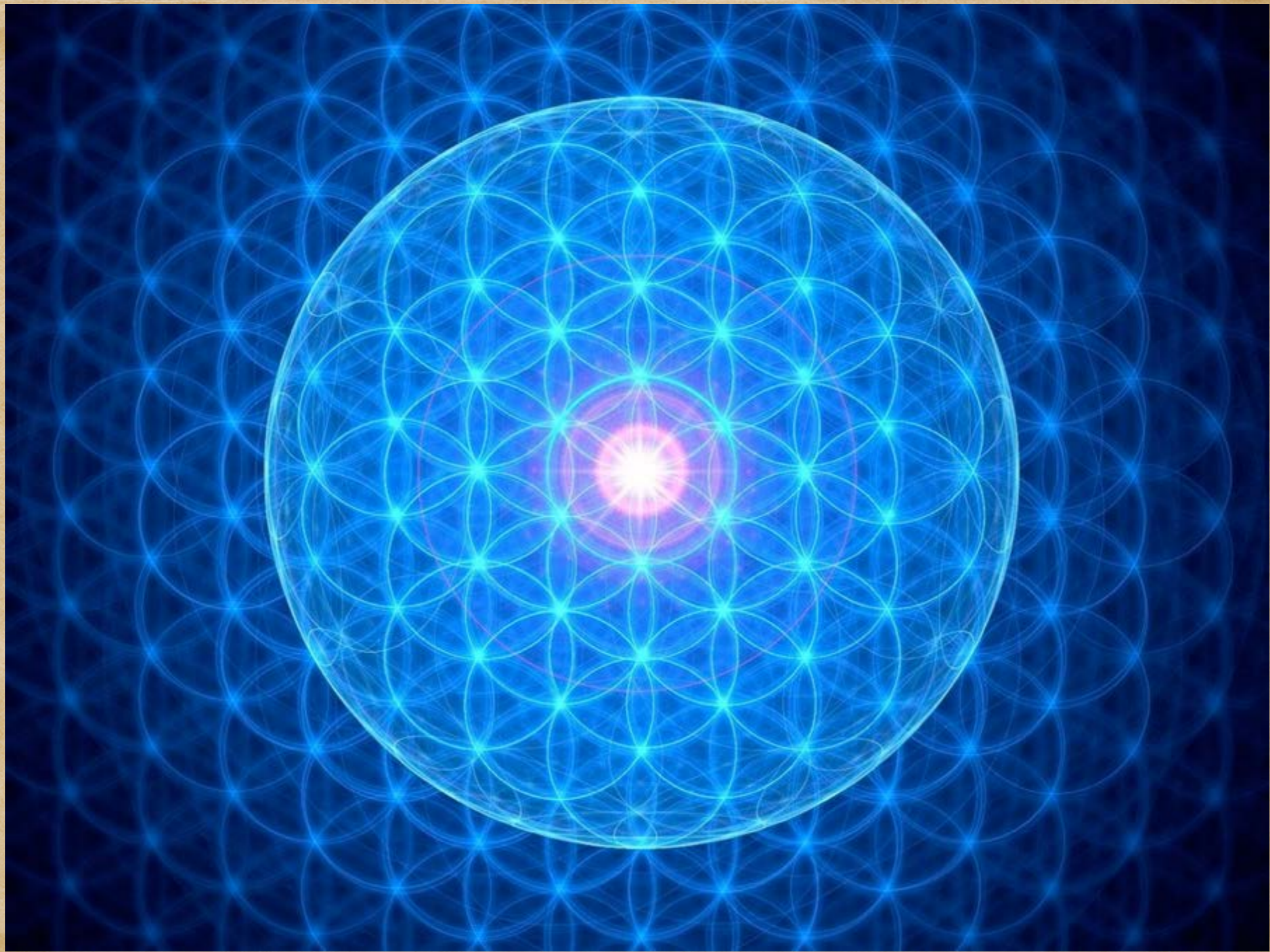
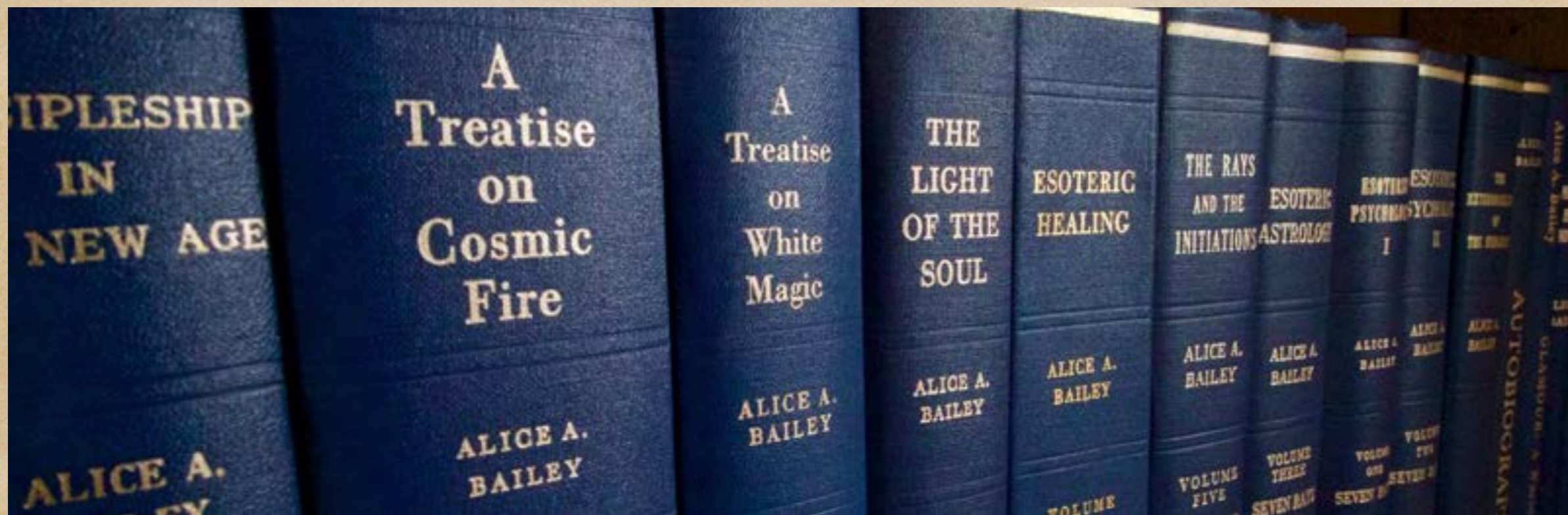
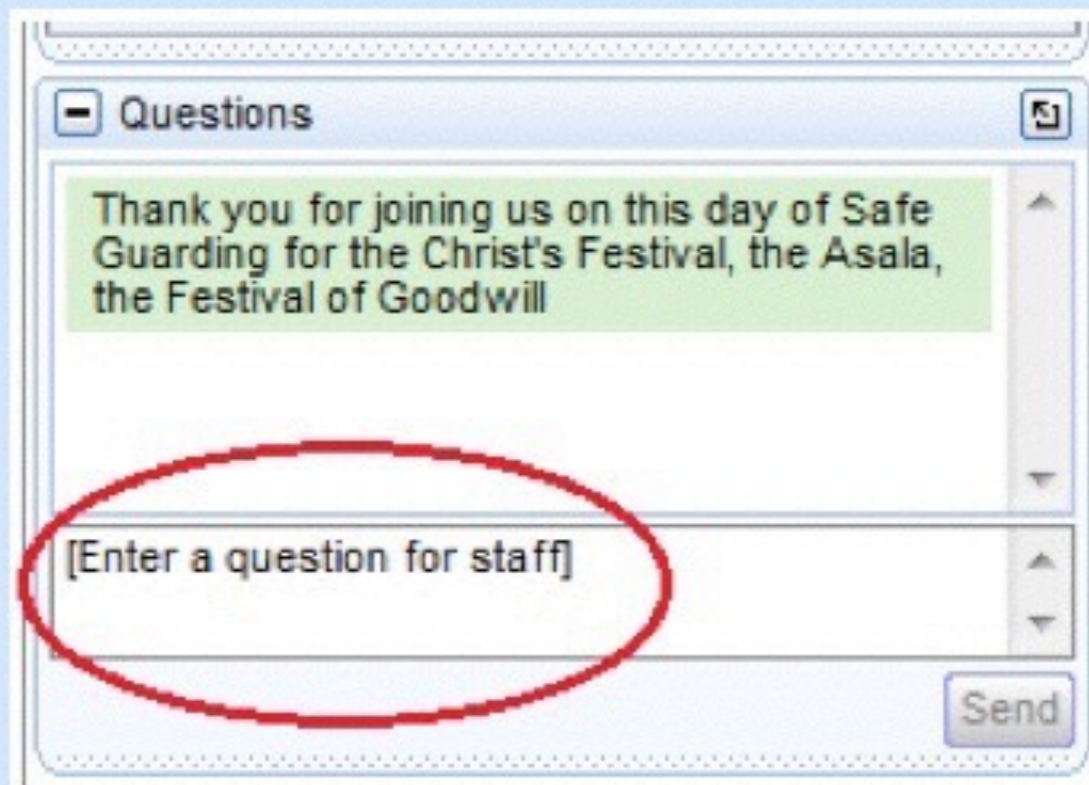


Have you ever thought, my brother, that one reason why you have not as yet contacted me freely in your waking consciousness and talked with me face to face may be due to the fact that the "circle" is for you only as yet a theory? Until the circle of your brothers is a fact in your everyday awareness and of prime importance in your daily life, it is not possible for you to arrive at contact with the "Point." The disciple starts on the periphery of the Master's circle and works towards the centre; he is apt, however, to reverse this procedure in his consciousness. Discipleship In The New Age v.2. p. 257





# 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]

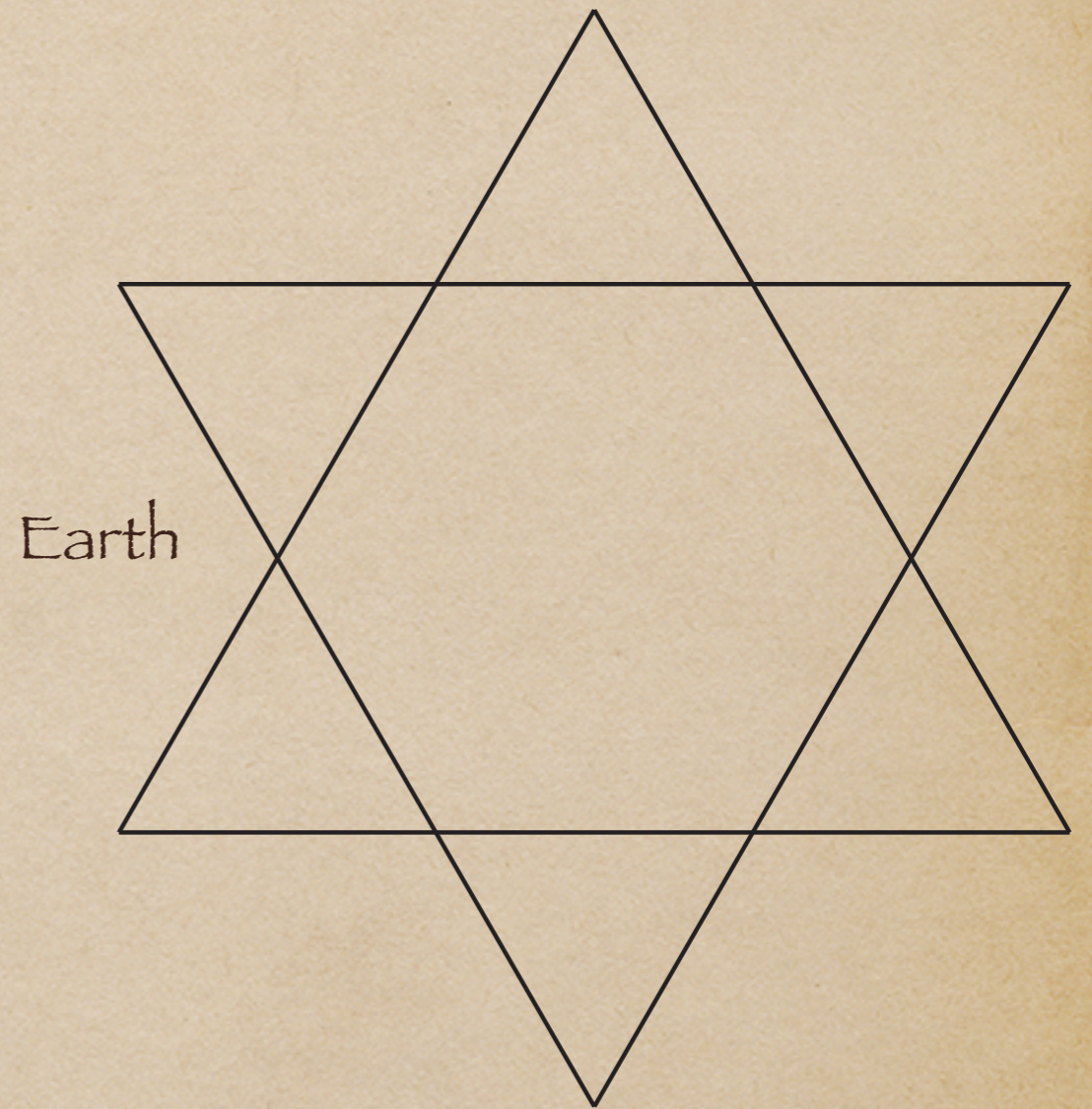
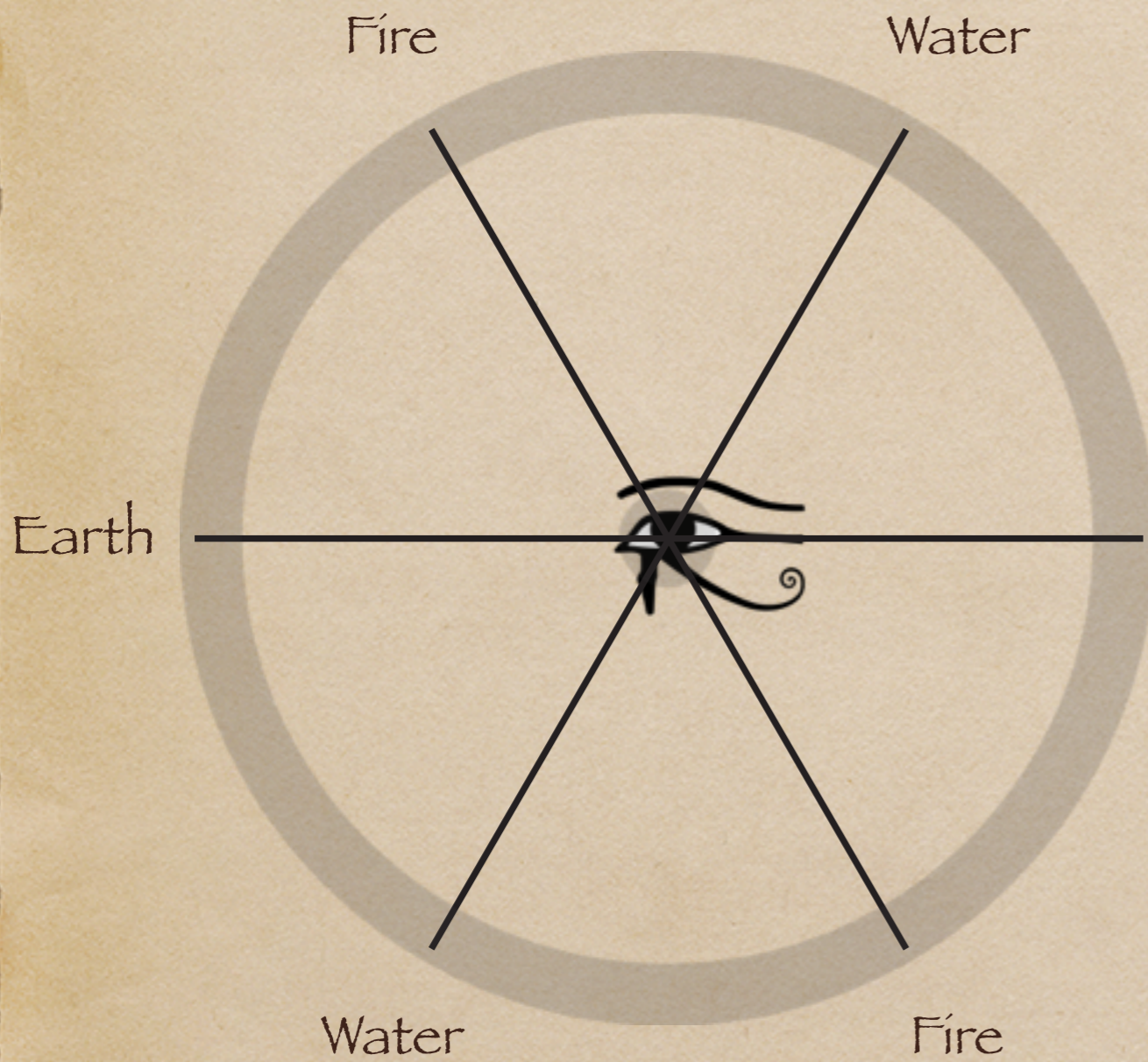
Send

- 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

# Questions? Please Raise your Hand

- Click on the green/up arrow to raise your hand
- Click on the red/down arrow to lower your hand
- A green up-arrow means your hand is down
- A red/down-arrow means your hand is up









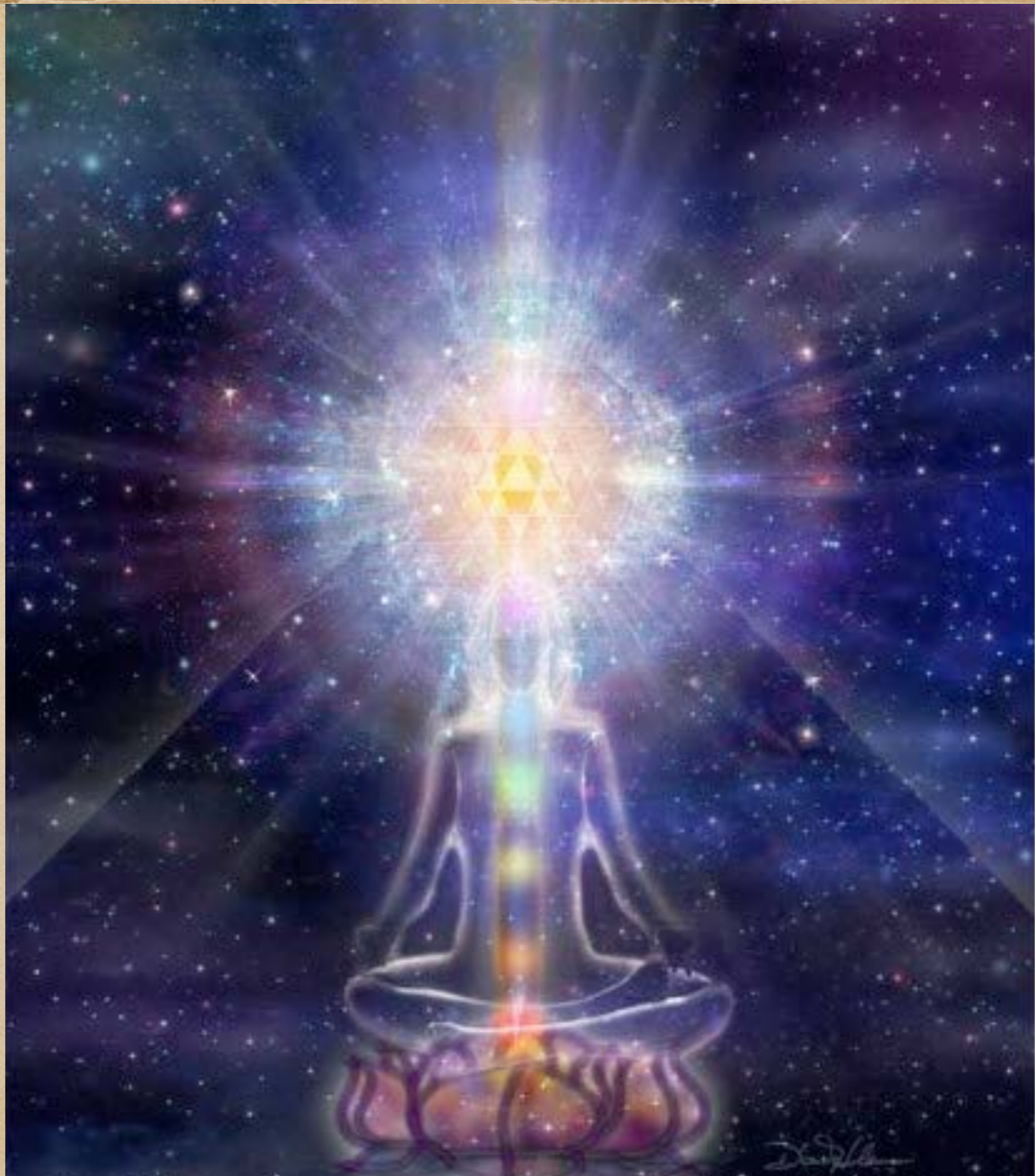
ALEX GREY





“The forms built by the man of an occult trend of thought, and who is more dominated by mind, will be of a geometrical type. The form will be more painstakingly built and the man, during meditation, will proceed with greater care and accuracy. Matter of the mental plane will be more apparent and—though certain clouds of emotional matter may be added to the whole—matter of the emotional plane will be of secondary importance.” Letters On Occult Meditation, p. 152

“This morning, I would touch on the matter of egoic alignment again, showing you, under the Law of Correspondences, the universal application. It lies based in geometry, or in figures and numbers.” Letters On Occult Meditation, p. 5









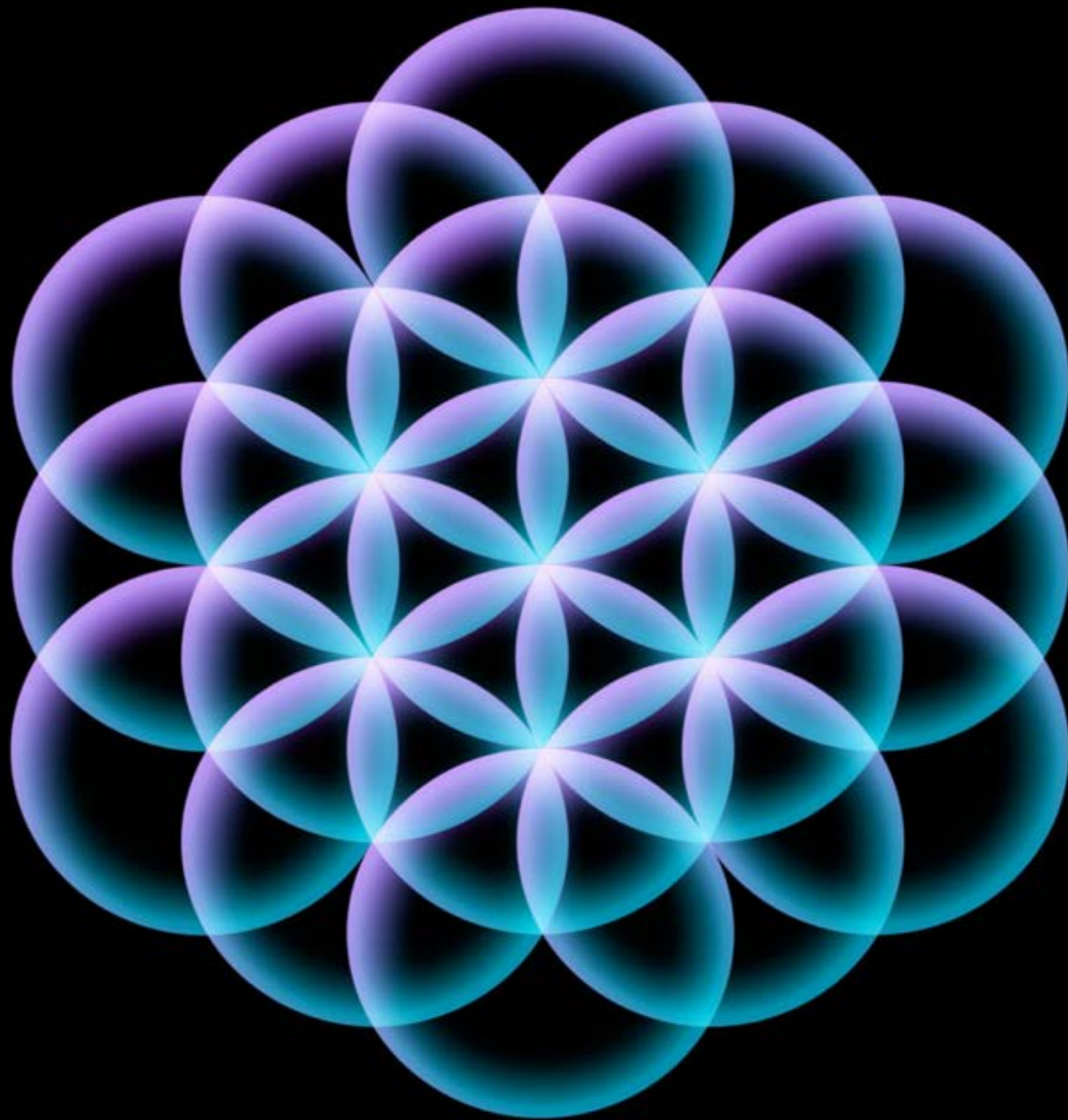


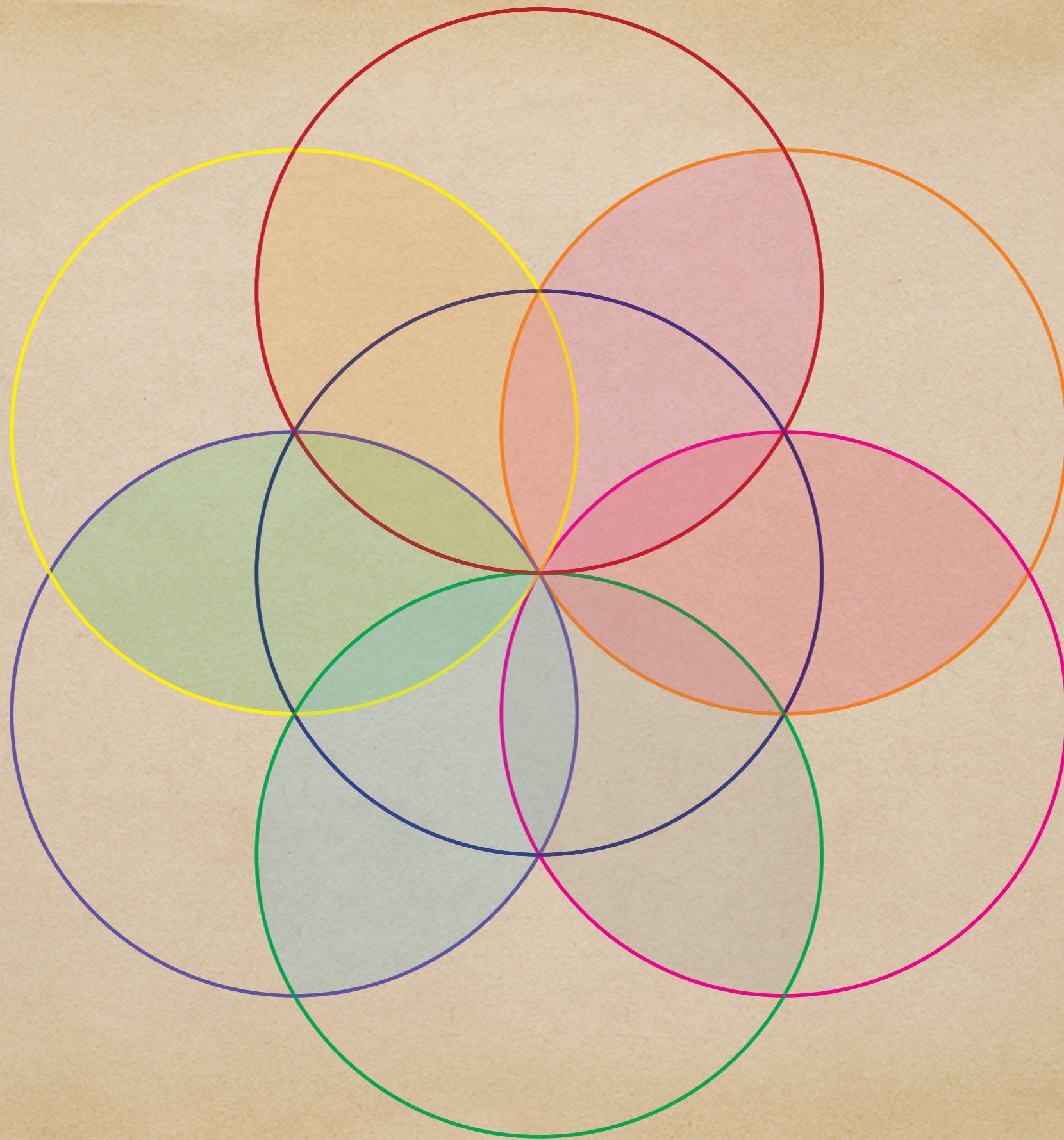


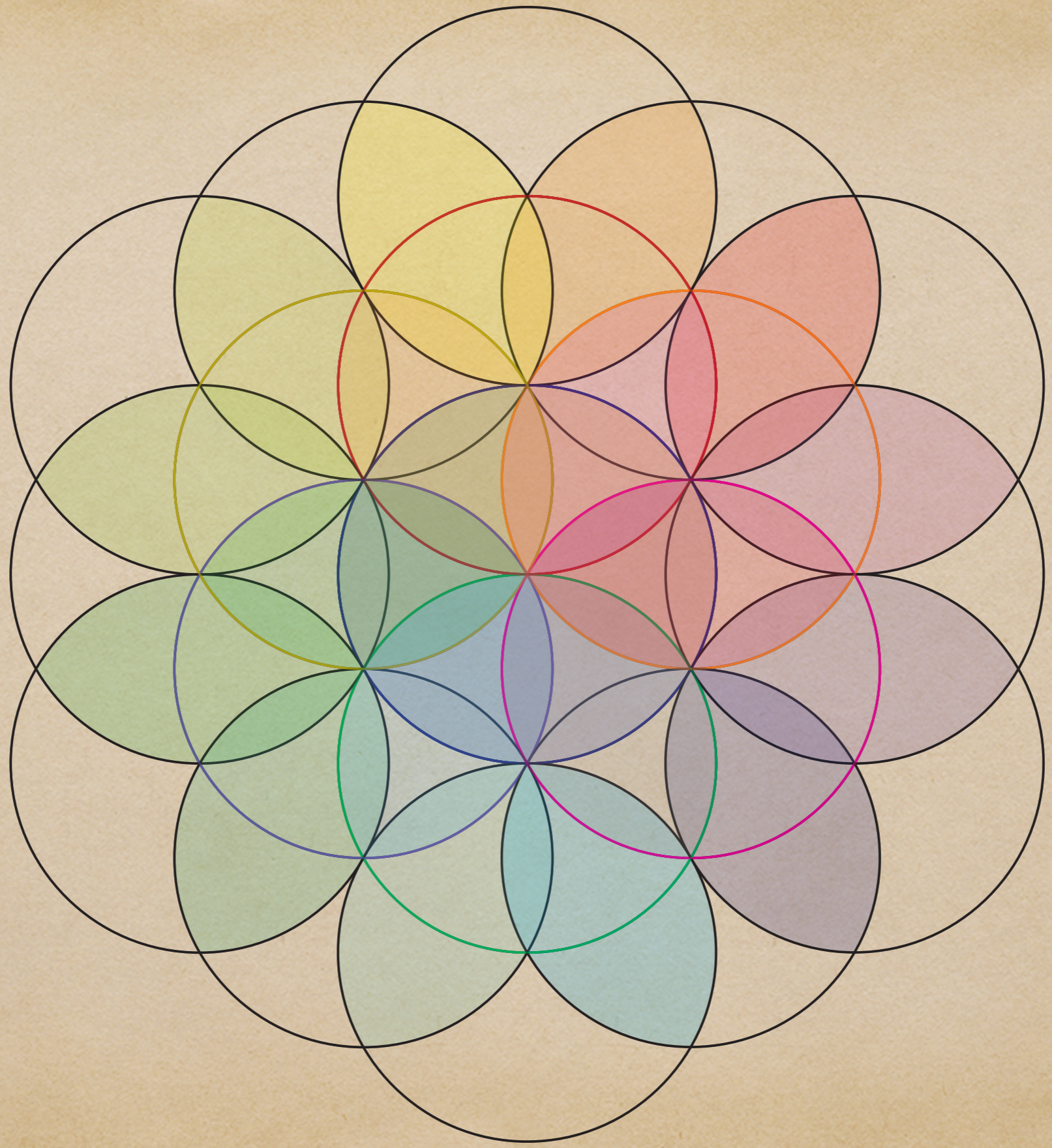


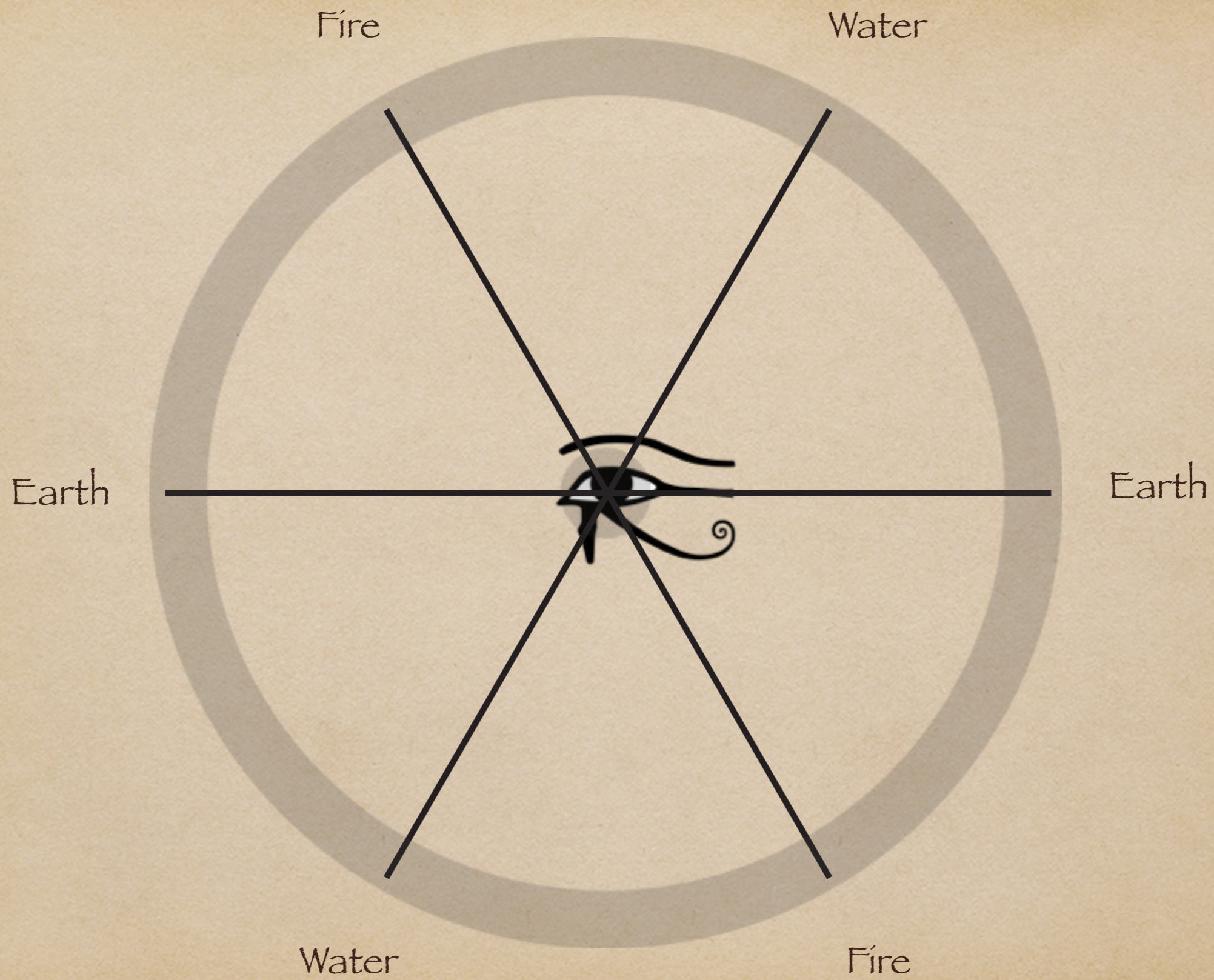


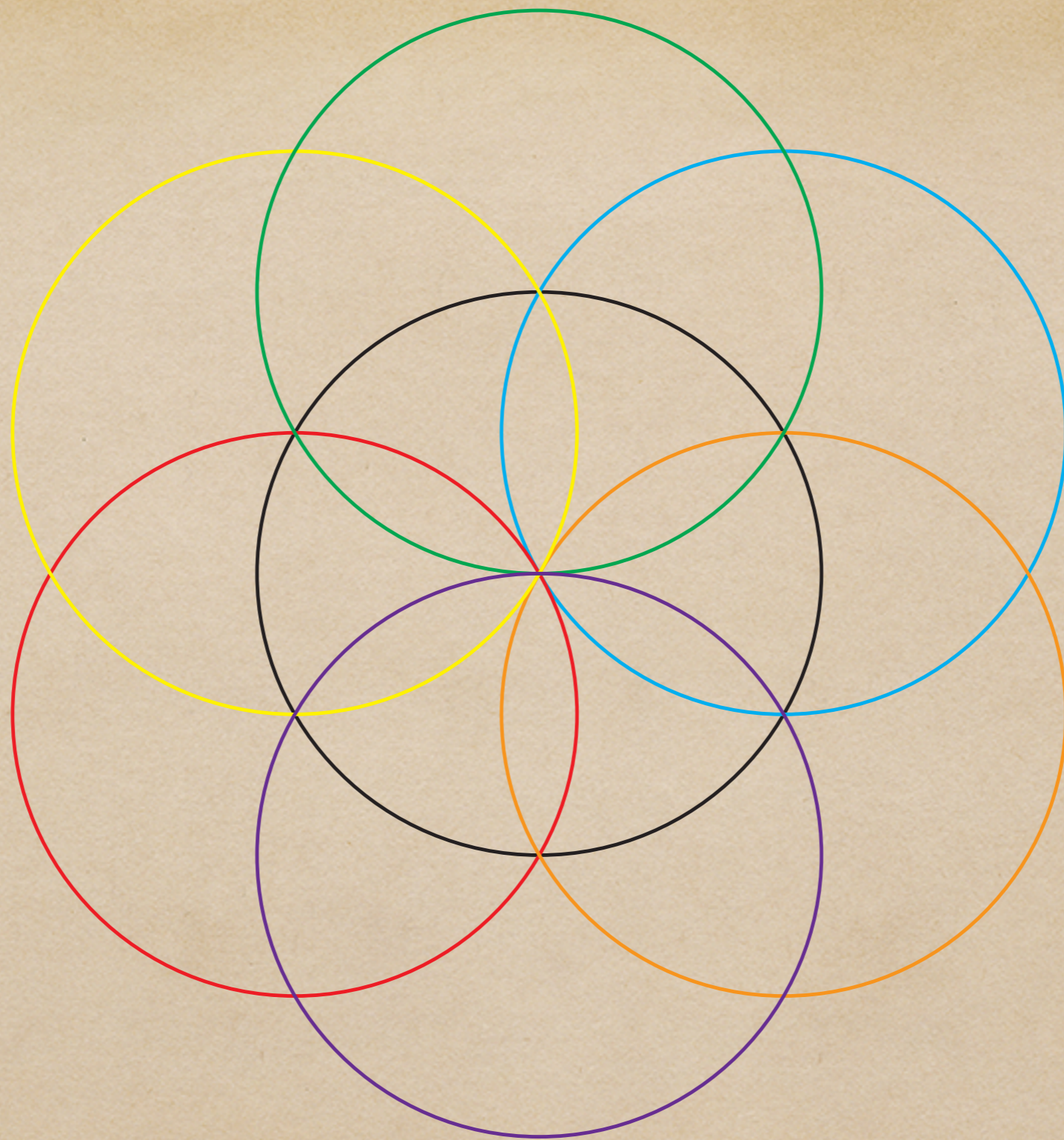








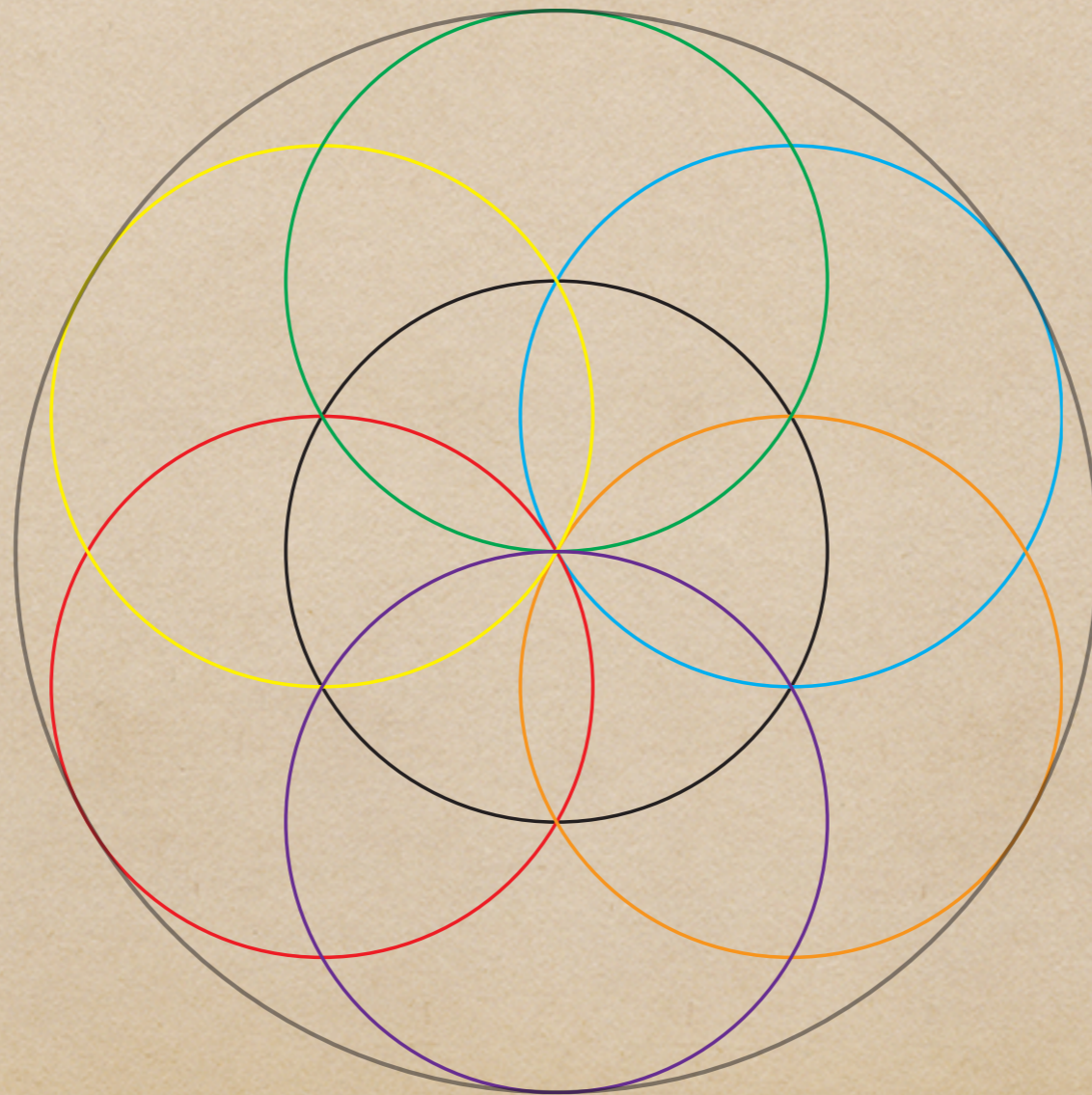




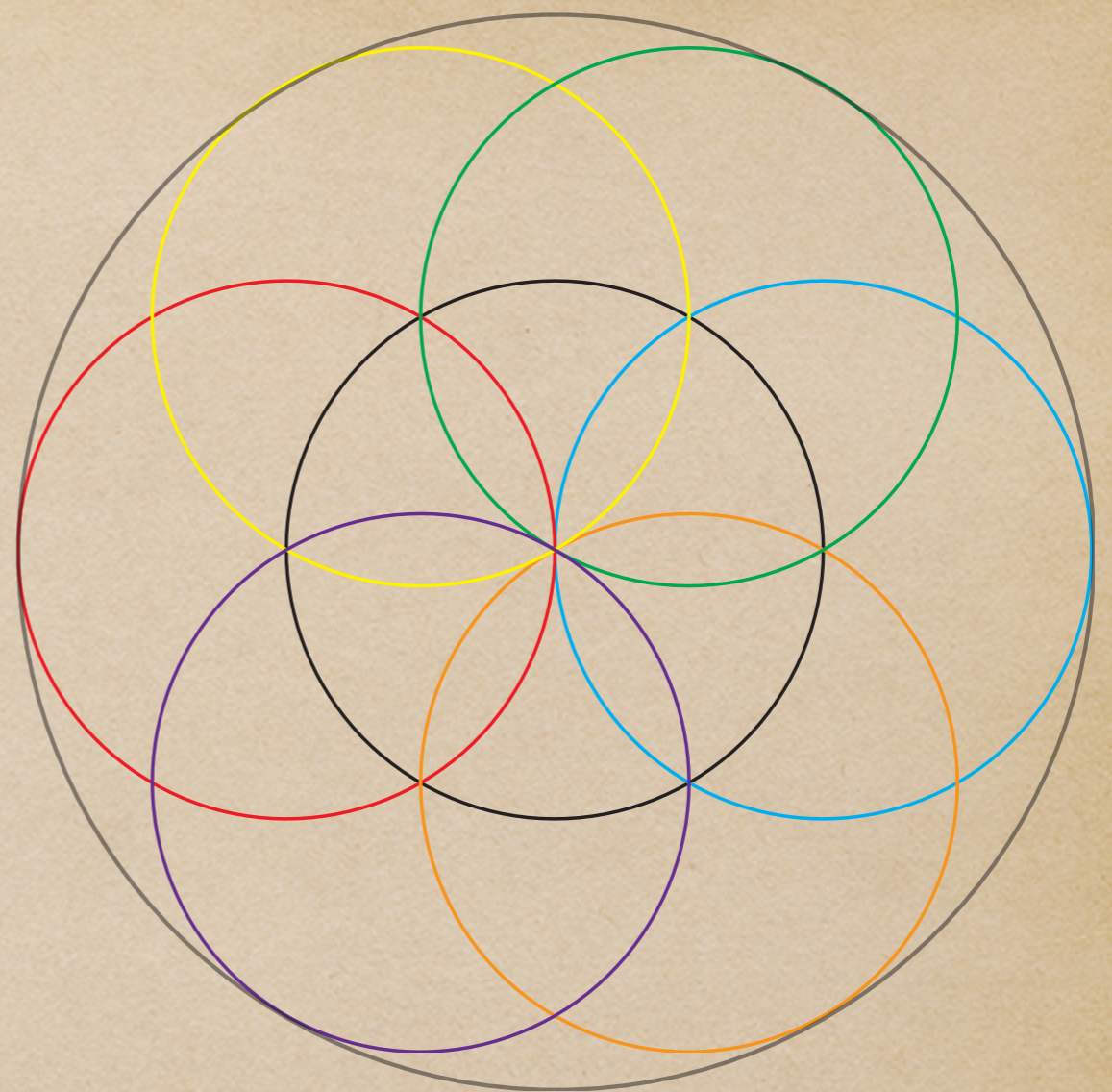
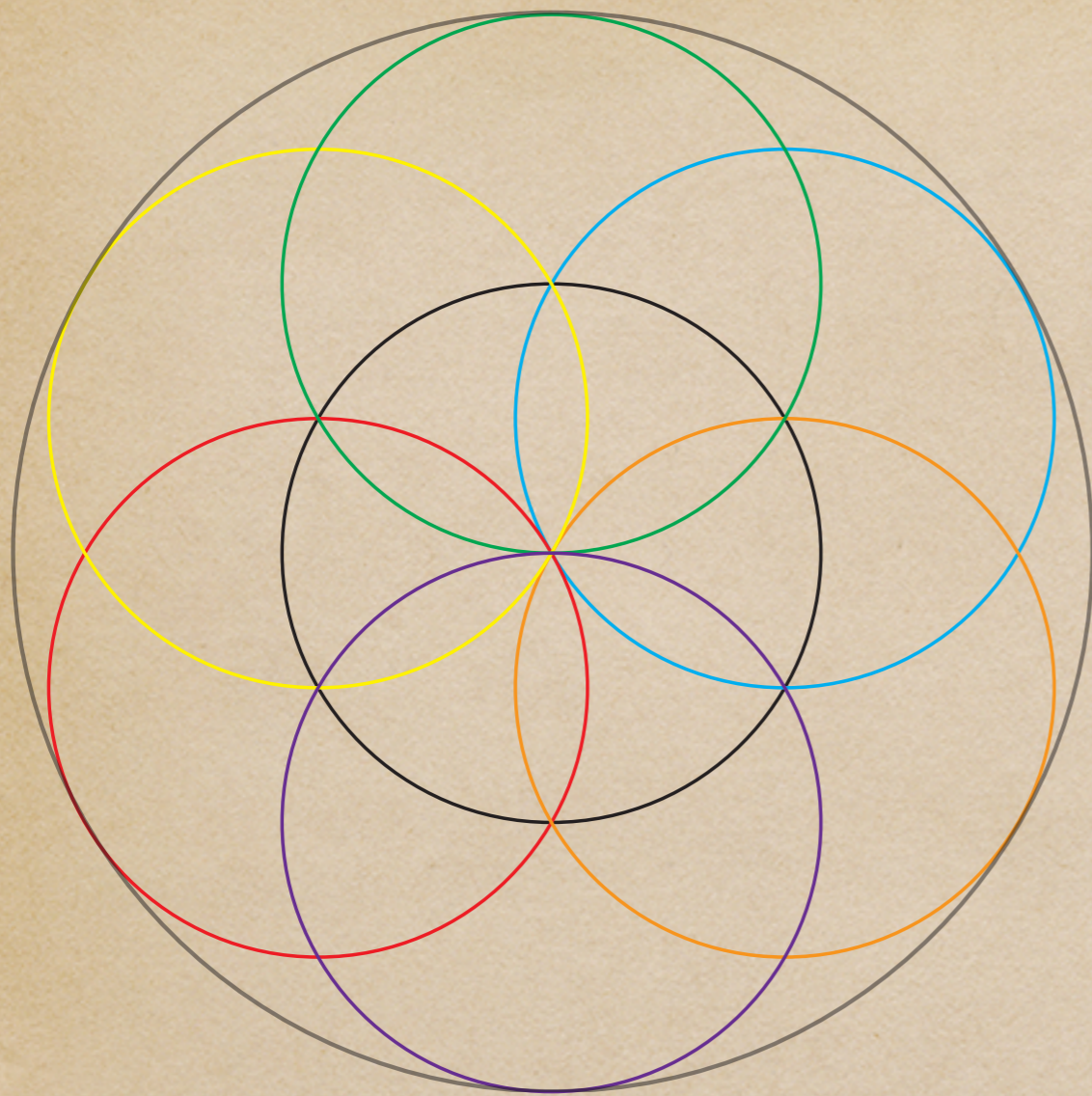
“Its exoteric consideration: line, form and colour.”

### Exoteric Considerations on the Seed of Life

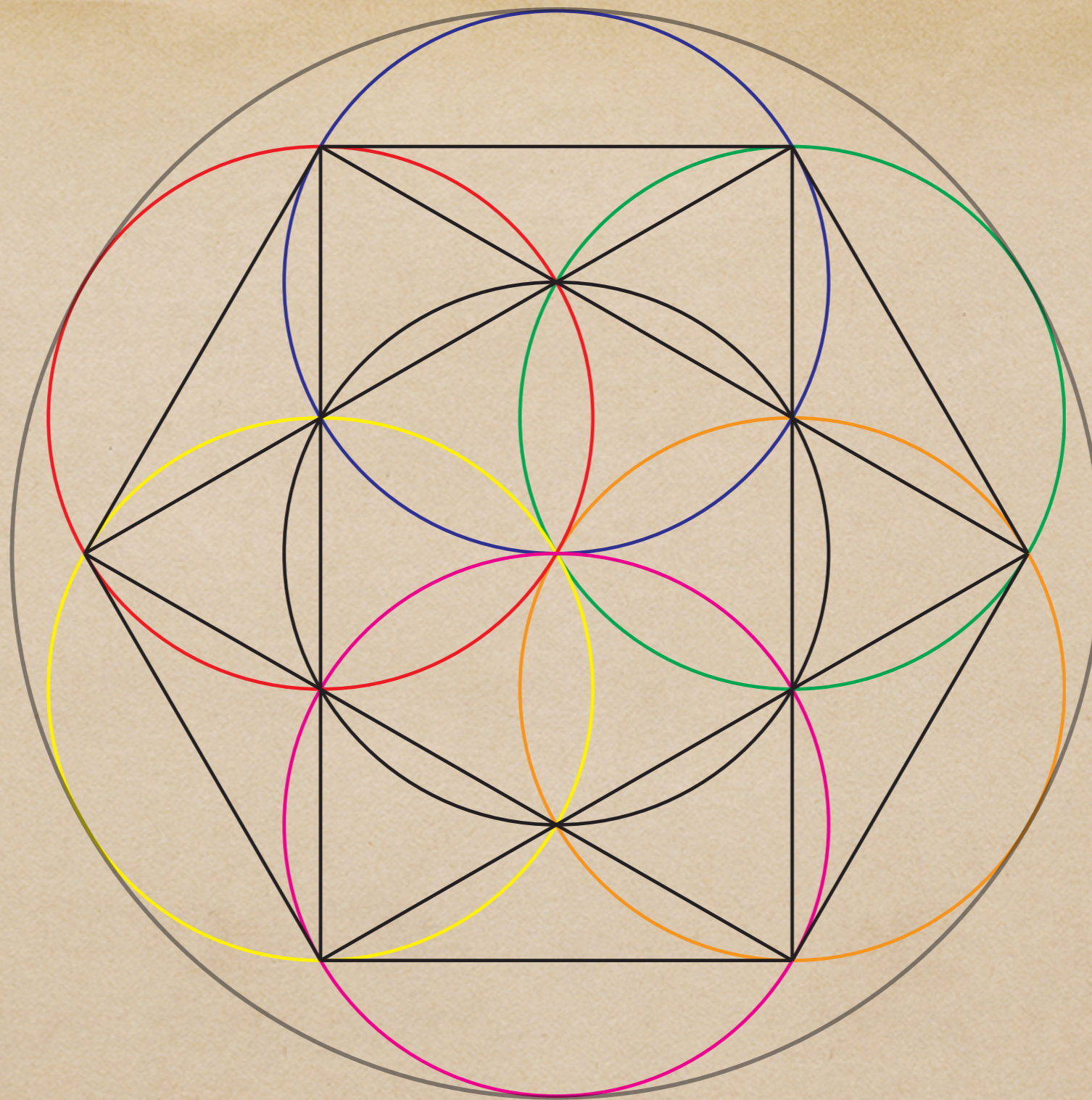
- The Seed of Life, which can be oriented along either the vertical or horizontal axes, is made up of seven circles, six describing the circumference of the figure and a central seventh. In many depictions of the Seed of Life there is also a circle enclosing the entire figure.
- The Seed of Life is closely related to the six-pointed star and the hexagon, which can be created by connecting the outer vertices.







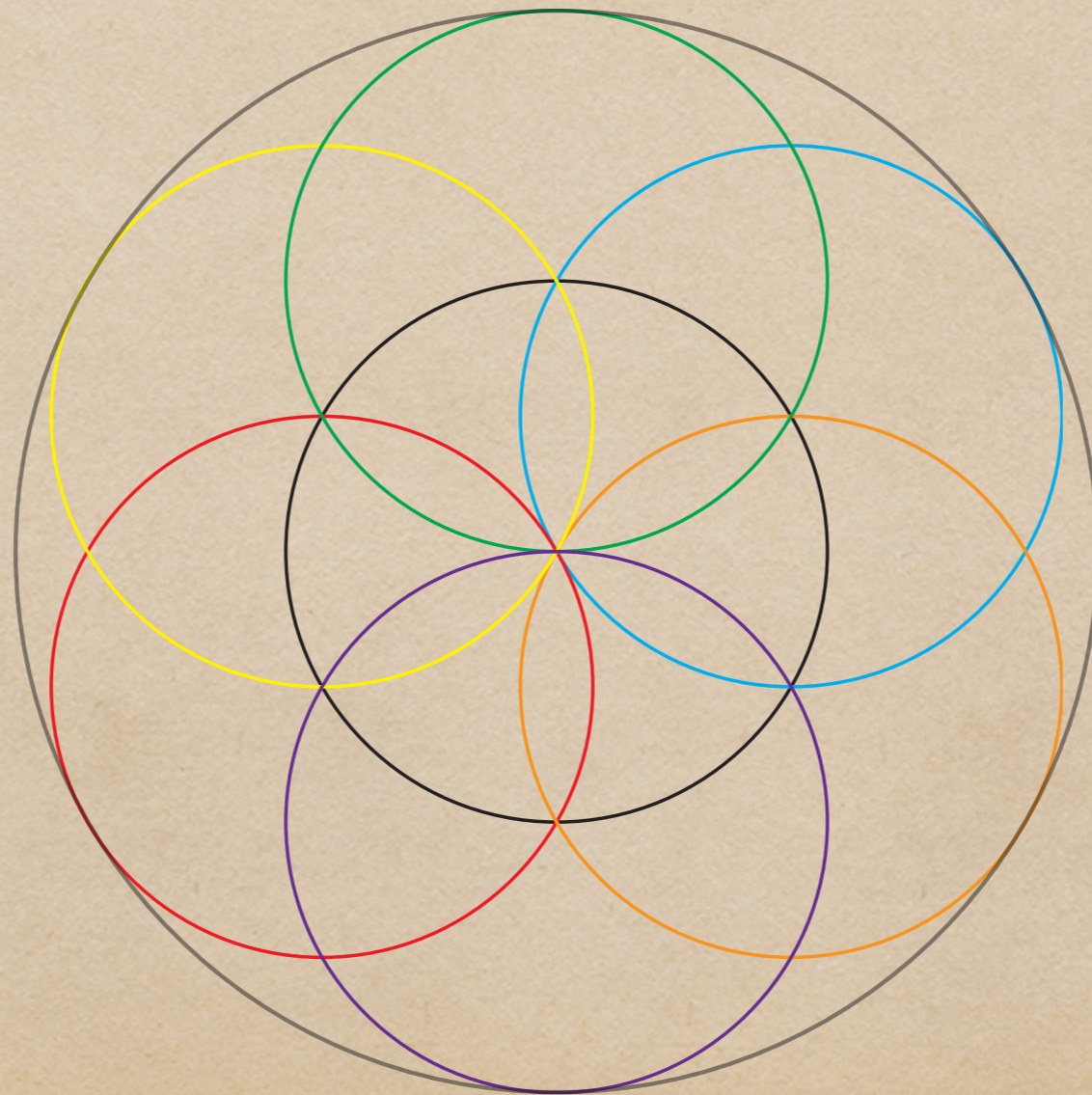
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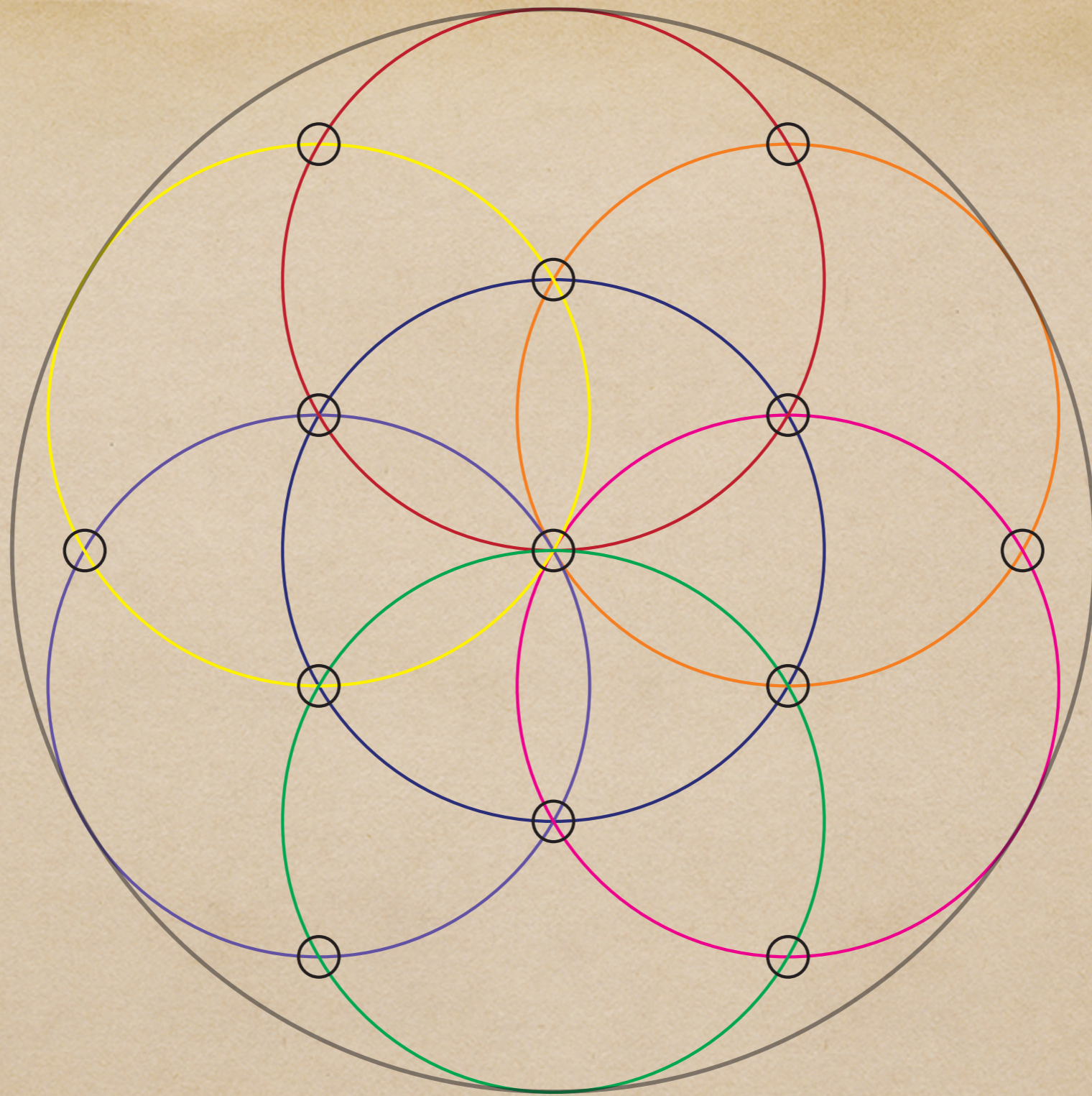


The Seed of Life is closely related to the six-pointed star and the hexagon, which can be created by connecting the outer vertices.

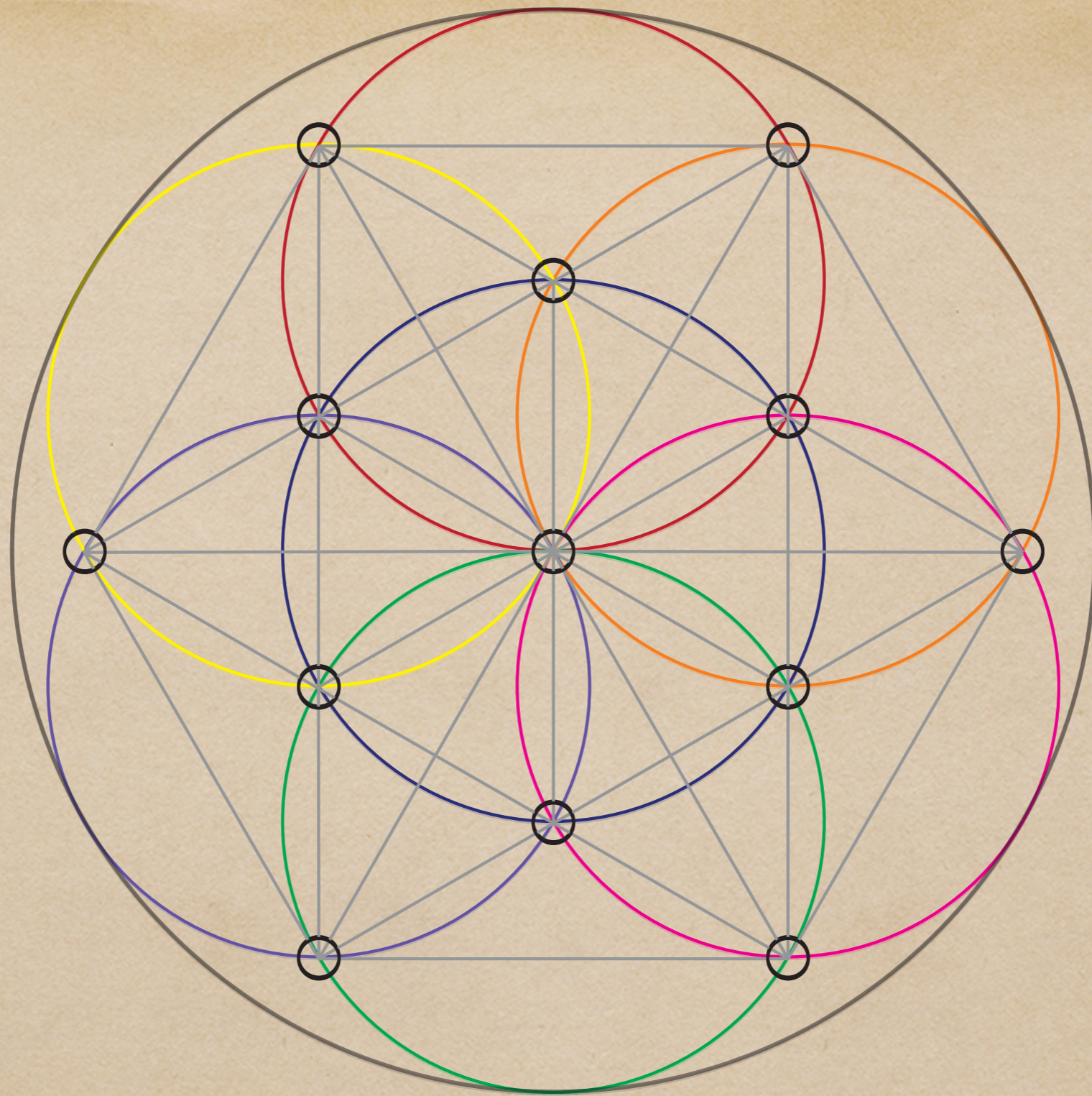
### Exoteric Considerations on the Seed of Life

- The Seed of Life, which can be oriented along either the vertical or horizontal axes, is made up of seven circles, six describing the circumference of the figure and a central seventh. In many depictions of the Seed of Life there is also a circle enclosing the entire figure.
- The Seed of Life is closely related to the six-pointed star and the hexagon, which can be created by connecting the outer vertices.

