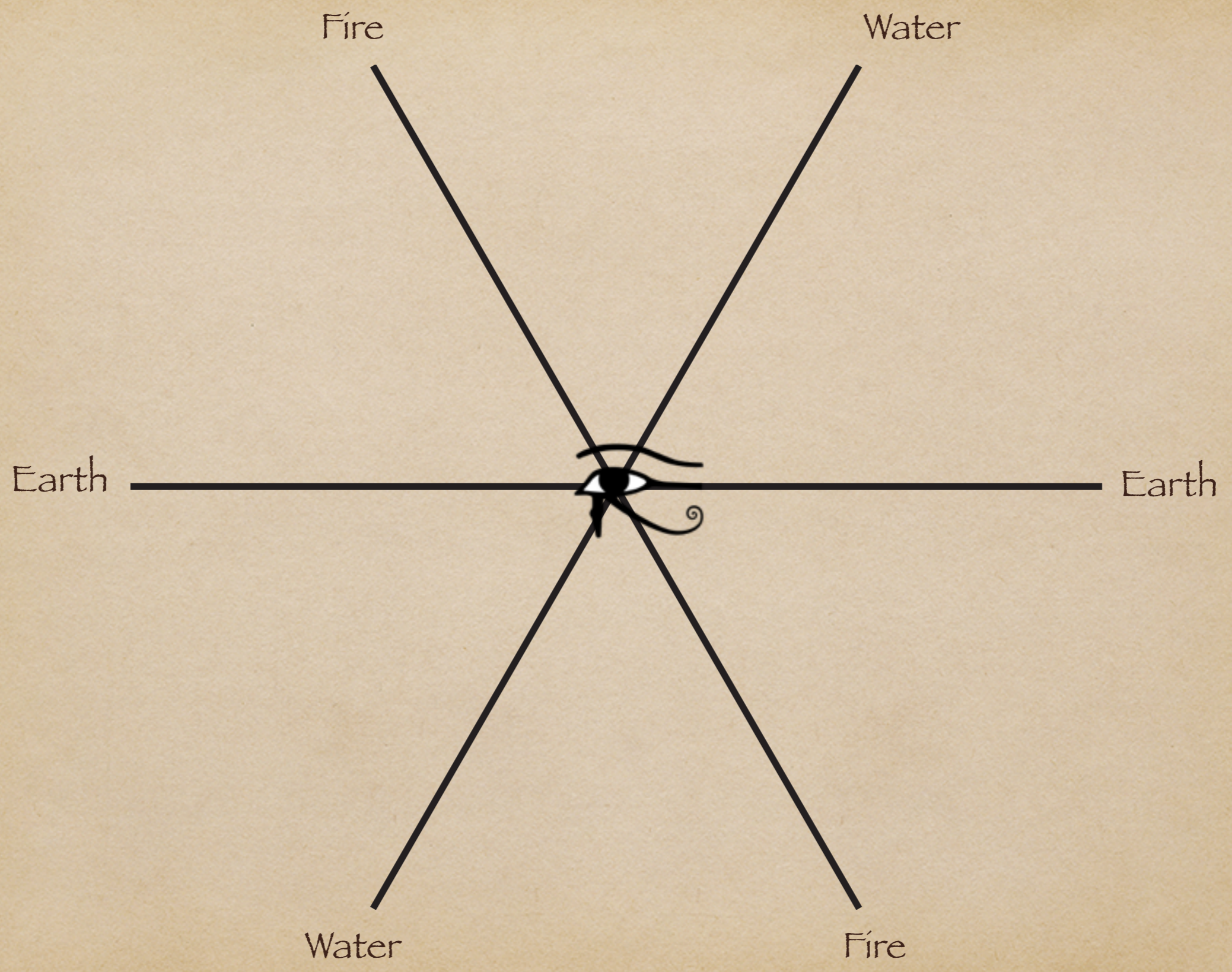
Formula One, The Formula of Revelation

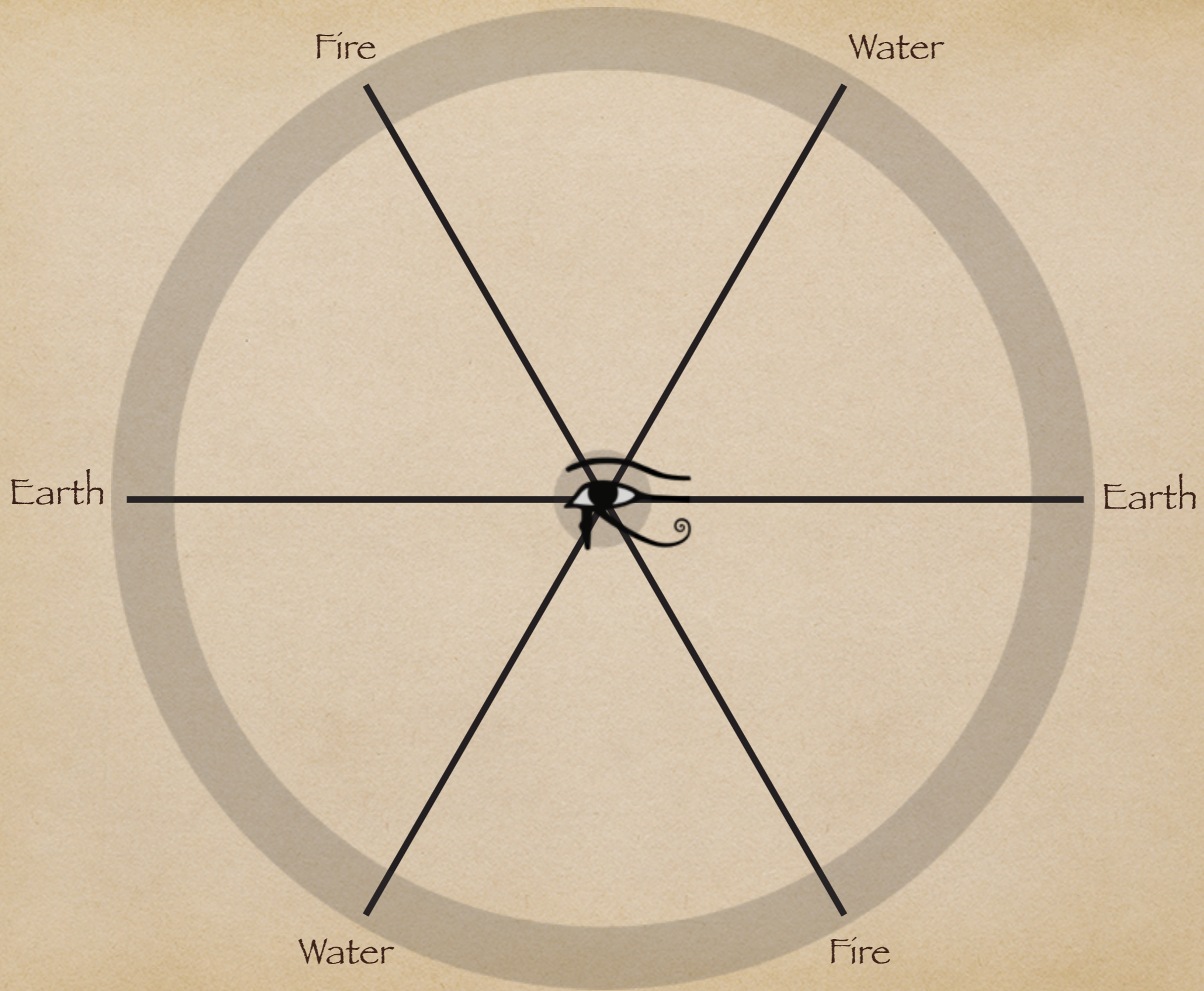
"A line of fire between two blazing points. A stream of water blue—again a line emerging from the earth—and ending in the ocean. A tree with root above and flowers below.

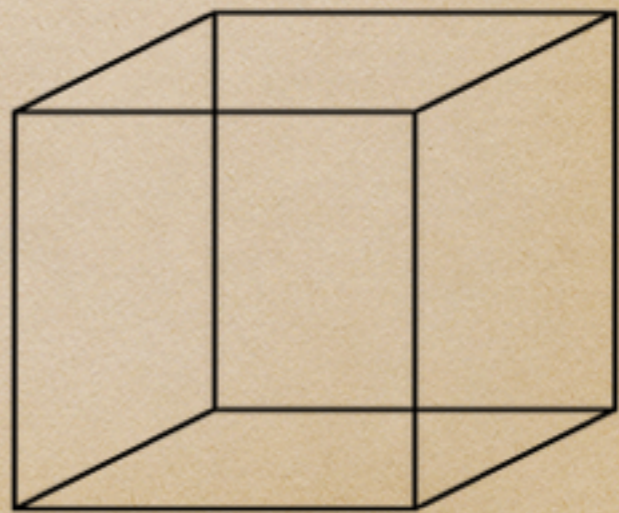
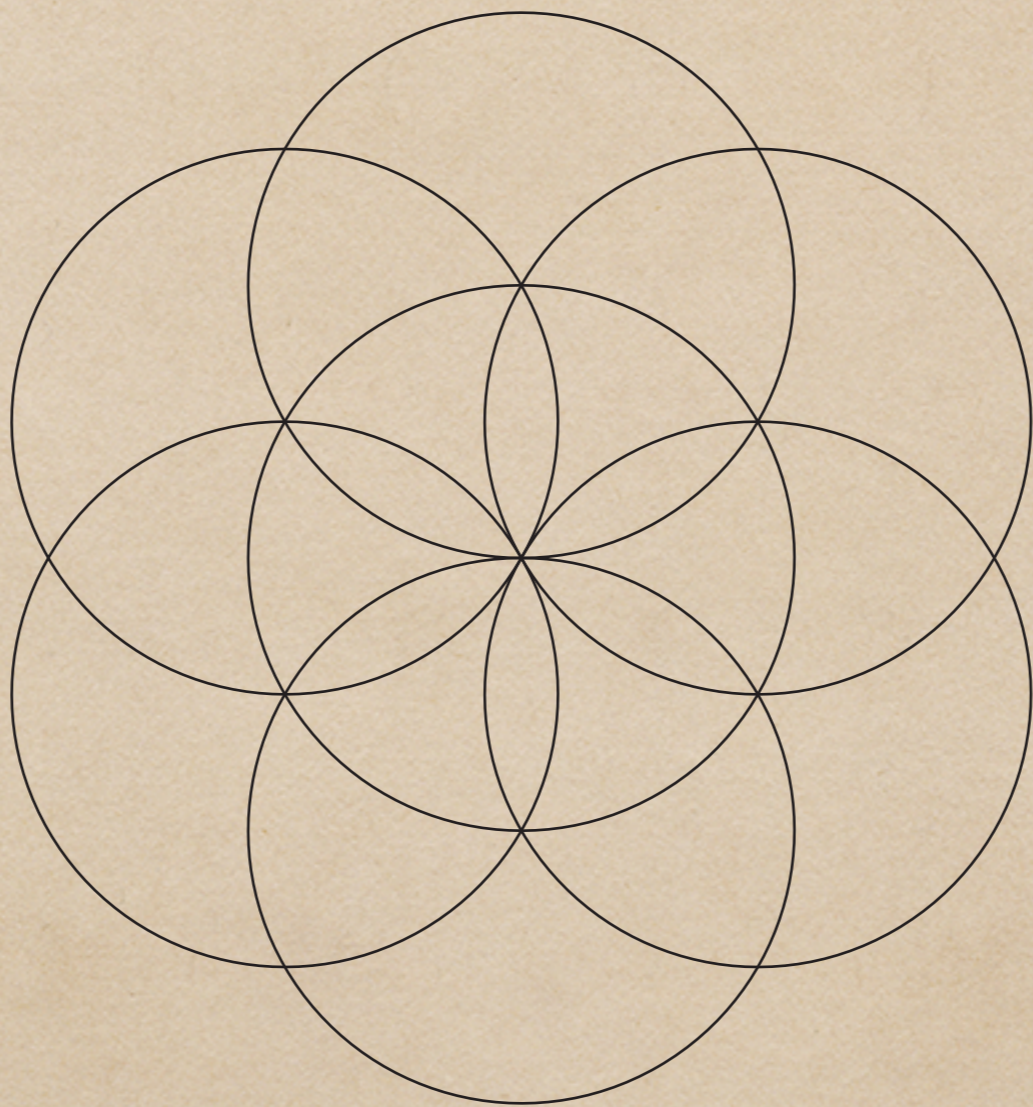
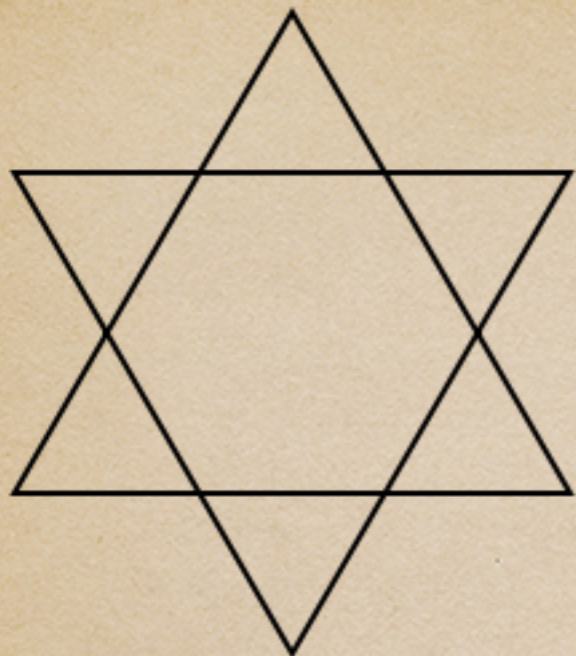
"Out of the fire, and always at the midway point, appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision—a thread of light unites the two.

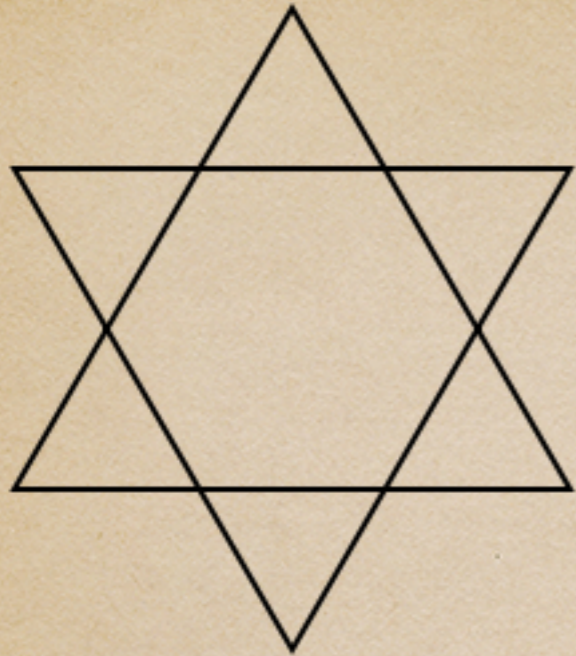
"Deep in the tree, between the root and flowers, the eye again is seen. The eye that knows, the eye that sees, the directing eye—one made of fire, one fluid as the sea, and two which look from here to there. Fire, water and the earth—all need the vital air. The air is life. The air is God."

Discipleship In The New Age, v. 2 p. 252







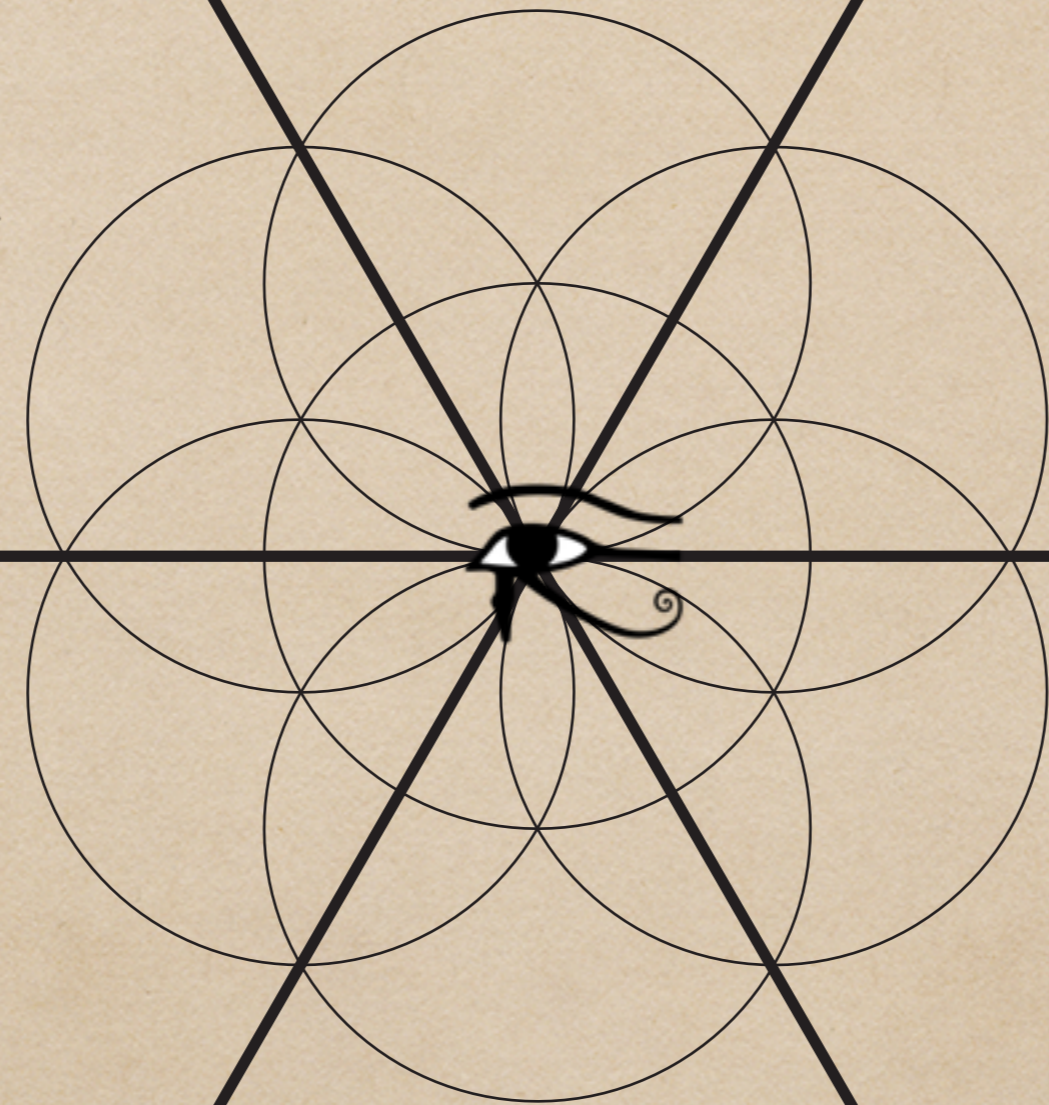


Fire

Water

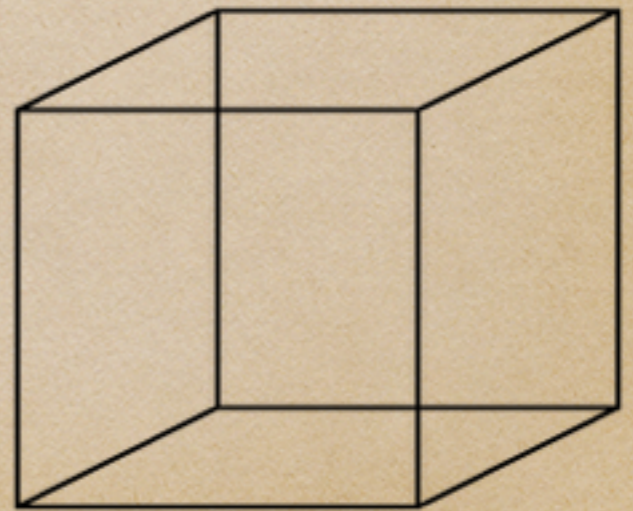
Earth

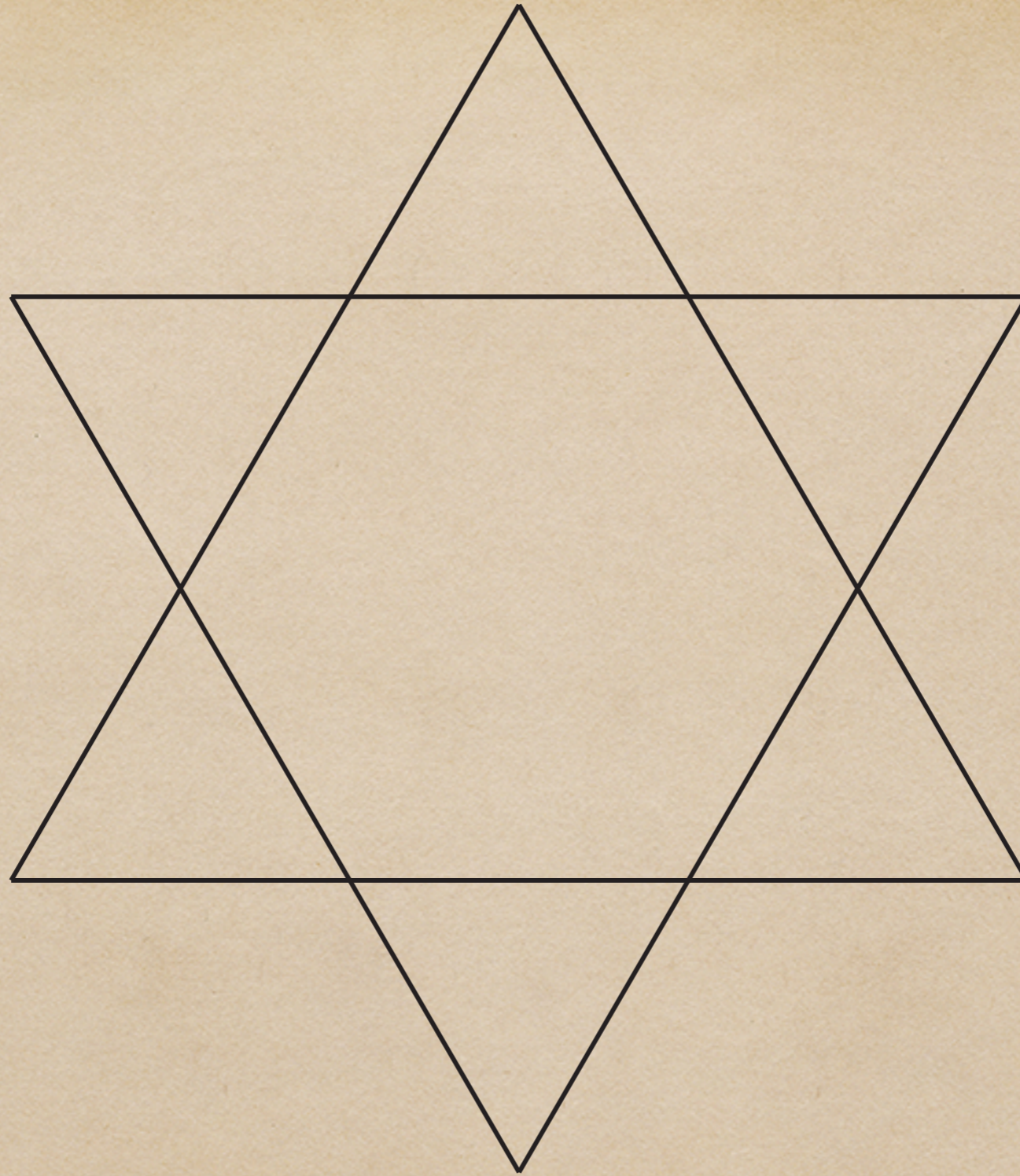
Earth



Water

Fire

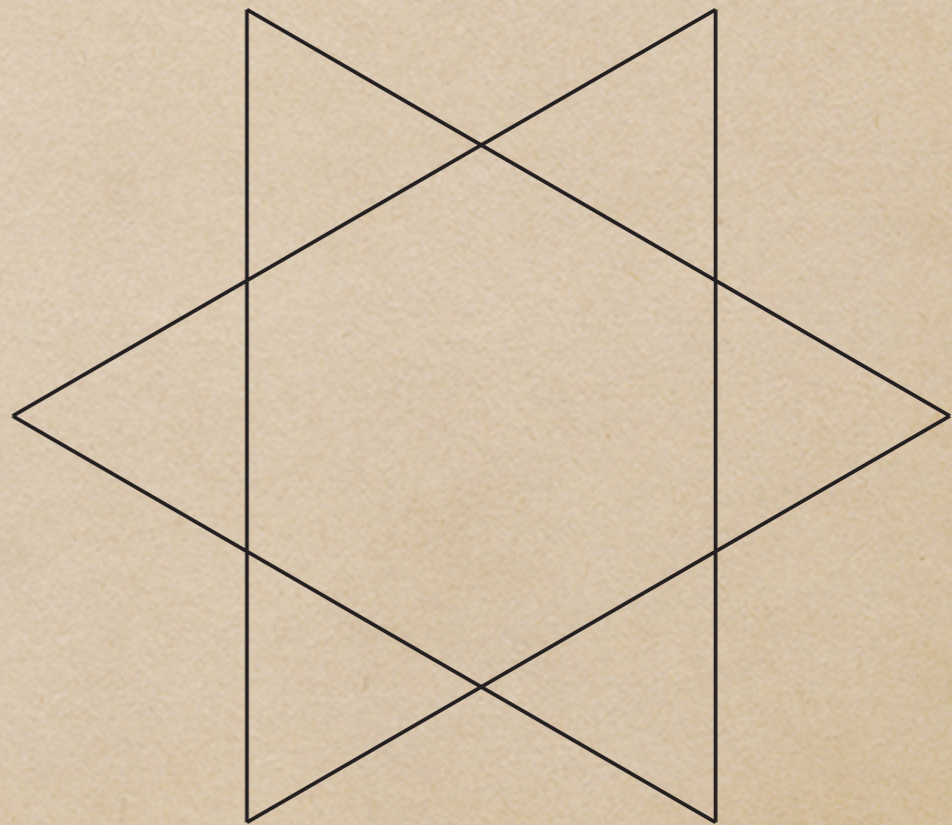
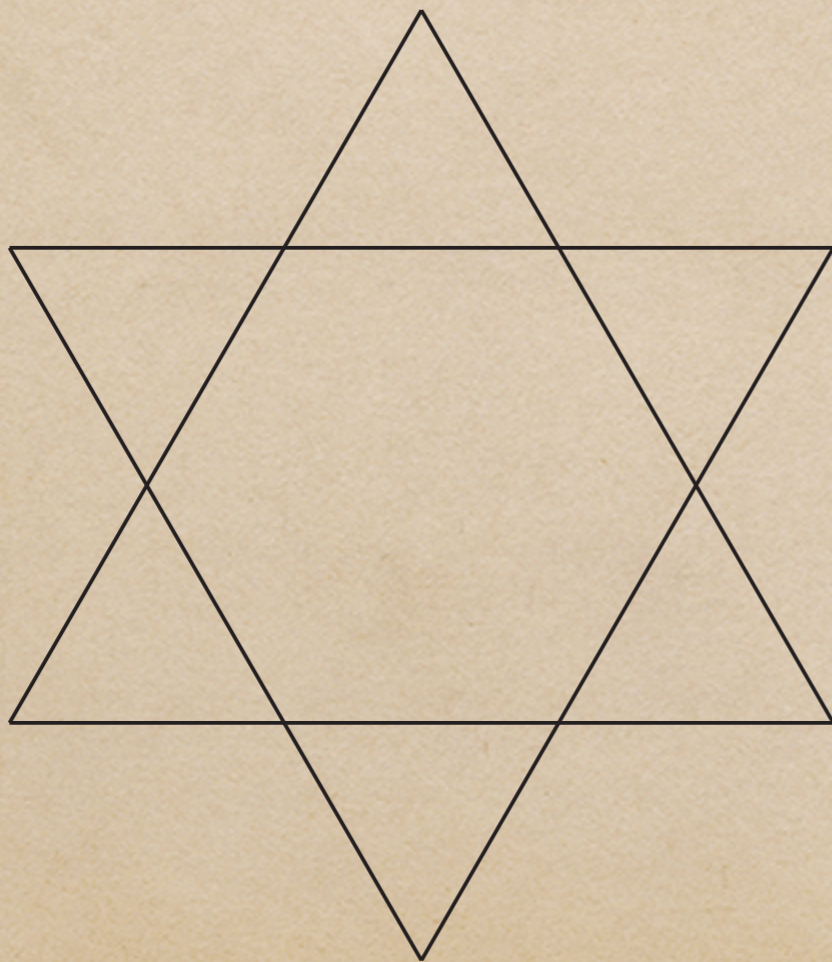


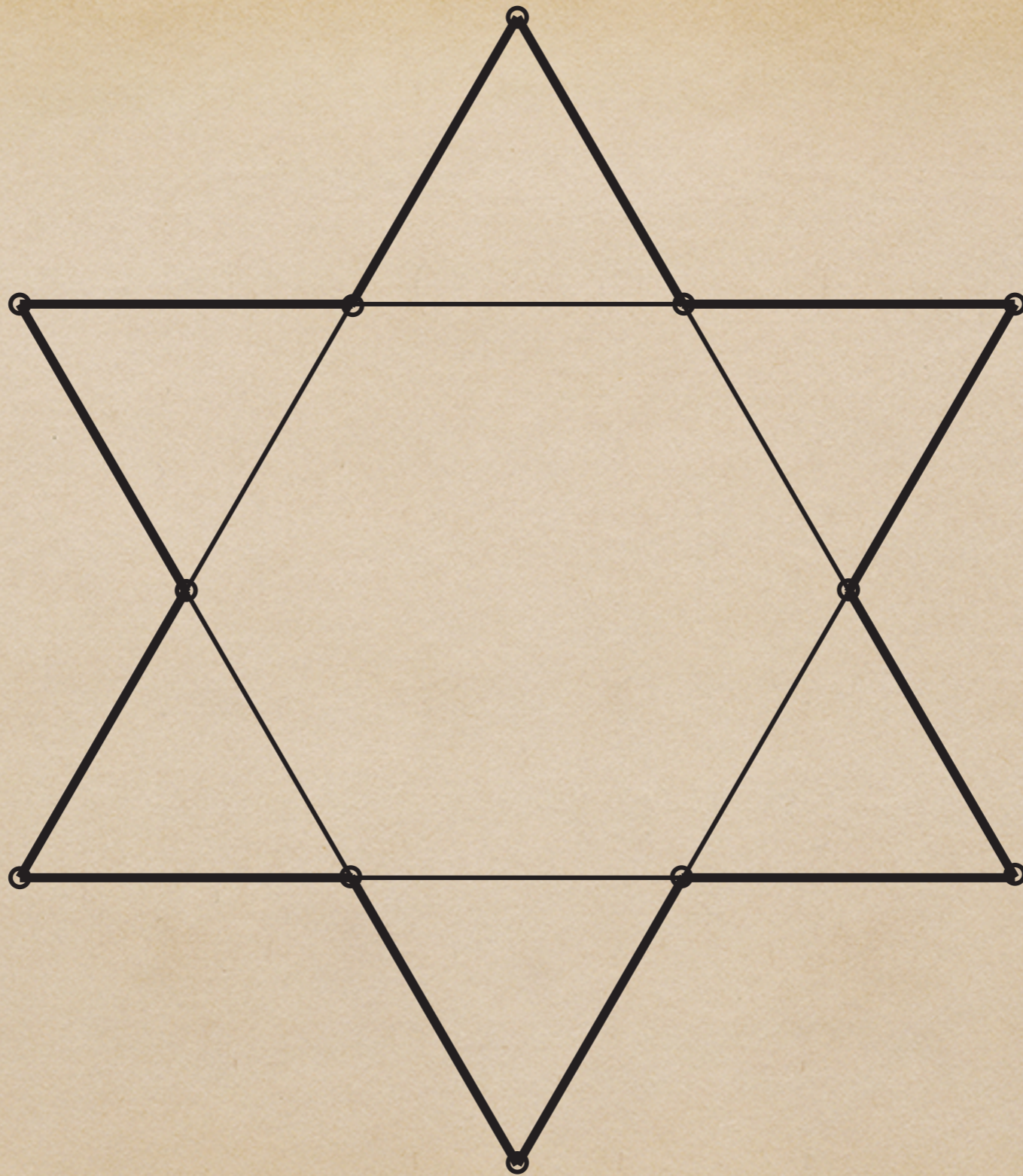


“1. Its exoteric consideration: line, form and colour.”

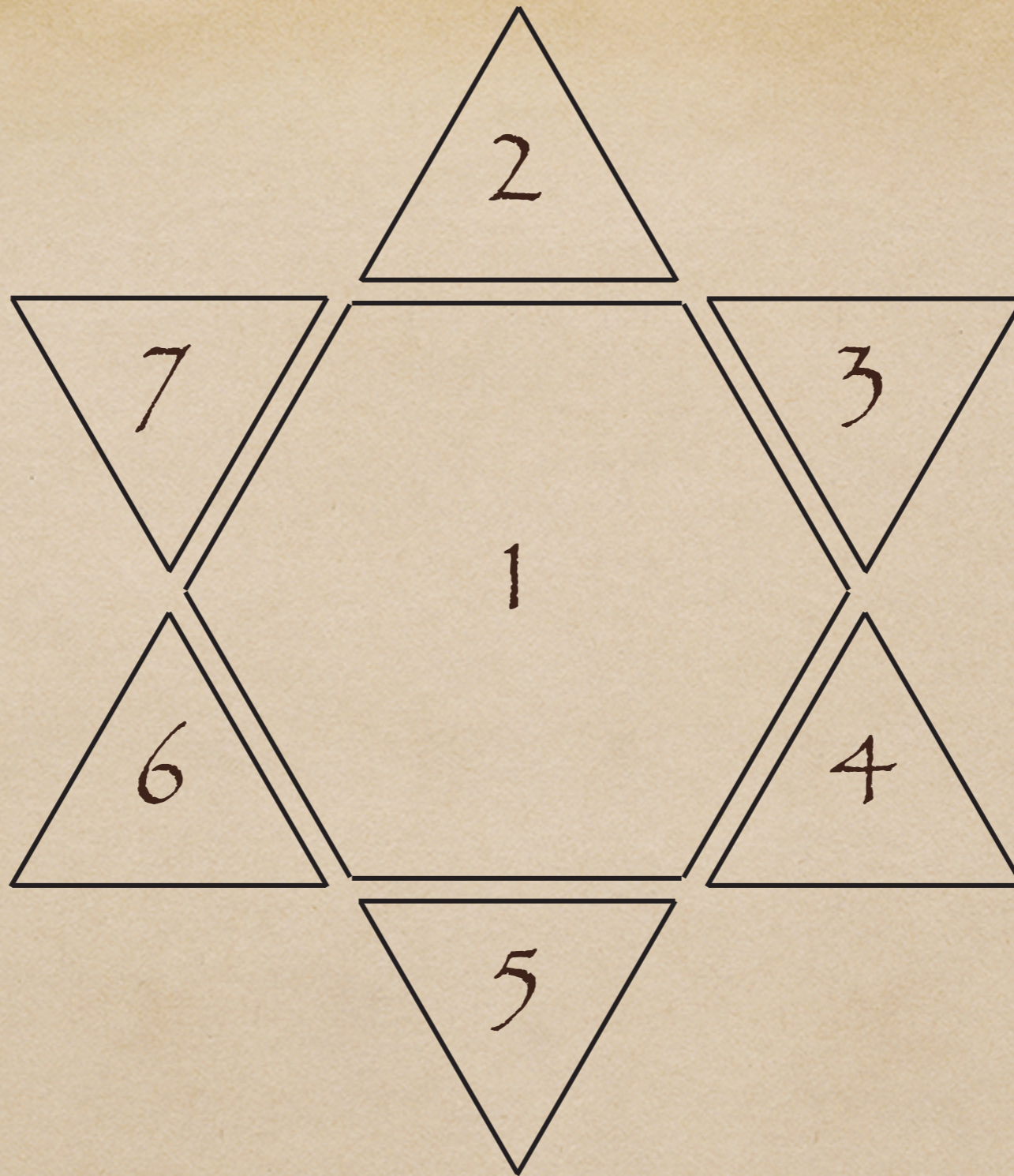
Physical attributes of the six-pointed star

- The 6-pointed star is made up of two equilateral triangles, one pointing up and one pointing down, or one pointing to the left and one to the right.
- These two triangles create a central hexagon.

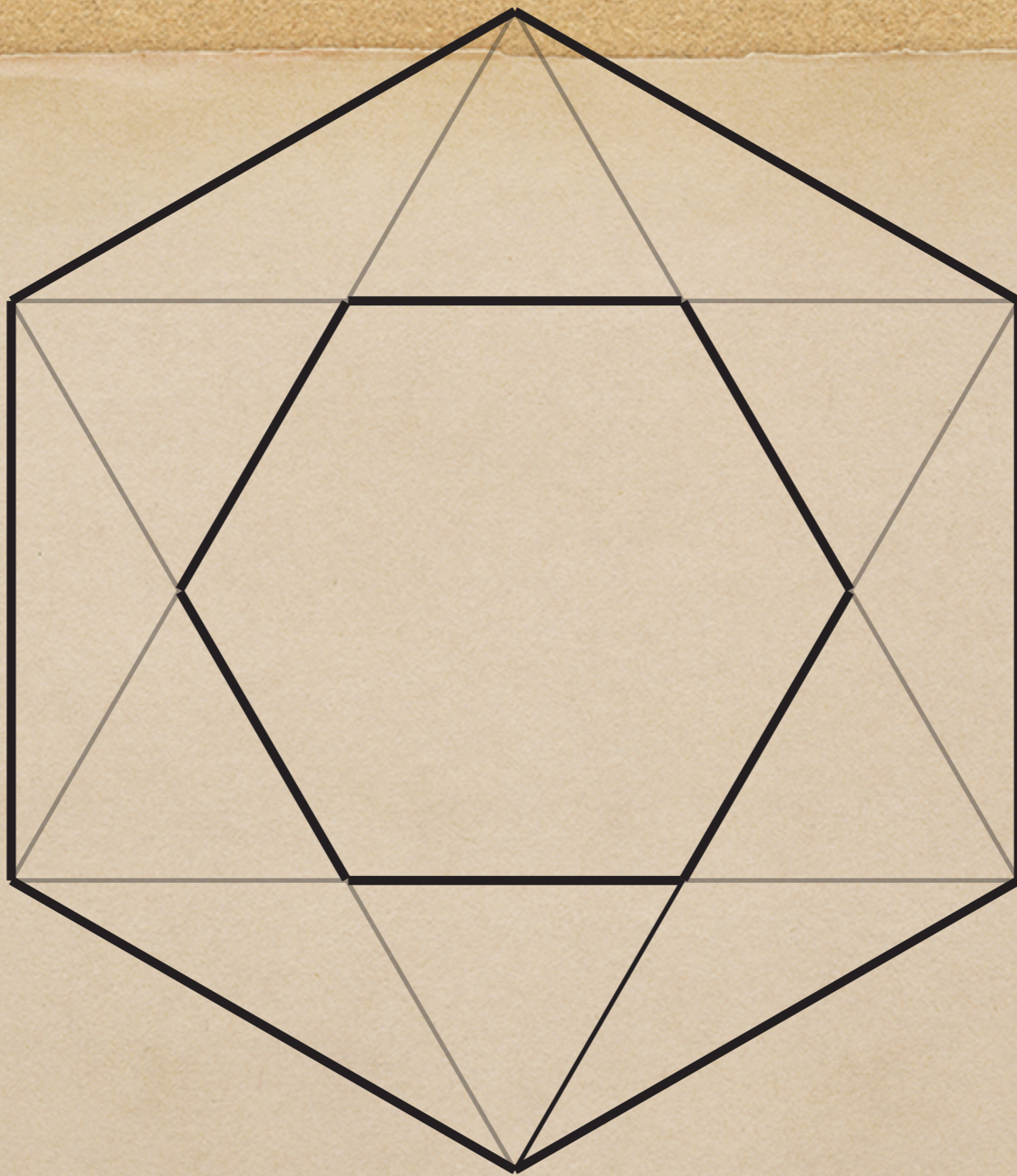




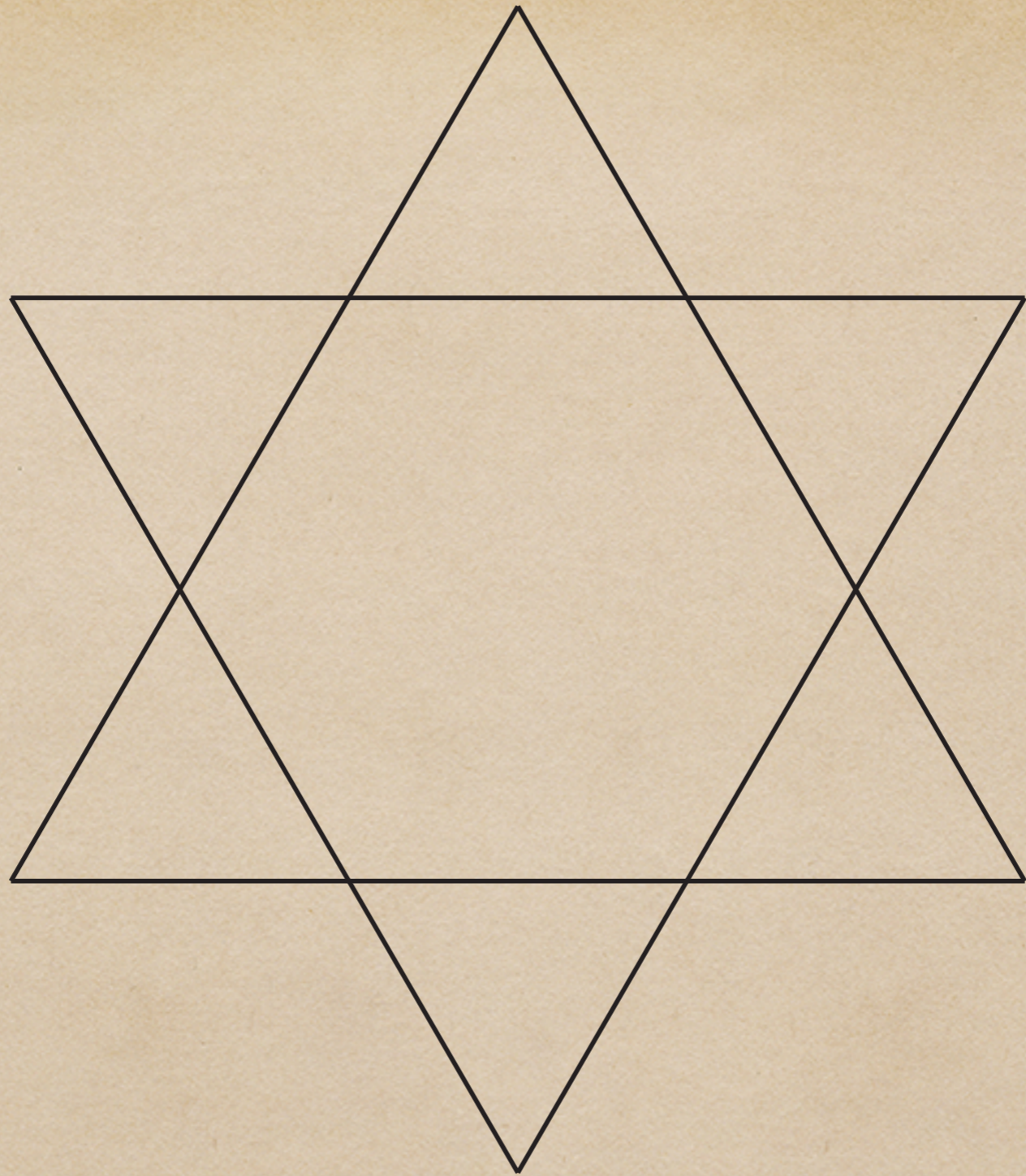
The six-pointed star has twelve sides and twelve vertices.