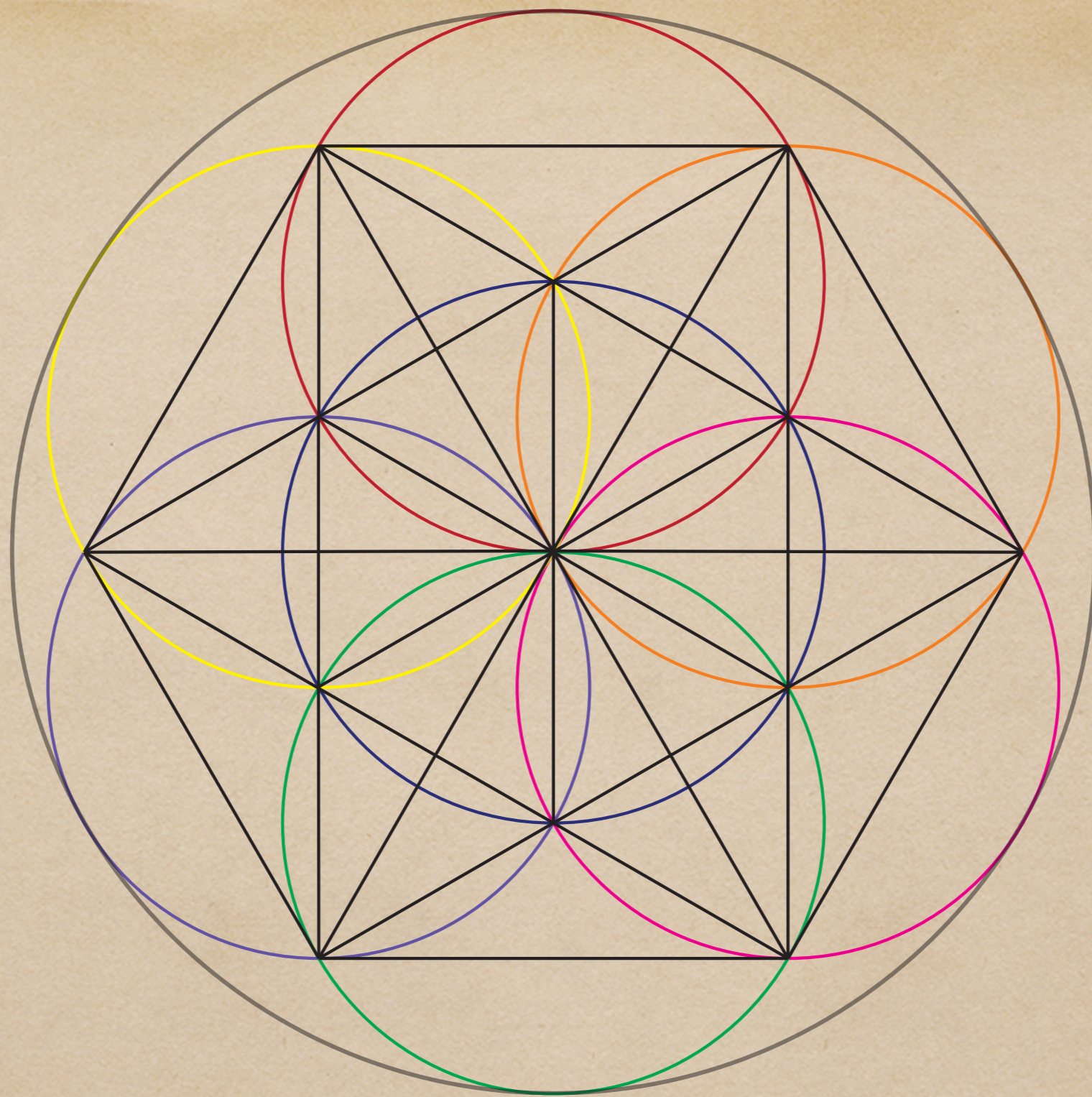




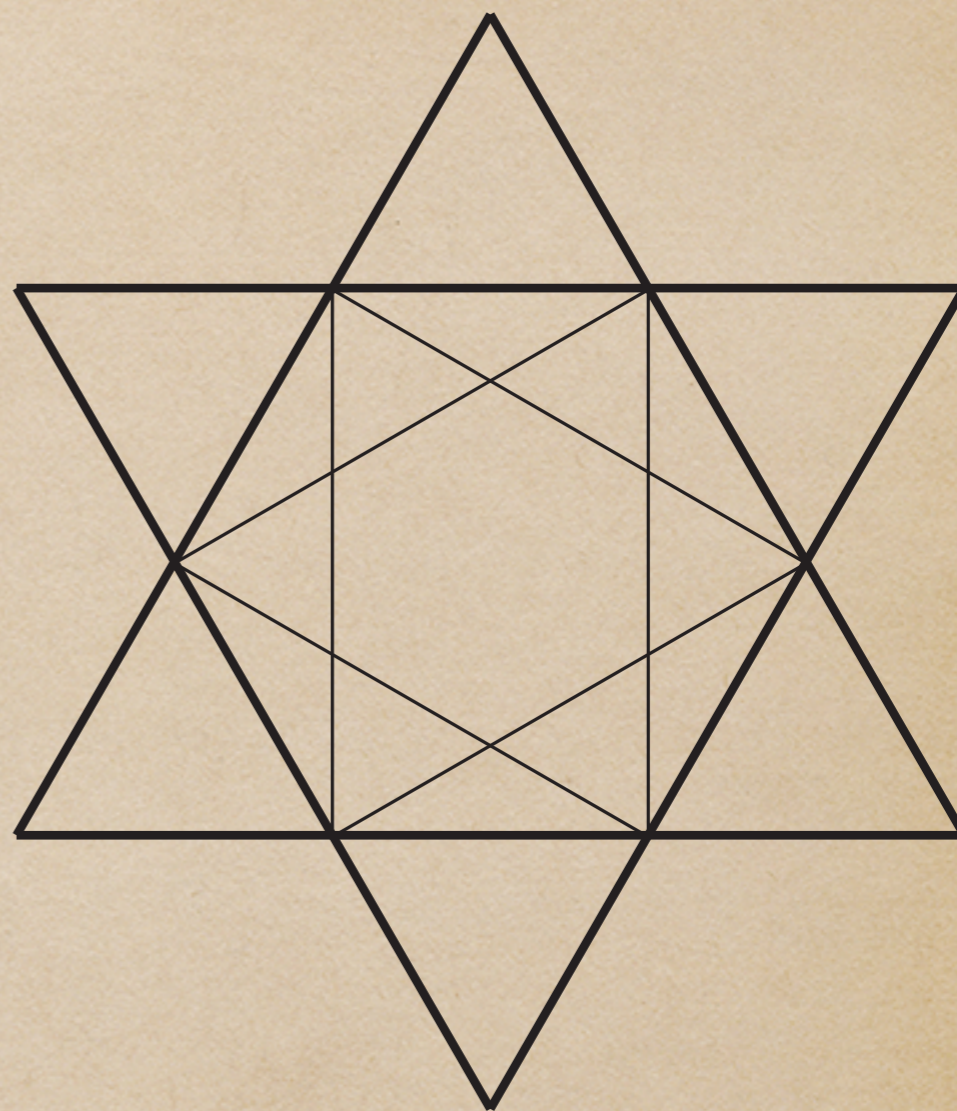
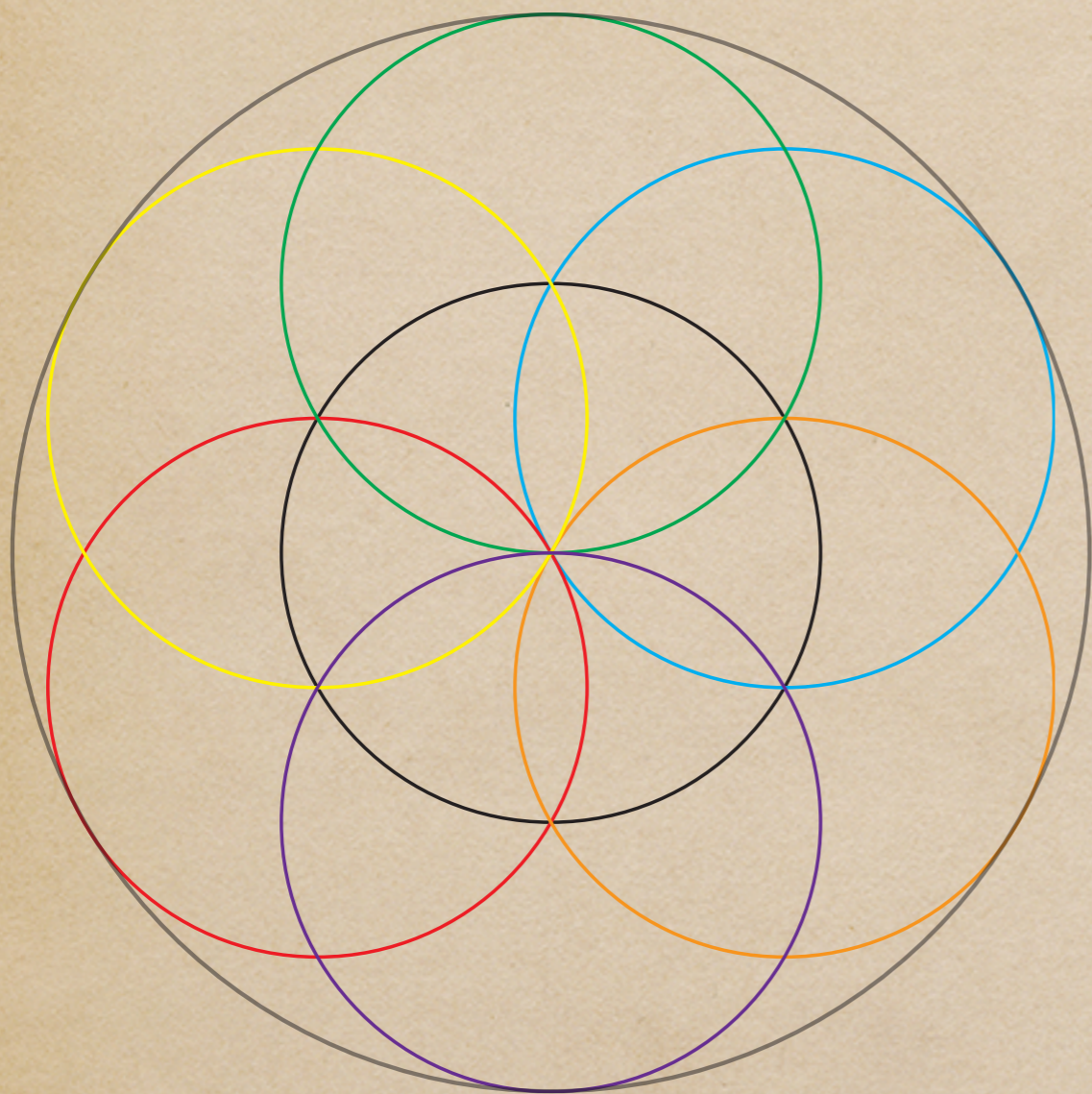
The Seed of Life has 13 vertices or points of intersection that can be connected by 36 lines segments.



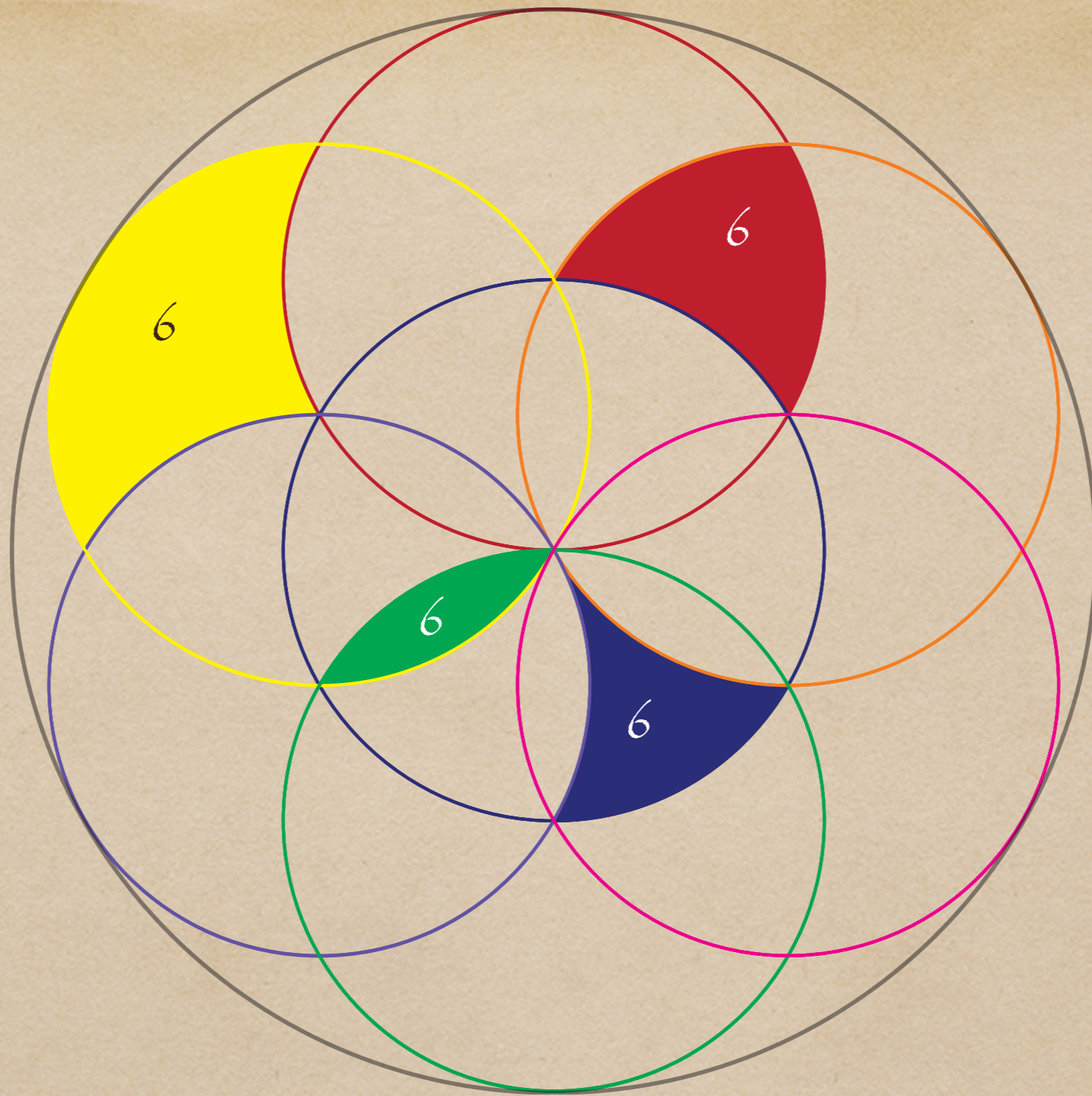
The Seed of Life has 13 vertices or points of intersection that can be connected by 36 lines segments.



These lines form the patterns of equilateral triangles, hexagons, and six-pointed stars that we analyzed during our last session.

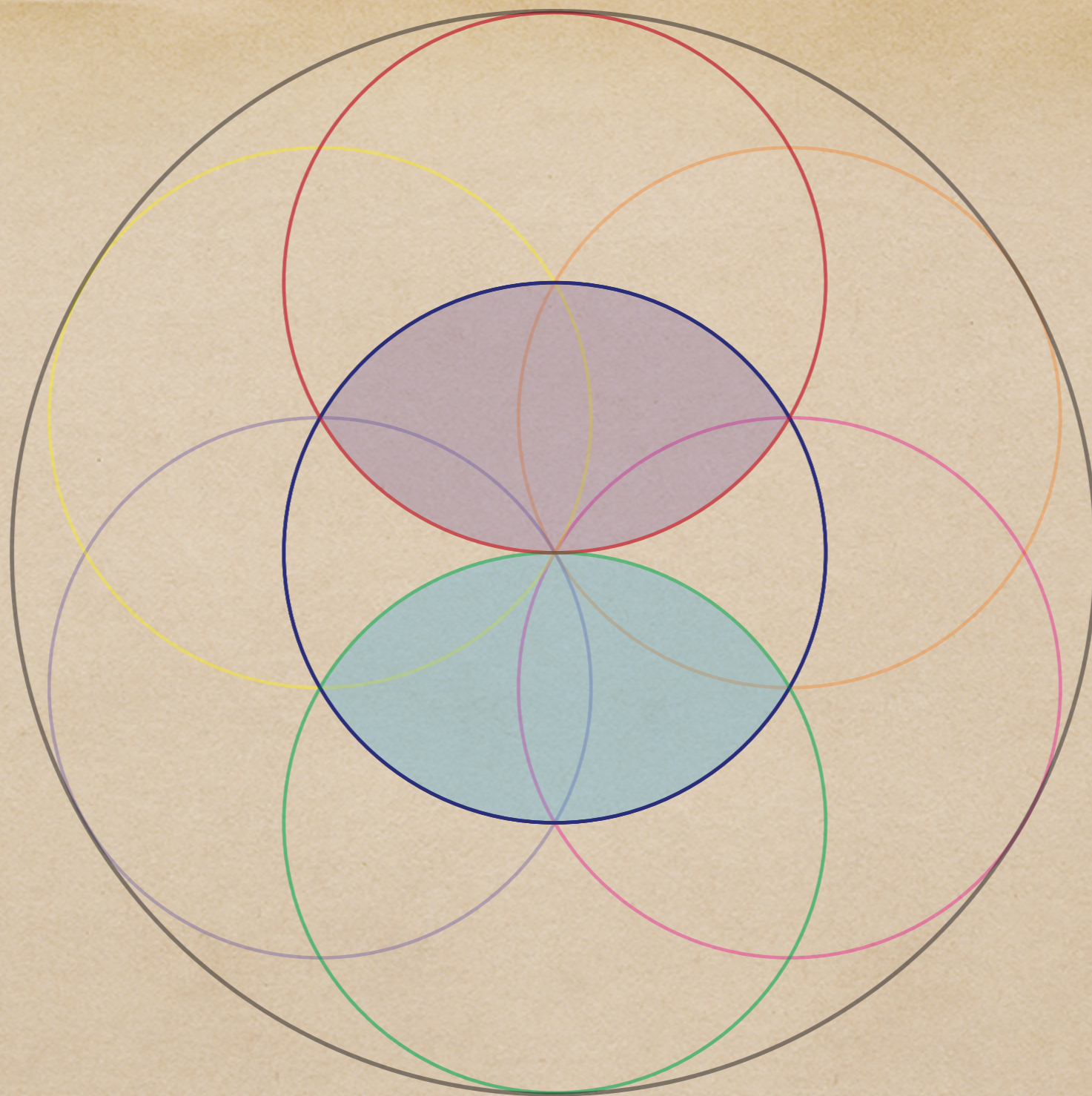


The most significant difference is that the Seed of Life is entirely curvilinear.

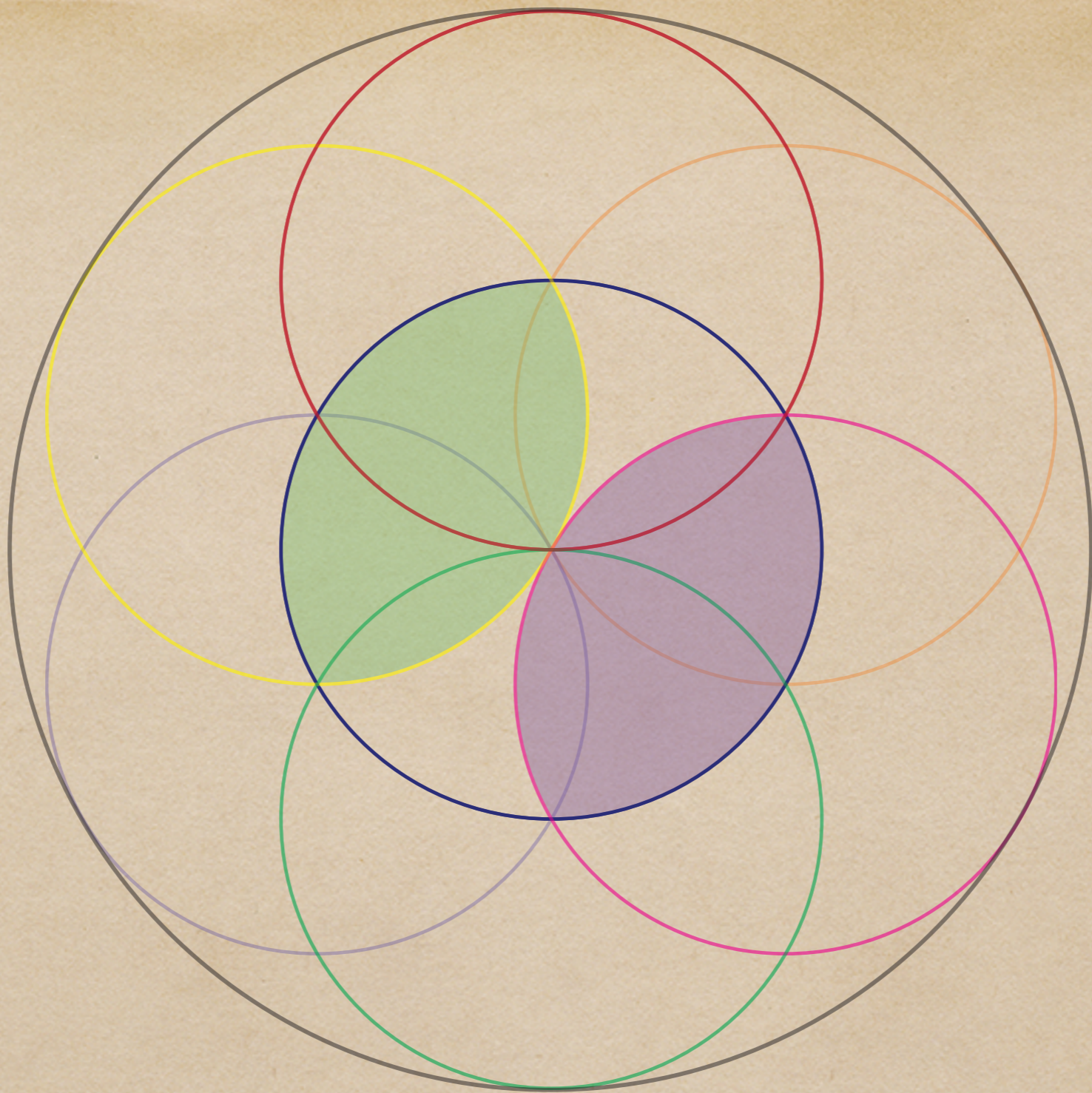


The Seed of Life is made up of 24 shapes. These shapes are of four types, all created by various intersections of the circle. There are six of each shape.

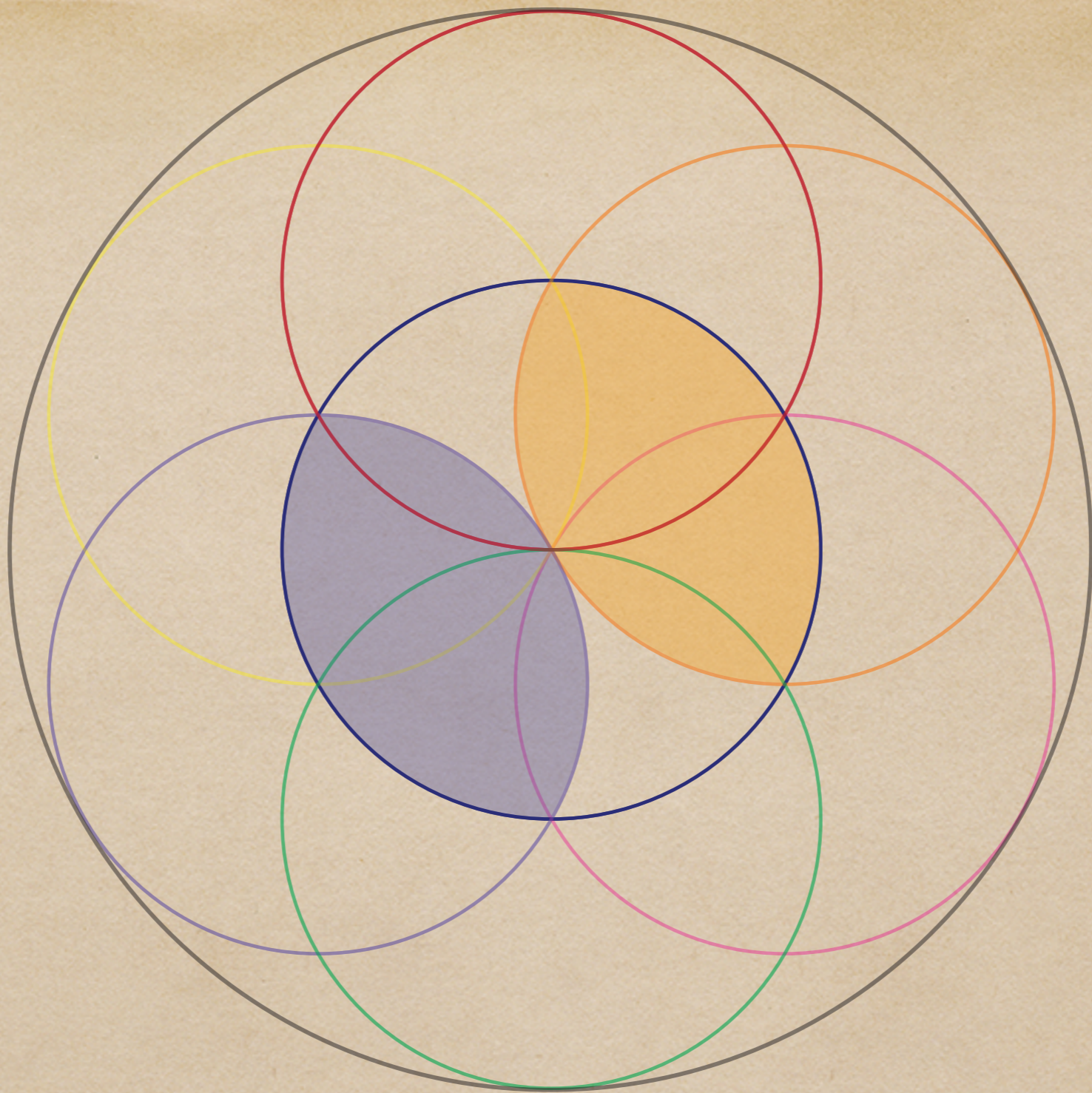




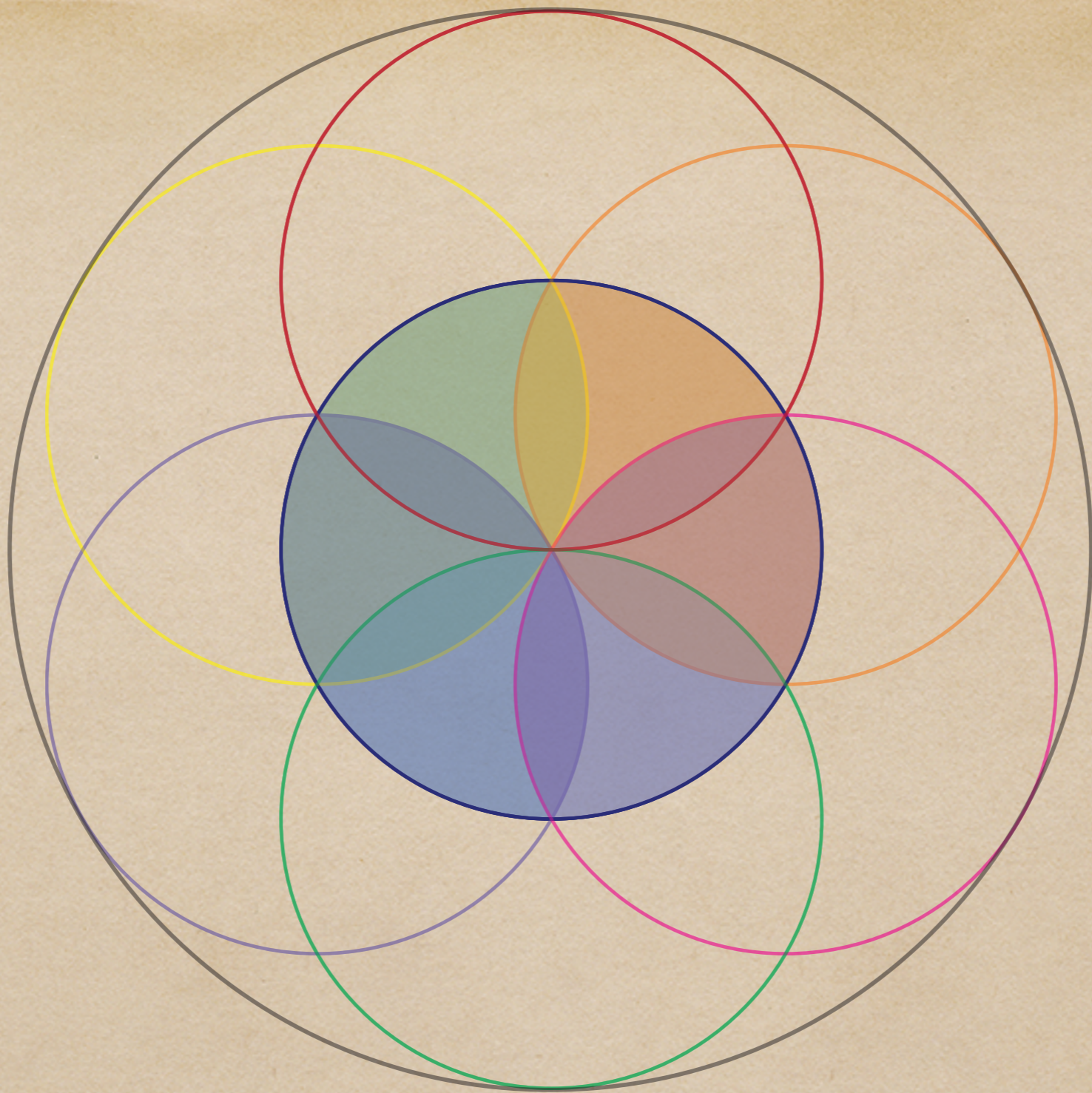
In conjunction with each of the six outer circles, the central circle forms six vesicae piscis. Two on the vertical axis of the figure...



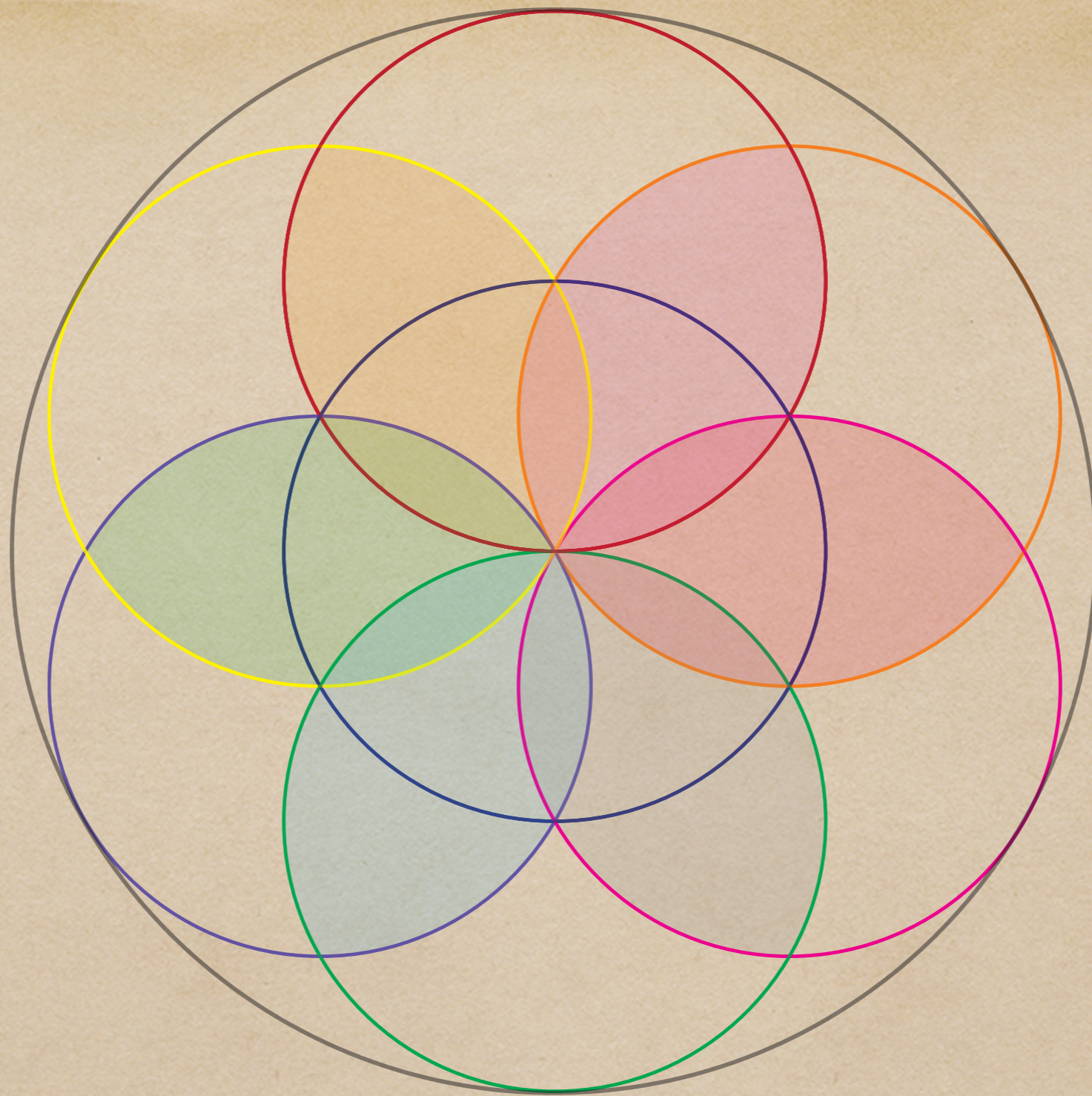
... and four on the two diagonal axes.



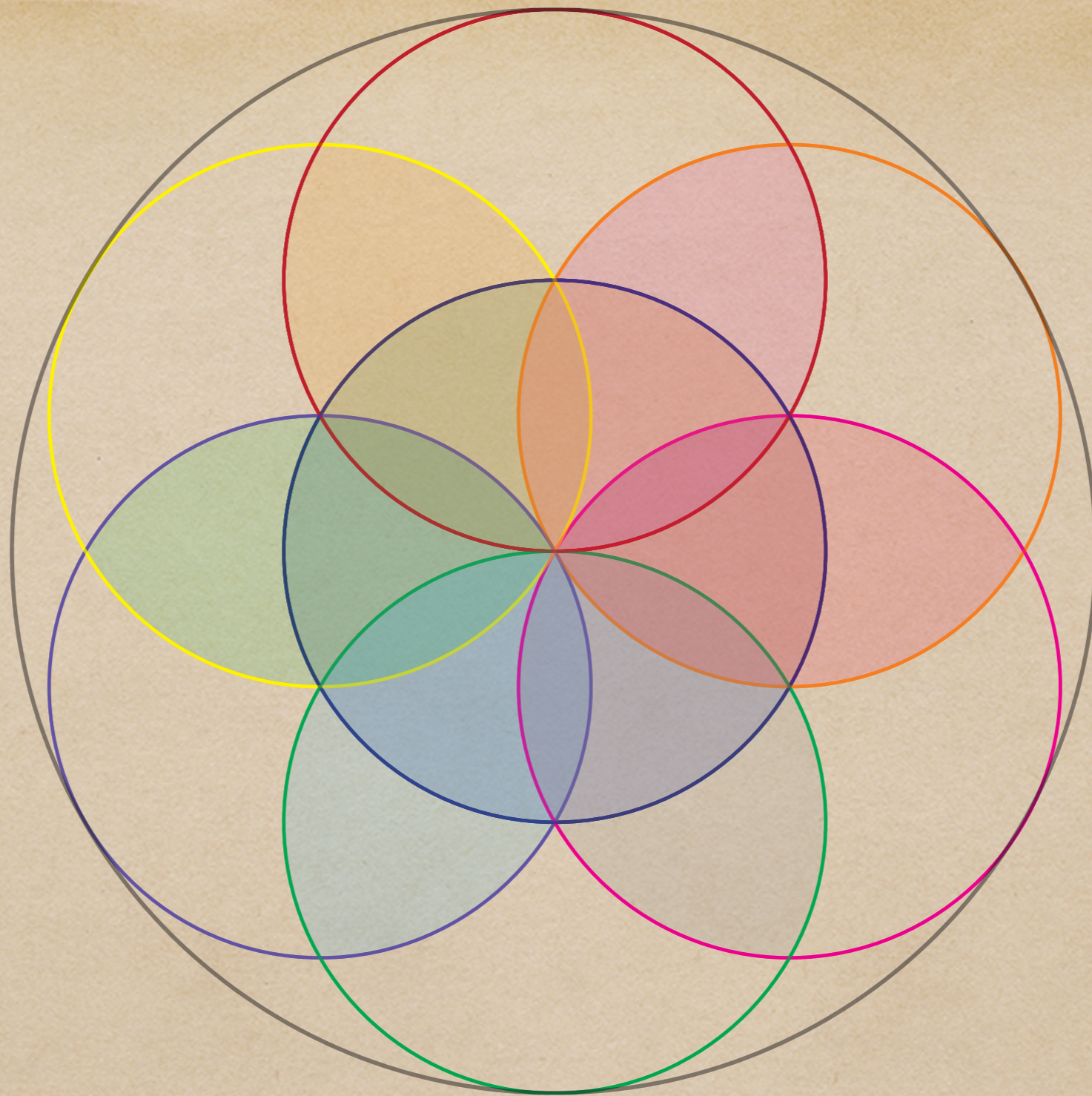
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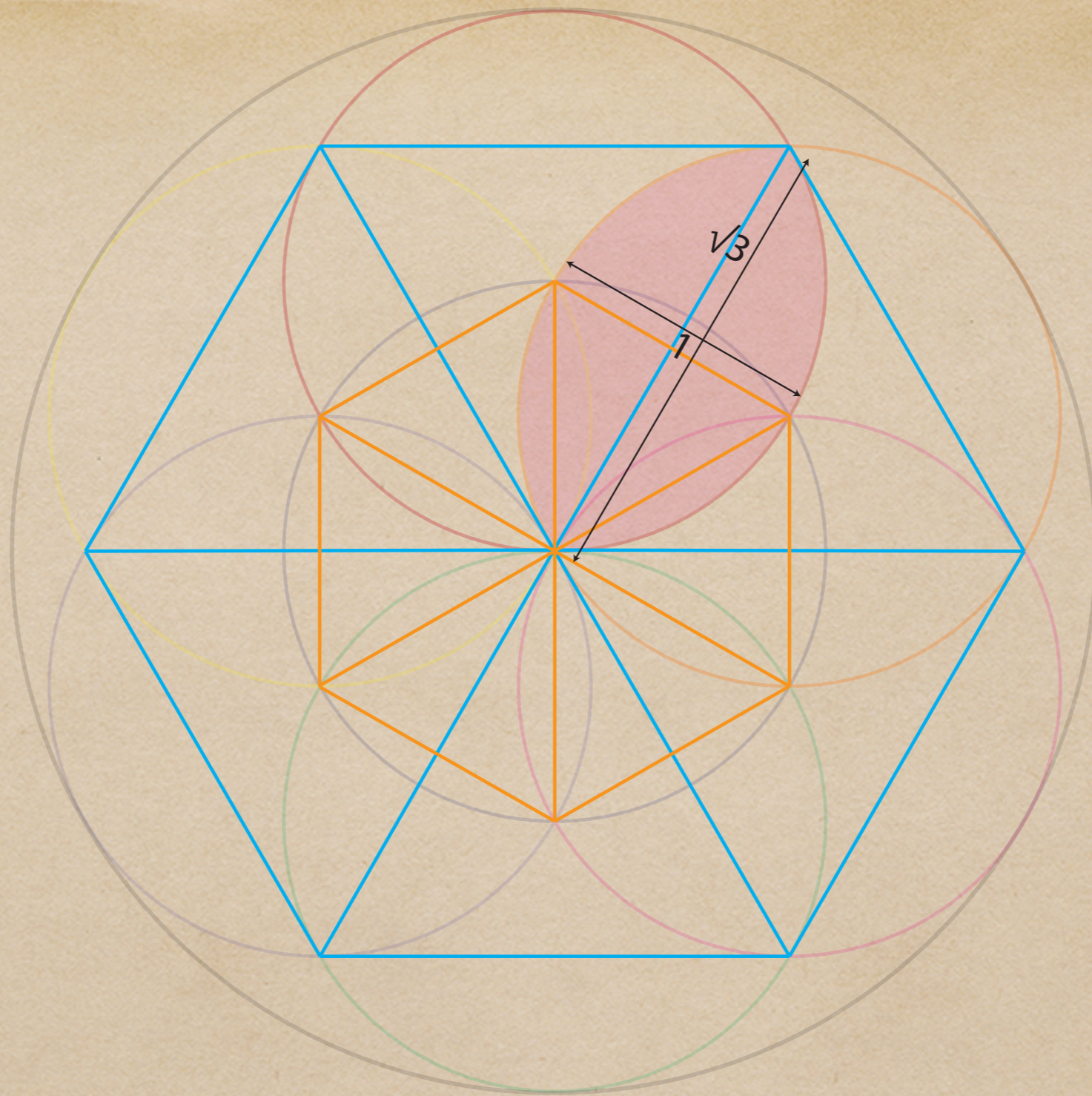
These six vesicae piscis form the six petals of the central figure.



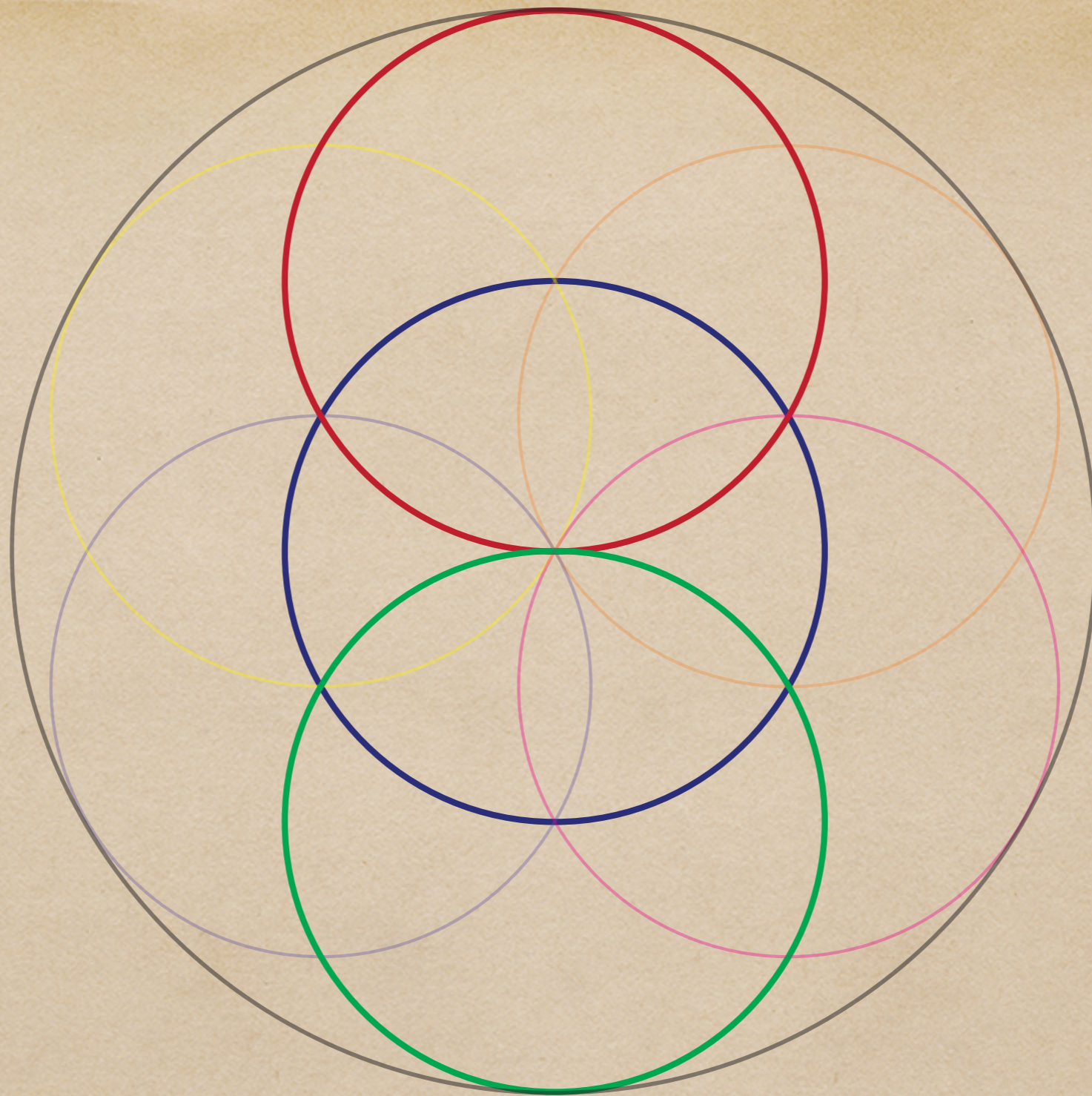
The six outer circles also form six vesicae piscis, and like the vesicae piscis formed by the inner circle, also create the six petals of the inner circle.



Thus there are 12 vesicae piscis – 6 inner and 6 outer.

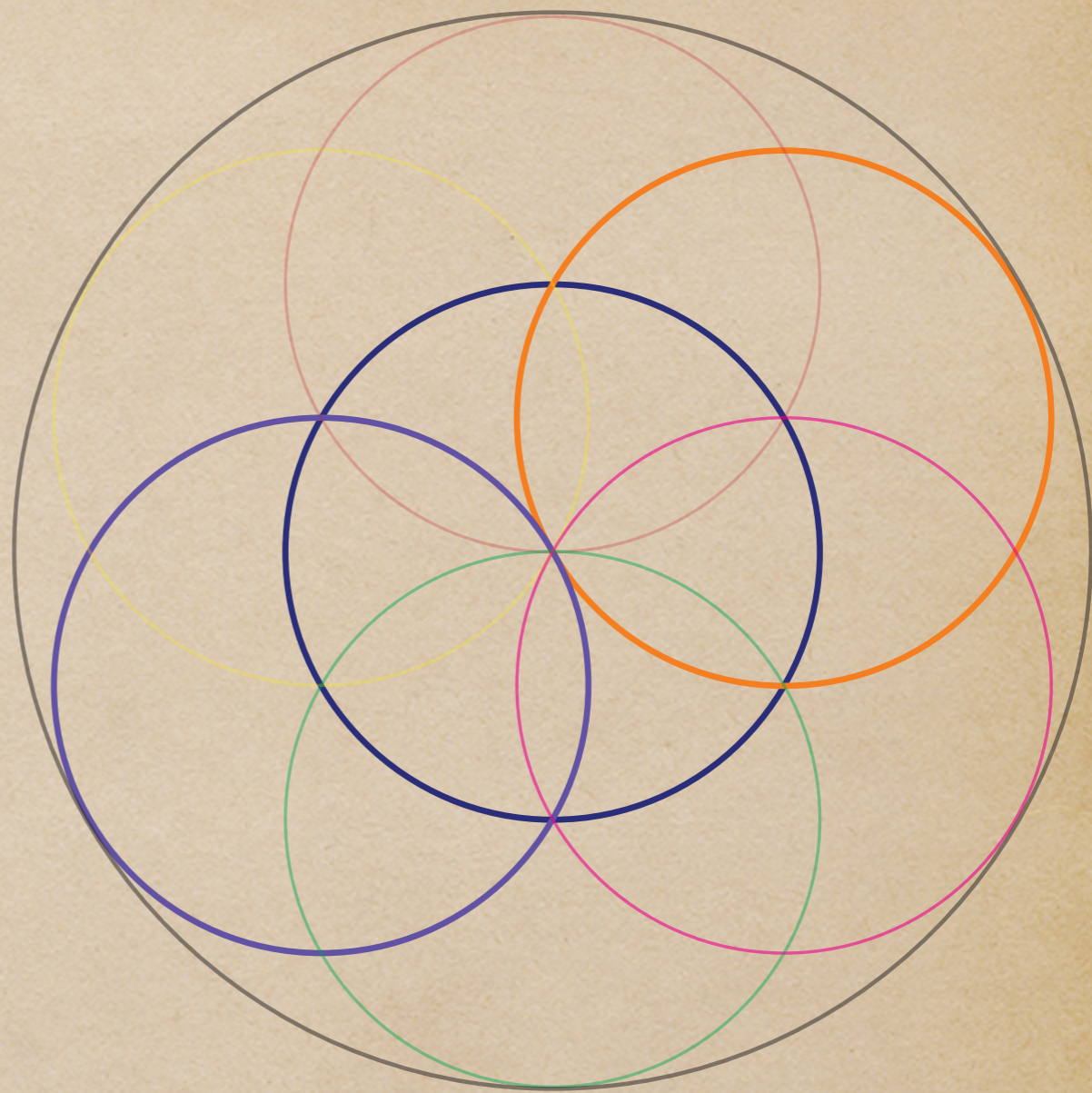
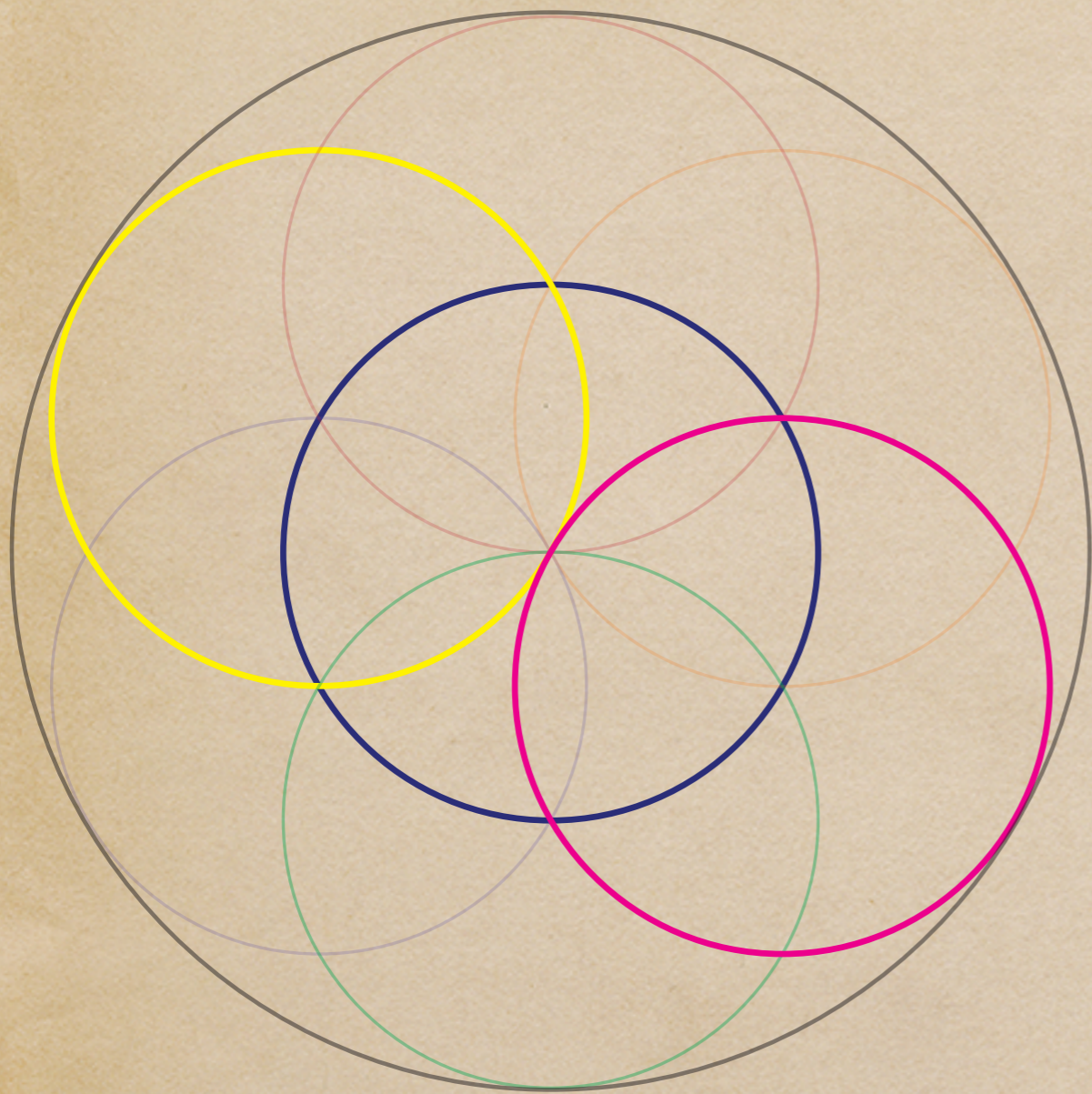


Because this figure is made up of vesicae piscis, the 12 outer lines that connect the vertices are in a  $\sqrt{3}$  to 1 relationship to the 12 inner lines.

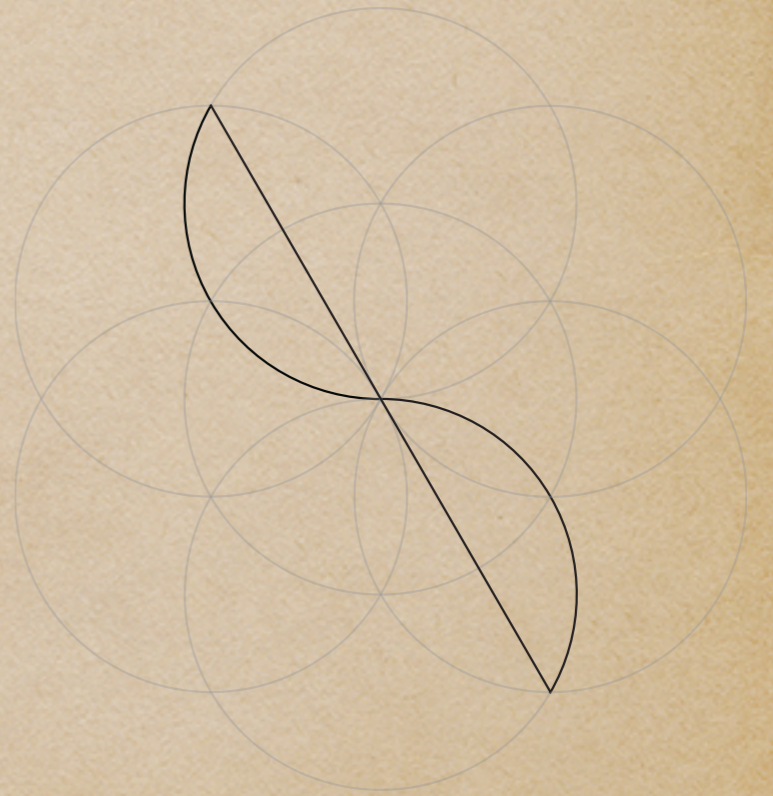
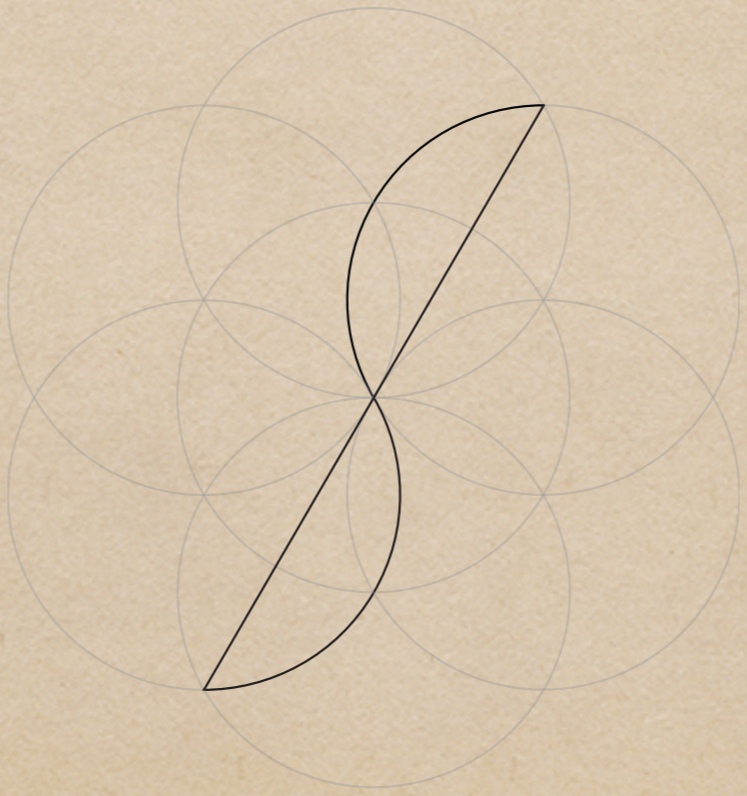
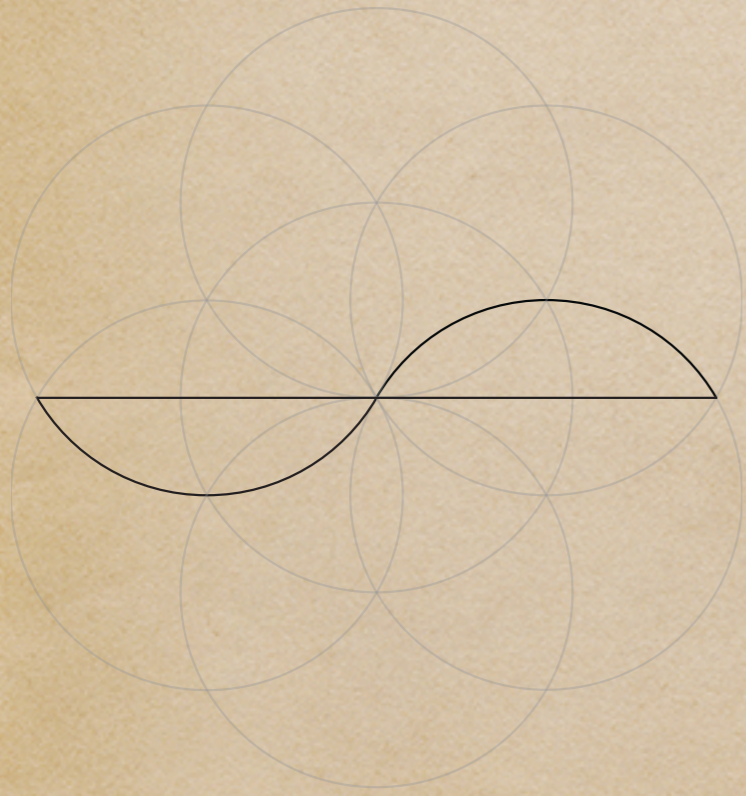
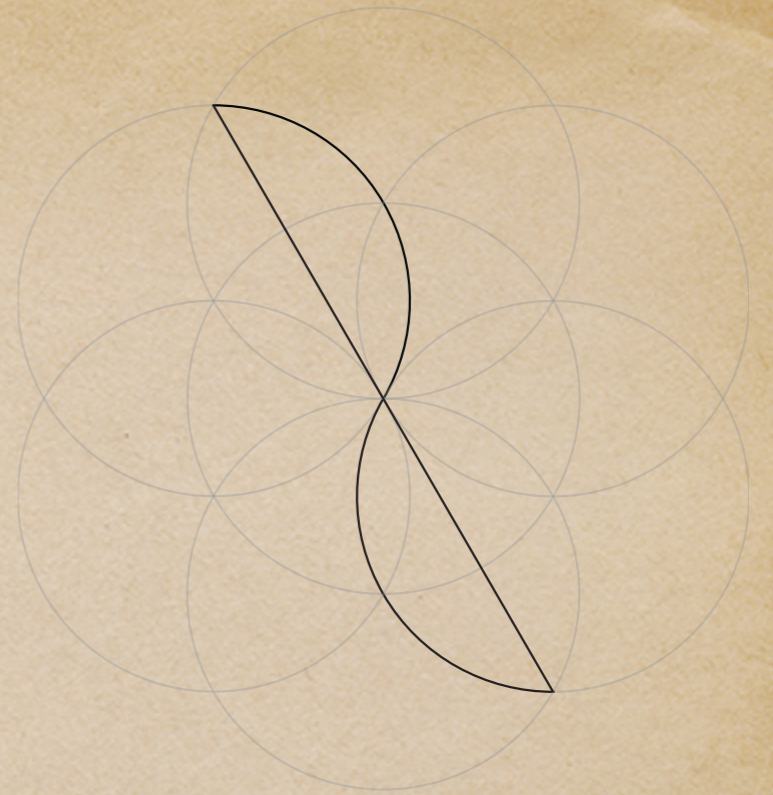
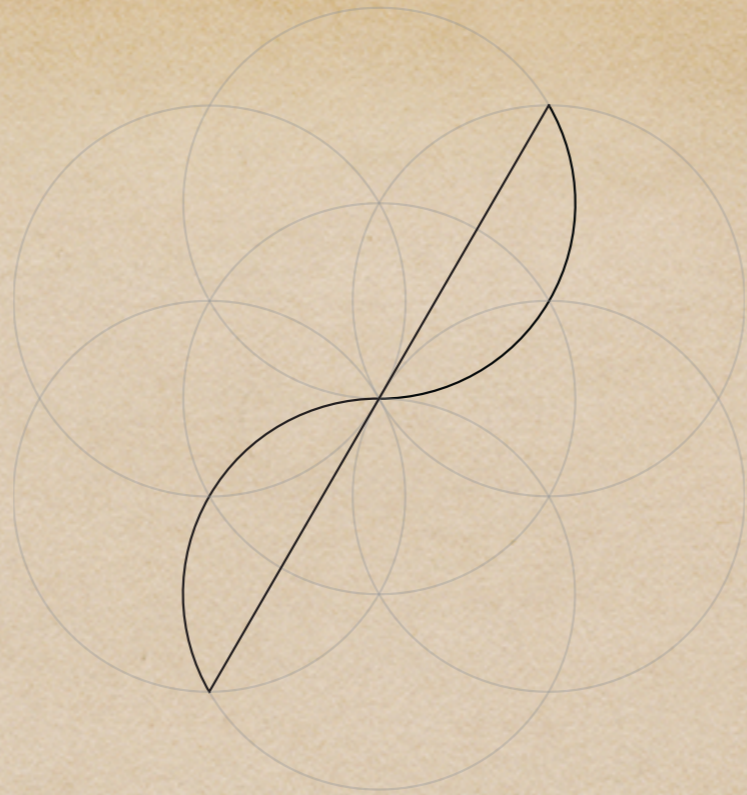
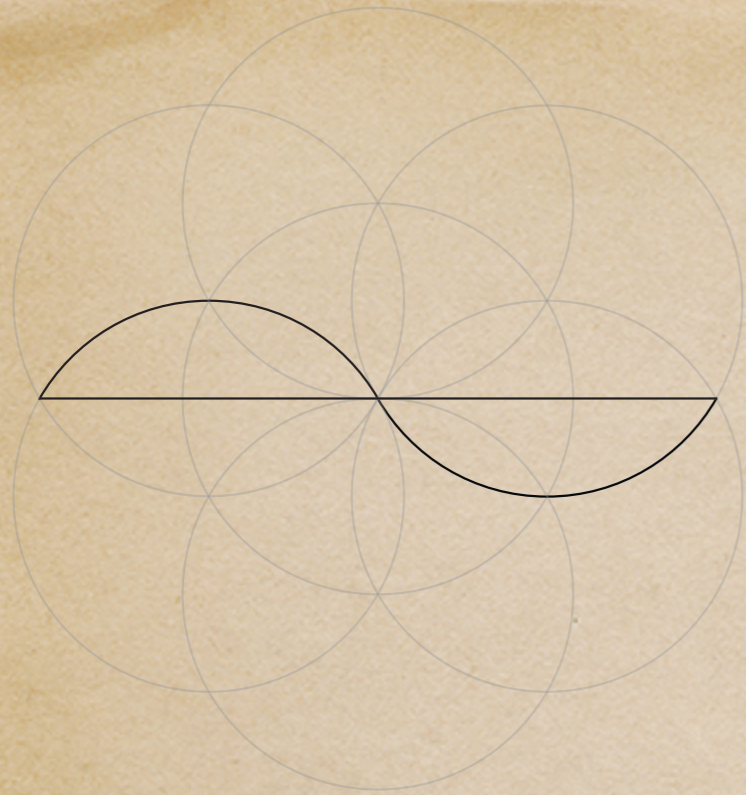


The Seed of Life can also be seen as three sets of three interconnected circles— one vertical...

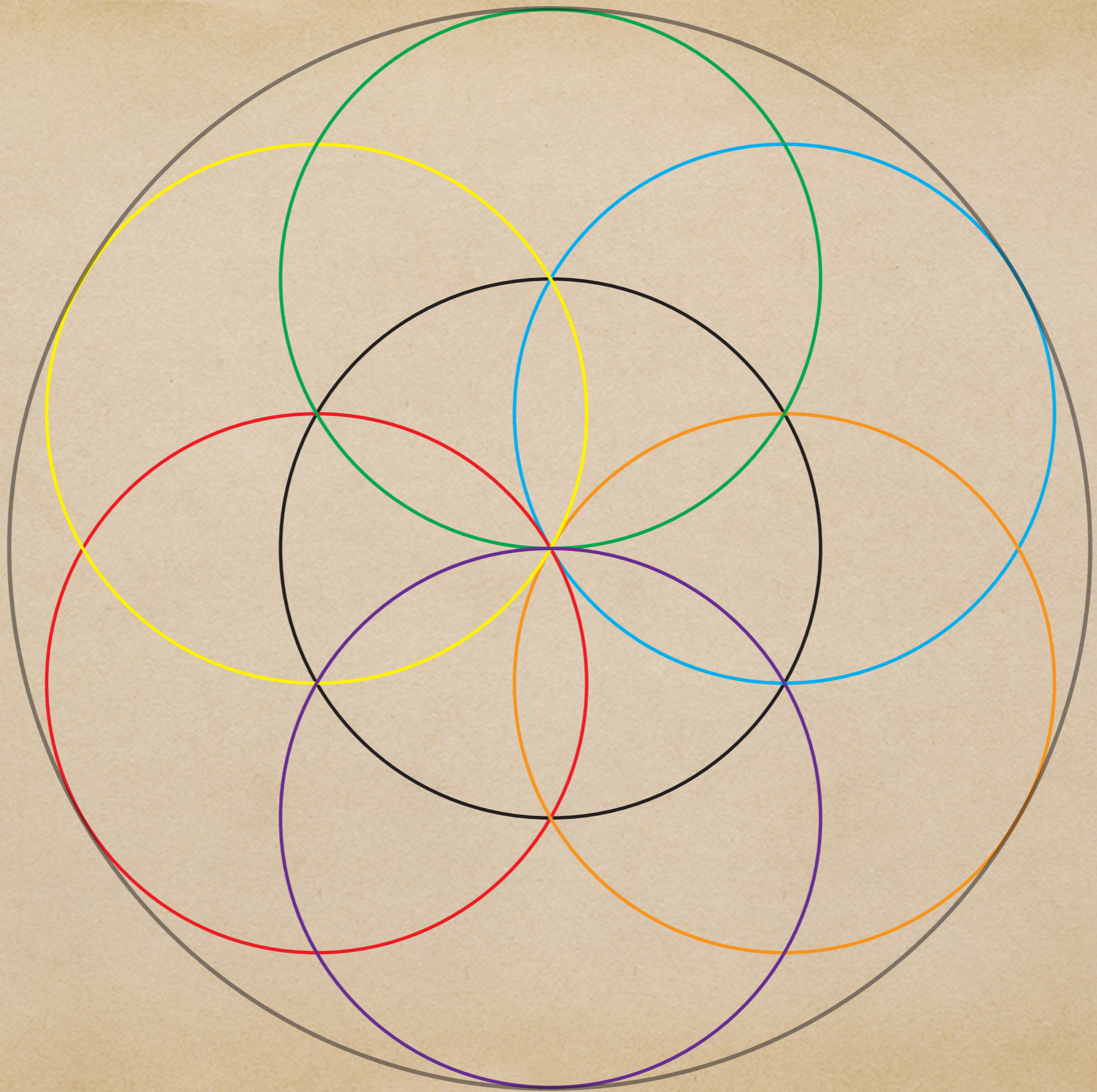


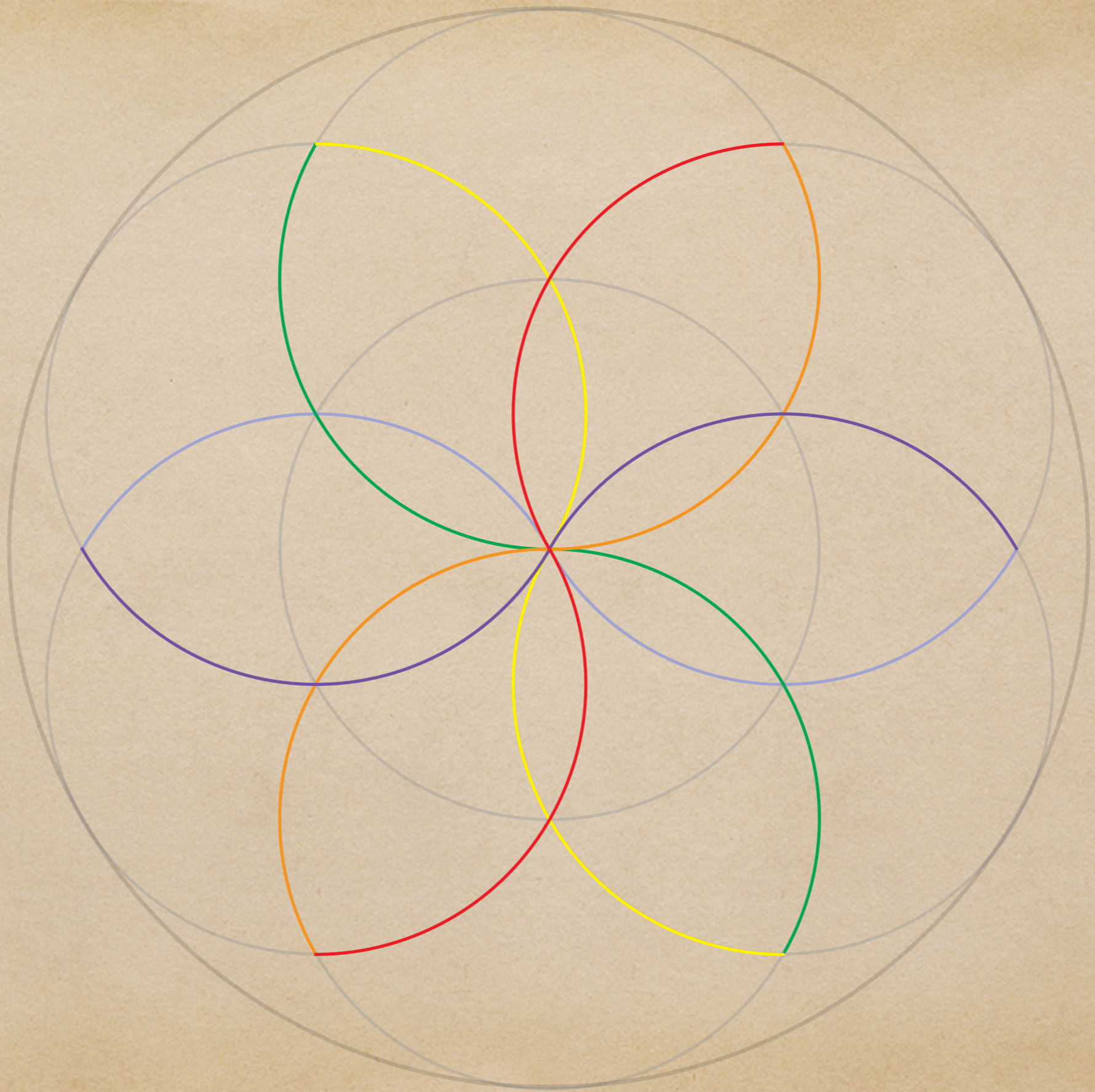


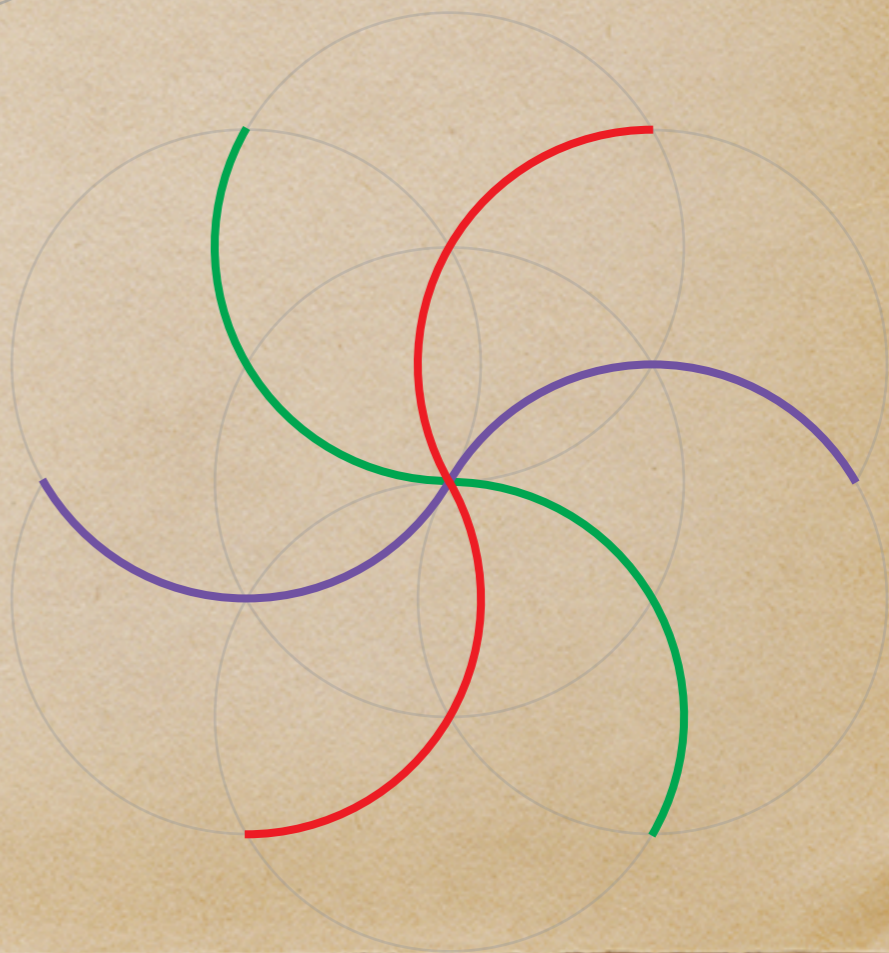
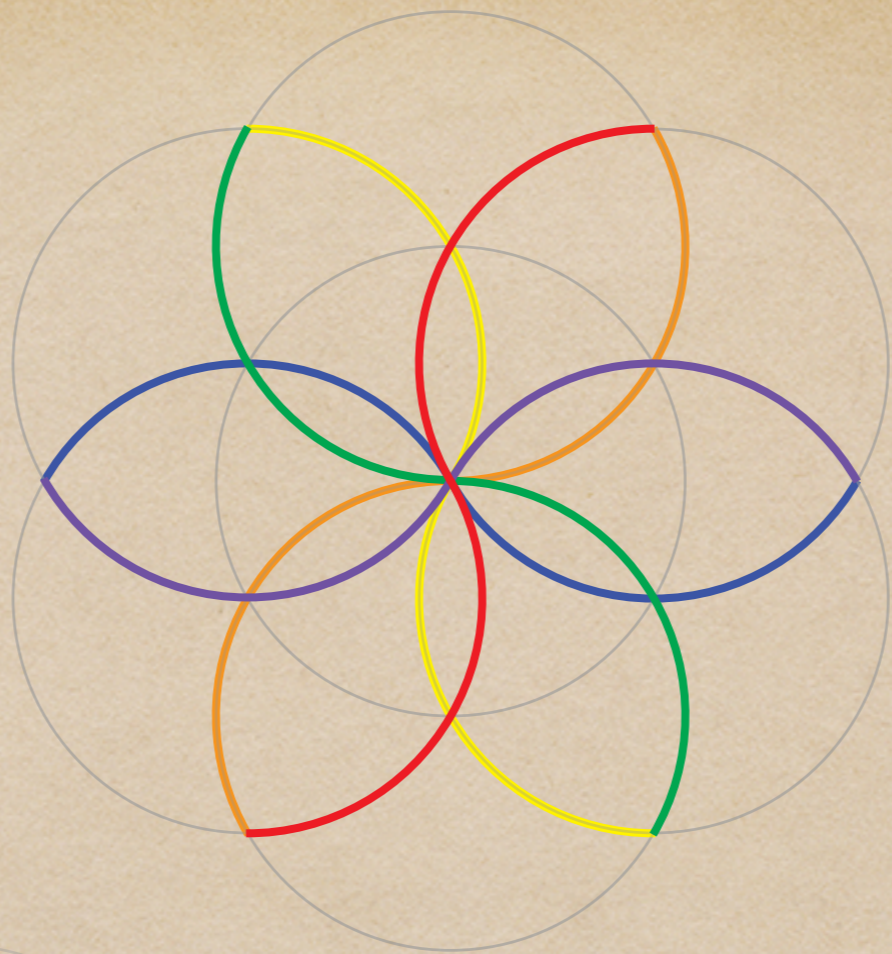
...and two diagonal sets

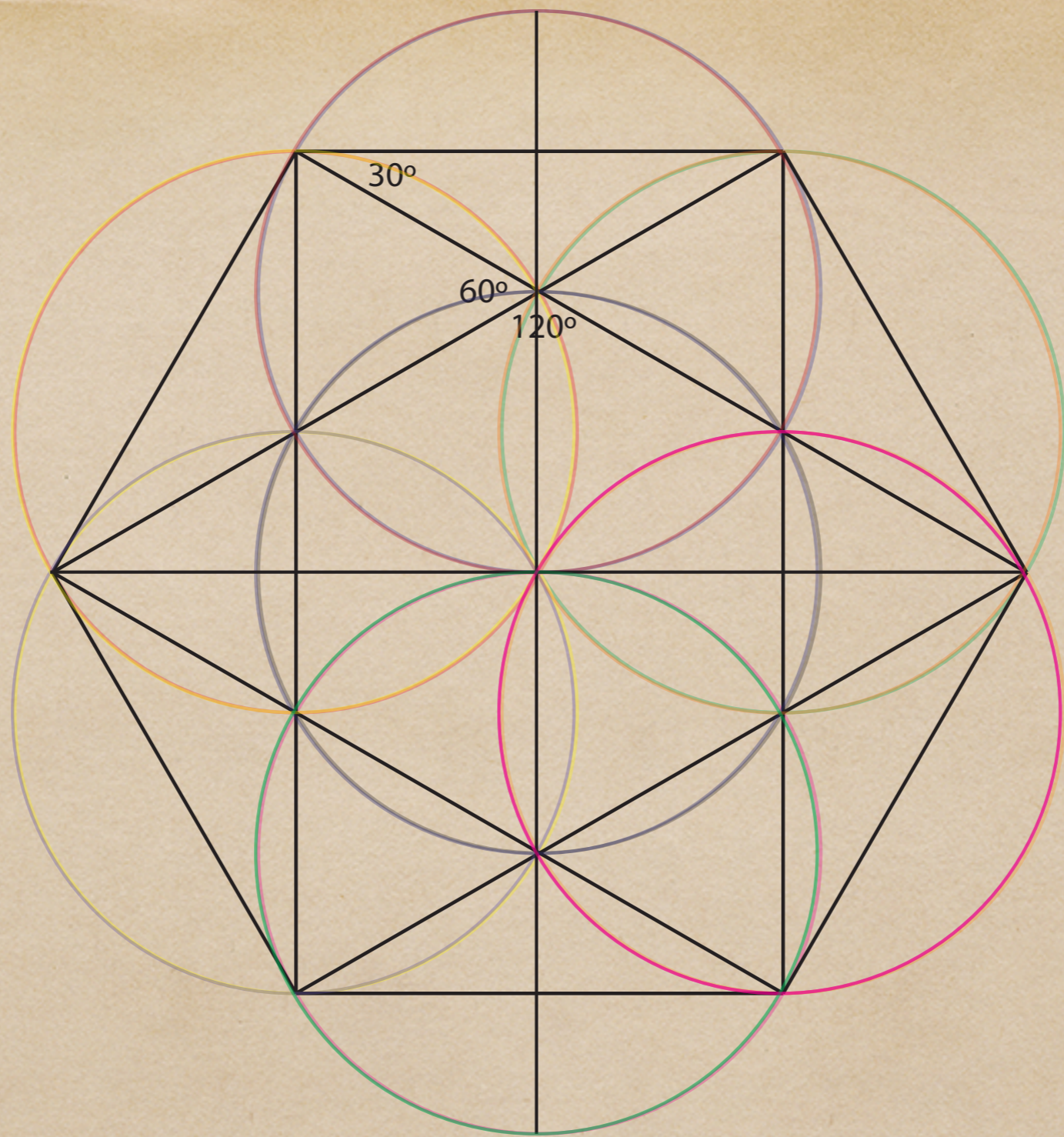


The inner petals create paths for six sets of sine waves.

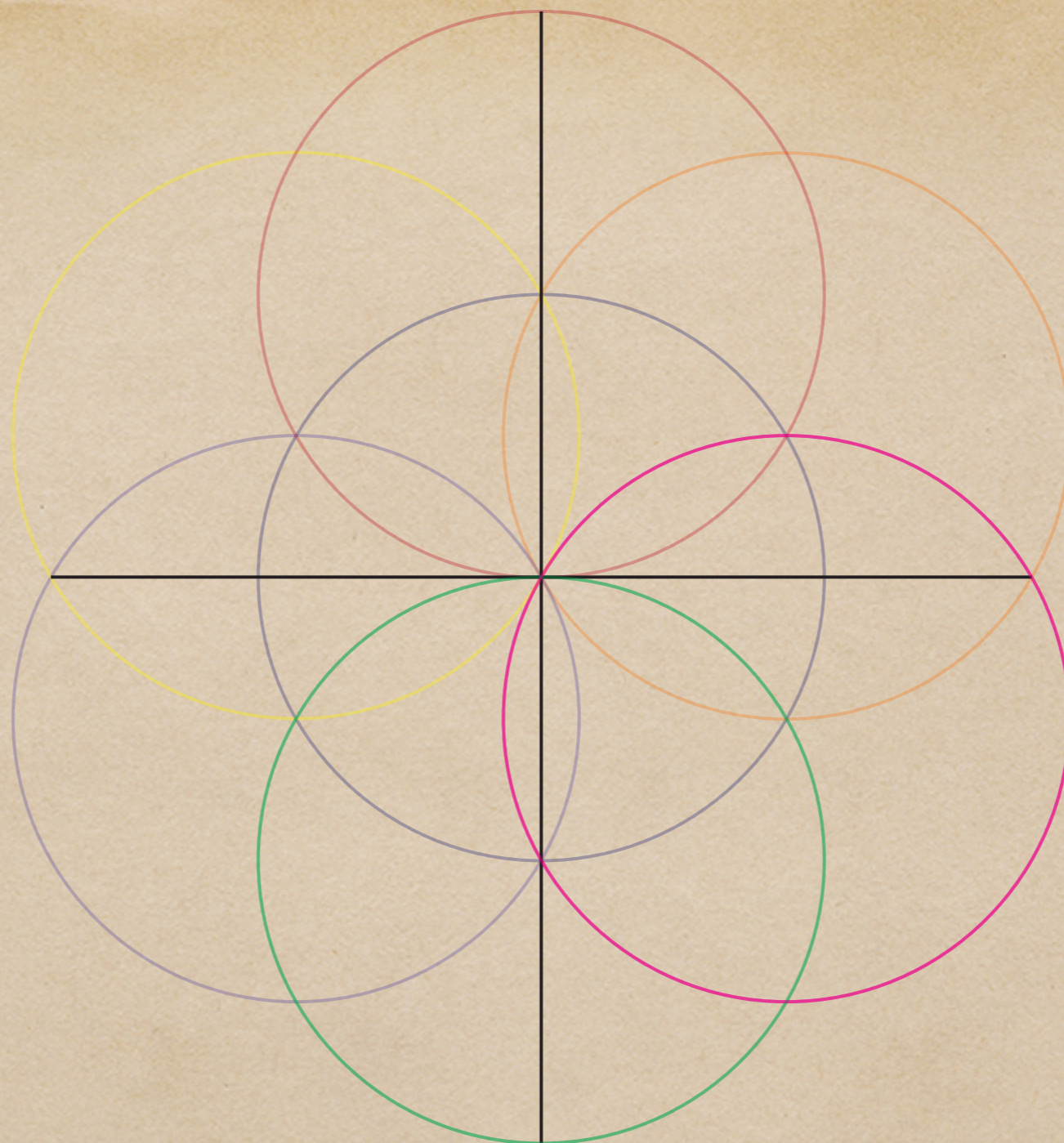




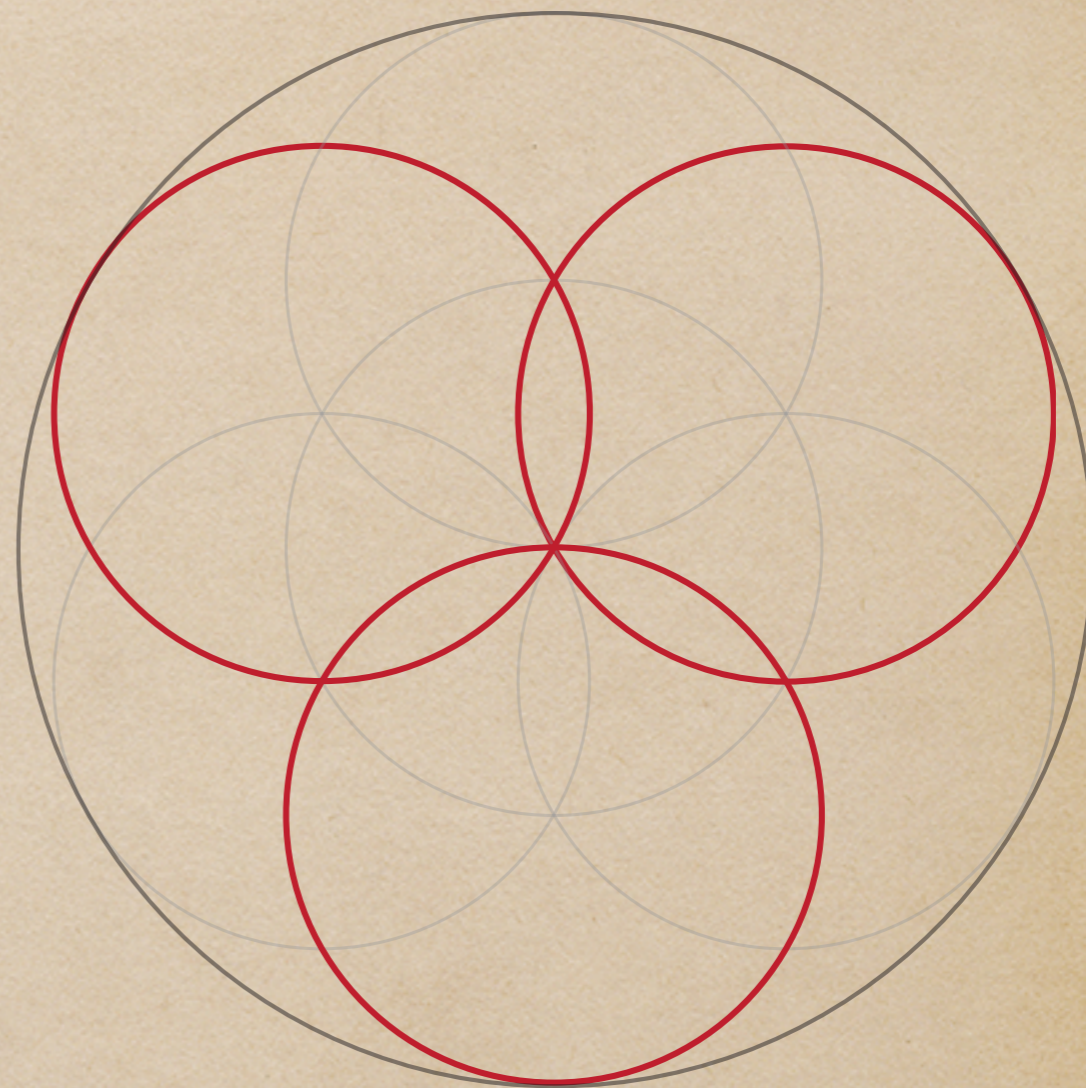
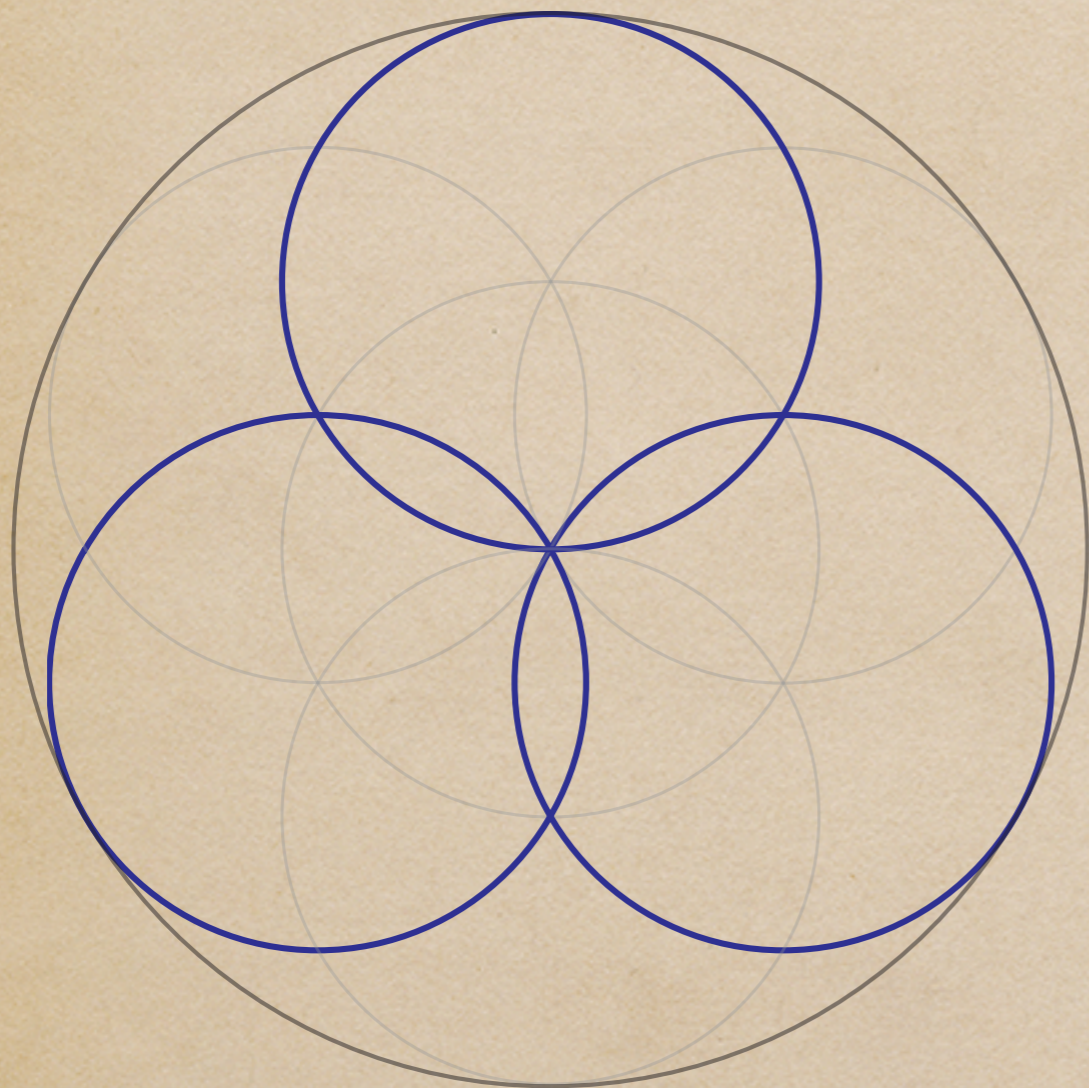




The the figure is made up of  $30^\circ$ ,  $60^\circ$  and  $120^\circ$ , angles determined by the hexagon/hexagram implied by the Seed of Life.

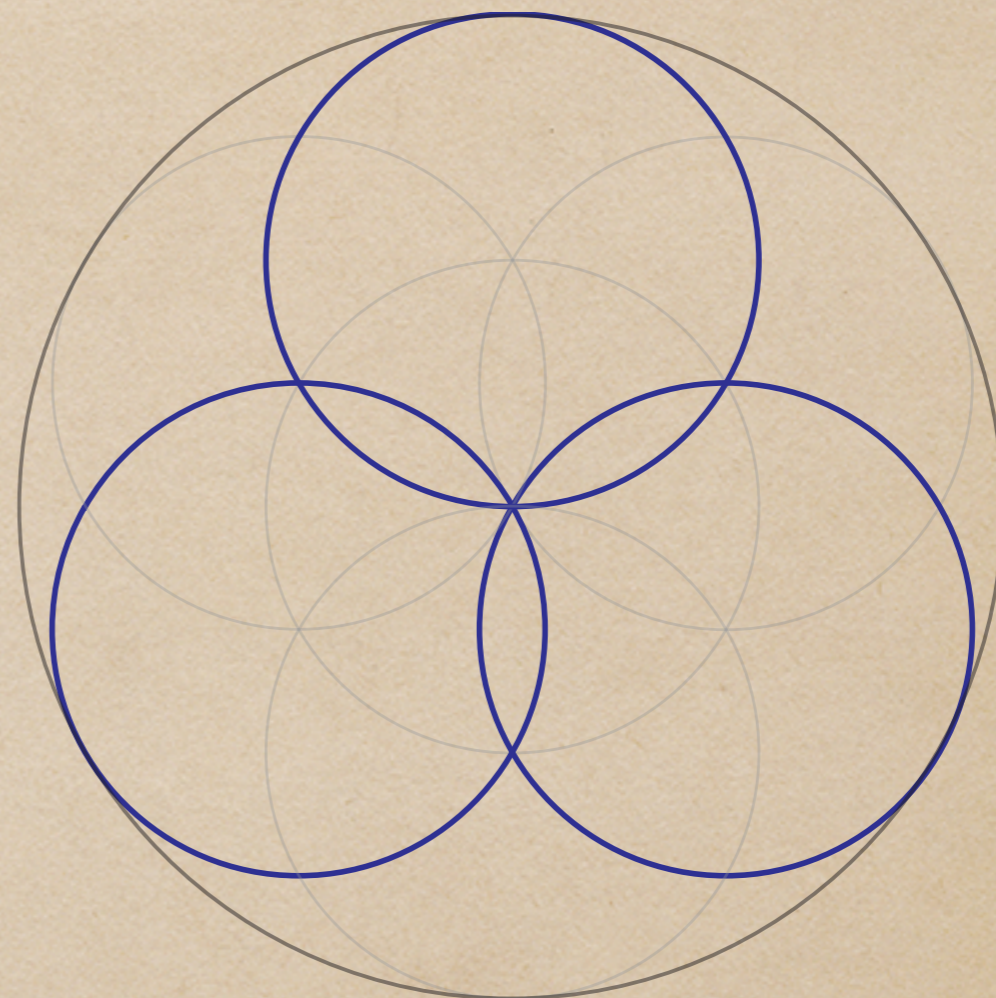
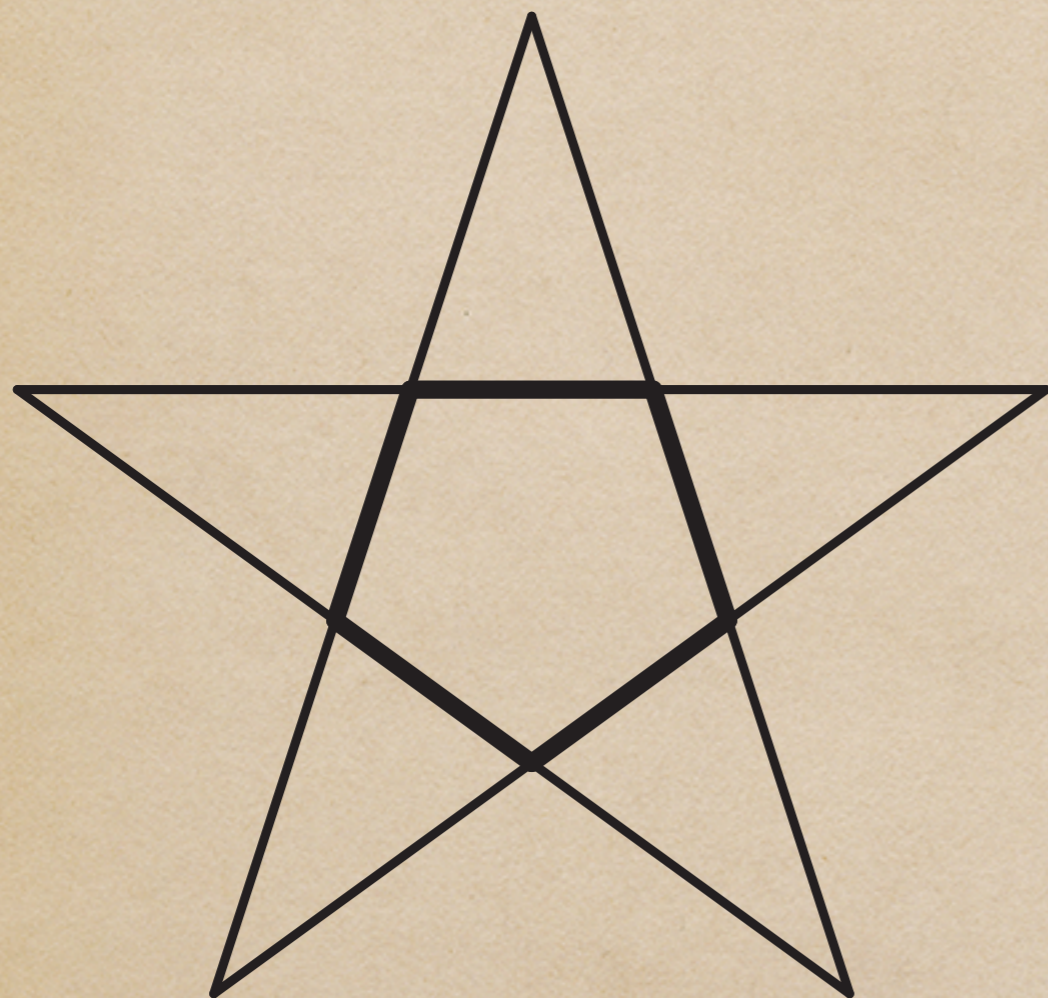


The two axes of the figure give us a cross of unequal proportions, in a ratio of approximately 7 to 8, and reveal that each quadrant is a mirror image of its neighboring quadrants. That is to say, we could fold any quadrant vertically or horizontally and the lines would match.

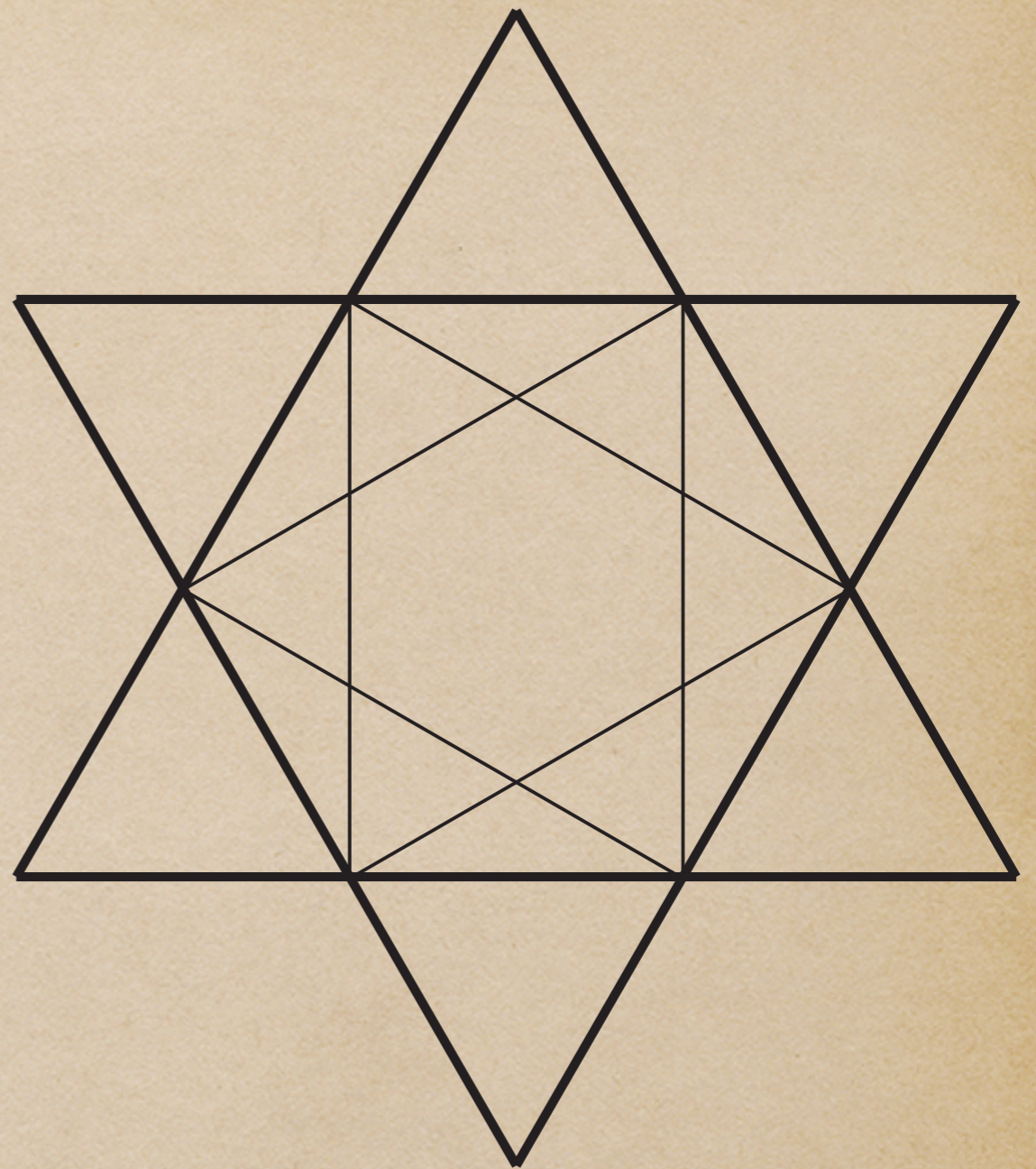
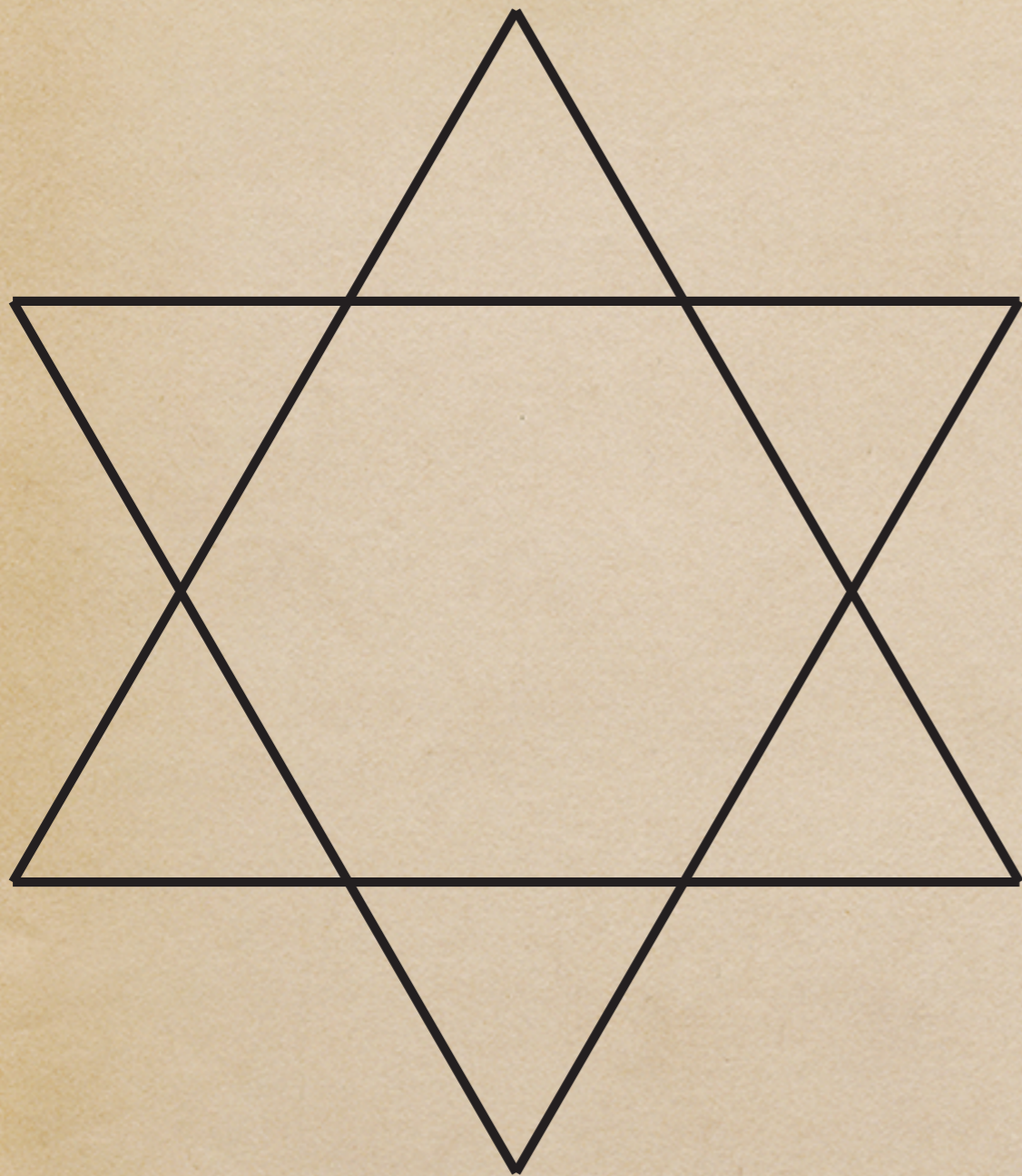


When we emphasize the two sets of three circles we see that the circles that suggest an upward orientation create down-pointing petals, and visa versa.

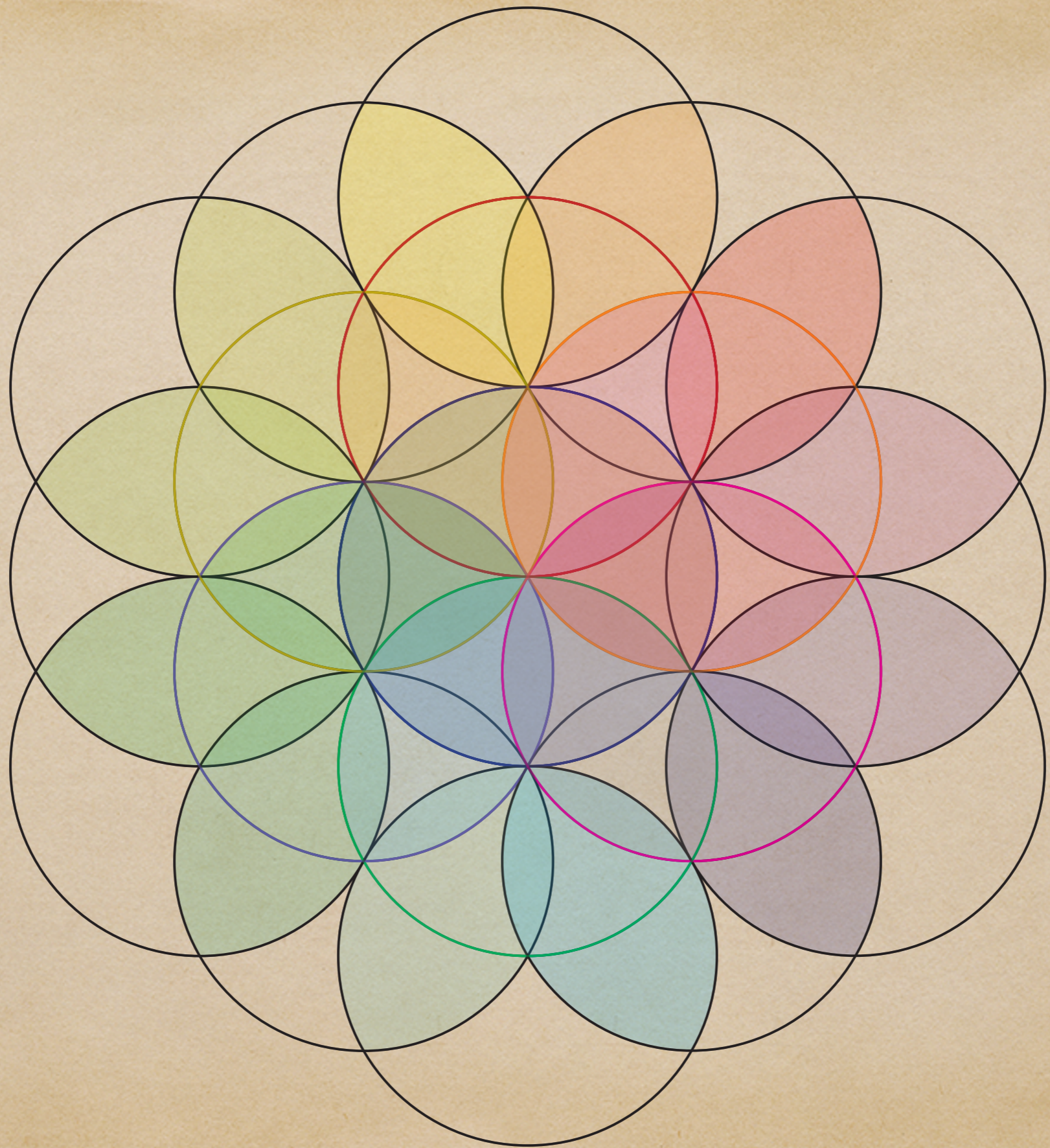


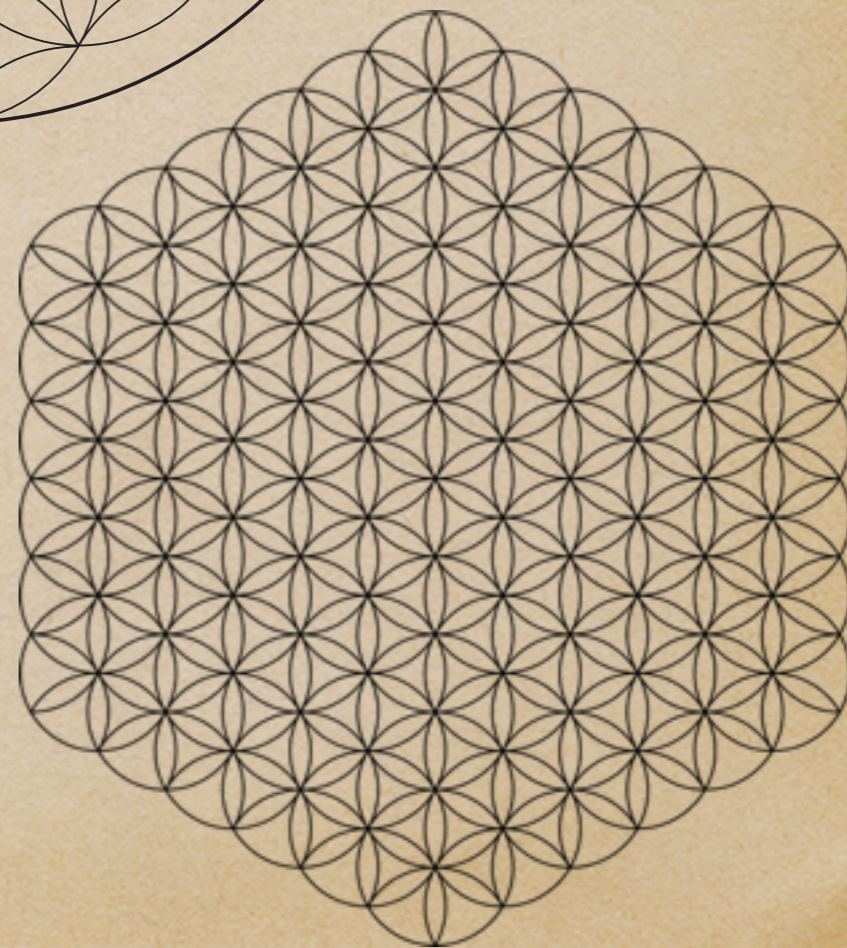
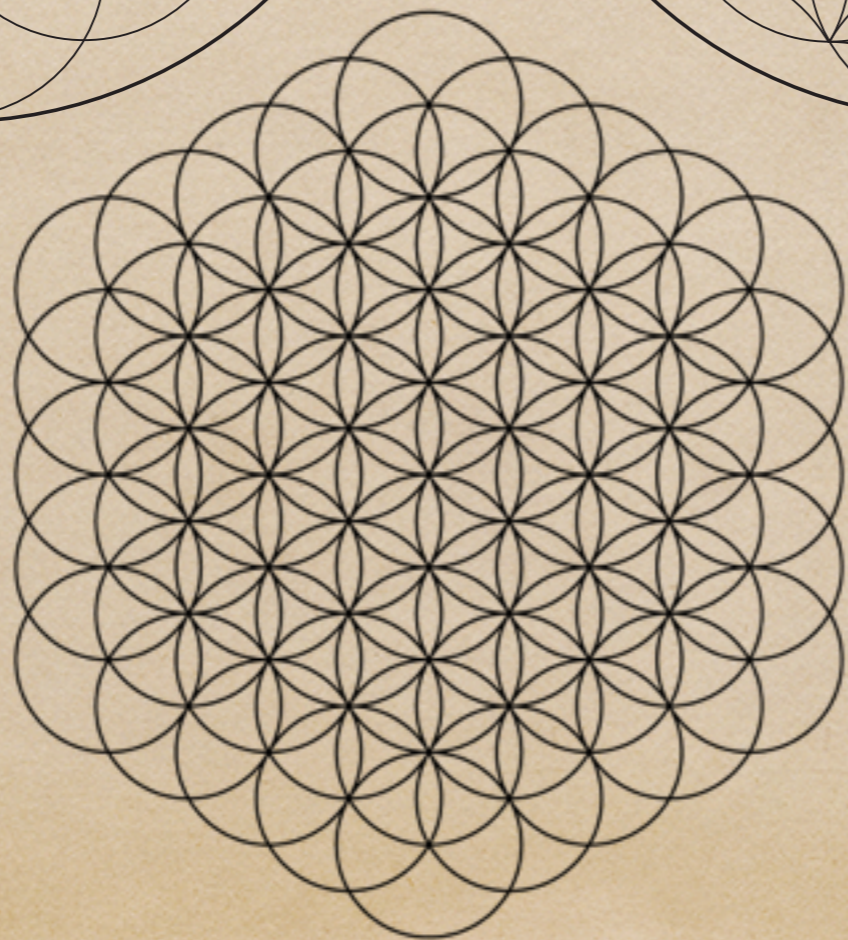
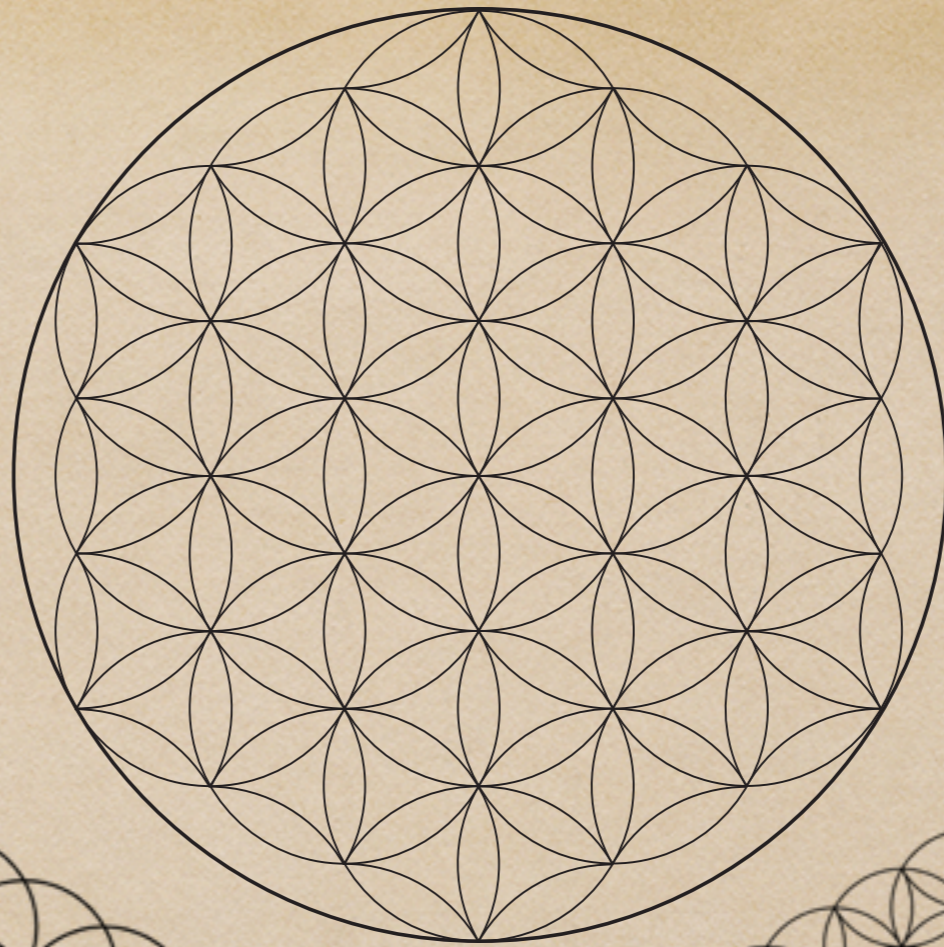
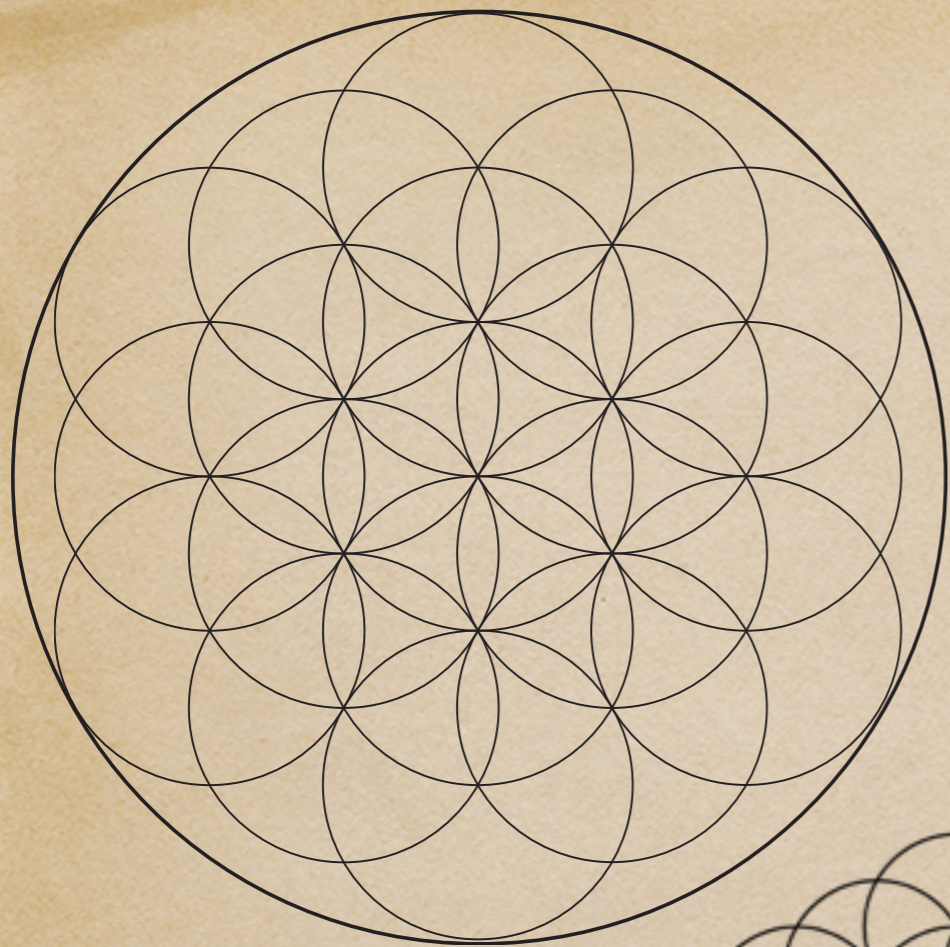


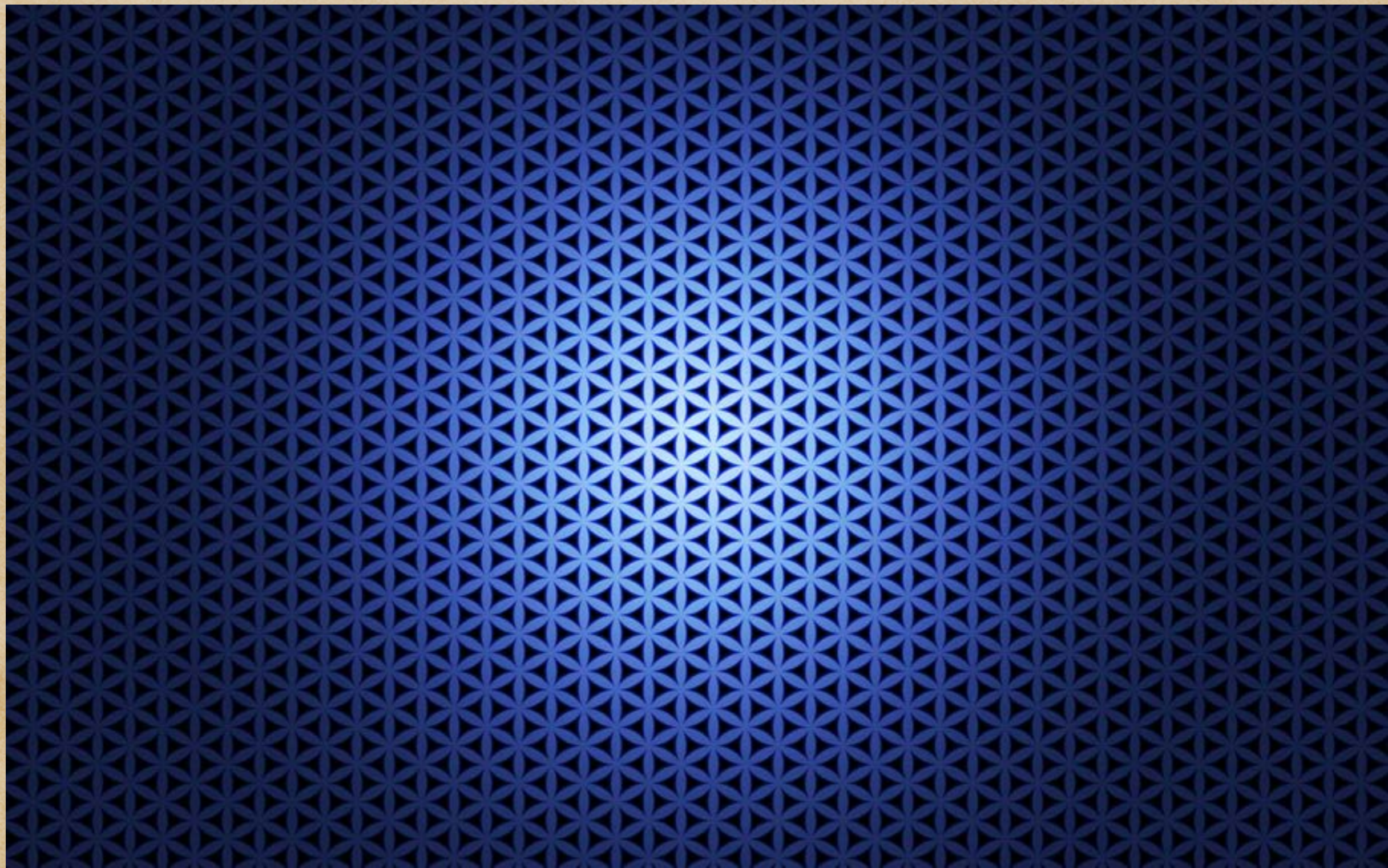
... a characteristic we also find in the five-pointed star.

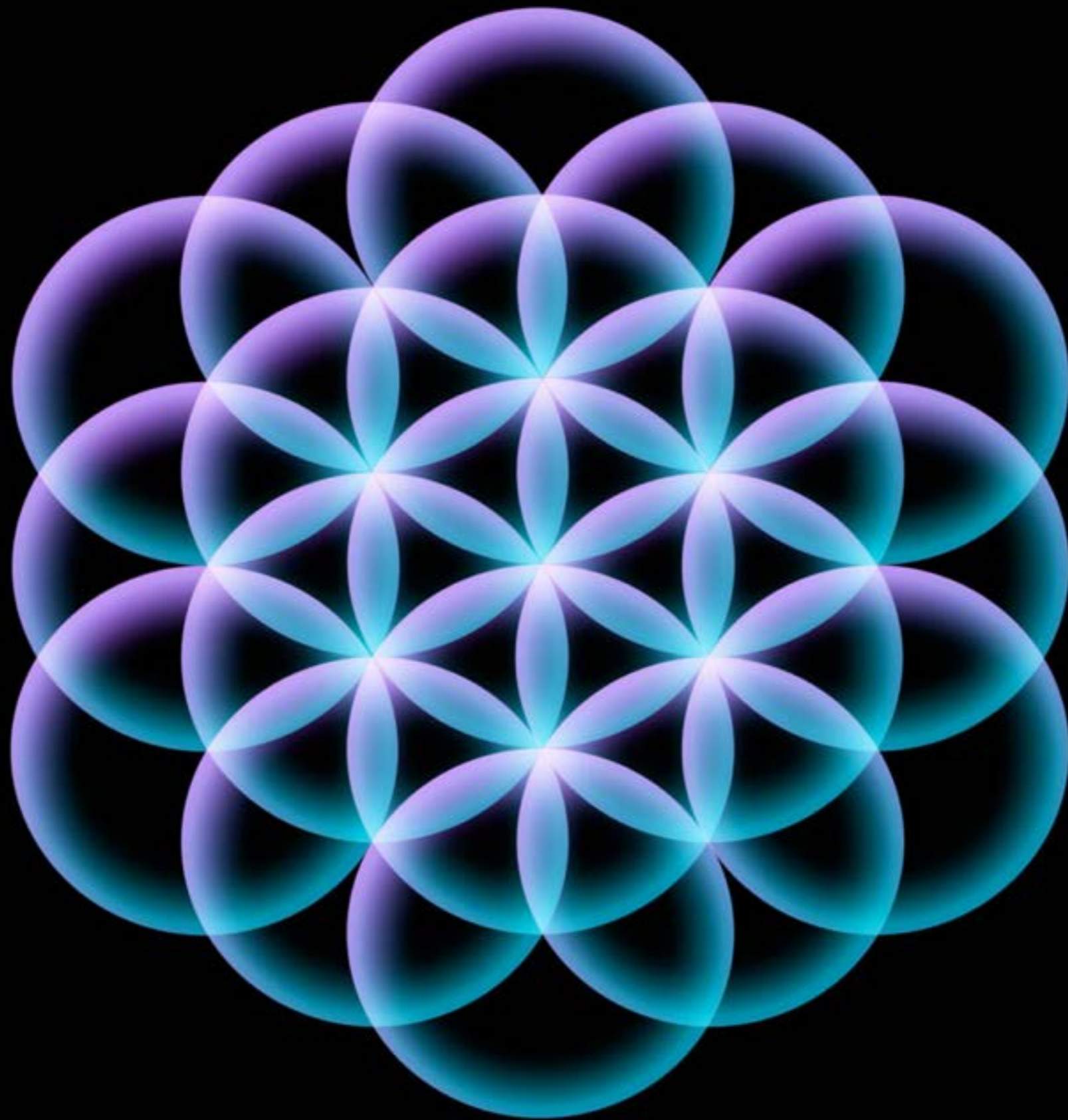


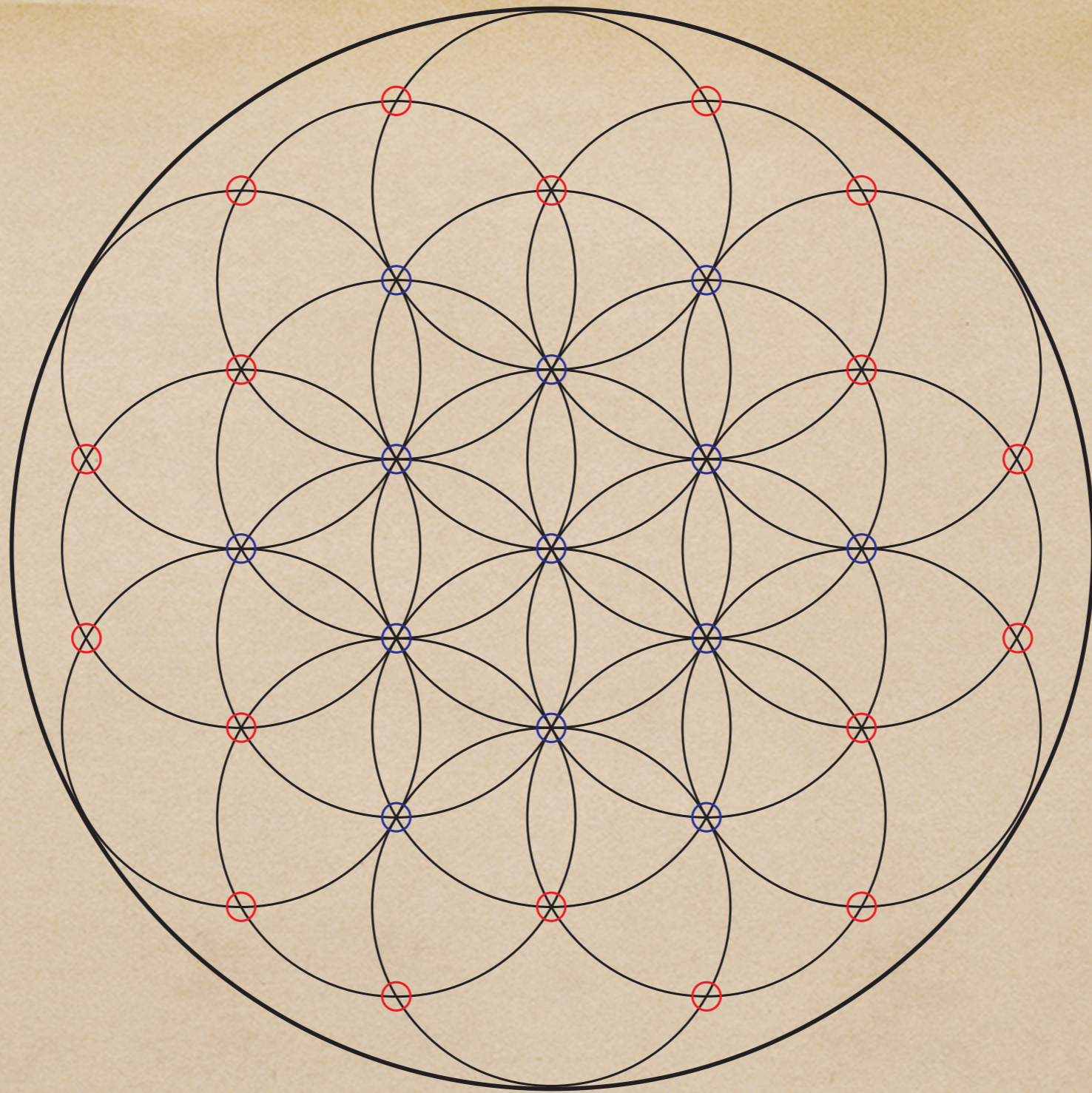
But not in the six-pointed star. Here the orientation shifts from vertical to horizontal, rather than from an upward to downward pointing orientation.