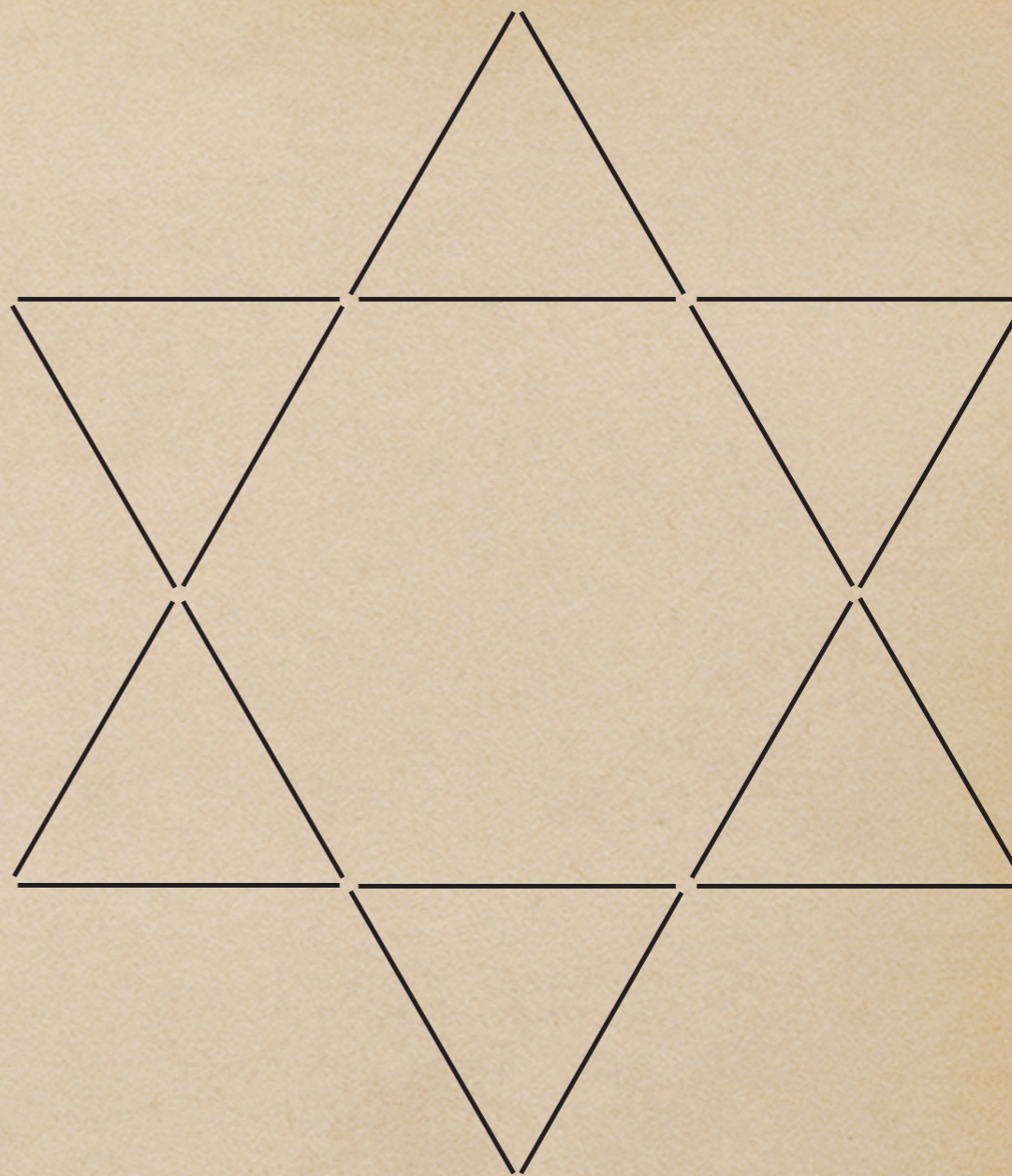
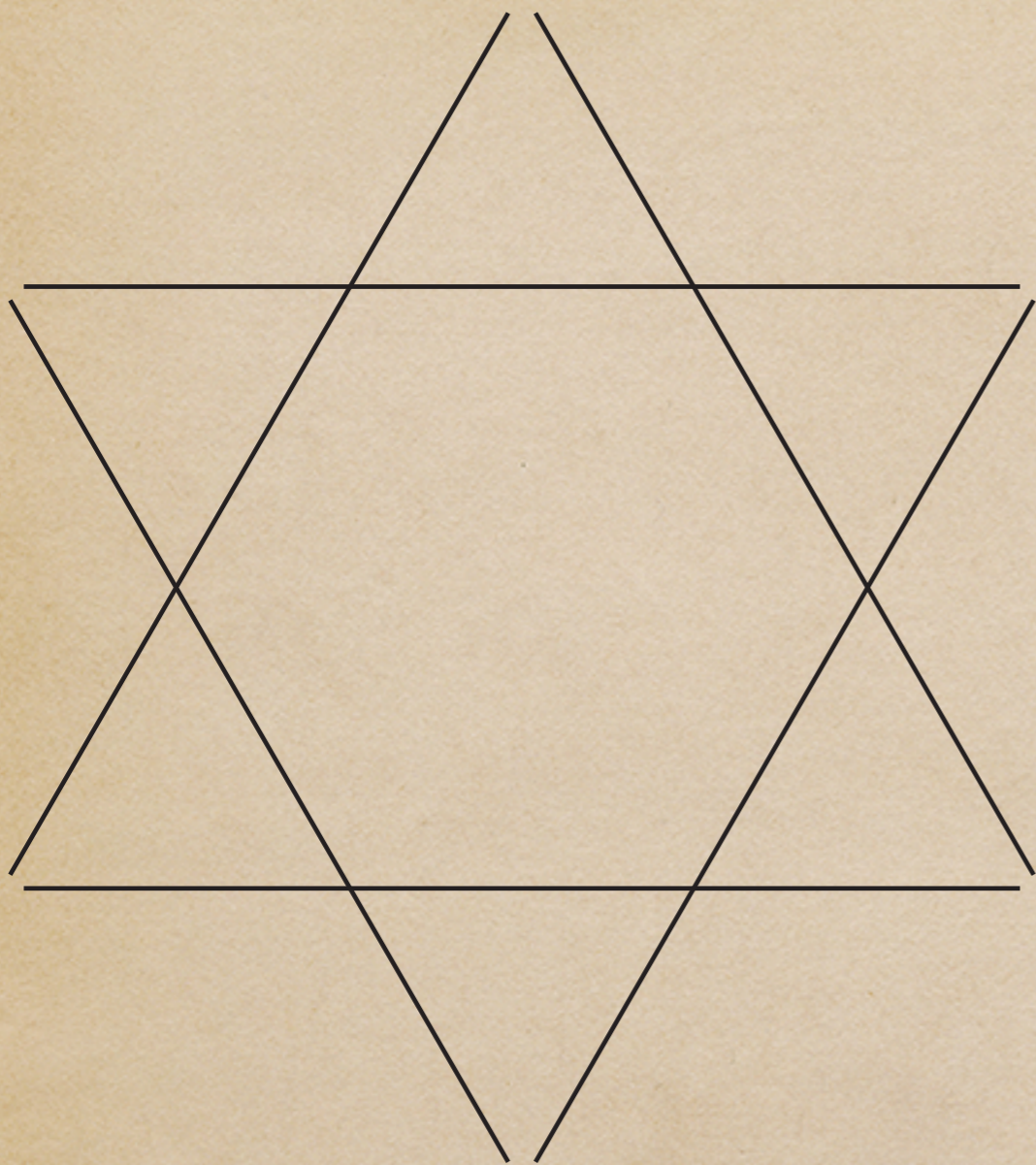
It contains seven 2d shapes: six small triangles and a hexagon.



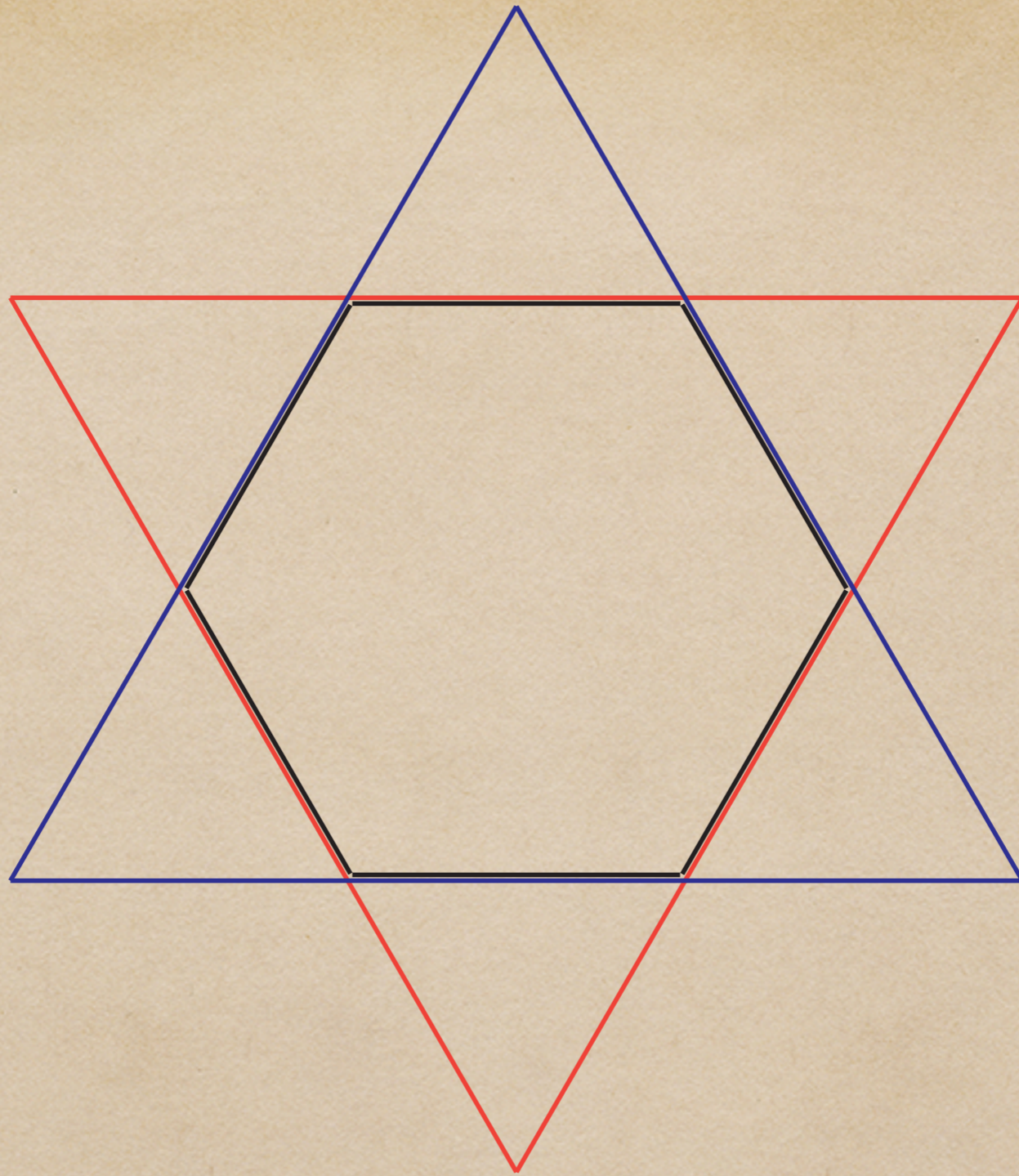
If we connect the outer points of the hexagram we have an enclosing hexagon that is exactly three times the area of the inner hexagon. This hexagon is offset from the central hexagon by 30° .



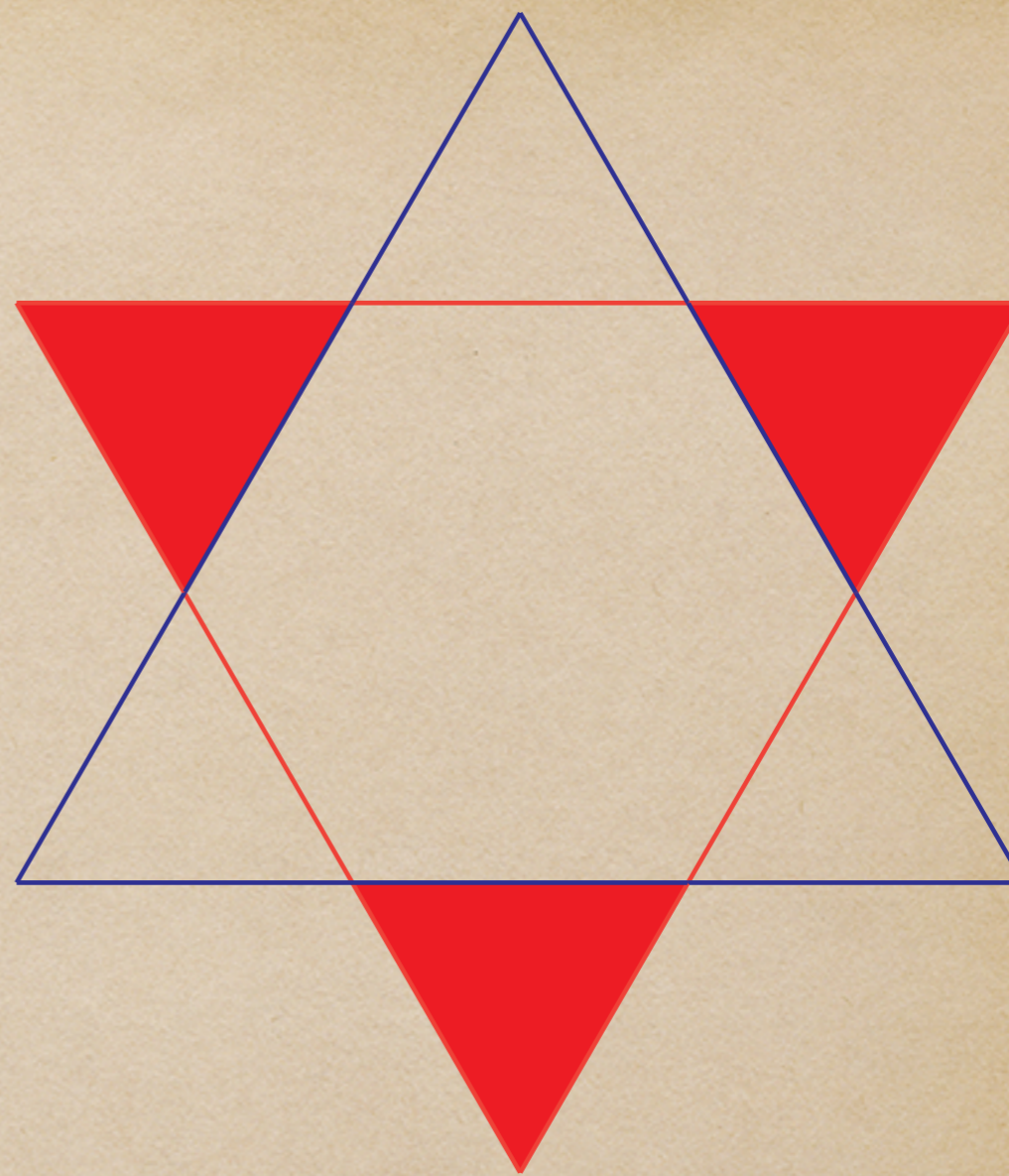
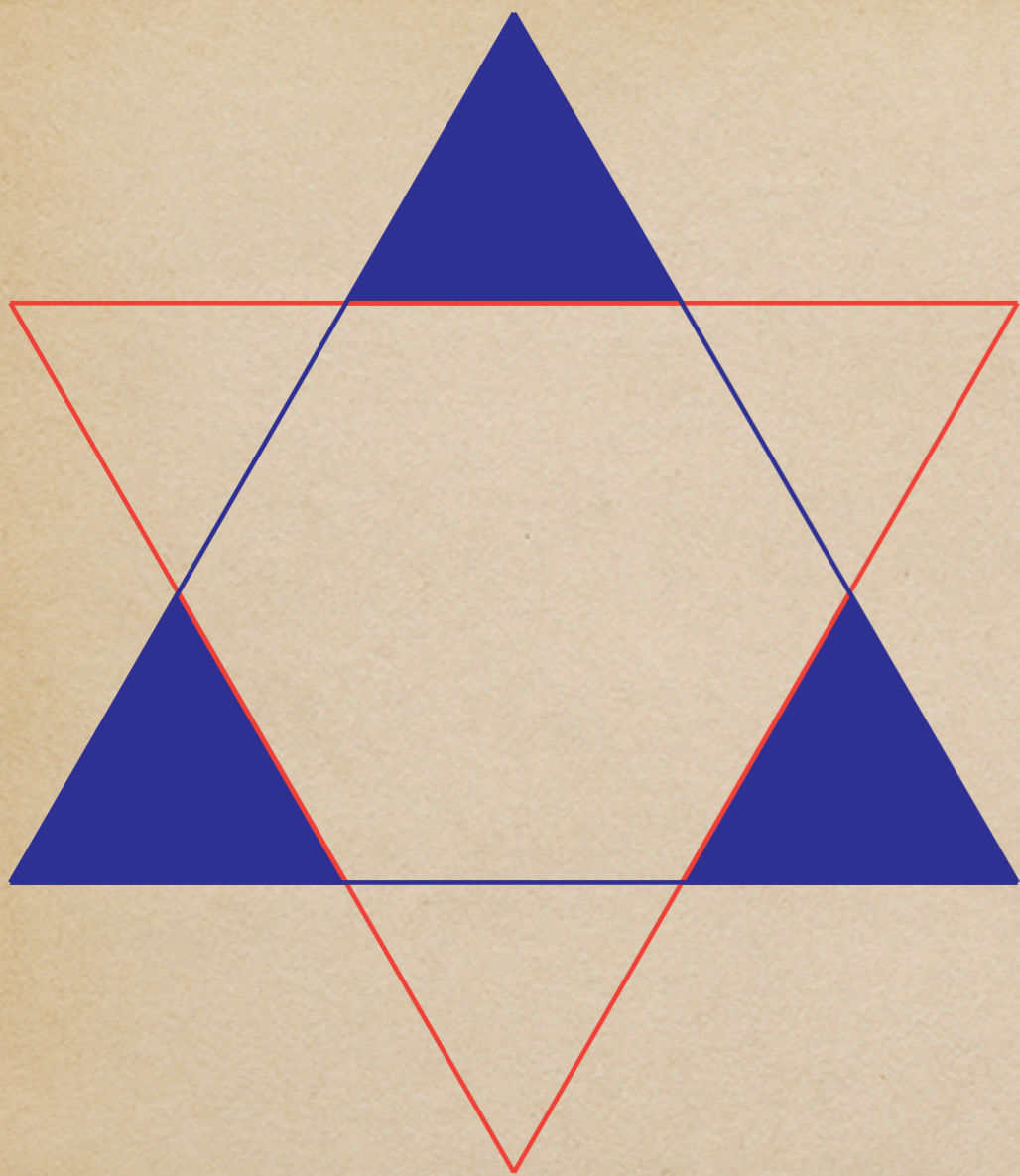
This 30° offset creates an alternating shift in the vertical/horizontal axes of the 6-pointed star and the hexagons that it encloses.



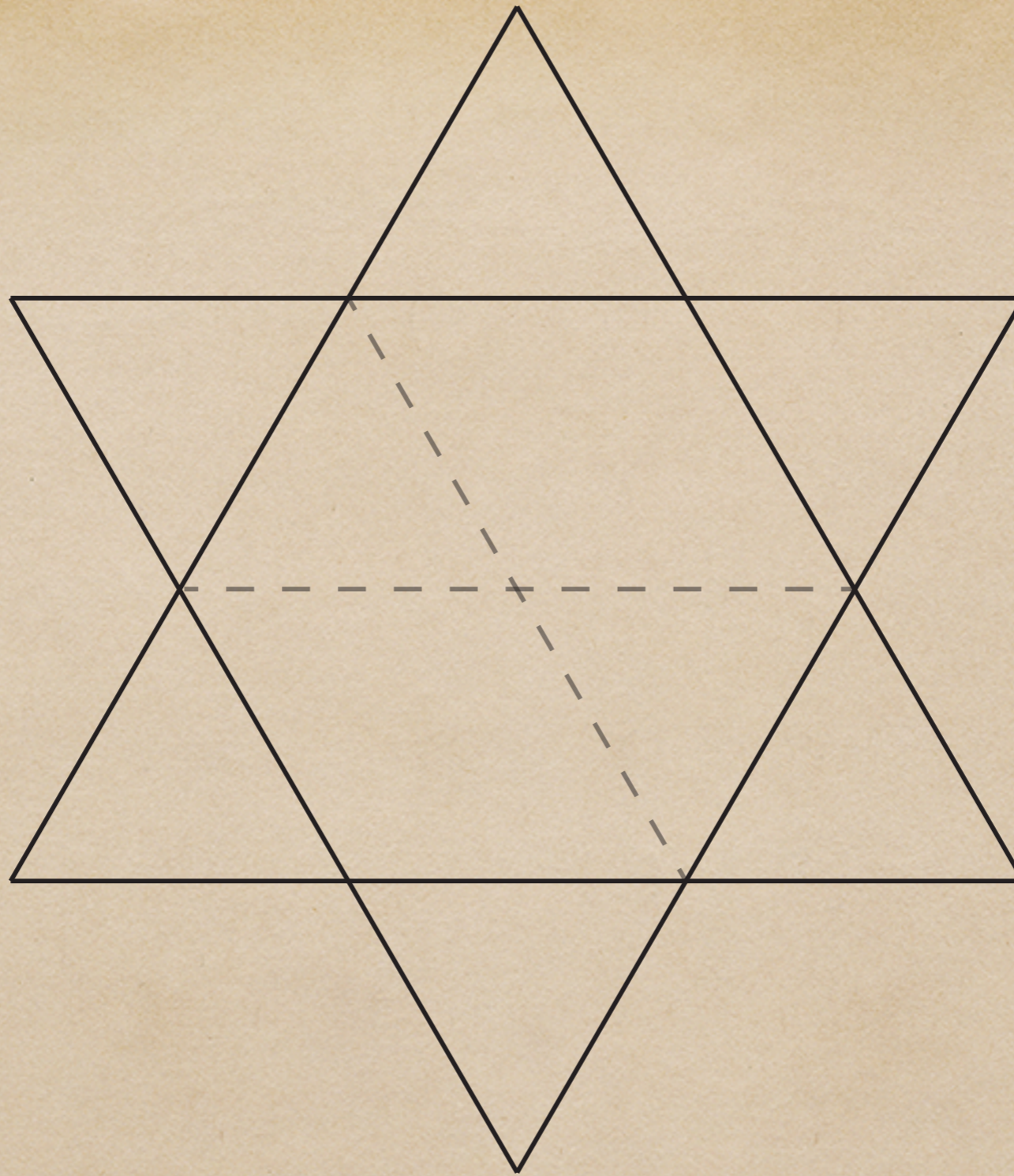
The hexagram is made up of six long or eighteen short line segments of equal length.



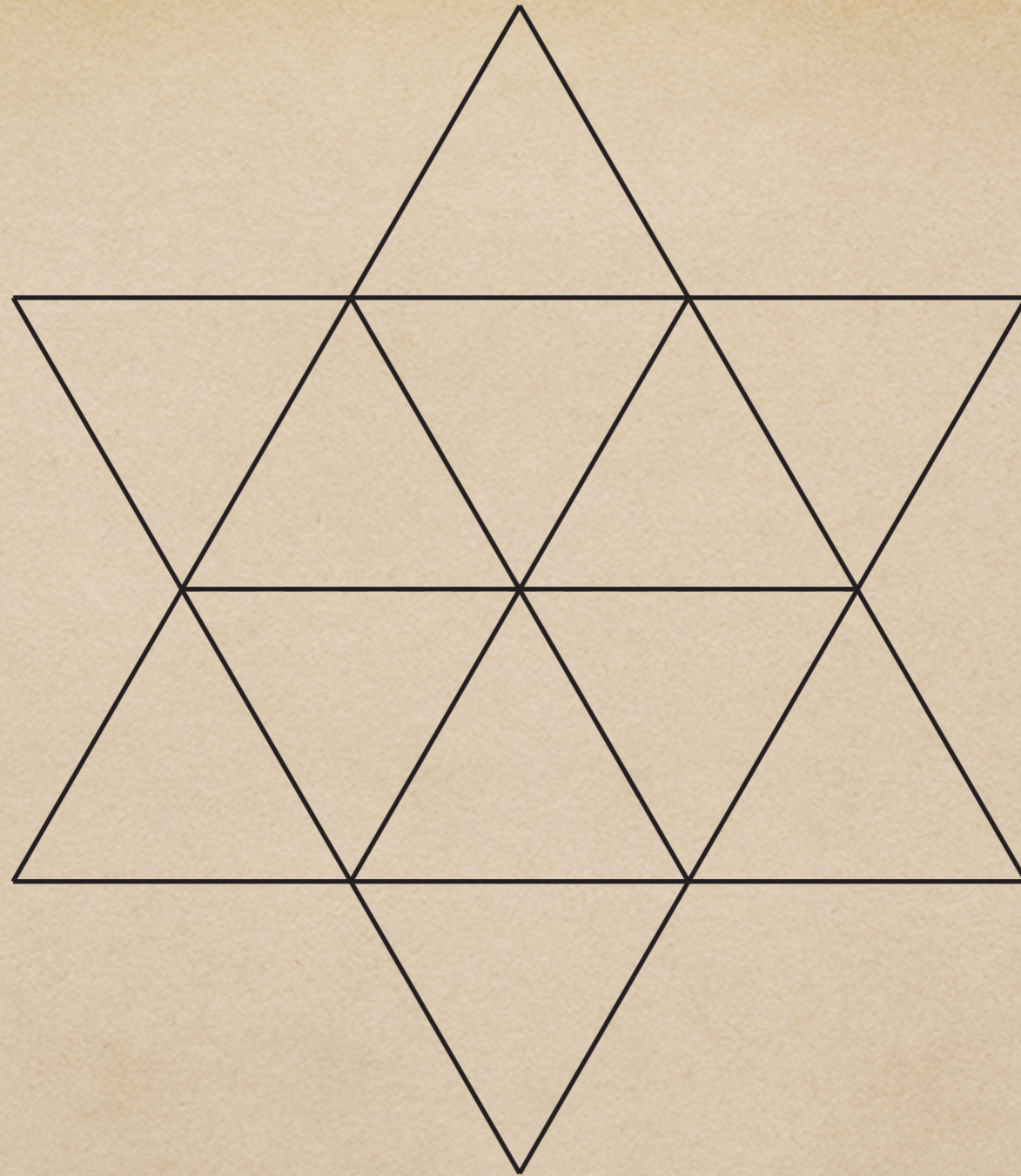
The juxtaposition of the two opposite equilateral triangles creates six smaller equilateral triangles whose baselines are the edges of the hexagon.



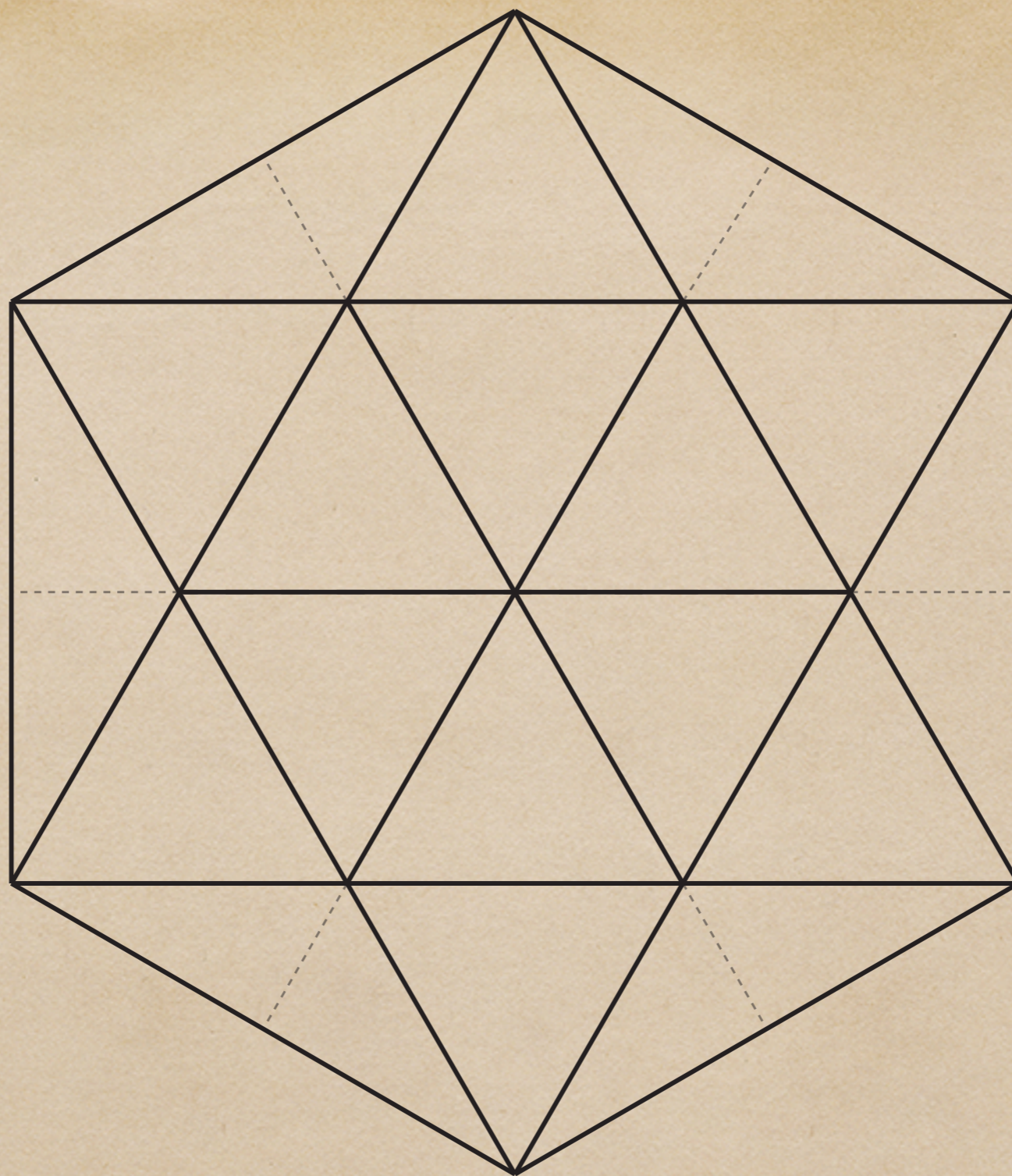
The three small equilateral triangles that are part of the upward pointing triangle are also all upward pointing; the three small equilateral triangles that are part of the downward pointing triangle are all downward pointing.



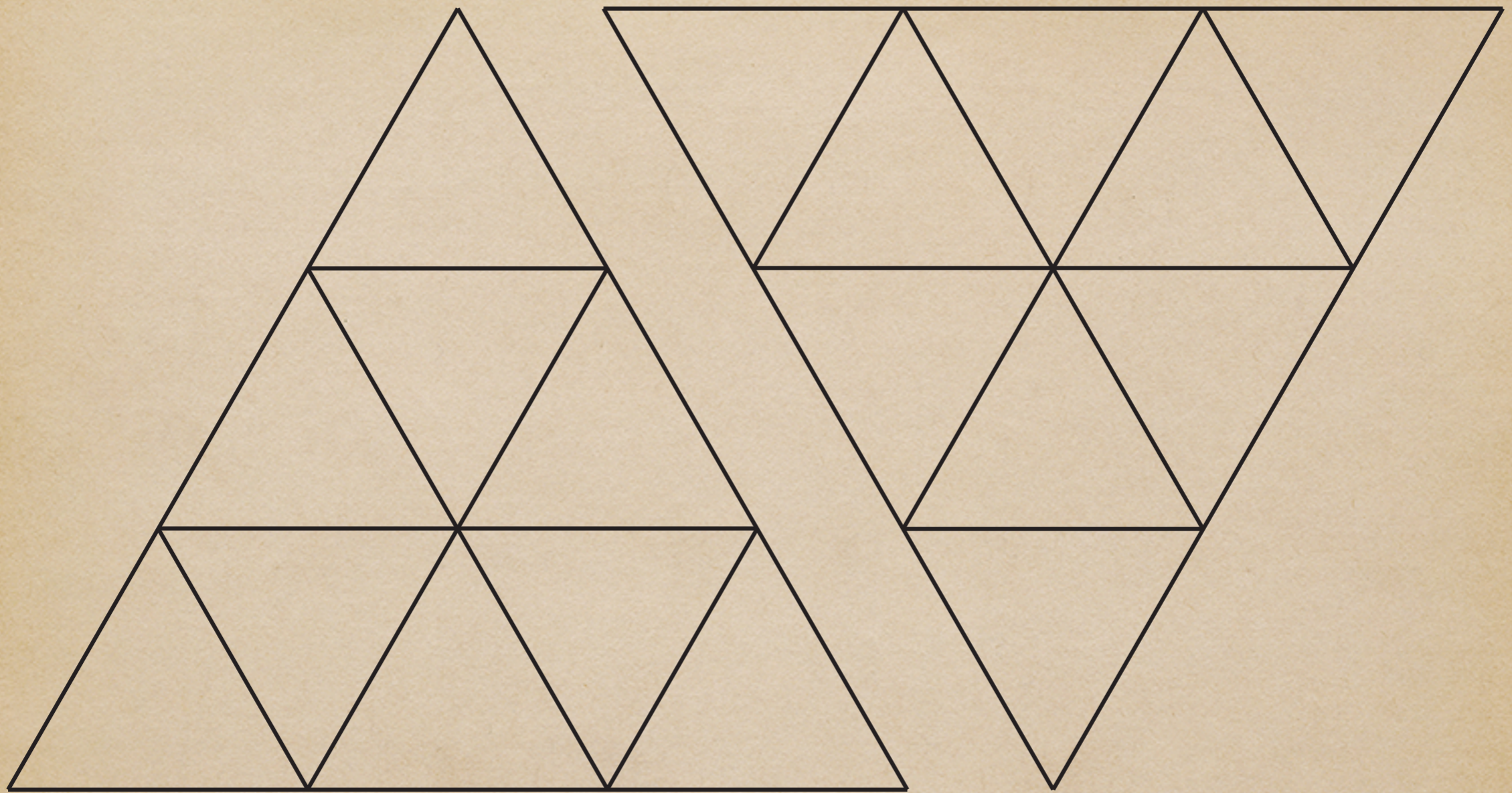
We can locate the midpoint of the 6-pointed star by drawing a line from any two opposite points within either the outer or inner hexagons.



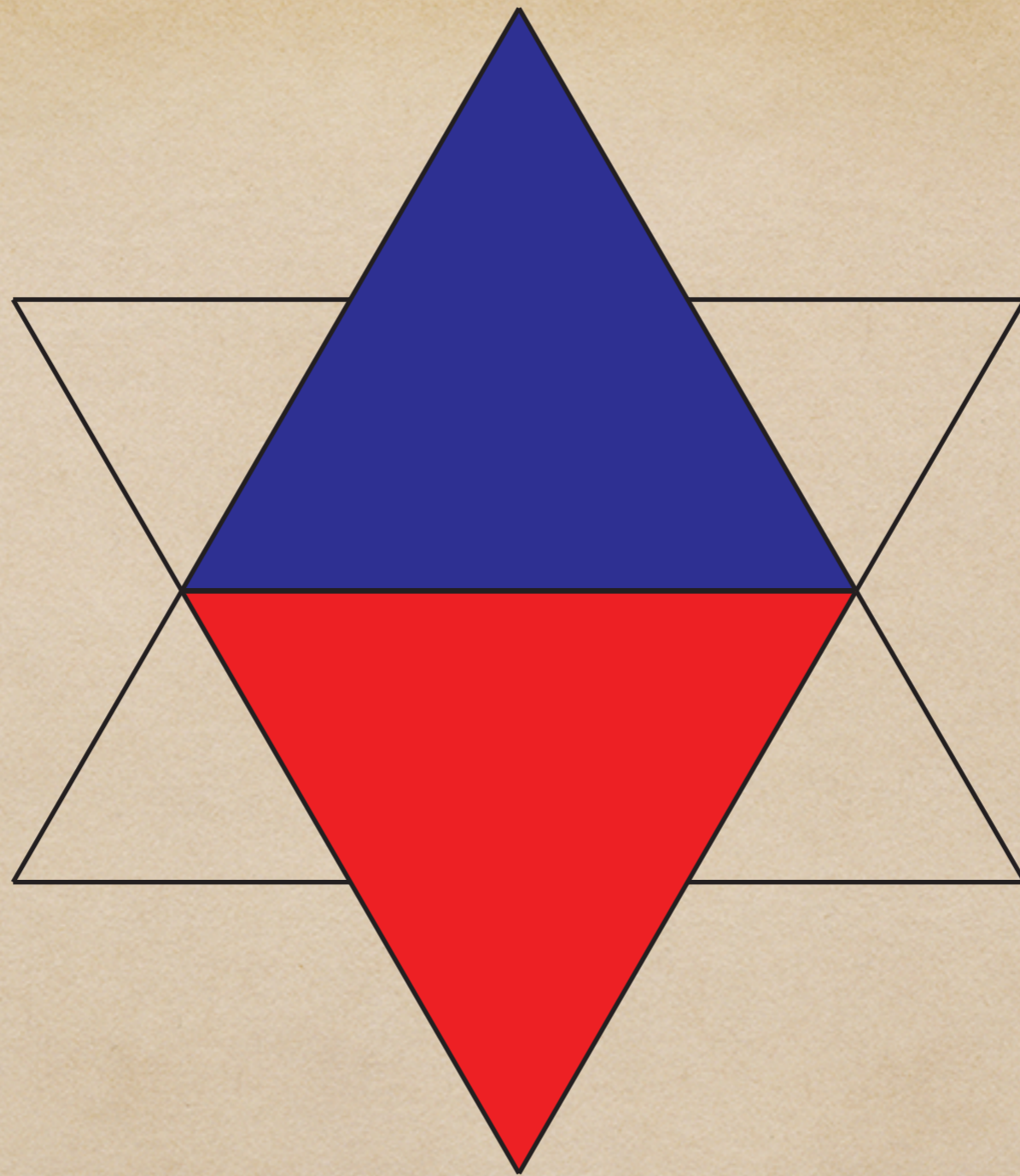
If we connect all six points of the inner hexagon to their opposite points we get six inner small equilateral triangles making a total of 12 equilateral triangles— 6 inner and six outer.



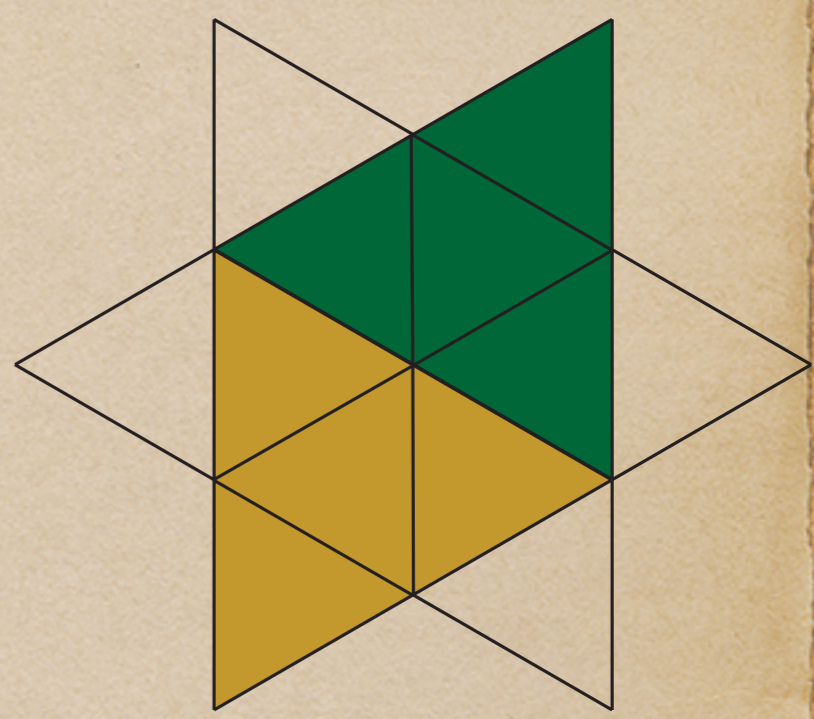
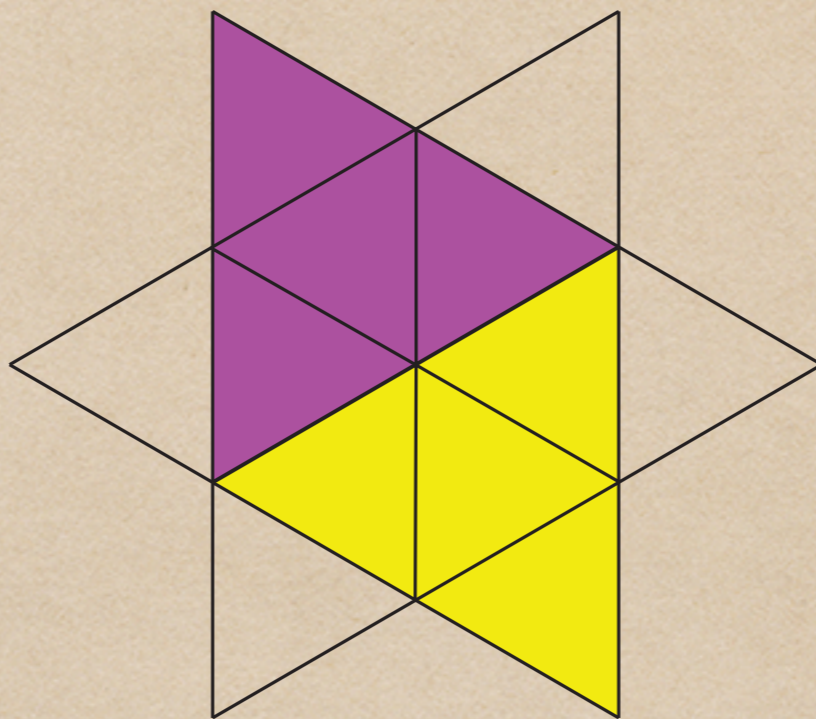
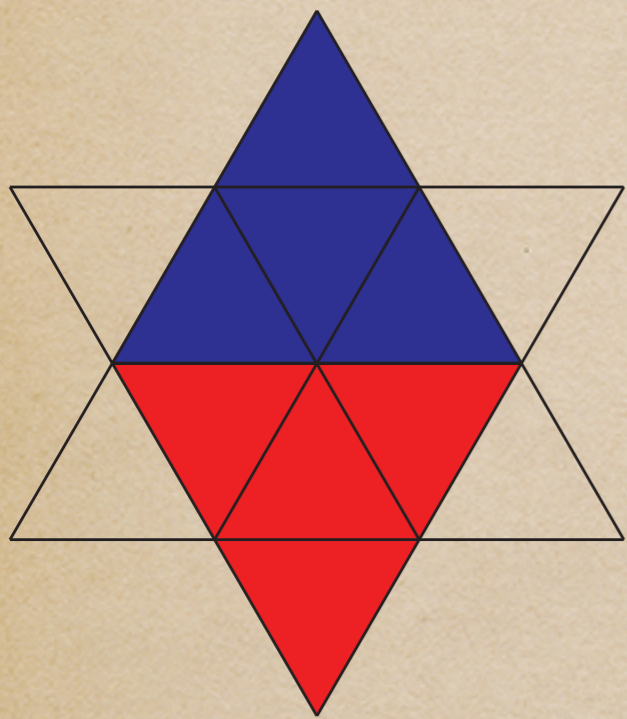
The outer enclosing hexagon adds an additional six small equilateral triangles, however these six triangles are split in half, making a total of 18 small triangles.



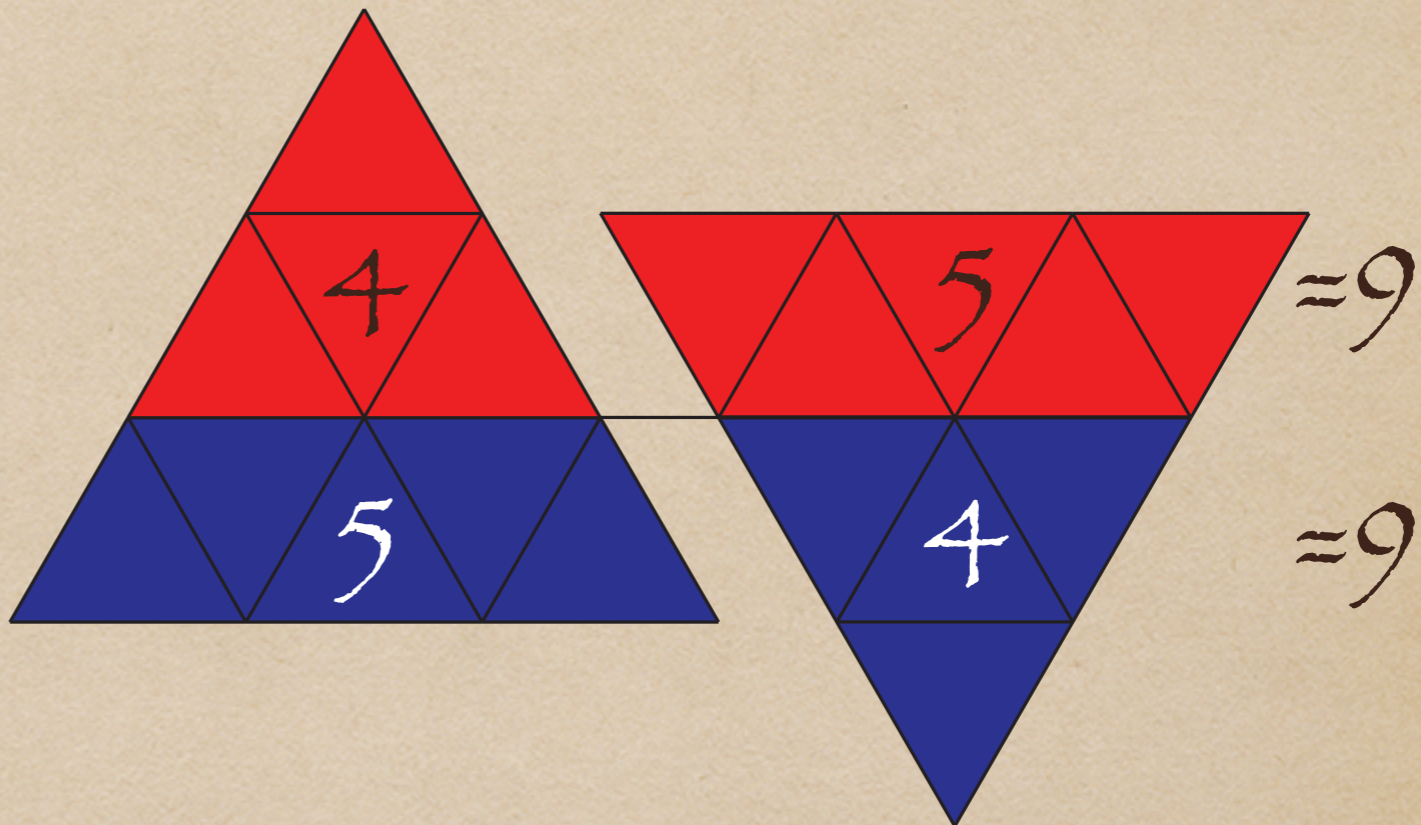
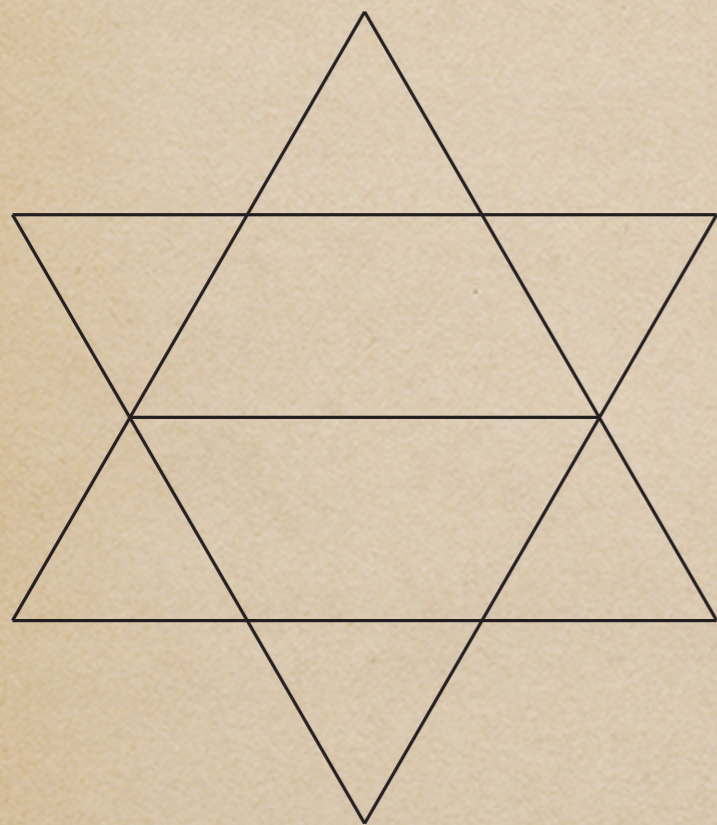
If we were to separate the two large triangles they would also embrace a total of 18 small triangles.