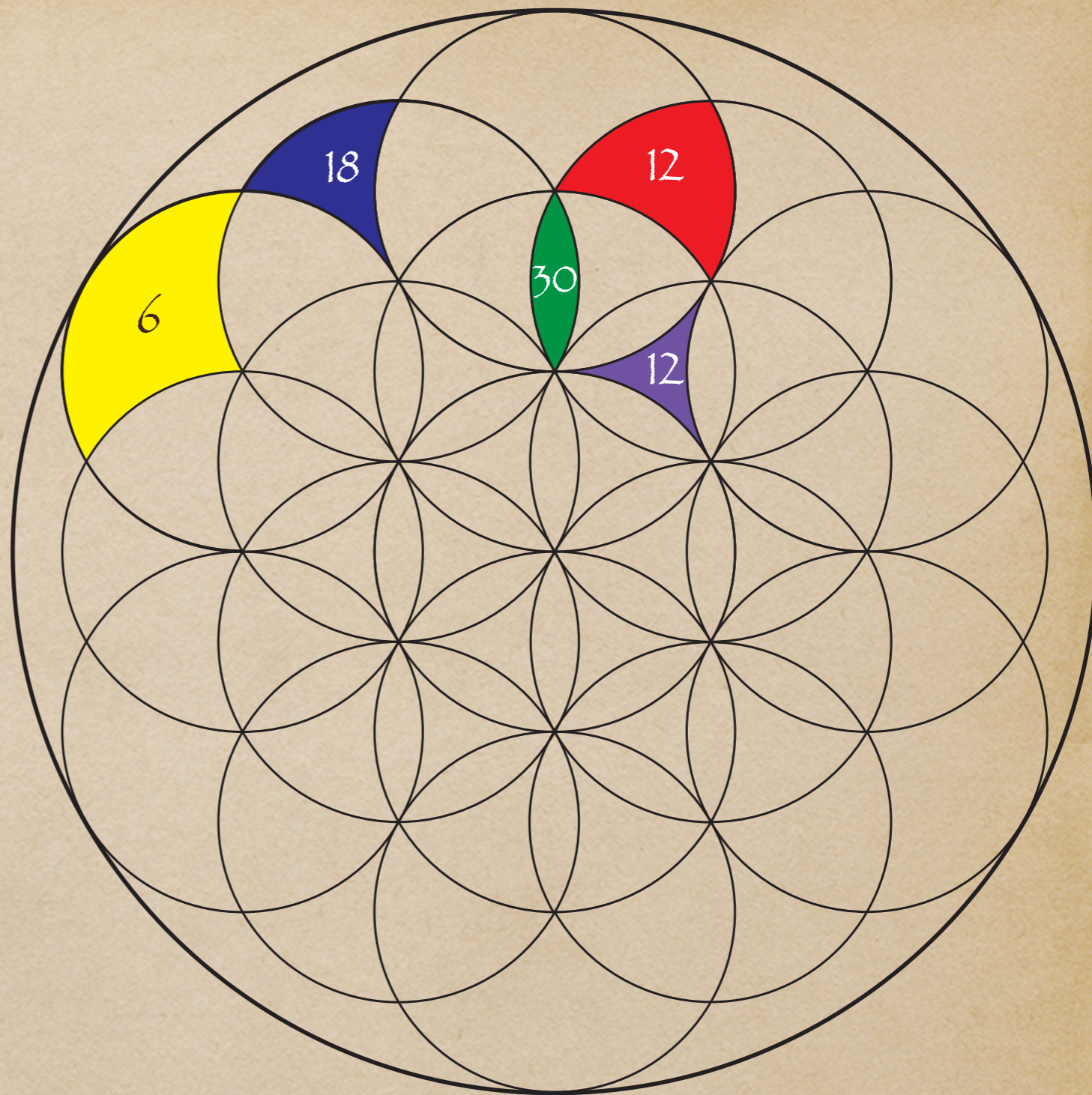
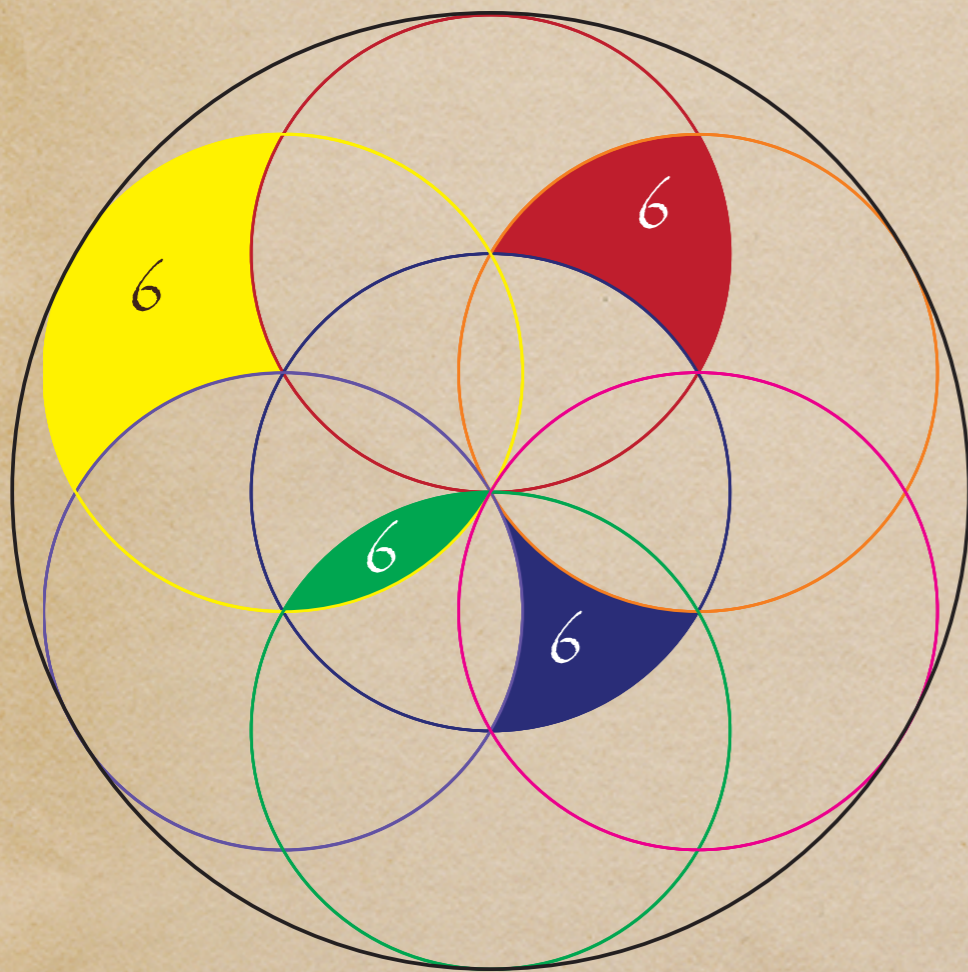






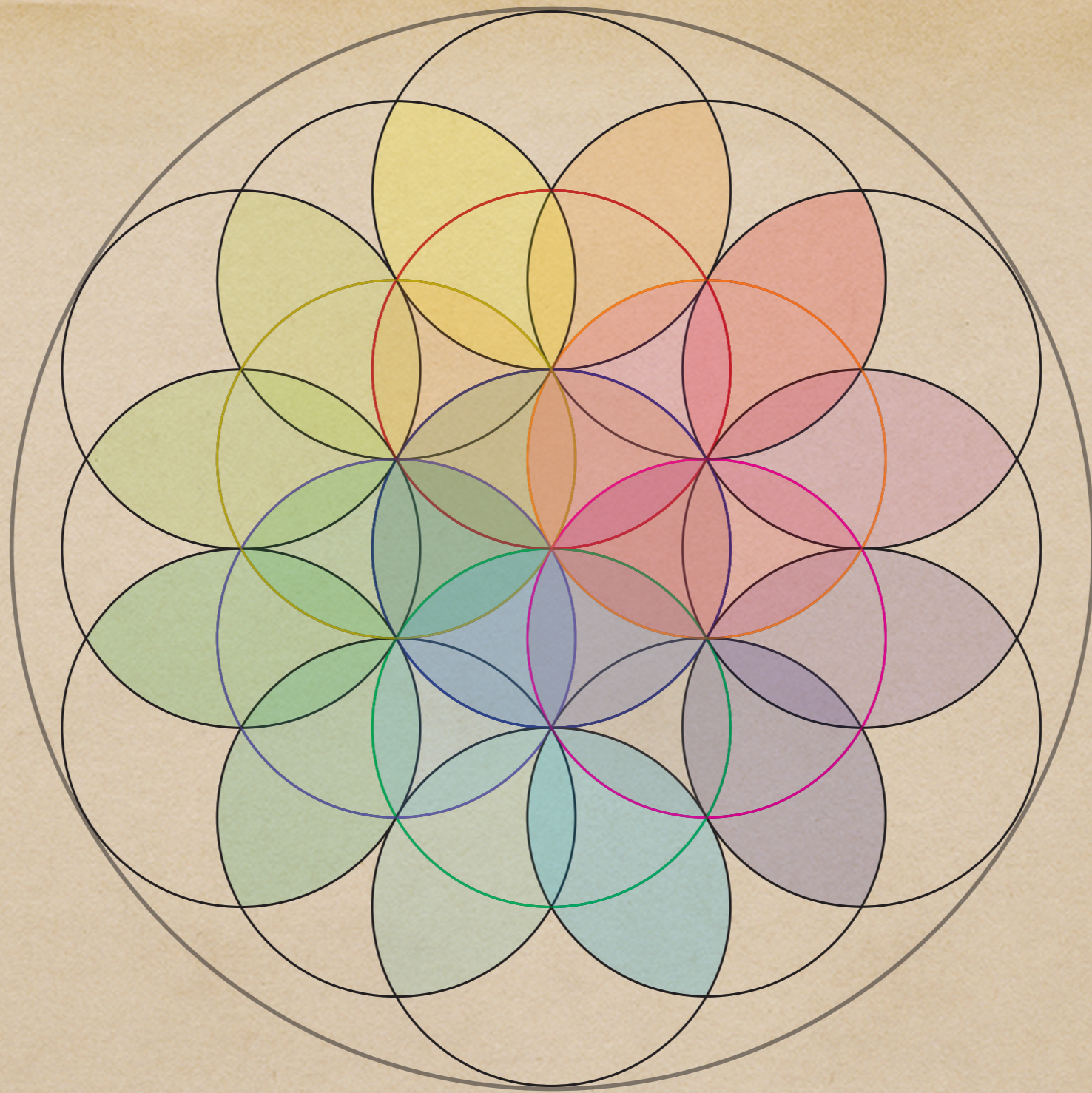


In addition to the 12 additional circles there are 18 additional vertices, making a total of 25 vertices.

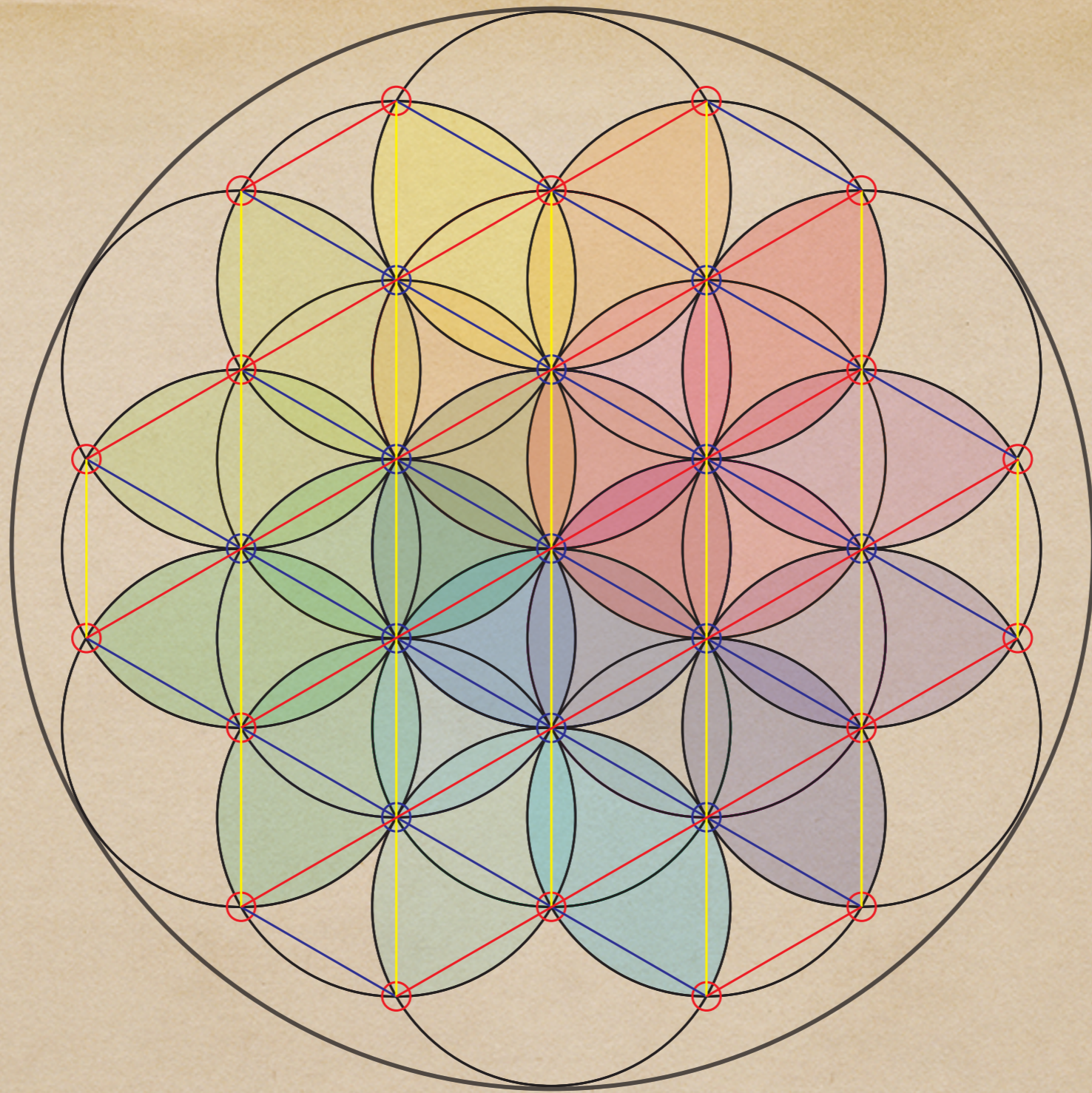


There are a total of 78 shapes. These are the same four shapes as in the Seed of Life plus one new shape.

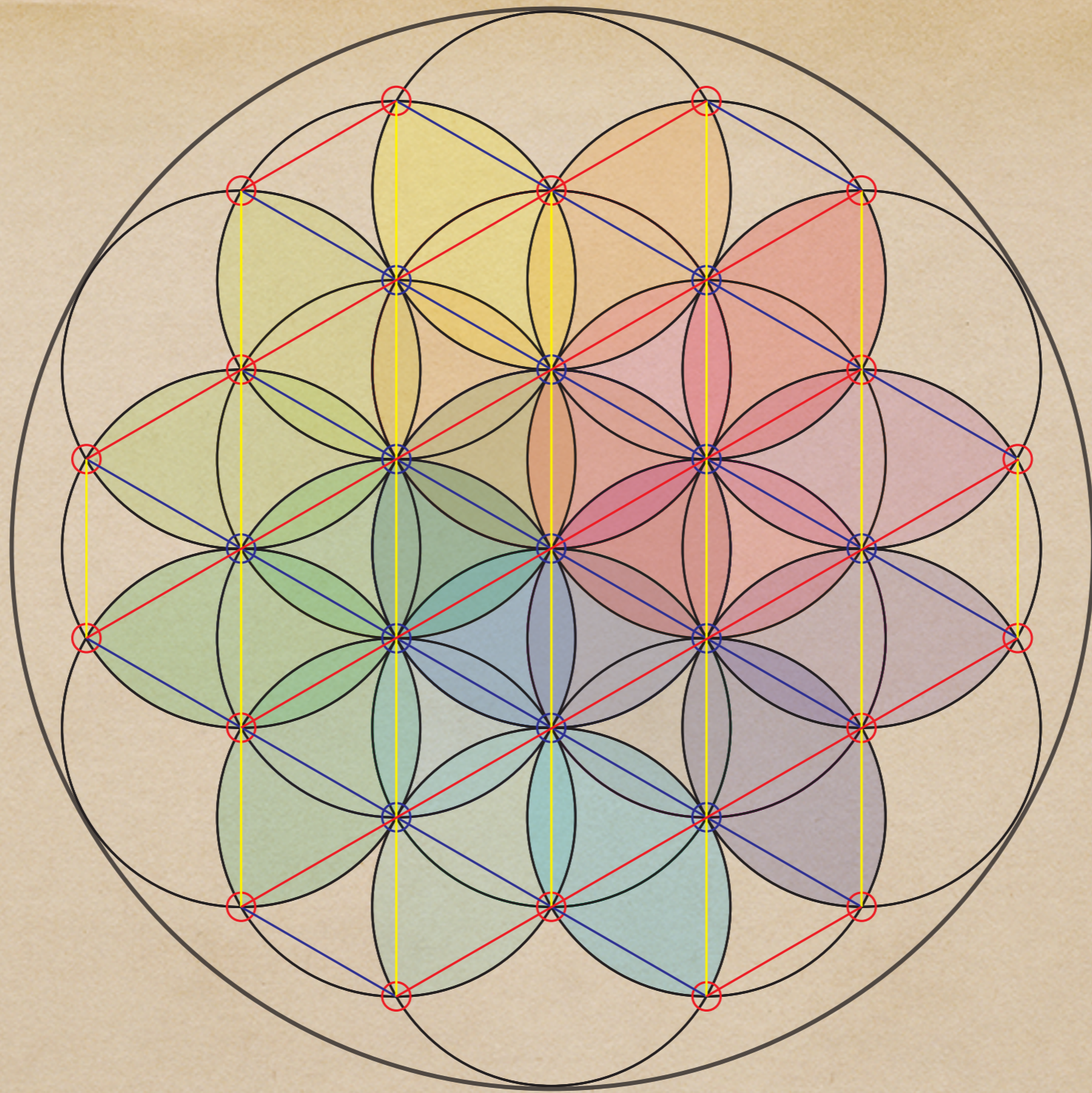




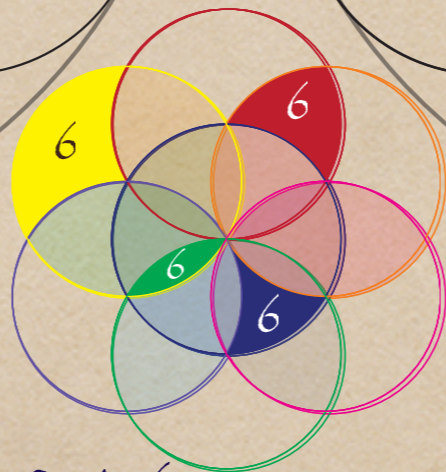
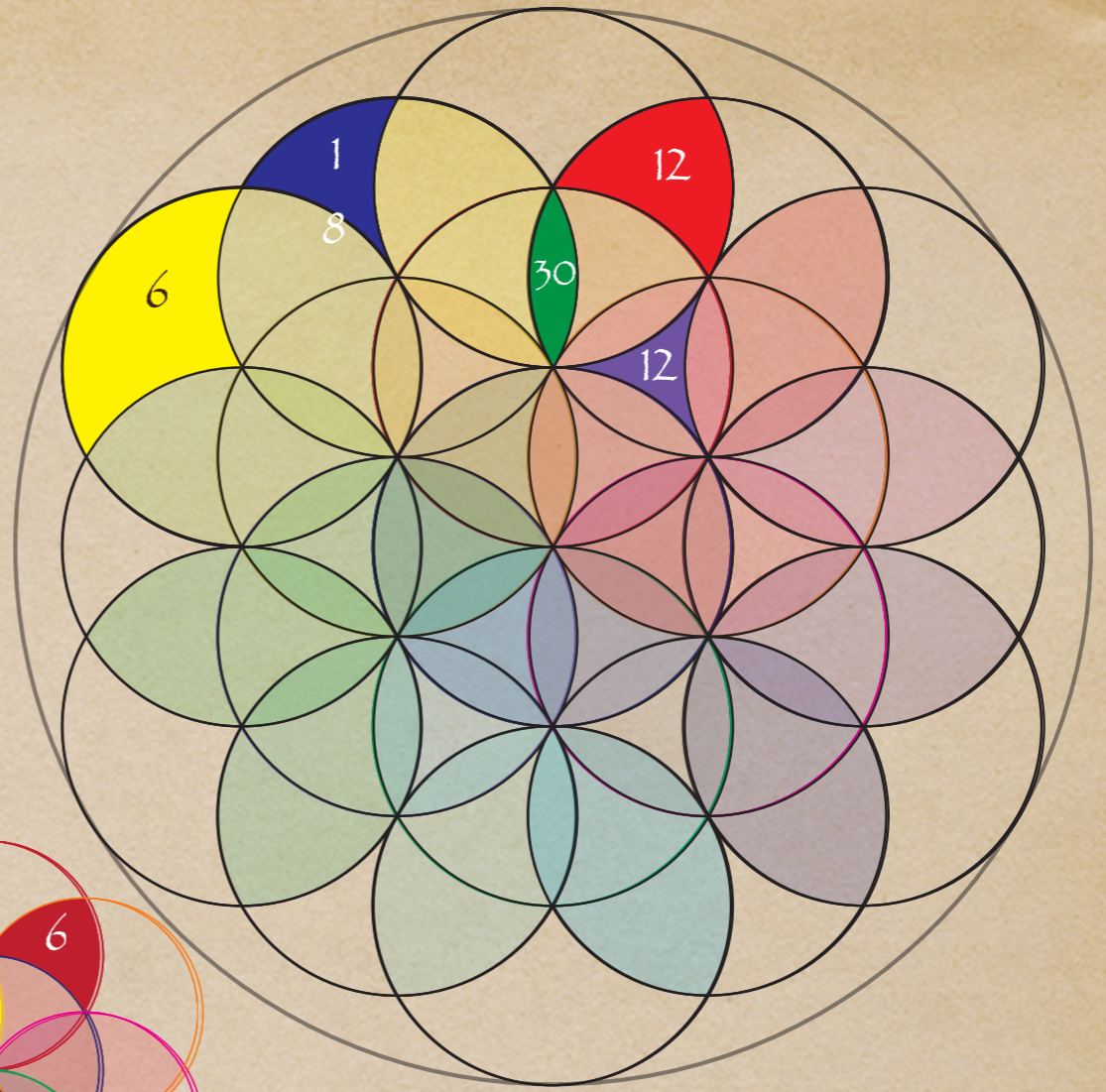
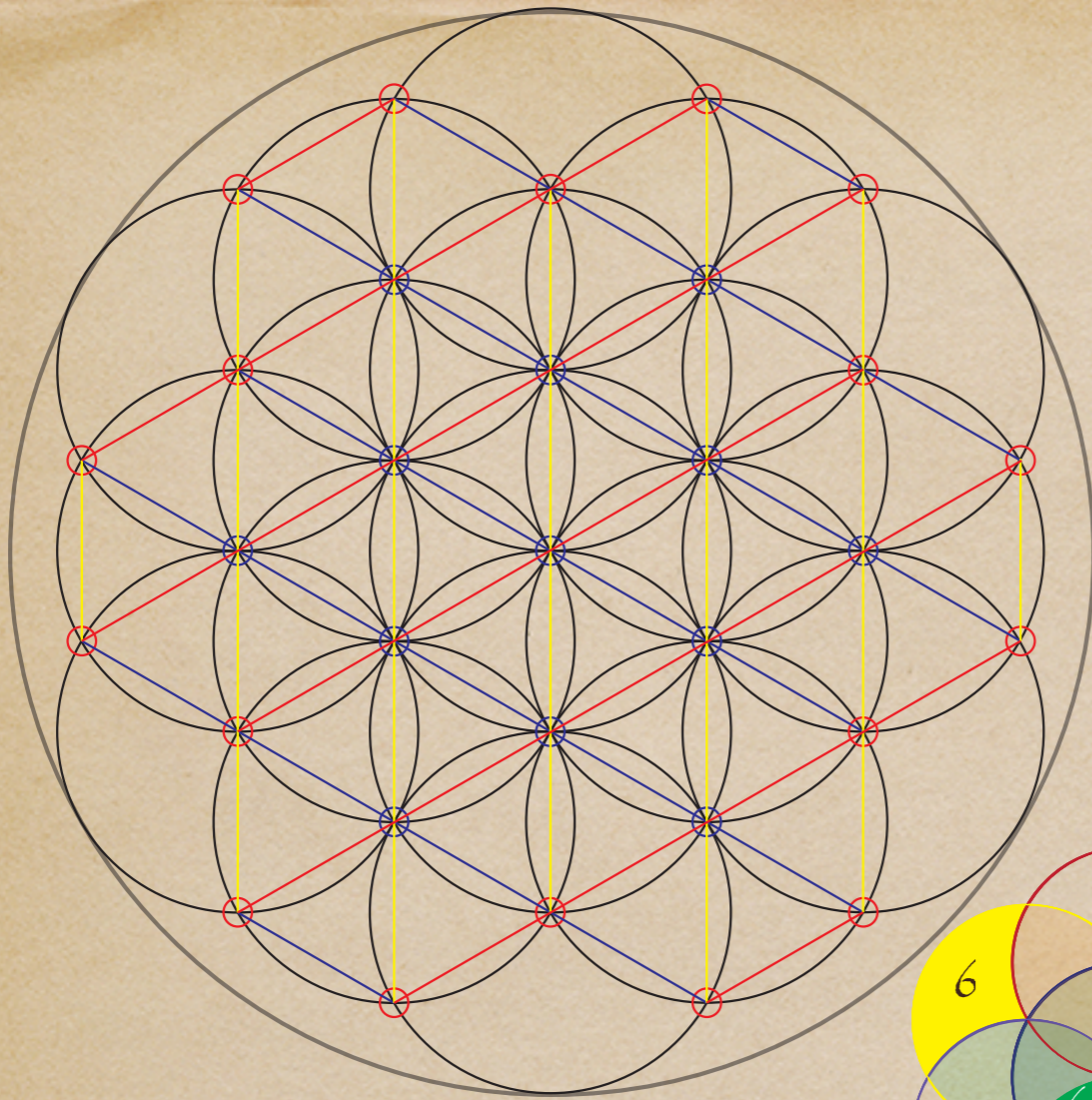
There are 42 overlapping vesicae piscis in this version of the Flower of Life.  
Each petal marks the center of a vesica piscis.



There are 3 sets of seven lines connecting the vertices, making a total of 21 lines. Each set of seven lines creates 24 line segments, making a total of 168 total line segments.

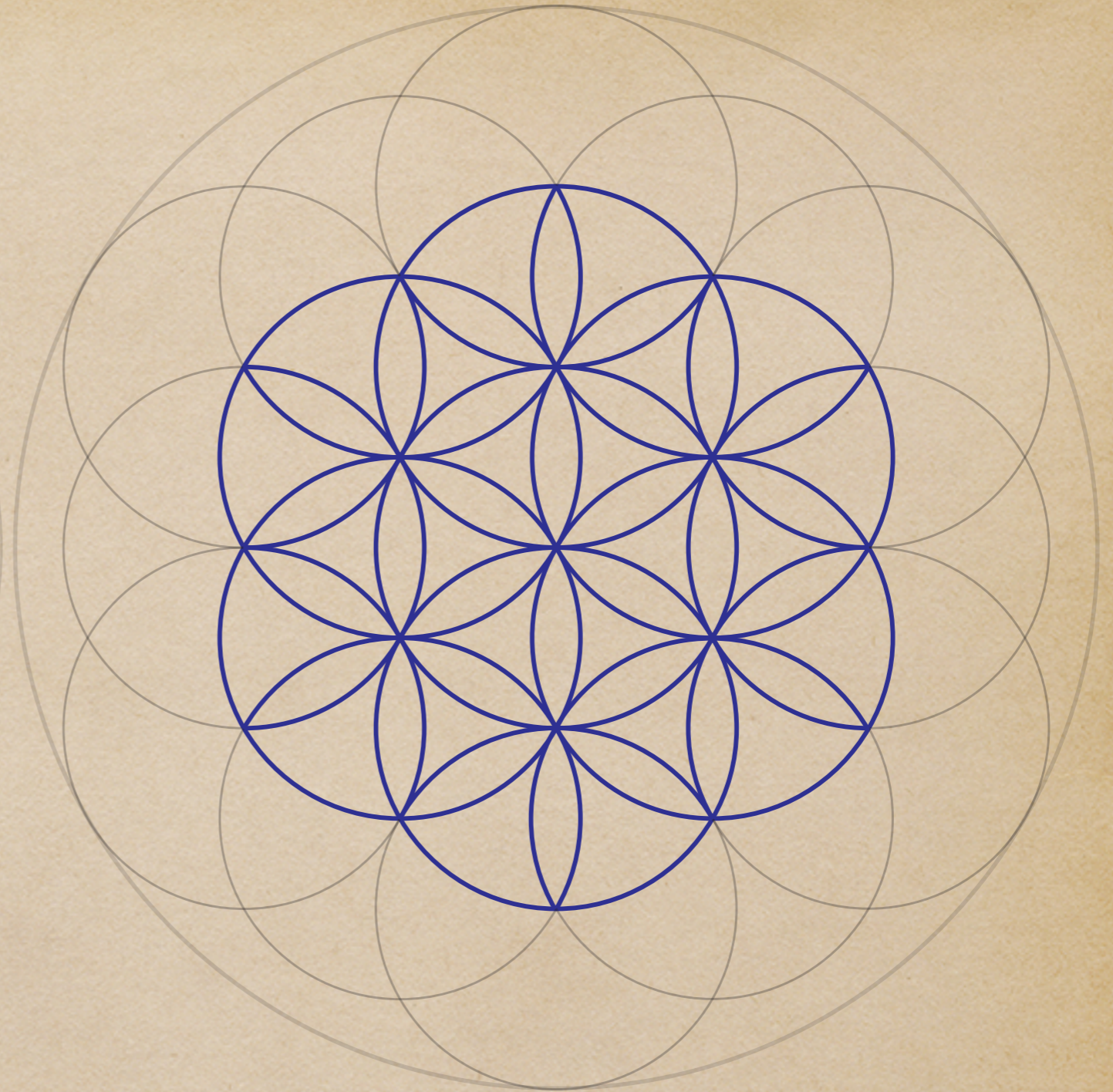
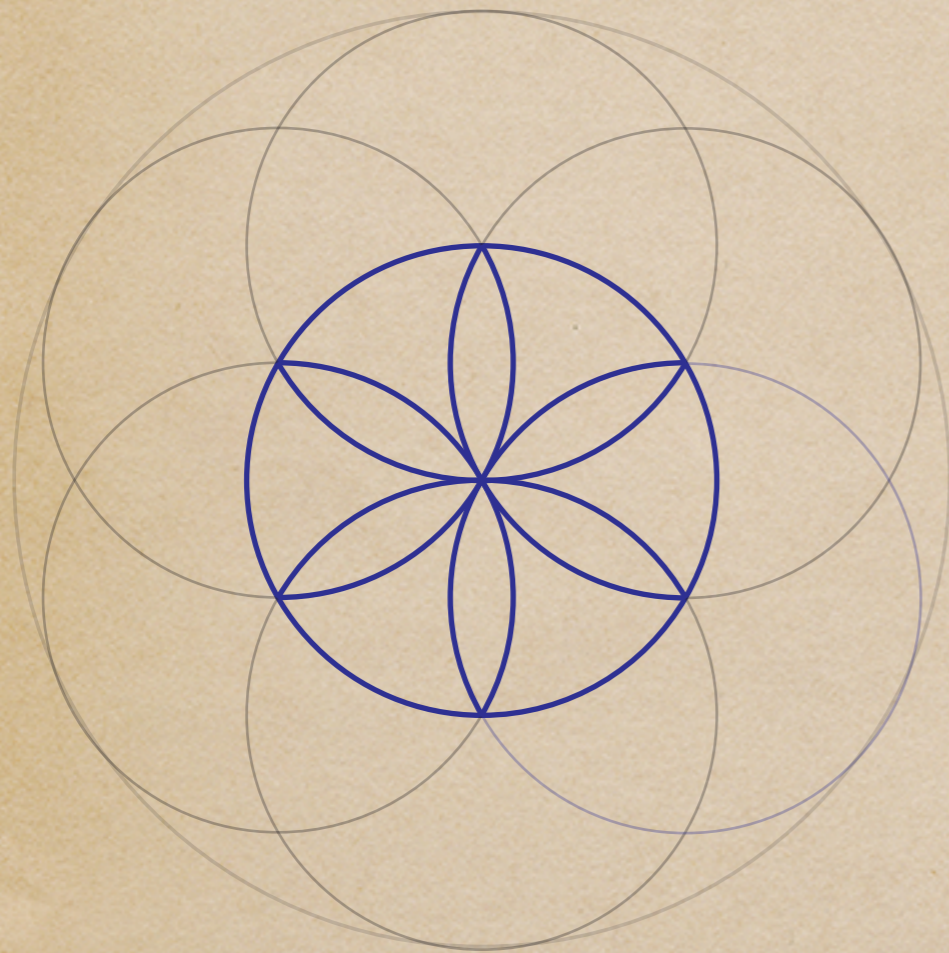


These line segments create 42 triangles.

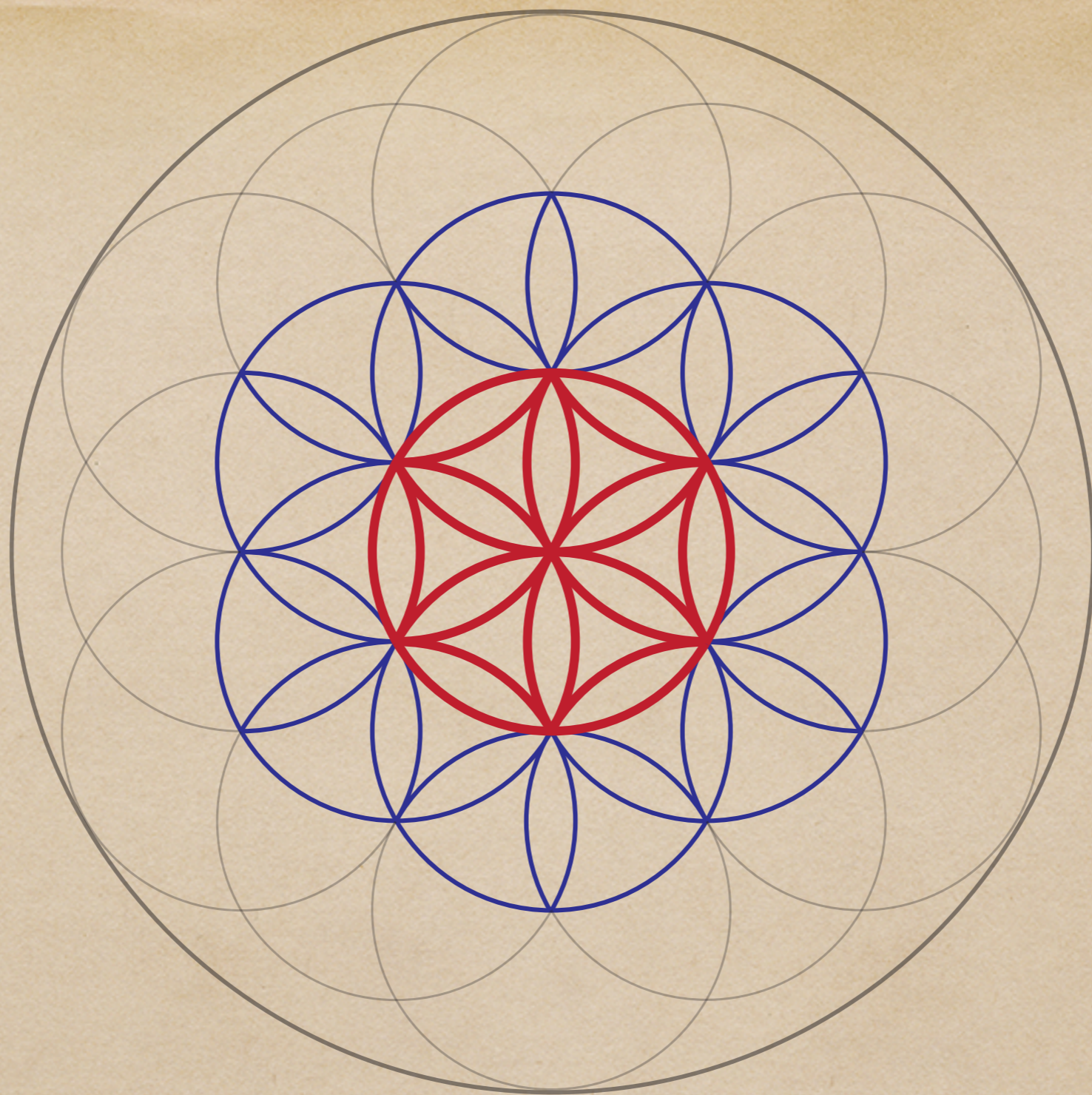


24 line segments per set of seven lines.  $2+4=6$   
 168 total line segments  $1+6+8=15, 1+5=6$   
 78 total shapes  $7+8=15, 1+5=6$   
 Each of the number of shapes is divisible by 6  
 42 triangles  $4+2=6$   
 42 Vesicae Piscis  $4+2=6$

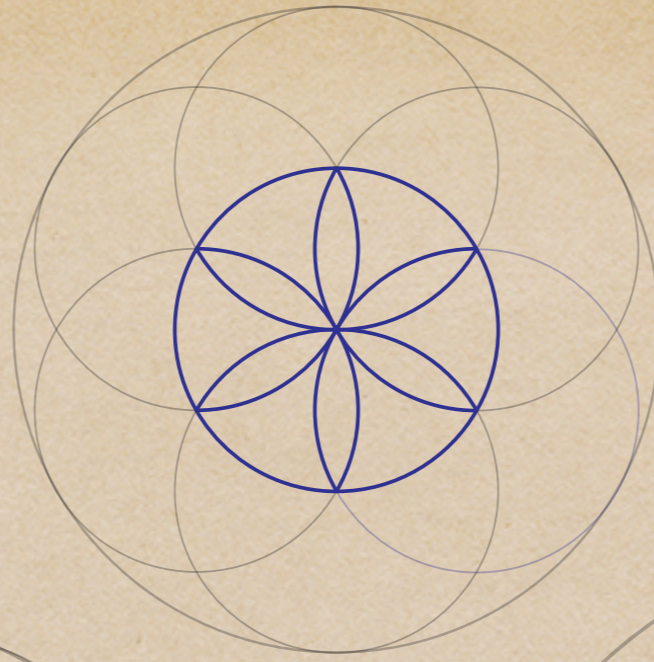
6 equilateral triangles in each circle  
 6 sides to the entire figure  
 6 centrally emanating petals in each circle with  
 6 lines connecting these petals



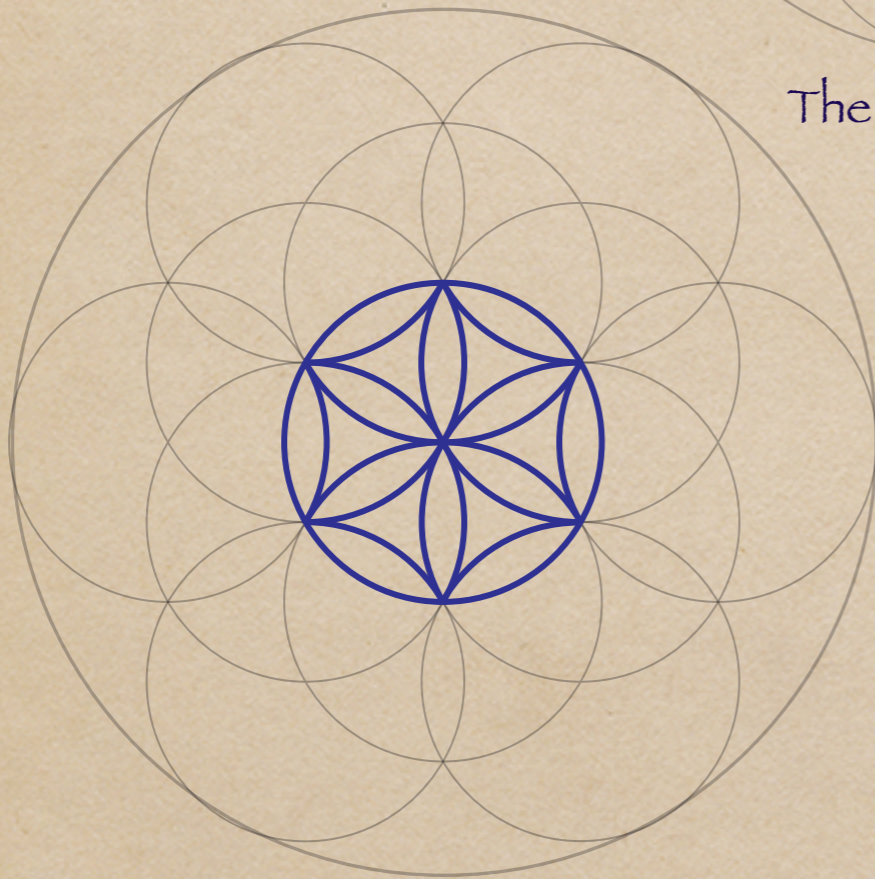
Whereas the Seed of Life has one circle with a set of six petals emanating from a central point, the Flower of Life has seven circles each with six petals, totaling 30 petals.



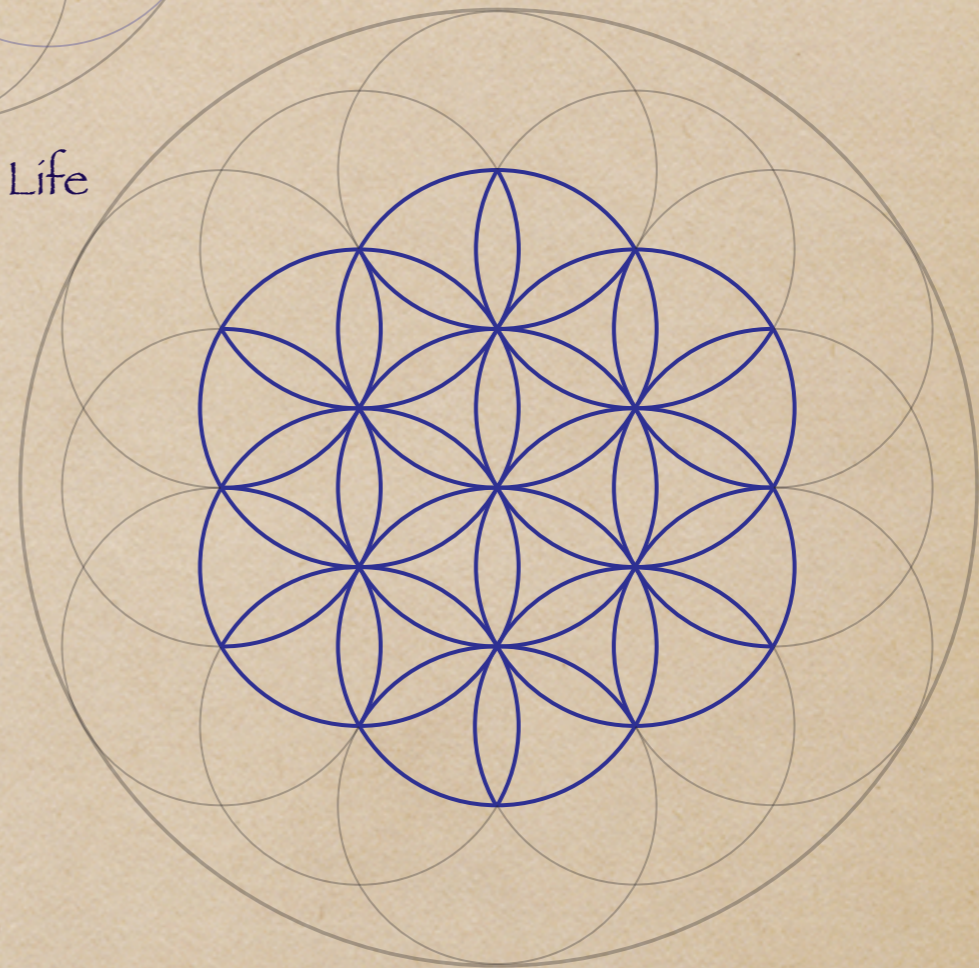
In the Flower of Life, only one circle, the central one, has a complete set of 12 petals, 6 emanating from the center and 6 defining the periphery.



The Seed of Life

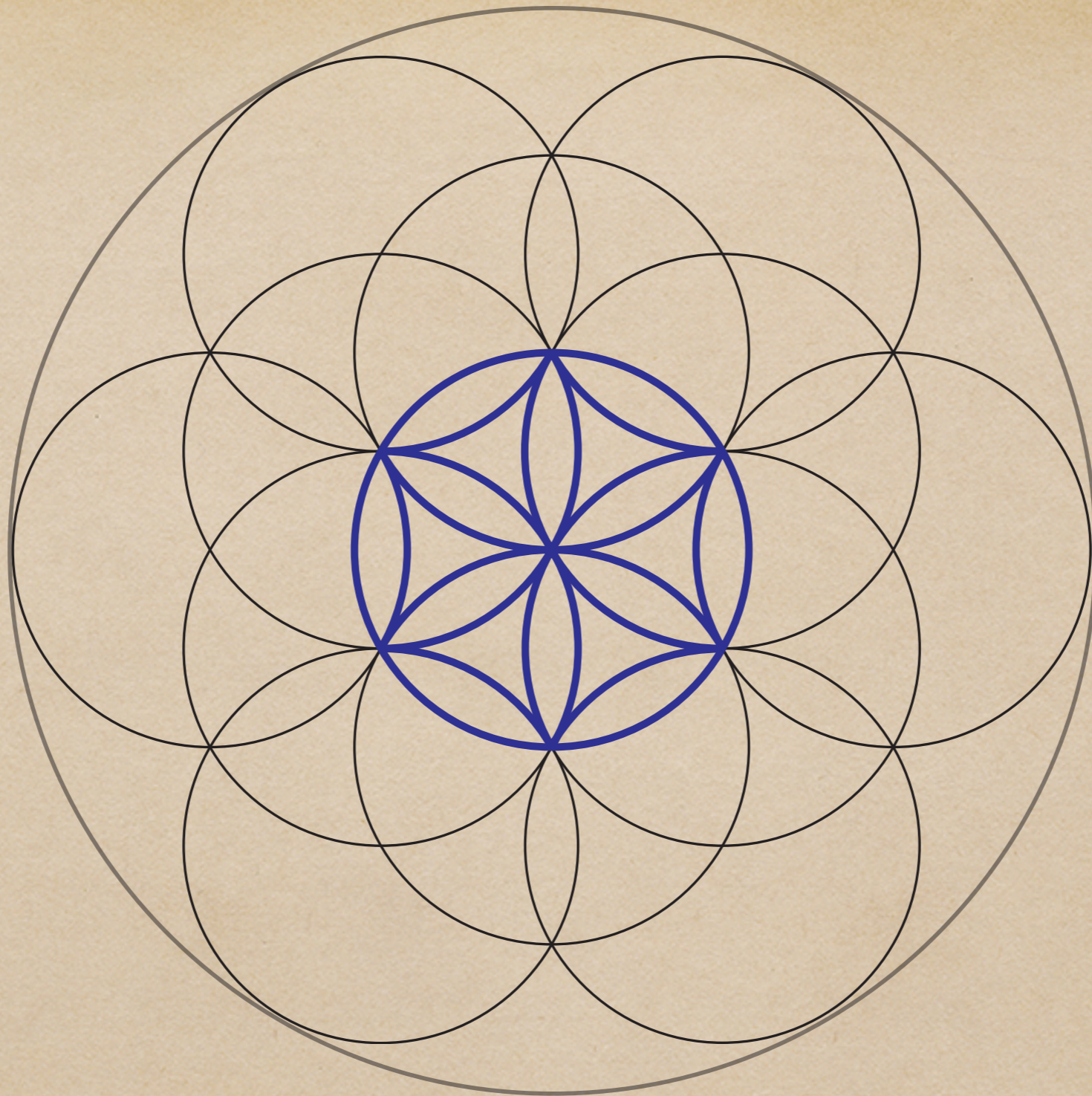


The Bud of Life



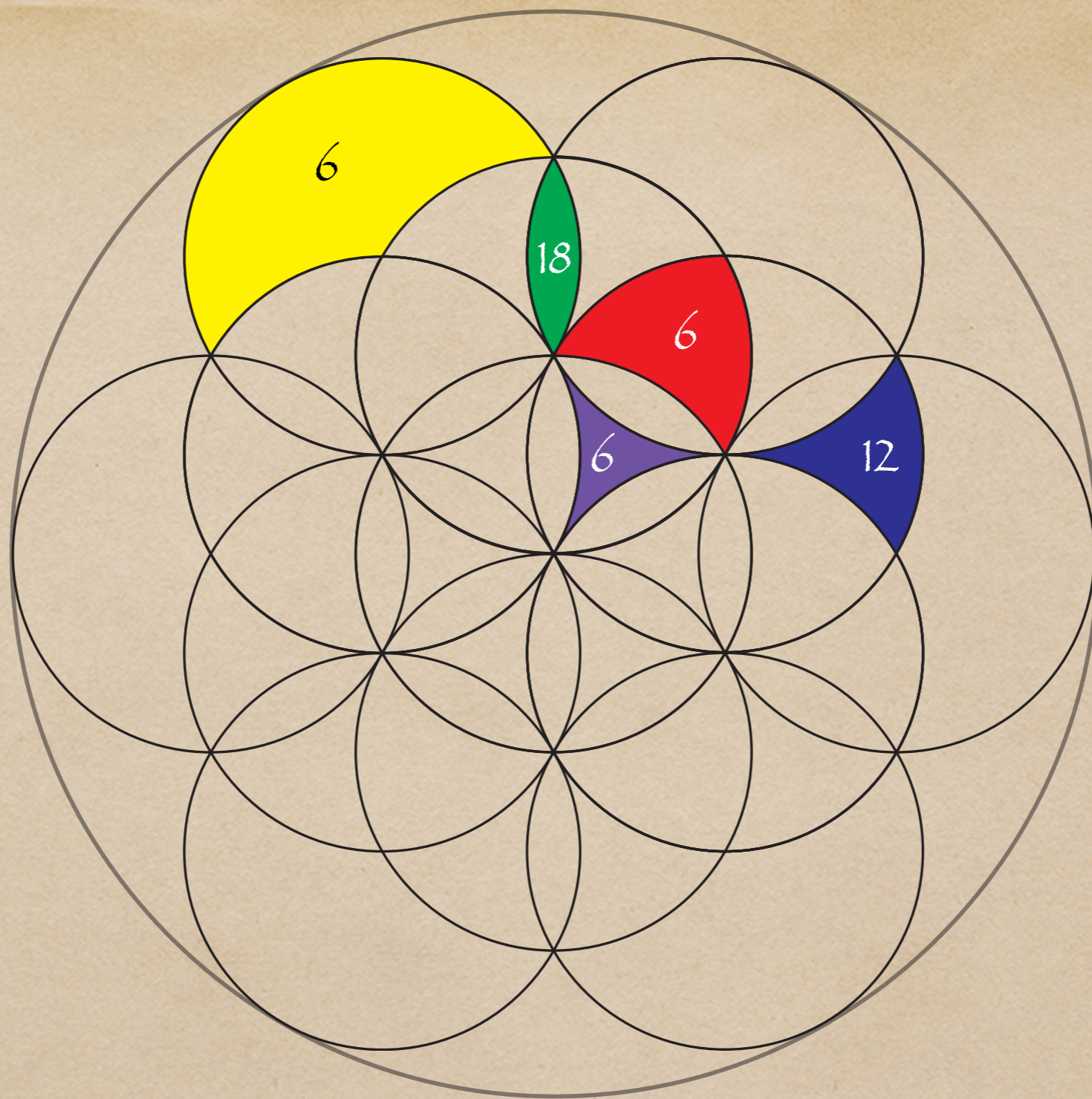
The Flower of Life

It takes 13 circles to complete the 12 petals of the central circle.

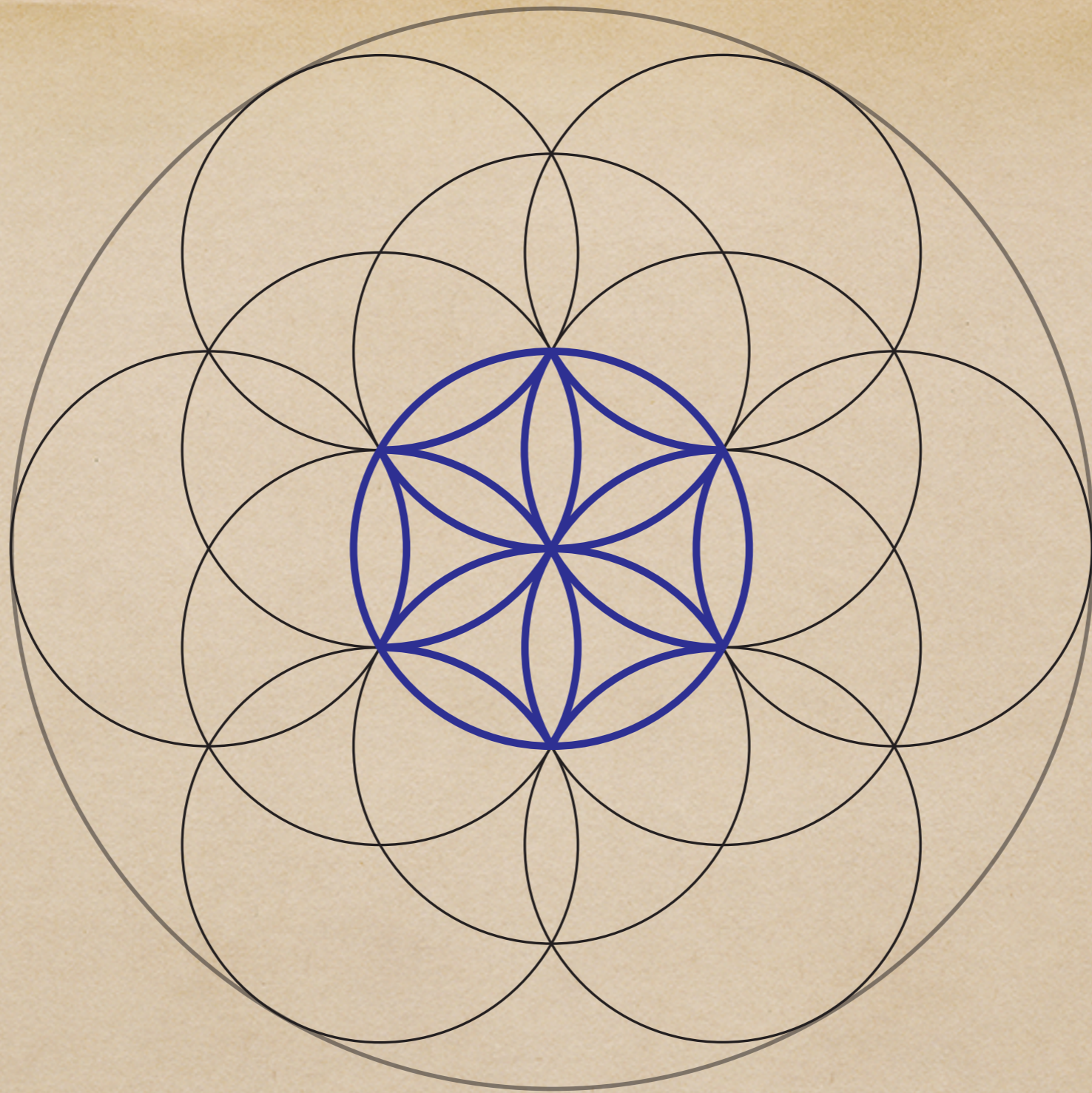


'The Bud of Life'

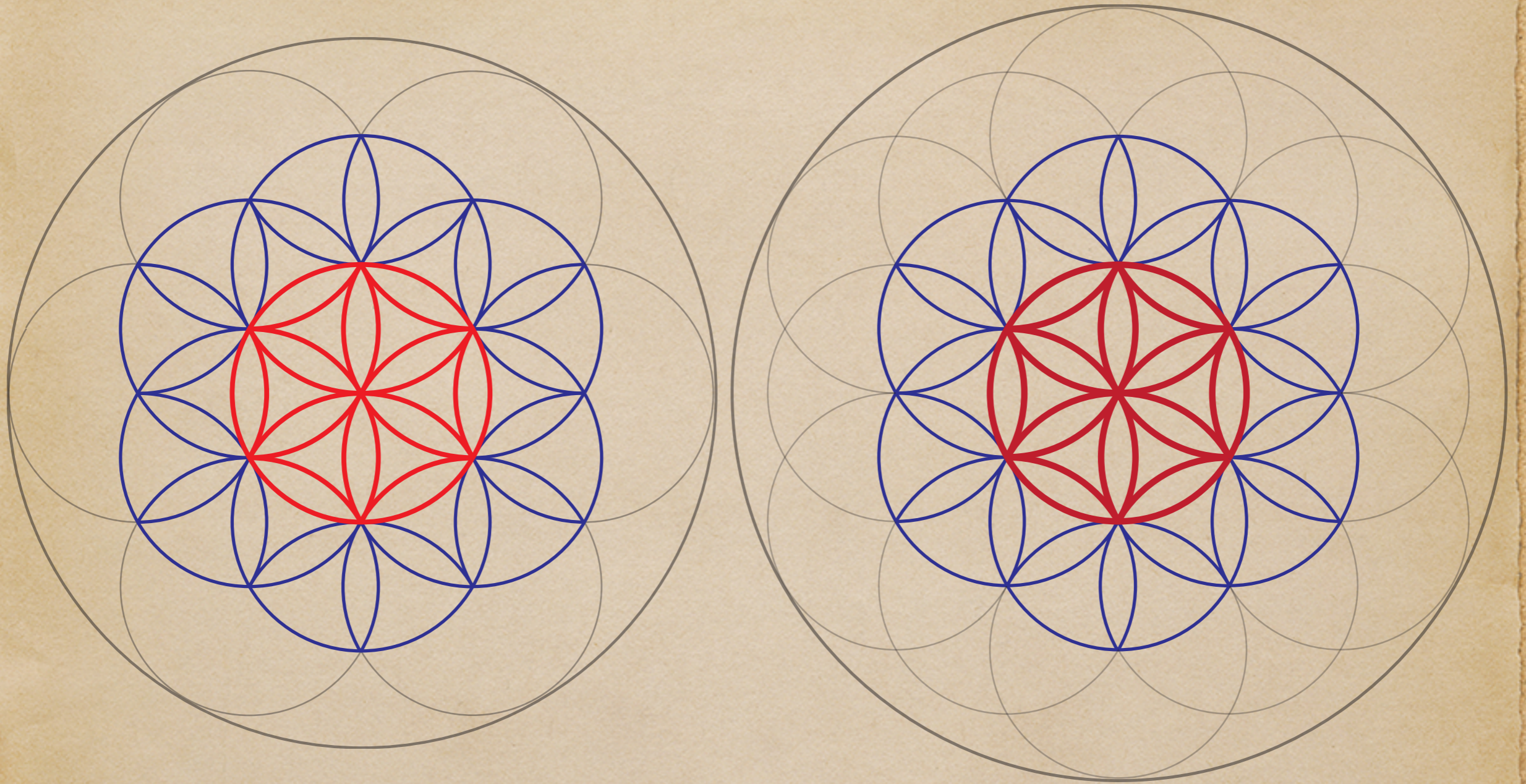




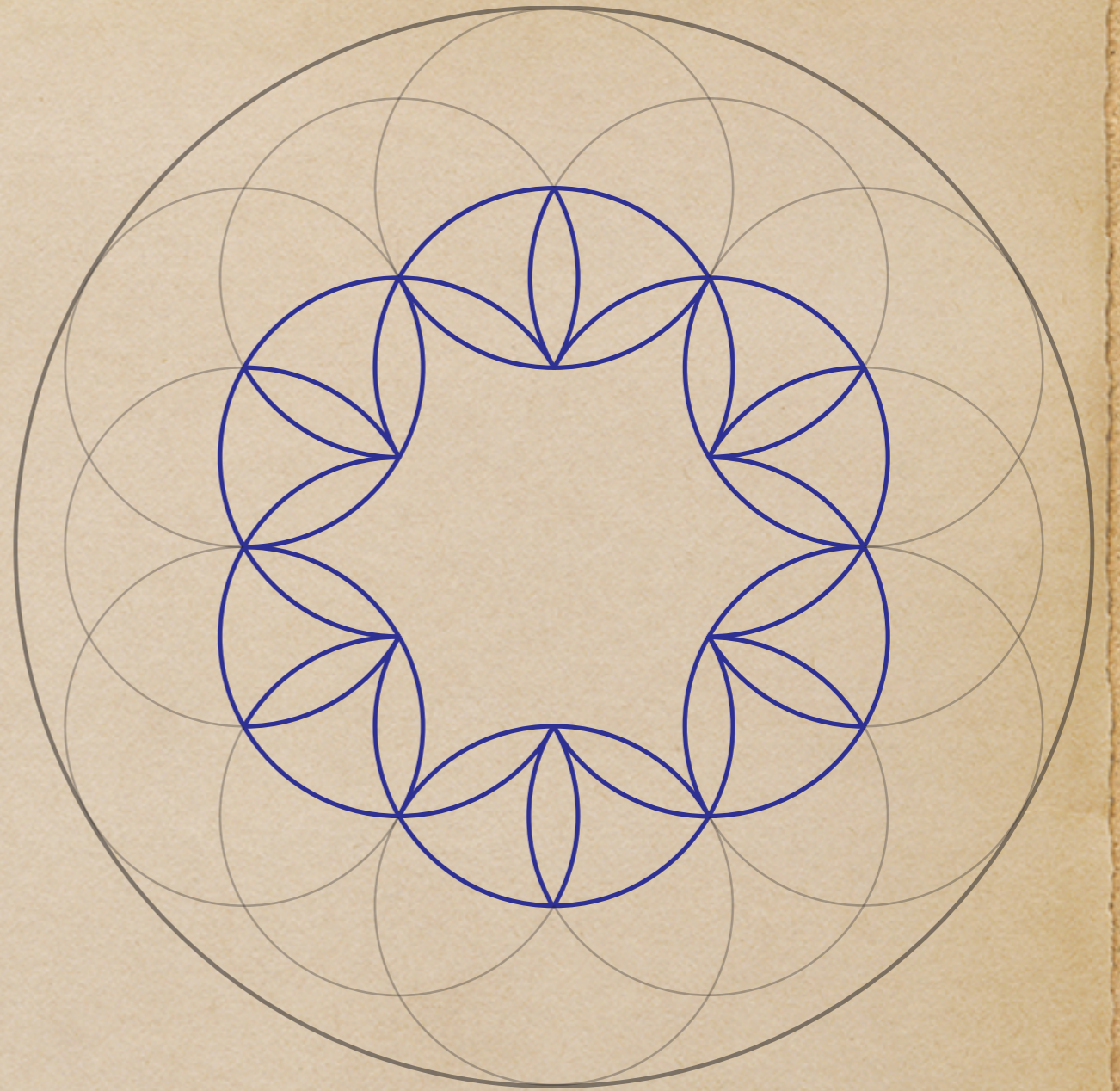
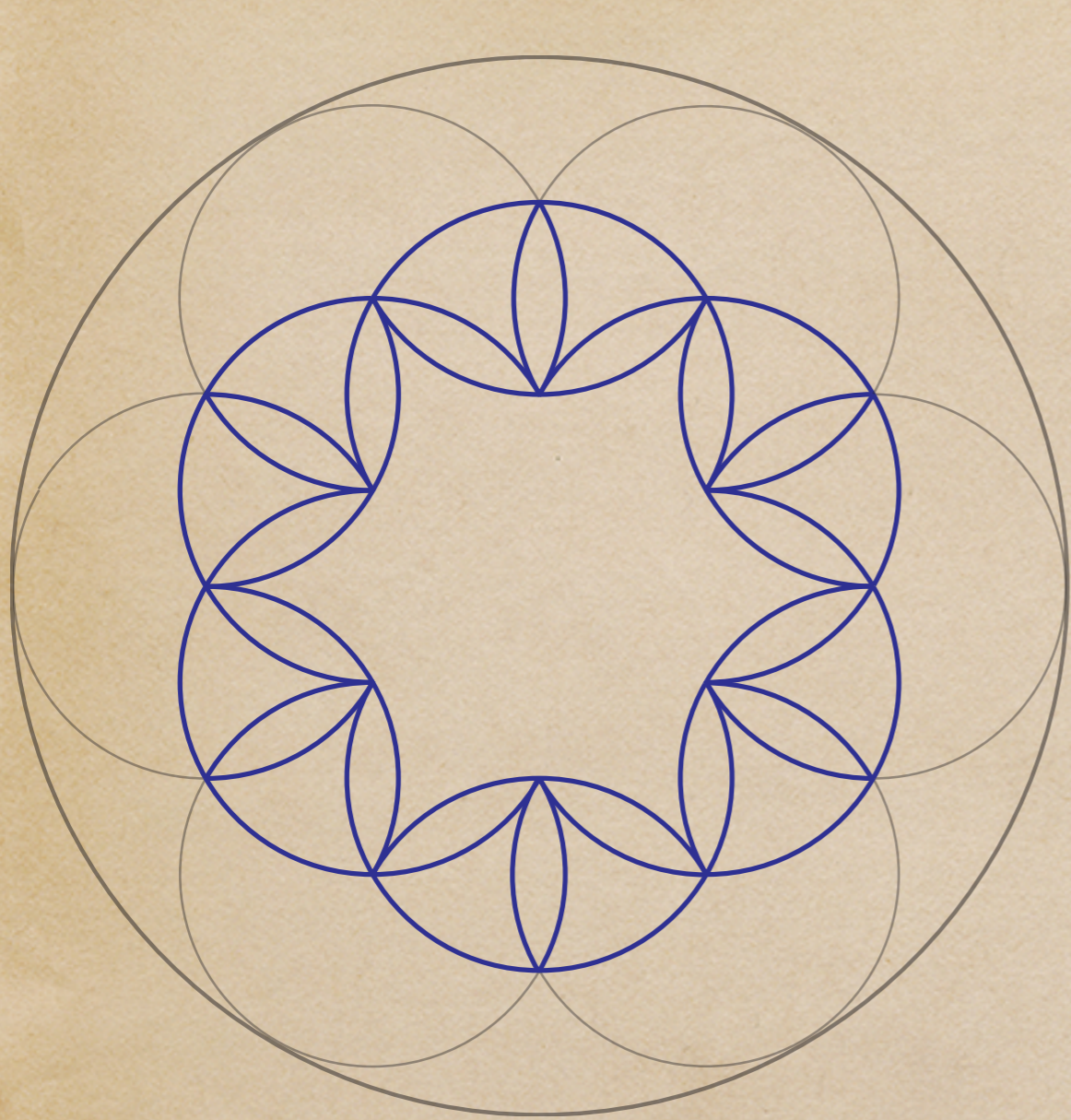
Like the Flower, the Bud of Life is made up of five different shapes totaling 48 separate shapes. The total number of shapes as well as each group of shapes is divisible by six.