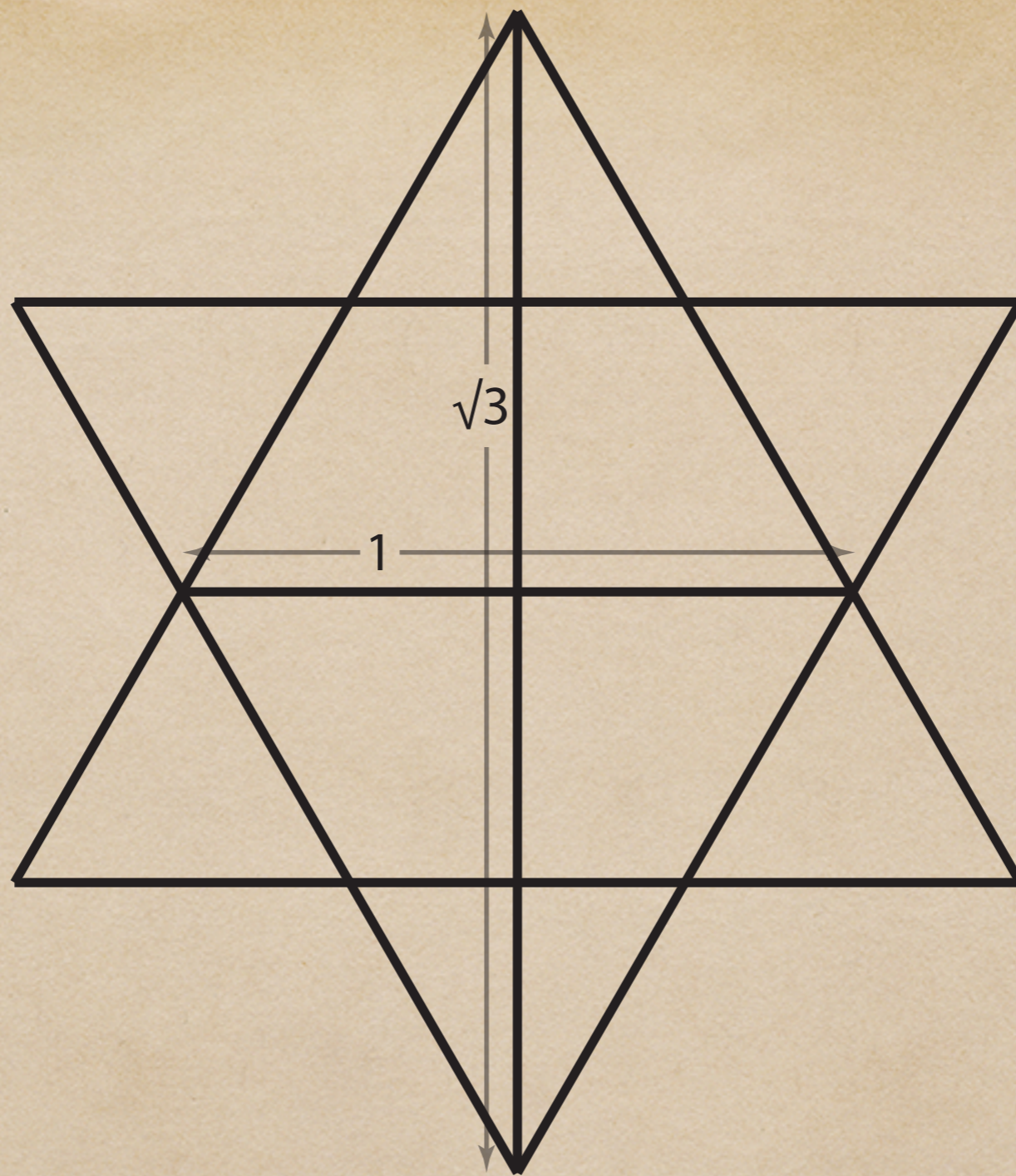
If we divide the hexagon horizontally we get two mid-sized equilateral triangles, one pointing up and one pointing down. There are six of these mid-sized triangles each containing four small equilateral triangles.



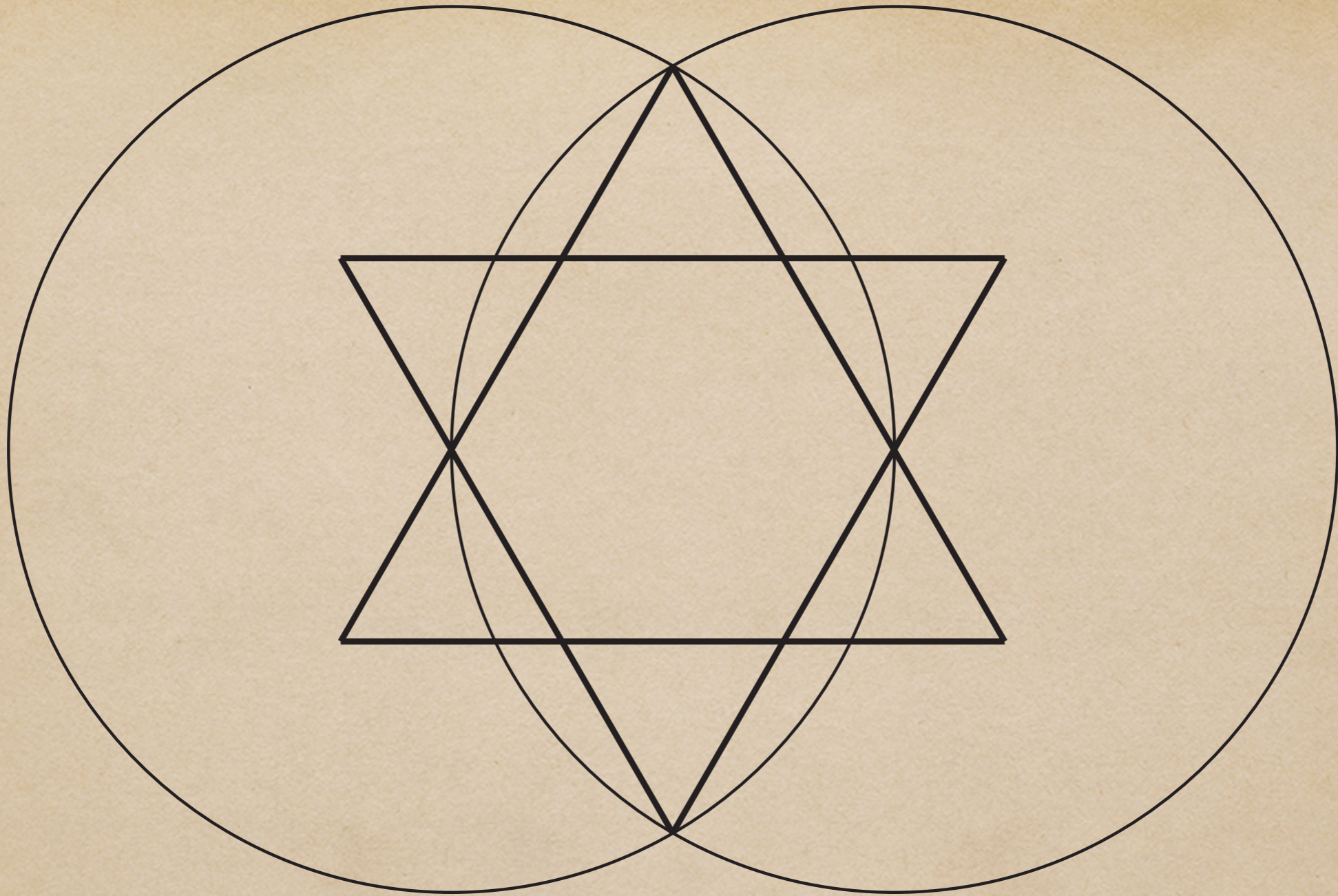
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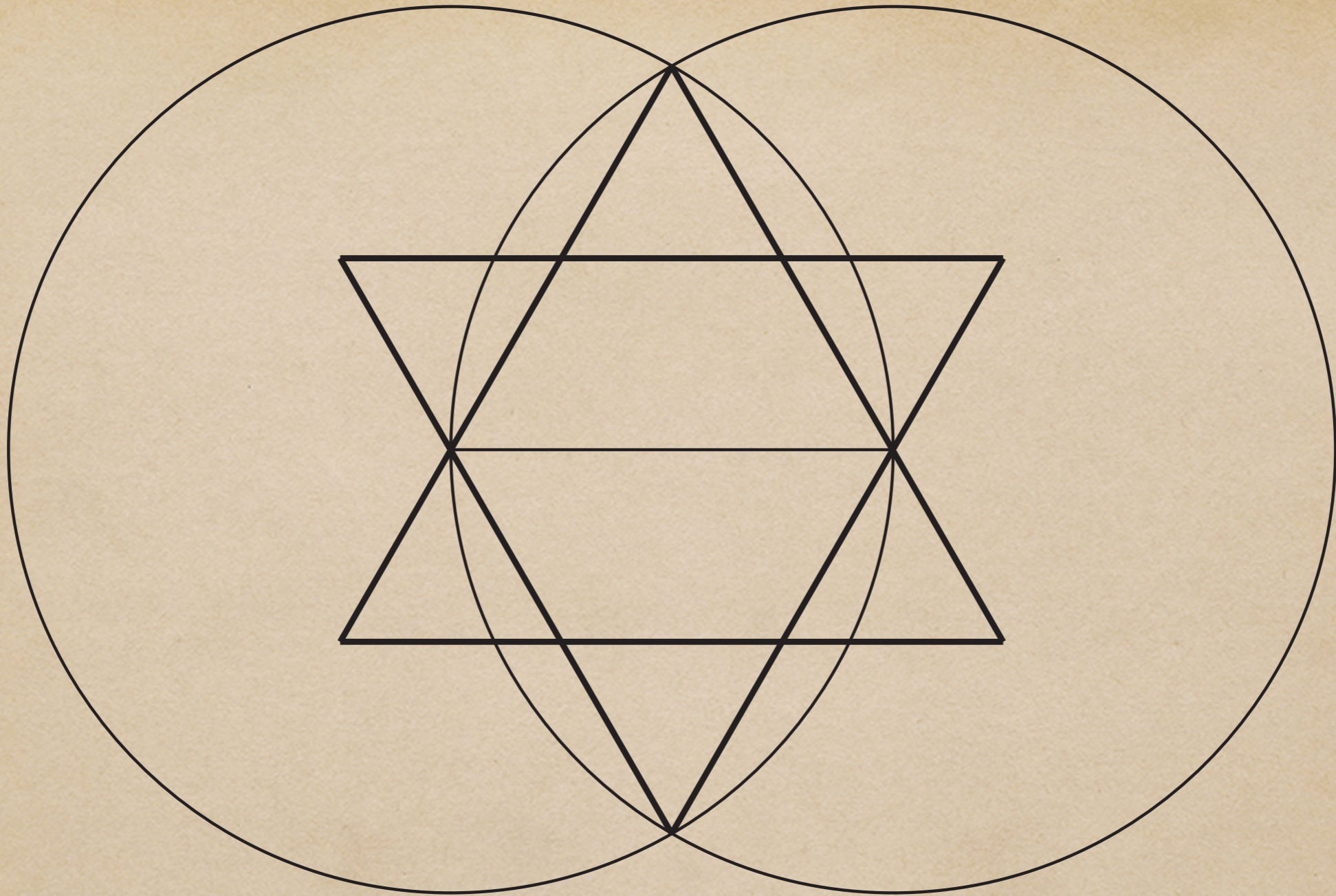
When we divide the hexagon horizontally it divides the entire figure in half, but the area of the two large triangles is divided into a 4 to 5 ratio.



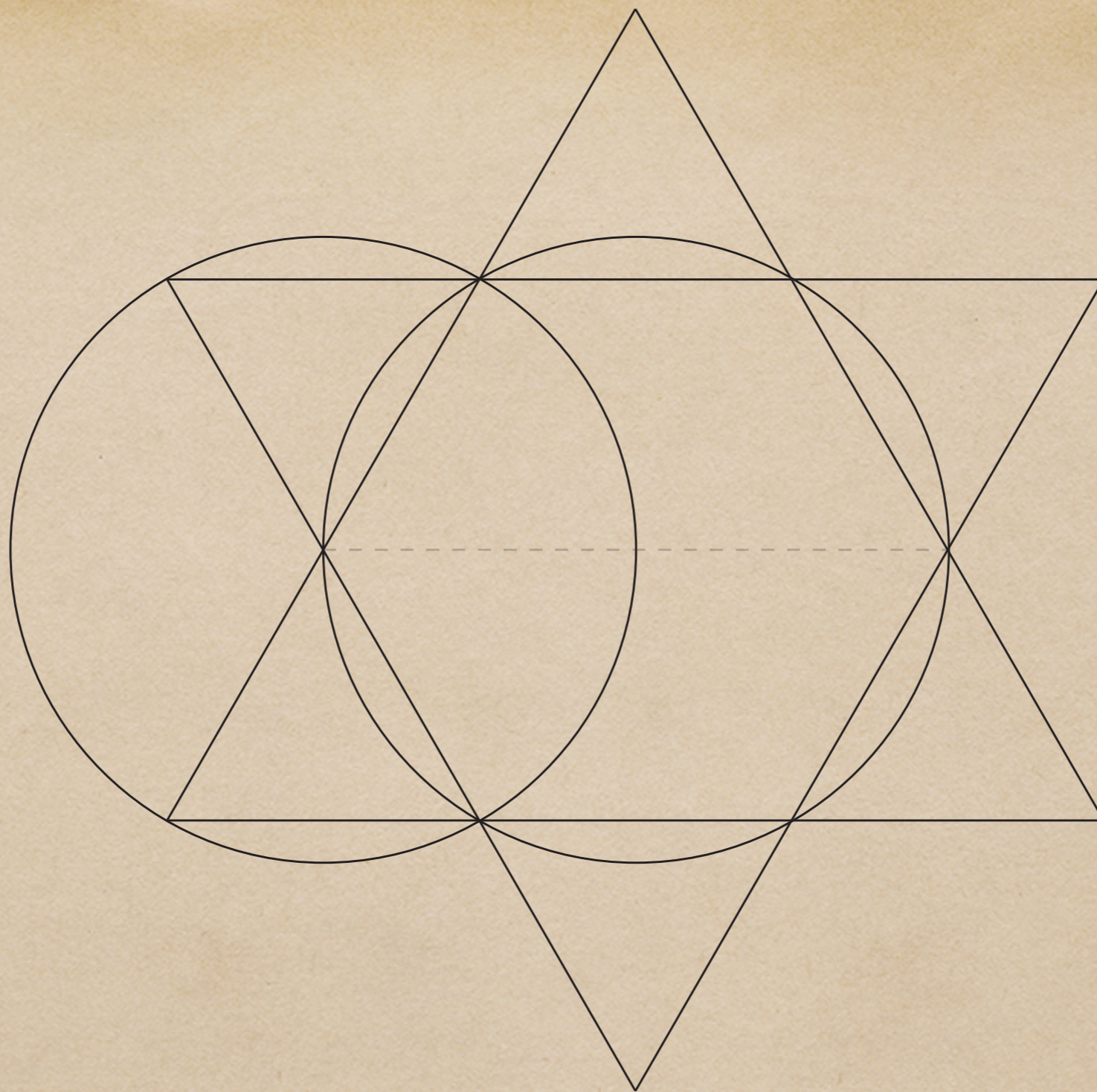
We can create a cross by drawing a line from the uppermost point of the figure to its lowest point, and a 2nd line from the two side points of the hexagon. The two segments of this cross are in a relationship of $1:\sqrt{3}$.



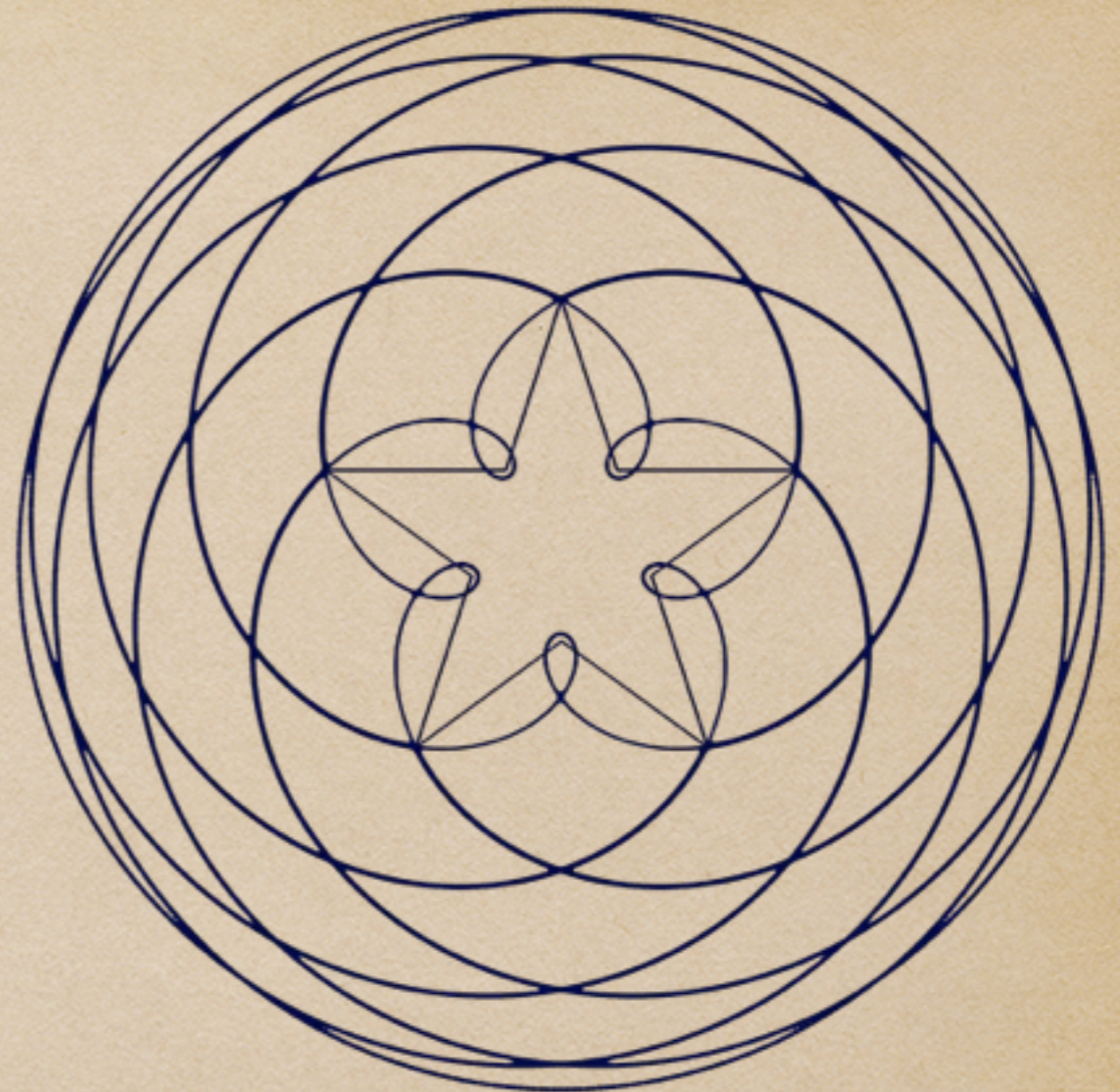
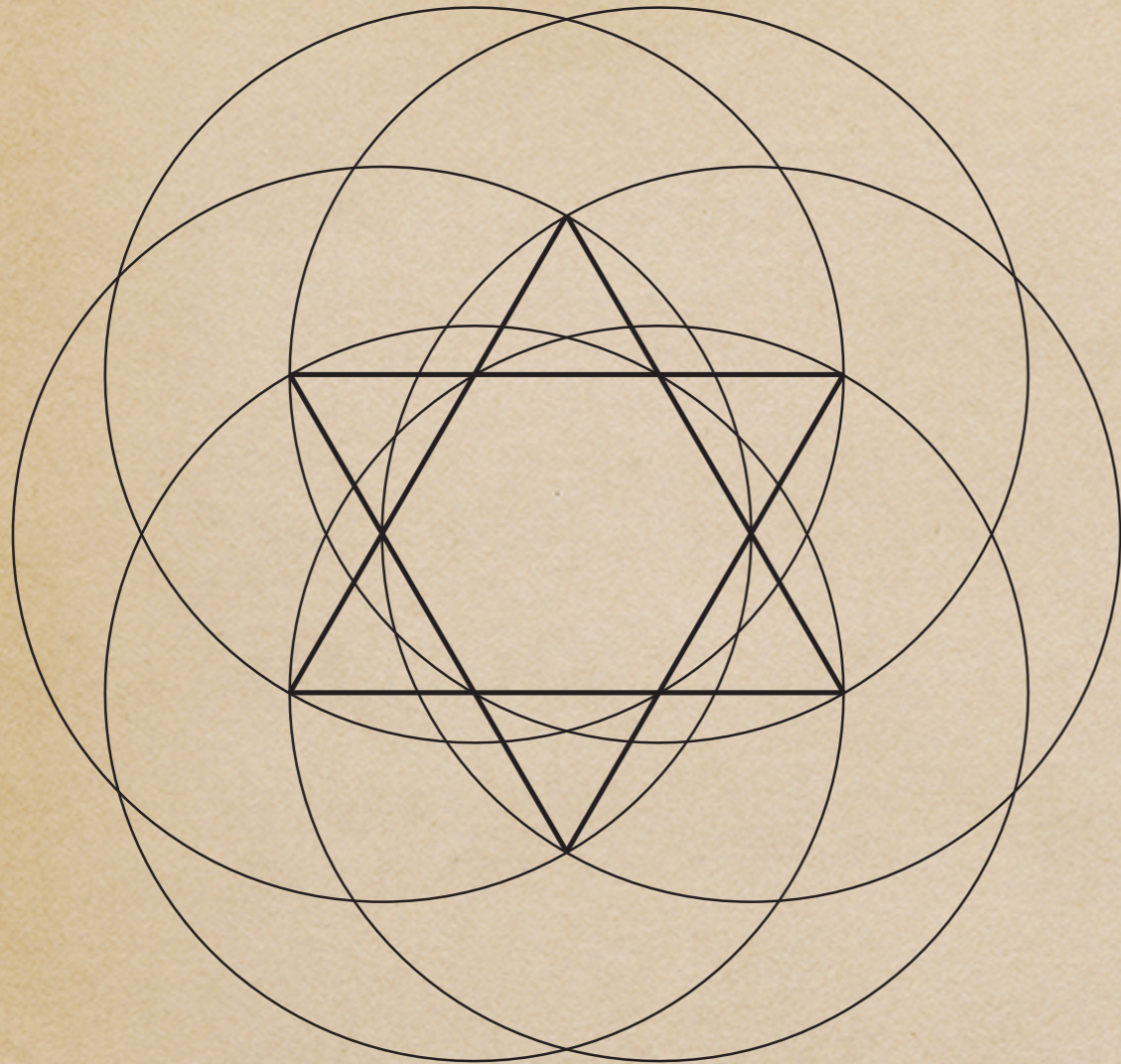
If we draw two circles with a radius of the width of the hexagon from the two side points of the hexagon, we get a vesica piscis whose inner almond shape embraces the hexagon as well as the uppermost and lowest small equilateral triangles.



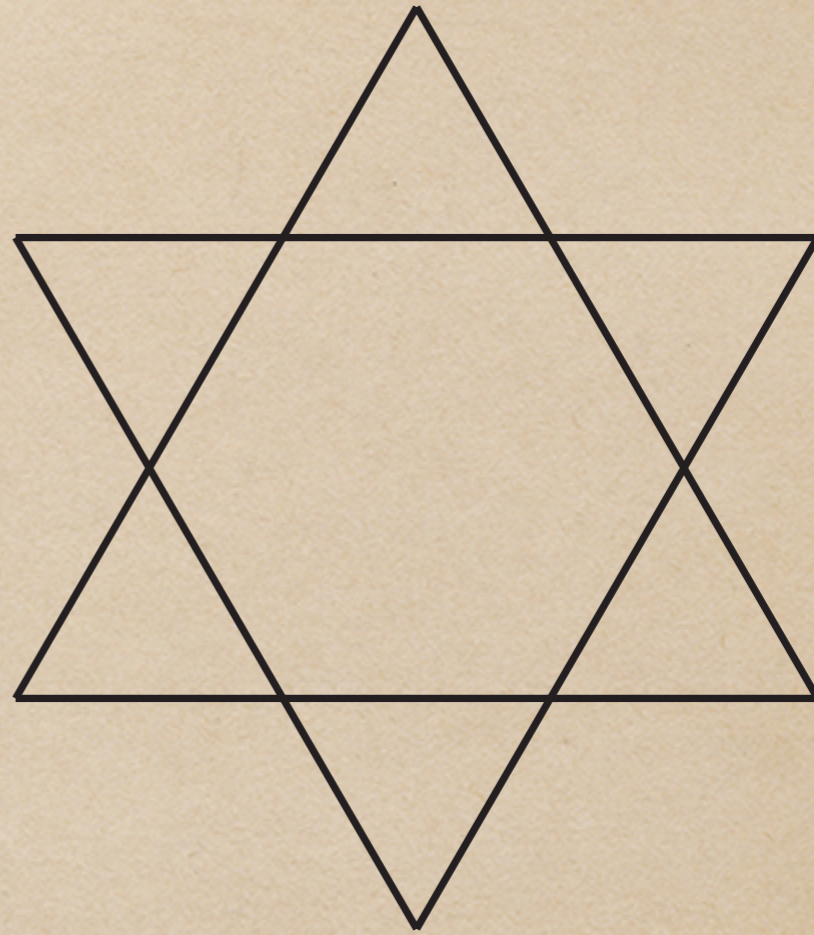
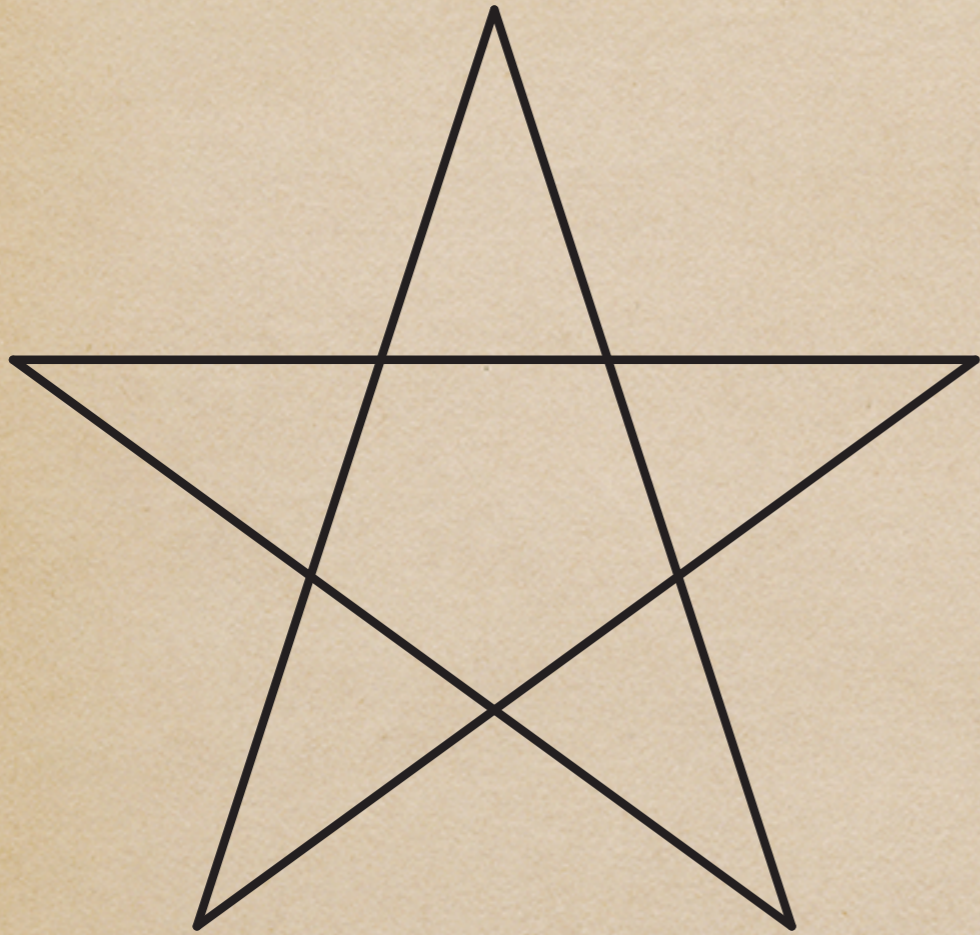
If we draw a central line, the vesica piscis also embraces the two mid-sized triangles created by that line.



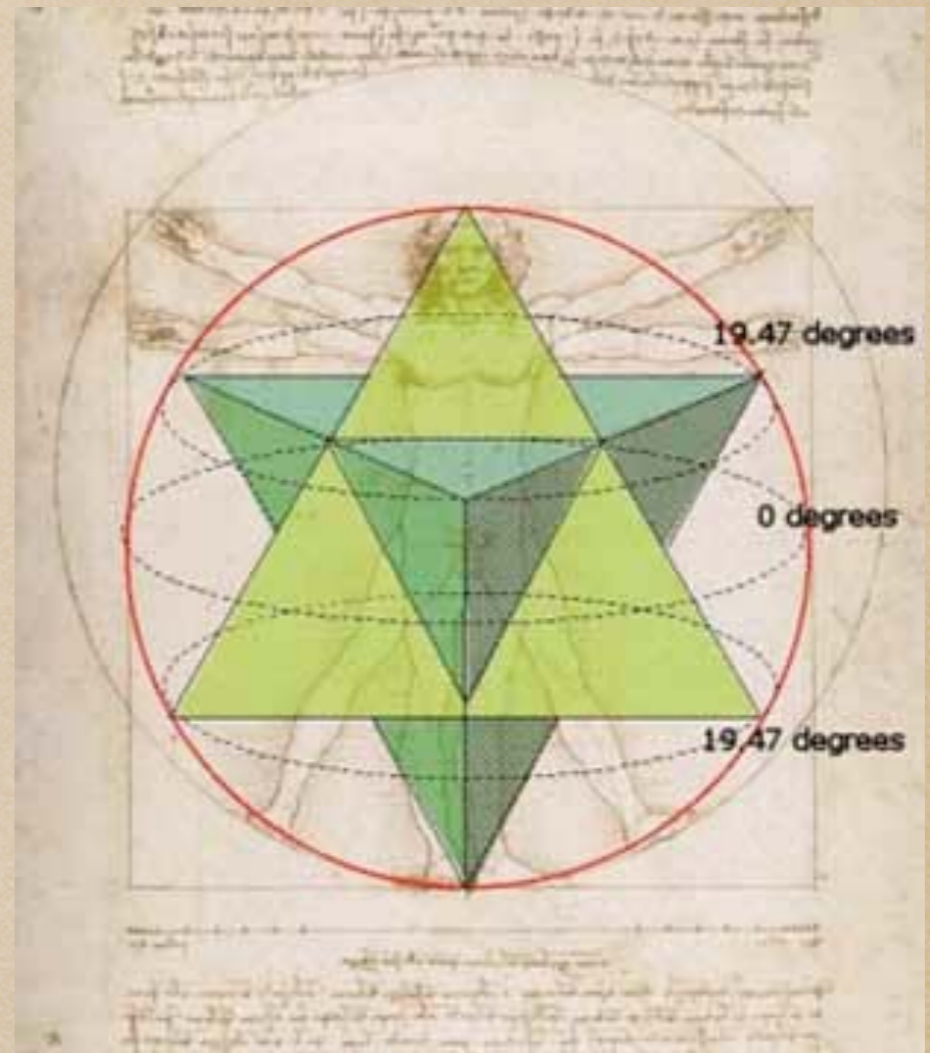
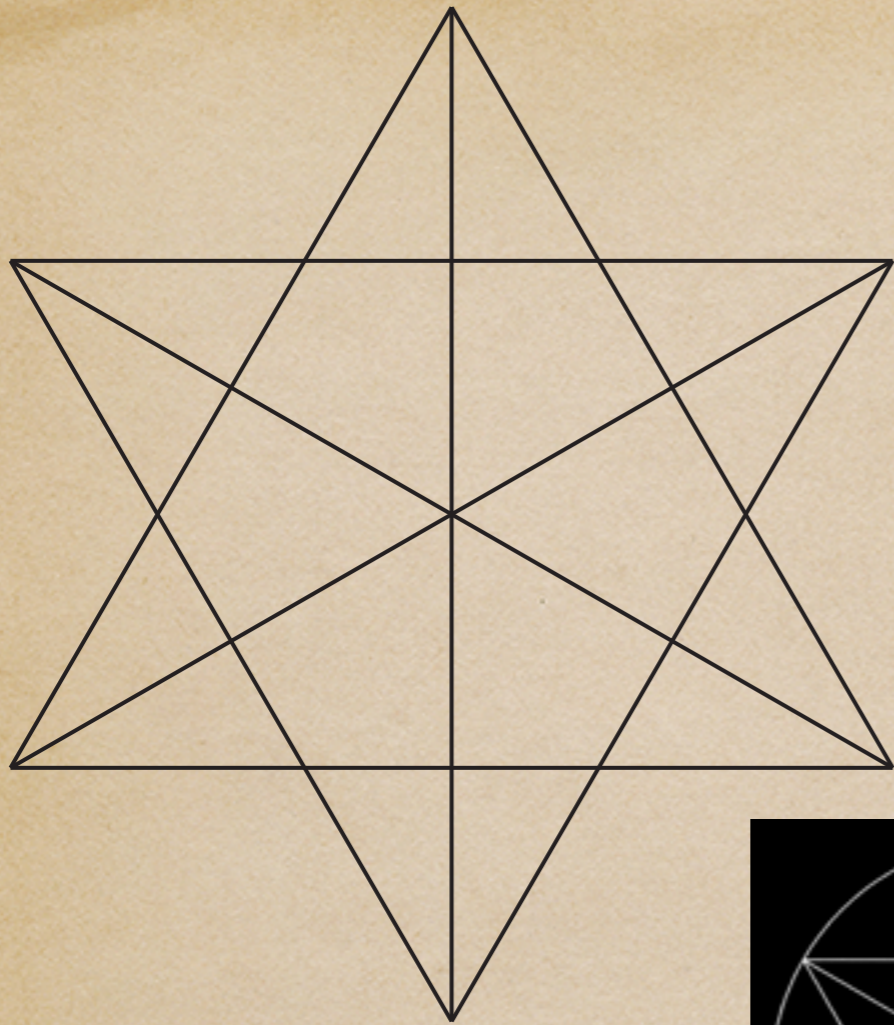
Not only can the vesica piscis be created from the six-pointed star, the six-pointed star can also be created from the vesica piscis.



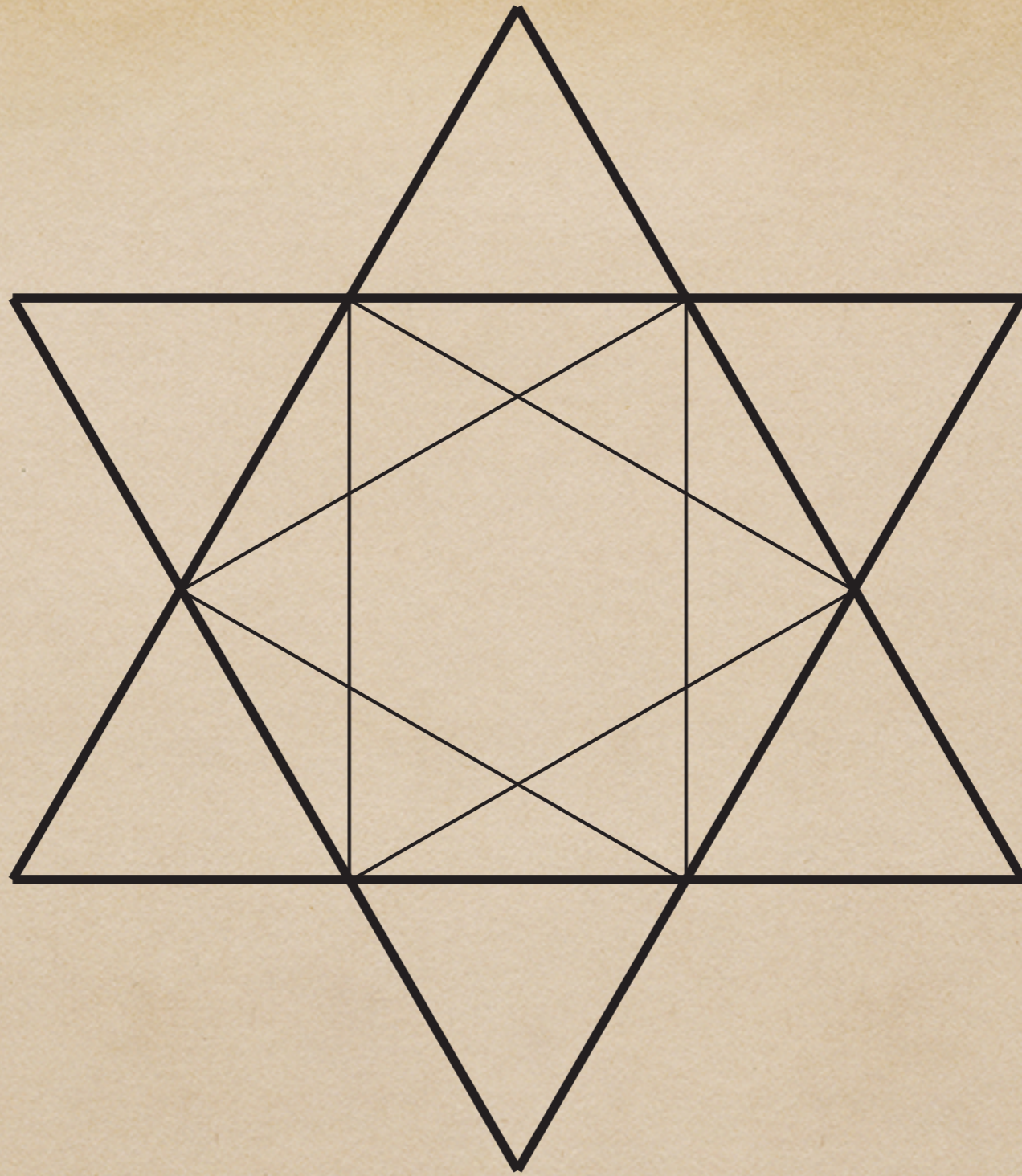
Two additional vesica pisces can be drawn creating a total of 3 vesica piscis and six circles, giving us a figure reminiscent of the Path of Venus, but with one important difference: each of the circles around the six-pointed star is separate and discreet, whereas the curvilinear line that makes up the Path of Venus is continuous.



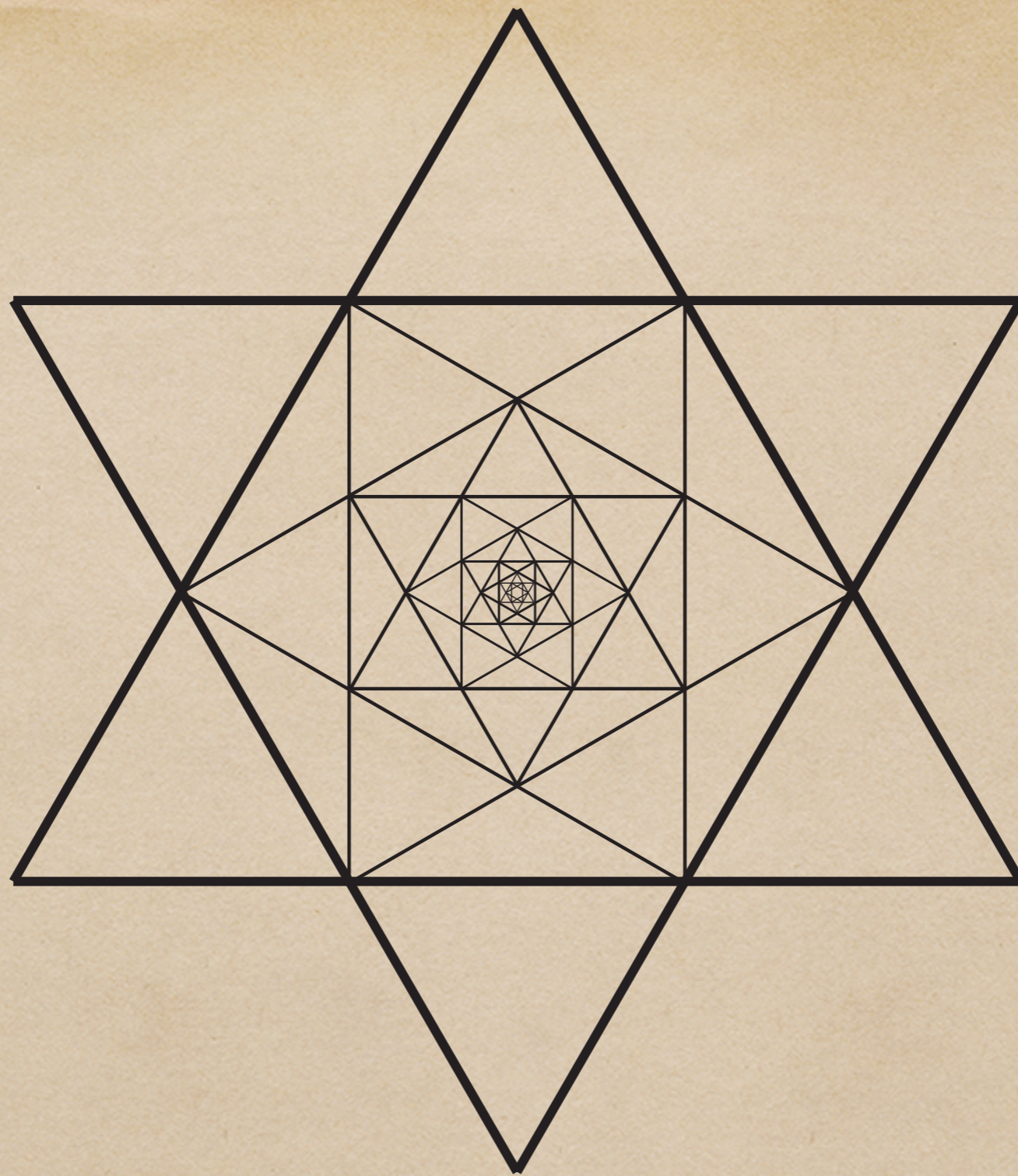
This brings out an important difference between the five and six pointed stars. The pentagram can be drawn with one continuous motion, whereas the hexagram must be drawn with two motions.



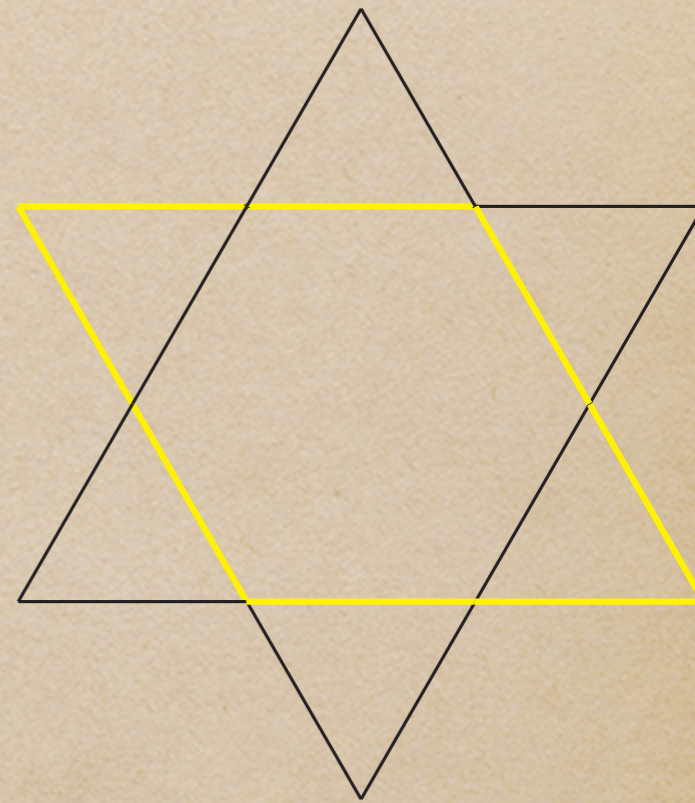
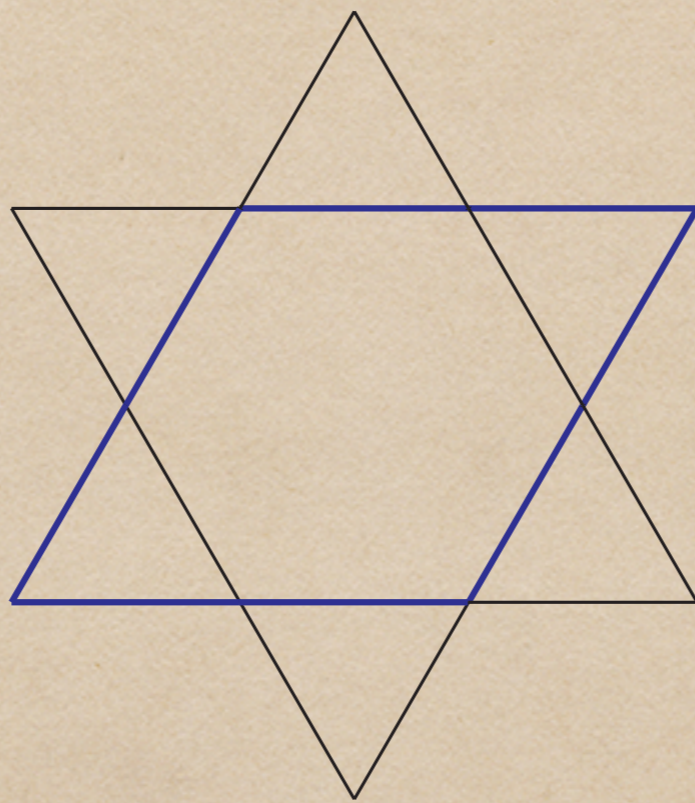
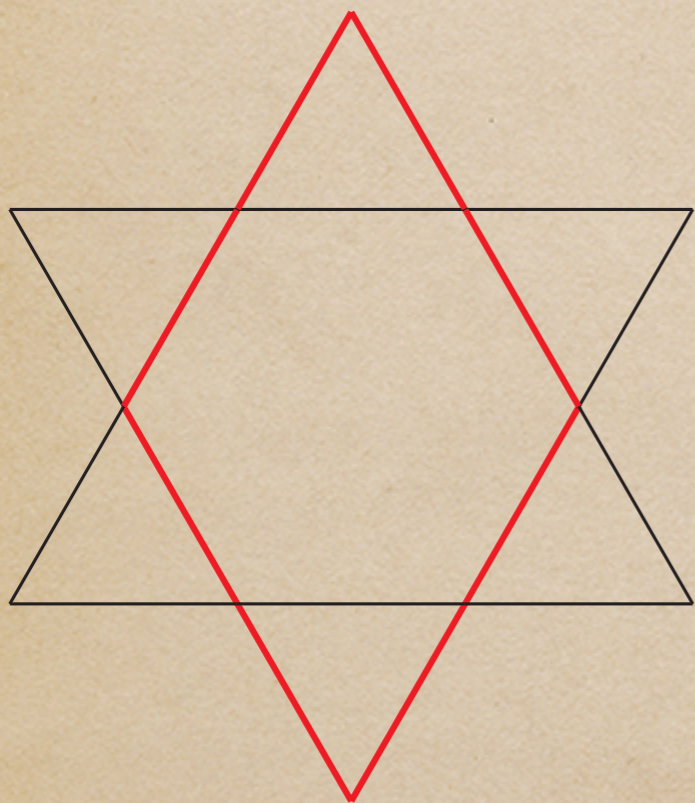
If we connect all six opposing points of the large triangles, we get a top orthogonal view of a merkabah, which is created by merging two opposing tetrahedrons. In Hebrew 'Merkabah' means the throne-chariot of God.