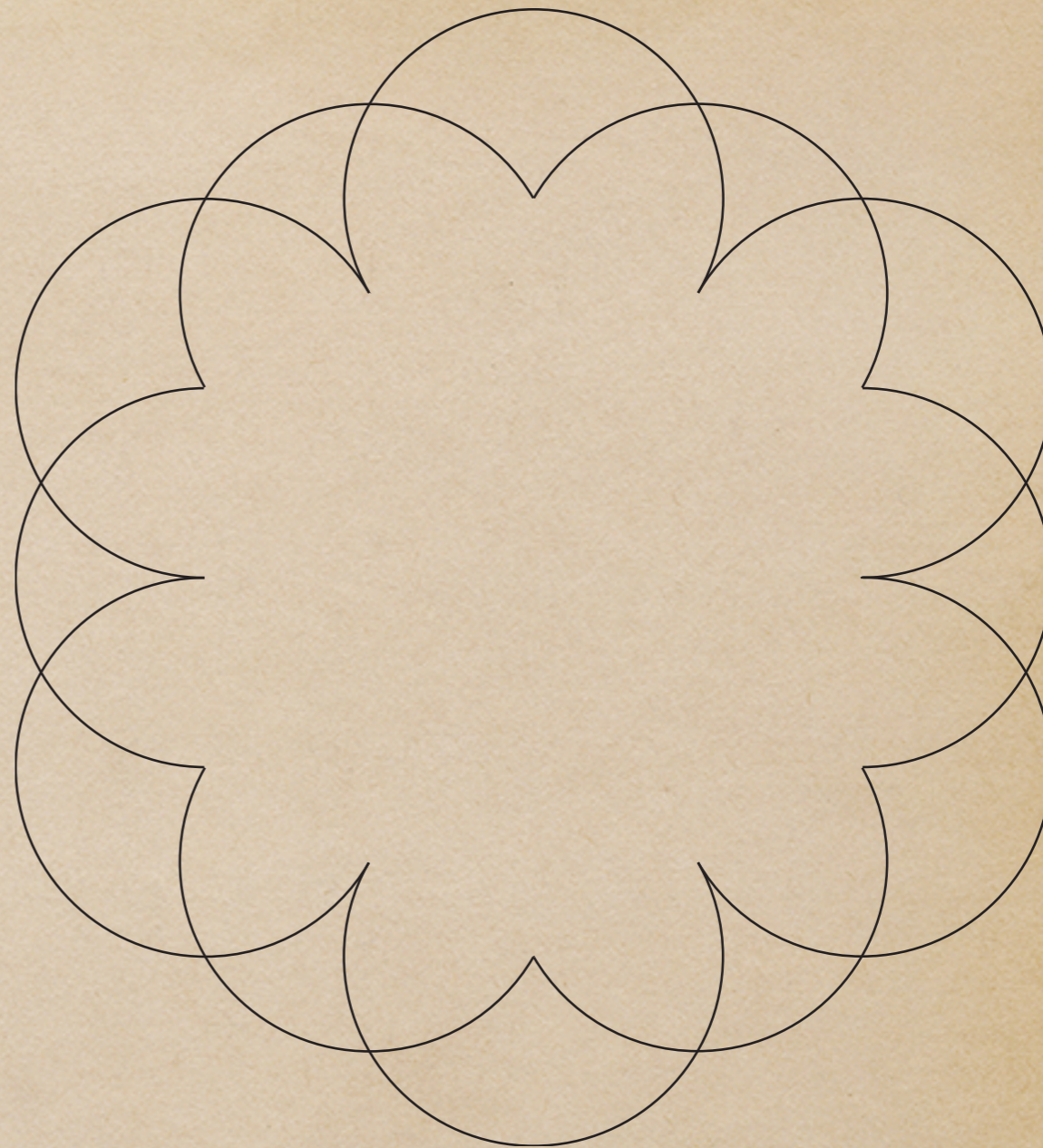
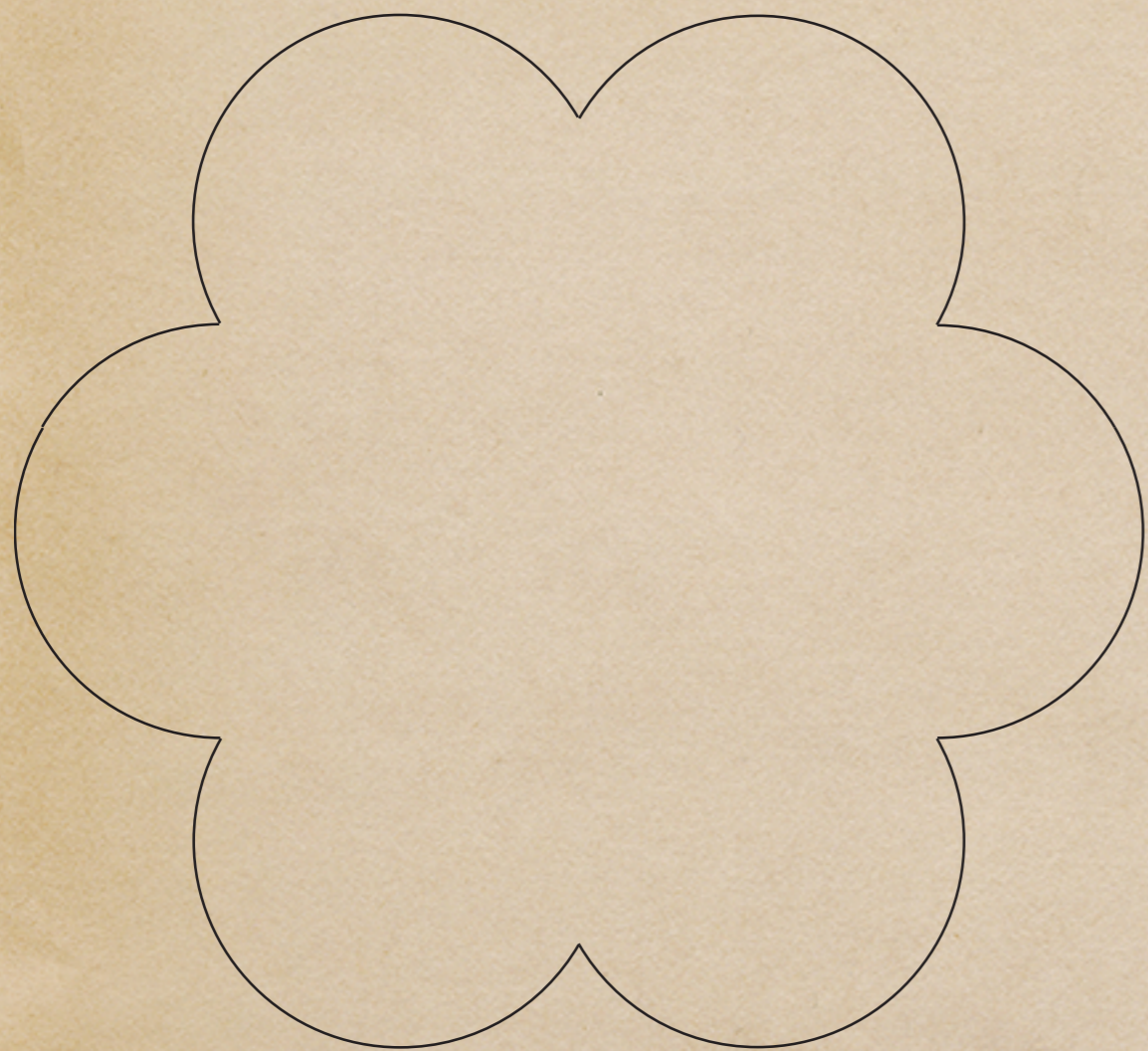
Whereas the Seed of Life has 13 vertices, the Bud is made up of 13 circles— 12 surrounding 1.



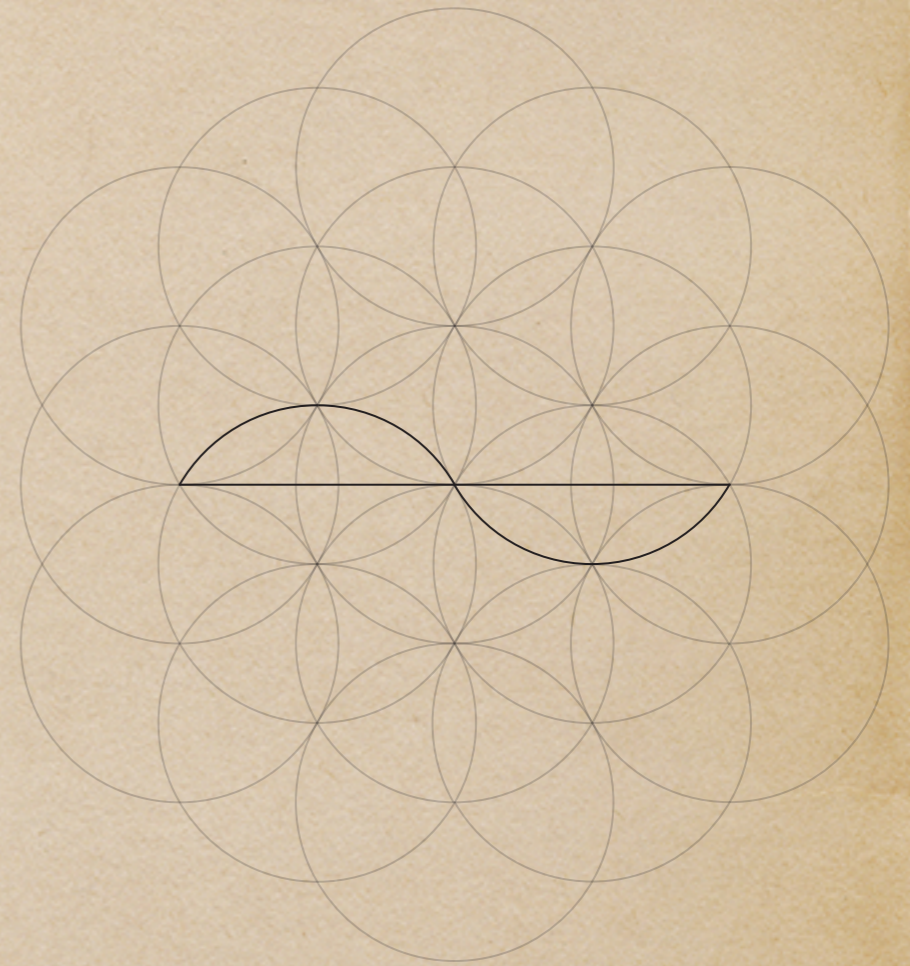
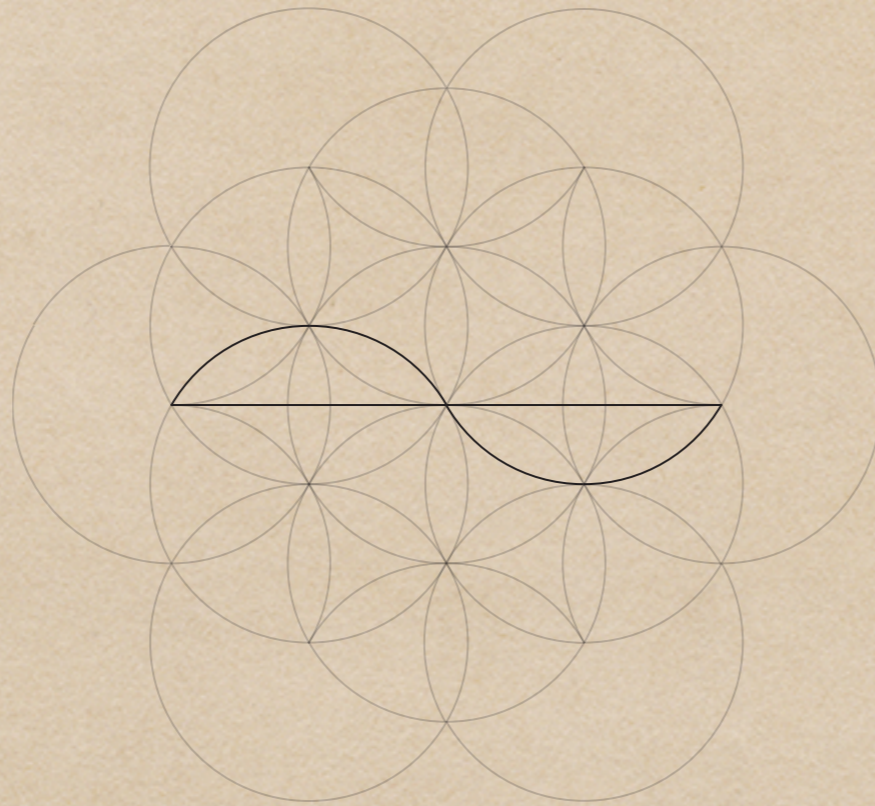
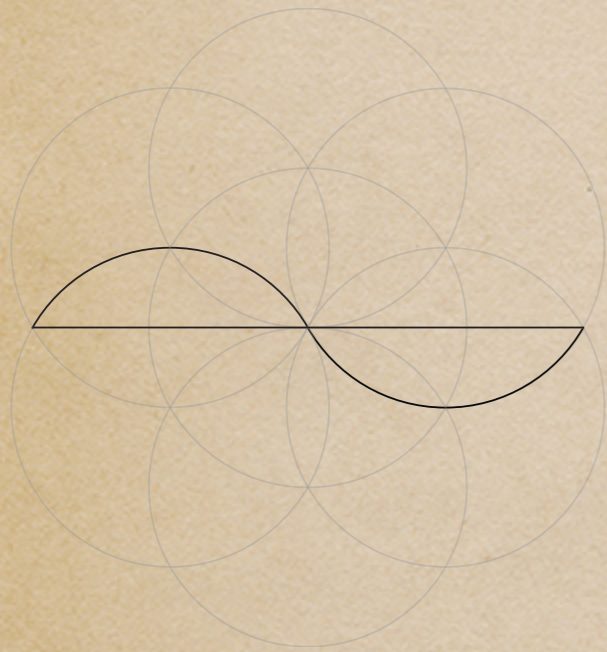
In both the Bud and the Flower of Life there are three levels of completion to the circles. In both, the inner circle, the 12 in 1, is fully realized.



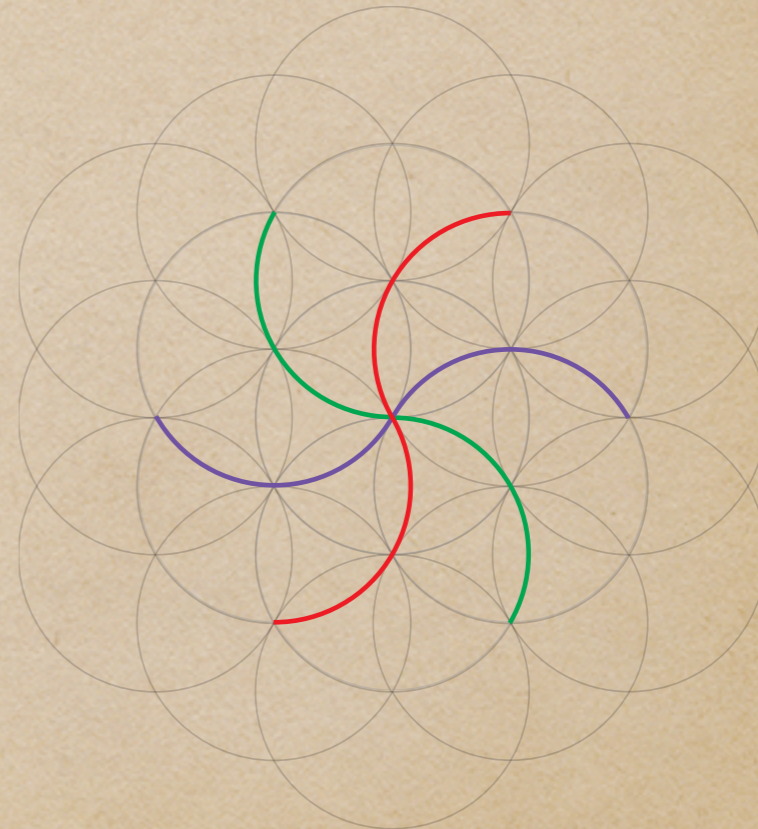
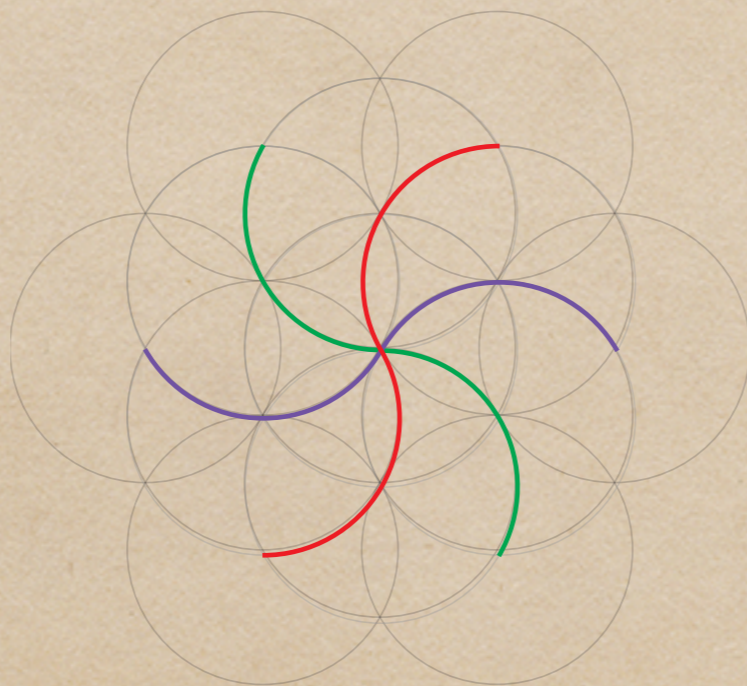
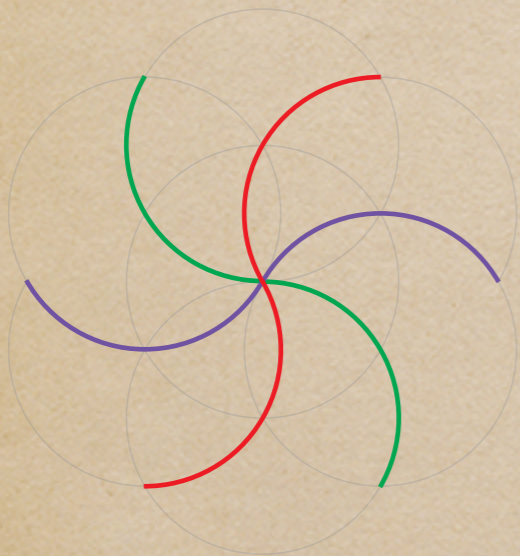
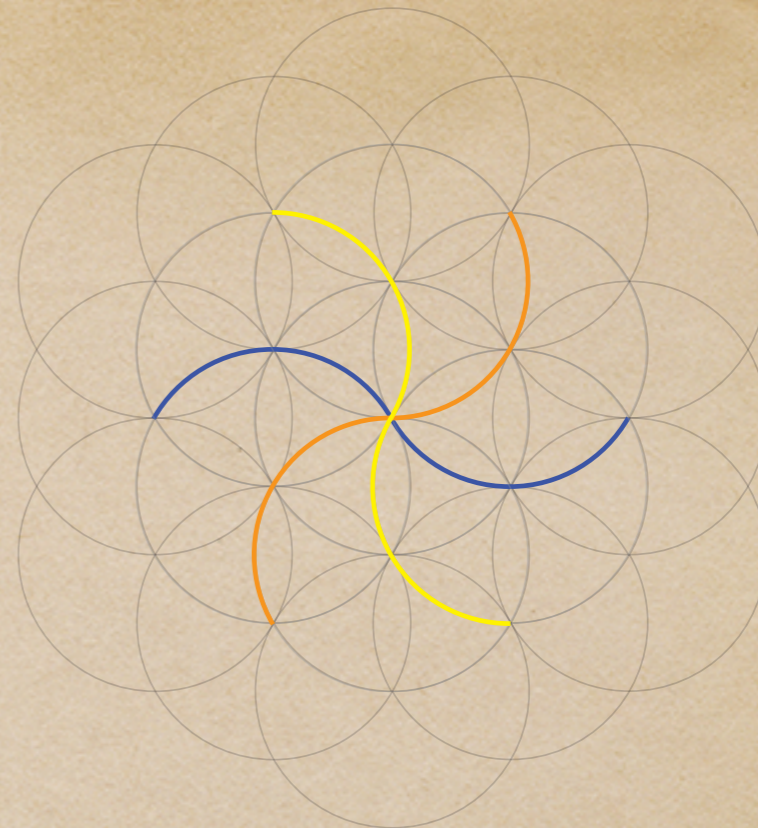
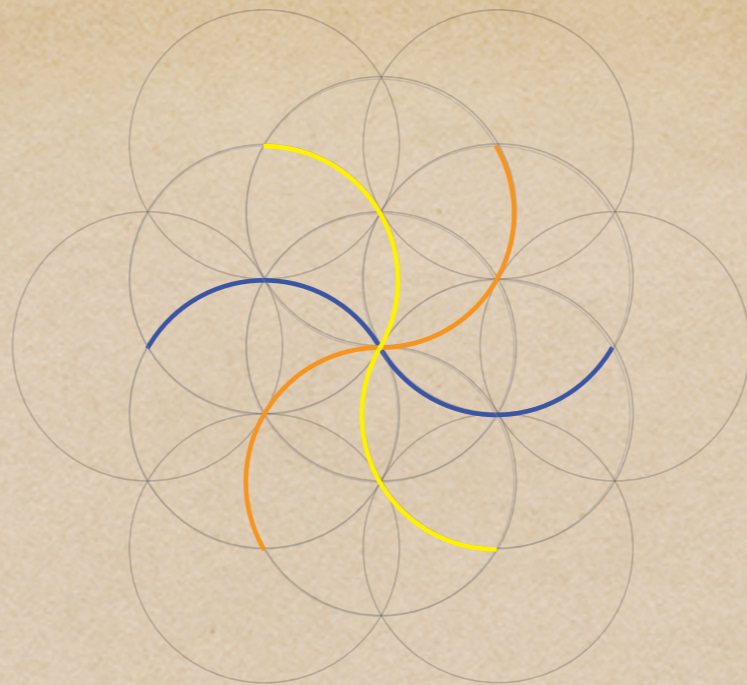
When we remove this innermost circle we discover that the six circles surrounding the inner circle are half-formed with three petals each.



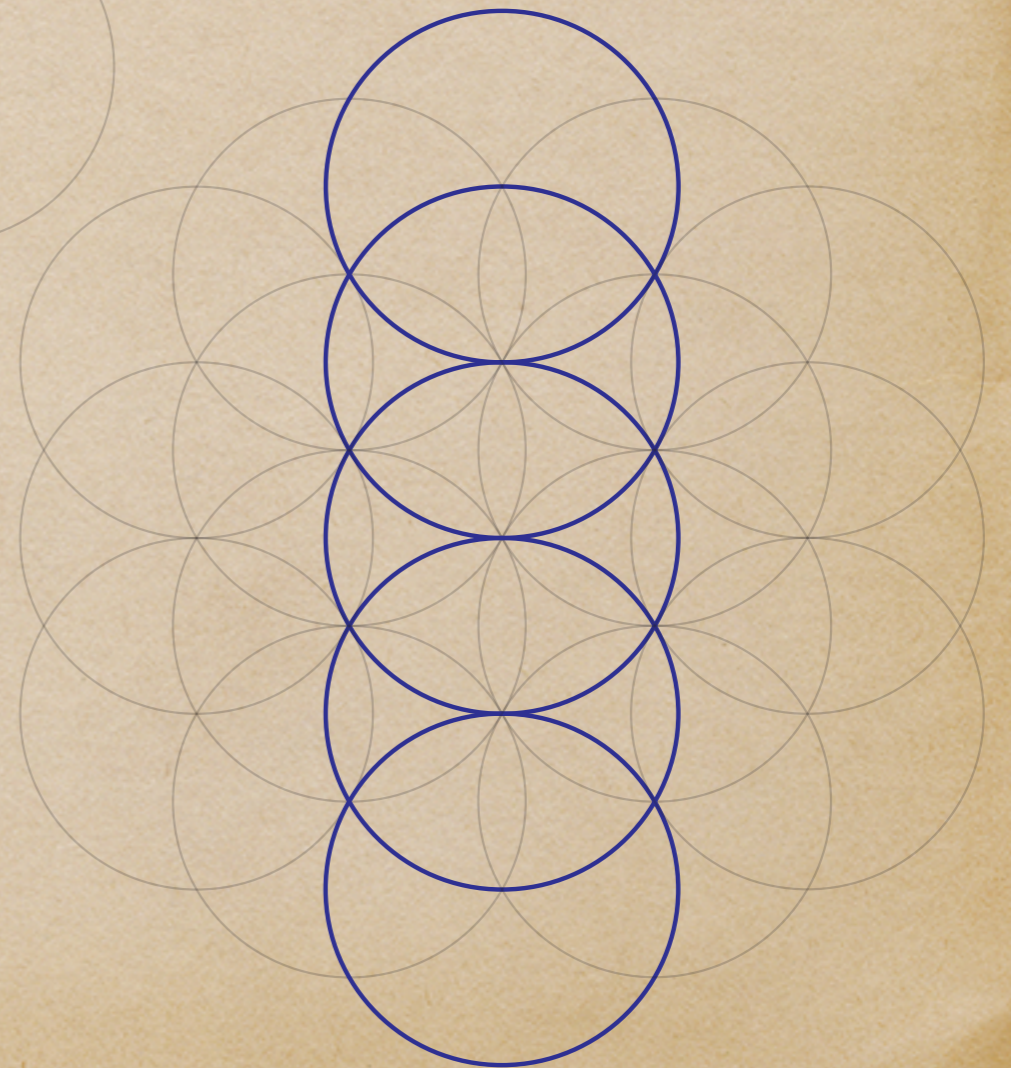
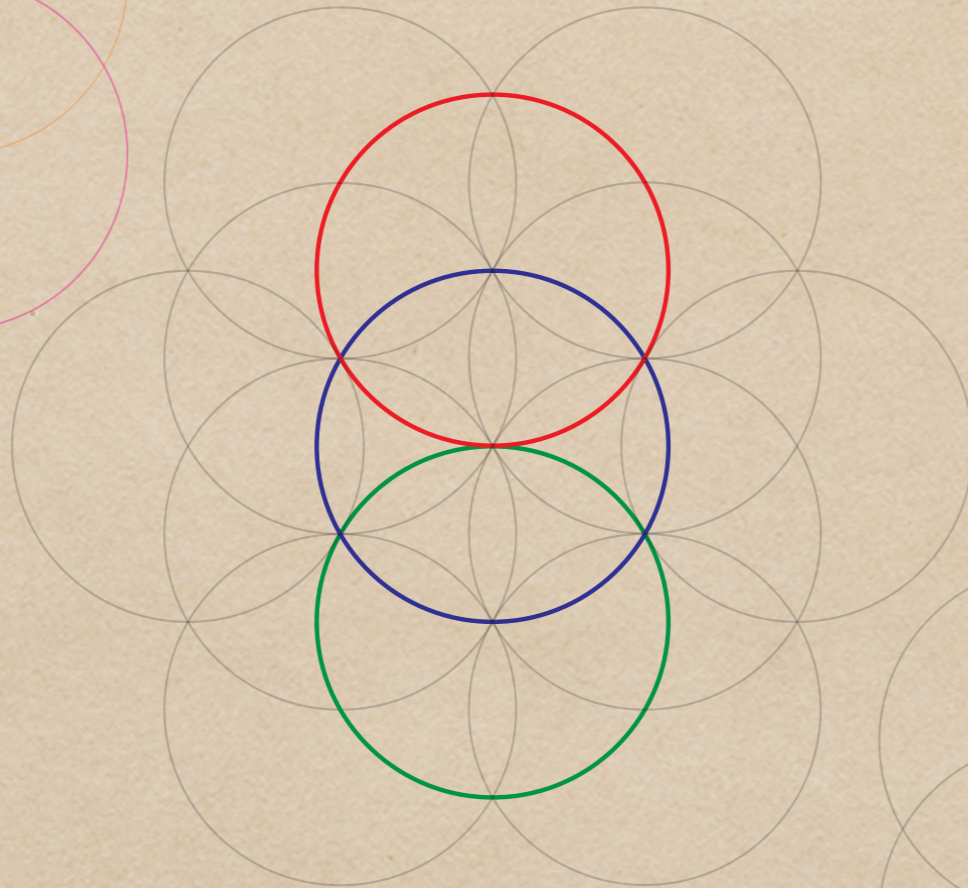
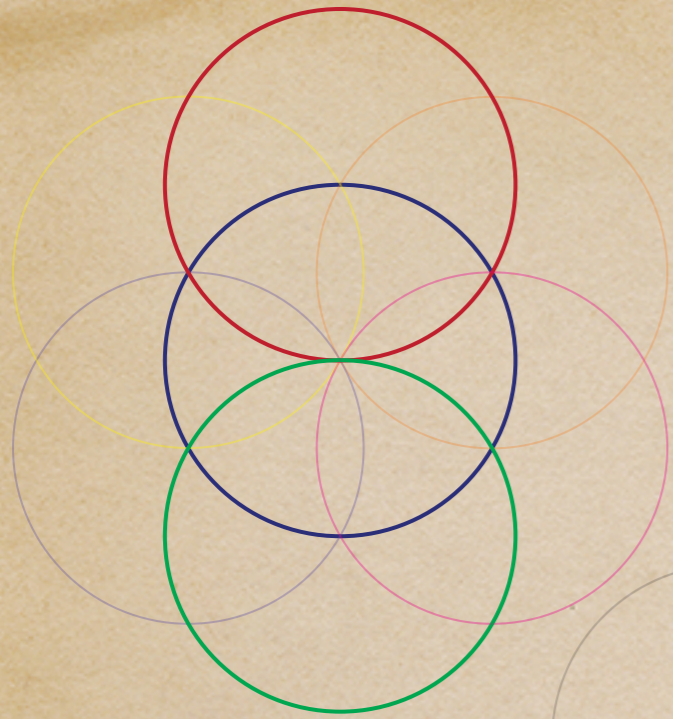
When we remove this middle group of circles, we have, respectively, 6 and 12 partially formed perimeters and no petals.



The central sine wave that we discovered in the Seed of Life remains the same in all three figures.

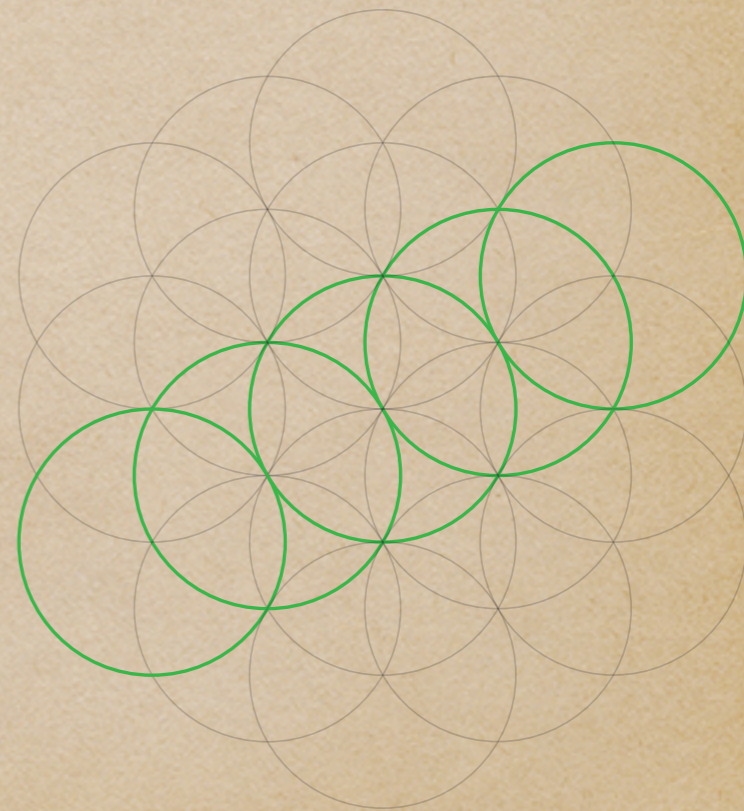
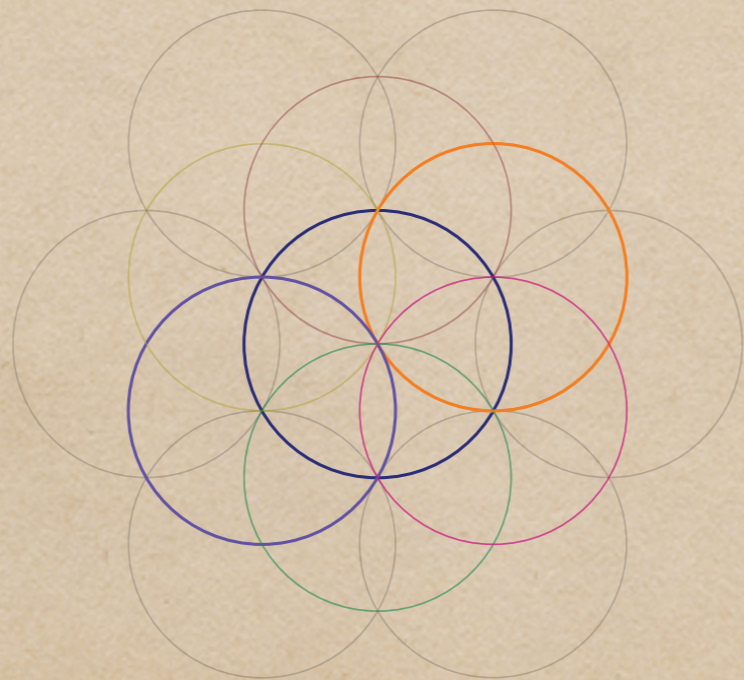
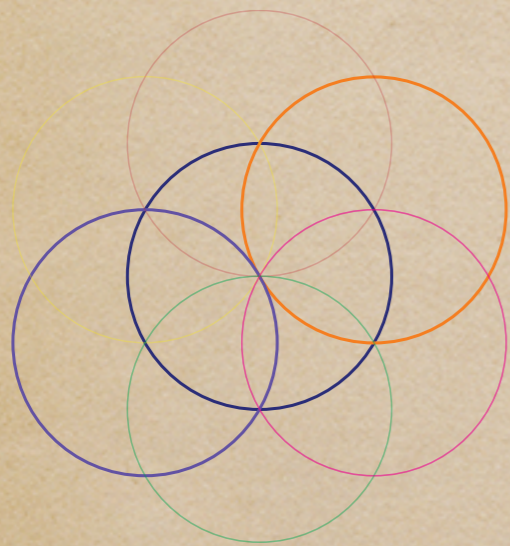
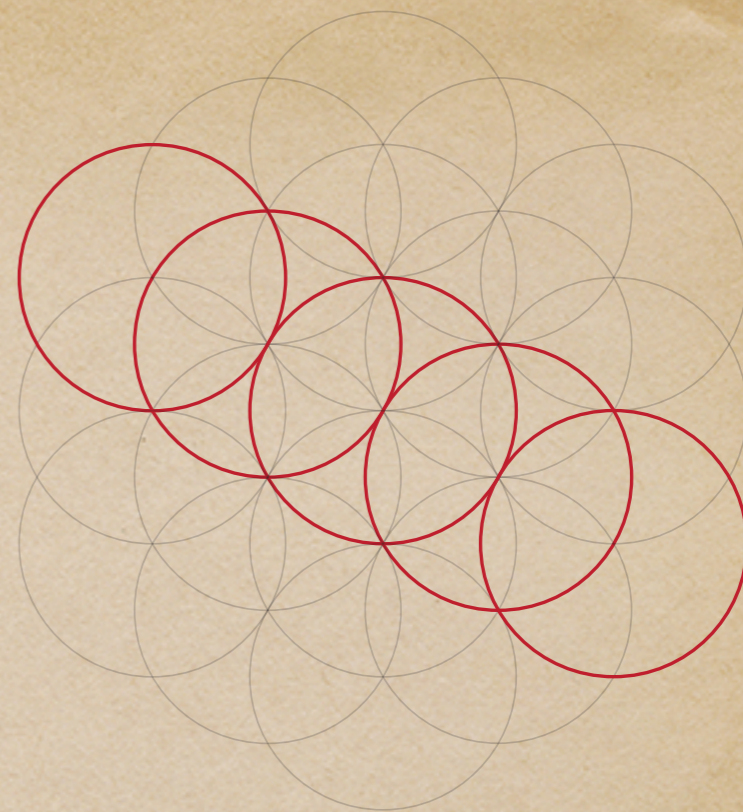
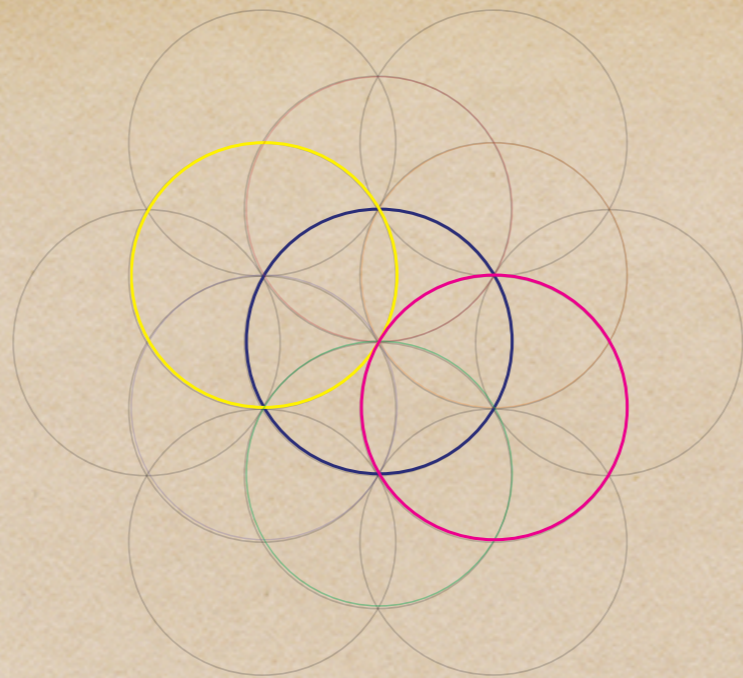


Thus we have the same two curvilinear swastikas in all three figures.

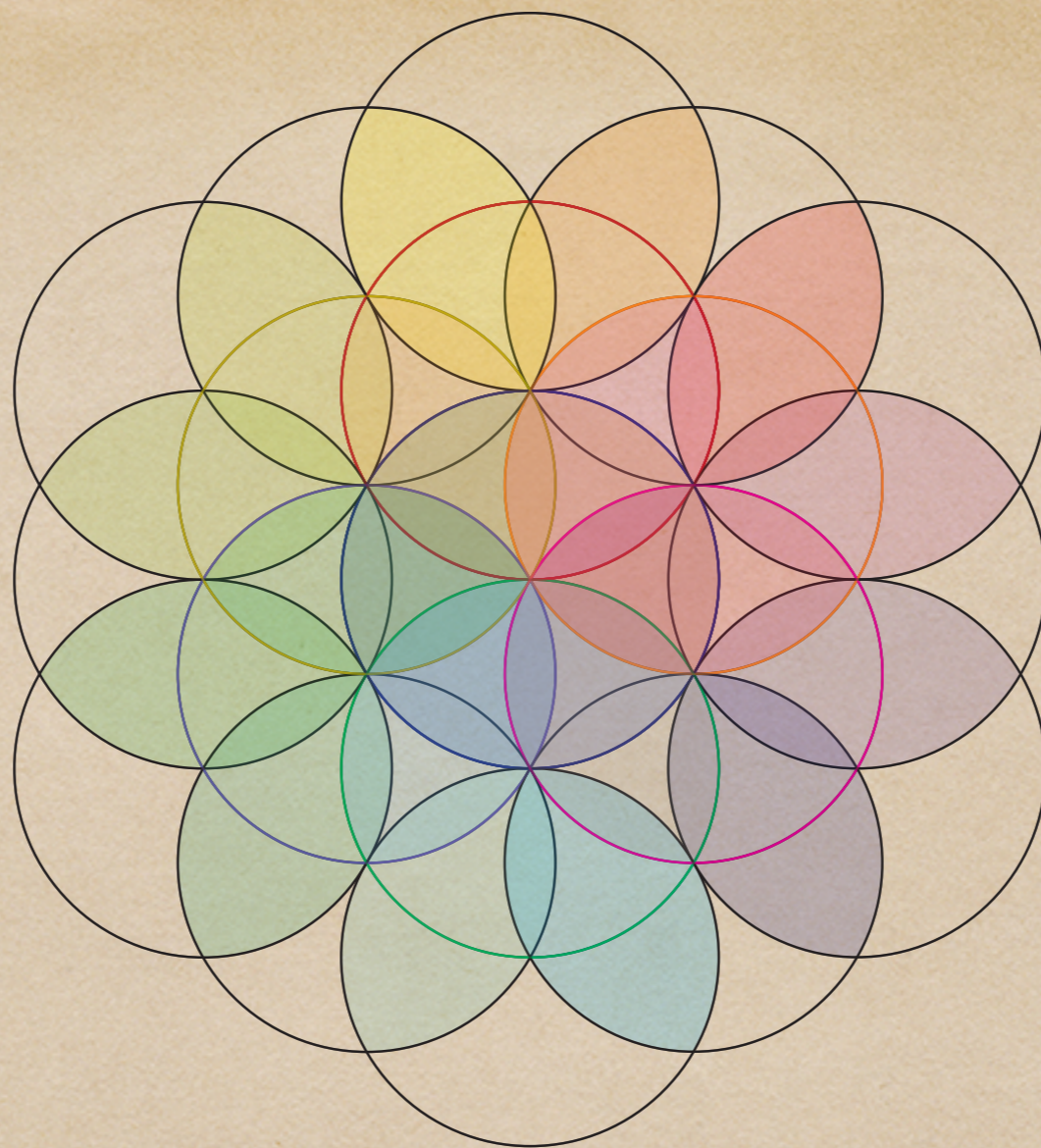


Whereas the Seed and Bud of Life  
have three vertical interconnected  
circles, the Flower has 5...





...which also defines their two diagonal axes.



“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.”

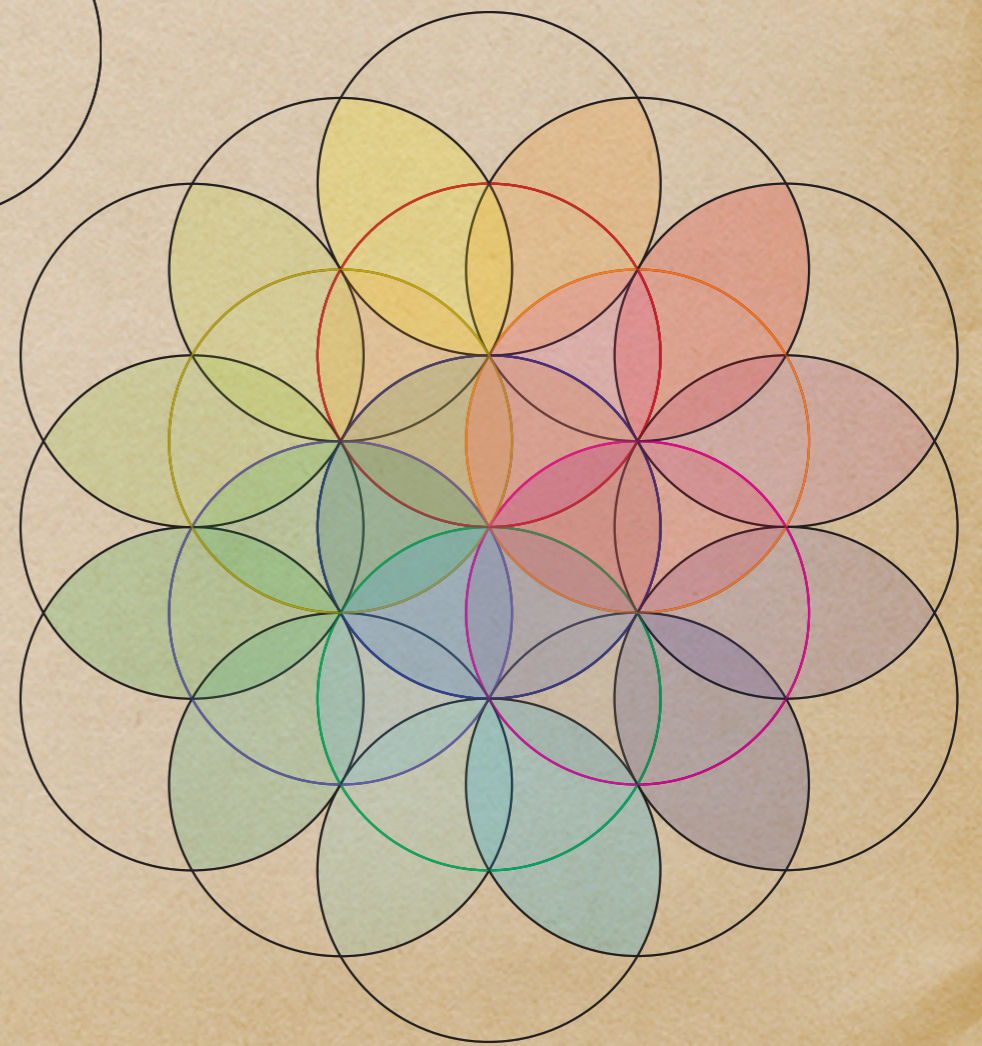
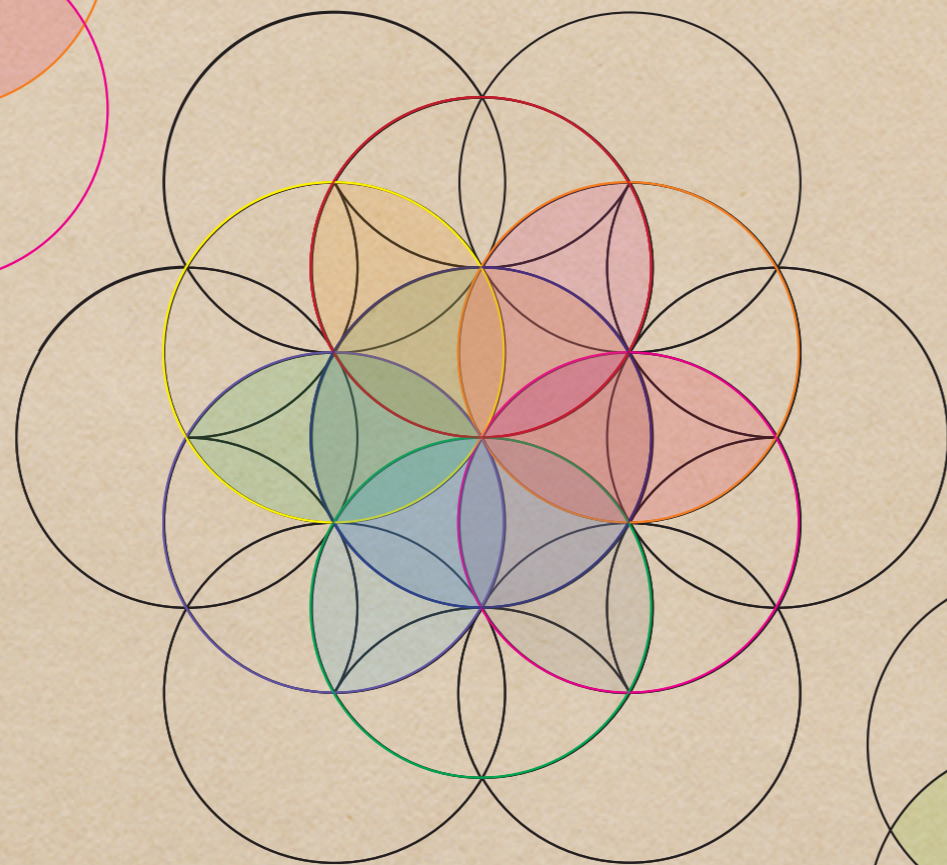
Glamour A World Problem, p. 11

## 1. The Seed of Life

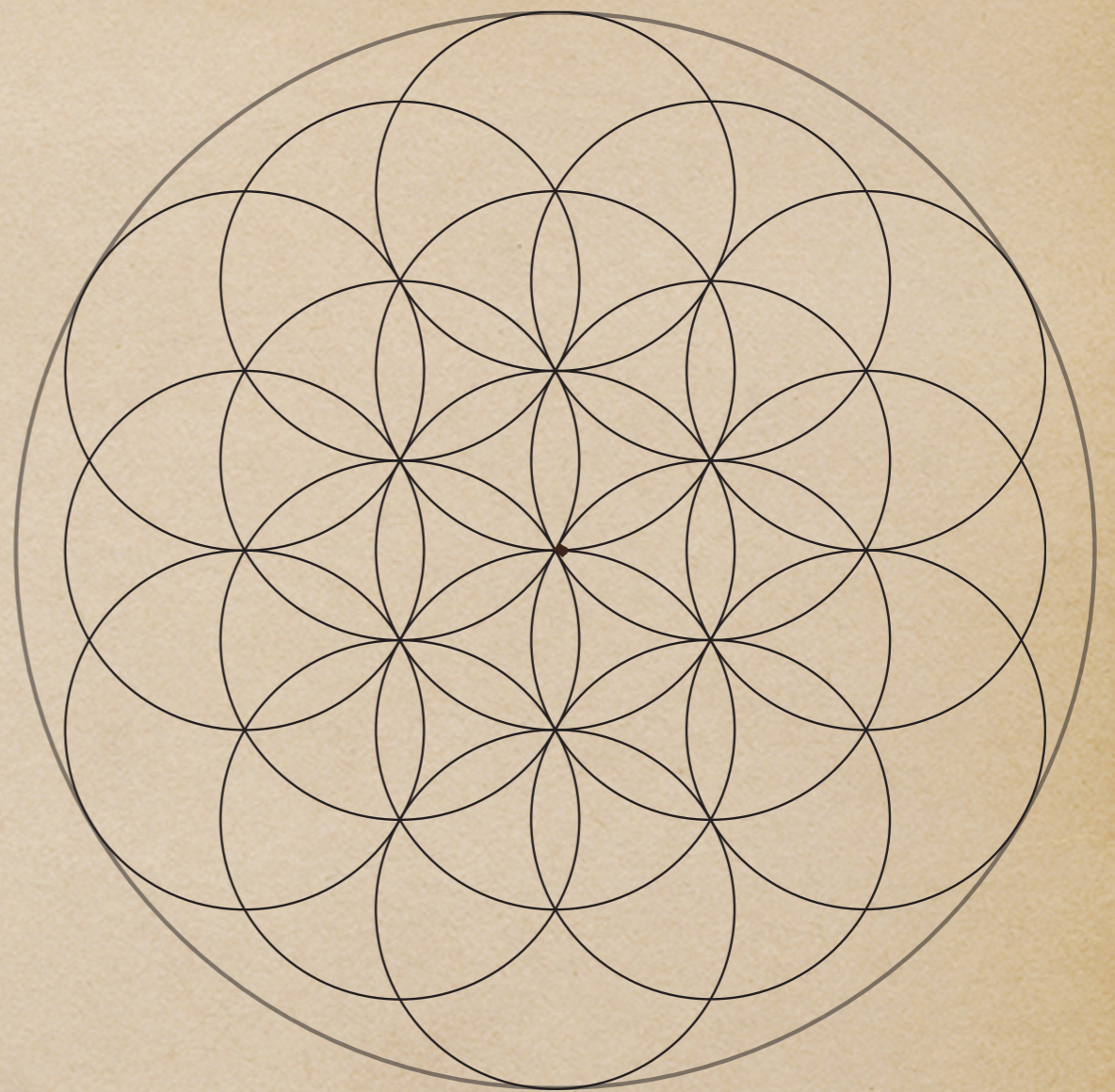
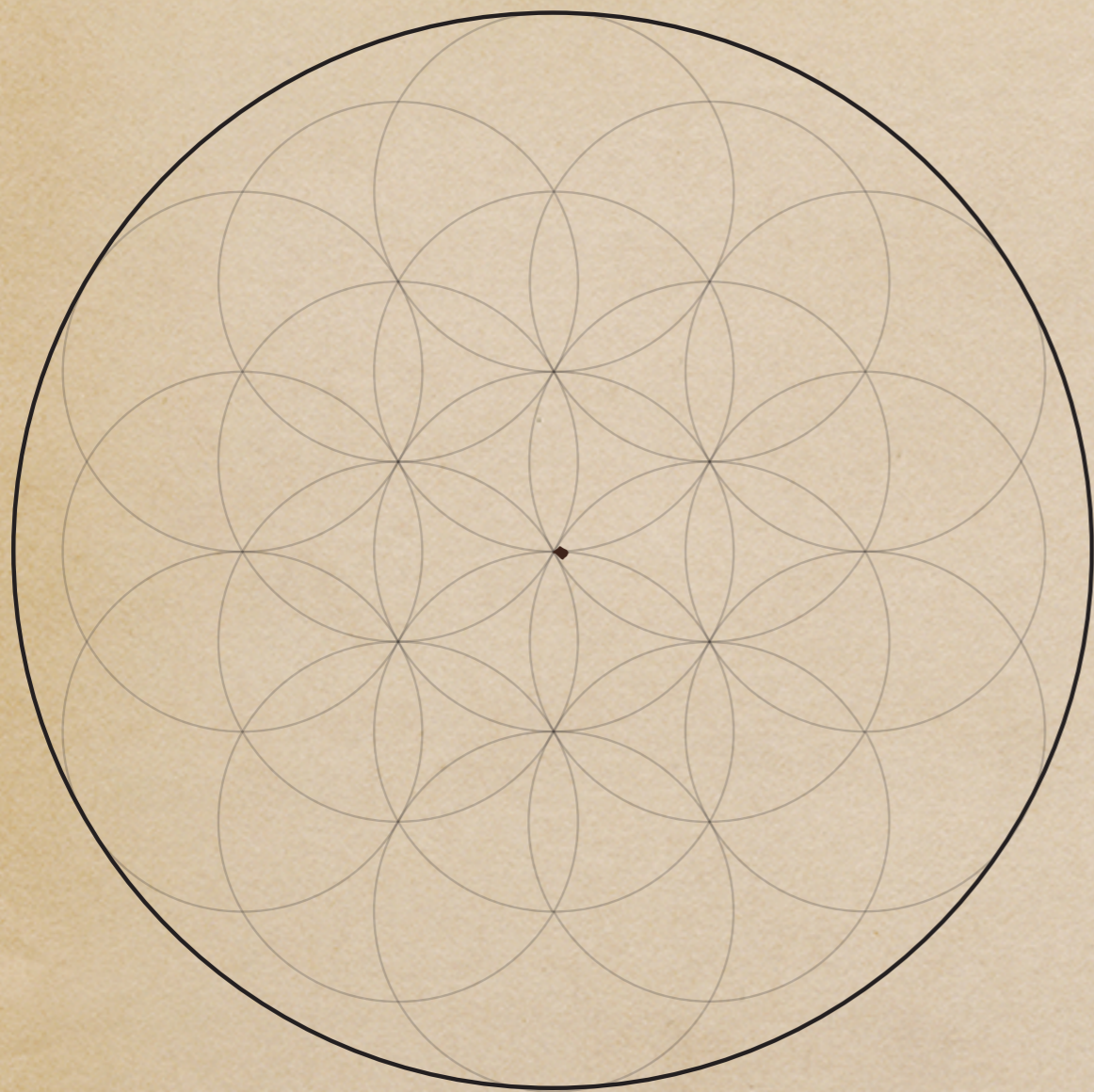
- The Seed of Life, which can be oriented along either the vertical or horizontal axes, is made up of seven circles, six describing the circumference of the figure and a central seventh.
- In some depictions there is also a circle enclosing the entire figure.
- The Seed of Life is closely related to the six-pointed star and the hexagon, which can be created by connecting the outer vertices.
- The Seed of Life has 13 vertices or points of intersection that can be connected by 36 line segments.
- These lines form the patterns of equilateral triangles, hexagons, and six-pointed stars that we analyzed during our last session.
- Thus much of the analysis we applied to the hexagram and hexagon also apply to the seed of life.
- The most significant difference is that this figure is entirely curvilinear.
- The Seed of Life is made up of 24 shapes. These shapes are of four types, all made from the circle. There are six of each shape.
- In conjunction with each of the six outer circles, the central circle forms six vesicae piscis.
- Two on the vertical axis of the figure and four [2 images] on the two diagonal axes.
- These six vesicae piscis form the six petals of the central figure.
- The six outer circles also form six vesicae piscis, and like the 6 vesicae piscis formed by the inner circle, create the same six petals of the inner circle.
- Thus there are 12 vesicae piscis – 6 inner and 6 outer.
- Because this figure is made up of vesicae piscis, the 12 outer lines that connect the vertices are in a  $\sqrt{3}$  to 1 relationship to the 12 inner lines.
- The Seed of Life can also be seen as three sets of three interconnected circles– one vertical set and two diagonal sets.
- The inner petals make up six sets of sine waves.
- This serves as a reminder to avoid getting fixated on one way of seeing a figure.
- For instance this figure naturally suggests flower petals.
- But equally relevant we can see the figure as a combined clockwise and counterclockwise curvilinear 6-pointed swastika, which has very different implications.
- The degrees in the figure, which are determined from the connecting lines, are  $30^\circ$ ,  $60^\circ$  and  $120^\circ$ , the same as in the hexagon/hexagram figure.
- The two axes of the figure give us a cross of unequal proportions, in a ratio of approximately 7 to 8, and reveal that each quadrant is a mirror image of its neighboring quadrants. That is to say, we could fold any quadrant vertically or horizontally and the lines would match.
- When we emphasize two sets of three circles we see that the circles that suggest an upward orientation create down-pointing petals, and visa versa.
- A characteristic we also find in the five-pointed star.
- But not, curiously, in the six-pointed star. Here the orientation shifts from vertical to horizontal, rather than from upward to downward pointing.

## 2. The Flower of Life

- In addition to the 12 additional circles the Flower of Life also has 18 additional vertices, making a total of 25.
- There are a total of 78 shapes. These are the same four shapes as in the Seed of Life plus one new shape.
- There are 42 vesicae piscis in this version of the Flower of Life. Each petal marks the center of a vesica piscis.
- There are 3 sets of seven lines connecting the vertices, making a total of 21 lines.
- Each set of seven lines creates 24 line segments, making a total of 168 total line segments.
- These line segments create 42 triangles
- All these numbers: 24, 42, 78, and 168, numerologically reduce to 6. Take a moment to read this chart.
- OK. Whereas the Seed of Life has one circle with a set of six petals emanating from a central point, the Flower of Life has seven circles with six petals, totaling 30 petals.
- In the Flower of Life, only one circle, the central one, has a complete set of 12 petals, 6 emanating from the center and 6 defining the periphery.
- It takes 13 circles to complete the 12 petals of the central circle.
- This introduces an intermediate figure that I think is just as important as the Seed and Flower of Life, which I have dubbed with a complete lack of seriousness, 'The Bud of Life'.
- Like the Flower, the Bud of Life is made up of five different shapes totaling 48 separate shapes. The total number of shapes as well as each group of shapes is divisible by six.
- Whereas the Seed of Life has 13 vertices, the Bud is made up of 13 circles– 12 surrounding 1.
- For me this is what makes it significant.
- In both the Bud and the Flower of Life there are three levels of completion to the circles.
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- When we remove this innermost circle we discover that the six circles surrounding the inner circle are precisely half-formed with three petals each.
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- The central sine wave that we discovered in the Seed of Life remains the same in all three figures.
- Thus we also have the same two curvilinear swastikas for all three figures.
- Whereas the Seed and Bud of Life have three vertical interconnected circles, the Flower has 5.
- Which also defines their two diagonal axes.



On a feeling level, the geometries of the Seed, Bud, and Flower of Life seem to illustrate the names given them. They give the impression of positive growth— even of joyous proliferation.



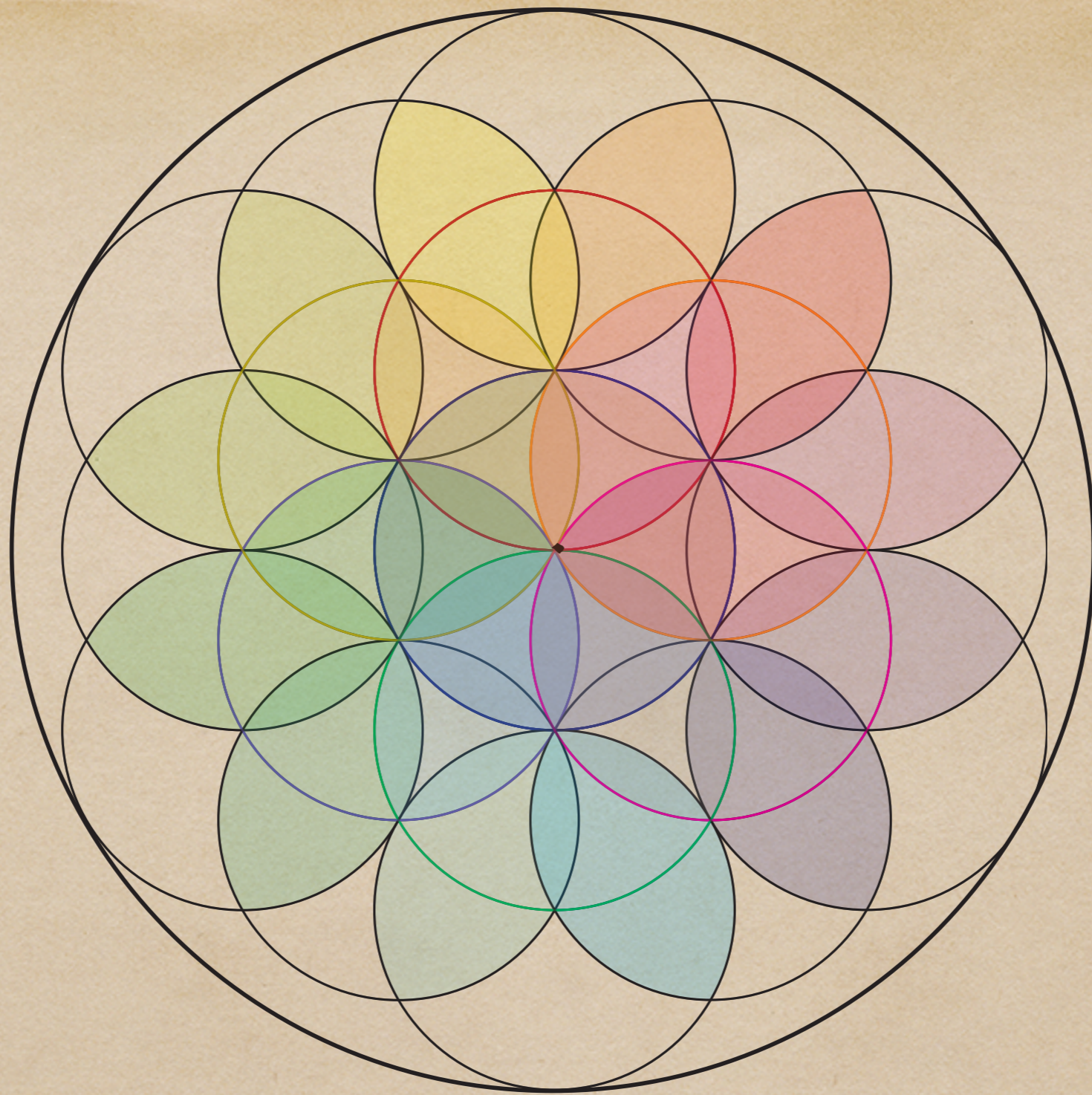
In terms of meaning, the large outer circle with its inner point suggests both the origin and the ring-pass-not of the figures, whereas the figures themselves suggest a particular articulation of a stage of growth within the ring-pass-not.