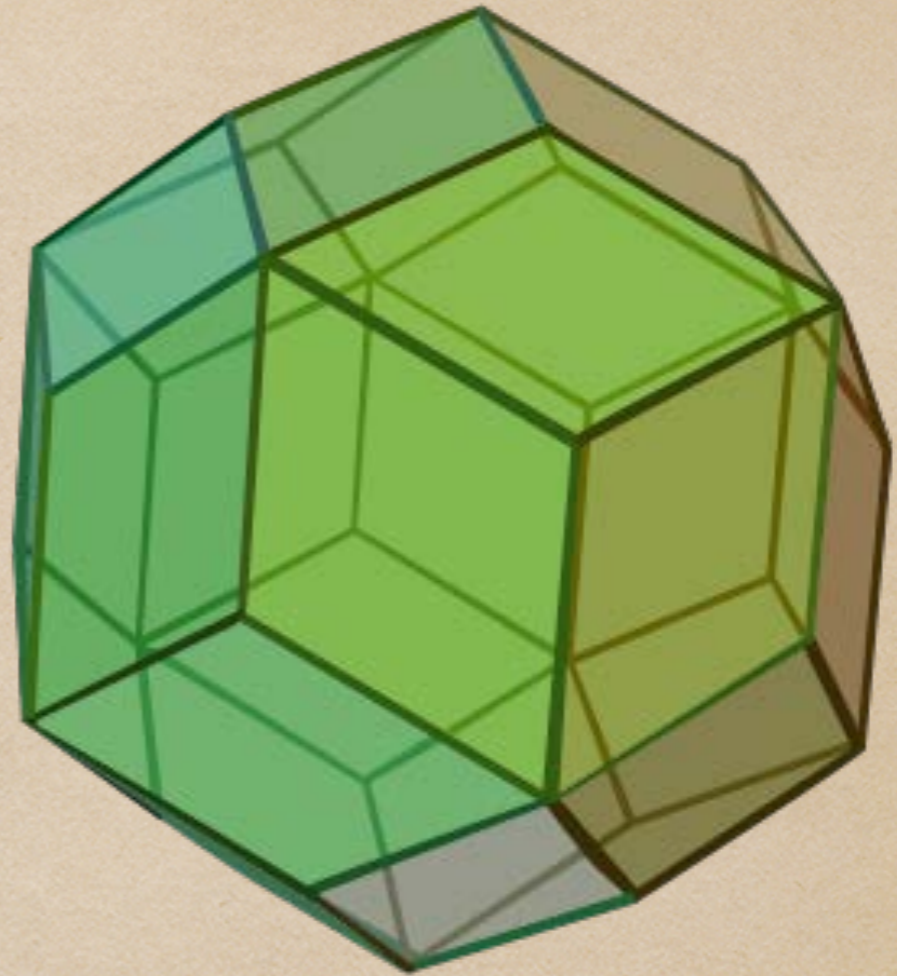
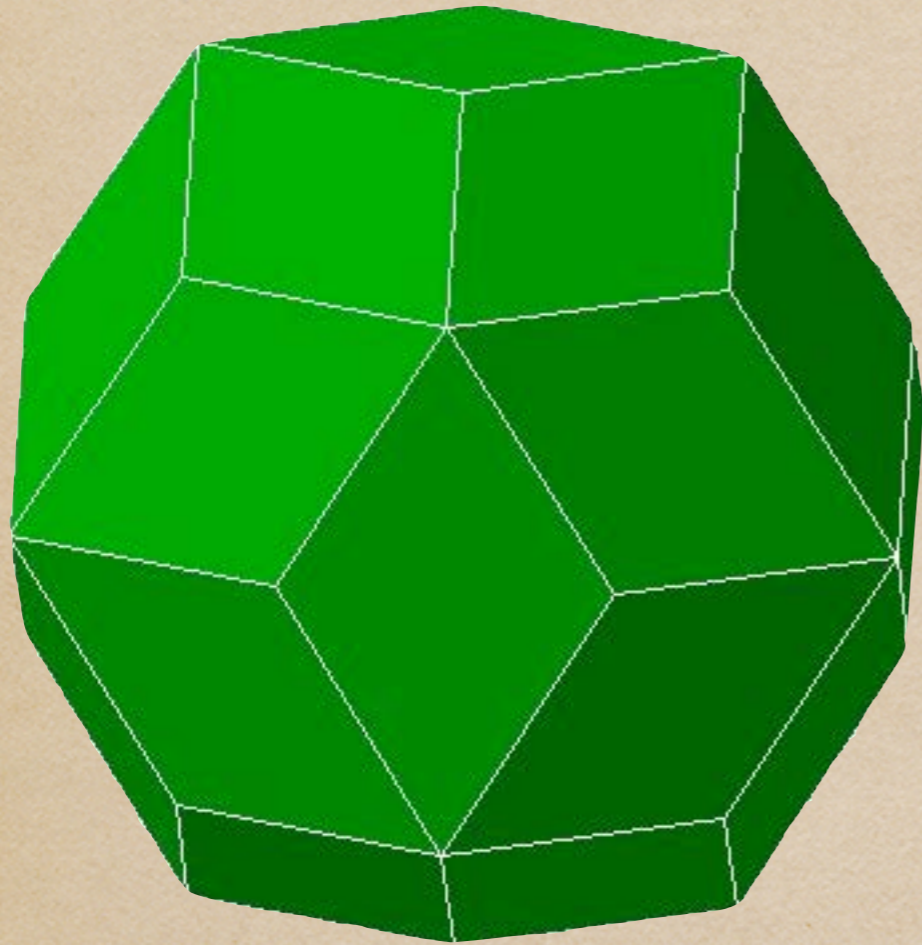
If we connect every other point of the inner hexagon we get a horizontally aligned 6-pointed star rotated 30° from the parent star.



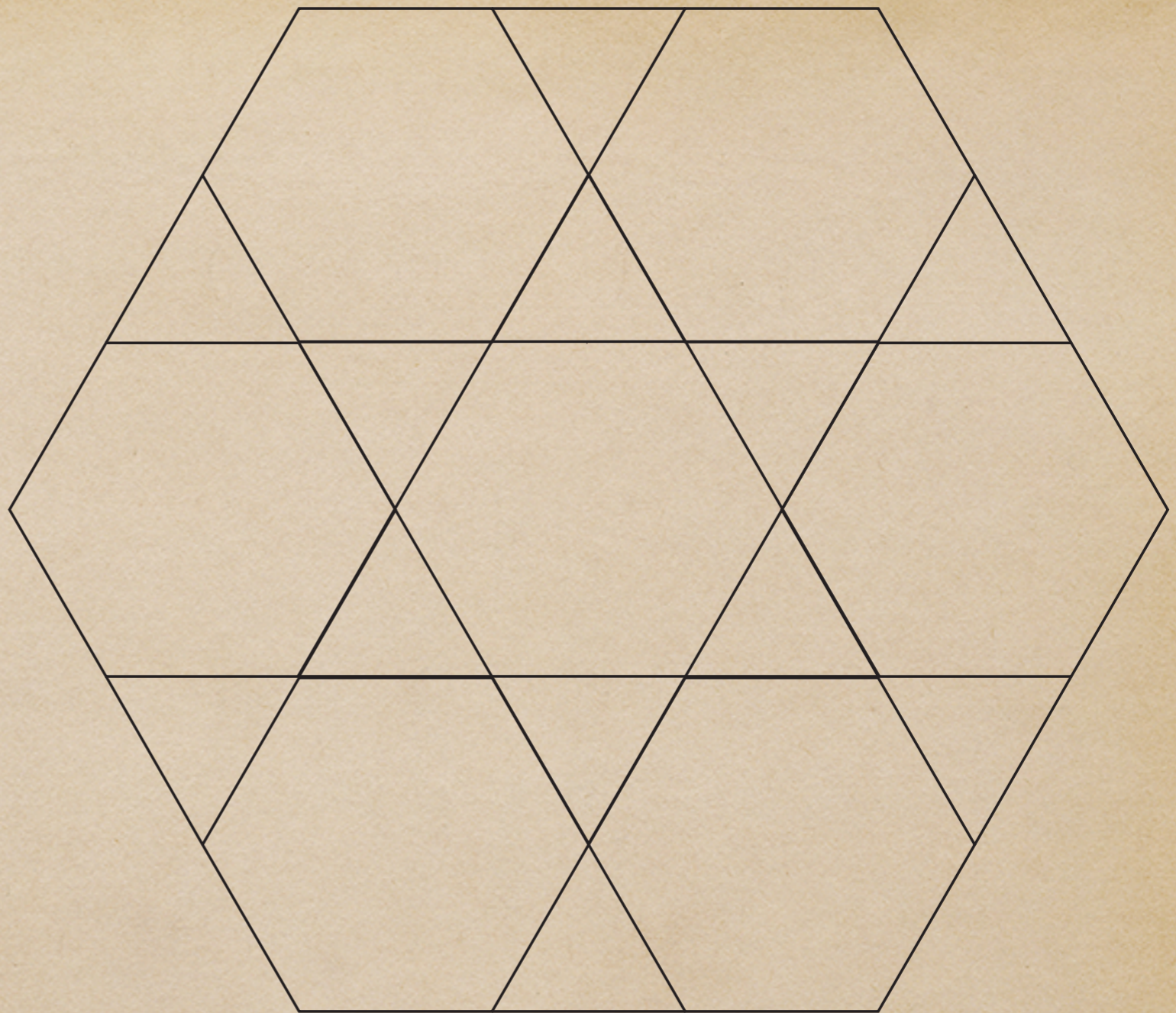
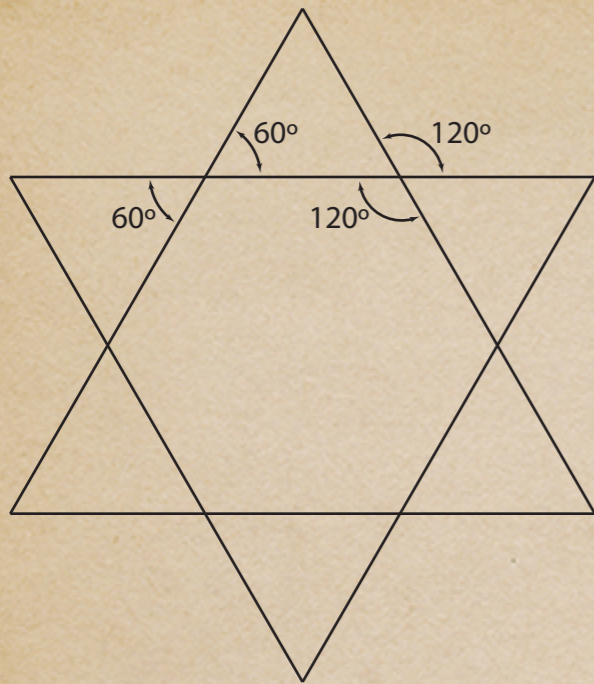
With every new inner iteration, these inner 6 pointed stars continue alternating between a horizontal and vertical orientation.



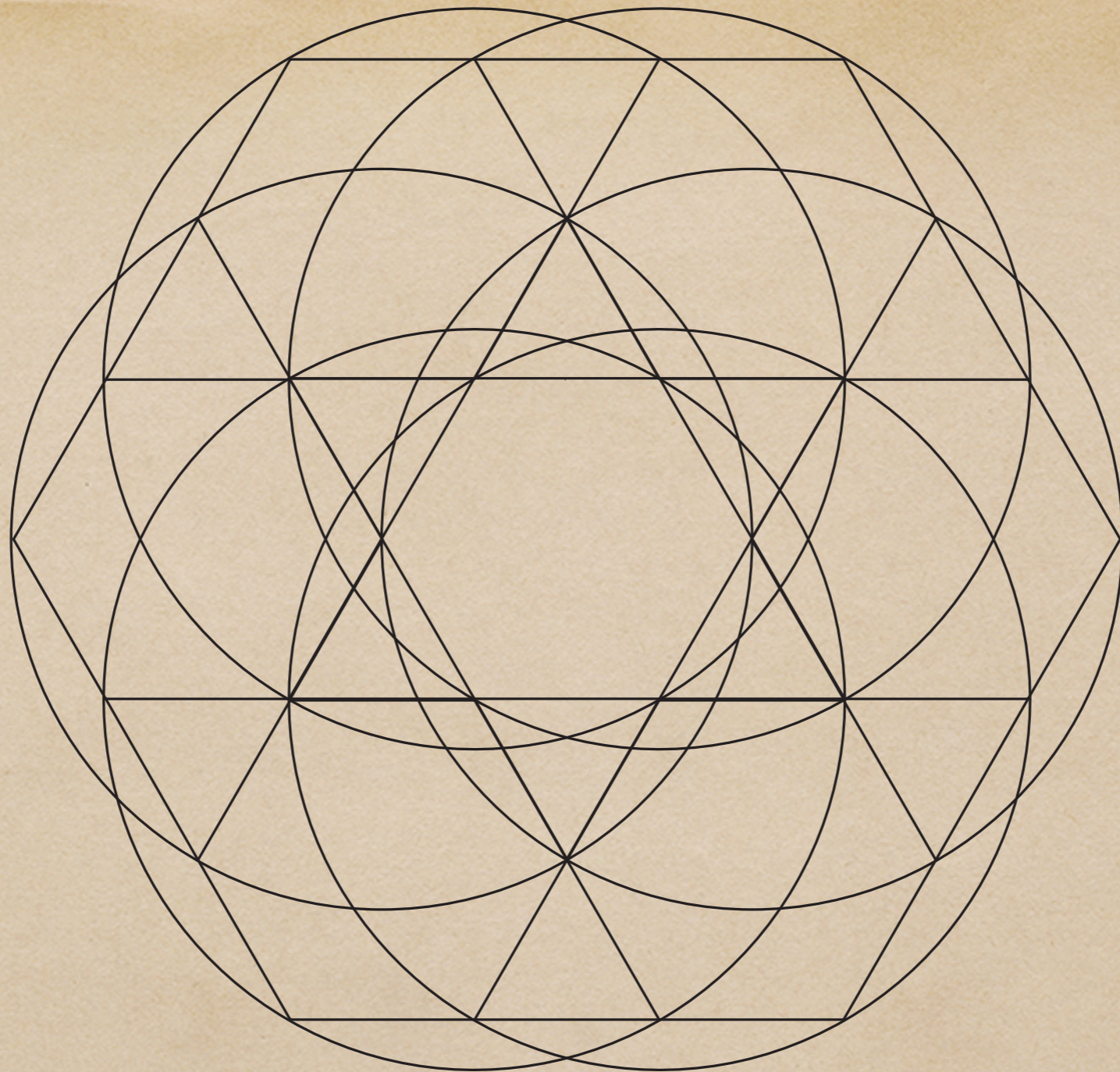
The hexagram is made up of three overlapping rhombuses.



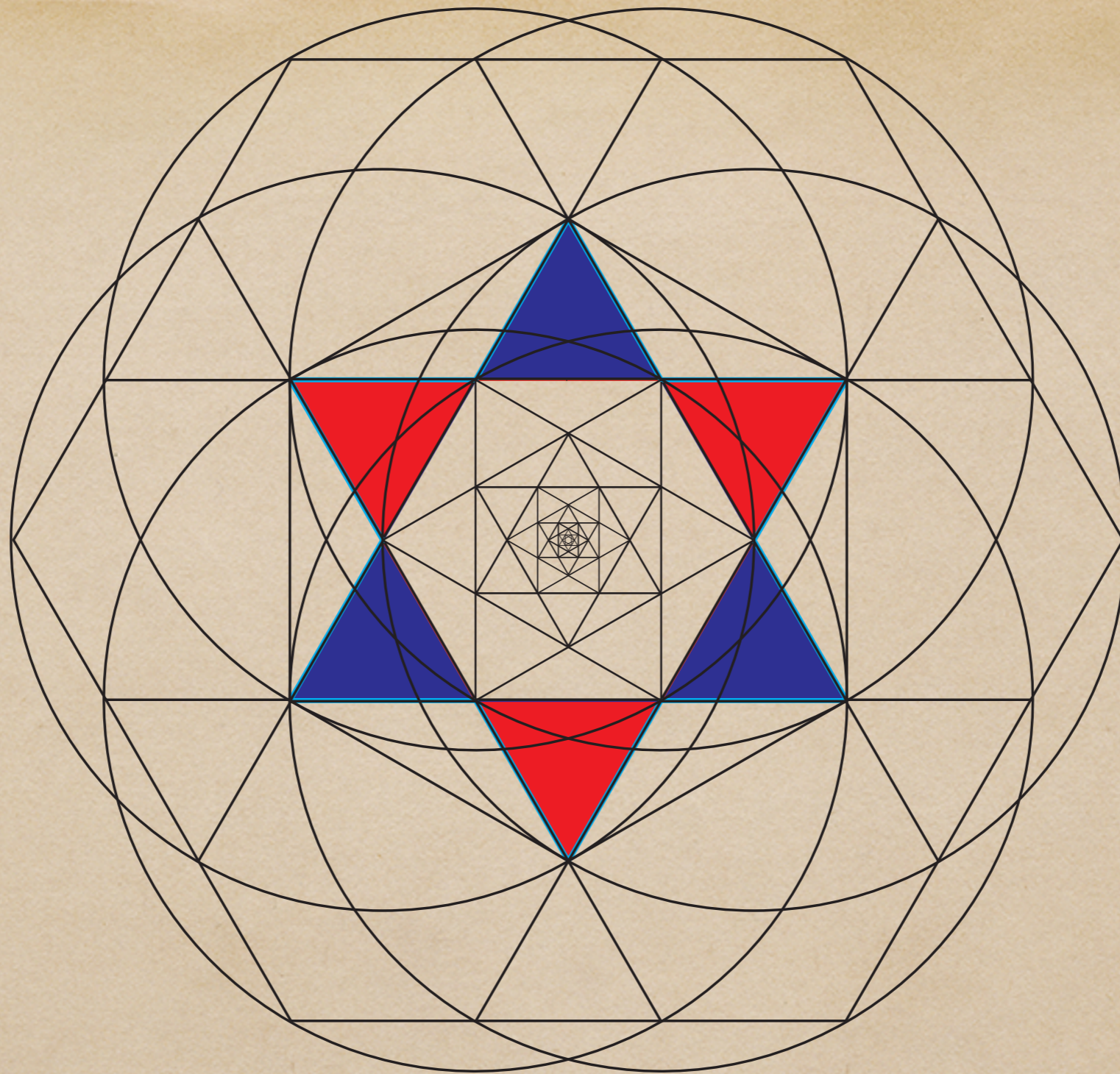
There is a solid, called a rhombic triacontrahedron, whose 30 facets are made up solely of this particular rhombus, also called a golden rhombus.



There are two angles in the hexagram, 60° and 120° . This allows for precise tiling of hexagons and equilateral triangles on a flat surface, in this case making a new hexagon.



When we overlay this figure with the three vesica pisces, we see that they precisely correspond; in fact, every vertice intersects at least one curvilinear line. This alignment occurs because the width of each circle equals the width of two hexagons.



In fact, almost all the observations we've made concerning a six-pointed star's physical characteristics can be overlaid without disrupting the harmony of the figure.

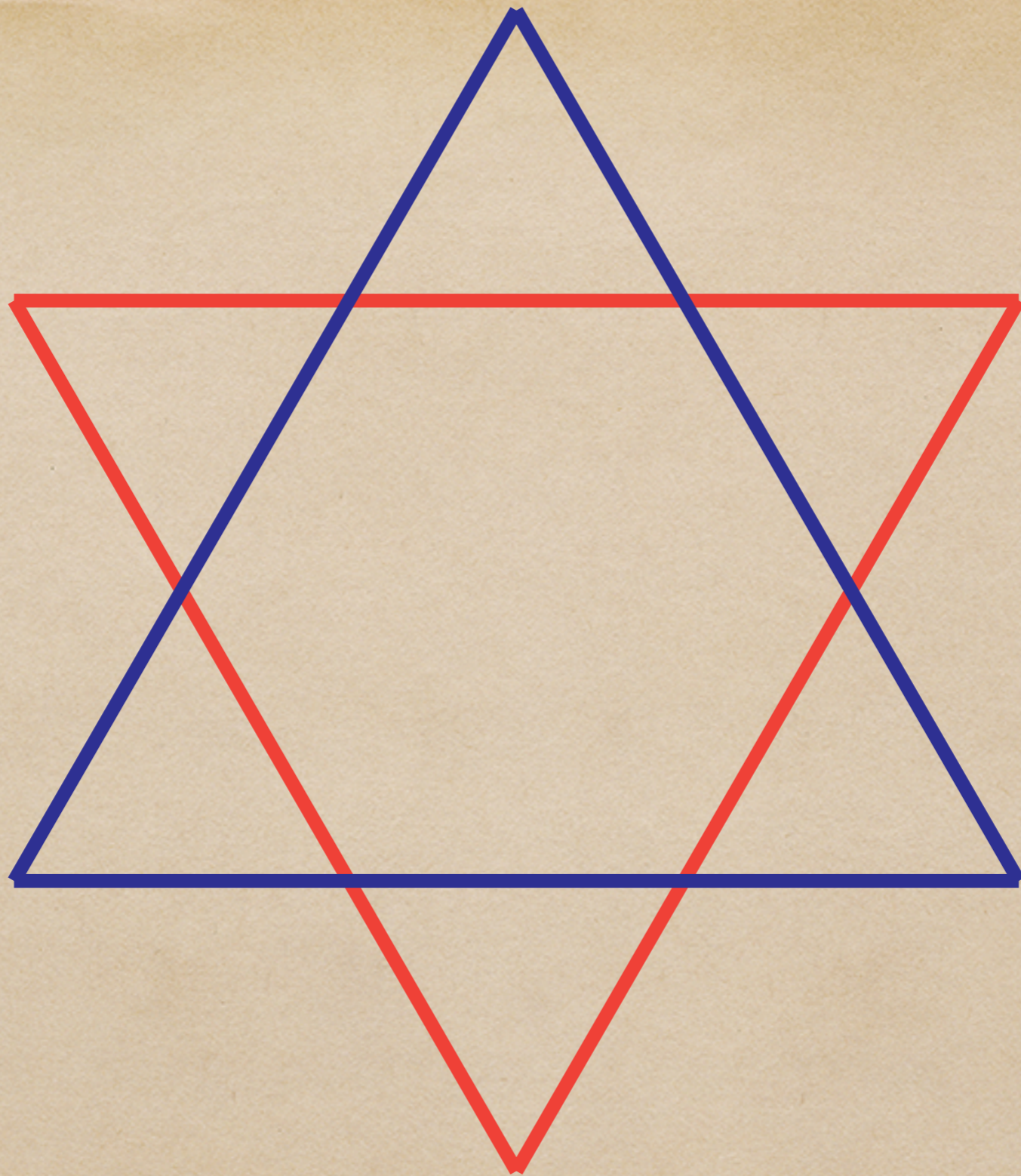
“A comprehension in the astral or emotional body of its quality, the reaction of a sensitive response to the impact of its qualitative nature.

A conceptual consideration of its underlying idea, of what it is intended to teach, of the intellectual meaning it is intended to convey.”

Glamour A World Problem p. 10-11

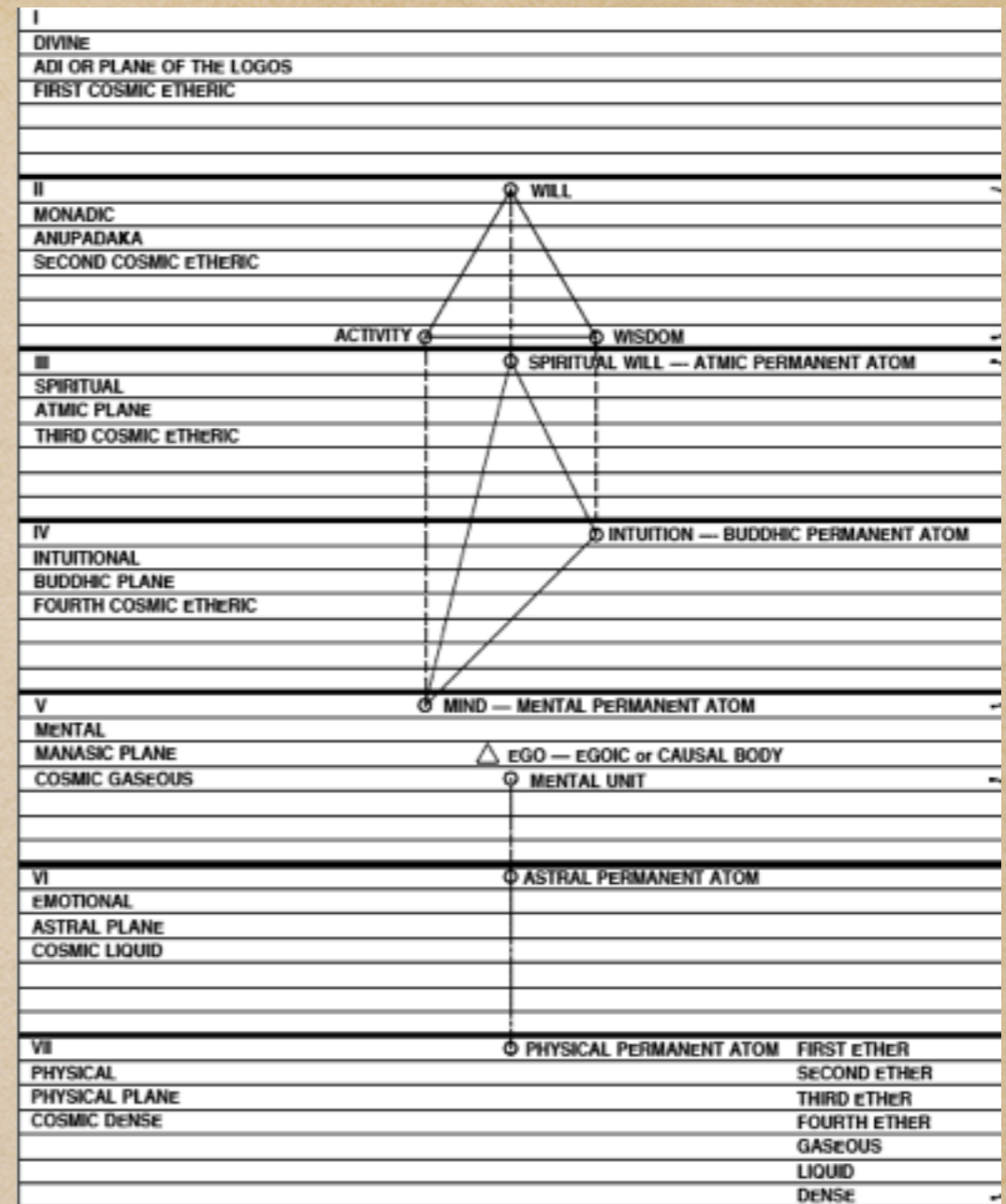
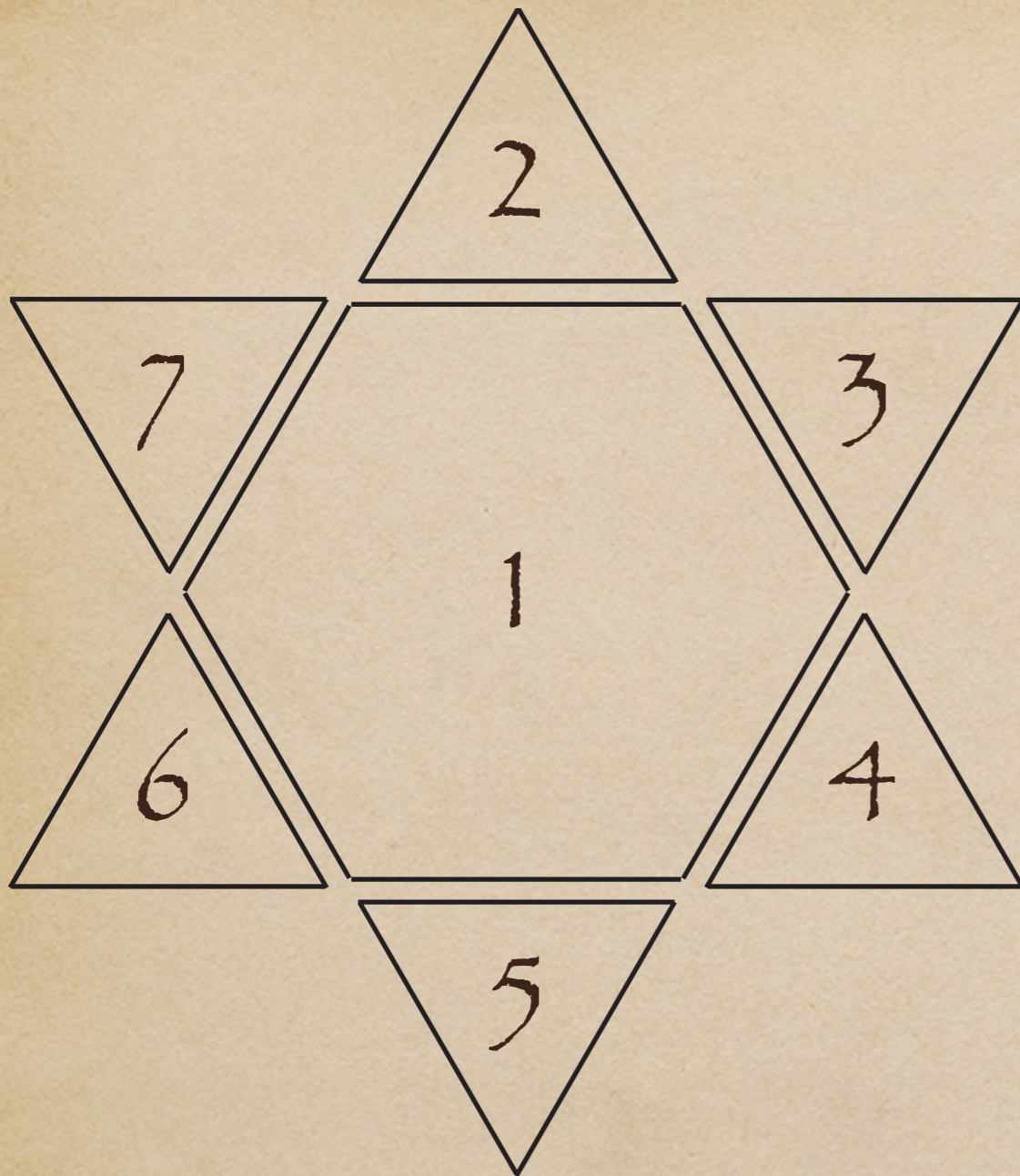
- The 6-pointed star is made up of two equilateral triangles, one pointing up and one pointing down, or one pointing to the left and one to the right.
- These two triangles create a central hexagon.
- The six-pointed star has twelve sides and twelve vertices.
- It contains seven 2d shapes: six small triangles and a hexagon.
- If we connect the outer points of the hexagram we have an enclosing hexagon that is exactly three times the area of the inner hexagon. This hexagon is offset from the central hexagon by 30° .
- This 30° offset creates an alternating shift in axis between the 6-pointed star and the hexagons that it encloses.
- The hexagram is made up of six long or eighteen short line segments of equal length.
- The juxtaposition of the two polar opposite equilateral triangles creates six smaller equilateral triangles whose baselines are the edges of the hexagon.
- The three small equilateral triangles that are part of the upward pointing triangle are all upward pointing; the three small equilateral triangles that are part of the downward pointing triangle are all downward pointing.
- We can locate the midpoint of the 6-pointed star by drawing a line from any two opposite points within either the outer or inner hexagons.
- If we connect all six points of the inner hexagon to their opposite points we get six inner small equilateral triangles making a total of 12 equilateral triangles— 6 inner and six outer.
- The outer enclosing hexagon adds an additional six small equilateral triangles, actually twelve equilateral triangles split in half, making a total of 18 small triangles.
- If we were to separate the two large triangles they would also embrace a total of 18 small triangles.
- If we divide the hexagon horizontally we get two mid-sized equilateral triangles, one pointing up and one pointing down. There are six of these mid-sized triangles each containing four small equilateral triangles.
- Also when we divide the hexagon horizontally, it not only divides the entire figure in half, but also divides the area of both the upward and the downward pointing triangles precisely in half.
- We can create a cross by drawing a line from the uppermost point of the figure to its lowest point, and a 2nd line from the two side points of the hexagon. The two segments of this cross are in a relationship of $1:\sqrt{3}$.
- If we draw two circles with a radius of the width of the hexagon from the two side points of the hexagon, we get a vesica piscis whose inner almond shape embraces the hexagon as well as the uppermost and lowest small equilateral triangles.
- If we draw a central line, it also embraces the two mid-sized triangles created by that line.
- Not only can the vesica piscis be created from the six-pointed star, the six-pointed star can be created from the vesica piscis.
- Two additional vesica pisces can be drawn creating a total of 3 vesica piscis and six circles, and giving us a figure reminiscent of the Path of Venus with one important difference: Each of these circles is separate and discreet, whereas the curvilinear lines that make up the Path of Venus are continuous.
- This mirrors an important difference between the 5 pointed and six pointed stars. The pentagram can be drawn with one continuous motion, whereas the hexagram is created with two motions.
- If we connect all six opposing points of the large triangles, we get a top orthogonal view of a merkabah, which is created by merging two opposing tetrahedrons.
- If we connect every other point of the inner hexagon we get a horizontally aligned 6-pointed star rotated 30° from the parent star.
- With every new inner iteration, the 30° rotation of these inner 6 pointed stars continues, thus alternating these figures between a horizontal and vertical orientation.
- The hexagram is made up of three overlapping rhombuses. The Oxford dictionary tells me I can also pronounce the plural of rhombus as rhombi, which is much more fun. A rhombus is a four-sided figure with equal opposite angles and equal length lines.
- Interestingly, there is a solid, called a rhombic triacontrahedron, whose 30 facets are made up solely of this particular rhombus, also called a golden rhombus.
- There are two angles in the hexagram, 60° and 120° . This allows for precise tiling of hexagons and equilateral triangles on a flat surface, in this case making a new hexagon.
- When we overlay this figure with the figure of three vesica pisces, we see that they precisely correspond; in fact, every vertice has at least one curvilinear line running through it, this is because the width of each circle equals the width of two hexagons.
- In fact all the observations we've made concerning a six-pointed star's physical characteristics can be overlaid without disrupting the harmony of the figure.



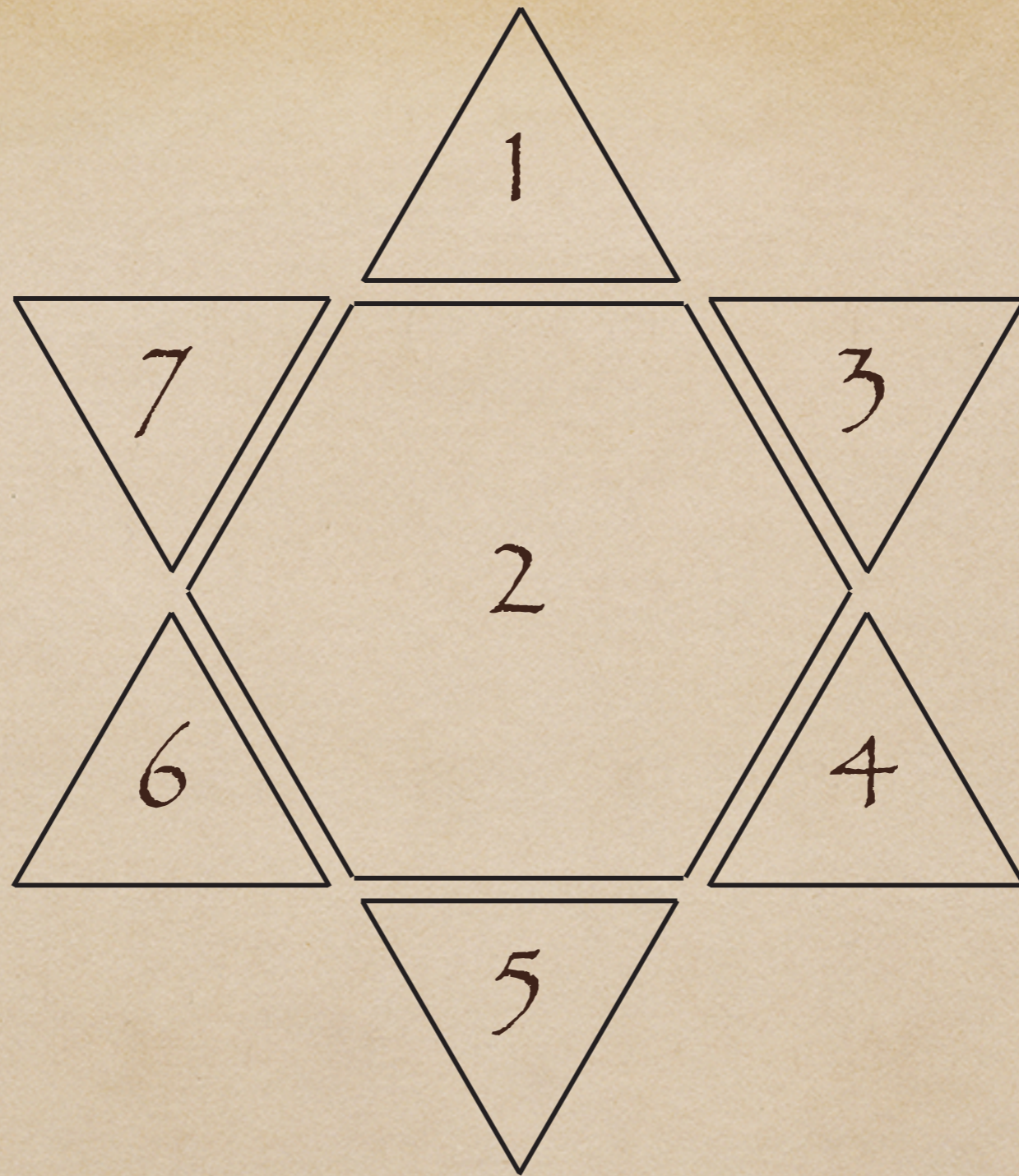


Equipoise: balance of forces or interests

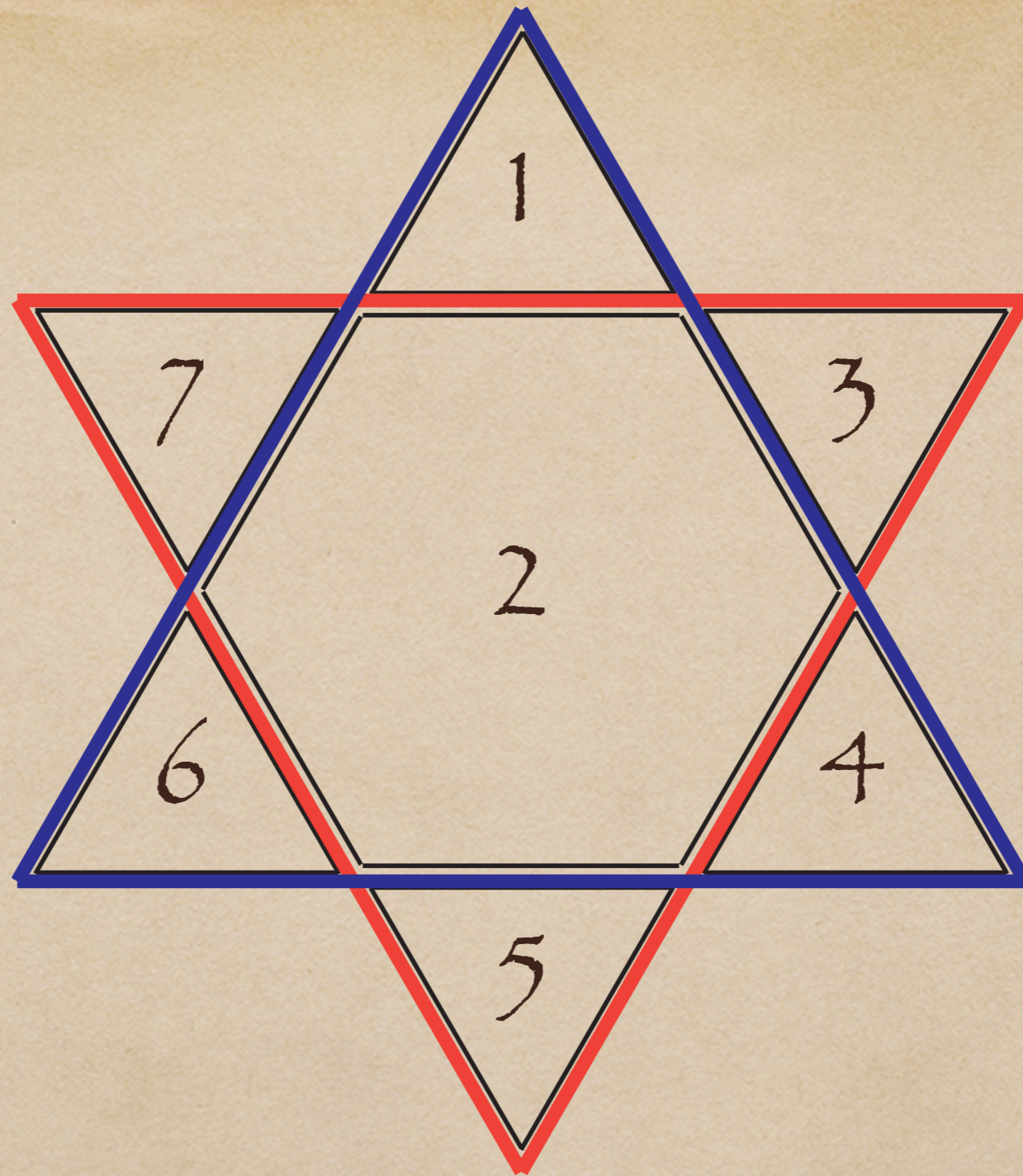
- The 6-pointed star is made up of two equilateral triangles, one pointing up and one pointing down, or one pointing to the left and one to the right.
- These two triangles create a central hexagon.
- The six-pointed star has twelve sides and twelve vertices.
- It contains seven 2d shapes: six small triangles and a hexagon.
- If we connect the outer points of the hexagram we have an enclosing hexagon that is exactly three times the area of the inner hexagon. This hexagon is offset from the central hexagon by 30° .
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- There are two angles in the hexagram, 60° and 120° . This allows for precise tiling of hexagons and equilateral triangles on a flat surface, in this case making a new hexagon.
- When we overlay this figure with the figure of three vesica pisces, we see that they precisely correspond; in fact, every vertice has at least one curvilinear line running through it, this is because the width of each circle equals the width of two hexagons.
- In fact all the observations we've made concerning a six-pointed star's physical characteristics can be overlaid without disrupting the harmony of the figure.



The hexagram is made up of seven shapes. The seventh shape, or more properly the first shape, which is the hexagon within the six-pointed star, suggests pure spirit, just as the Adi subplane of any plane suggests the pure essence of that plane. The outer six might suggest the various gradations of form as expressed by the six subsequent subplanes.



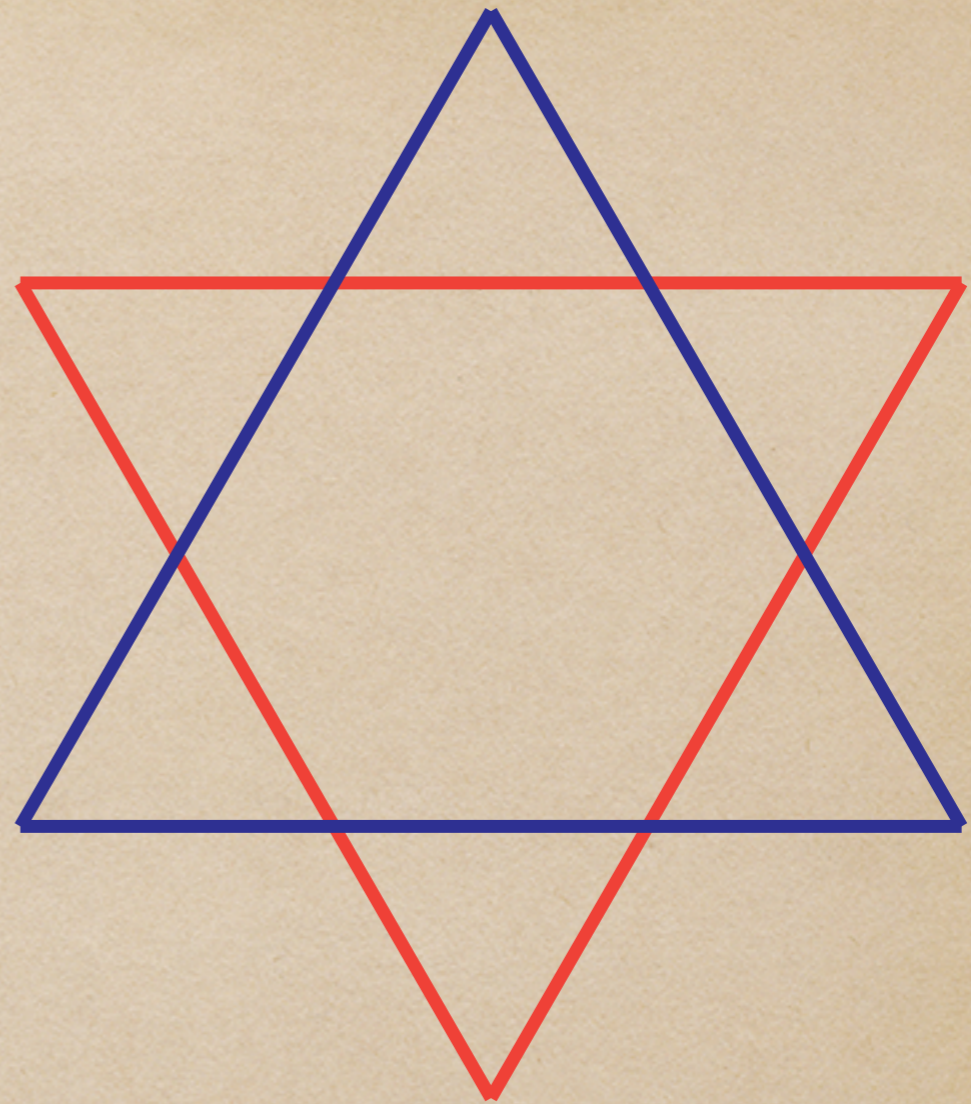
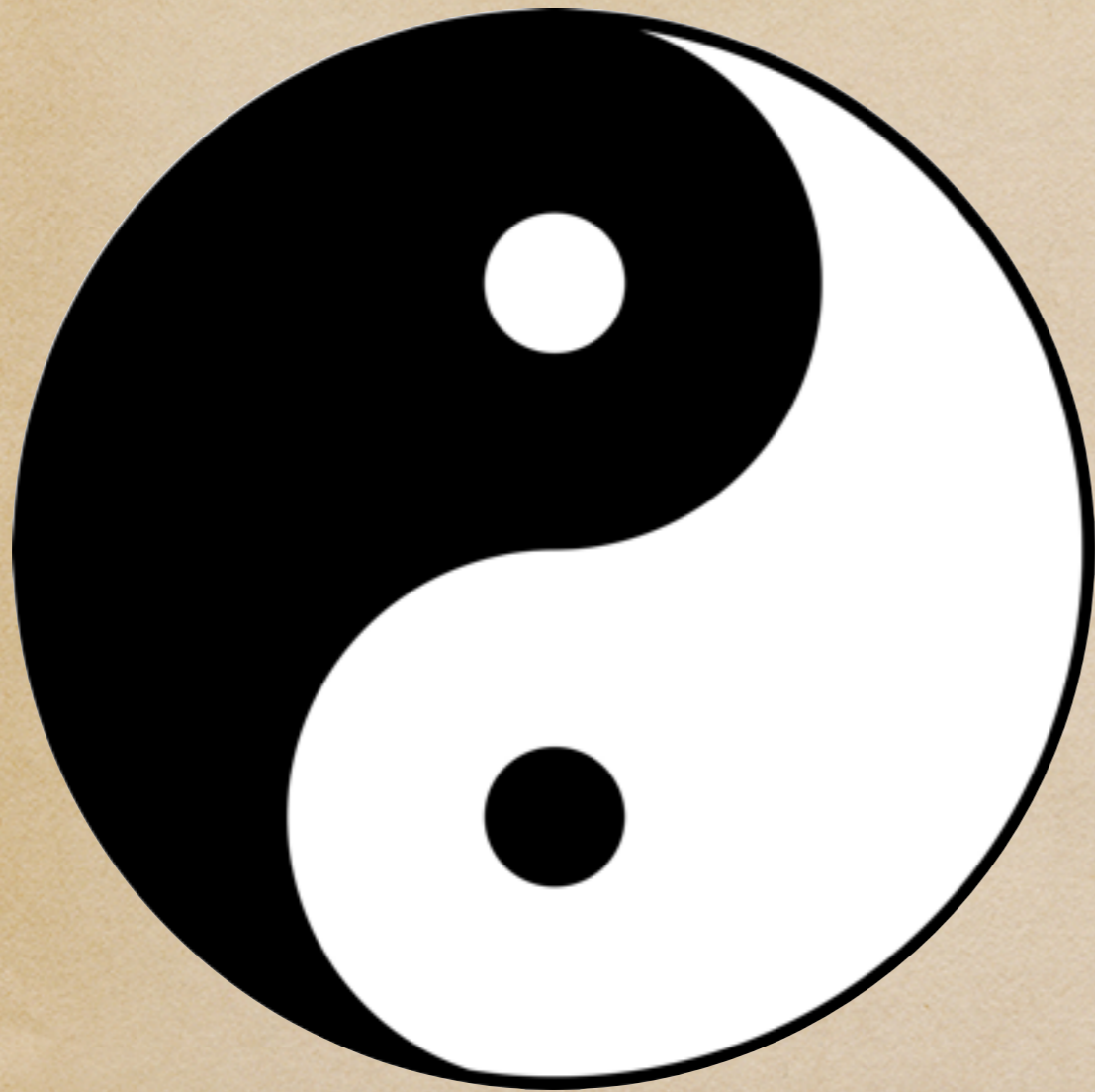
Using the same physical characteristics to illustrate a different conceptual hierarchy: DK tells us that all the rays are subrays of the 2nd ray, so the hexagon could represent the 2nd ray, with the six points representing the subrays of this central all-conditioning ray.