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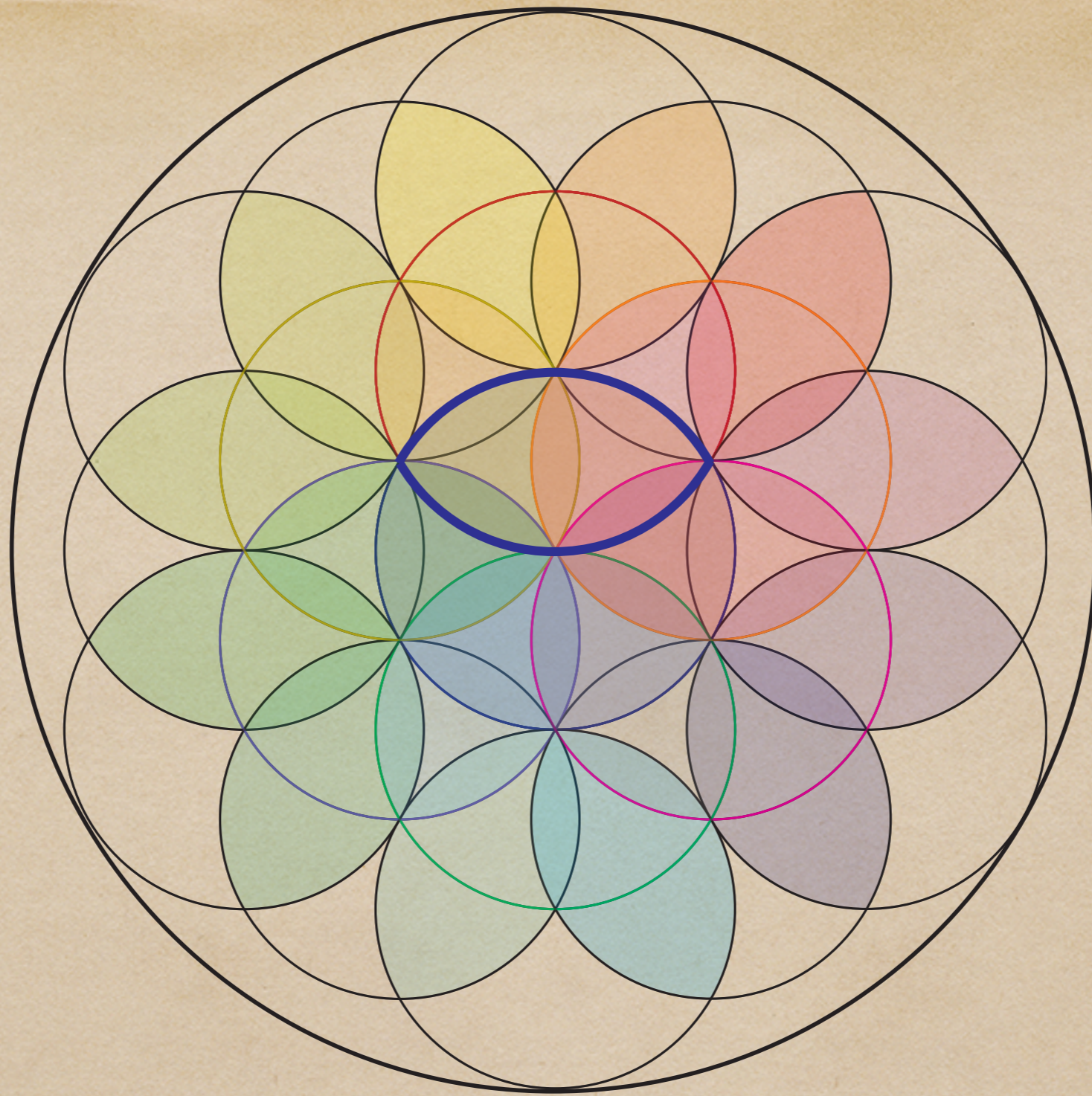
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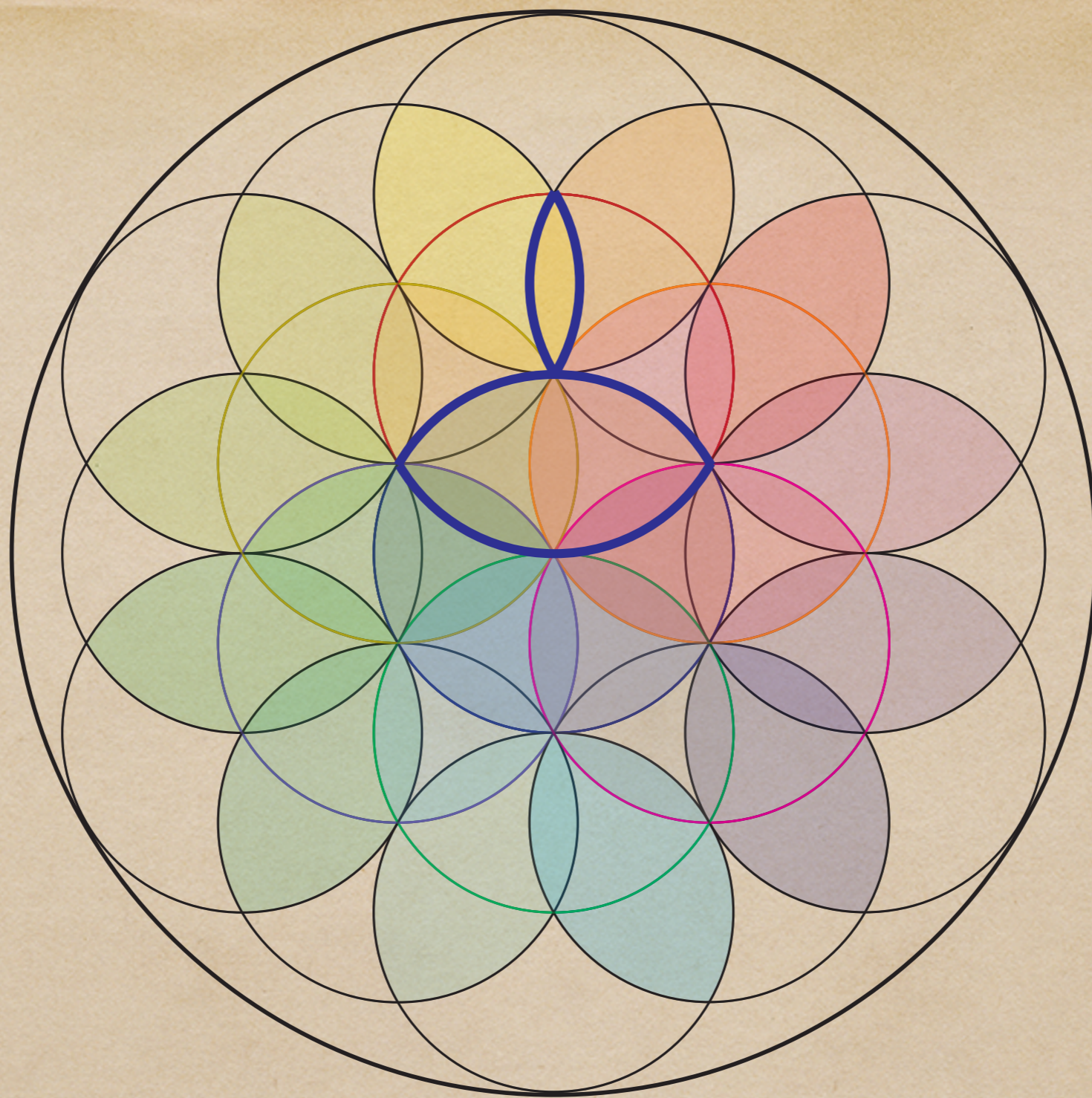


Like all symbols, the Flower of Life is a template and thus stands in a causal relation to any specific application of the symbol.

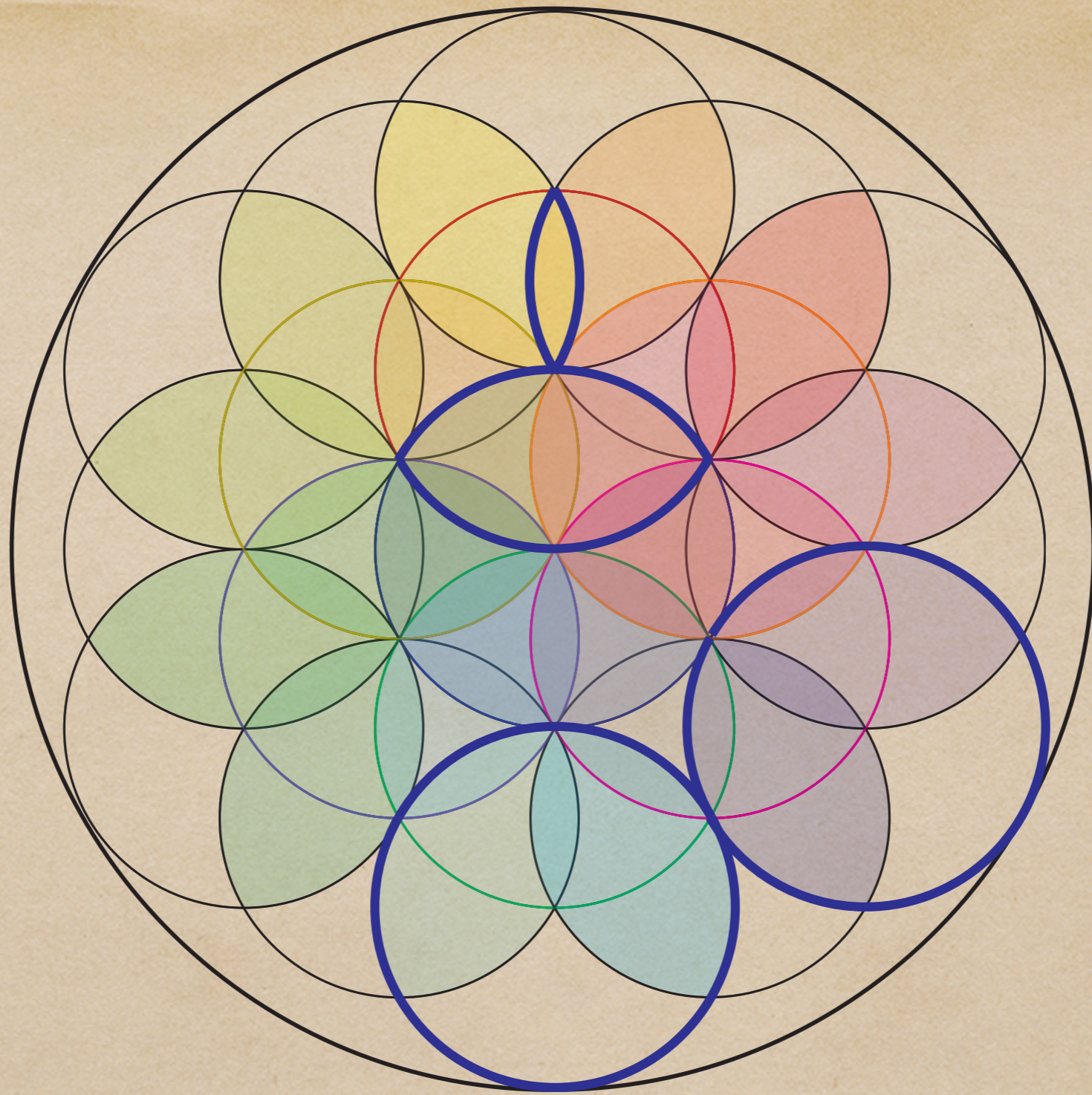


The Flower of Life describes three distinct levels of contact represented by the vesicae piscis...

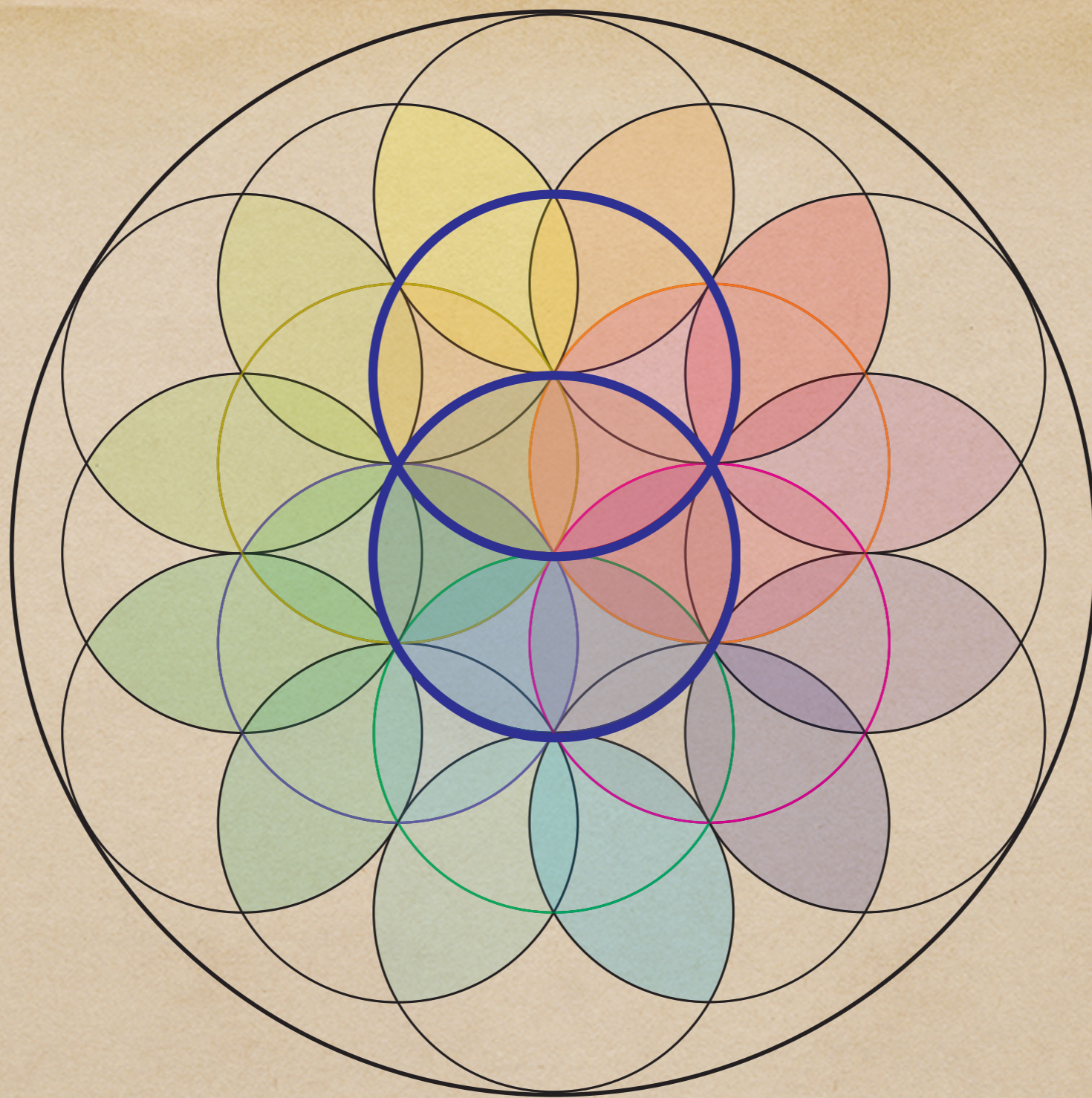




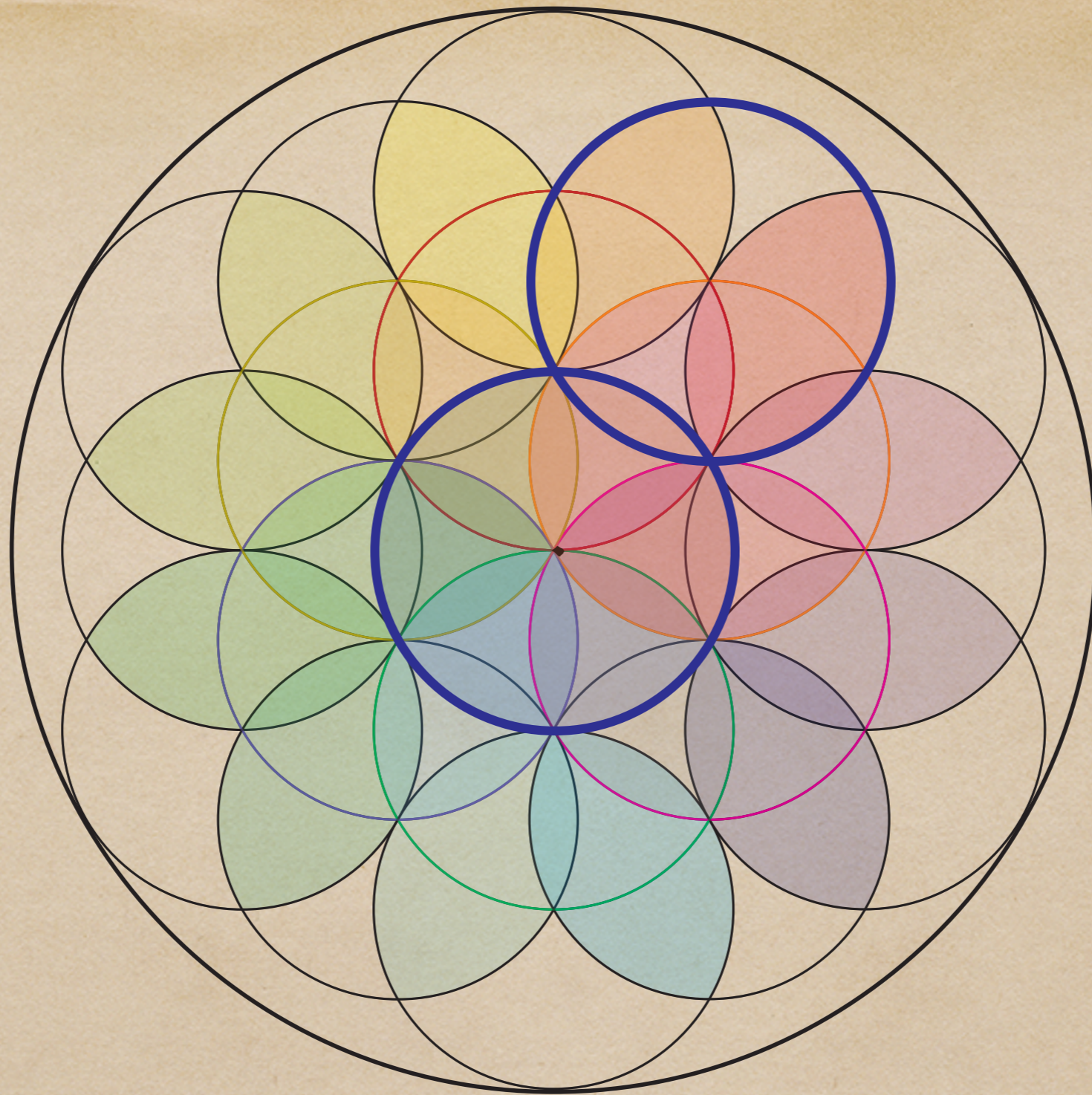
...the petals



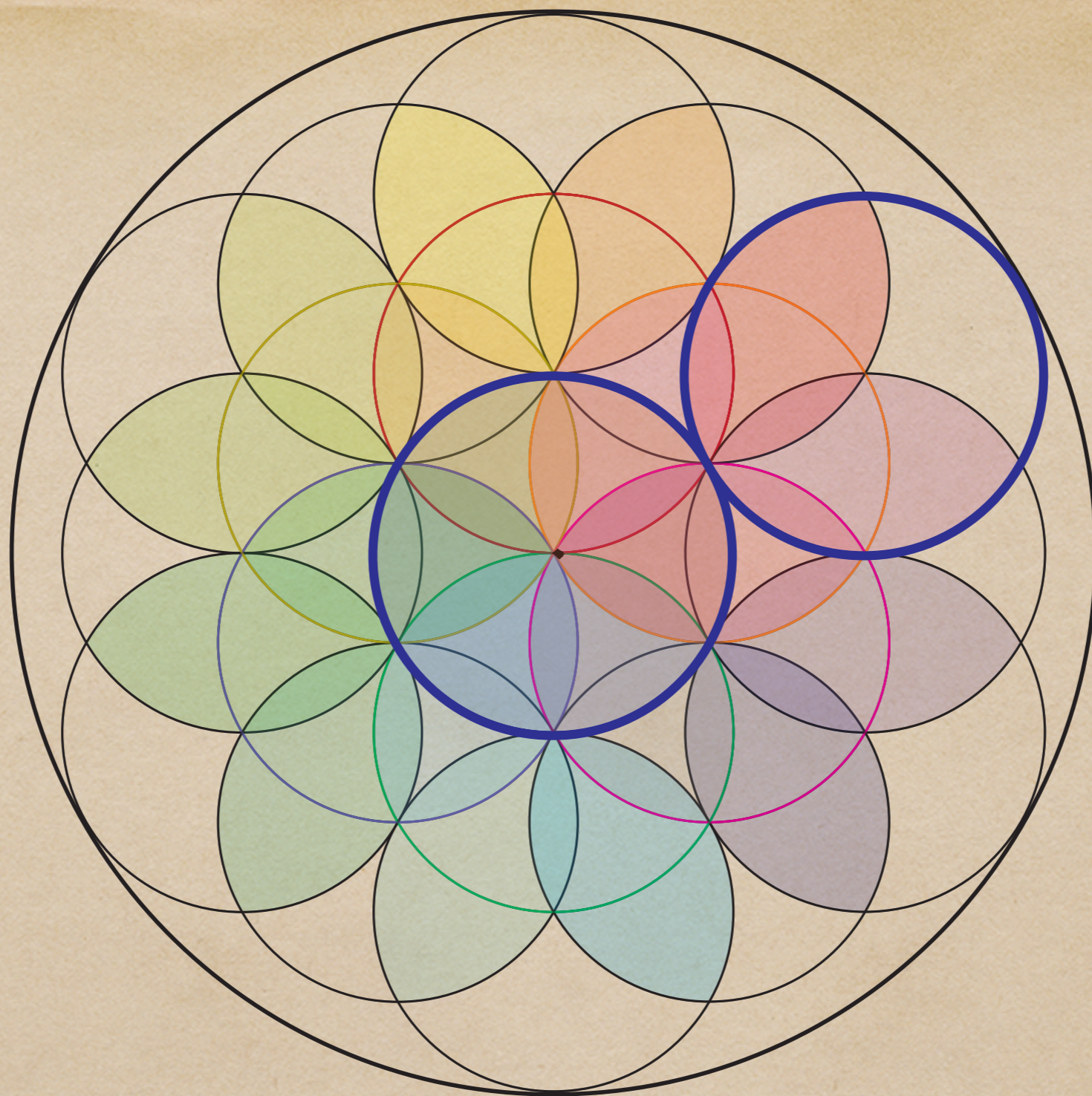
...and the touching of two circle.



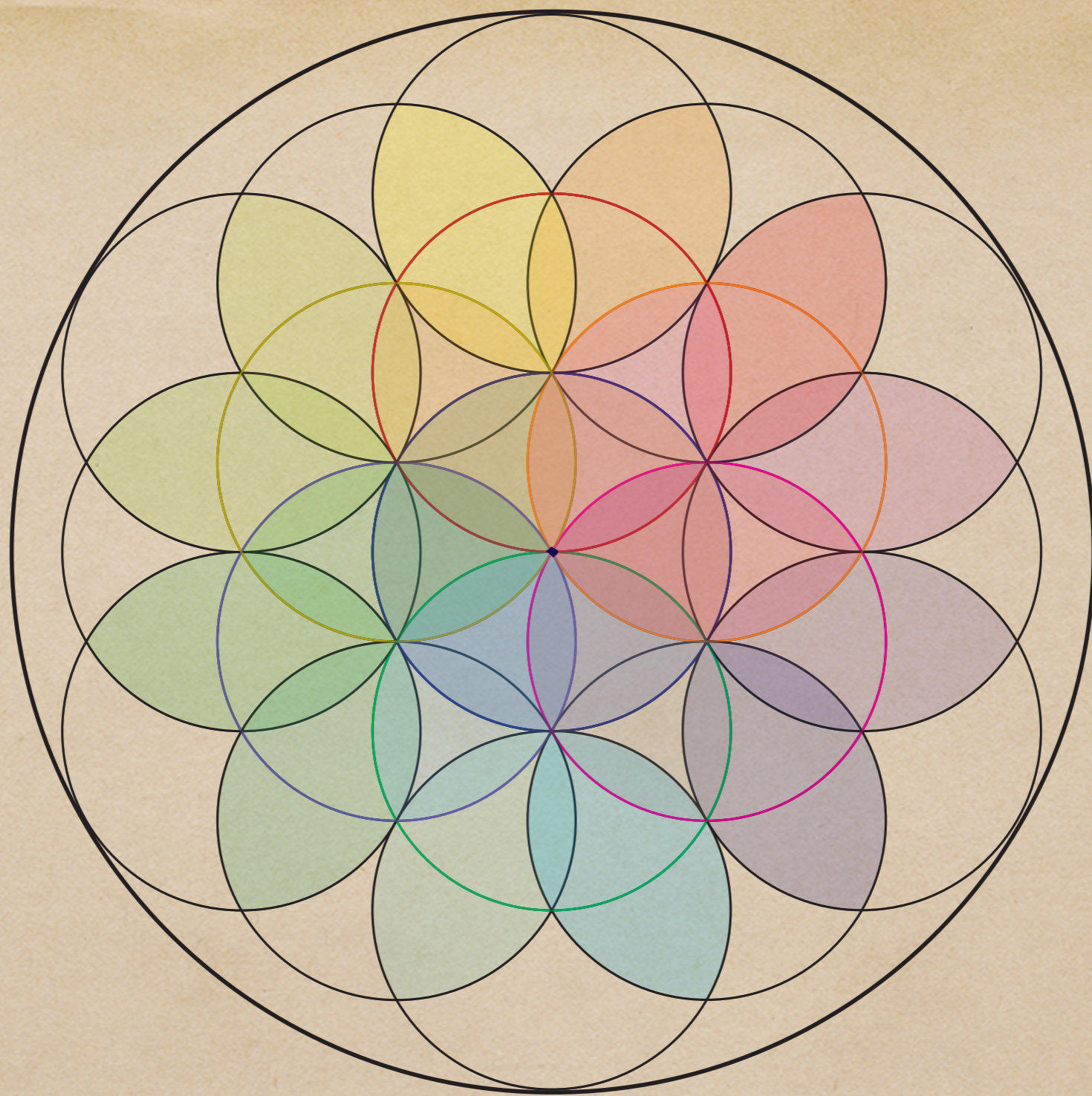
When we use these symbolic descriptions of connection to represent degrees of conscious interaction, we see that the Flower of Life is a natural symbol for the esoteric group.



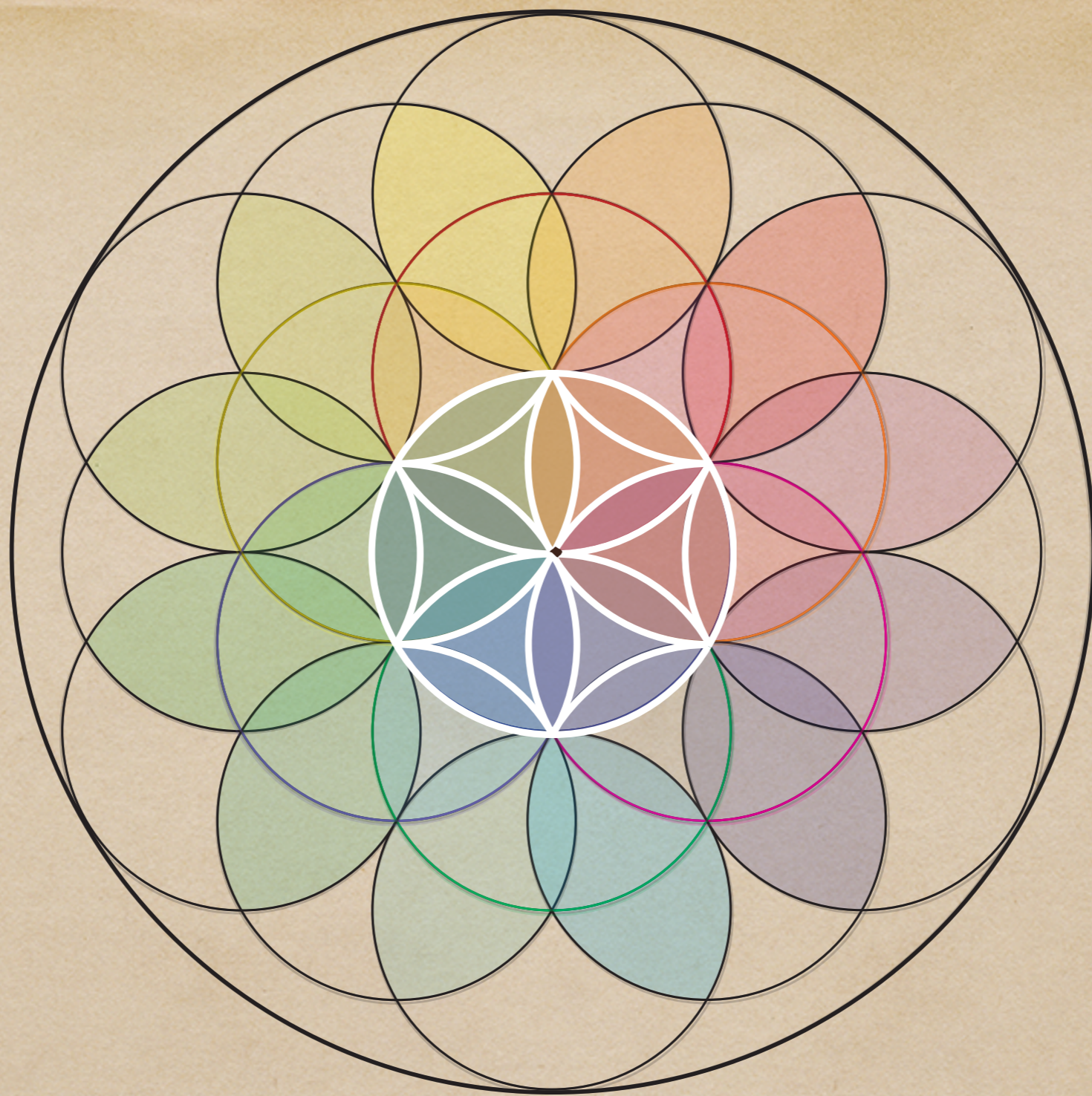
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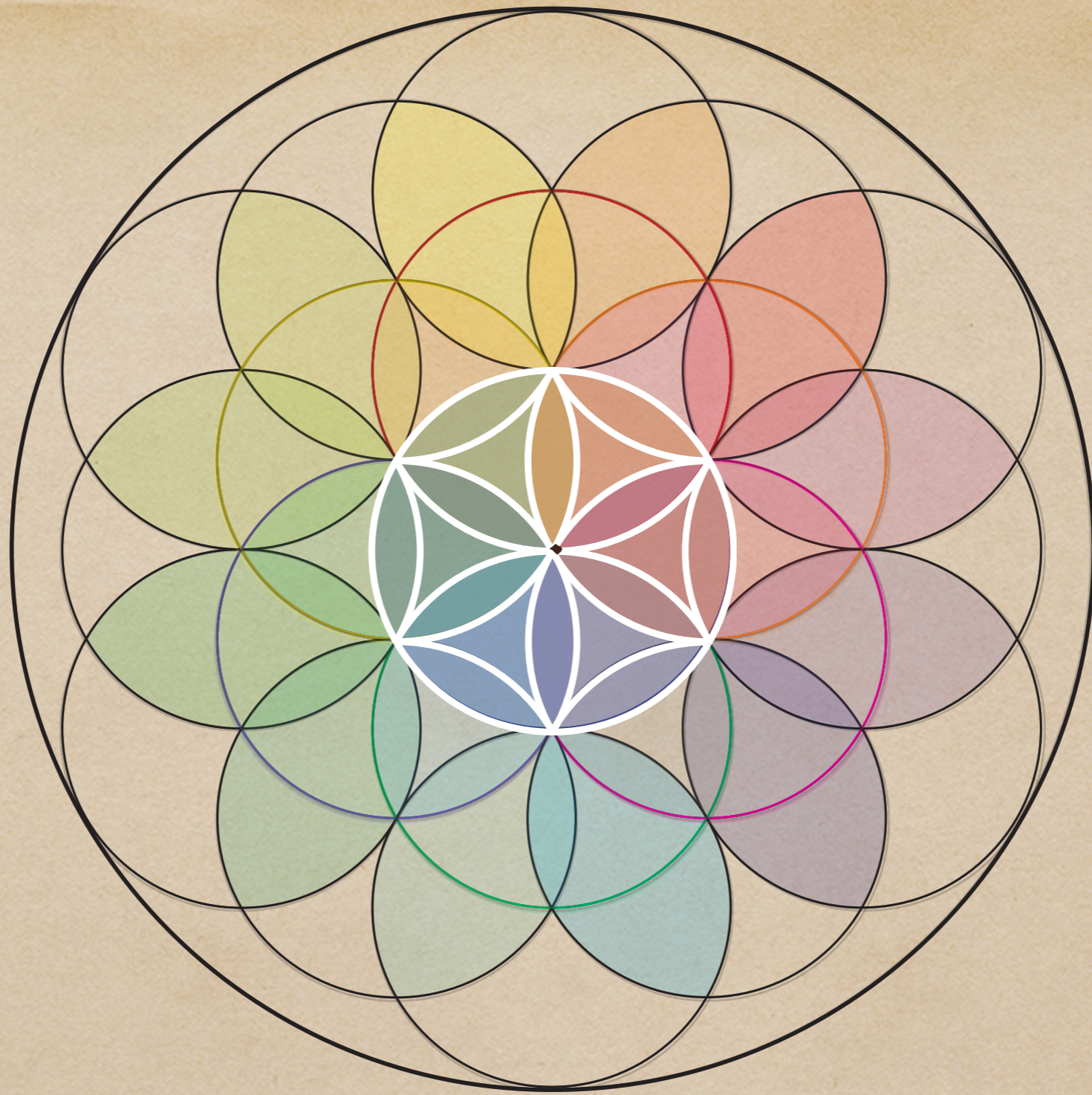
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The Flower of Life is the perfect symbol for the ashram.

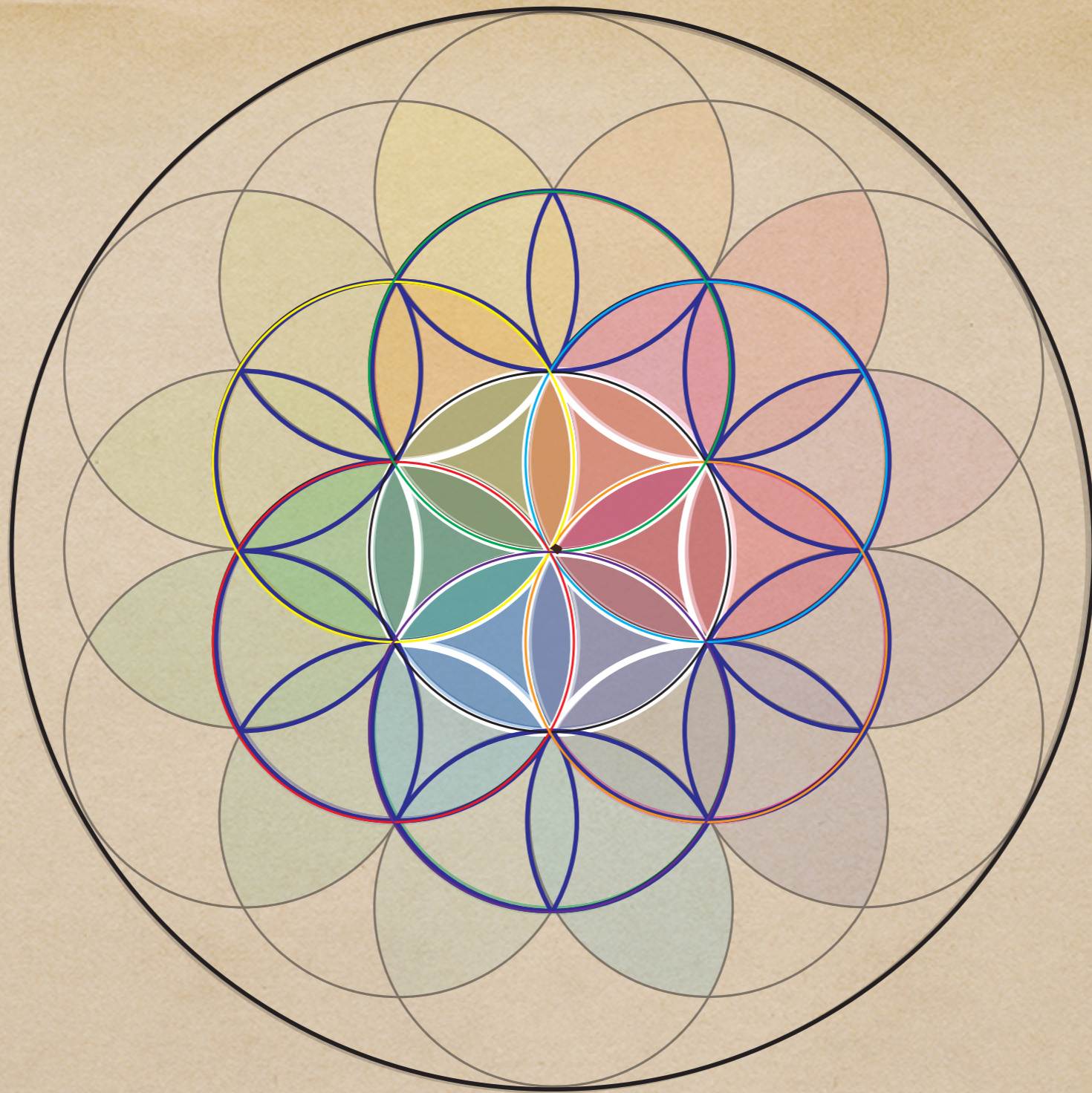


At the center stands the Master who, unlike those who surround Him, has opened all twelve petals of the egoic lotus, the true Flower of Life.

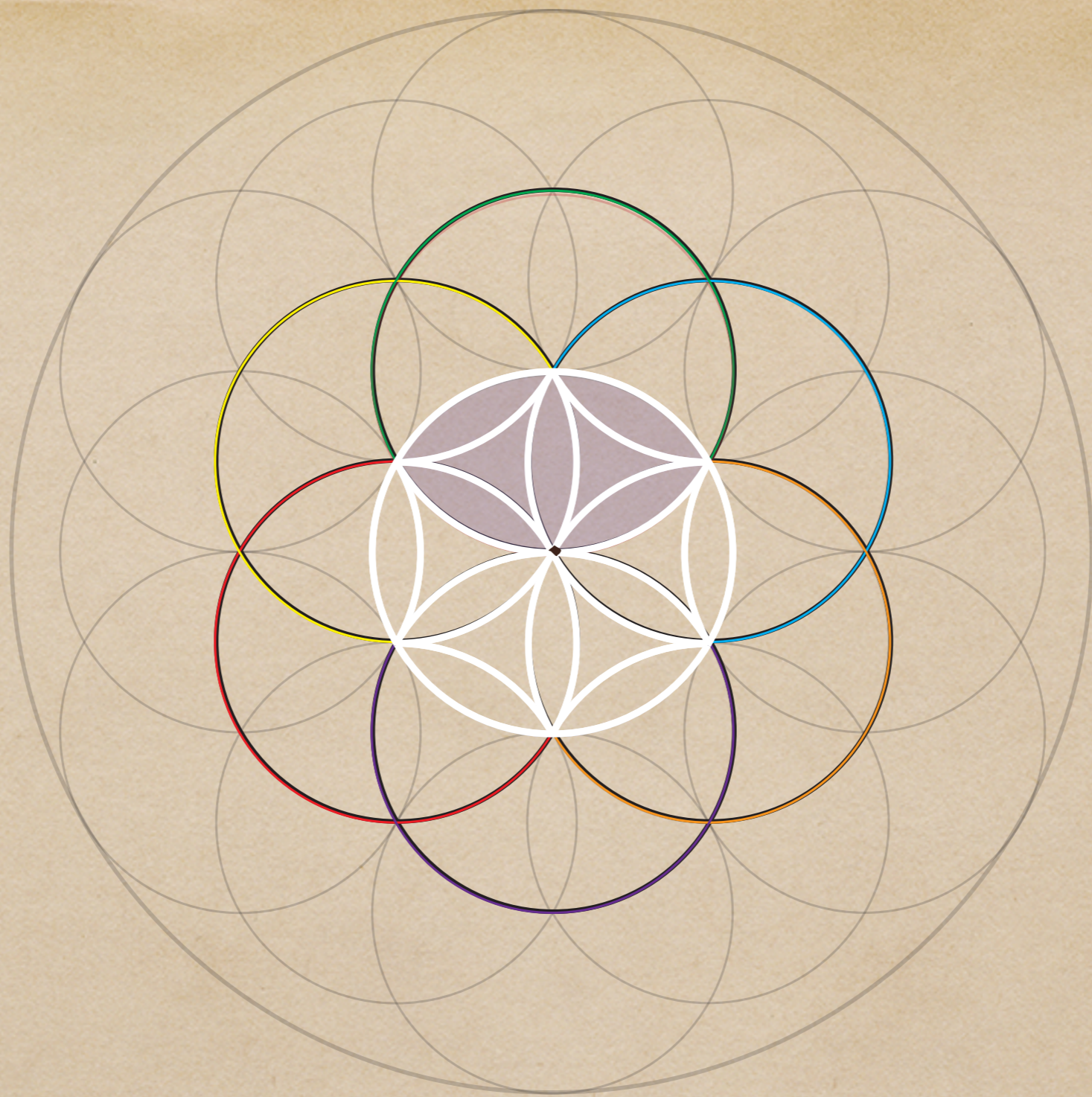


He is the 12 in one, having mastered knowledge, love, and sacrifice in all their ascending spirals. This makes Him the triumphant Herakles, having integrated the lessons of all 12 zodiacal signs.

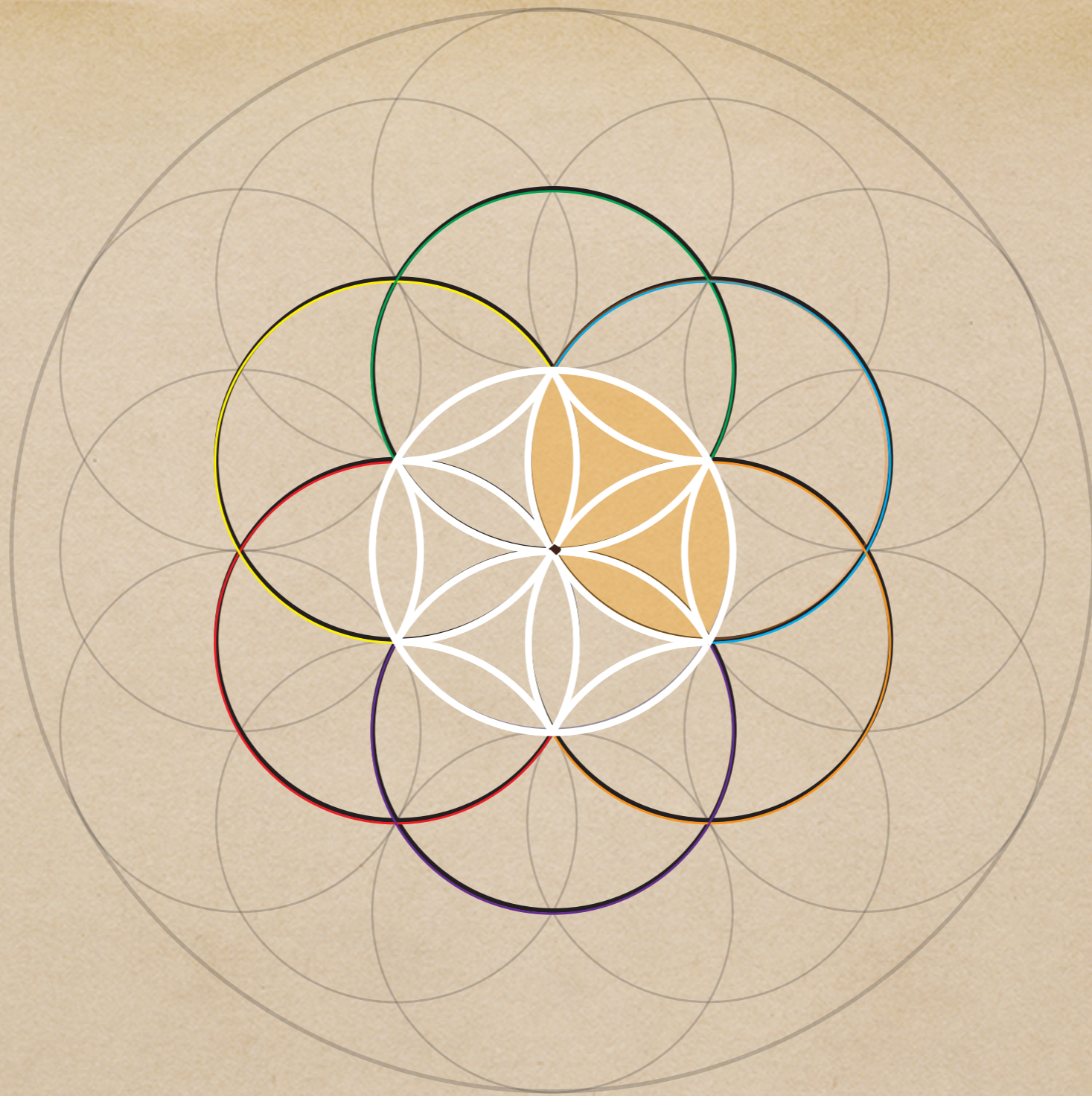




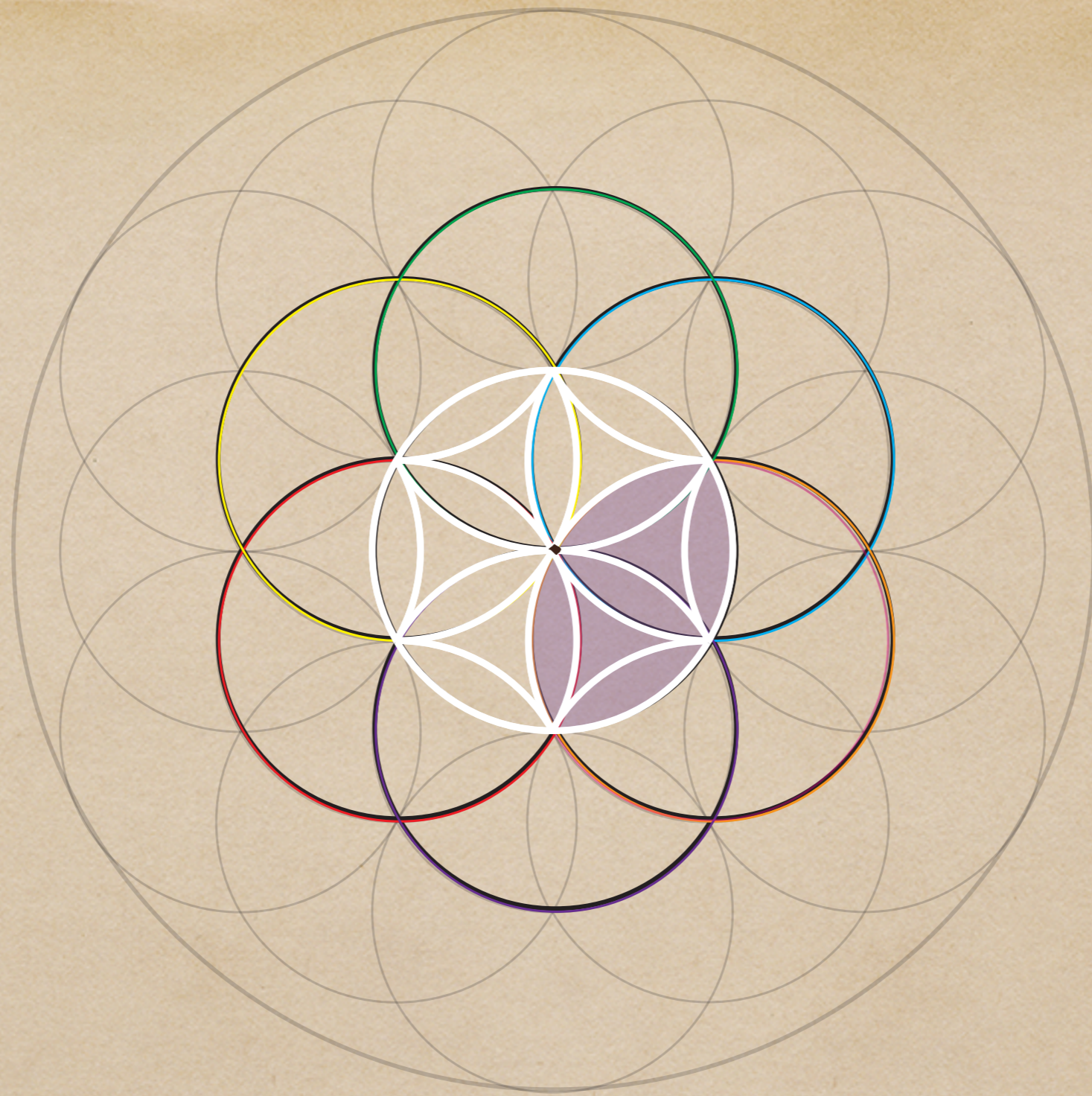
The Master is surrounded by, and closely integrated with, a group of initiates whose progress on the Path is indicated by the fact that they have integrated 10 of the 12 petals, 10 being the number of the perfected man, just as 12 is the number of cosmic unity.



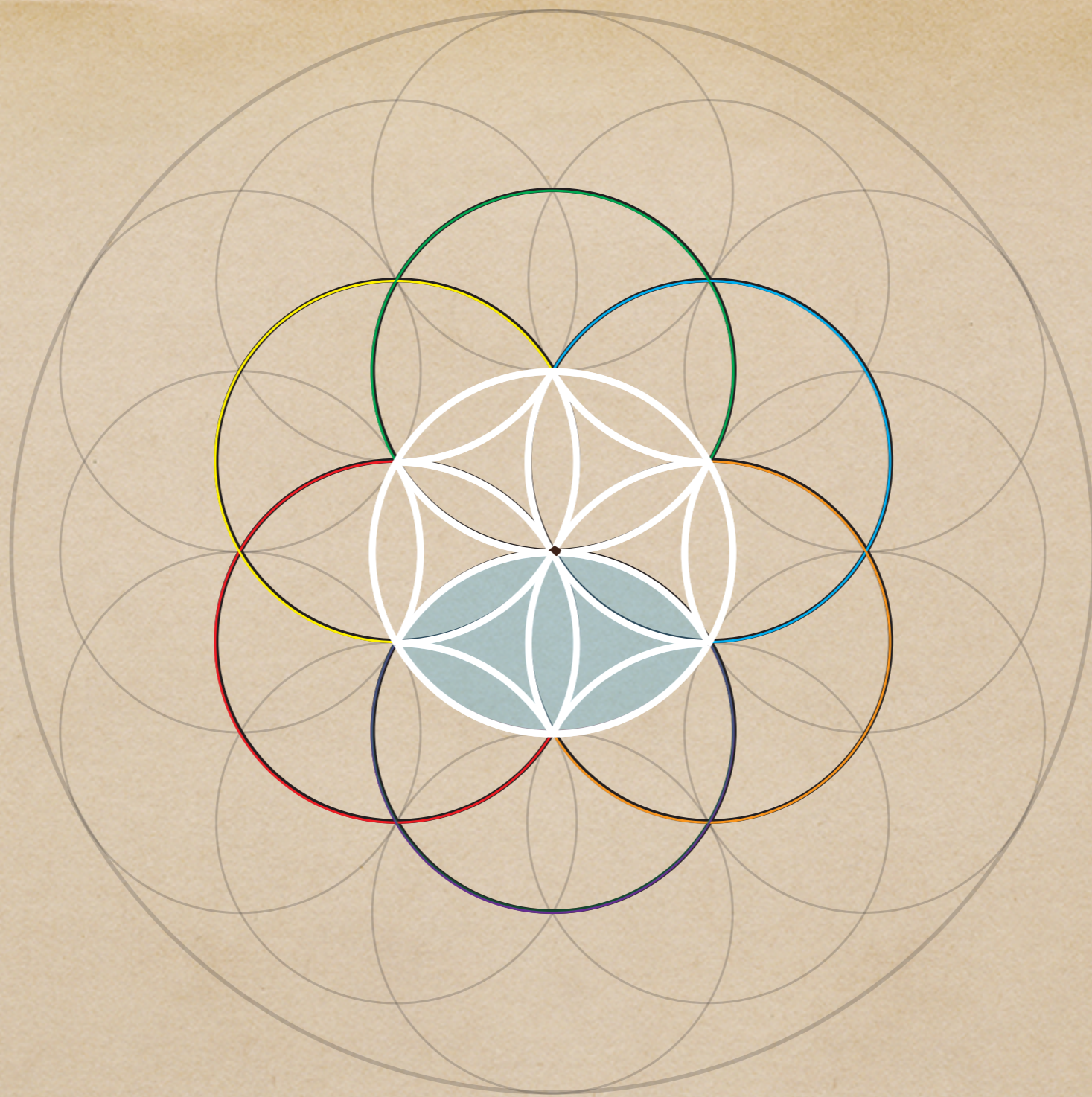
The energy that guides these initiates is merged in the creative consciousness of the Master, symbolized by the vesica piscis that links them to Him.



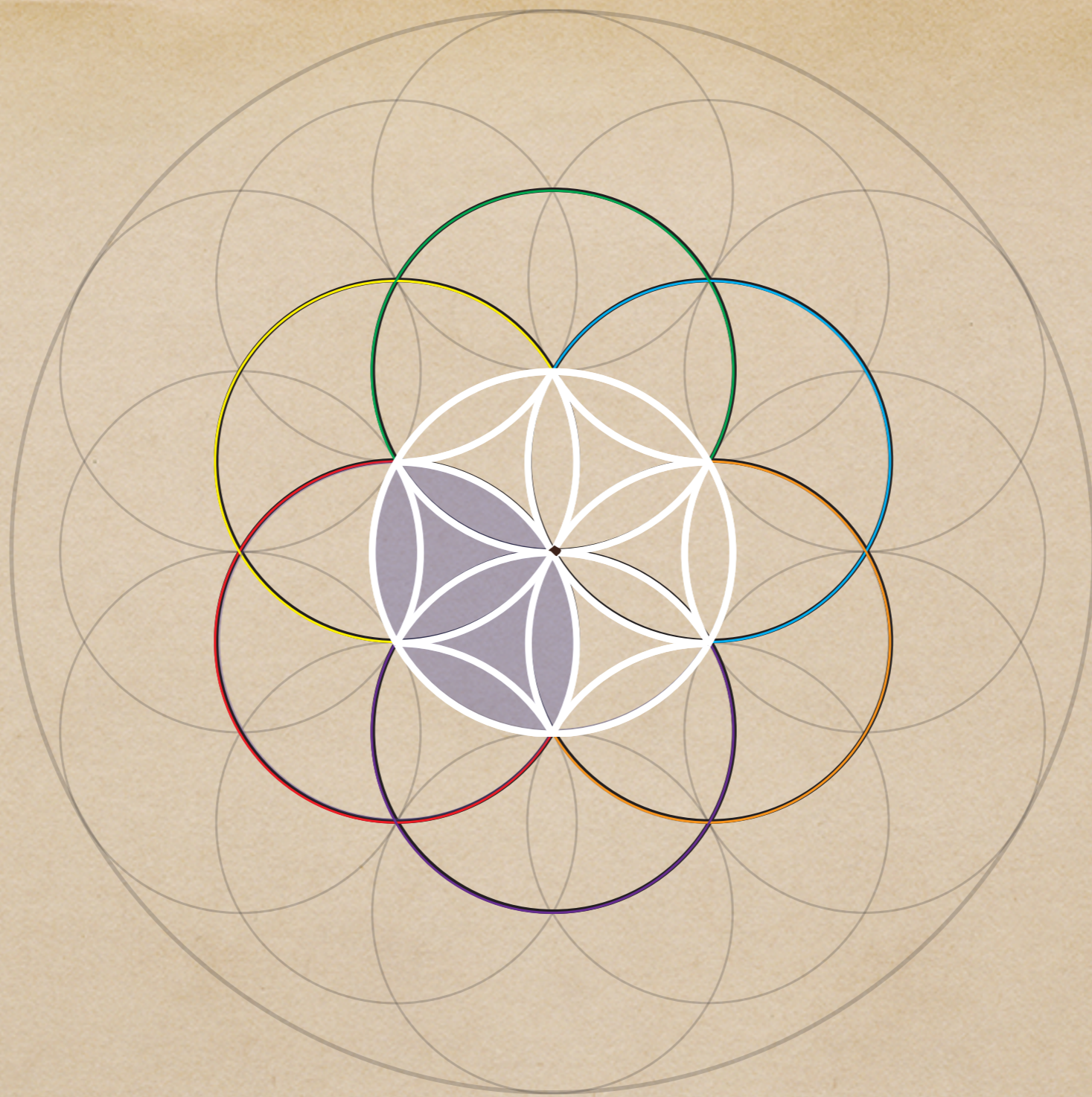
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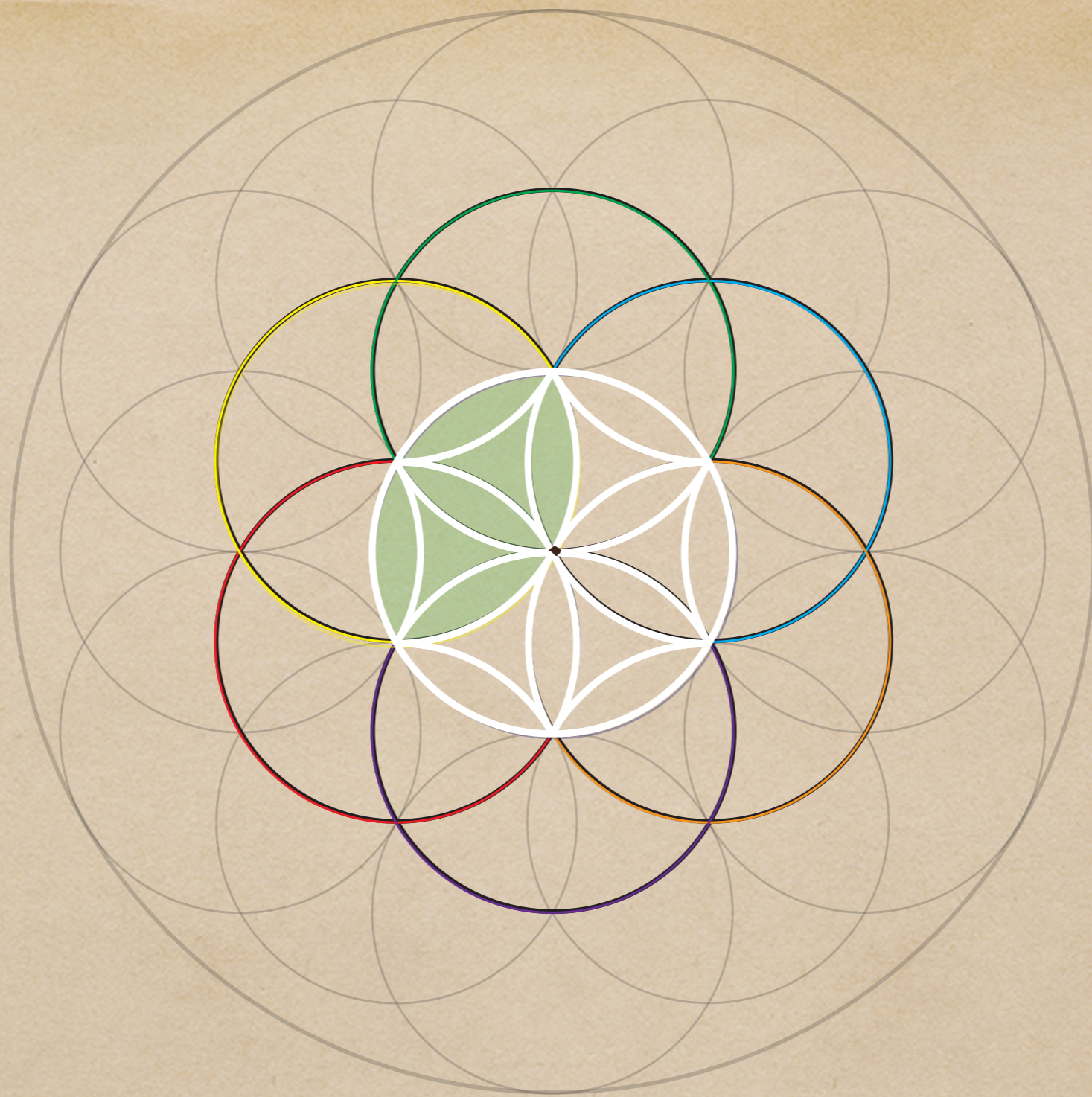
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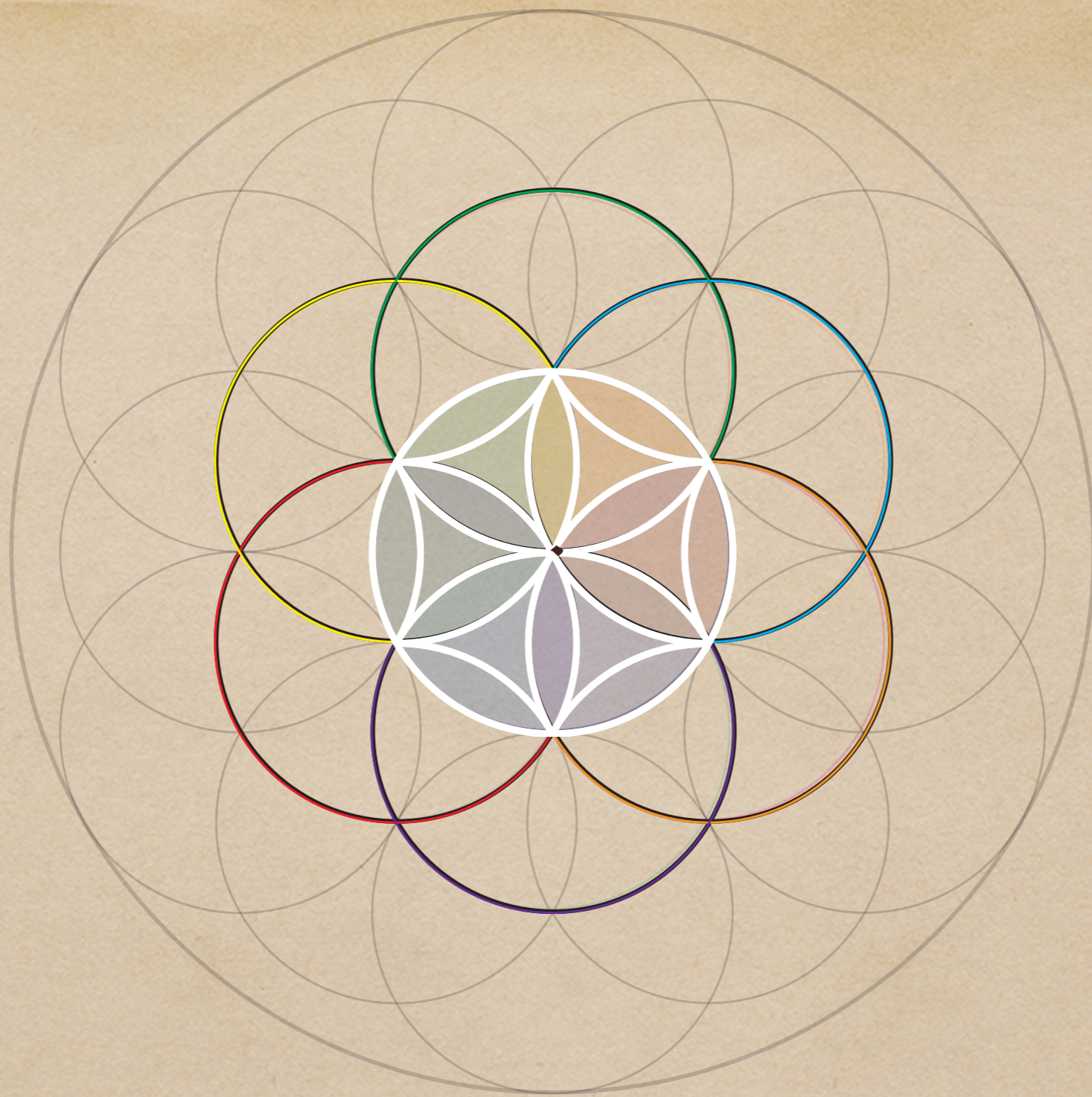
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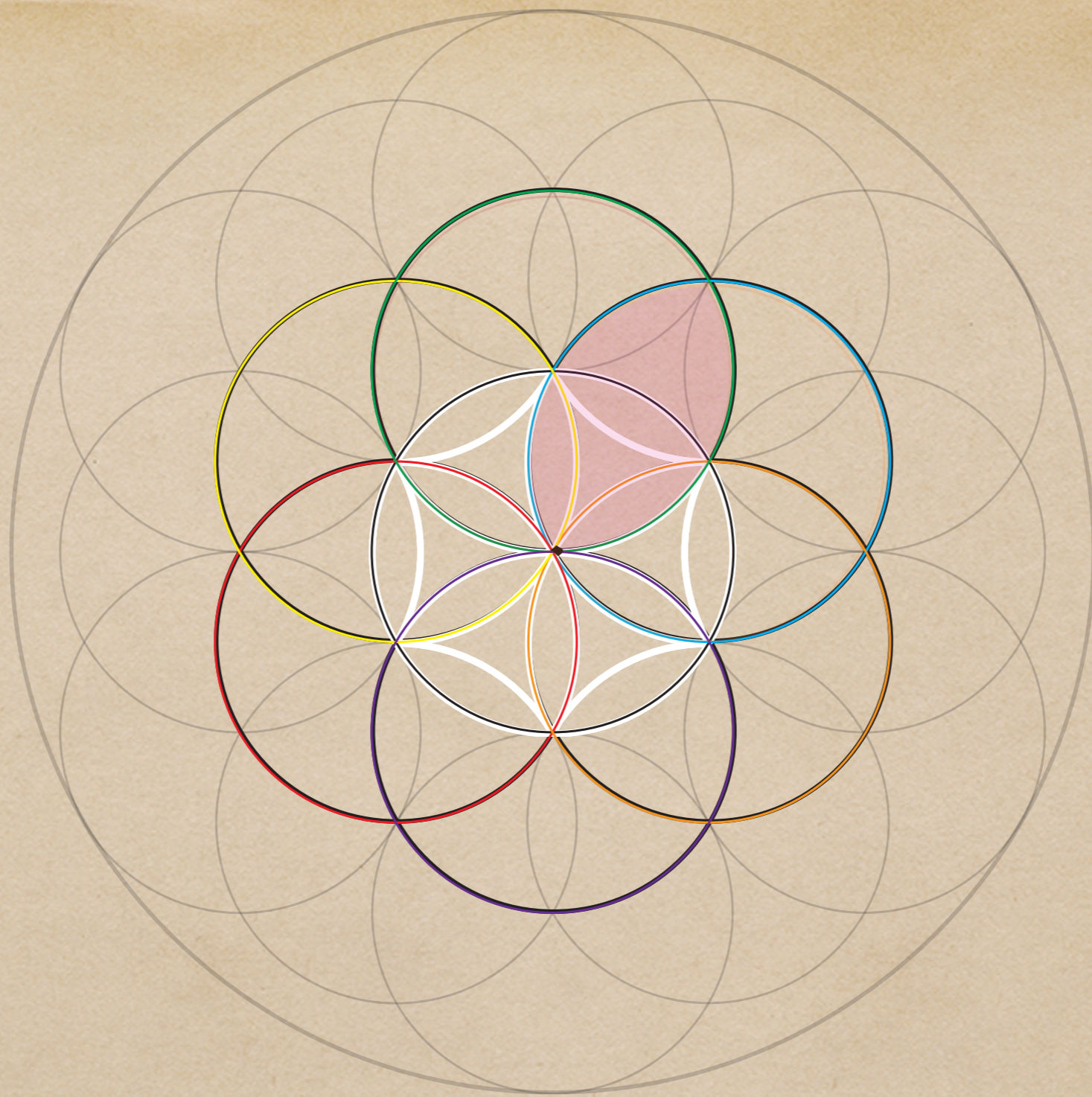


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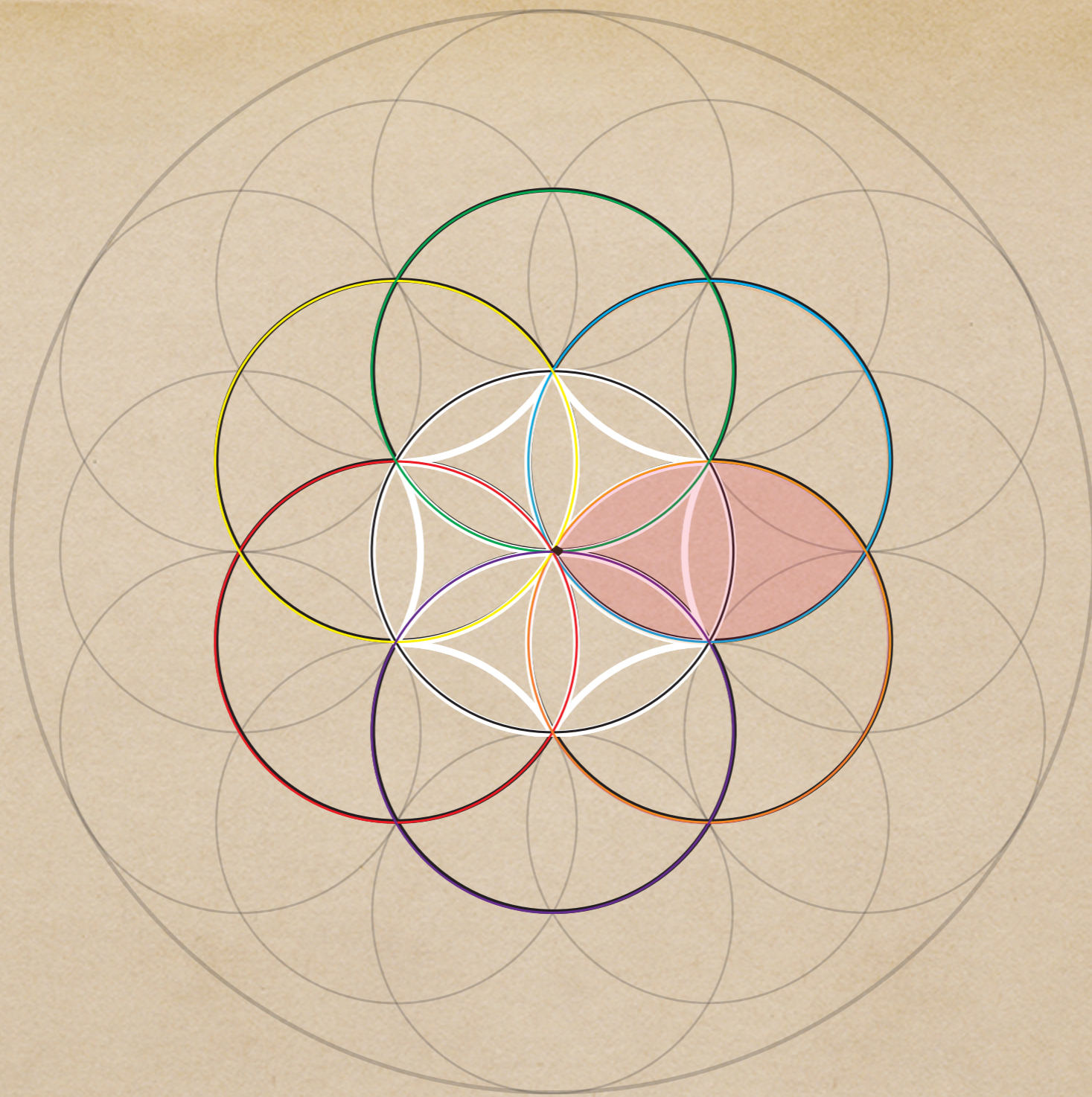


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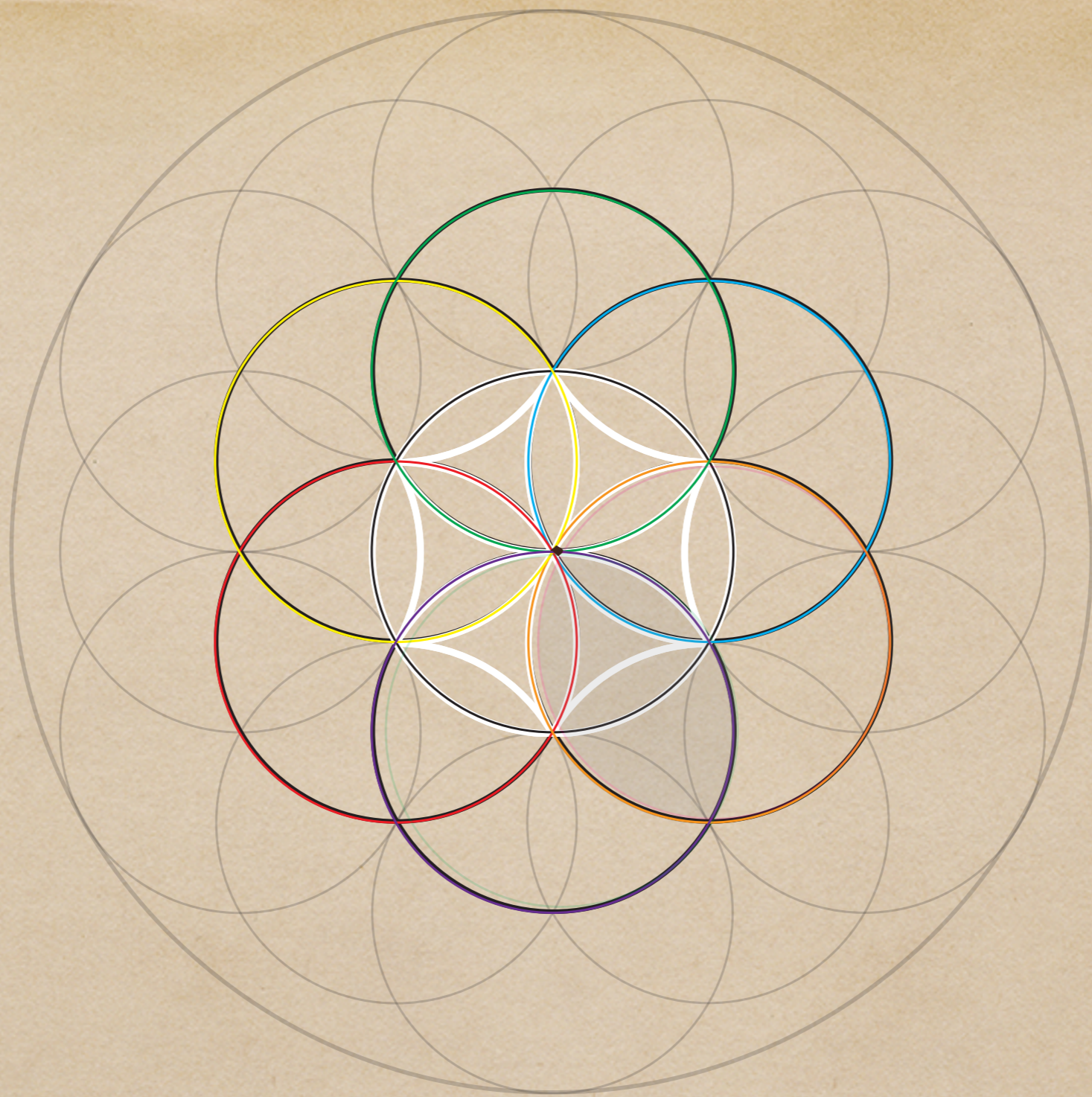




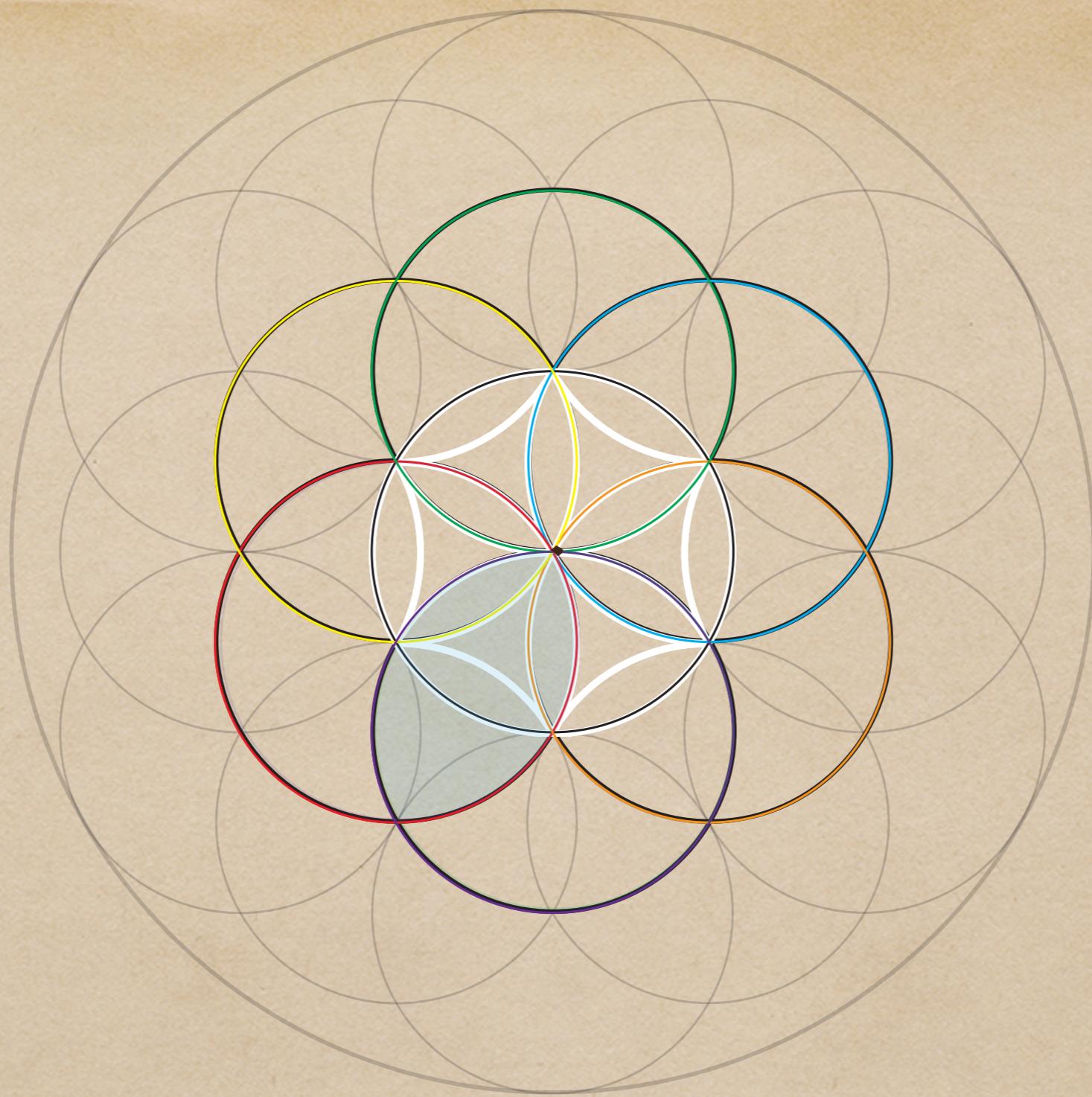
Each initiate is also linked to His or Her Brother, a linking steeped in the aura, or conscious influence, of the Master, again represented by the vesicae piscis.



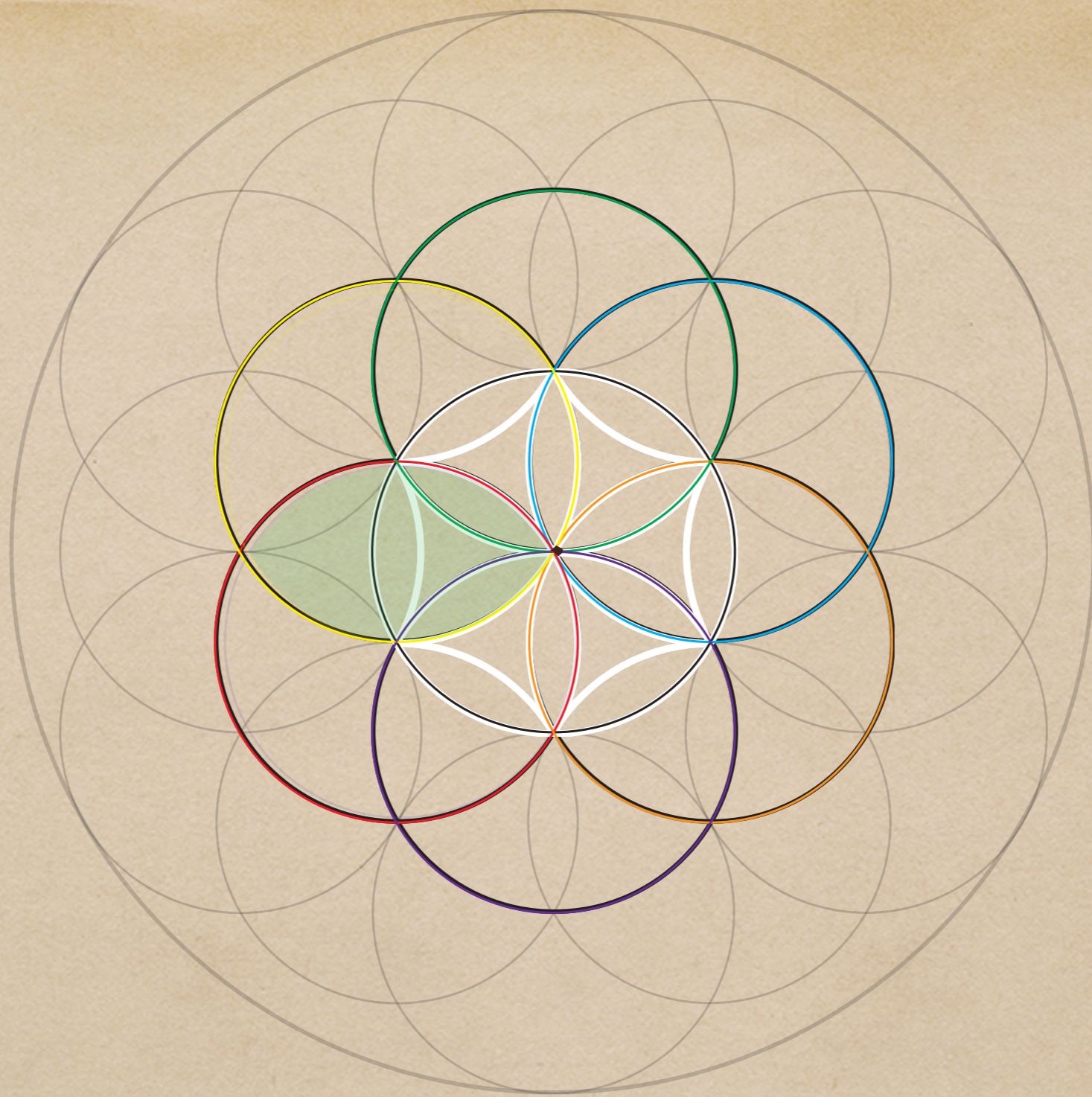
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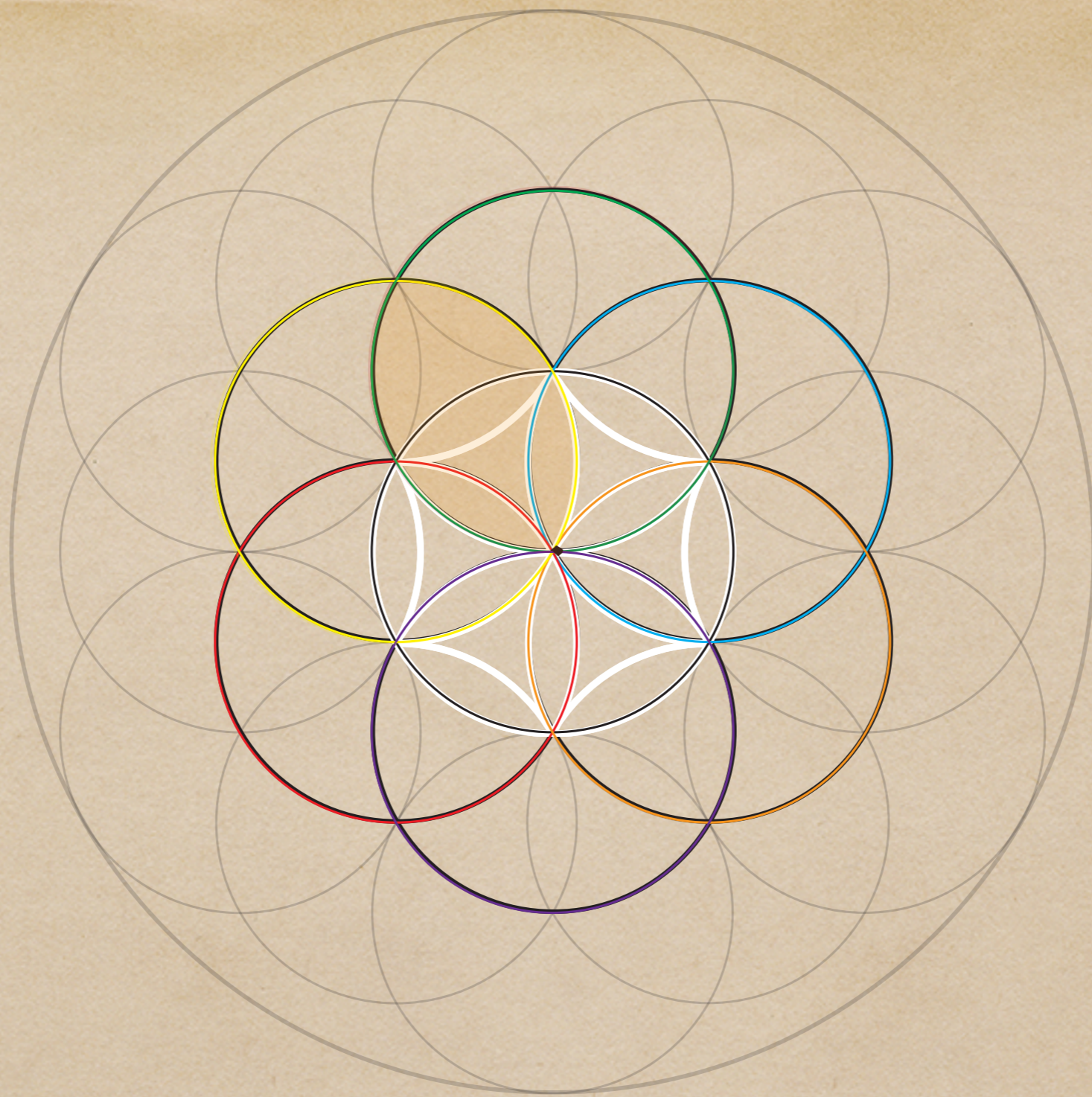
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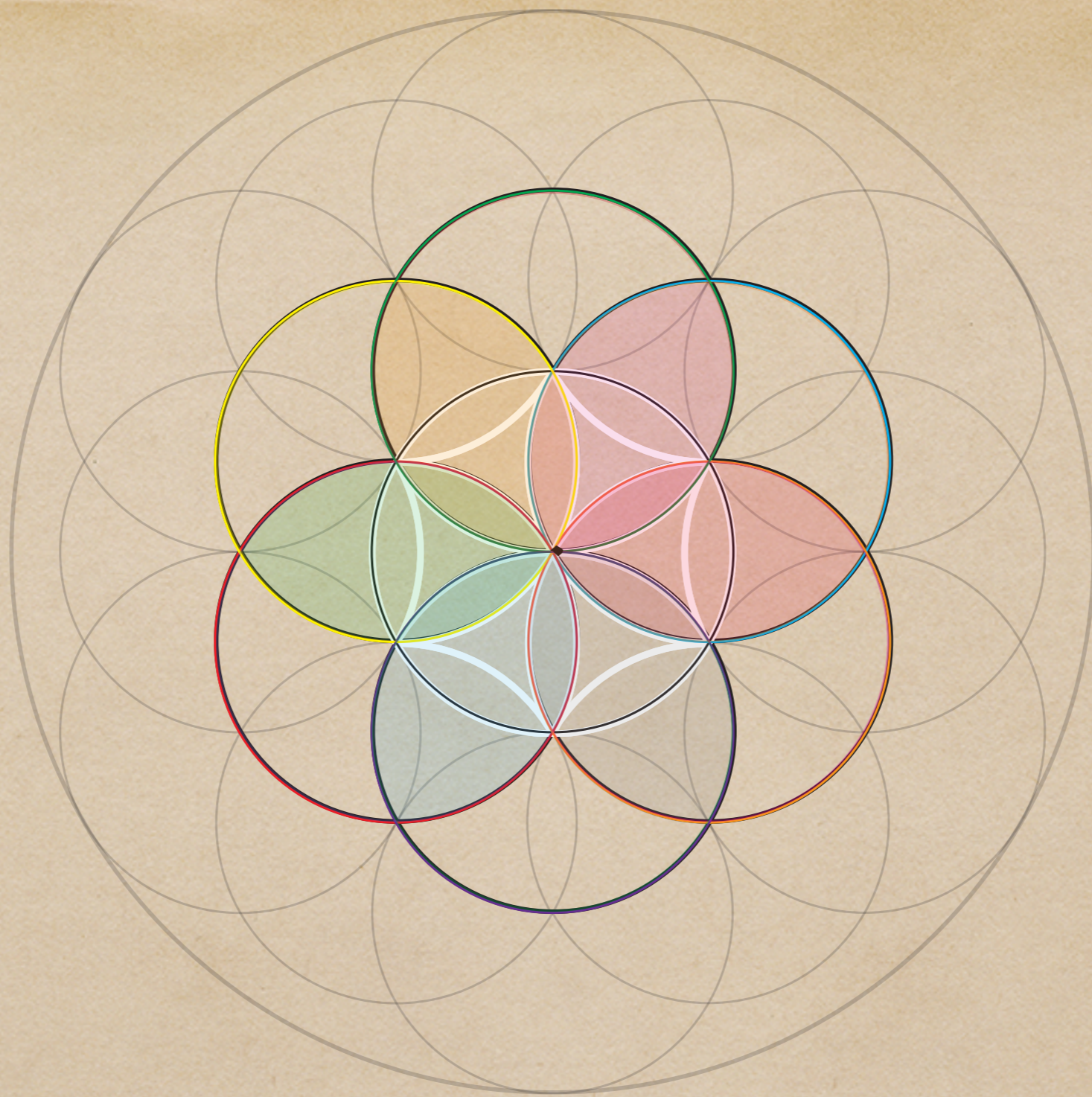
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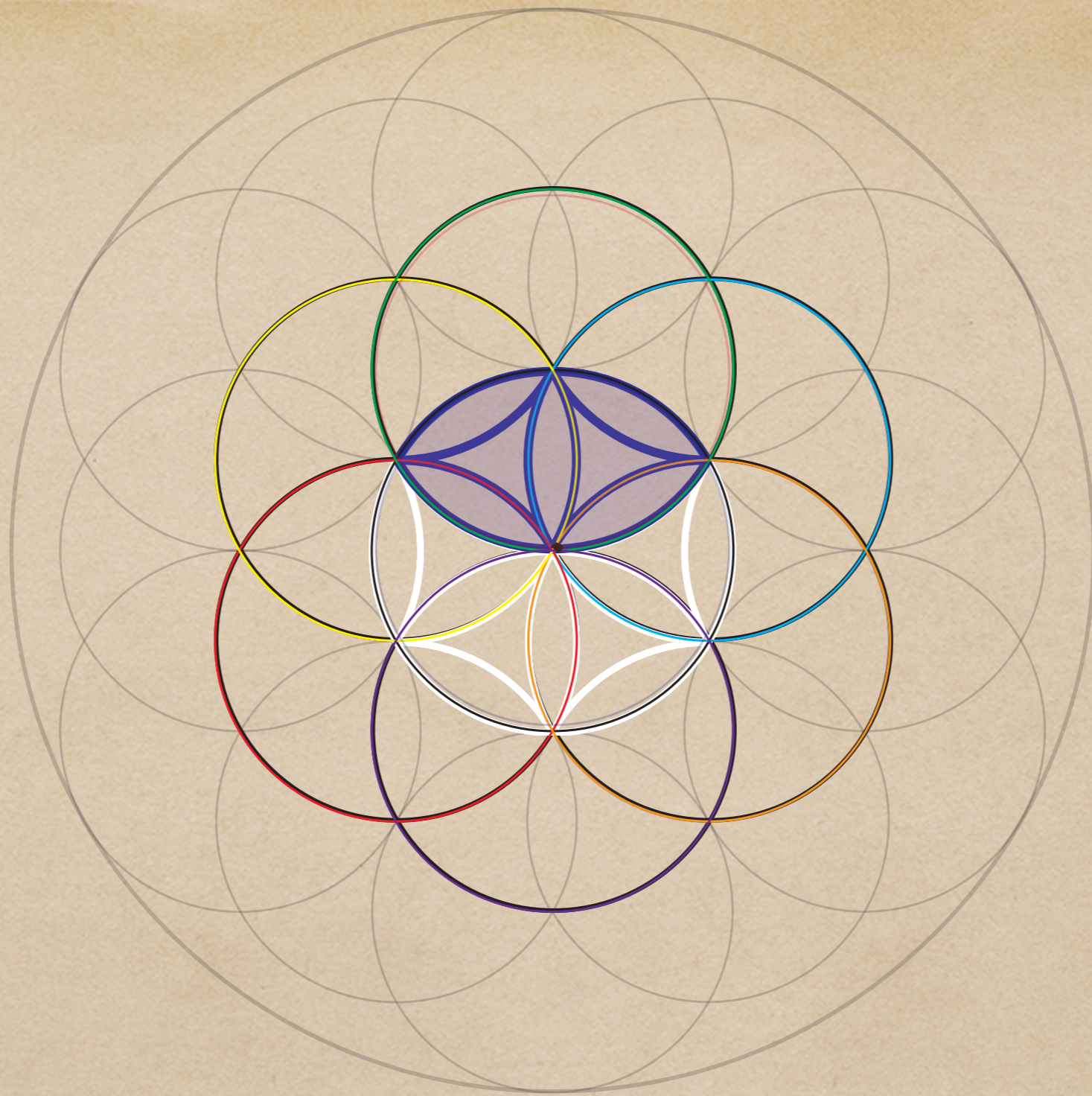
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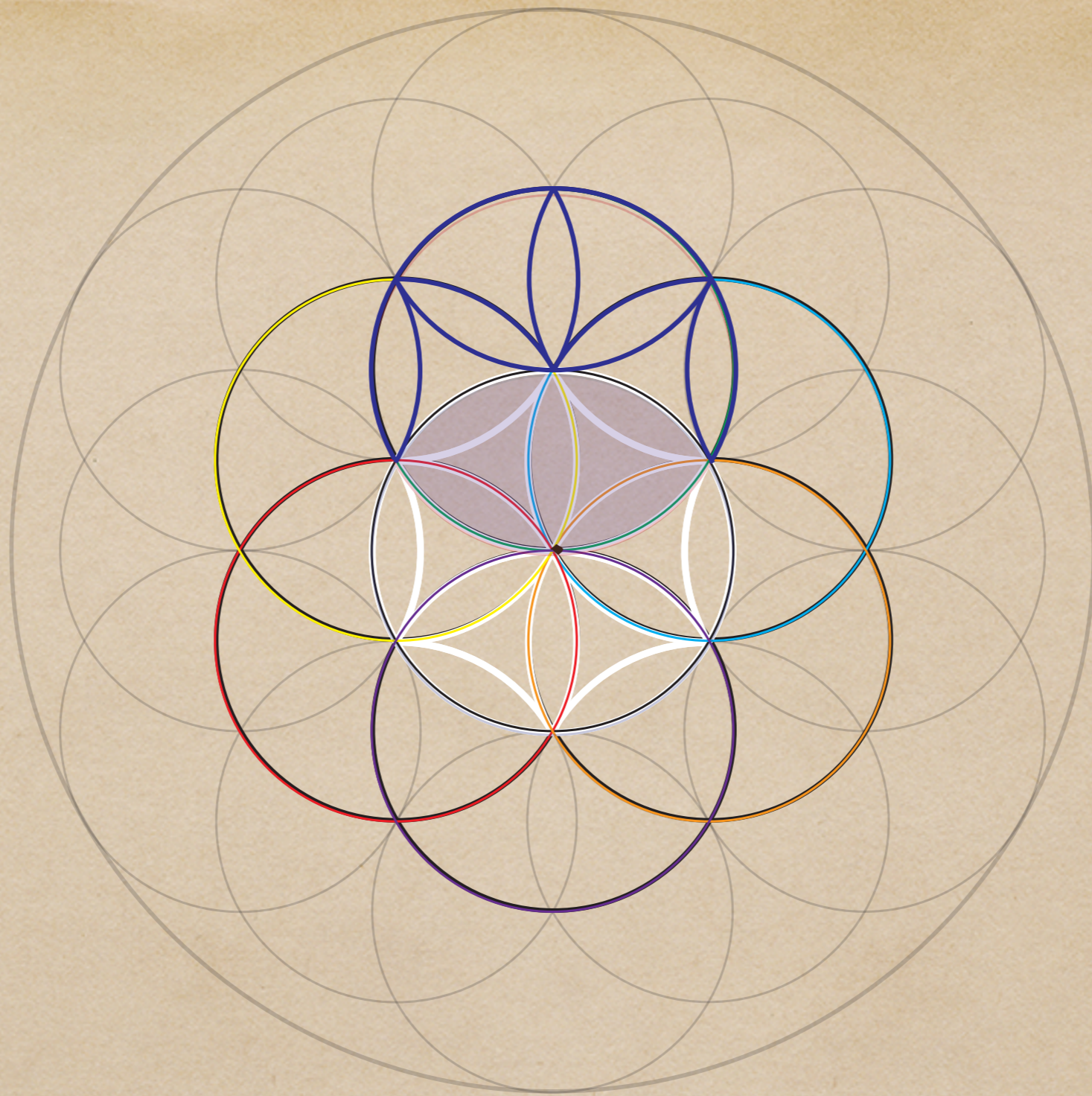


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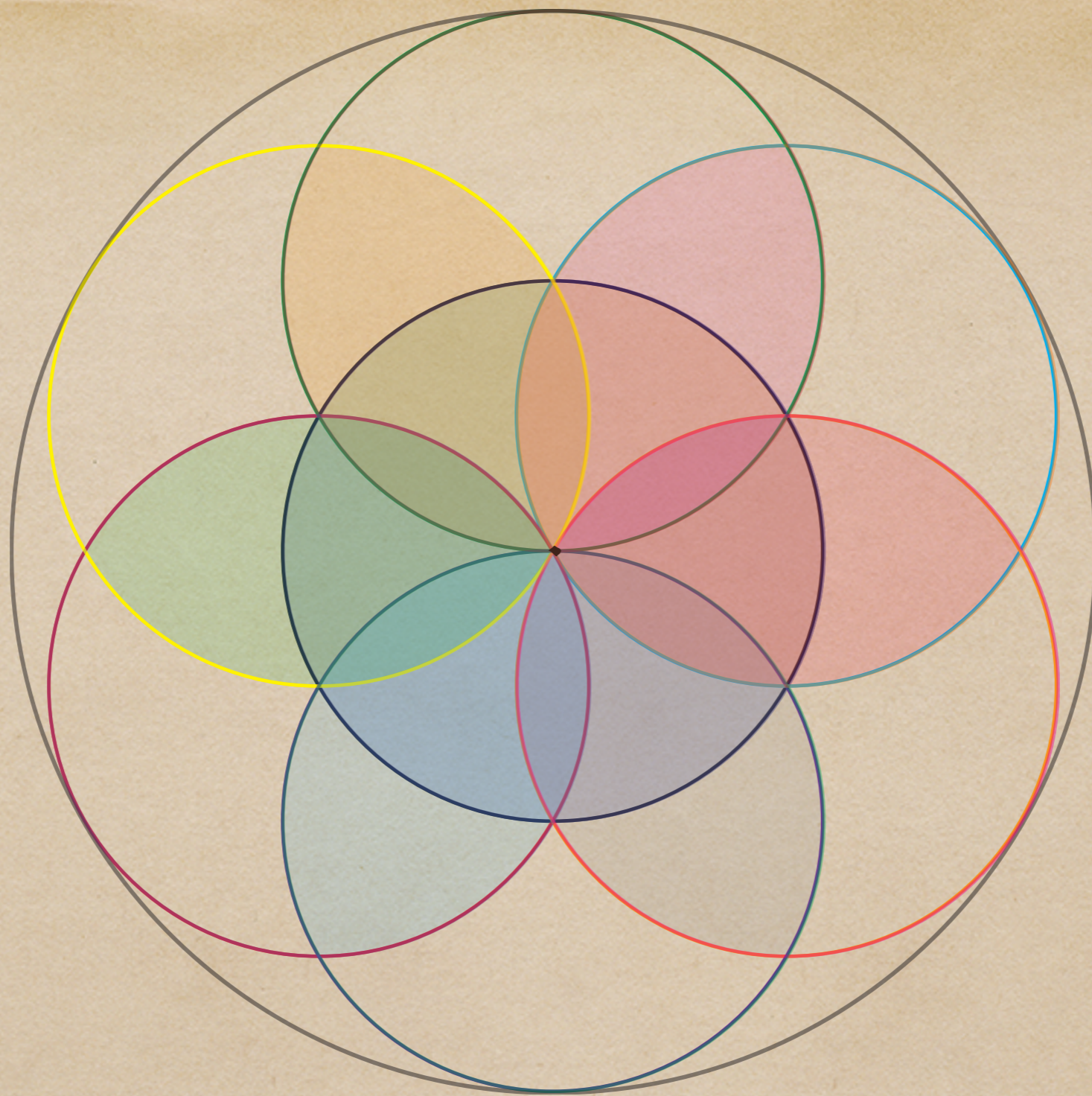


Notice how the five petals of each disciple within the vesicae piscis, which represent connection with the Master, are closed in on themselves, as if in meditation...

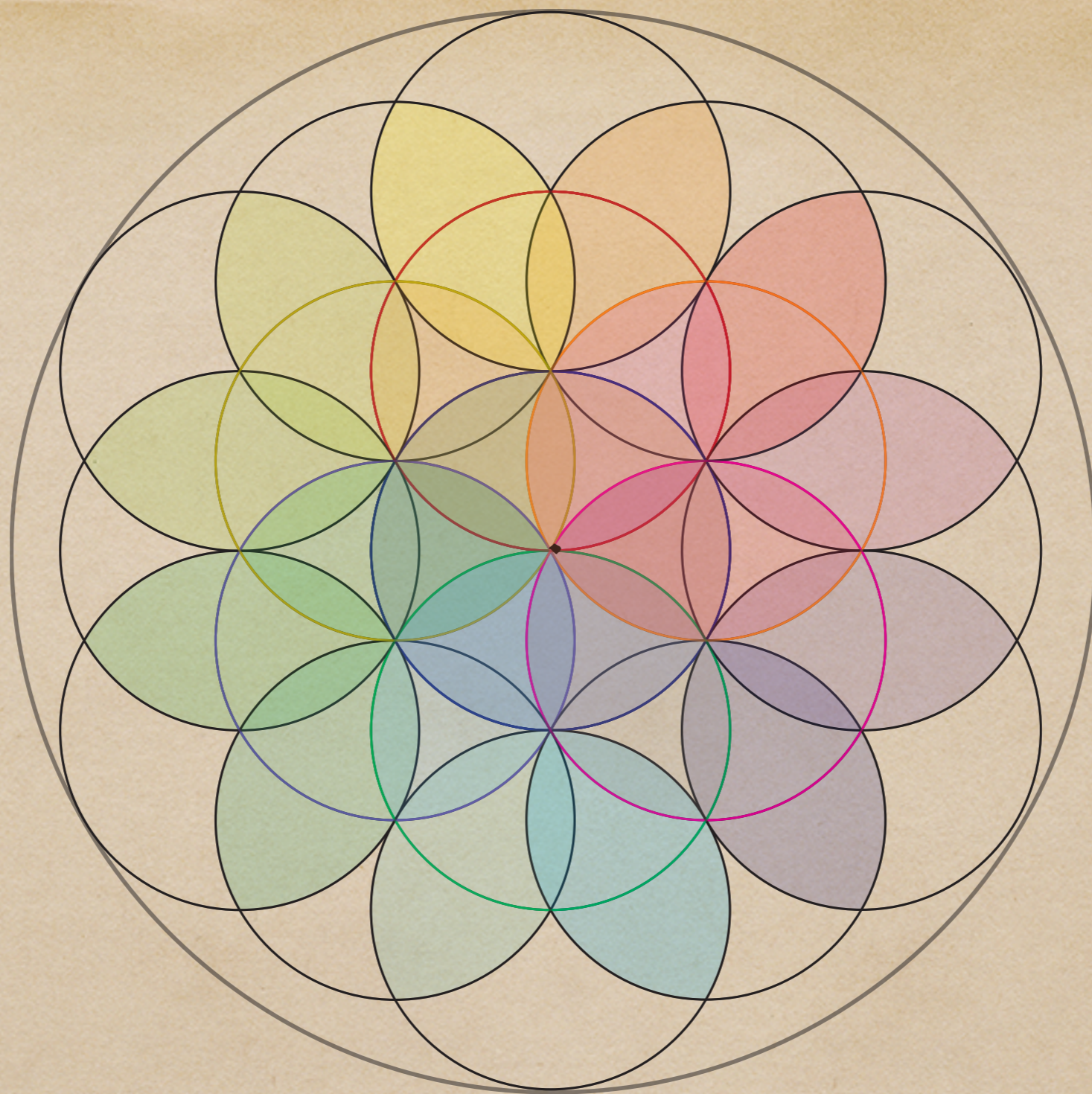




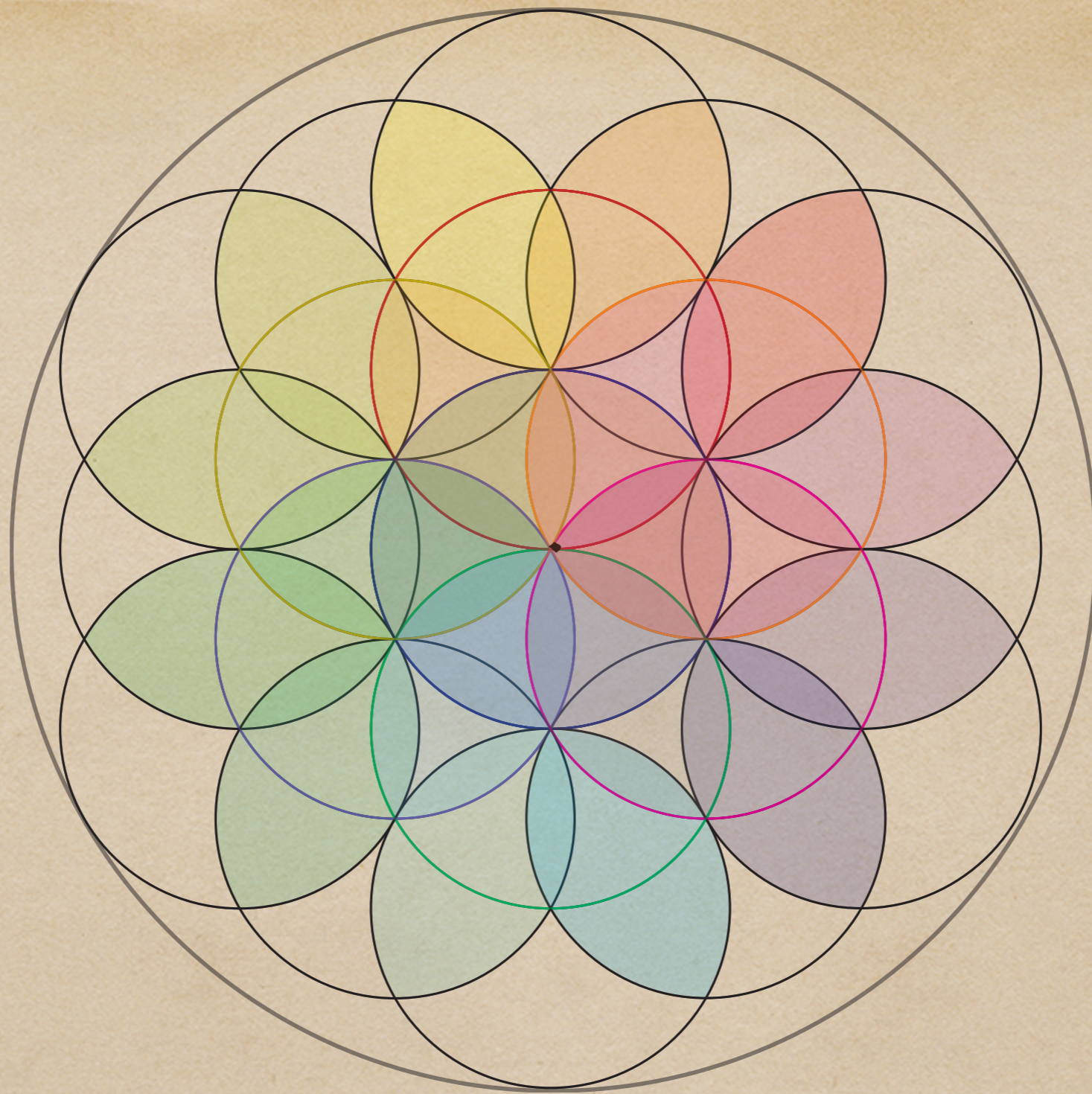
...whereas the outer five petals open outward as if in active service.



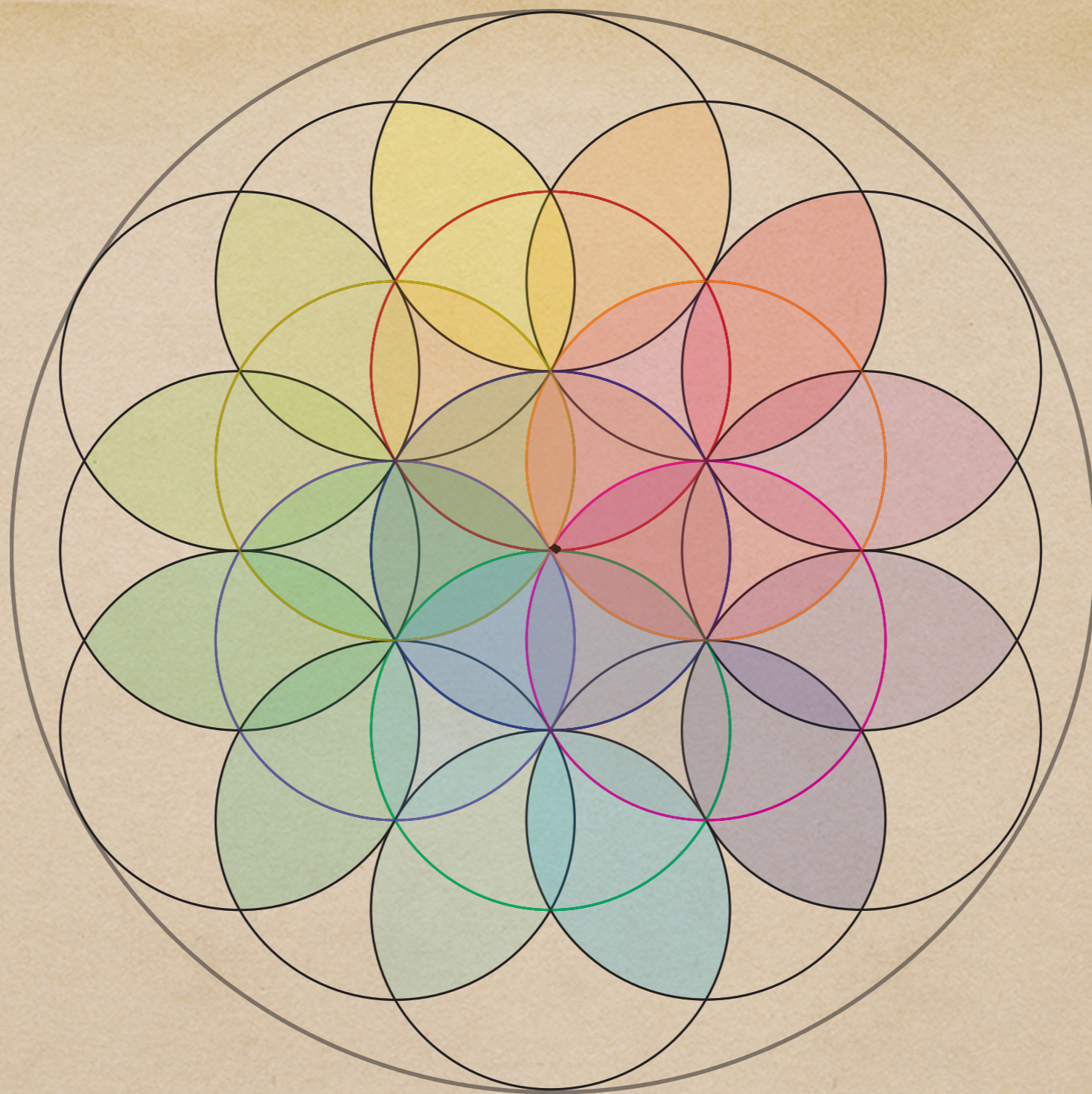
Together these Seven Great Beings, make up the Seed of Life, for from Their initiating consciousness flows the energy that animates the entire ashram.



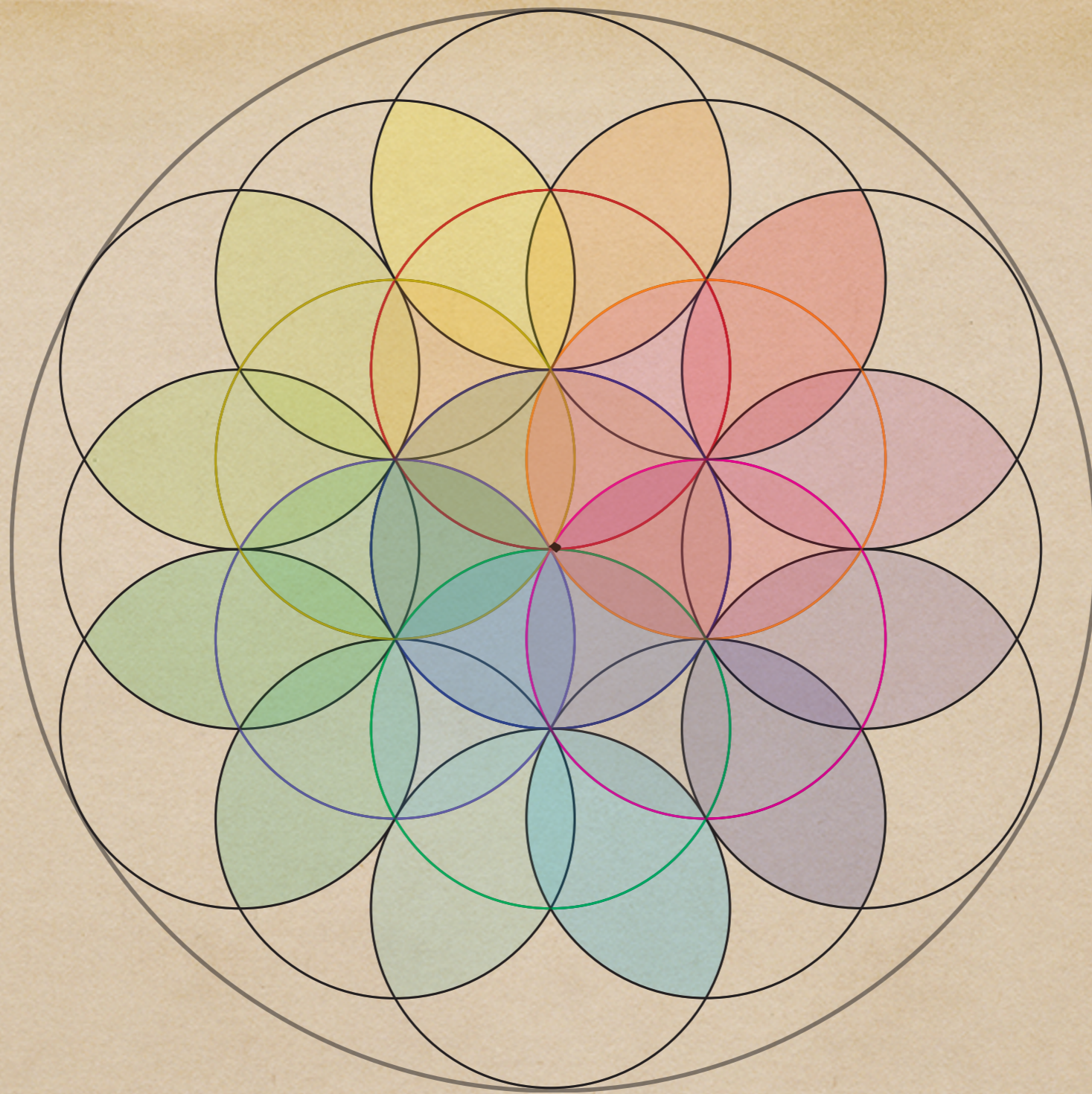
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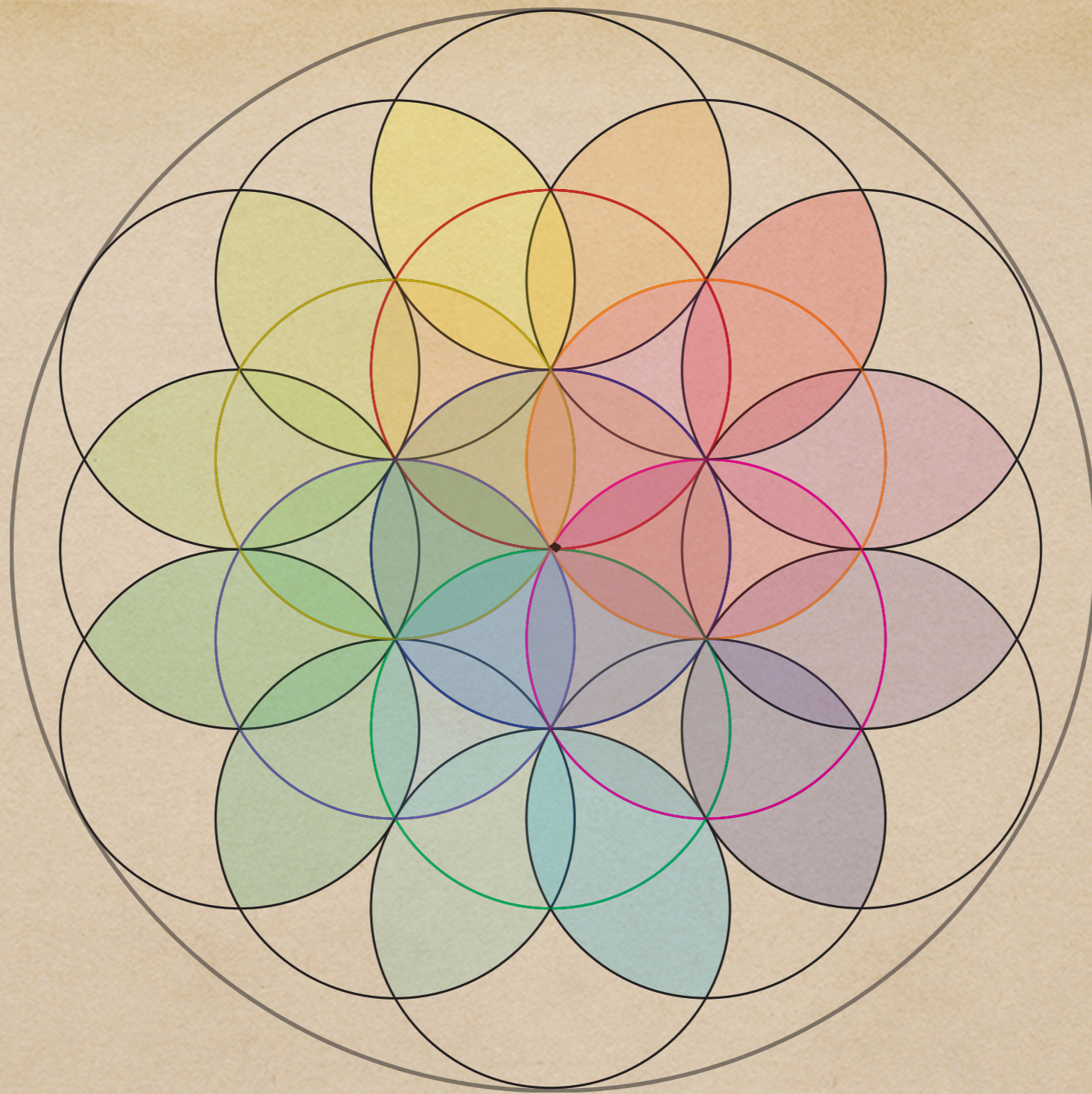
Actually the true Seed of Life is the central point representing the limitless unmanifest potential of pure spirit.



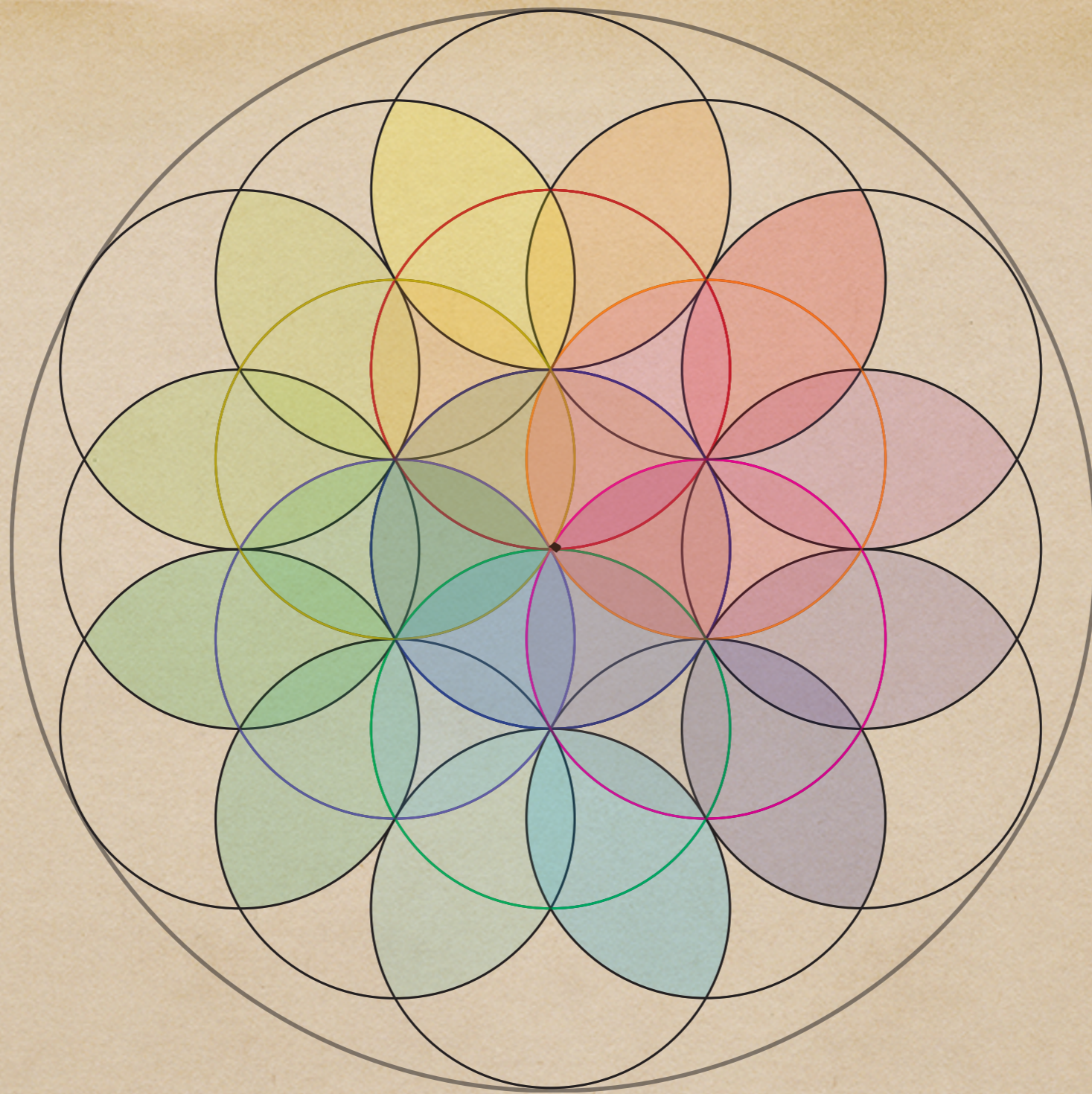
Through the heart of the Master, which is one with the central point, the initiates touch and commune, for this is their common point of origin, and through it lies the path to the Monad and Shamballa.



The 12 outer circles symbolize 'the many'. In an ashram they would represent the lesser initiates and probationary disciples.

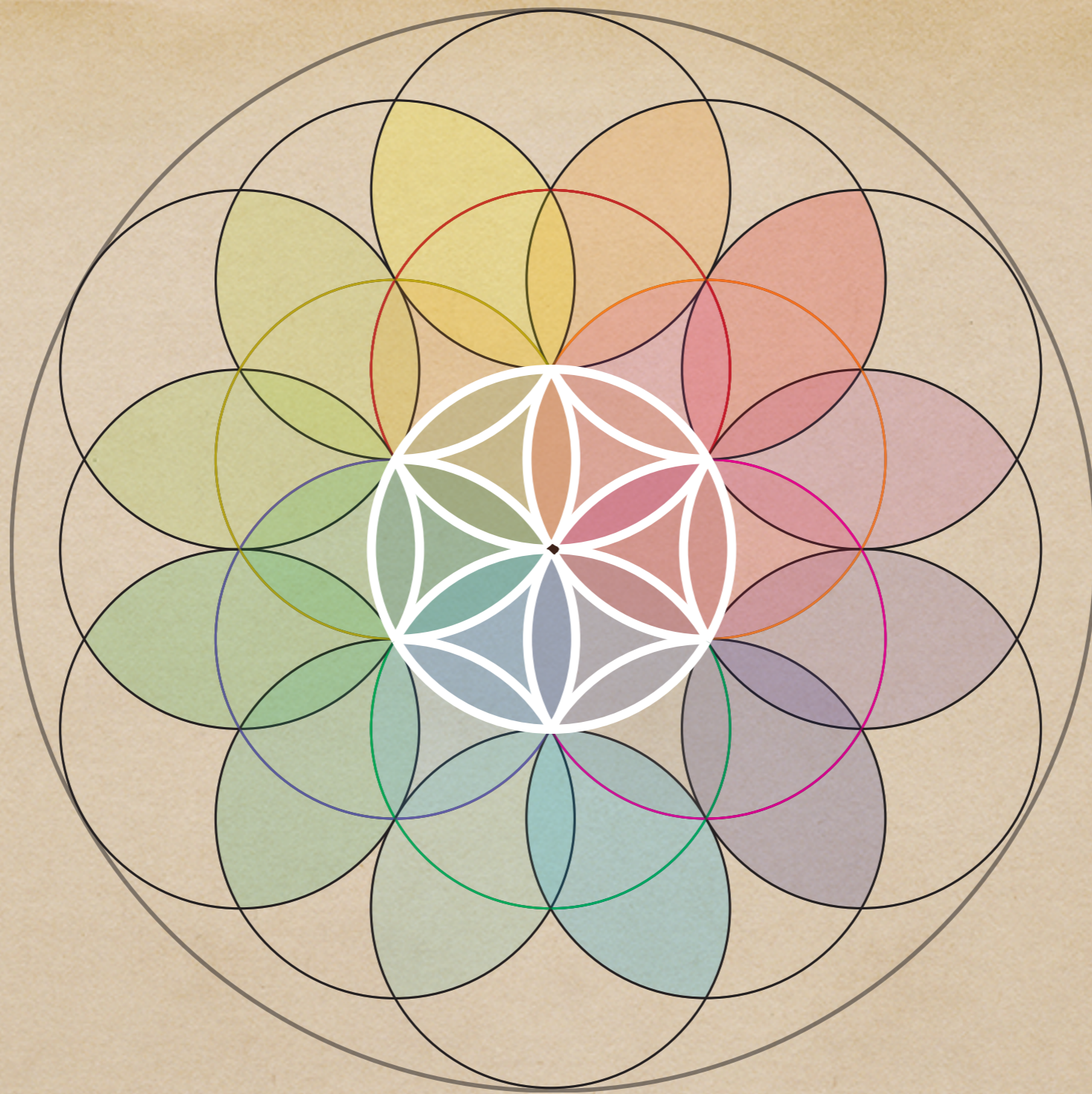


The geometry of the Flower of Life reveals that all within the ring-pass-not of the ashram are touched by the Master, and through Him have contact with all the other initiates.

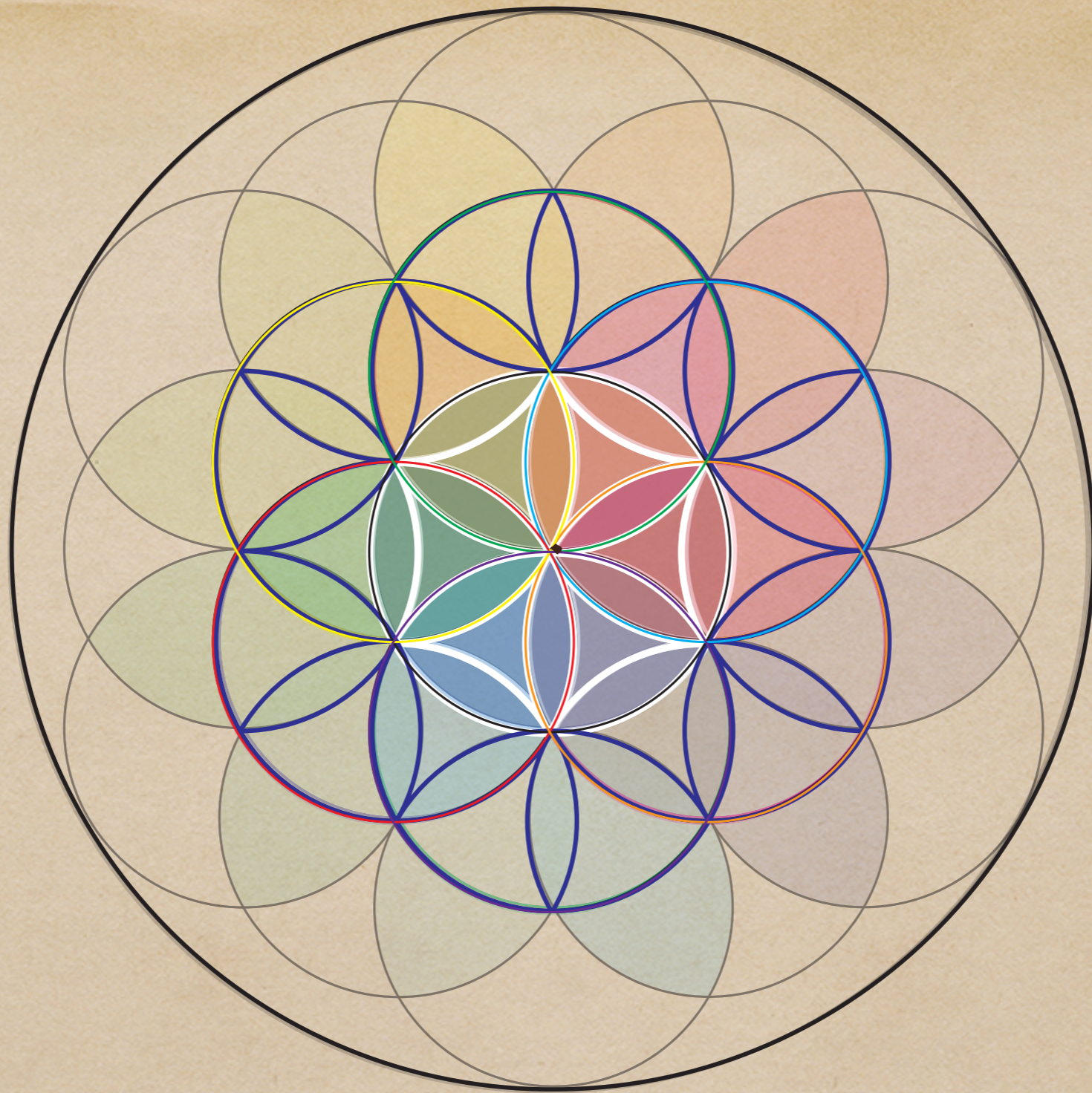


Within the Flower of Life as a template for an ashram we see the three aspects of divinity represented.