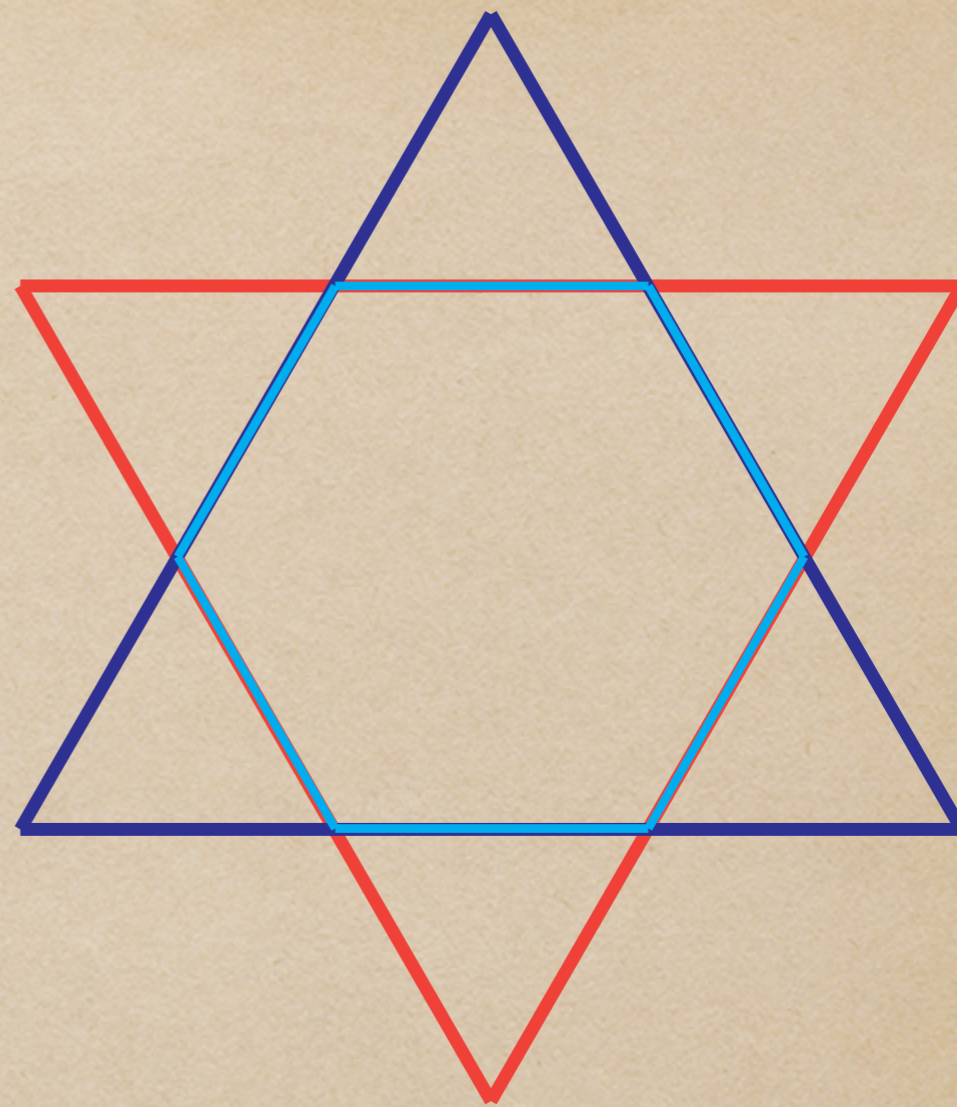
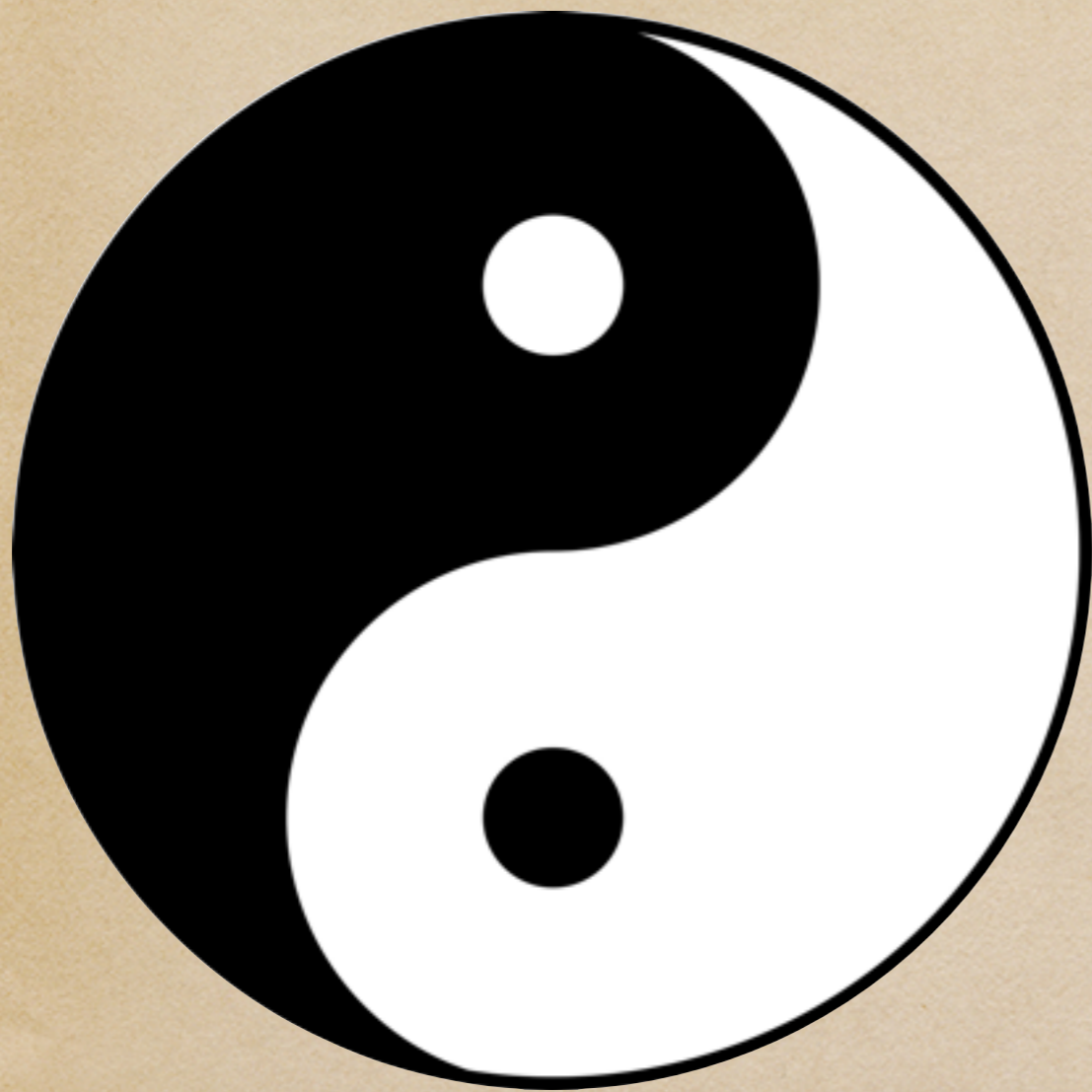
Yet these seven shapes come into form through the intersection of two opposing triangles, thus illustrating how in this figure, the fundamental duality of spirit and matter simultaneously manifests as the two, and as the seven in One.



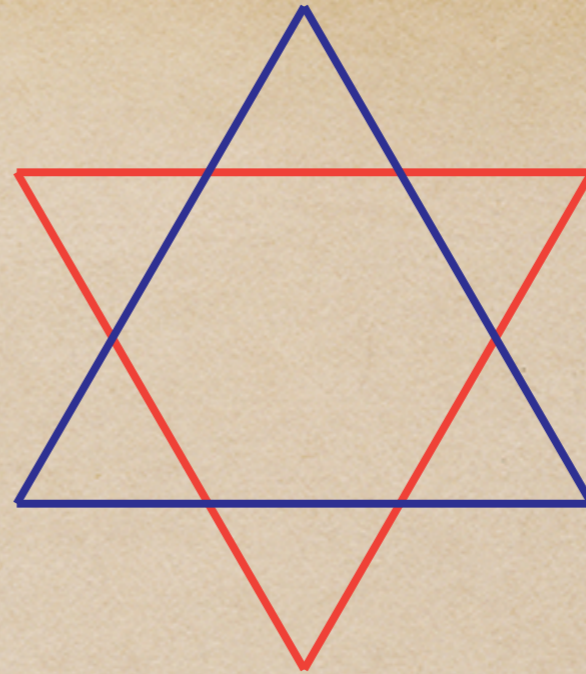
"Miss you, too."



Both symbols express the idea of polarity~ the yin yang symbol through a reversal of black and white, the hexagram through the opposition of its two main triangles, but also by the difference in the directional orientation of the star and the hexagon it encloses.



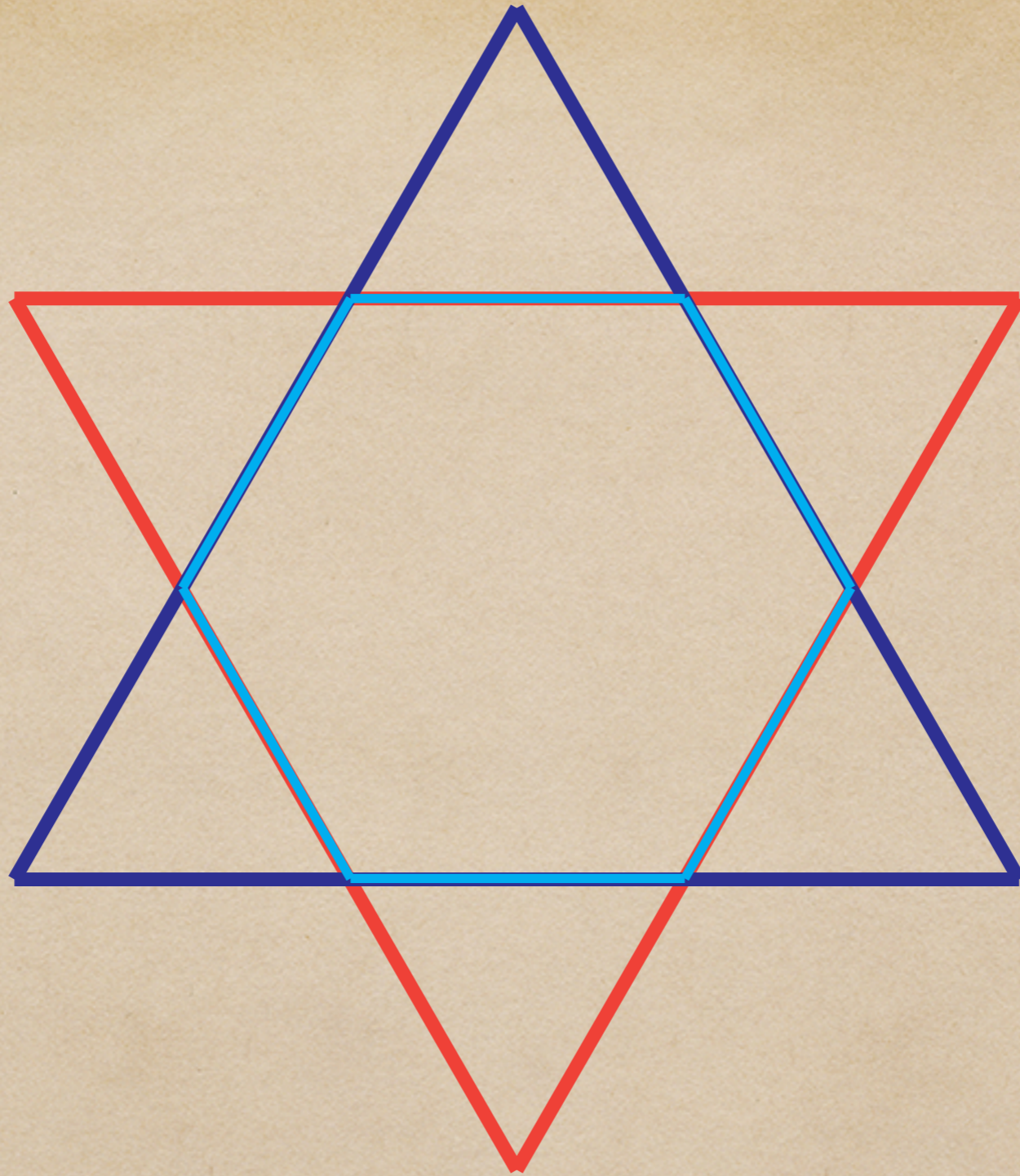
Both the *yin yang* and the hexagram have a unifying element: the outer circle for the *yin yang* symbol, the inner hexagon for the hexagram.



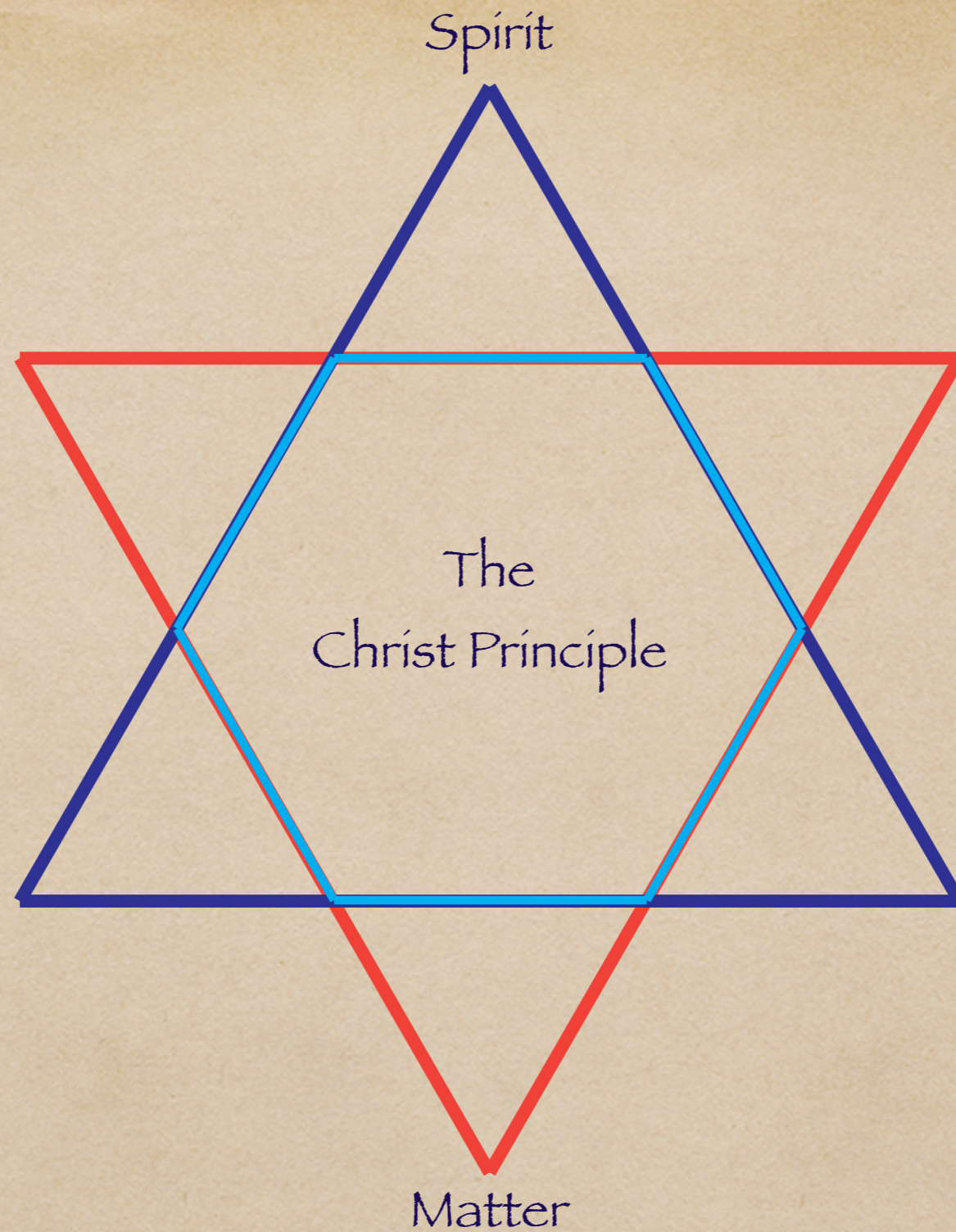
Pairs of Opposites

good/evil, true/false, hot/cold, always/never, win/lose, pass/fail, input/output, us/them, this/that, right/wrong, high/low, physics/metaphysics, man/nature, contract/expand, constructive/despairstructive, visible/invisible, over/under, body/mind, thesis/antithesis, up/down, laugh/cry, permanence/change, virtue/vice, presence/absence, pressure/release, joy/despair, health/disease, too little/too much, success/failure, creature/Creator, pleasure/pain, profit/loss, limited/unlimited.

A Beginner's Guide To Constructing the Universe, by Michael Schneider



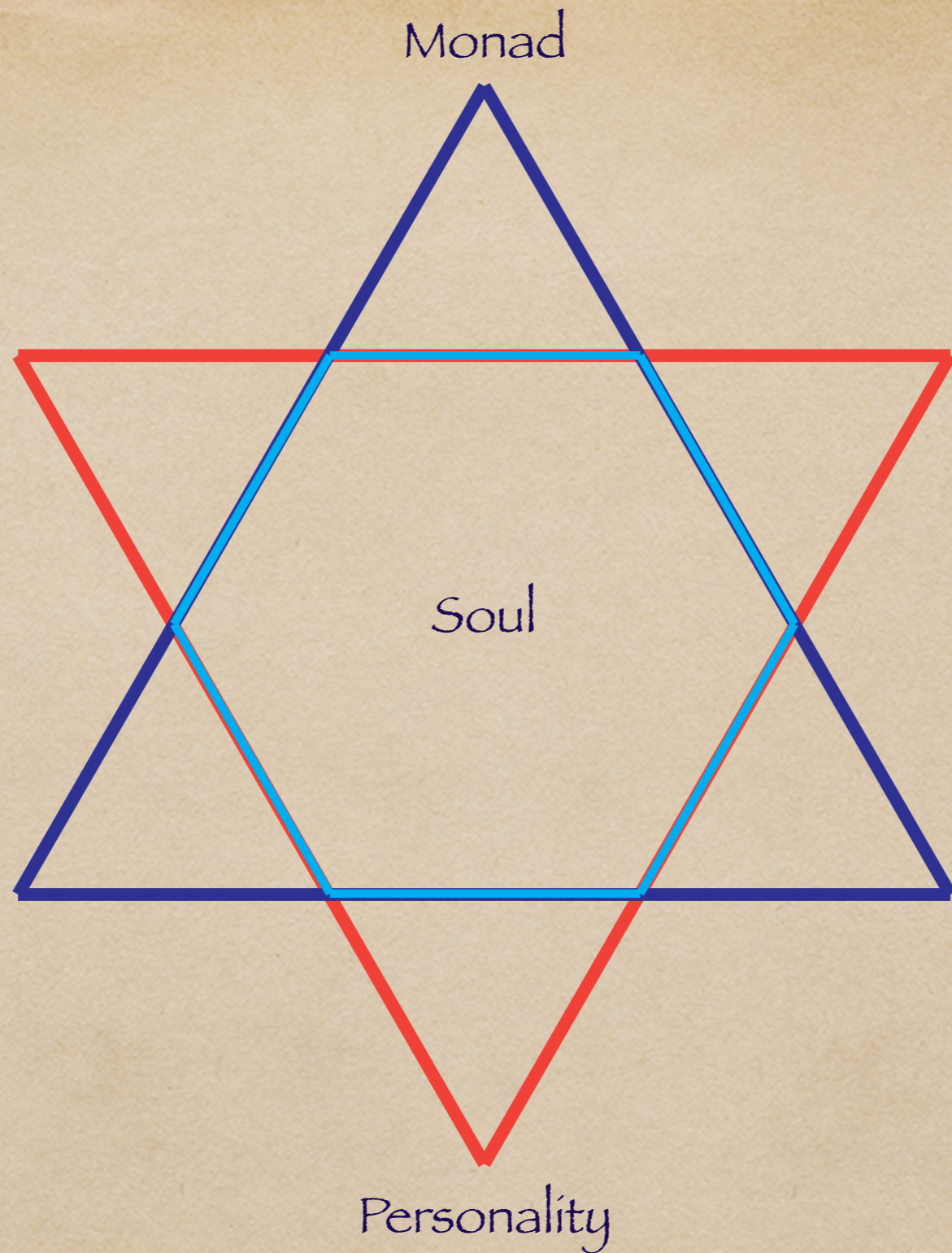
But unlike the *yin yang* symbol, the hexagram has a central element that emphasizes a third principle created by the merging of the two poles.



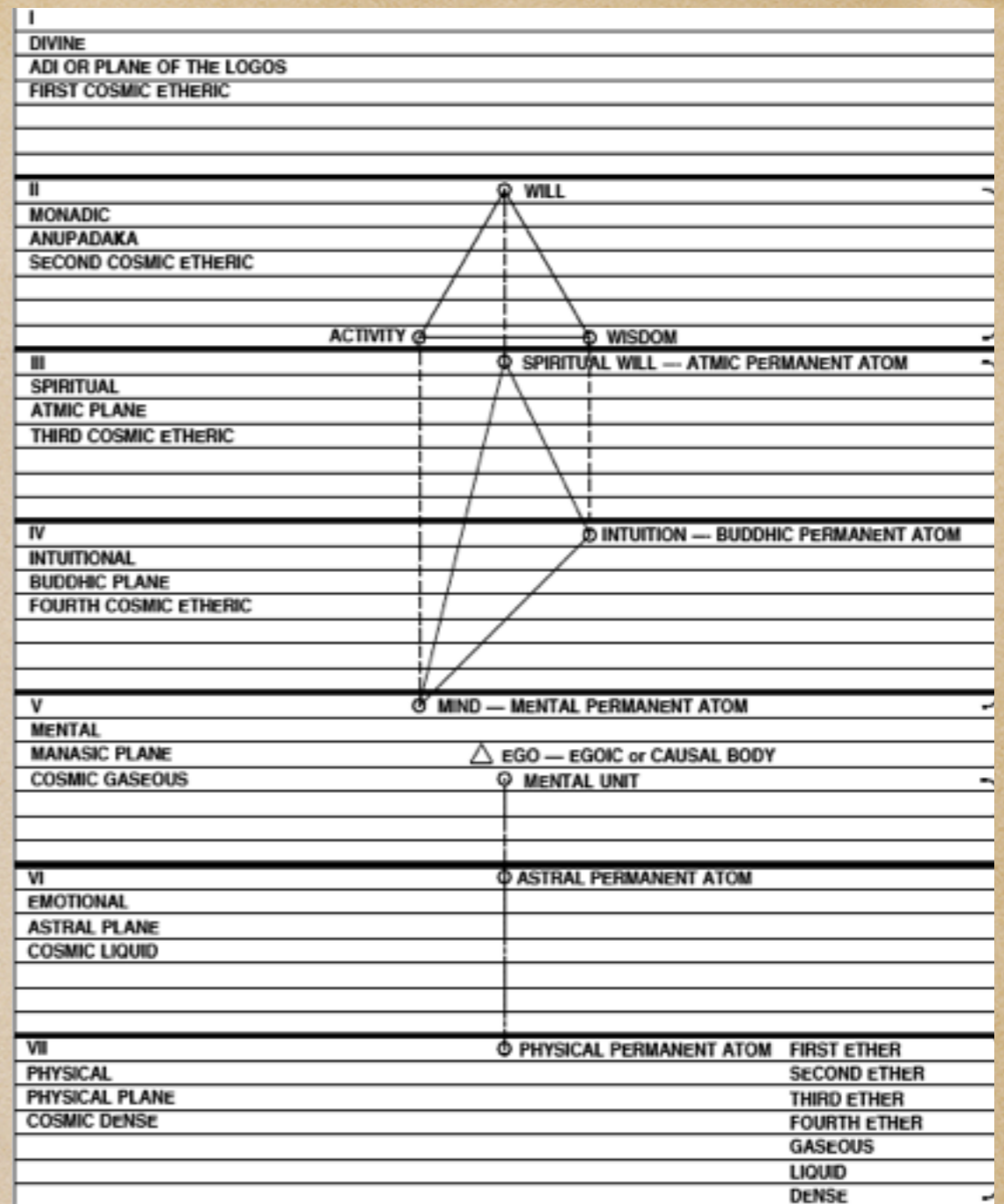
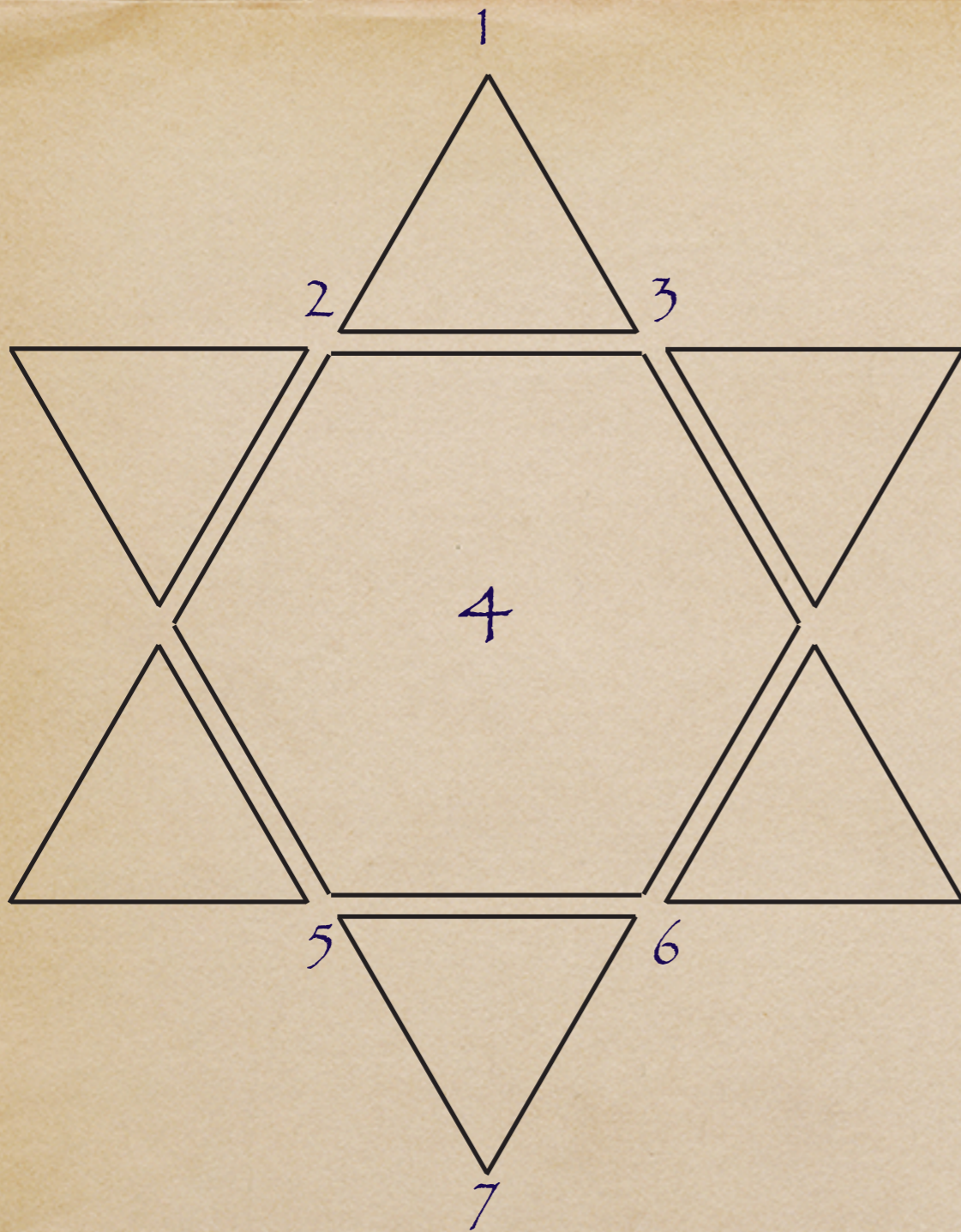
If we assign spirit and matter to the two opposites, the central hexagon becomes the Christ Principle, thus, in this context, the six-pointed star can be seen as a symbol for the soul.



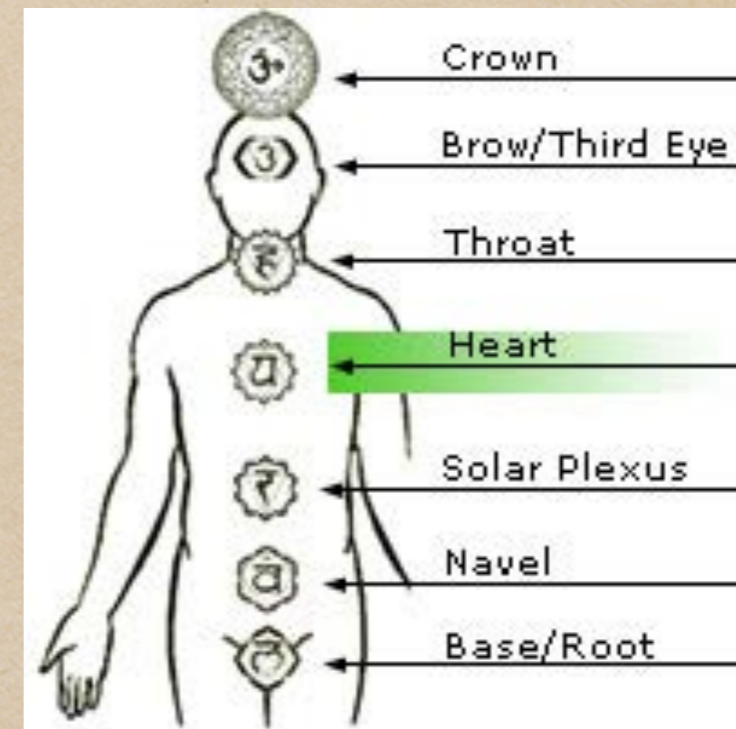
The causal body, also called Solomon's Seal, is drawn as a six pointed star.



Applying the star to a human being we could place the monad at the topmost point, the personality at the bottom point joined by the central solar aspect.



The six-pointed star can also be seen as a symbol for the midway point. In this scenario the central hexagon represents the fourth subplane, the small down-pointing triangle the lower three subplanes, and the upward pointing triangle the upper three subplanes.



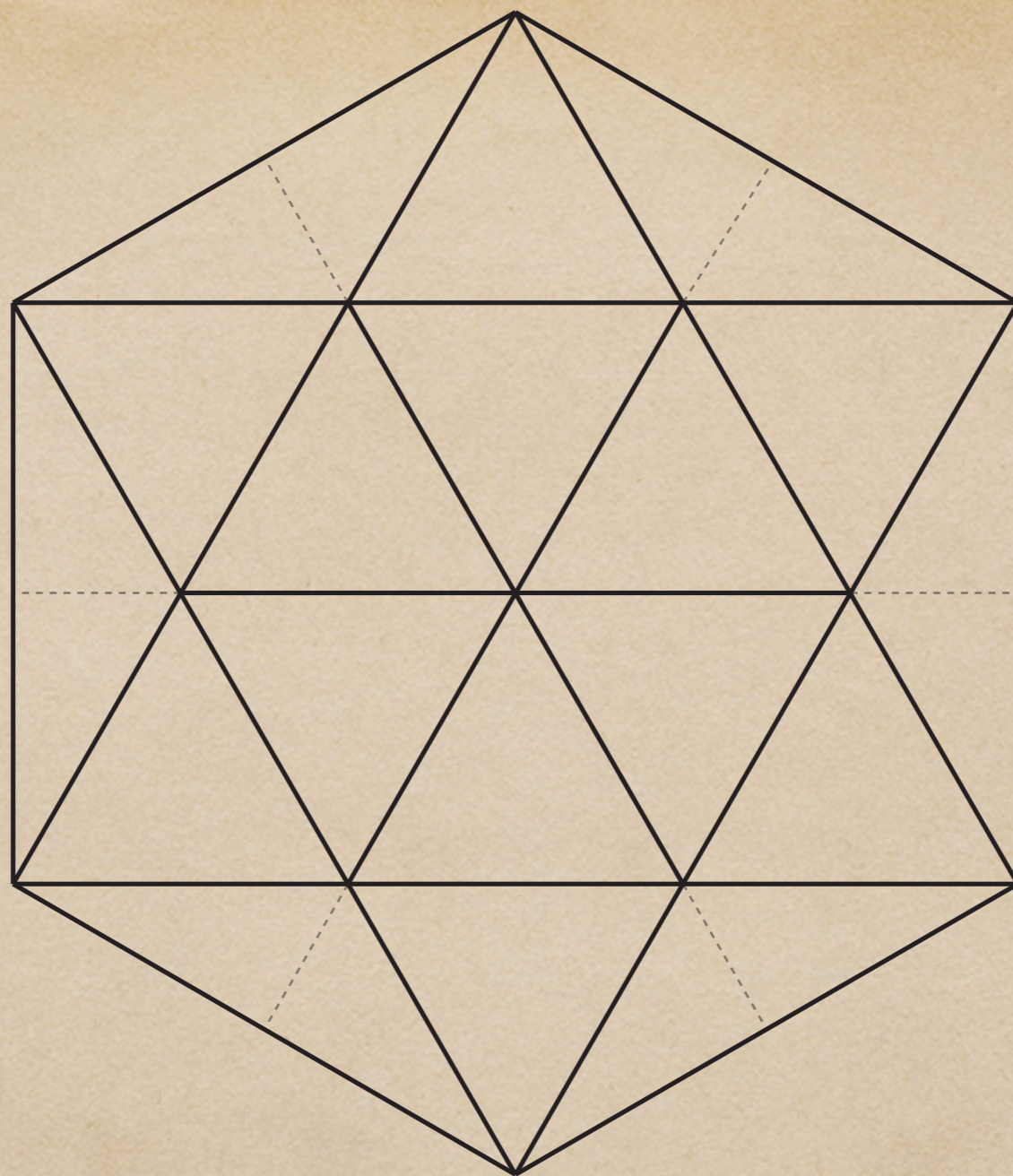
The hexagram is often found as the symbol for the heart chakra, the central chakra of a human being, despite the fact that the heart chakra actually has twelve petals.



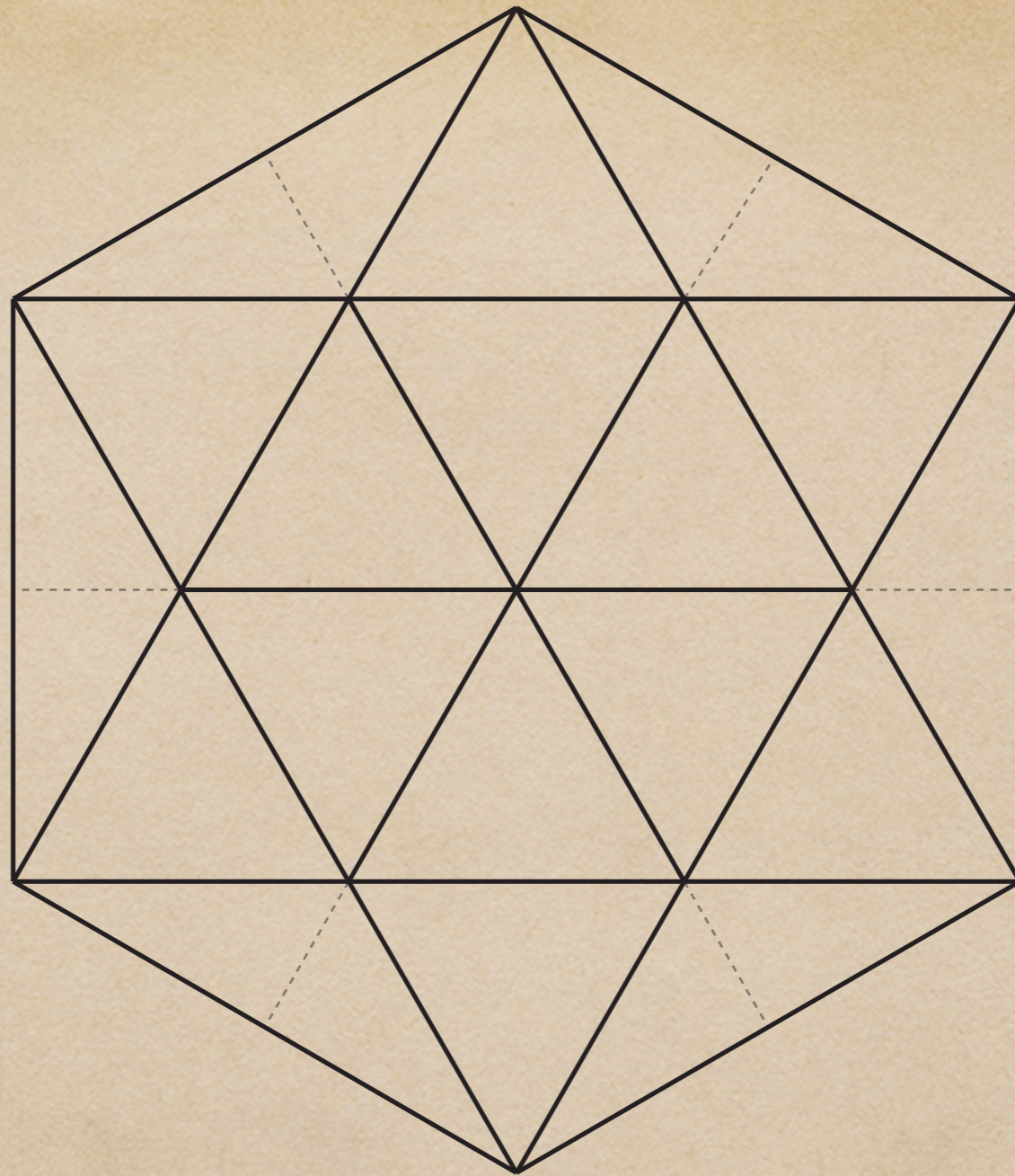
The number six has, perhaps, the widest range of meaning of any of the numbers, from the 666 of the Beast to the 6 of the Lovers Arcanum, the lowest and highest expressions of duality.

“...that is why 666 is regarded as the number of the Beast or of materialism, the number of the dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose. The third aspect expresses itself through pure materialism, and hence the three sixes. In an ancient book on numbers the initiate is defined as “the one who has experienced and expressed 666 and found it naught; who has dropped the 6 and become the 66, and thus has found himself upon the WAY; later, again, he drops the 6 and becomes the perfected 6—form, the instrument and expression of spirit.”

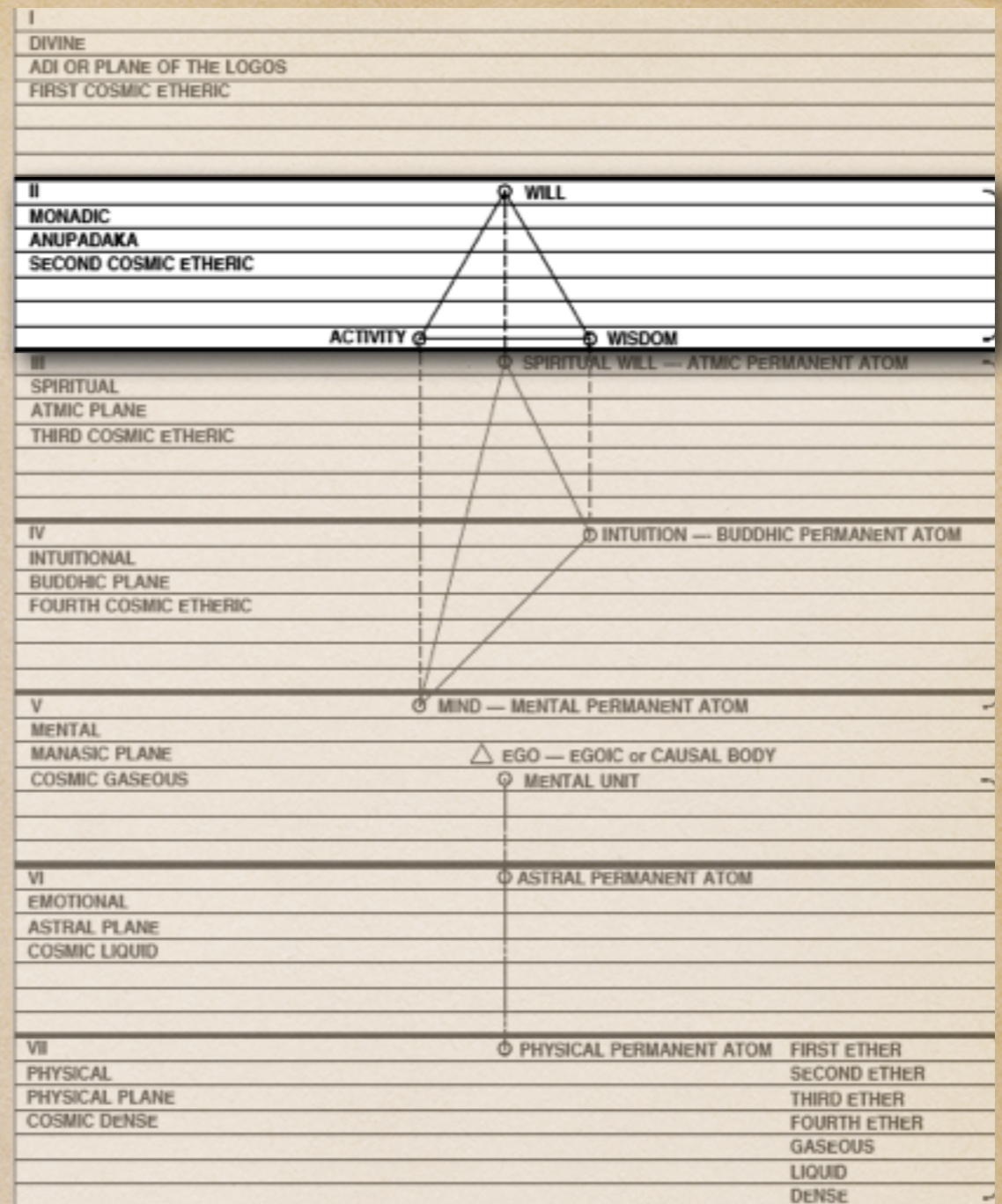
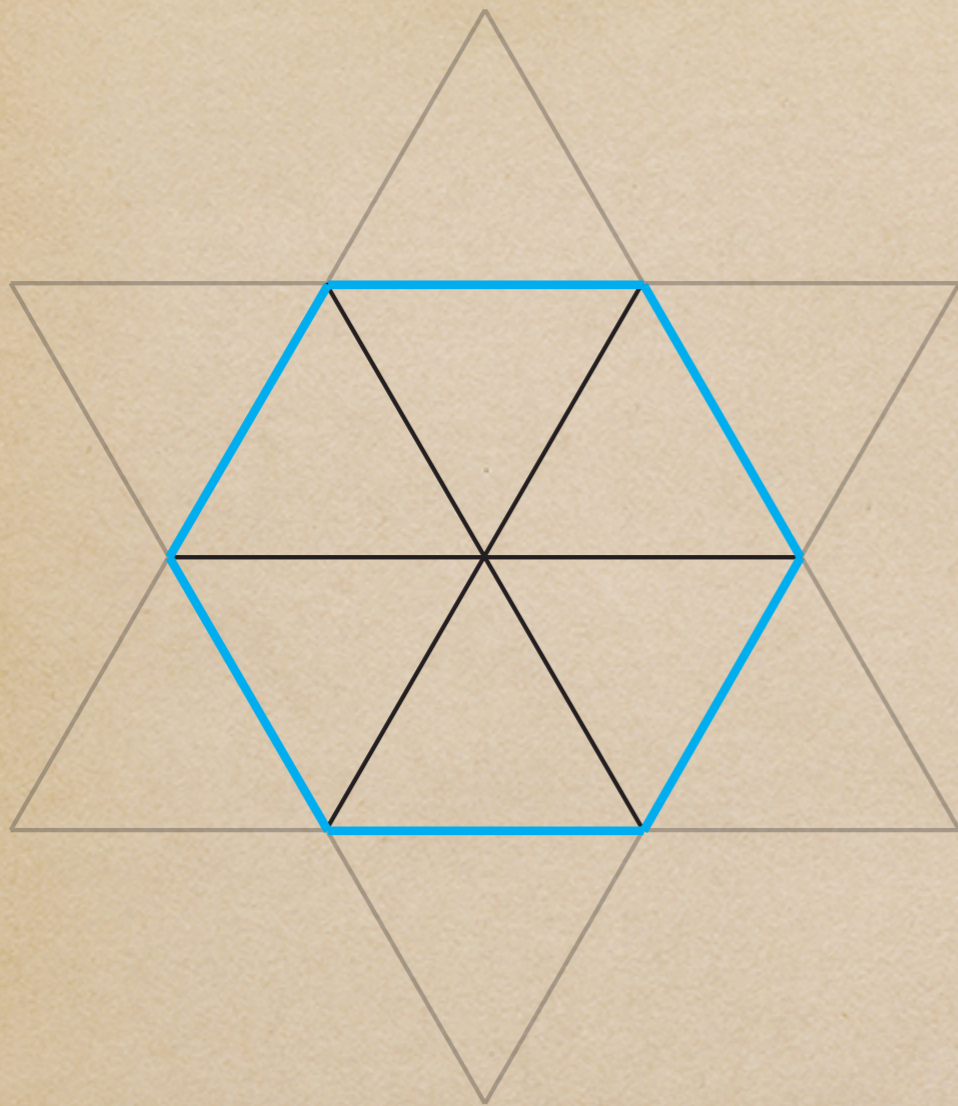
The Rays and Initiations, p. 79-80



We'll start on the periphery of our figure: a hexagon-enclosed hexagram holds within its perimeter a total of 18 equilateral triangles, $6+6+6$; the six triangles closest to the periphery are split in half. When we discard these fragmented six we are left with 6 outer and 6 inner triangles, when the outer points are discarded, we are left with the inner 6.



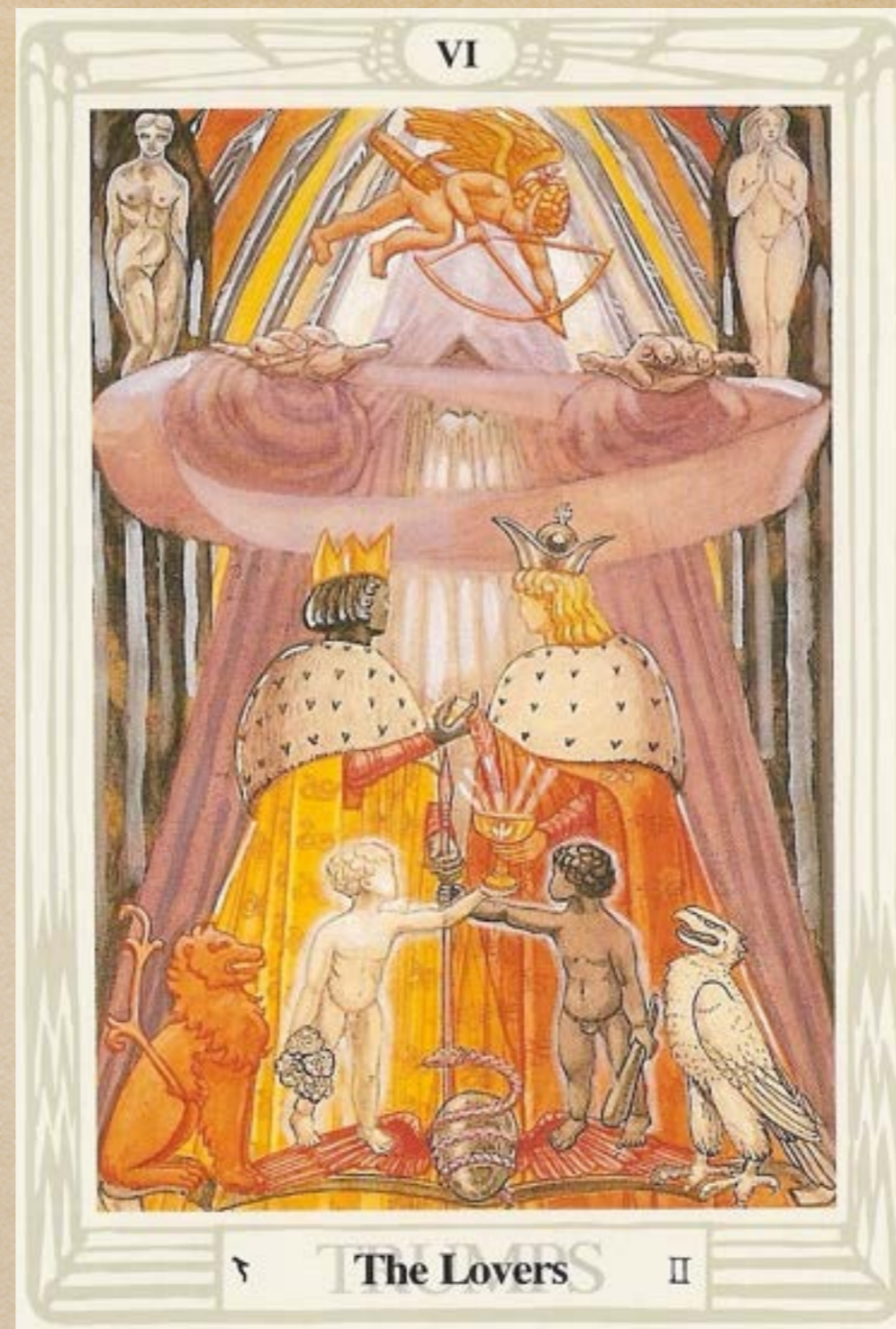
Symbolically, we first have the fragmented six of the unintegrated materialist, then the unified but separated six of the integrated personality seeking the Way, and finally the perfected six of the soul-infused personality, the "instrument and expression of spirit."



Ruled by the 2nd ray, this inner triumphant six-in-one is infused with the 2nd or Christ Principle, and through that triumph reorients to the monadic plane, the 2nd plane counting downwards and the sixth counting upwards.



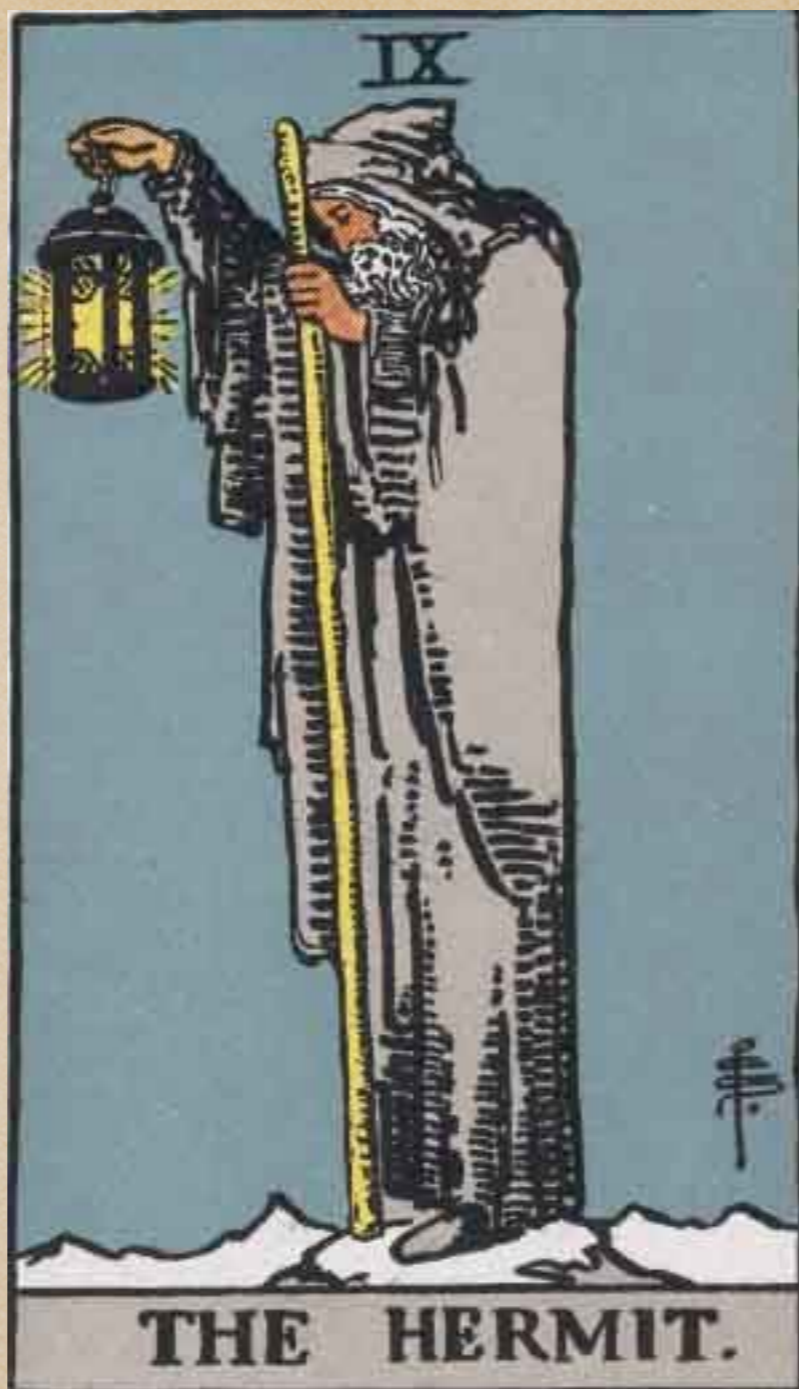
This achievement is illustrated in the 6th or Lovers Arcanum of the Tarot, the Gemini Arcanum, a sign ruled by the 2nd ray.



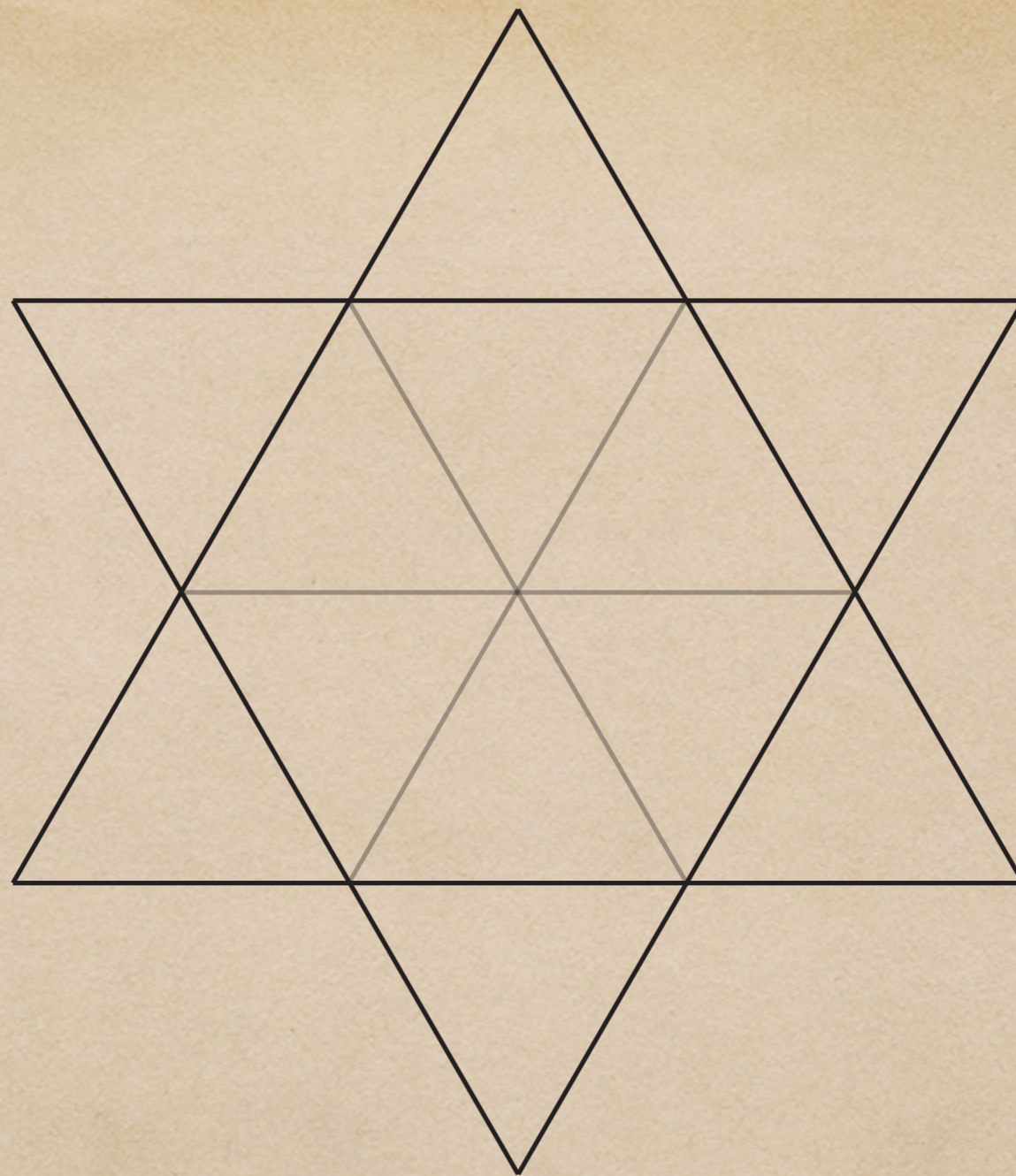
The Lovers illustrates the strong connection between two and six. The two threefold ones— personality, soul, and monad, become through their union, the six, just as do the two triangles of the six-pointed star.



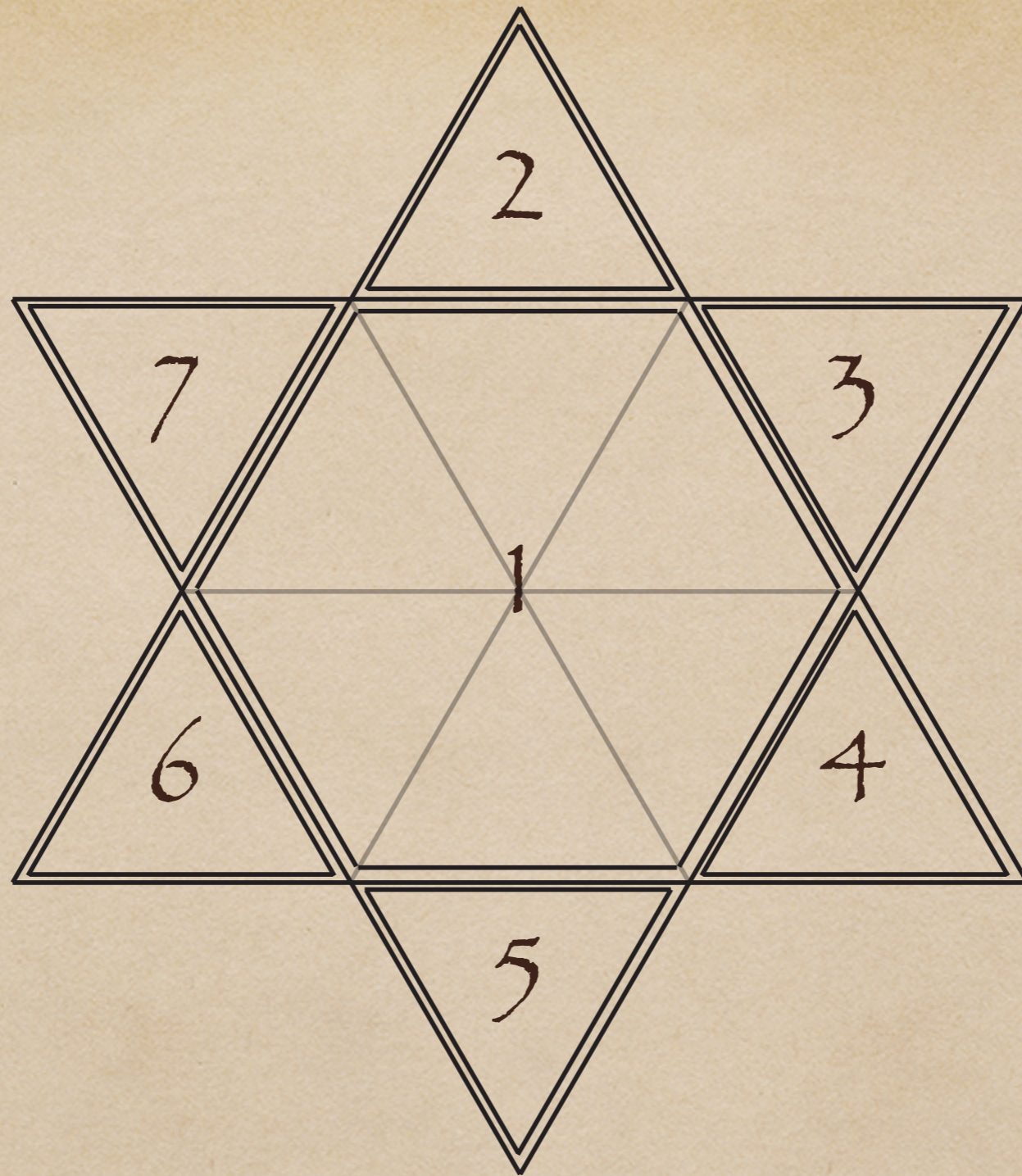
The divine union between the human and deva kingdom happens at the 6th initiation, and mastery of the 6th or astral plane is demonstrated at the 2nd initiation.



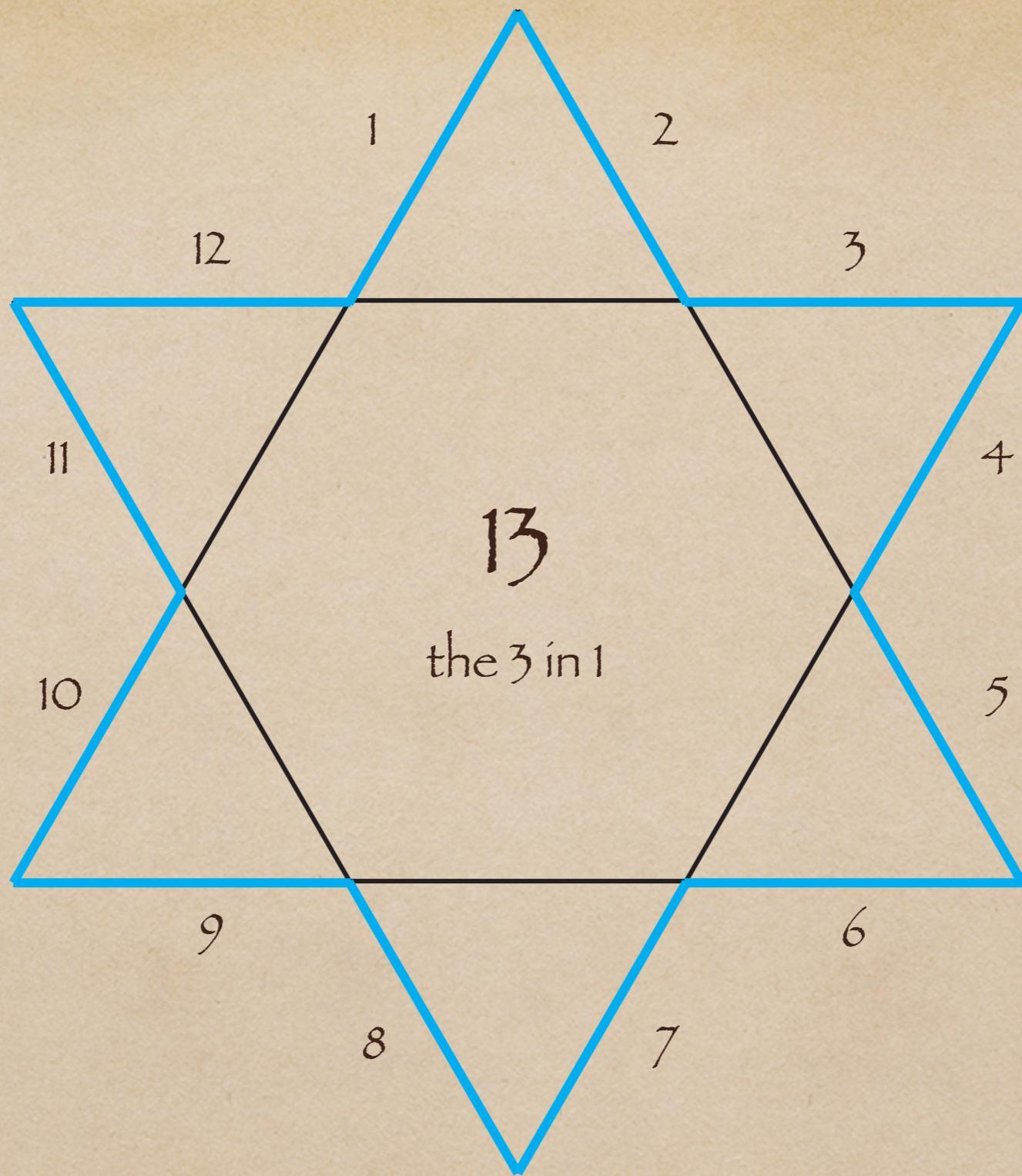
In the Arcanum ascribed to Virgo, the 6th sign, we see a lighted six-pointed star illuminating the environment. According to Paul Case, this is the light of union held by the One, personified by the Hermit.



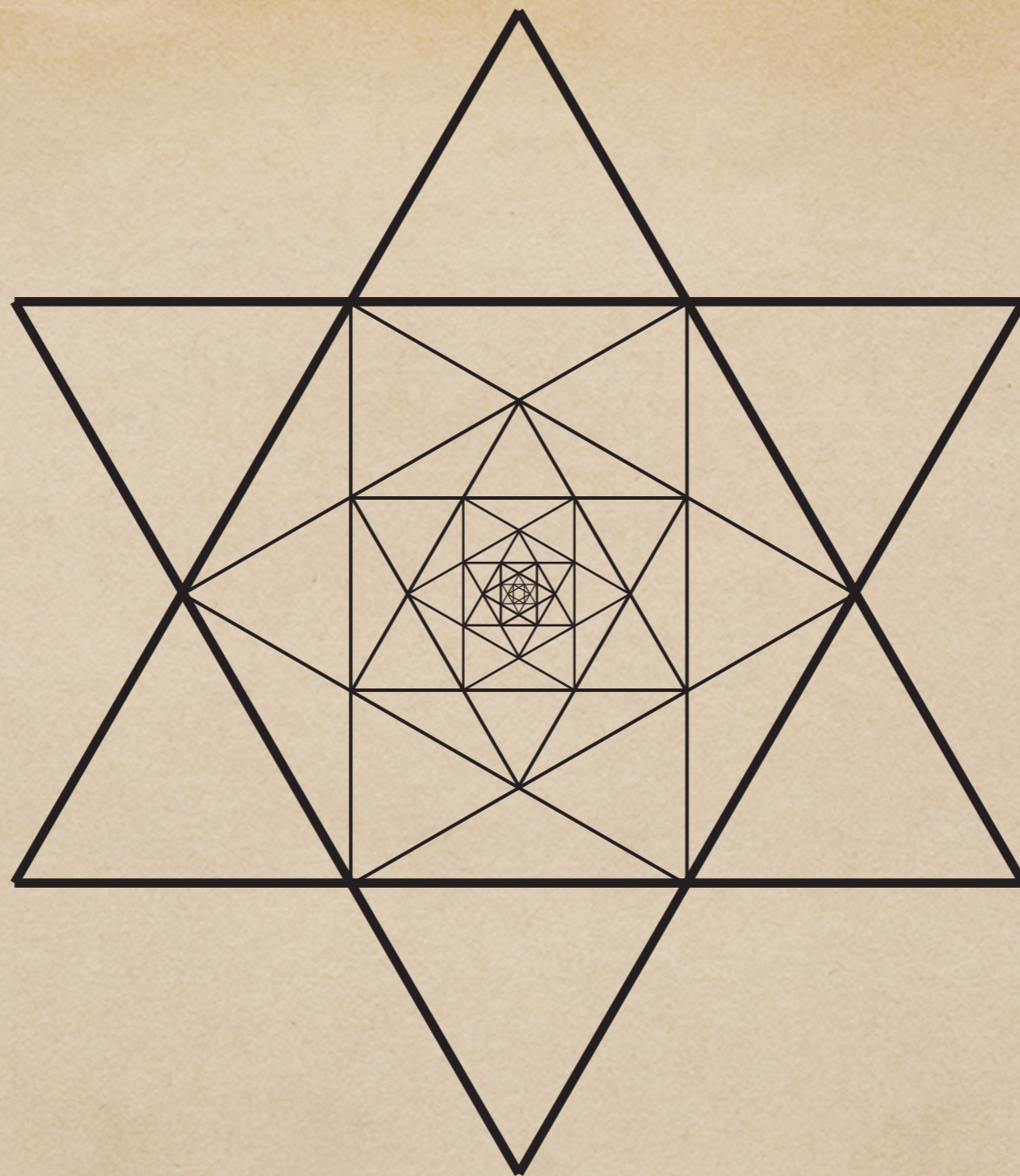
Since the small outer triangles have their exact, though invisible counterparts in the central hexagon, the hexagram could be seen as suggesting an outer group expressing the dictates of its group soul. This could be a service group with the group ideal at the center, or it could be an ashram with the Master at its center.



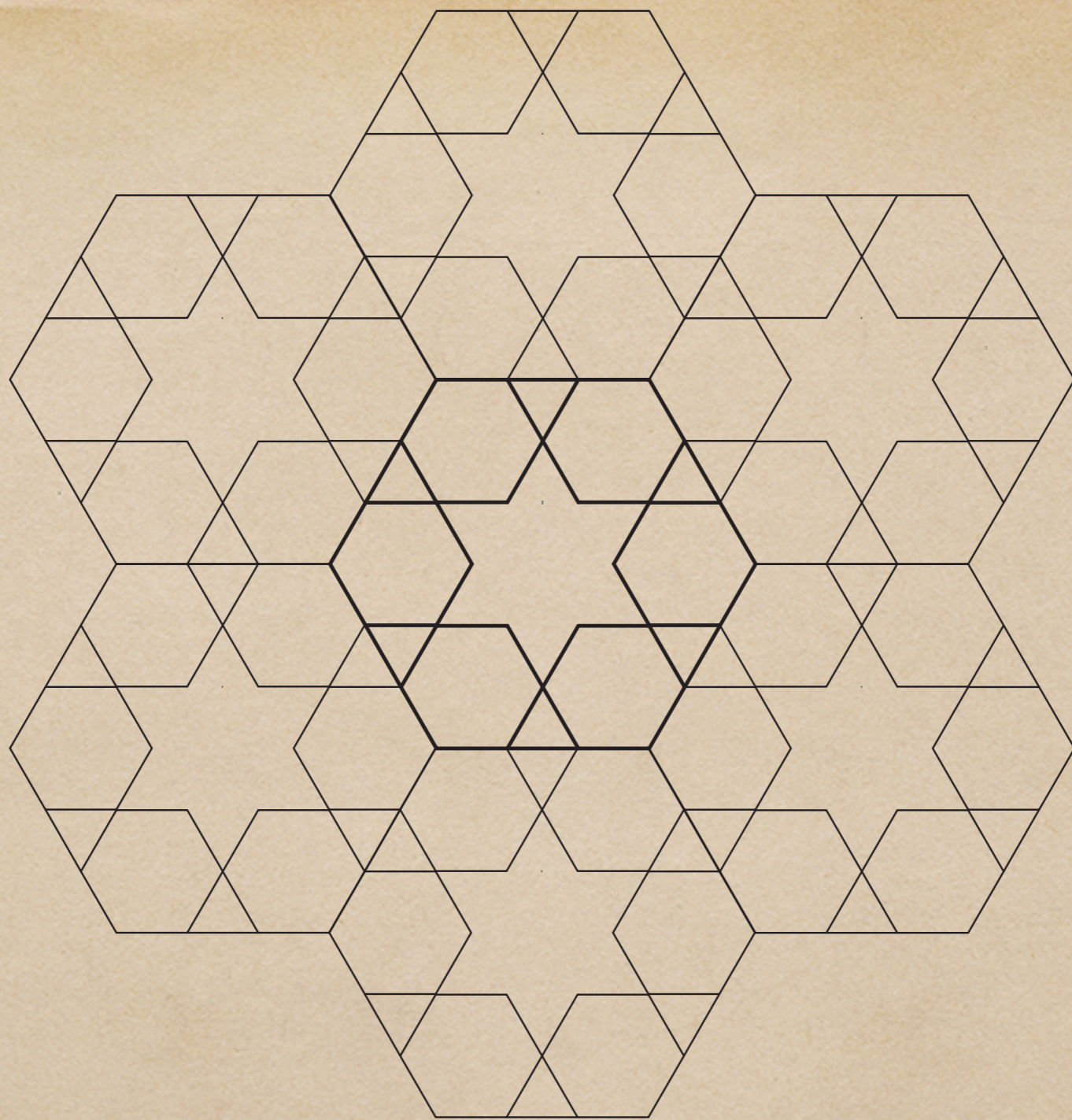
This idea is supported by the numbers involved: the hidden 7th, which is actually the One, surrounded by the manifested six.



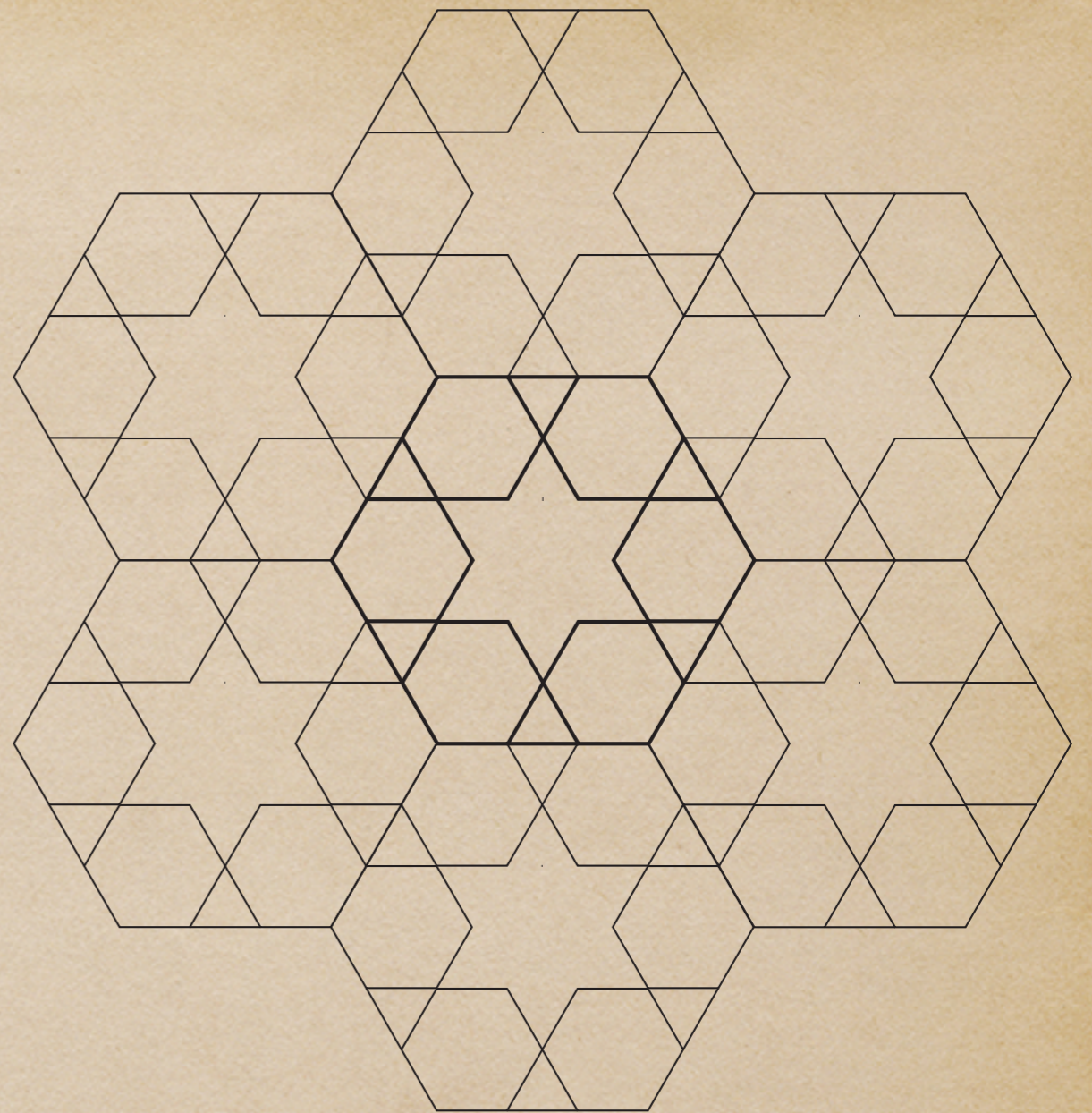
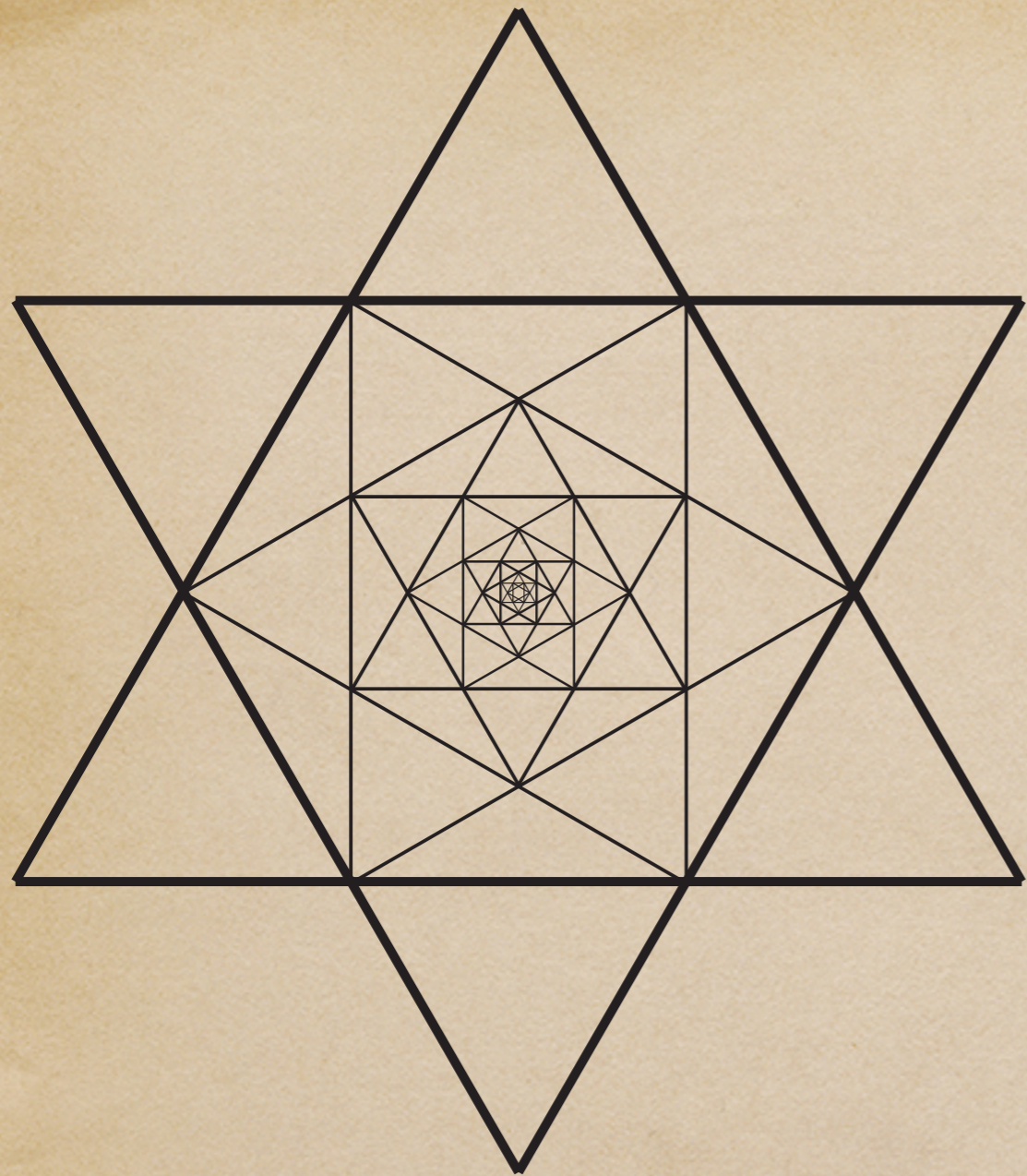
Or if we use the 12 sides of the hexagram, in this scenario, the central hexagon becomes the 13th, a well-known esoteric configuration that includes Christ and His disciples.



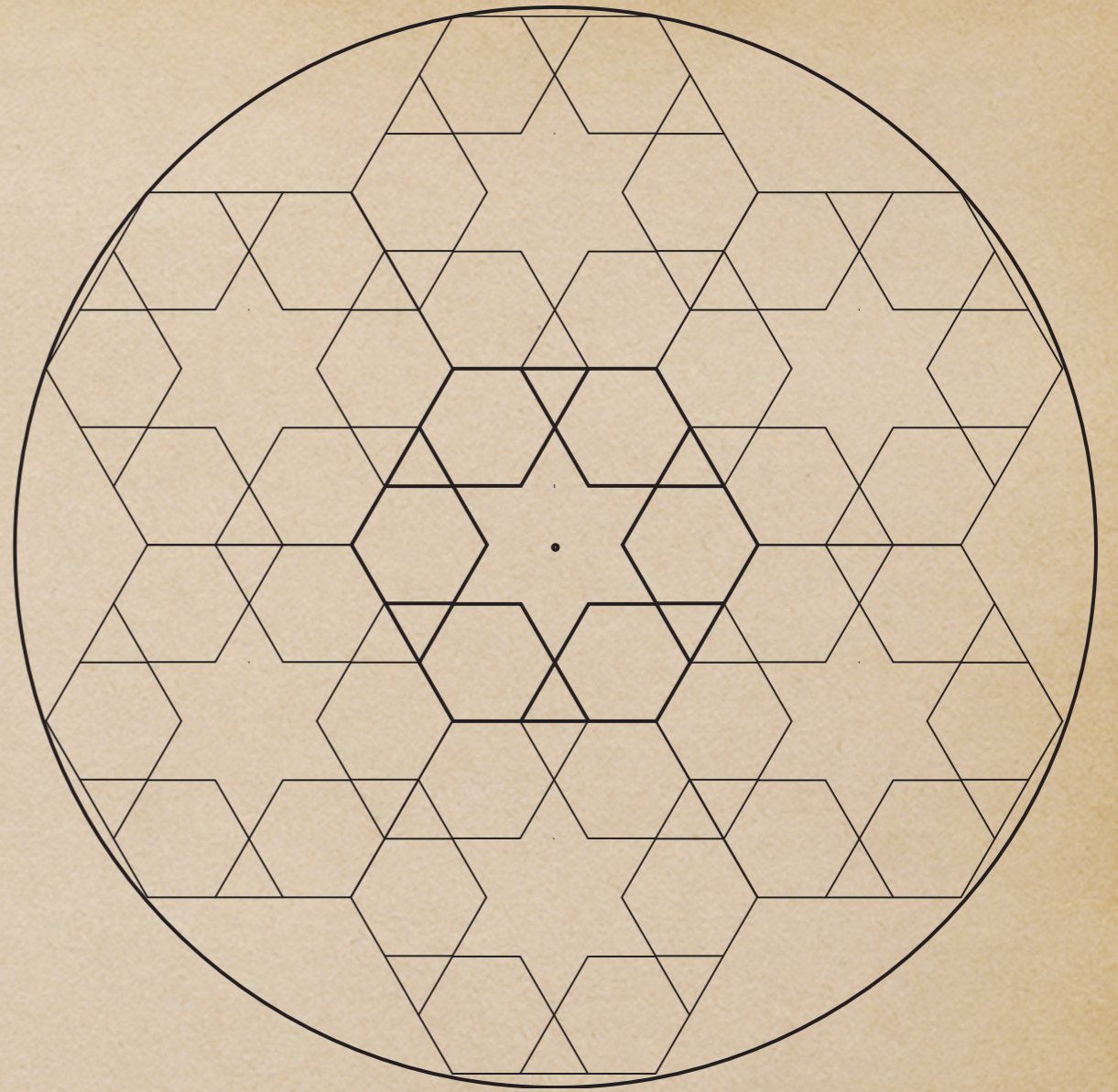
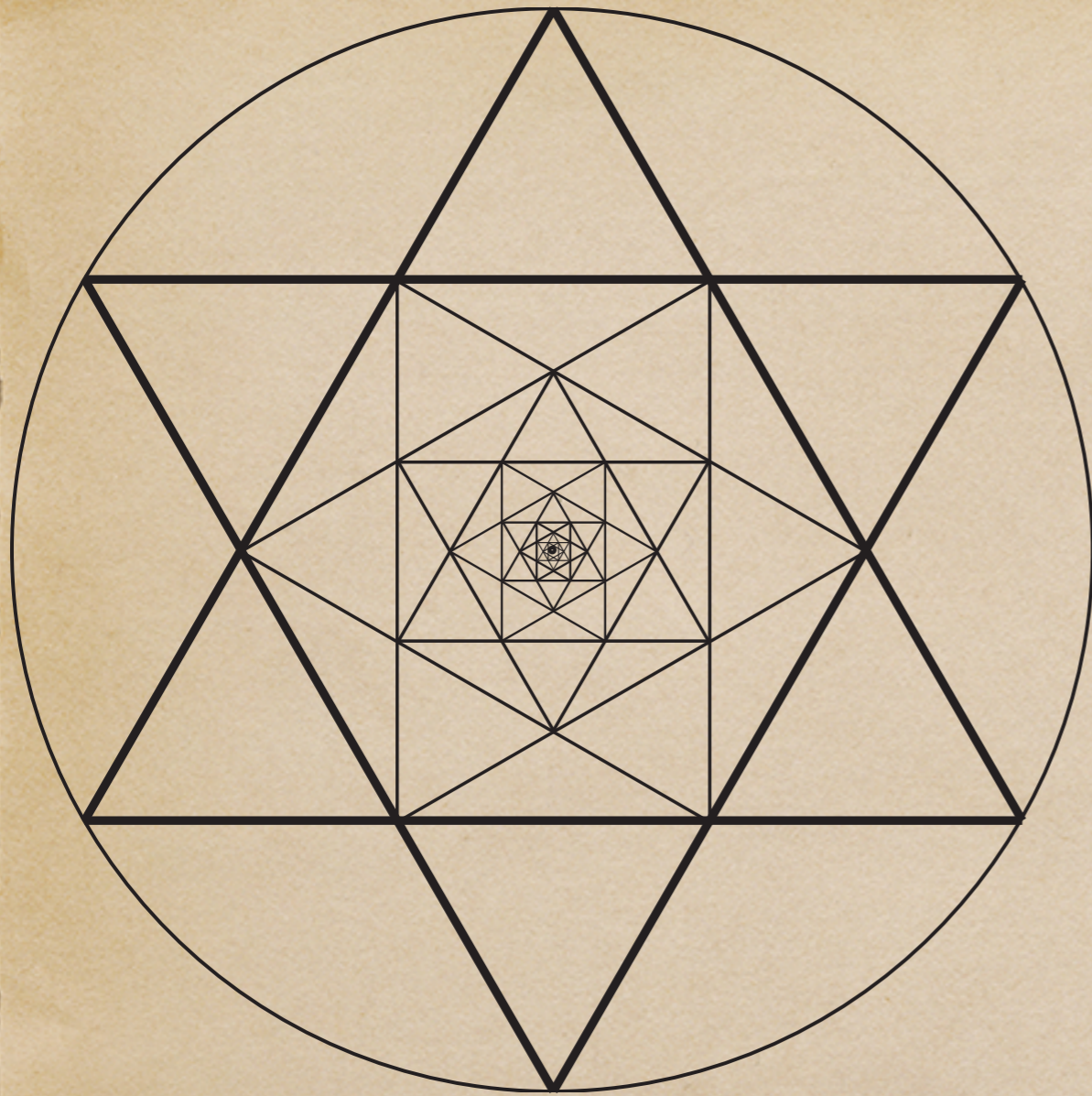
The hexagrams/hexagons that can be formed within the central hexagon could be seen as representing more and more highly placed ashrams. Thus the Master who stands at the center of His ashram also stands on the periphery of the ashram of the Christ, who in turn stands on the periphery of the ashram of Sanat Kumara, who in turn stands on the periphery of the ashram of the solar logos.



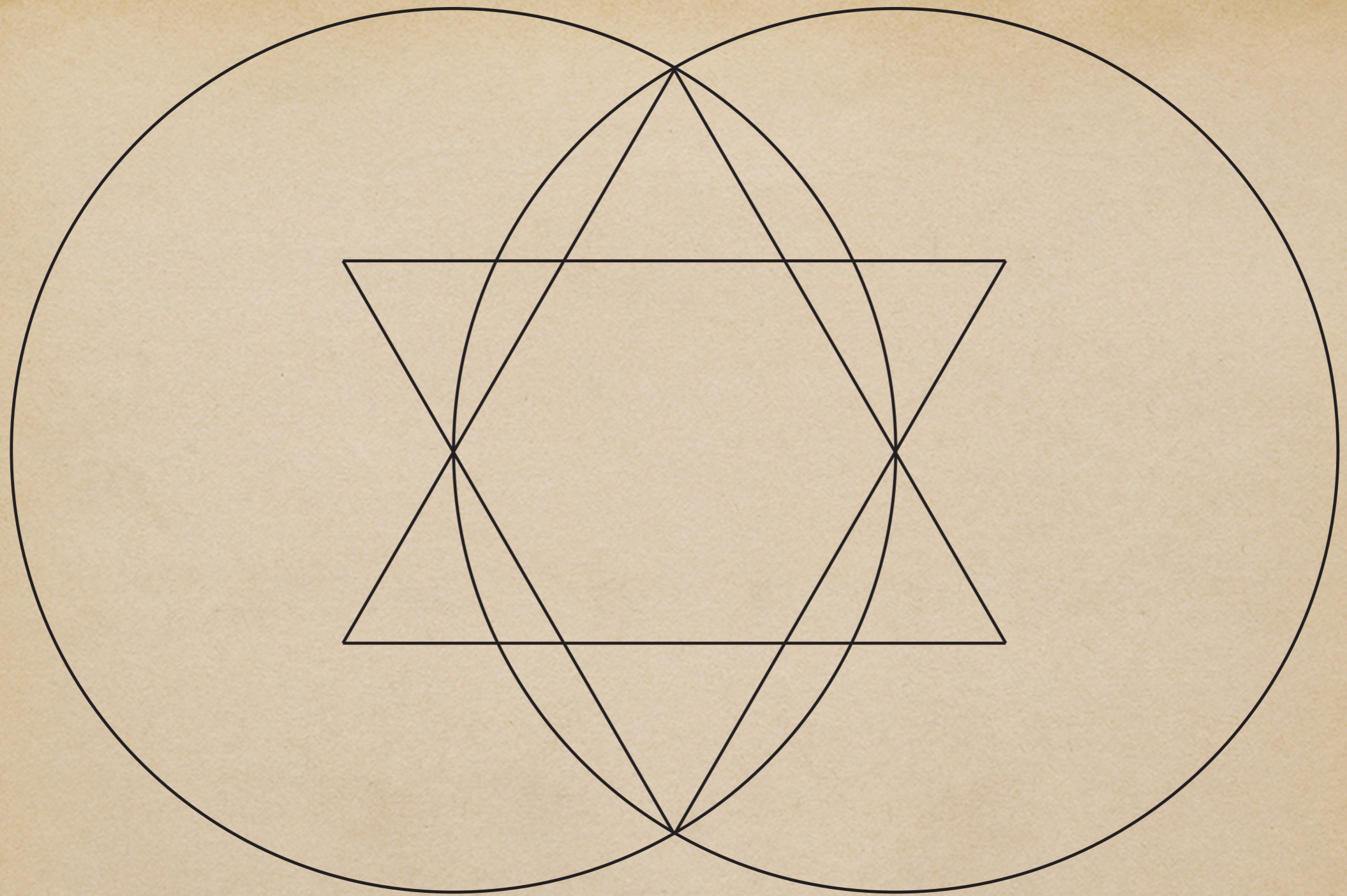
We can just as easily reverse the analogy making the outer the greater. In this scenario the tiling capacity made possible by the geometry of the hexagram/hexagon allows for a seamless integration of discreet units into a group whole, then in turn, these group units aggregate into ever more inclusive group units.



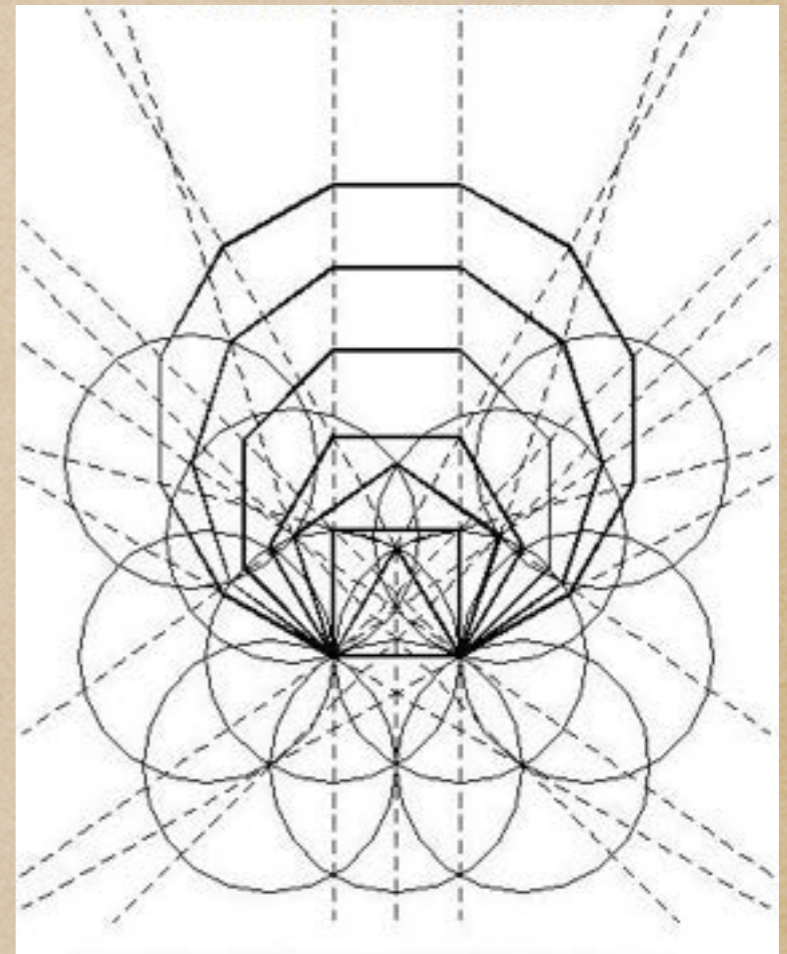
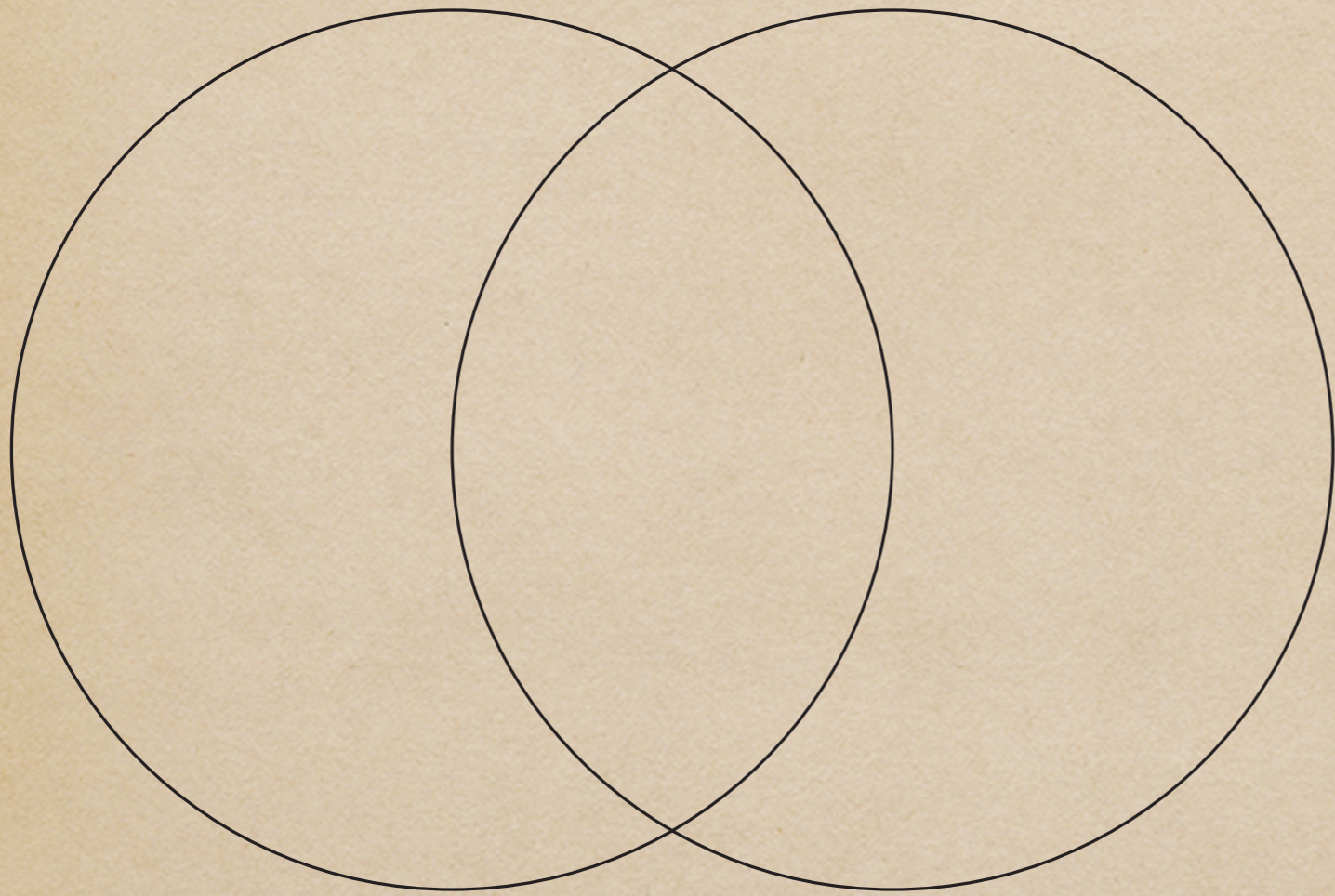
In the 1st scenario, the central hexagon represents the unit of higher consciousness.
In the 2nd, the all-inclusive One becomes the unit of higher consciousness.



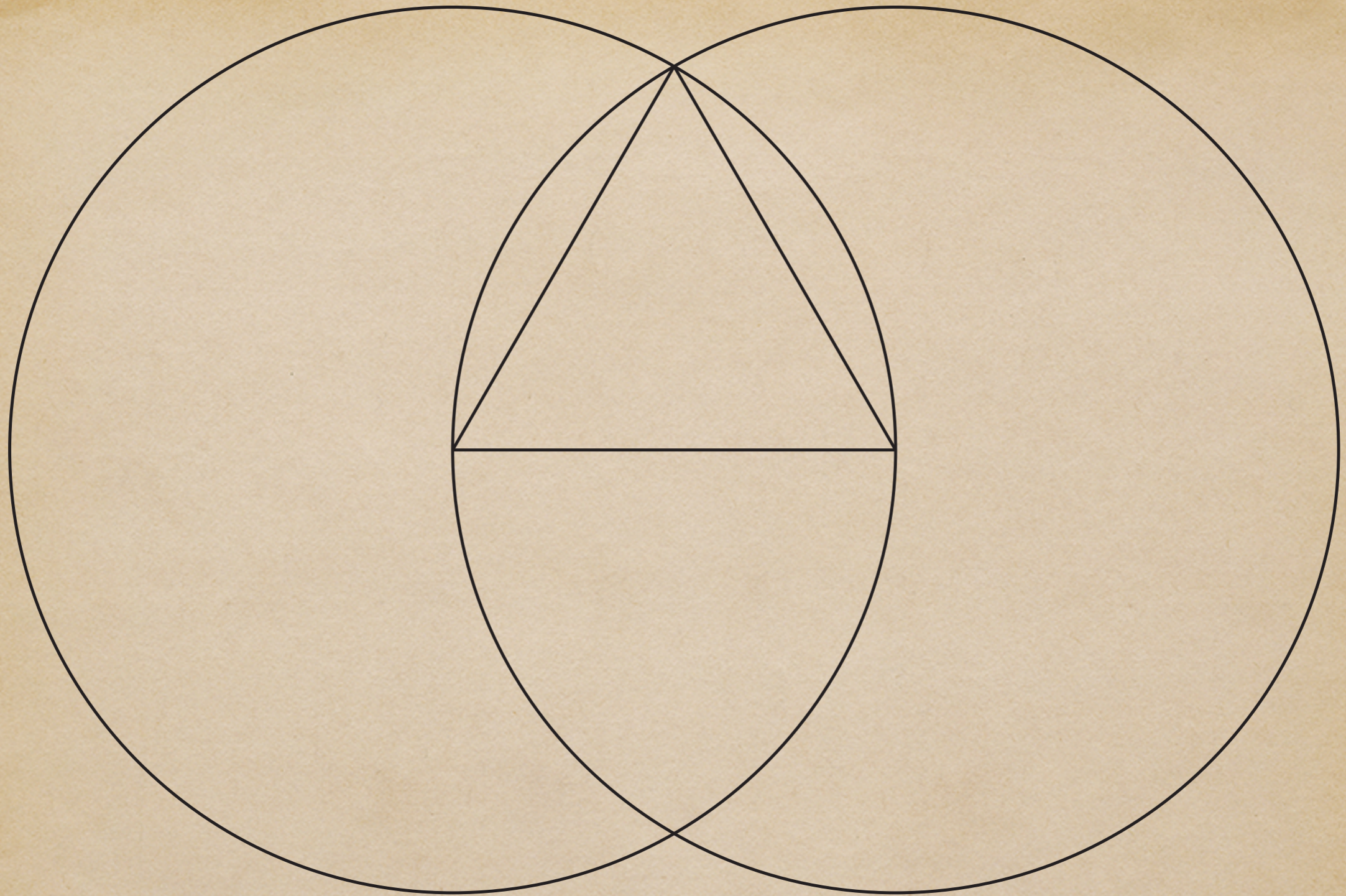
"Having pervaded the whole universe with a fragment of Myself, I remain."



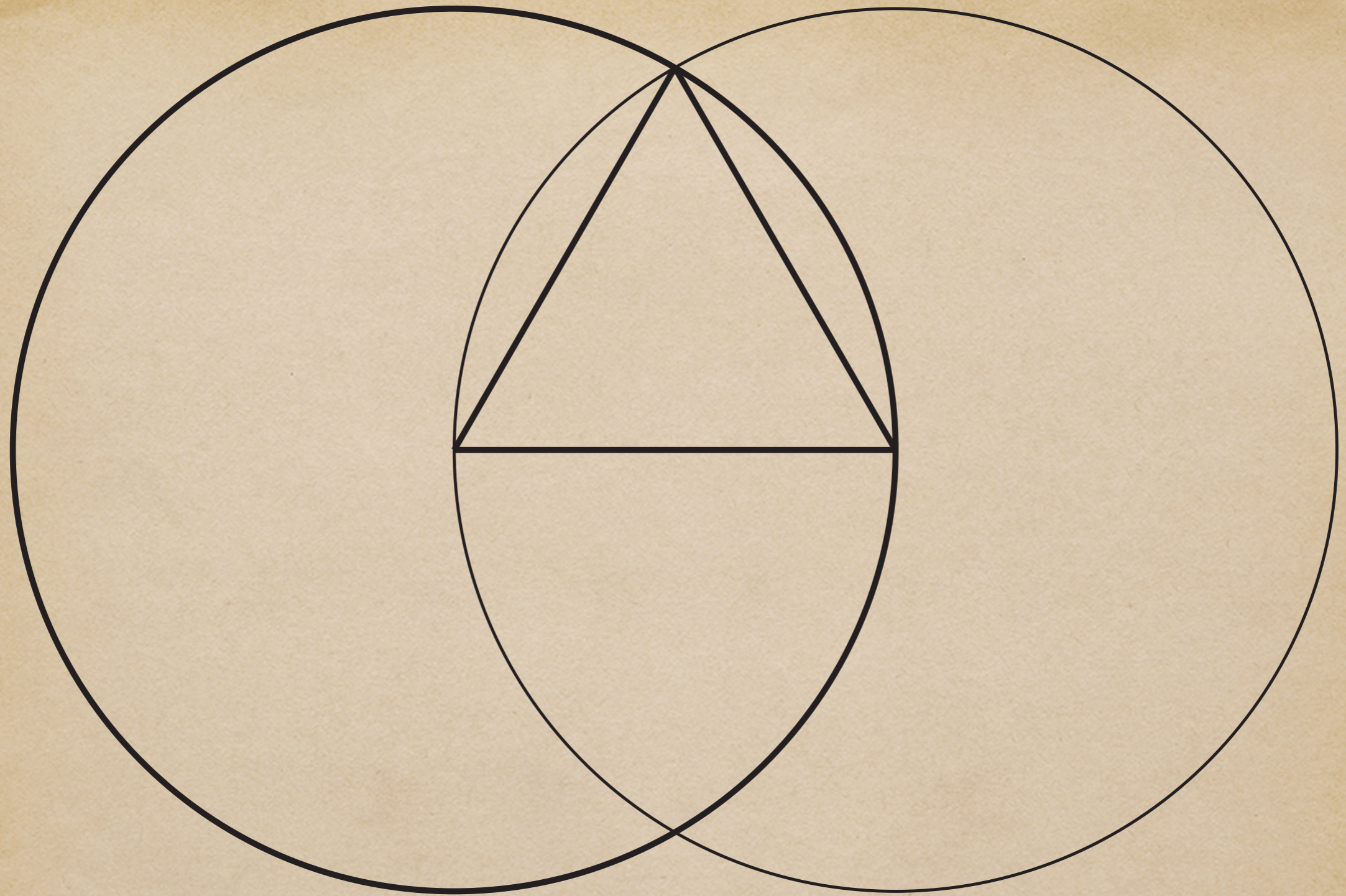
Finally, we have the close interconnection between the vesica piscis and the six-pointed star. Both gain their particular identity through their three-emanating-from-two energy.



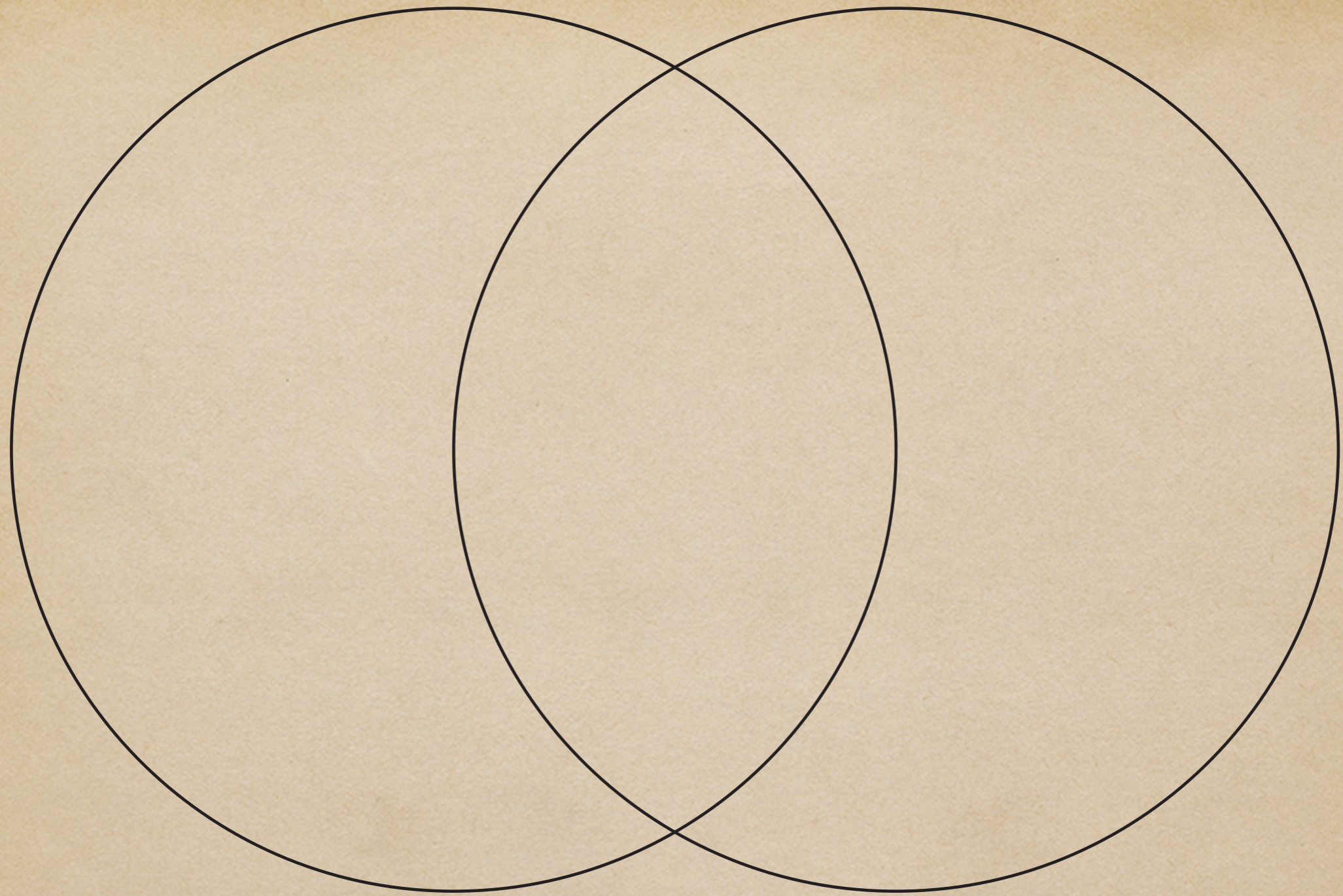
In the vesica piscis, unity mirrors itself on its own periphery and the resultant central shape becomes the yoni for all creation.



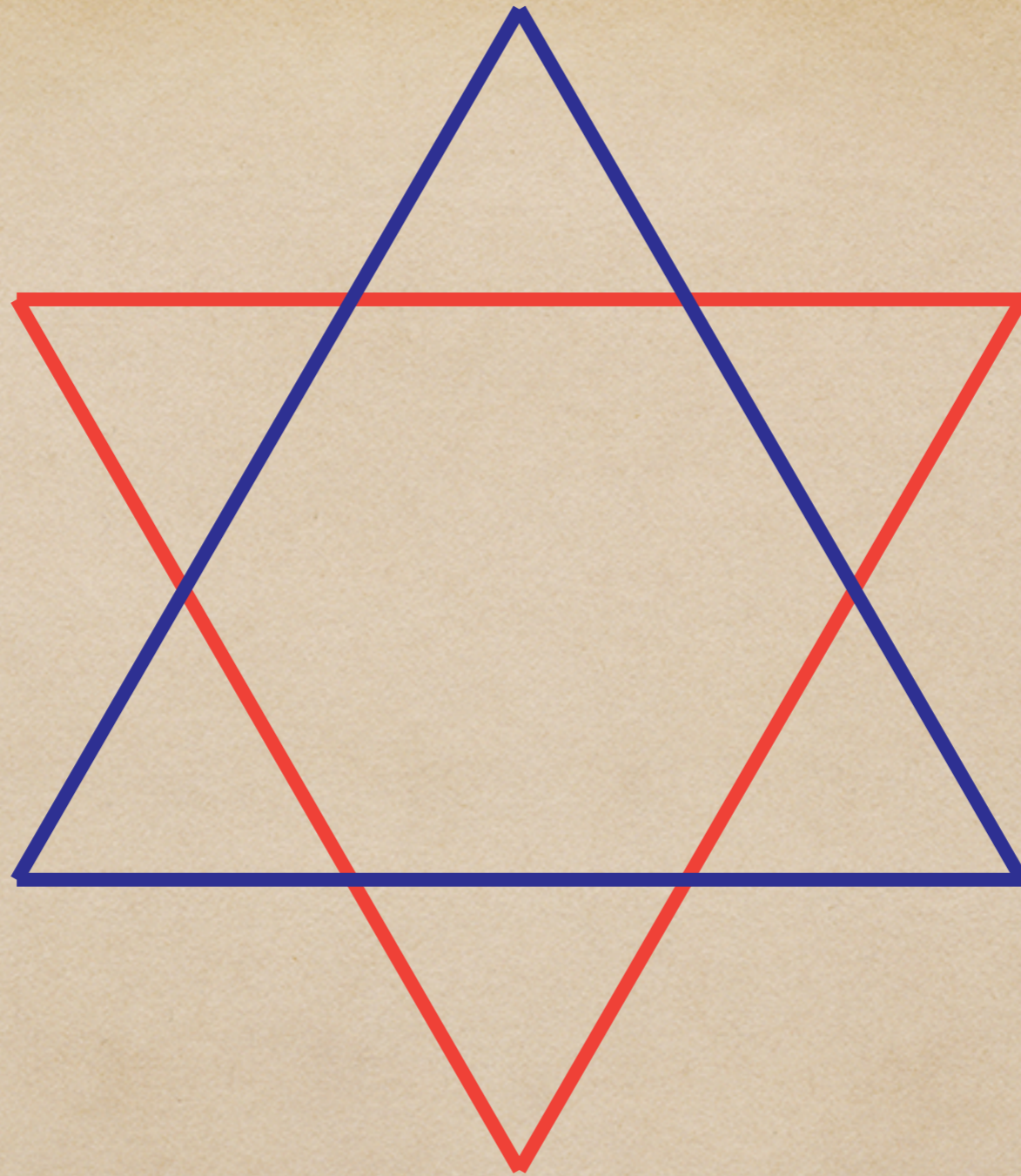
The first shape to issue from this cosmic cornucopia is the equilateral triangle, which is to the six-pointed star what the circle is to the vesica piscis.



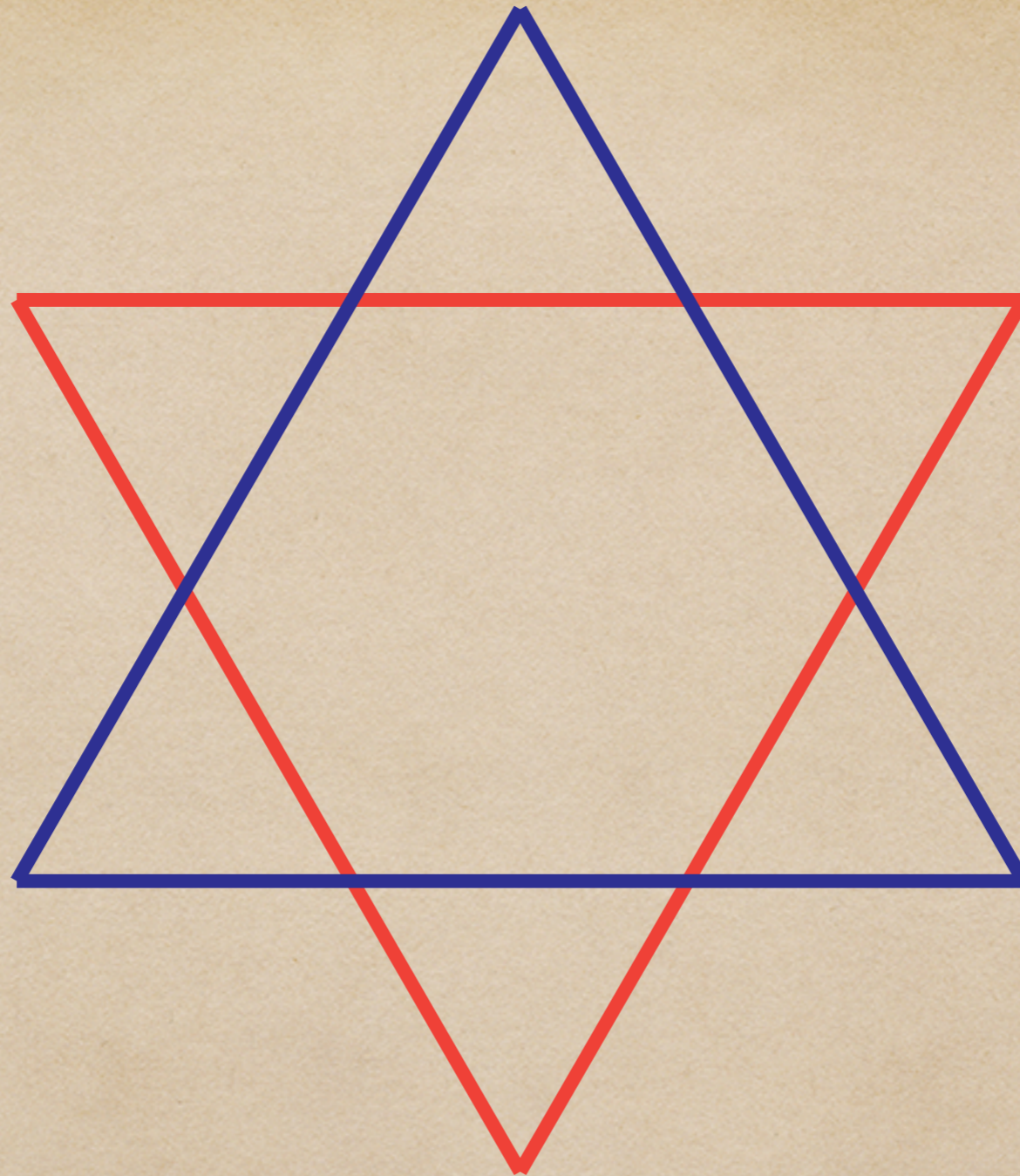
The fundamental difference between the vesica piscis and the six-pointed star can be found in the difference between a circle and its first progeny, the triangle.



The circle represents pure undifferentiated spirit. The self-differentiated vesica piscis is the father-mother that births all creation as potential, or as HPB says "the dropping of the non-eternal germ from the eternal egg."



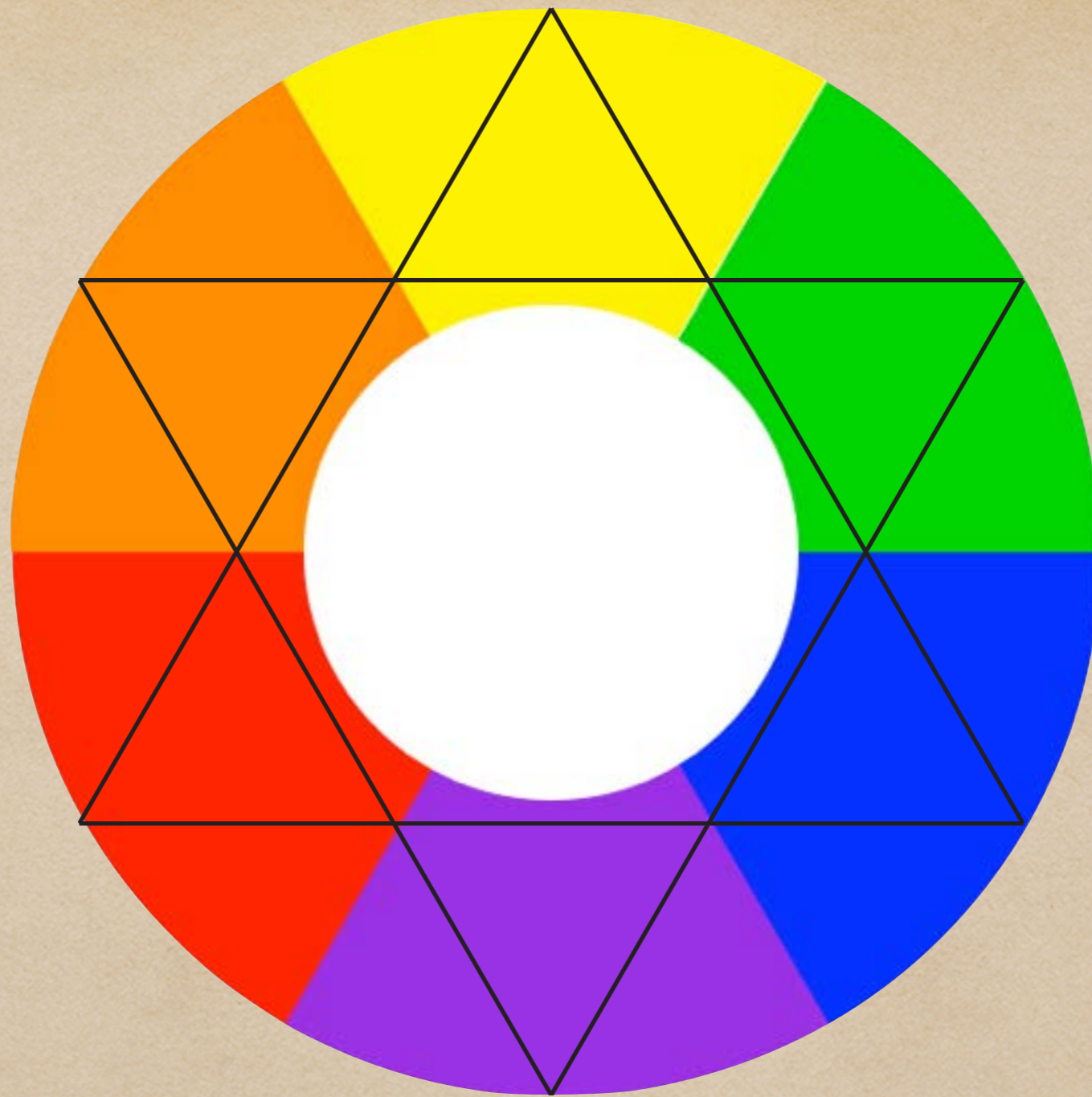
Its first-born, the equilateral triangle emulates the procreative action of its parent: it mirrors itself, and merges with that mirrored self, thereby, in HPB's words, "creating duality in the realm of time and space."



The Star of Creation

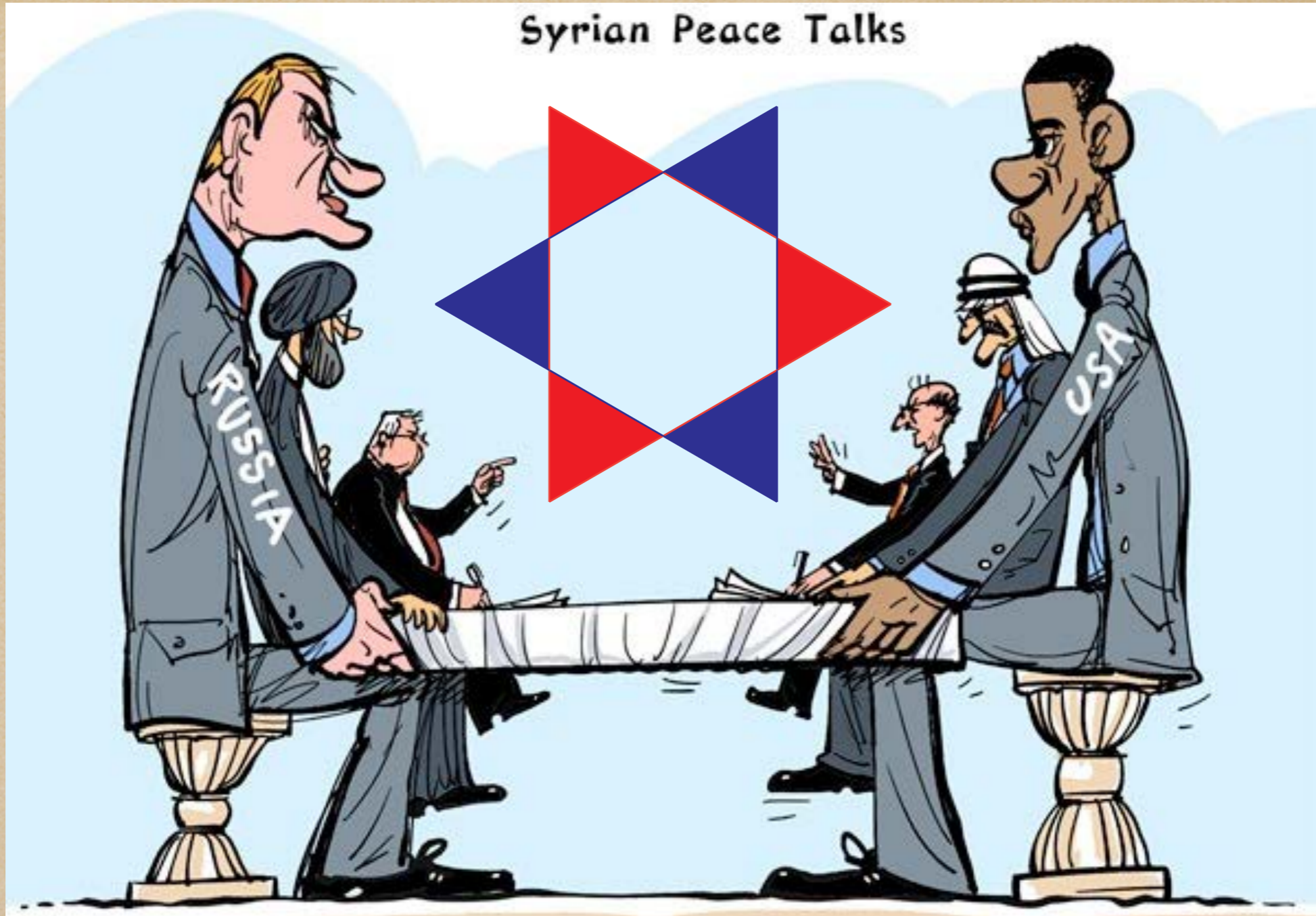
- The hexagram is made up of seven shapes. The seventh shape, or more properly the first shape, which is the hexagon within the six-pointed star, suggests pure spirit, just as the Adi subplane of any plane suggests the pure essence of that plane.
- The outer six points might suggest the various gradations of form as expressed by the six subsequent subplanes.
- The hexagon could represent the 2nd ray, with the six points representing the subrays of this central all-conditioning ray.
- These seven shapes come into form through the intersection of two opposing triangles, thus illustrating how in this figure, the fundamental duality of spirit and matter simultaneously manifests as the two, and as the seven in One.
- Like the yin yang symbol, the hexagram symbolizes duality. Both symbols express the idea of polarity— the yin yang symbol through a reversal of black and white, the hexagram through the opposition of its two main triangles, but also by the difference in the directional orientation of the star and the hexagon it encloses.
- Both the yin yang and the hexagram have a unifying element: the outer circle for the yin yang symbol, the inner hexagon for the hexagram.
- We can ascribe any pair of opposites to the features of the yin yang symbol, the most fundamental opposites being spirit and form. The same applies to the hexagram.
- But unlike the yin yang symbol, the hexagram has a central element that emphasizes a third principle created by the merging of the two poles.
- If we assign spirit and matter to the two opposites, the central hexagon becomes the Christ Principle, thus, in this context, the six-pointed star can be seen as a symbol for the soul.
- And indeed the causal body, also called Solomon's Seal, is drawn as a six pointed star.
- Applying the star to a human being we could place the monad at the topmost point, the personality at the bottom point joined by the central solar aspect.
- The six-pointed star can also be seen as a symbol for the midway point. In this scenario the central hexagon represents the fourth subplane, the small down-pointing triangle the lower three subplanes, and the upward pointing triangle the upper three subplanes.
- The hexagram is often found as the symbol for the heart chakra, the central chakra of a human being, despite the fact that the heart chakra actually has twelve petals.
- Since the small outer triangles have their exact, though invisible counterparts in the central hexagon, the hexagram could be seen as suggesting an outer group expressing the dictates of its group soul. This could be a service group with the group ideal at the center, or it could be an ashram with the Master at its center.
- This idea is supported by the numbers involved: the hidden 7th, which is actually the One, surrounded by the manifested six.
- Or if we use the 12 sides of the hexagram, the central hexagon becomes the 13th, a well-known esoteric configuration that includes Christ and His disciples.
- The hexagrams/hexagons that can be formed within the central hexagon could be seen as representing more and more highly placed ashrams. Thus the Master who stands at the center of His ashram also stands on the periphery of the ashram of the Christ, who in turn stands on the periphery of the ashram of Sanat Kumara, who in turn stands on the periphery of the ashram of the solar logos.
- We can just as easily reverse the analogy making the outer the greater. In this scenario the tiling capacity made possible by the geometry of the hexagram/hexagon allows for a seamless integration of discreet units into a group whole, then in turn, these group units aggregate into ever more inclusive group units.
- But in both scenarios, the central hexagon represents the unit of higher consciousness.
- Finally, we have the close interconnection between the vesica piscis and the six-pointed star. Both gain their particular identity by their three-from-two energy.
- The fundamental difference between the vesica piscis and the six-pointed star can be found in the difference between a circle and its first progeny.
- The circle is pure undifferentiated spirit. The self-differentiated vesica piscis is the father-mother that births all creation as potential, or as HPB says "the dropping of the non-eternal germ from the eternal egg."
- Its first-born, the equilateral triangle emulates the procreative action of its parent: it mirrors itself, and merges with that mirrored self, thereby, in HPB's words, "creating duality in the realm of time and space."
- This may be why DK calls the six-pointed star, "the star of creation."

political,
religious,
social,
cultural,
artistic,
scientific,
organizational
ritual



In science and in art, the six points of the hexagram are a template for the three primary and three secondary colors. In this framework, all mixed color occurs within the bounds of the six-pointed star.

Syrian Peace Talks



In politics the idea of equipoise, or the balanced influence of opposite forces, represented by the two opposing triangles, is critical in all negotiations.

- The hexagram is made up of seven shapes. The seventh shape, or more properly the first shape, which is the hexagon within the six-pointed star, suggests pure spirit, just as the Adi subplane of any plane suggests the pure essence of that plane.
- The outer six points might suggest the various gradations of form as expressed by the six subsequent subplanes.
- The hexagon could represent the 2nd ray, with the six points representing the subrays of this central all-conditioning ray.
- These seven shapes come into form through the intersection of two opposing triangles, thus illustrating how in this figure, the fundamental duality of spirit and matter simultaneously manifests as the two, and as the seven in One.
- Like the yin yang symbol, the hexagram symbolizes duality. Both symbols express the idea of polarity— the yin yang symbol through a reversal of black and white, the hexagram through the opposition of its two main triangles, but also by the difference in the directional orientation of the star and the hexagon it encloses.
- Both the yin yang and the hexagram have a unifying element: the outer circle for the yin yang symbol, the inner hexagon for the hexagram.
- We can ascribe any pair of opposites to the features of the yin yang symbol, the most fundamental opposites being spirit and form. The same applies to the hexagram.
- But unlike the yin yang symbol, the hexagram has a central element that emphasizes a third principle created by the merging of the two poles.
- If we assign spirit and matter to the two opposites, the central hexagon becomes the Christ Principle, thus, in this context, the six-pointed star can be seen as a symbol for the soul.
- And indeed the causal body, also called Solomon's Seal, is drawn as a six pointed star.
- Applying the star to a human being we could place the monad at the topmost point, the personality at the bottom point joined by the central solar aspect.
- The six-pointed star can also be seen as a symbol for the midway point. In this scenario the central hexagon represents the fourth subplane, the small down-pointing triangle the lower three subplanes, and the upward pointing triangle the upper three subplanes.
- The hexagram is often found as the symbol for the heart chakra, the central chakra of a human being, despite the fact that the heart chakra actually has twelve petals.
- Since the small outer triangles have their exact, though invisible counterparts in the central hexagon, the hexagram could be seen as suggesting an outer group expressing the dictates of its group soul. This could be a service group with the group ideal at the center, or it could be an ashram with the Master at its center.
- This idea is supported by the numbers involved: the hidden 7th, which is actually the One, surrounded by the manifested six.
- Or if we use the 12 sides of the hexagram, the central hexagon becomes the 13th, a well-known esoteric configuration that includes Christ and His disciples.
- The hexagrams/hexagons that can be formed within the central hexagon could be seen as representing more and more highly placed ashrams. Thus the Master who stands at the center of His ashram also stands on the periphery of the ashram of the Christ, who in turn stands on the periphery of the ashram of Sanat Kumara, who in turn stands on the periphery of the ashram of the solar logos.
- We can just as easily reverse the analogy making the outer the greater. In this scenario the tiling capacity made possible by the geometry of the hexagram/hexagon allows for a seamless integration of discreet units into a group whole, then in turn, these group units aggregate into ever more inclusive group units.
- But in both scenarios, the central hexagon represents the unit of higher consciousness.
- Finally, we have the close interconnection between the vesica piscis and the six-pointed star. Both gain their particular identity by their three-from-two energy.
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In politics we need look no further than the flag of Israel. But the six-pointed star as a political emblem only dates back to 1897. The flag itself was adopted in 1948.



In religion we tend to associate the six-pointed star with Judaism, but it also plays a prominent role in Hinduism, Islam, and Buddhism.



The hexagram is found in many southern Hindu temples, where it is called Satkona Yantra. The two components or triangles are called "Om" and the "Hrim" in Sanskrit.



Om brings in the clarifying vibration of pure spirit. Hreem is a solar sound related to the heart.



The hexagram is mentioned in the Tibetan Book of the Dead and sometimes appears on the cover of this great book.

THE TIBETAN BOOK OF THE DEAD

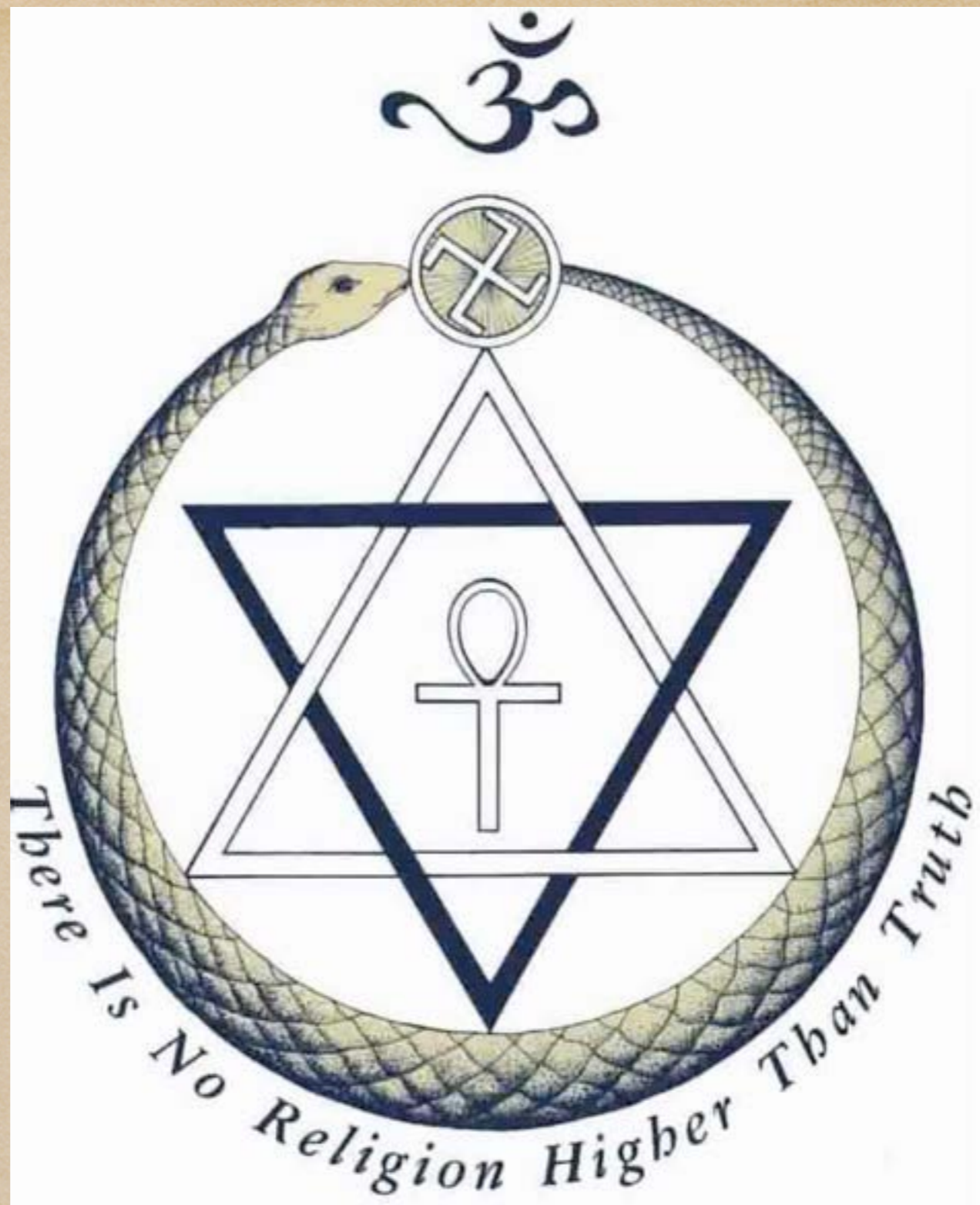


BARDO THODOL

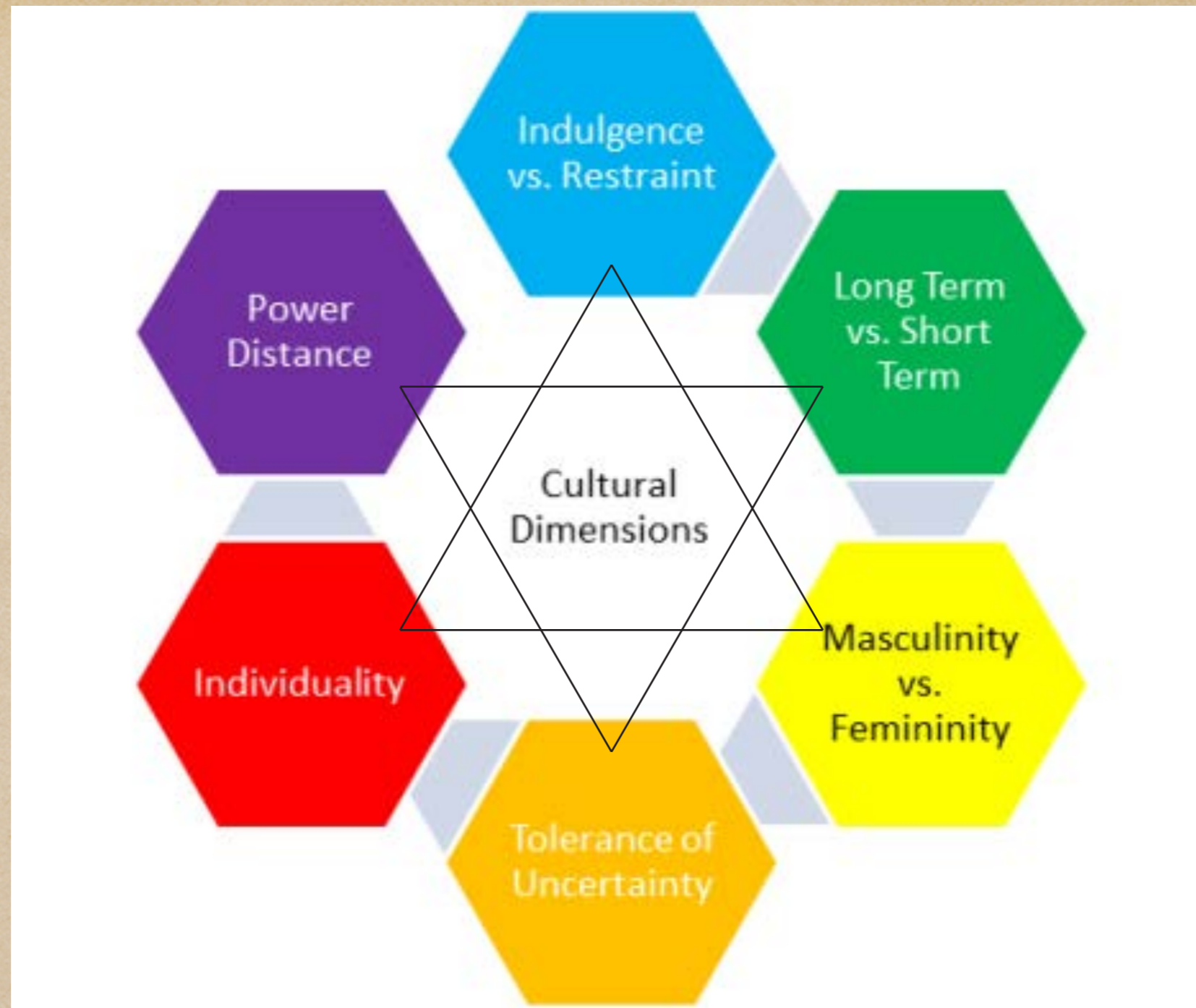
In Buddhism the six-pointed star often appears in conjunction with the swastika and is connected with the Bardo Thodol— which means Liberation Through Hearing During the Intermediate State.



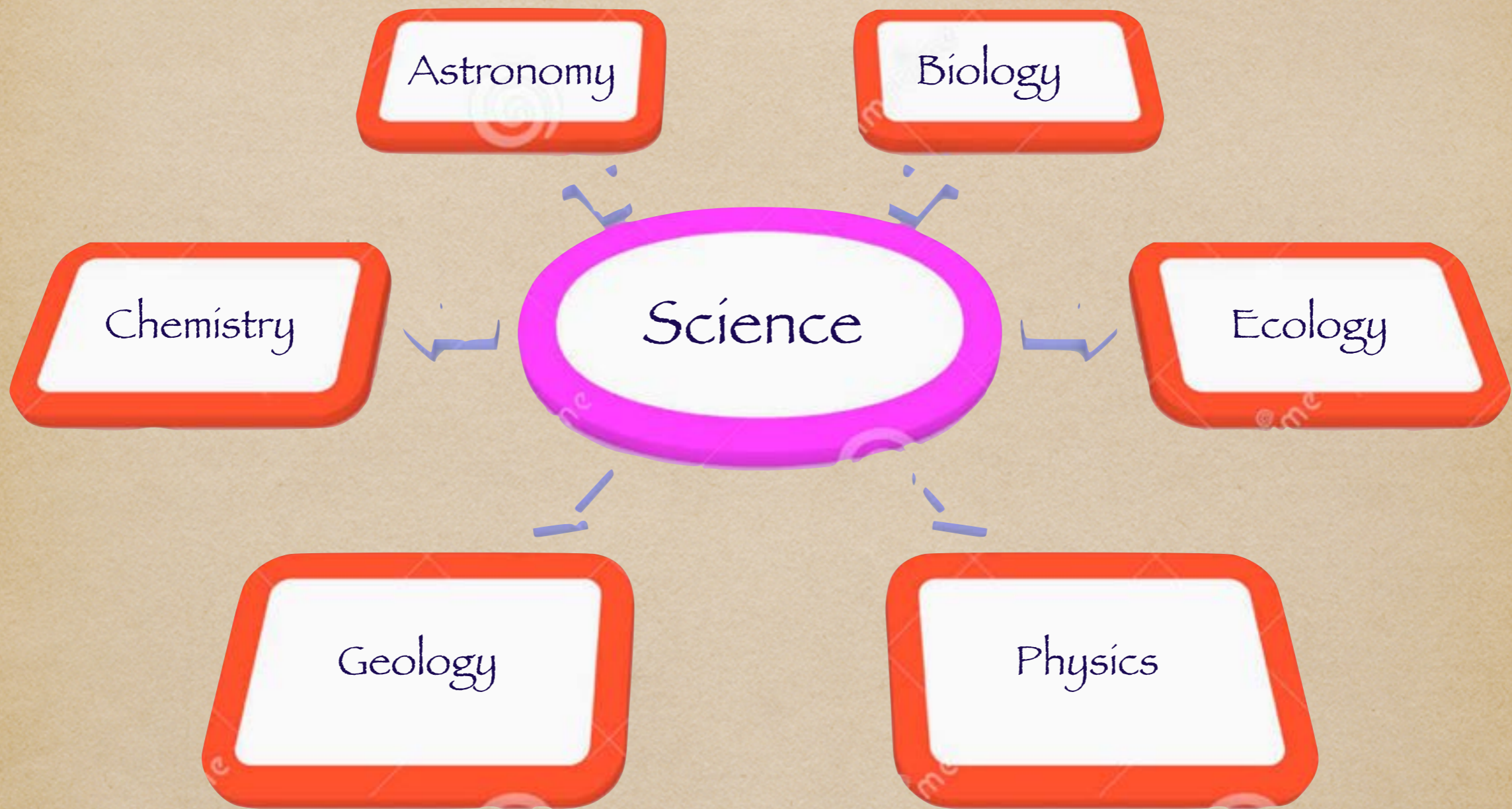
In the Qu'ran the hexagram is known as the Seal of Solomon and is found in much of their religious architecture.



The Seal of Theosophy.



Cultural influence: Geert Hofstede, social psychologist and foremost authority on global and organizational cultures, identifies six dimensions within any organization's culture.



Astronomy

Biology

Chemistry

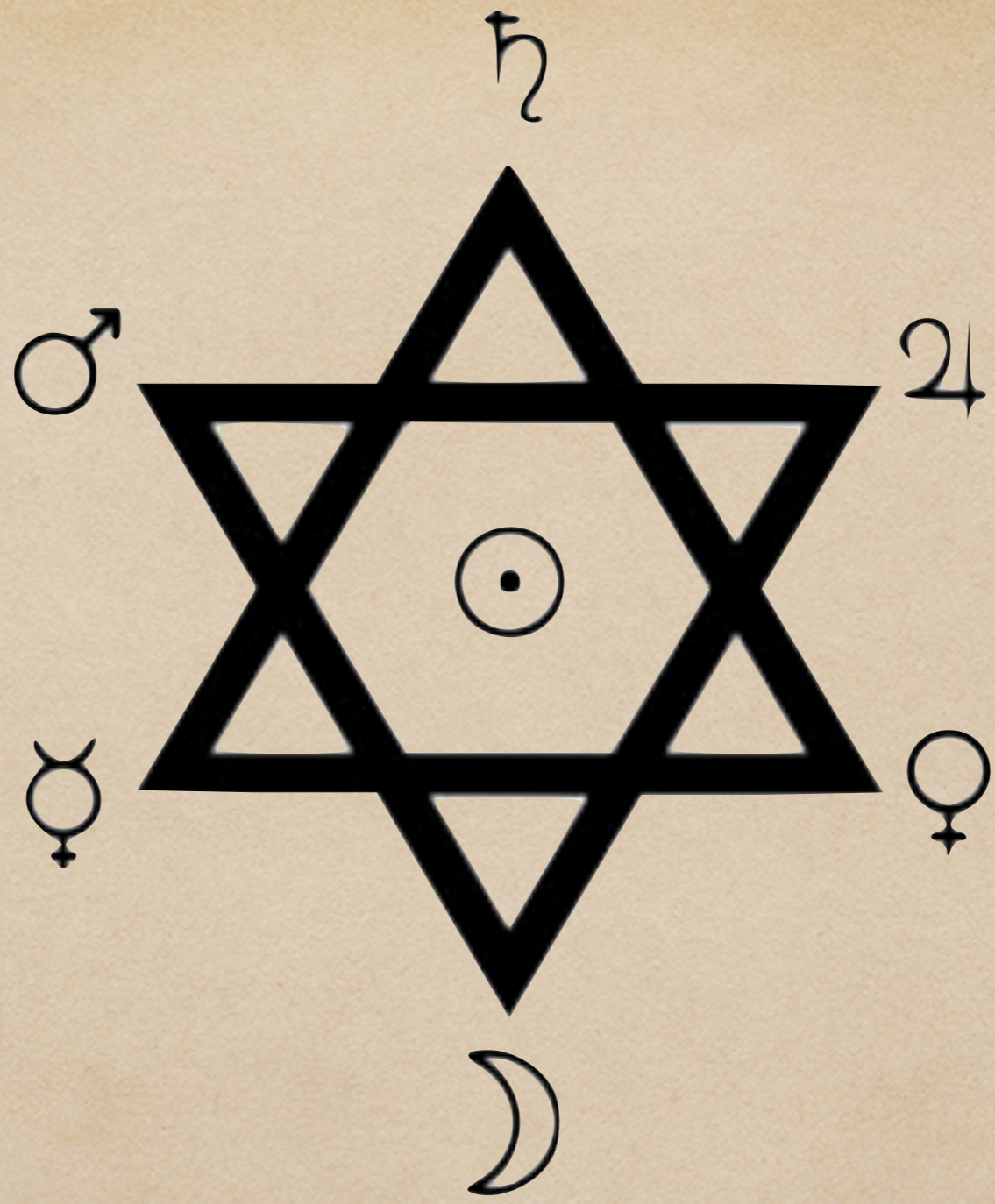
Science

Ecology

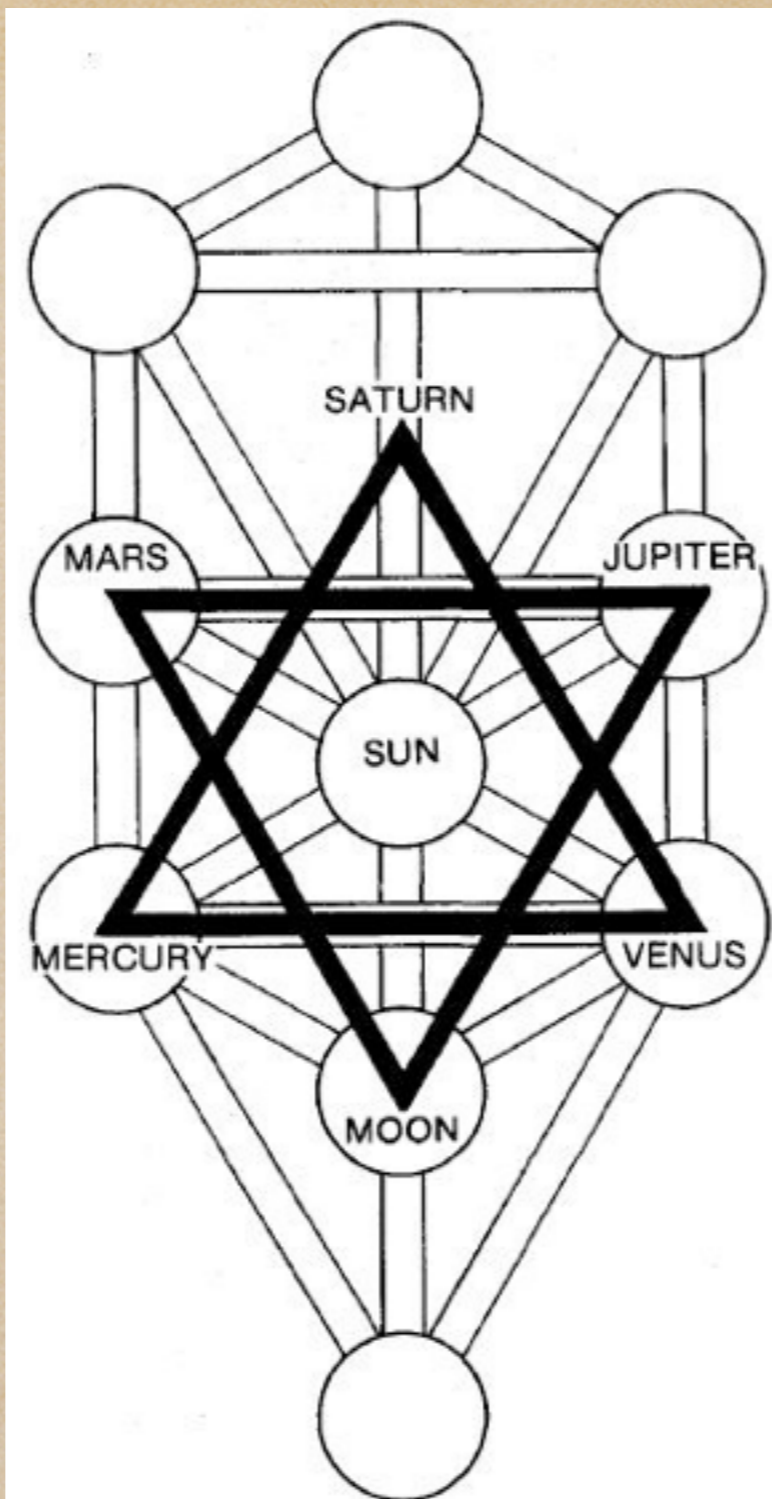
Geology

Physics

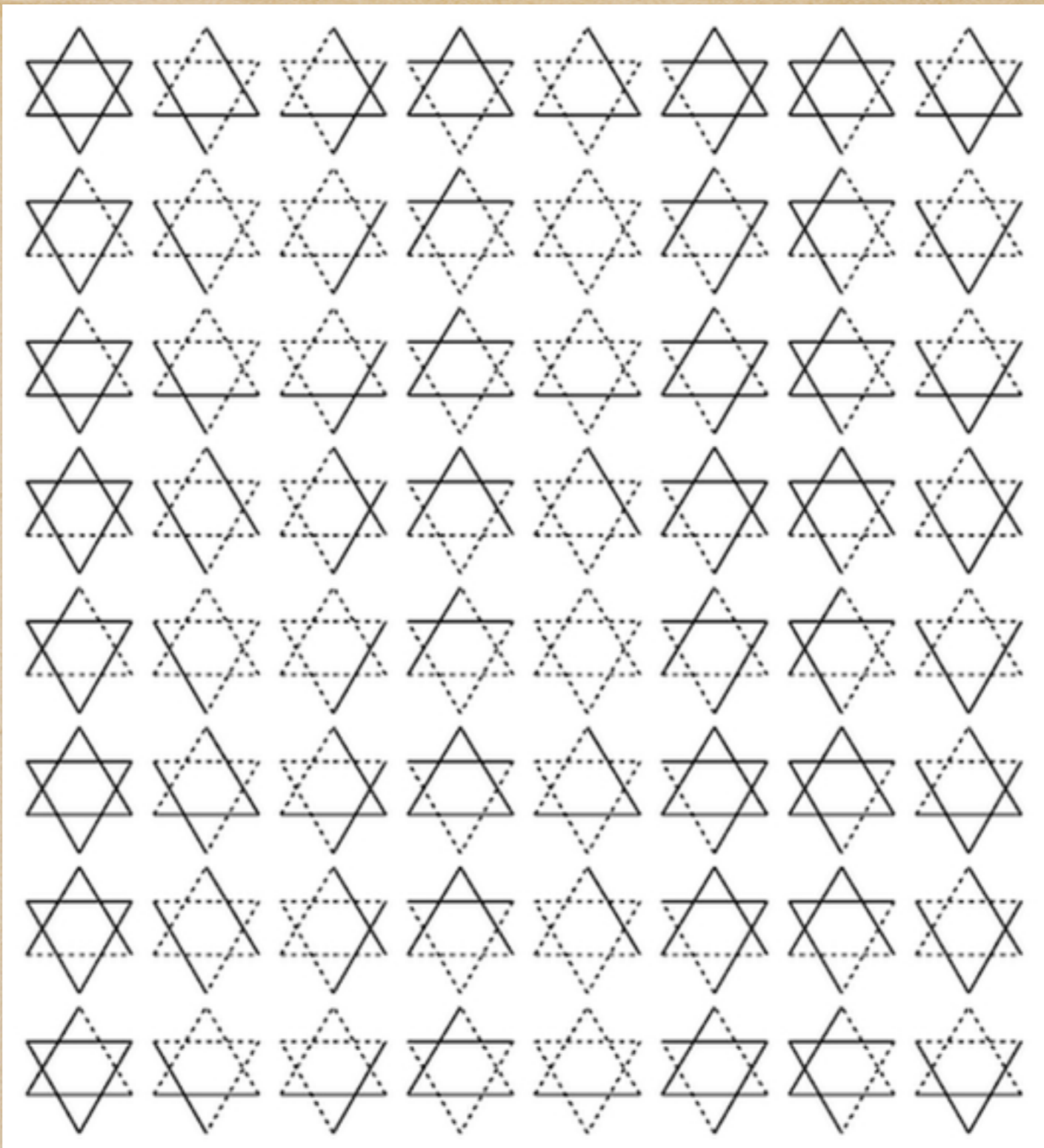




In ritual, the hexagram, like the pentagram, was and is used in practices of the occult and ceremonial magic and is considered by occultists to be the energetic pattern relating the seven original planets outlined in astrology.

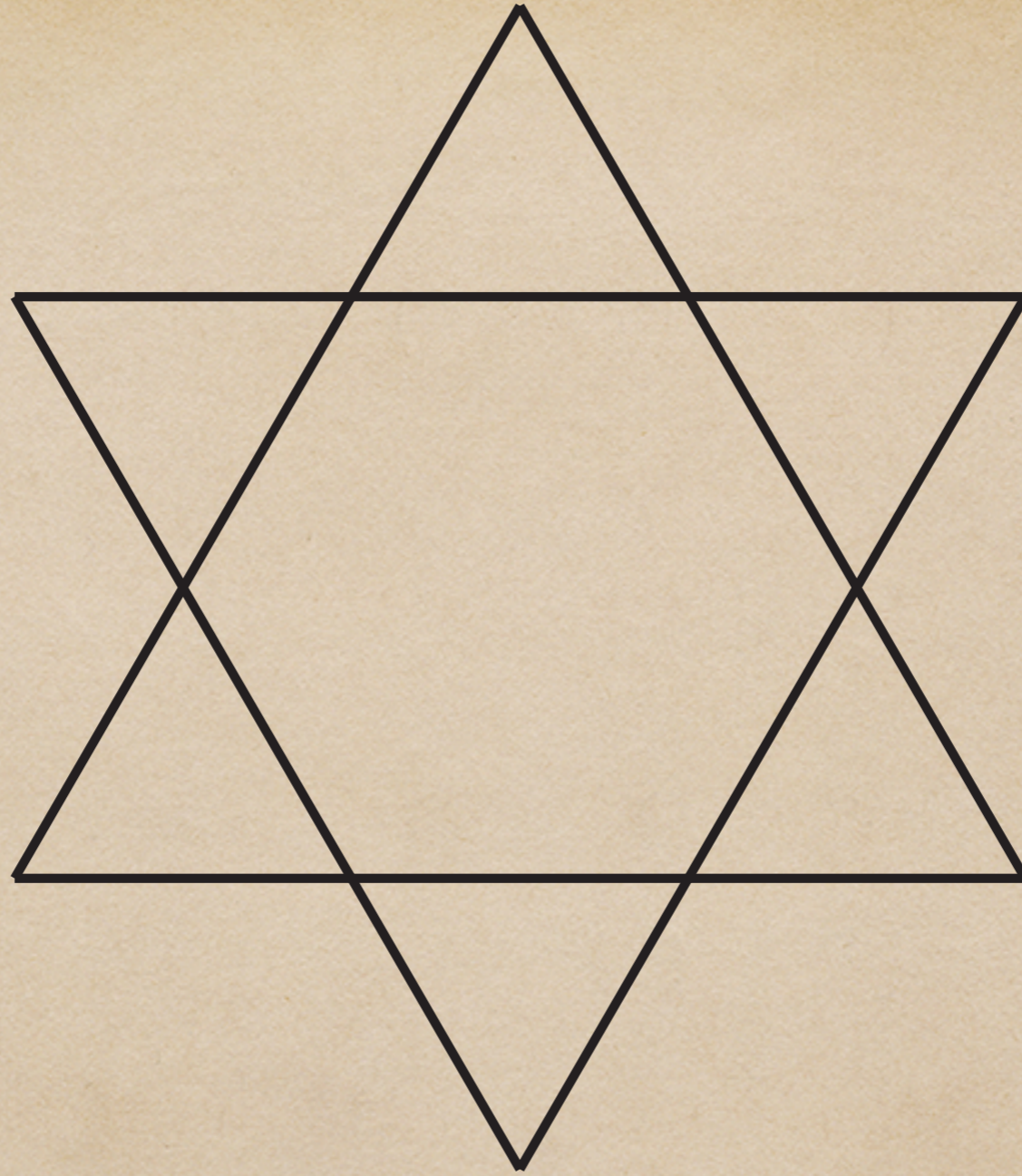


In Rosicrucian and Hermetic Magic, these seven planets correspond with the angles and the center of the Hexagram in the same patterns as they appear on the Sephiroth and on the Tree of Life.



The I Ching, which uses 64 hexagrams, is one of the oldest ritual practices in continual use.

“We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad merged and blended and perfectly produced through the intermediate point the causal body) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.” A Treatise On Cosmic Fire, p. 505-6

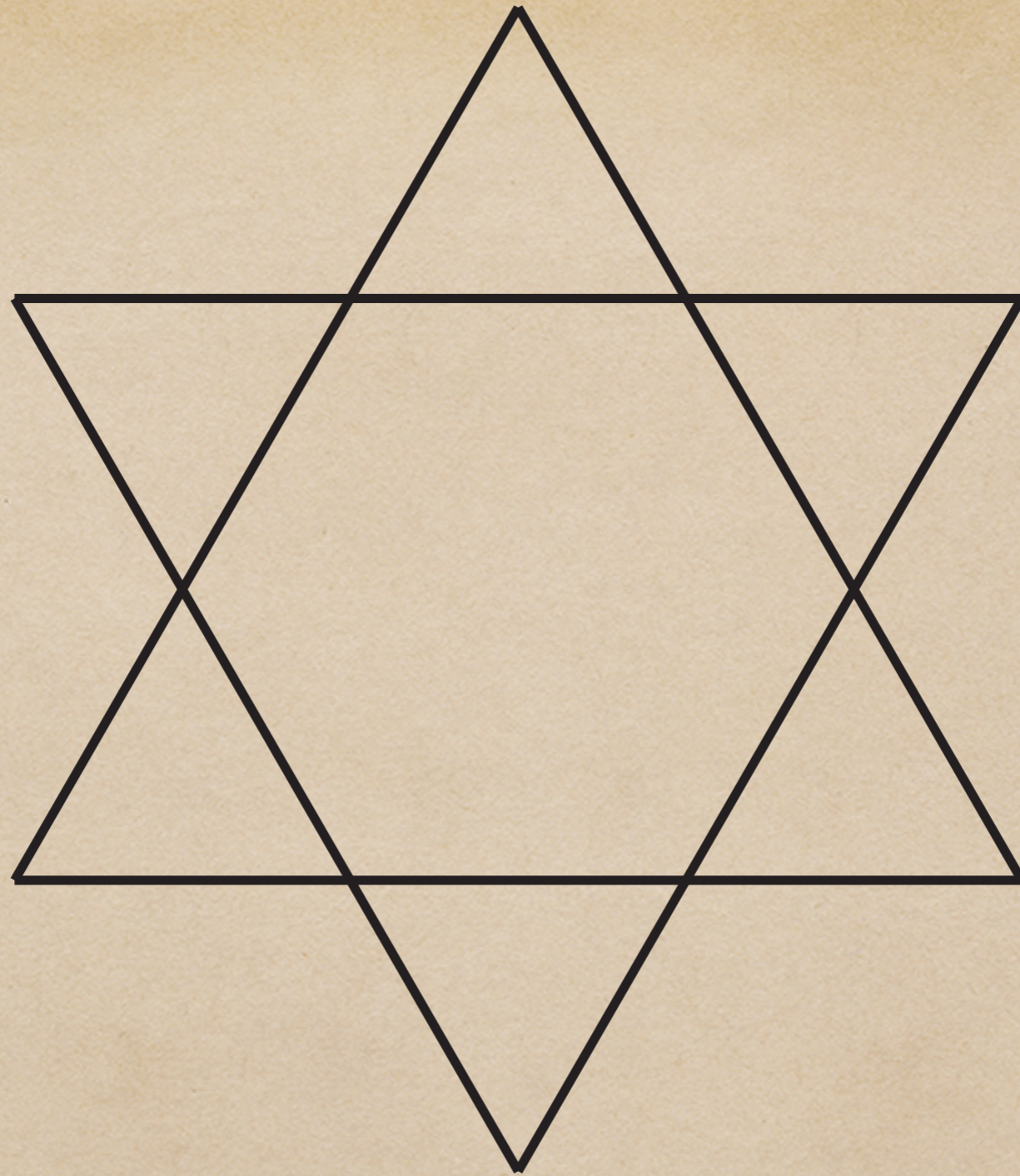


“The six-pointed star is the sign that a “Son of Necessity” (no matter whether God or man) has sought physical incarnation.”

A Treatise On Cosmic Fire, p. 669-70

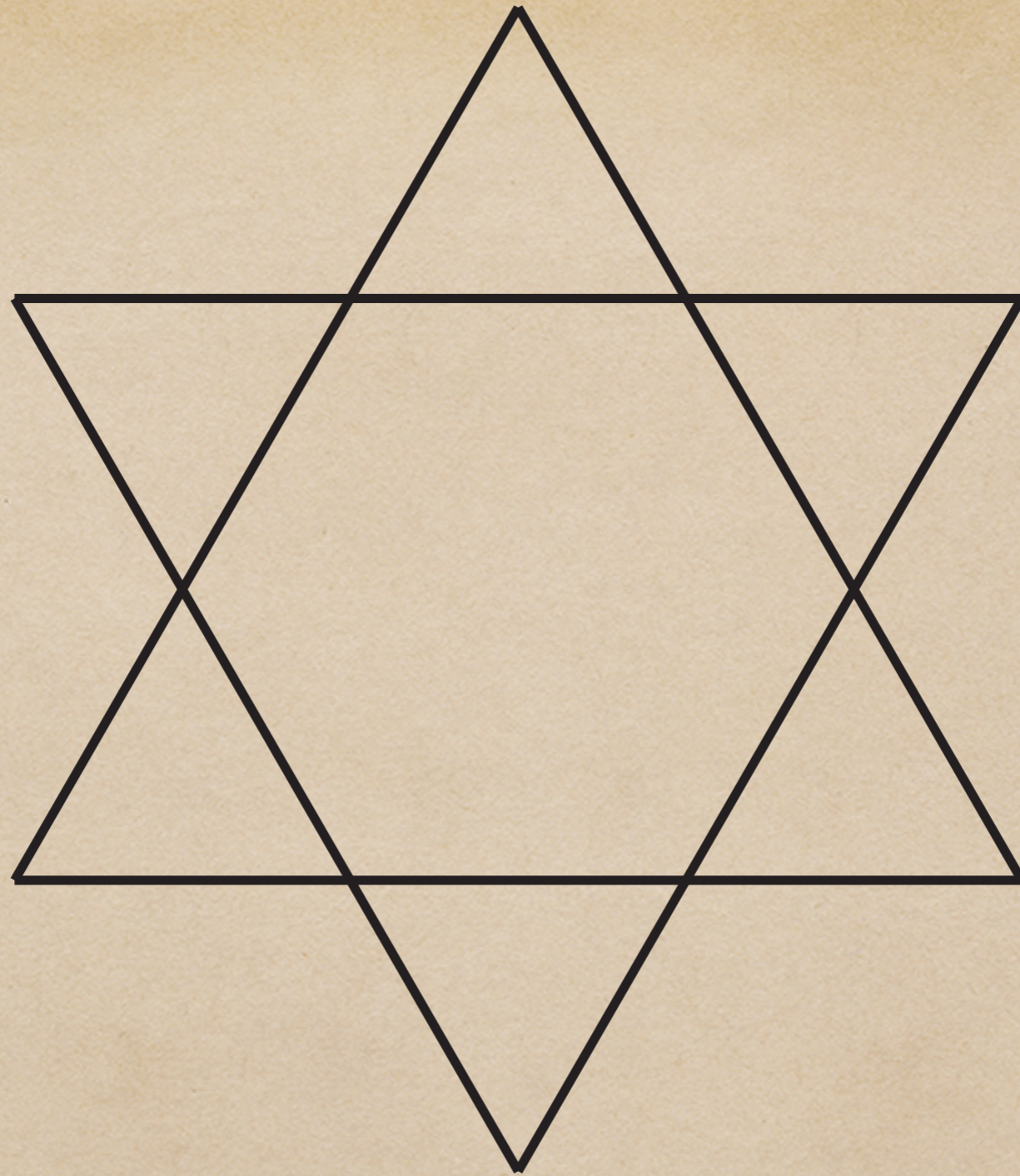
“The function of the Registrants of the Purpose is to keep the channel open between our Earth, the planet Venus and the Central Spiritual Sun. The function of the Custodians of the Will is to relate the Council, the Hierarchy and Humanity, thus creating a basic triangle of force between the three major centres of the planetary Life. This is the higher expression (symbolic, if you like) of the six-pointed star, formed of two interlaced triangles. A replica of this fundamental triangle and of this symbol of energy, with its inflow and distribution, is to be found in the relation of the three higher centres in the human being—head, heart and throat—to the three lower centres—solar plexus, sacral centre and the centre at the base of the spine. The Rays and The Initiations p. 69

“Though the six-pointed star is, at this time, the symbol of the creative work (viewing the work as a whole), the downward pointing triangle, balanced on an upward pointing triangle, will some day present a truer picture of the creative and preserving function of the fourth kingdom.” Esoteric Psychology v.1, p. 262



“4. The stage of the synthetic grasp of the purpose of a symbol, of its place in an ordered manifesting plan, of its true unified intent.”

Glamour A World Problem p. 11



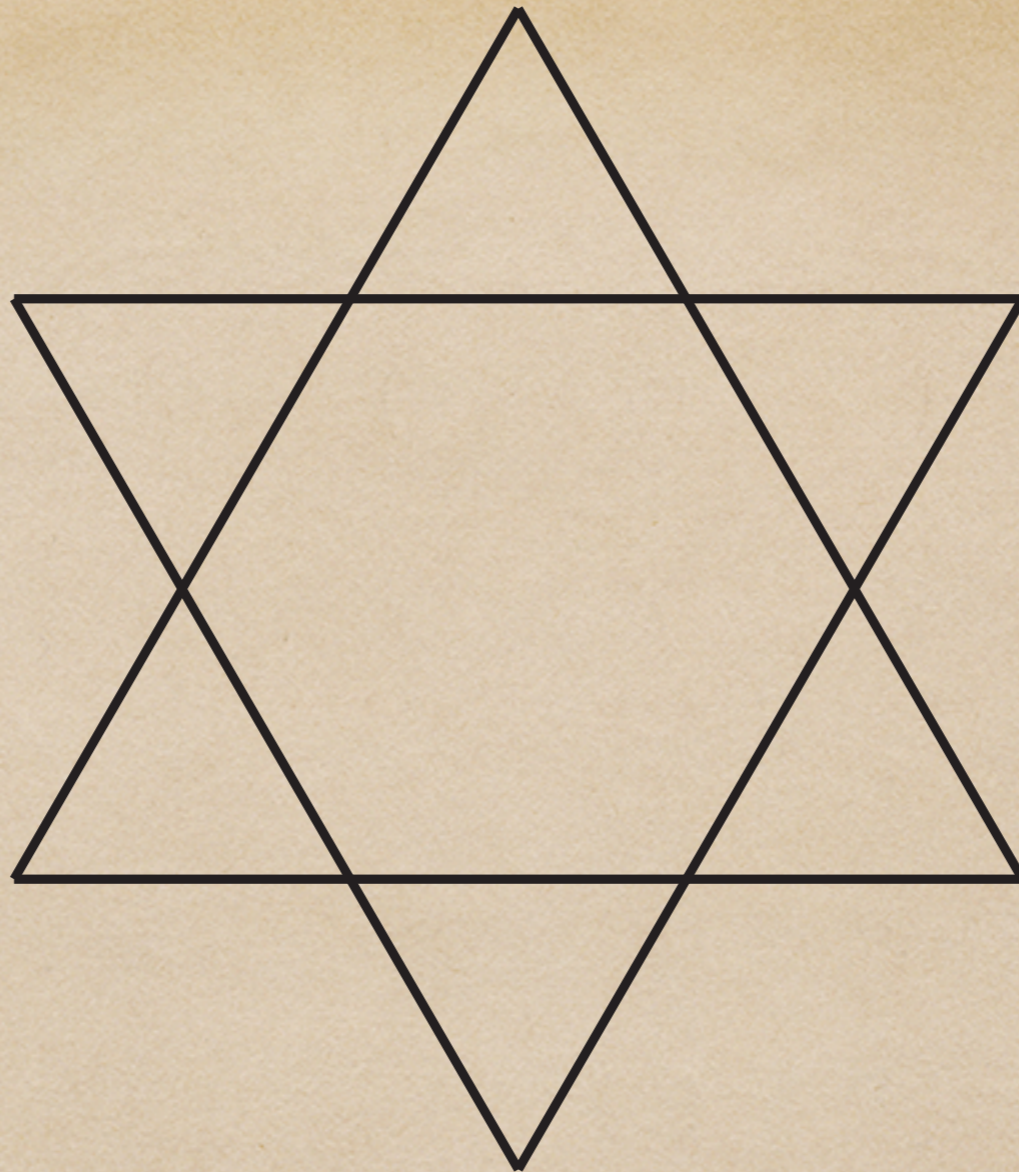
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3. ...of its true unified intent.

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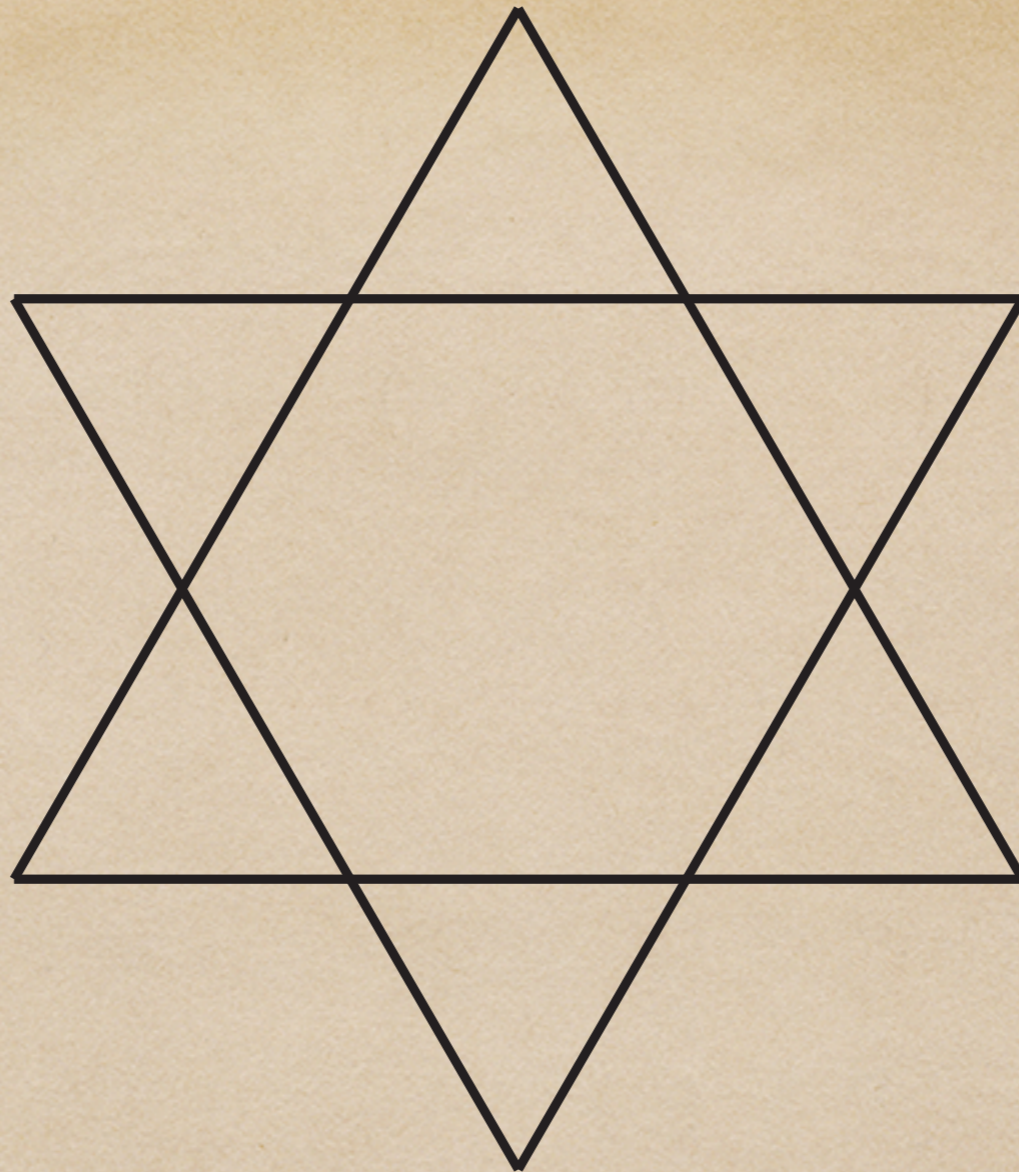
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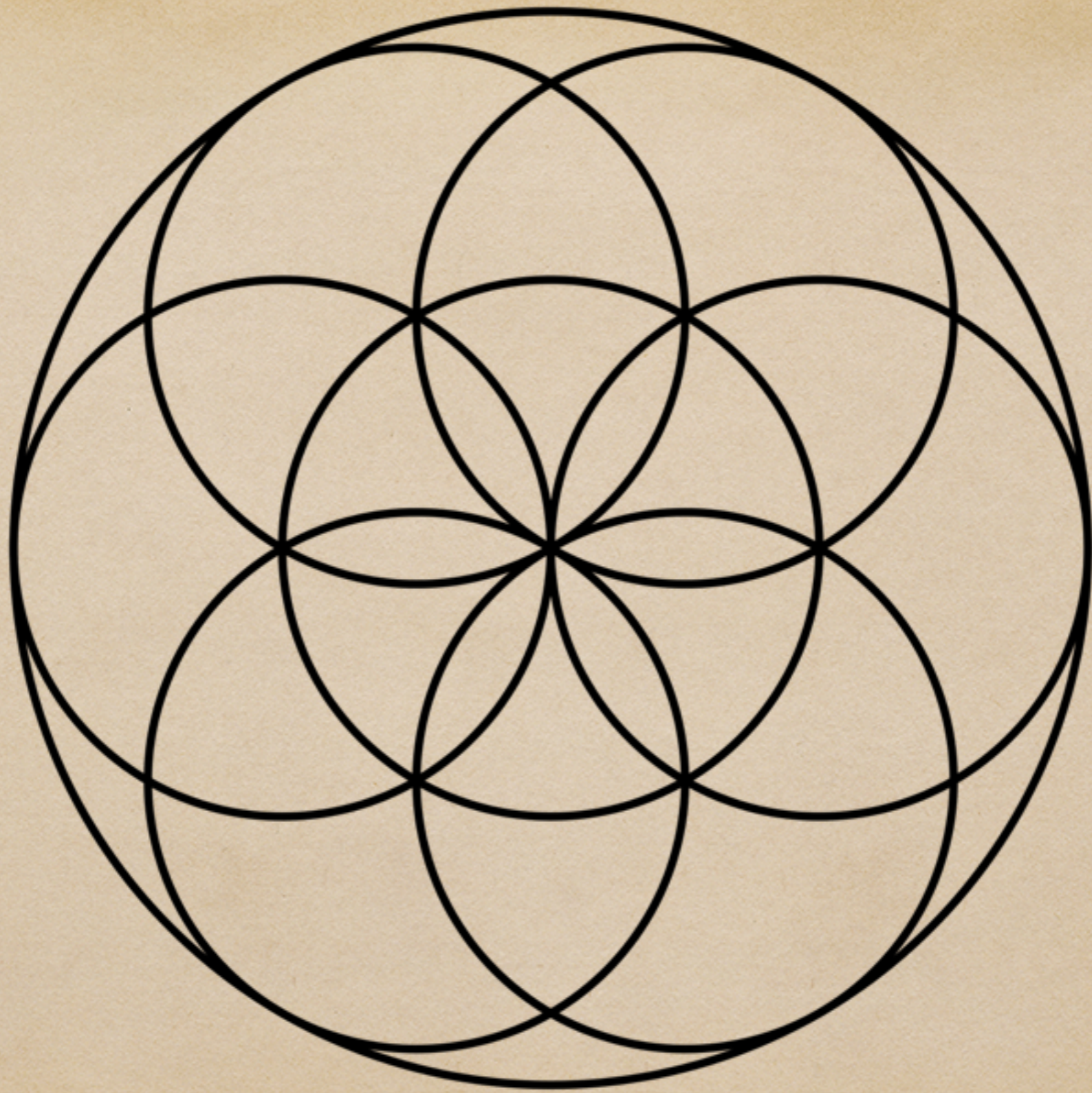
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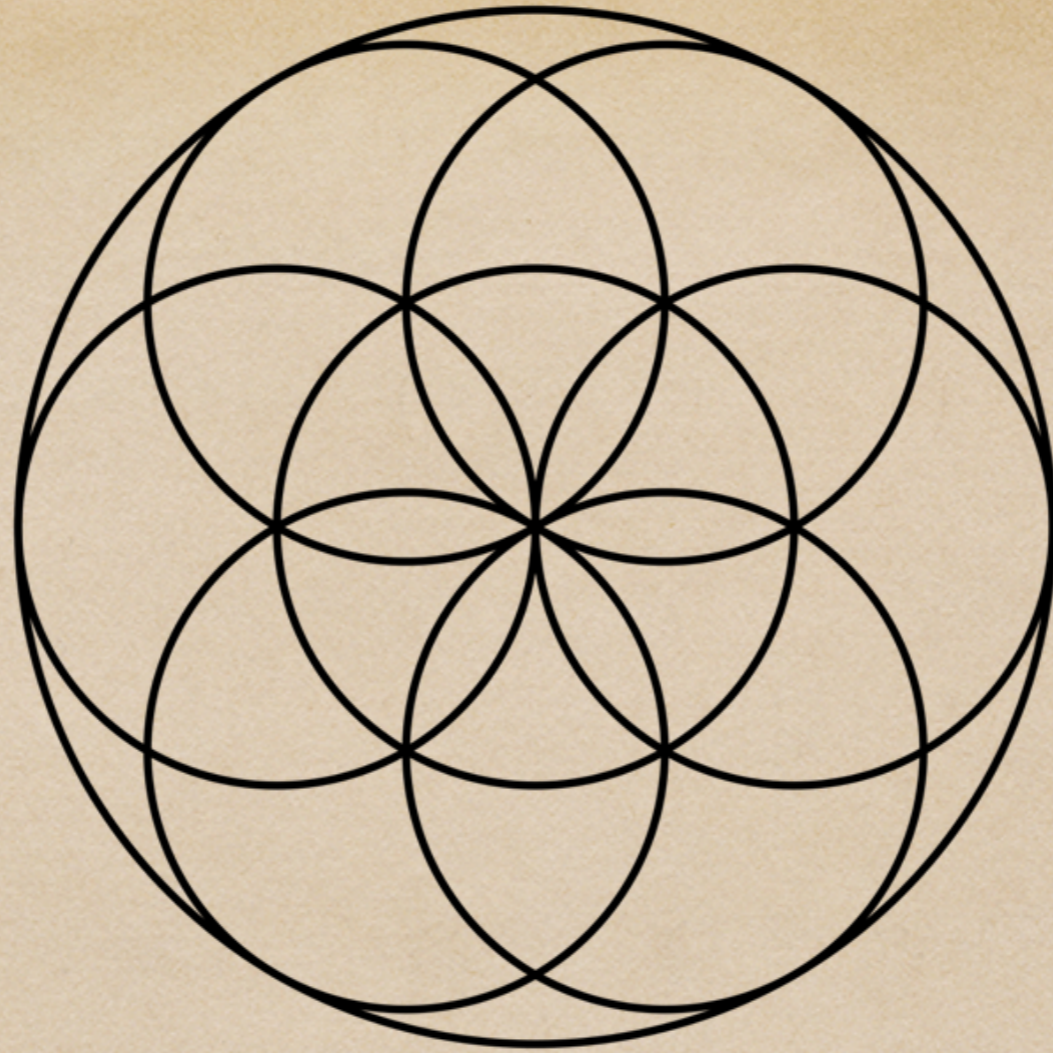
As the Star of Creation, the six-pointed star facilitates the inflow and distribution of creative energy from spirit to form, and on the Path of Return, from form to spirit. Its energy assists in the relation between soul and personality, the higher and lower subplanes of a given plane, the higher and lower chakras of a human being, and even in the sacred and non-sacred planets of a solar system.



“Identification with the quality and purpose of the symbol as it is illuminated by the mind “held steady in the light.” This final stage brings into activity the brain as well as the mind.” Glamour A World Problem p. 11



The Seed of Life



Reading List

1. The chapters on the number six in The Key To The Universe, v. 1 by Hariette and Homer Curtiss.
2. The chapters on the number five in A Beginner's Guide To Constructing The Universe by Michael Schneider.
3. Glamour, A World Problem, AAB, p. 1-25

A FIRE MANTRAM

The point of light within the glowing arc, O Pilgrim on the Way, waxes and wanes as application hard or not betrays the purpose within the heart.

That point is ever there, unnoticed and unseen. Dark is the night and drear, and sore the heart of the unilluminated Pilgrim. Dark is the night but dreariness is not felt when within the gloomy portal is seen the bright illusive light, the light that flickers ever on ahead, enticing with its gleam the Pilgrim ever onward.

Six times the light may wax and wane, six times the glow is felt, but at the seventh glowing hour the Flame bursts forth.

Six times the Flame bursts forth, six times the burning starts, but at the seventh hour the altar is lost sight of and only Flame is seen.

Six times the circle of the burning fire, six times the roaring furnace burns and separates, but at the seventh naught is left save the ascending Flame, that mounts to the Triadal Spirit.

Six times the Flame mounts up, six times the cloud recedes, but at the seventh naught is seen save everlasting fire.

Six times the flames absorbs the water, six times the moisture disappears, but at the seventh great absorption naught is left save iridescent fire.

Three times the fire envelops, three times the sun recedes; at time the fourth the work is done, and naught is left save Flame primordial. That Flame absorbs, revolves, receives, and remains. When all that is has traversed the Flame, then Time is not.