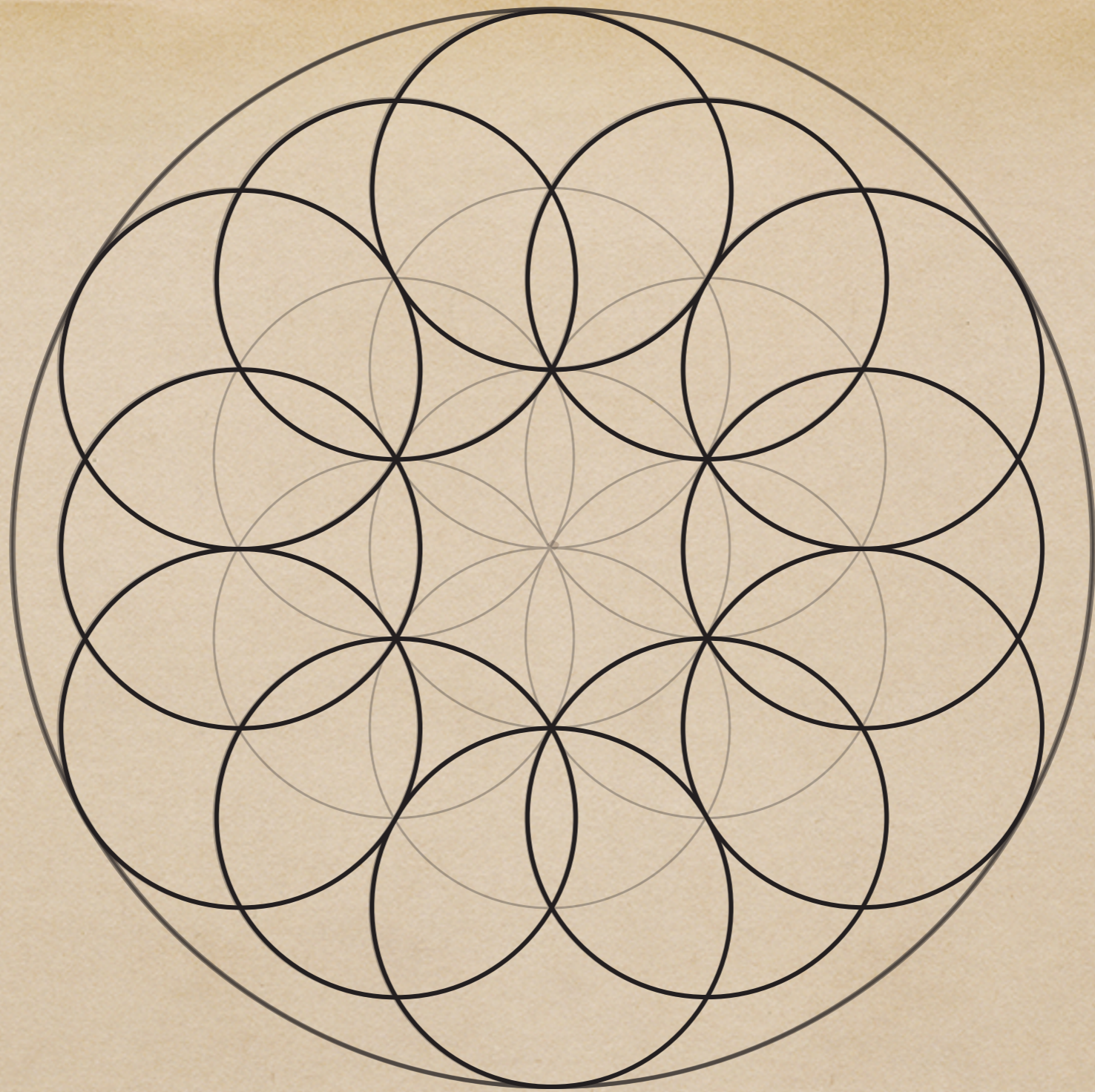




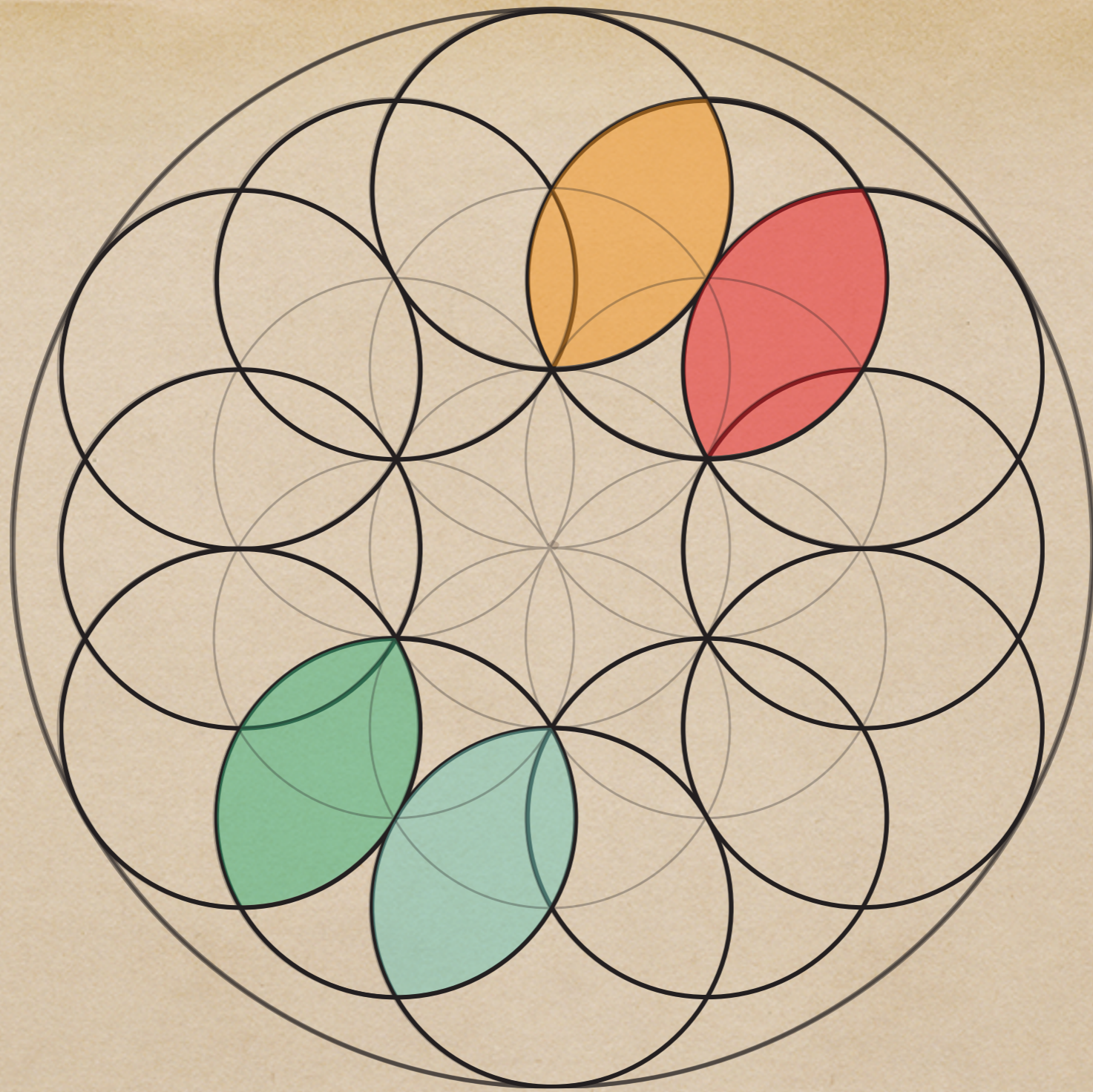
The central point and its extension the central circle, representing spirit.



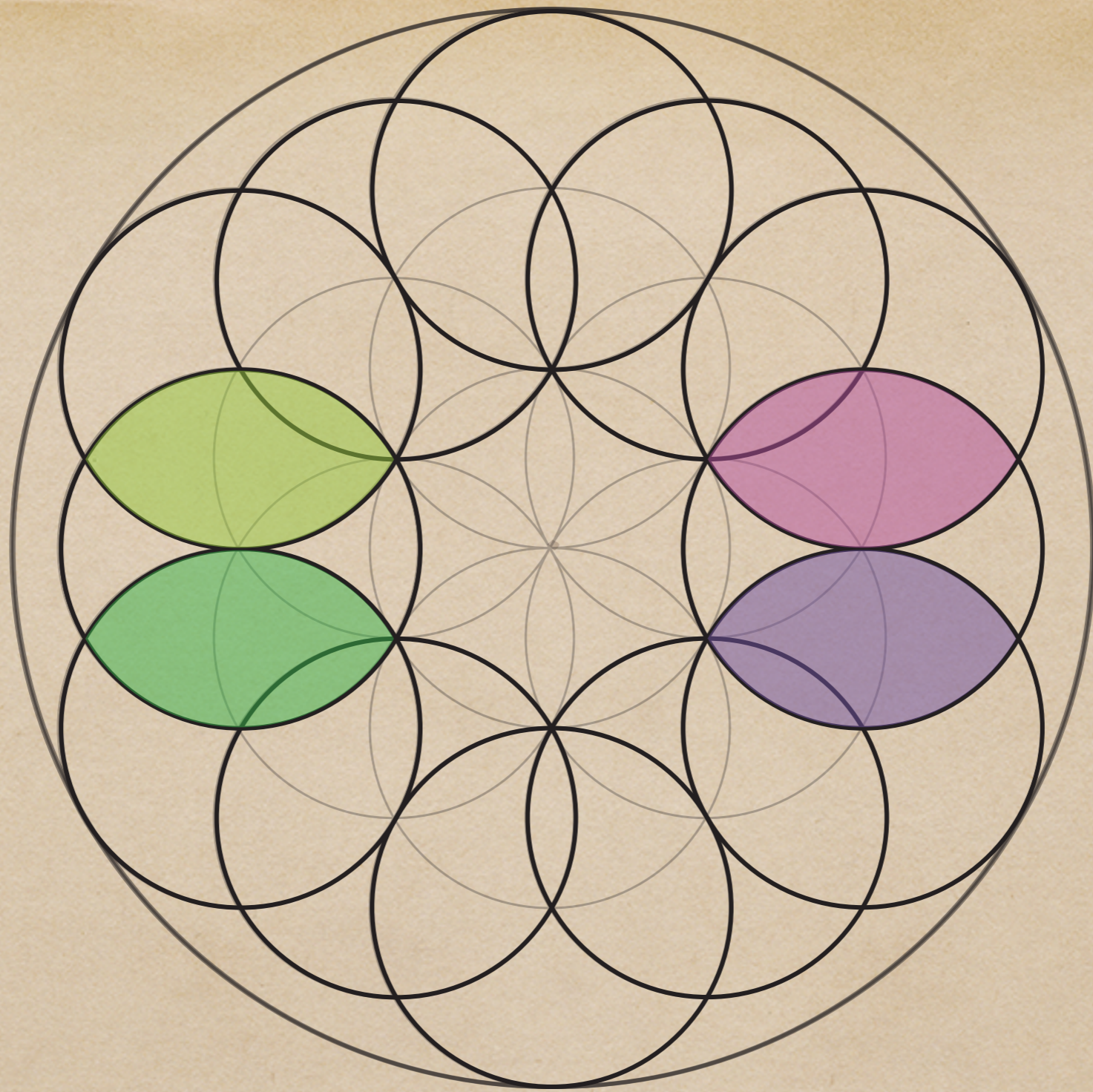
The middle tier of circles representing the 2<sup>nd</sup> aspect or Christ Principle...



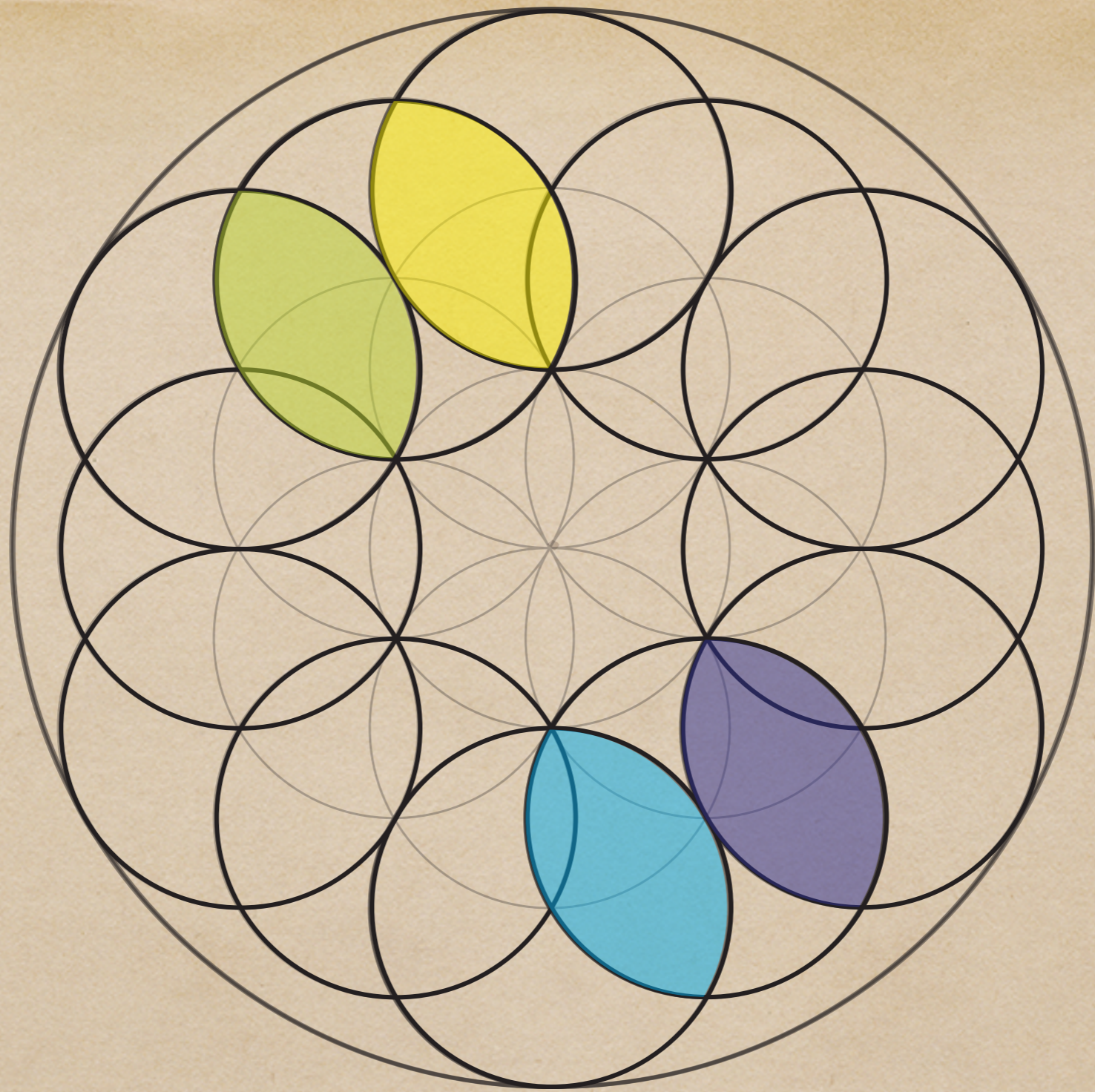
And the outer 12 representing the world of form with it many pairs of opposites.



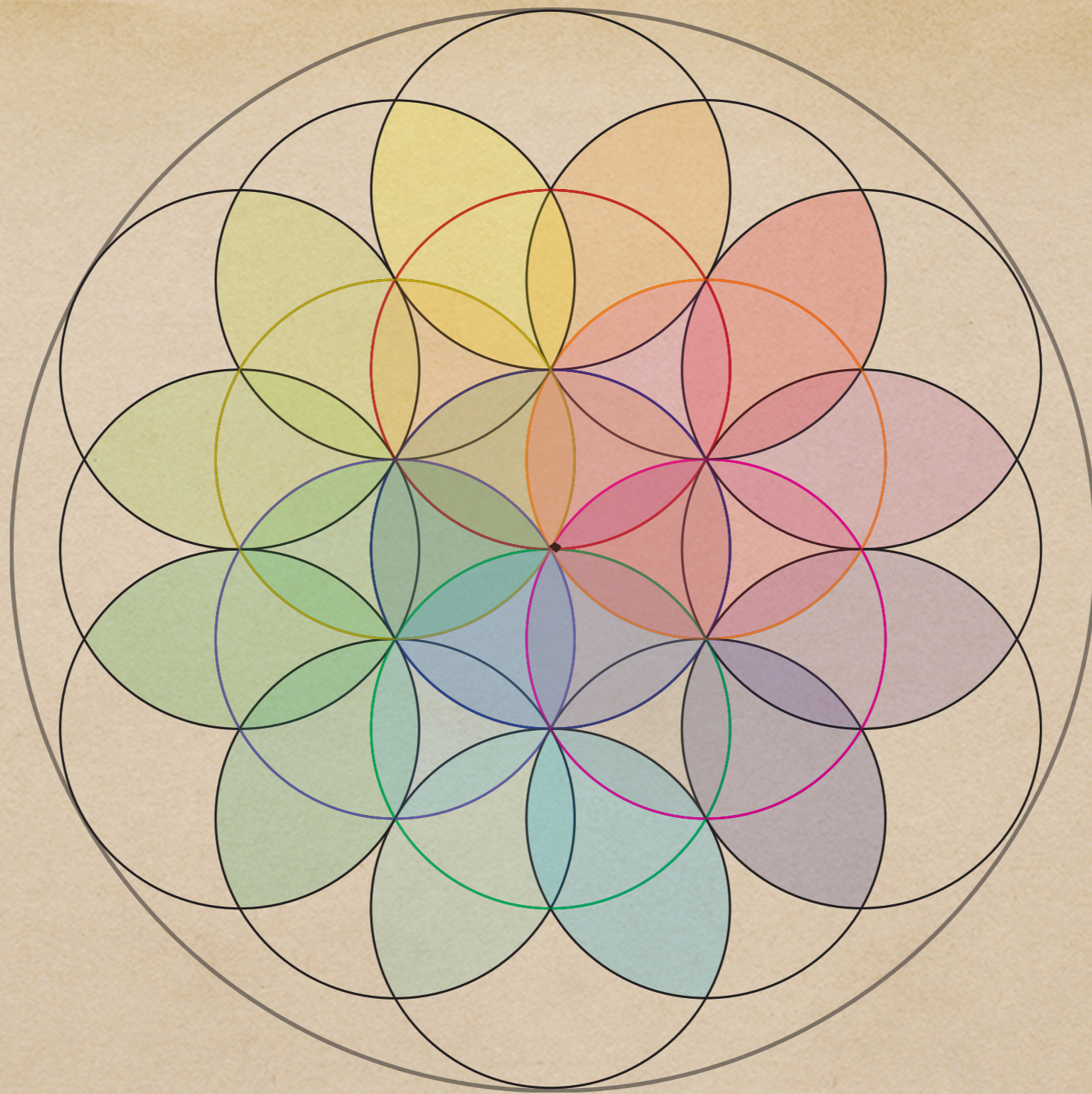
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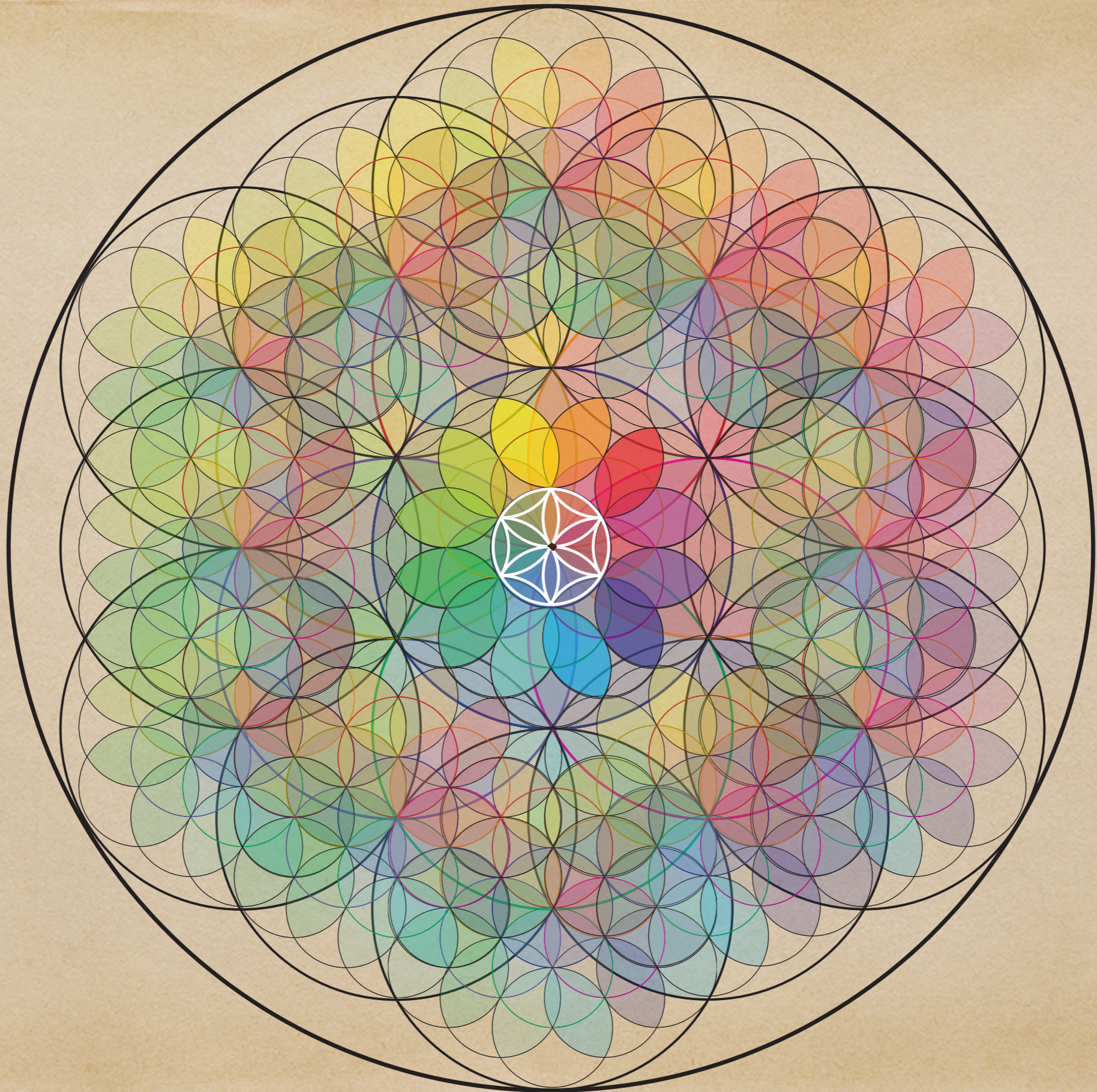
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And the outer 12 representing the world of form with its pairs of opposites.



As a symbol for the three aspects of Spirit, Consciousness, and Form, the Flower of Life could represent Shamballa, the Hierarchy, and Humanity.









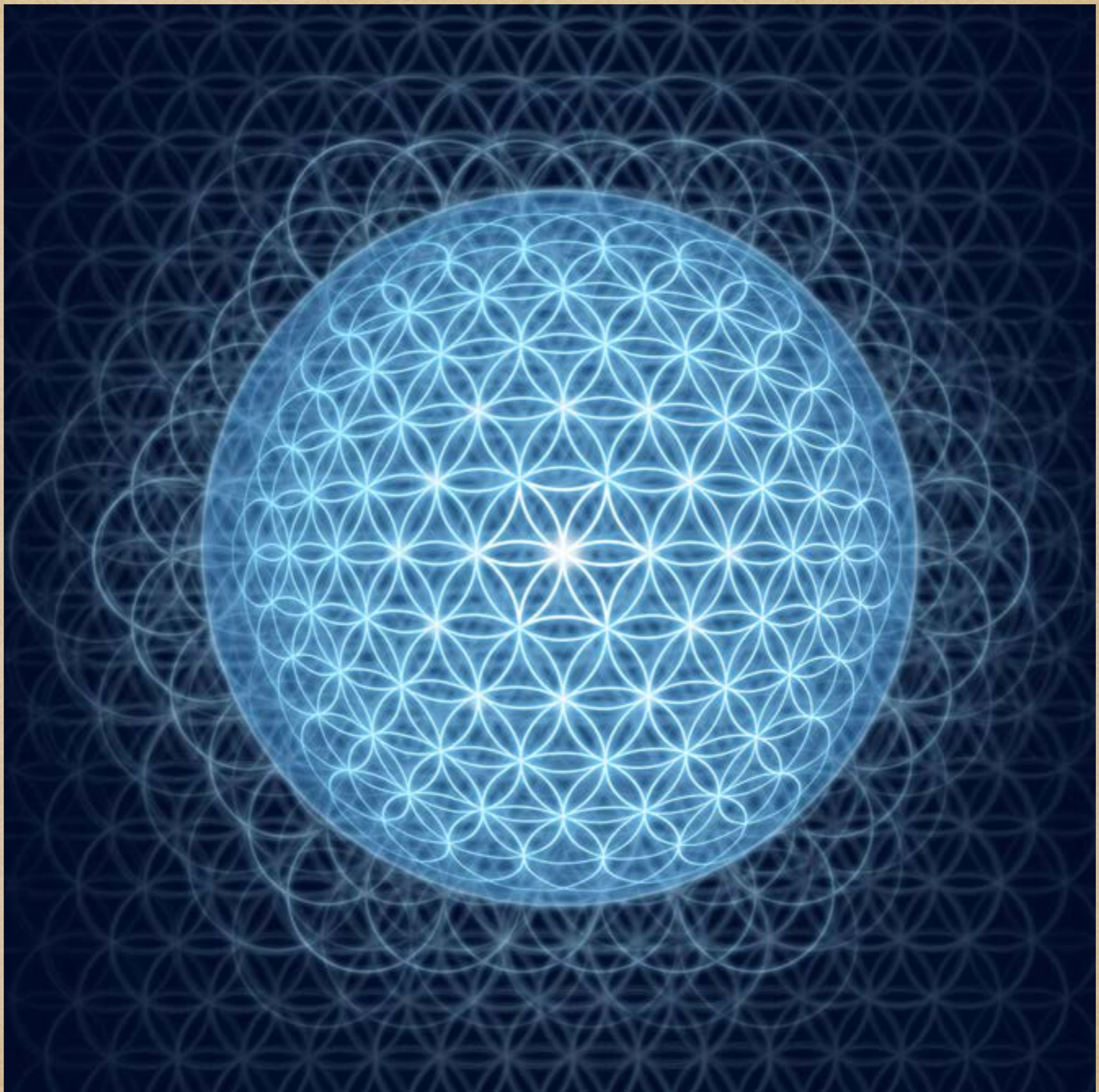
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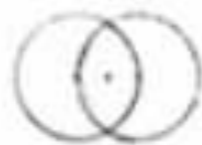




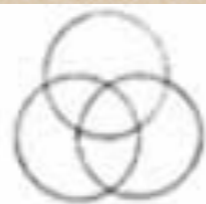
**Rotating  
Octahedron**



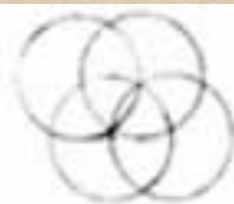
**Spherical  
Octahedron**



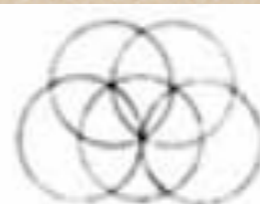
**Vescia Piscis  
(1st Day)**



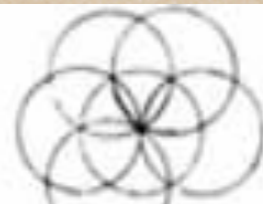
**Tripod of Life  
(2nd Day)**



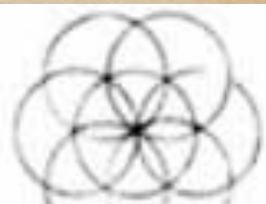
**(3rd Day)**



**(4th Day)**



**(5th Day)**



**Seed of Life  
(6th Day)**

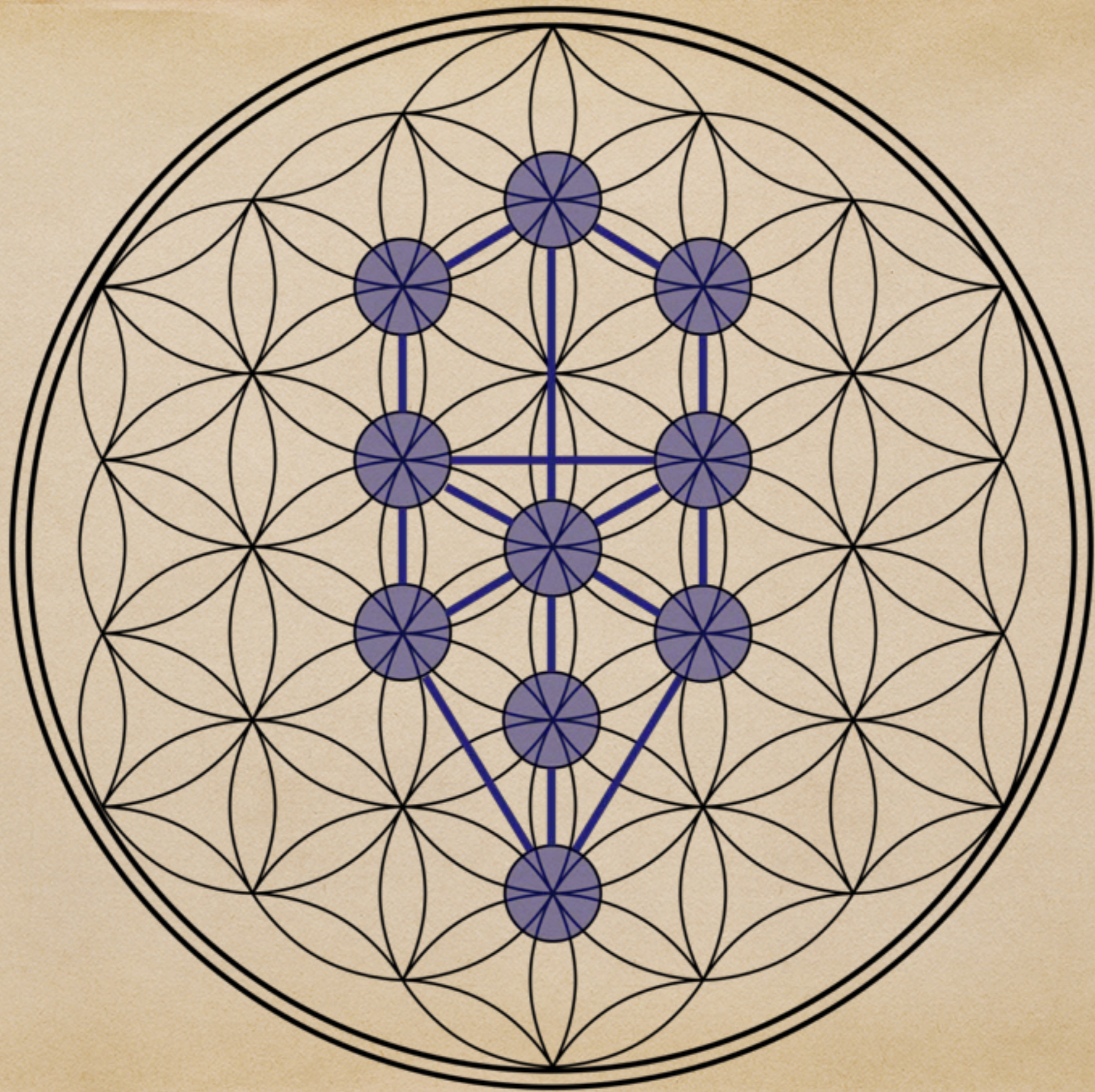
## Meaning and Significance of the Seed, Bud, and Flower of Life

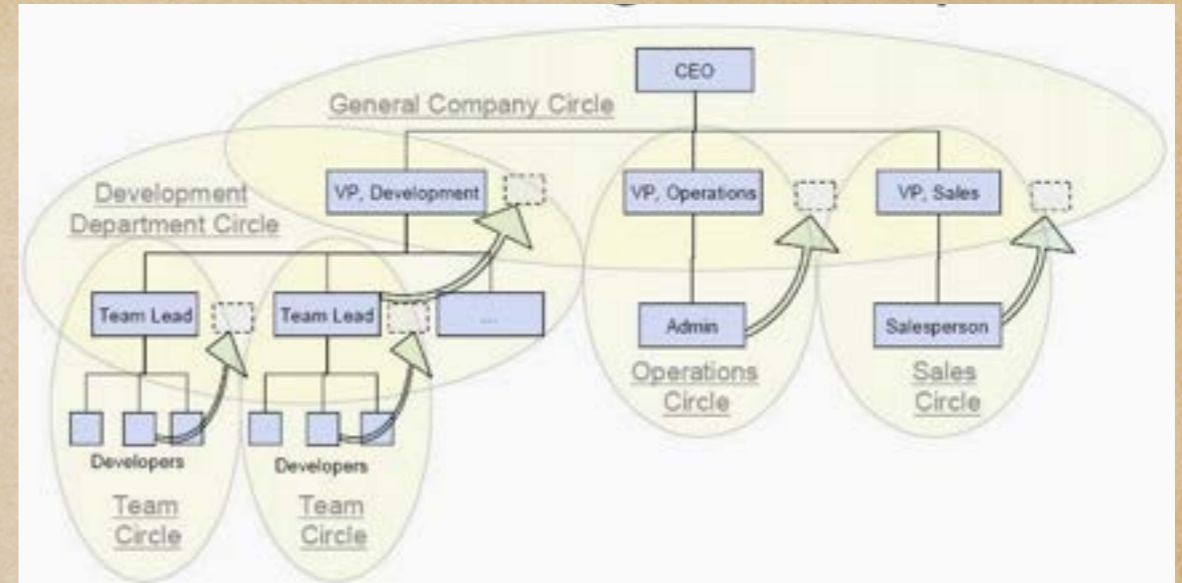
- On a feeling level, the geometries of the Seed, Bud, and Flower of Life seem to illustrate the names given them. They give the impression of positive growth— even of joyous proliferation.
- In terms of meaning, the large outer circle with its inner point suggests both the origin and the ring-pass-not of the figures, whereas the figures themselves suggest a particular articulation of a stage of growth within the ring-pass-not.
- the Flower of Life describes three distinct levels of contact represented by the v.p., the petals, and the touching of two circle.
- When we use these symbolic descriptions of connection to represent degrees of conscious interaction, we see that the Flower of Life is a natural symbol for the esoteric group.
- For this reason, the Flower of Life strikes me as the perfect symbol for the ashram.
- At the center stands the Master who, unlike those who surround Him, has opened all twelve petals of the egoic lotus, the *true* Flower of Life.
- Thus He is the 12 in one, having mastered knowledge, love, and sacrifice in all their ascending spirals. This makes Him the triumphant Herakles, having integrated the lessons of all 12 zodiacal signs.
- The Master is surrounded by, and closely integrated with a group of initiates whose progress on the Path is indicated by the fact that they have integrated 10 of the 12 petals, 10 being the number of the perfected man, just as 12 is the number of cosmic unity.
- Of course the number of disciples and petals are symbolic, not specific.
- The energy that guides these initiates is merged in the creative consciousness of the Master, symbolized by the vesica piscis that links them to Him.
- In the same way each initiate is linked to His or Her Brother, a linking steeped in the aura, or conscious influence, of the Master, again represented by the v.p.
- Notice how the five petals of each disciple within the v.p., which represent connection with the Master, are closed in on themselves, as if in meditation, whereas the outer five petals *open* outward as if in active service.
- Together these Seven Great Beings, make up the Seed of Life, for from Their initiating consciousness flows the energy that animates the entire ashram.
- Actually the true Seed of Life is the central point representing the limitless unmanifest potential of pure spirit.
- Through the heart of the Master, which is one with the central point, the initiates touch and commune, for this is their common point of origin, and through it lies the path to the Monad and Shamballa.
- The 12 outer circles symbolize 'the many'. In an ashram they would represent the lesser initiates and probationary disciples.
- The geometry of the Flower of Life reveals that *all* within the ring-pass-not of the ashram are touched by the Master and through Him have contact with all the other initiates.
- Within the Flower of Life as a template for an ashram we see the three aspects of divinity represented.
- The central point and its extension the central circle, representing spirit.
- The middle tier of circles representing the 2<sup>nd</sup> aspect or Christ Principle— that which links the outer with the inner.
- And the outer 12 representing the world of form with its pairs of opposites.
- As a symbol for the three aspects of Spirit, Consciousness, and Form, the Flower of Life could represent Shamballa, the Hierarchy, and Humanity.
- But then our symbol might look more like this.
- Actually, the Flower of Life could symbolize the three aspects of *any* hierarchical system. Notice how even amidst great complexity, no individual stands apart and uninfluenced by the whole.
- As we know from our studies, the *degree* of interconnection, influence, and responsibility increases as one moves toward the center.
- For it is here that the impetus for the growth of the Flower always begins.
- The group leader, or Master, or Logos initiates the ashram and gathers to Himself those needed to fulfill its purpose, which is one with *His* purpose.
- OK. The interlinked circles of the Flower of Life could also represent the third stage in the development of the etheric body of our planet.
- We're told that this etheric body is at present made up of a series of squares, but that during this solar system our planetary web will be transformed into a series of triangles— and in the next solar system, it will quote "*begin as a network of triangles, but will be resolved into a network of interlinked circles or of linked rings, indicating the fulfilment of interlocking relationships.*"
- This seems an apt description of the Flower of Life were it extended to envelop the planet.
- We've learned in the above quote from *Telepathy and the Etheric Vehicle* that the circle, triangle, and square are not only *symbols* of spirit, consciousness, and form, but that in fact they condition the etheric web of our planet. Remember in China one reads from right to left.
- *And* that interlocking circles are the form taken by the spirit aspect. So in whatever context we apply the Flower of Life, it definitely speaks of the influence of spirit.



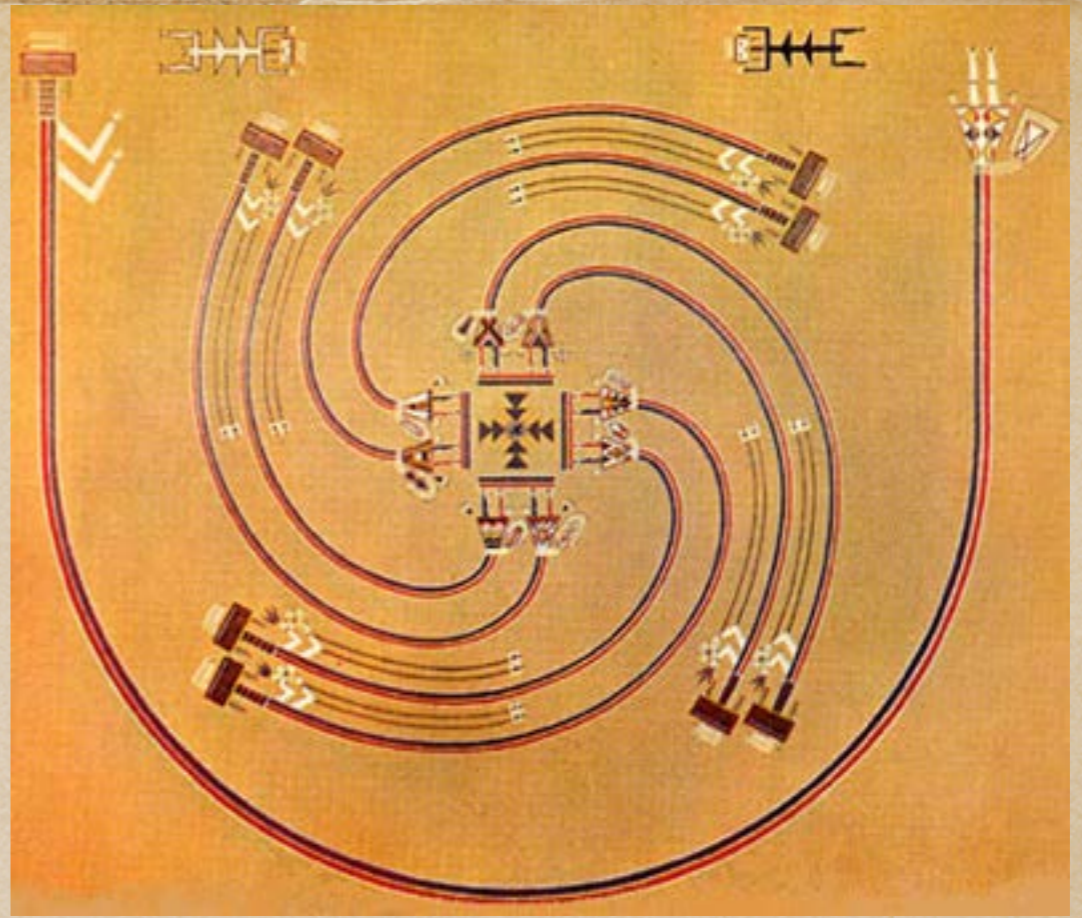
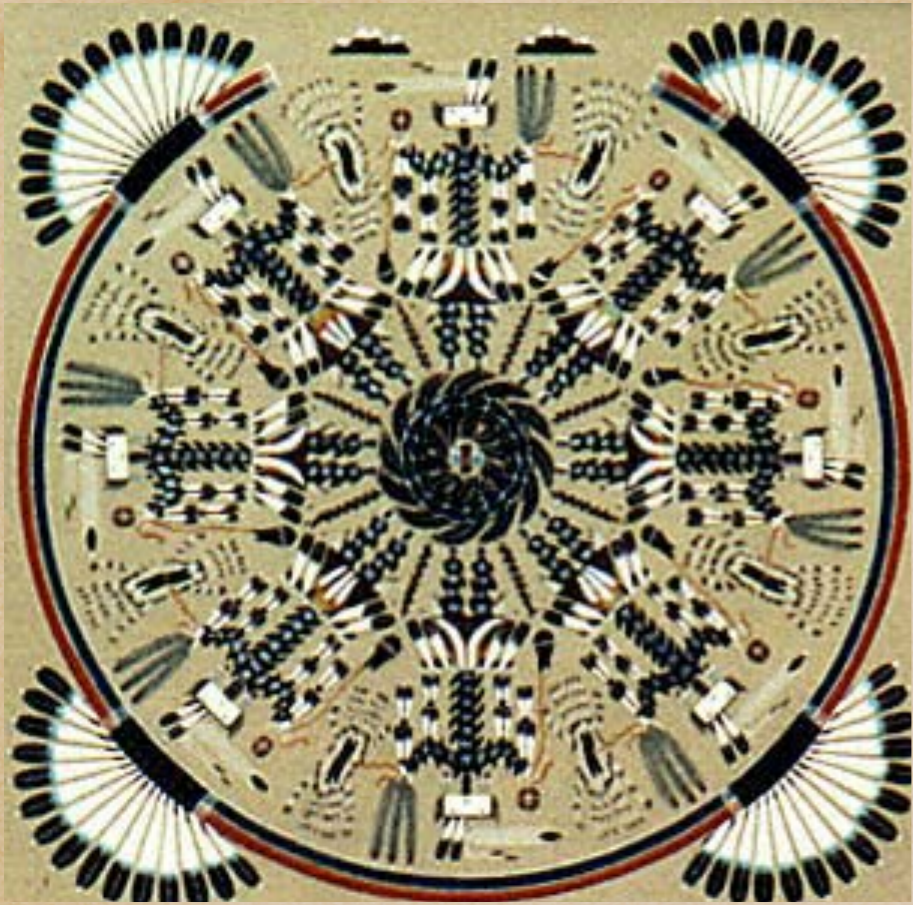


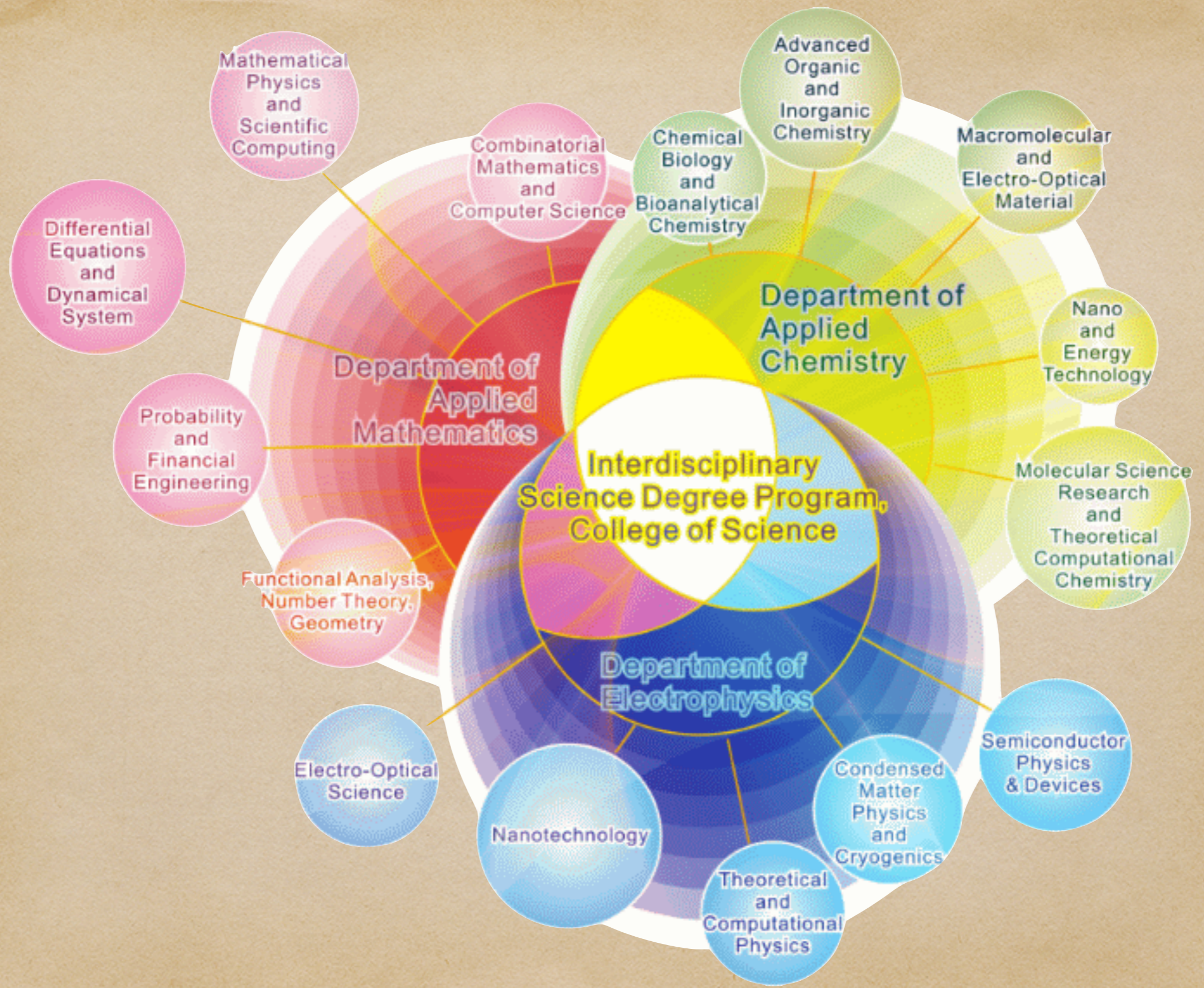






















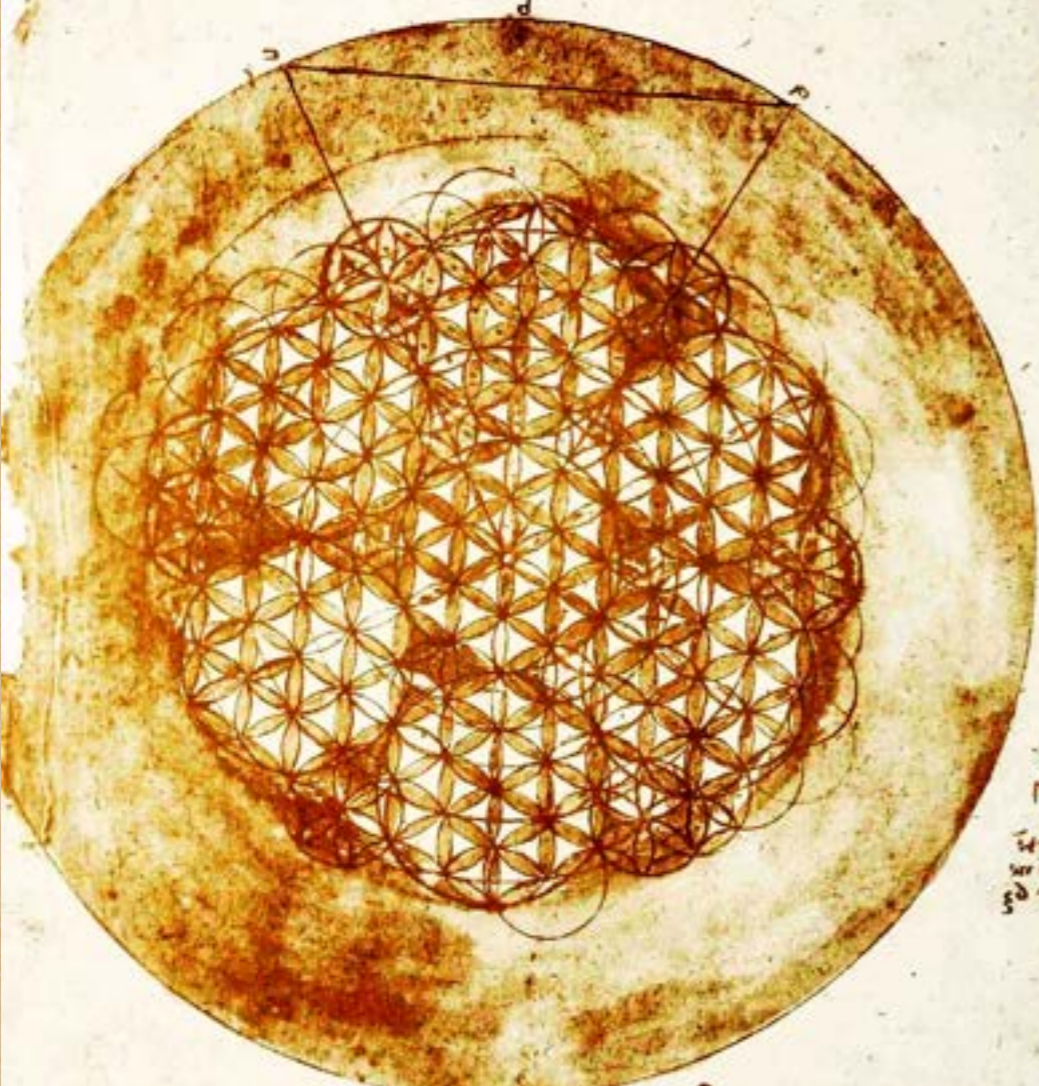






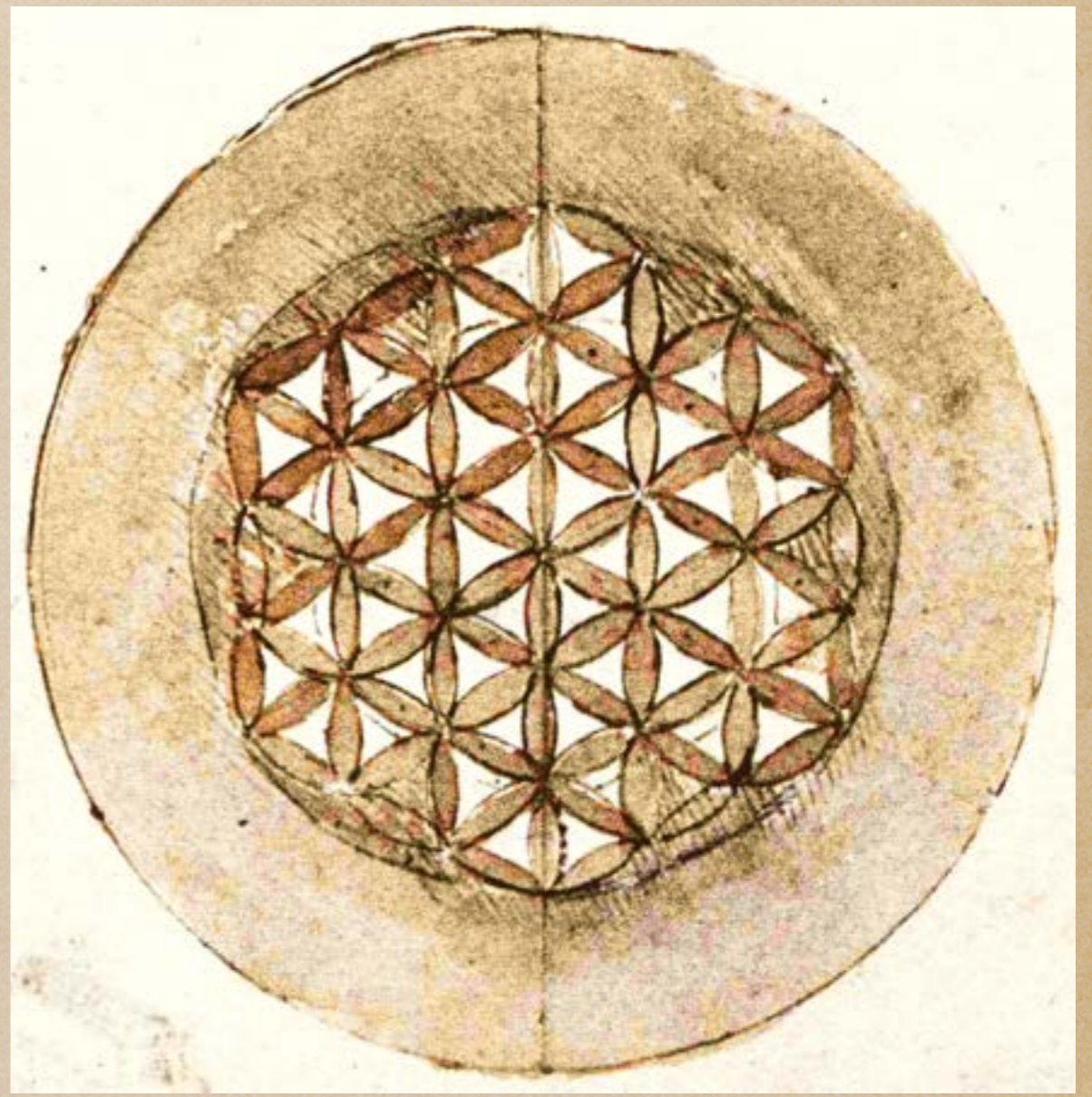


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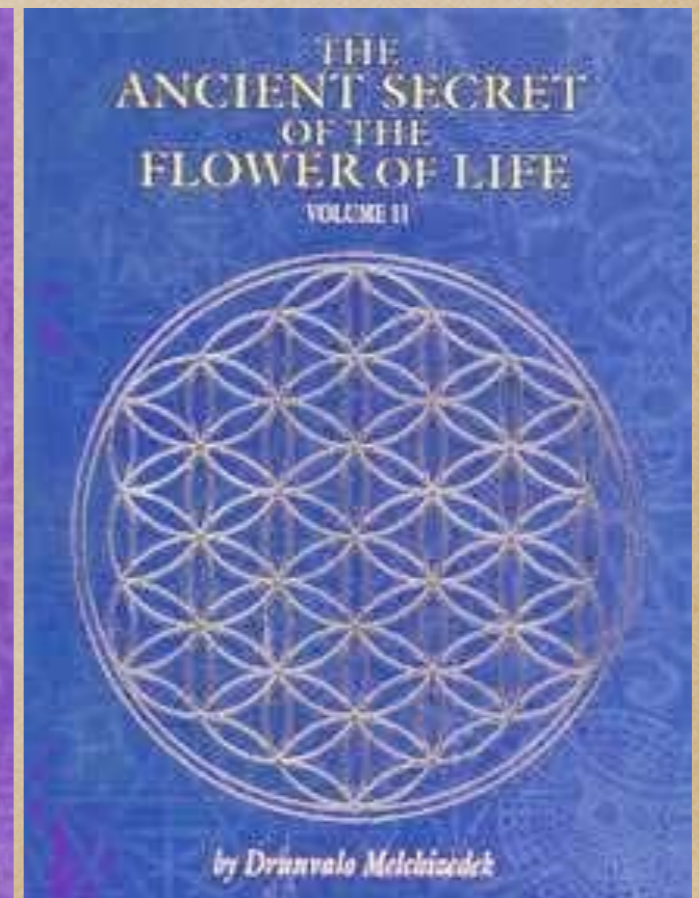
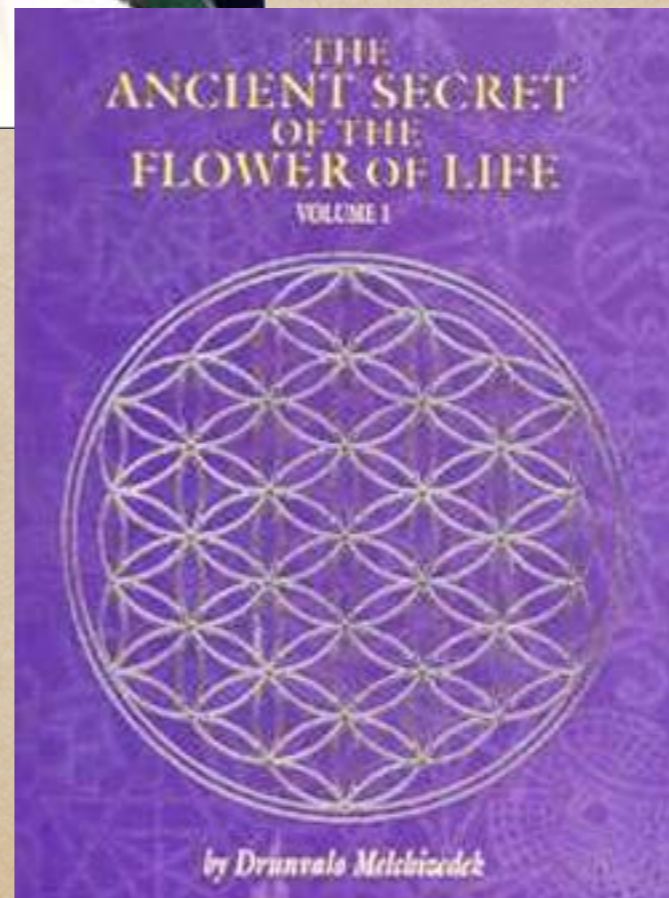


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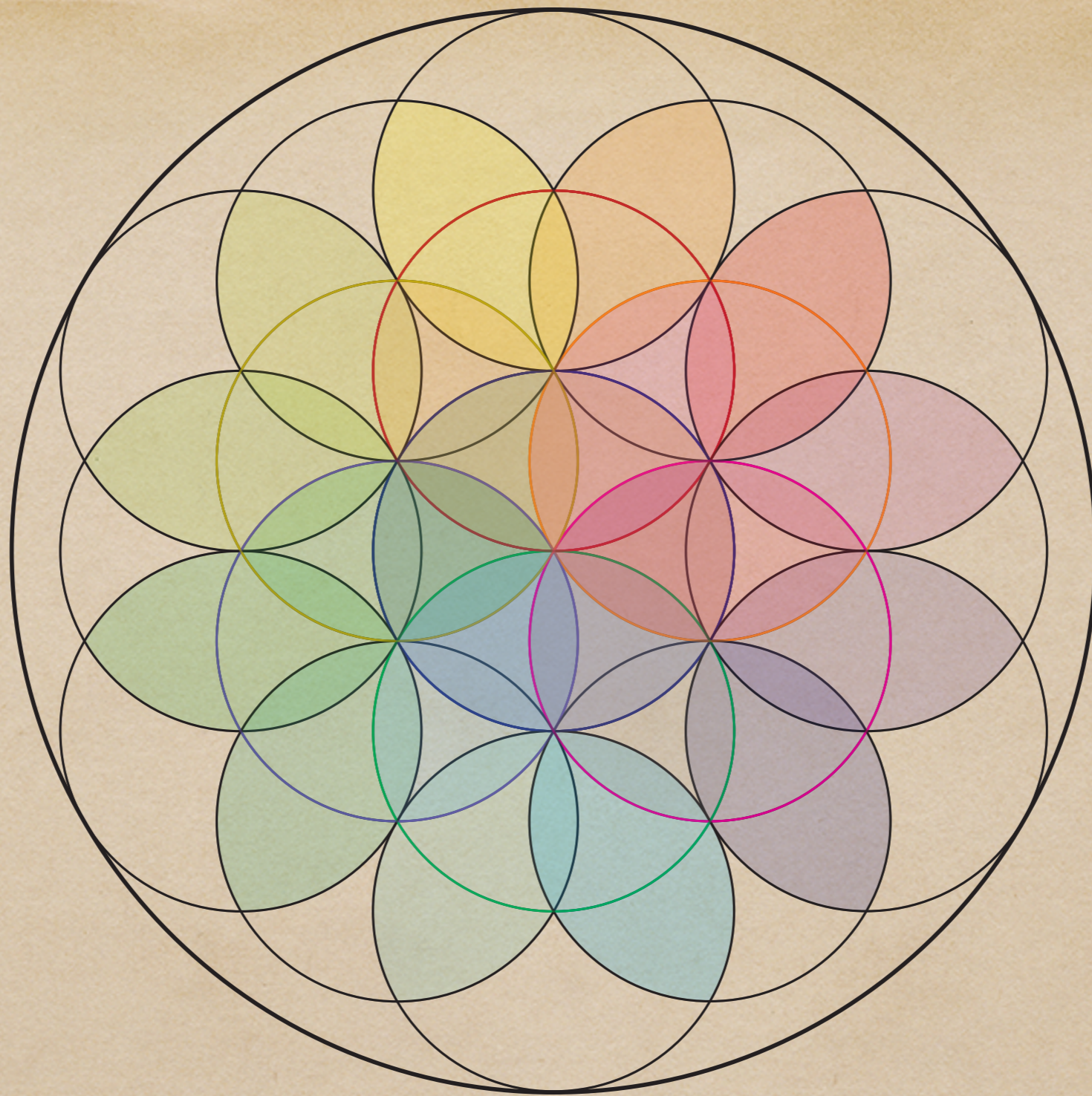




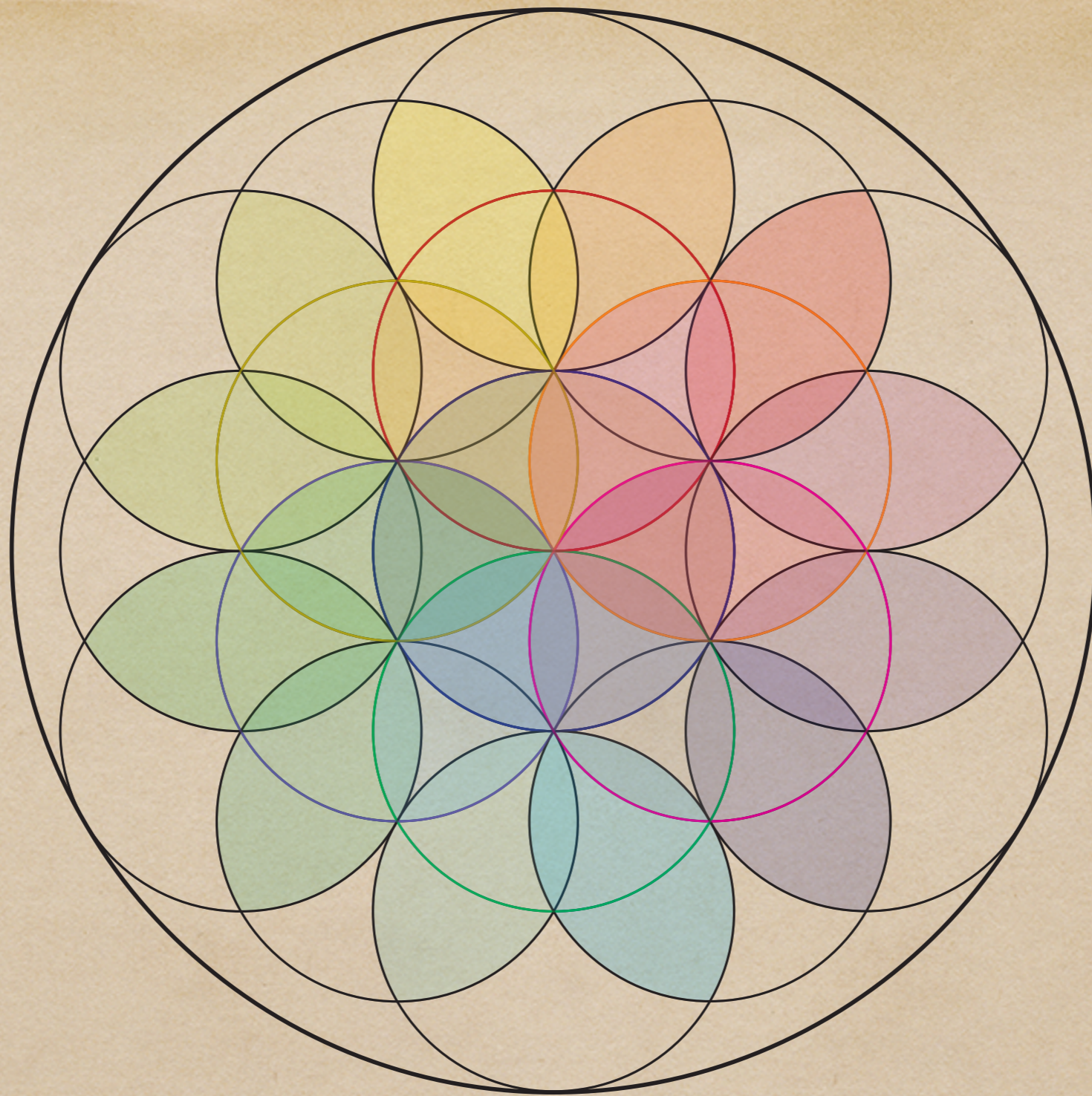




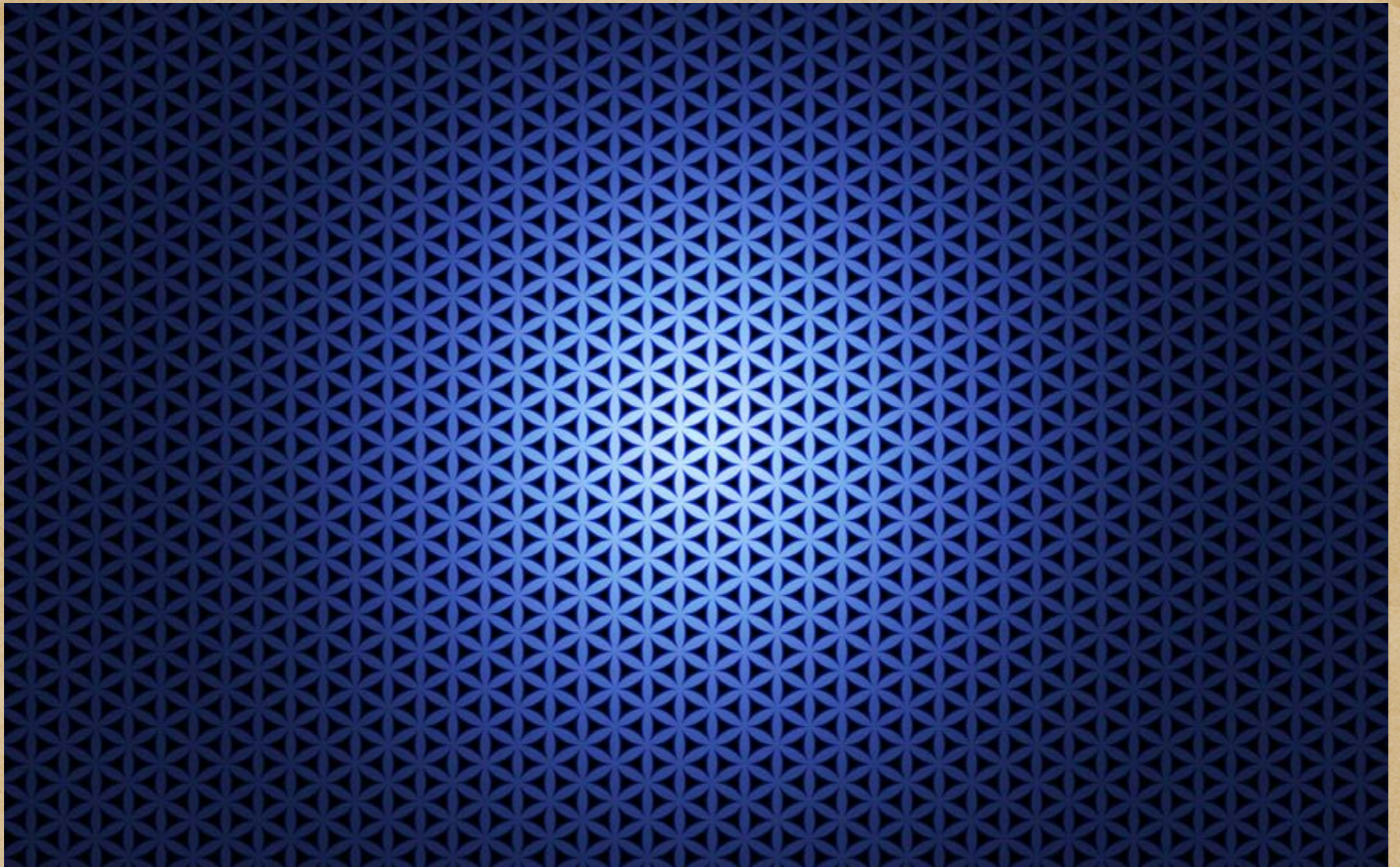
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“4. The stage of the synthetic grasp of the purpose of a symbol, of its place in an ordered manifesting plan, of its true unified intent. Glamour A World Problem, p. 11



1. The stage of the *synthetic* grasp of the purpose of a *symbol*,
2. ...of its place in an ordered manifesting plan,
3. ...of its true unified intent.



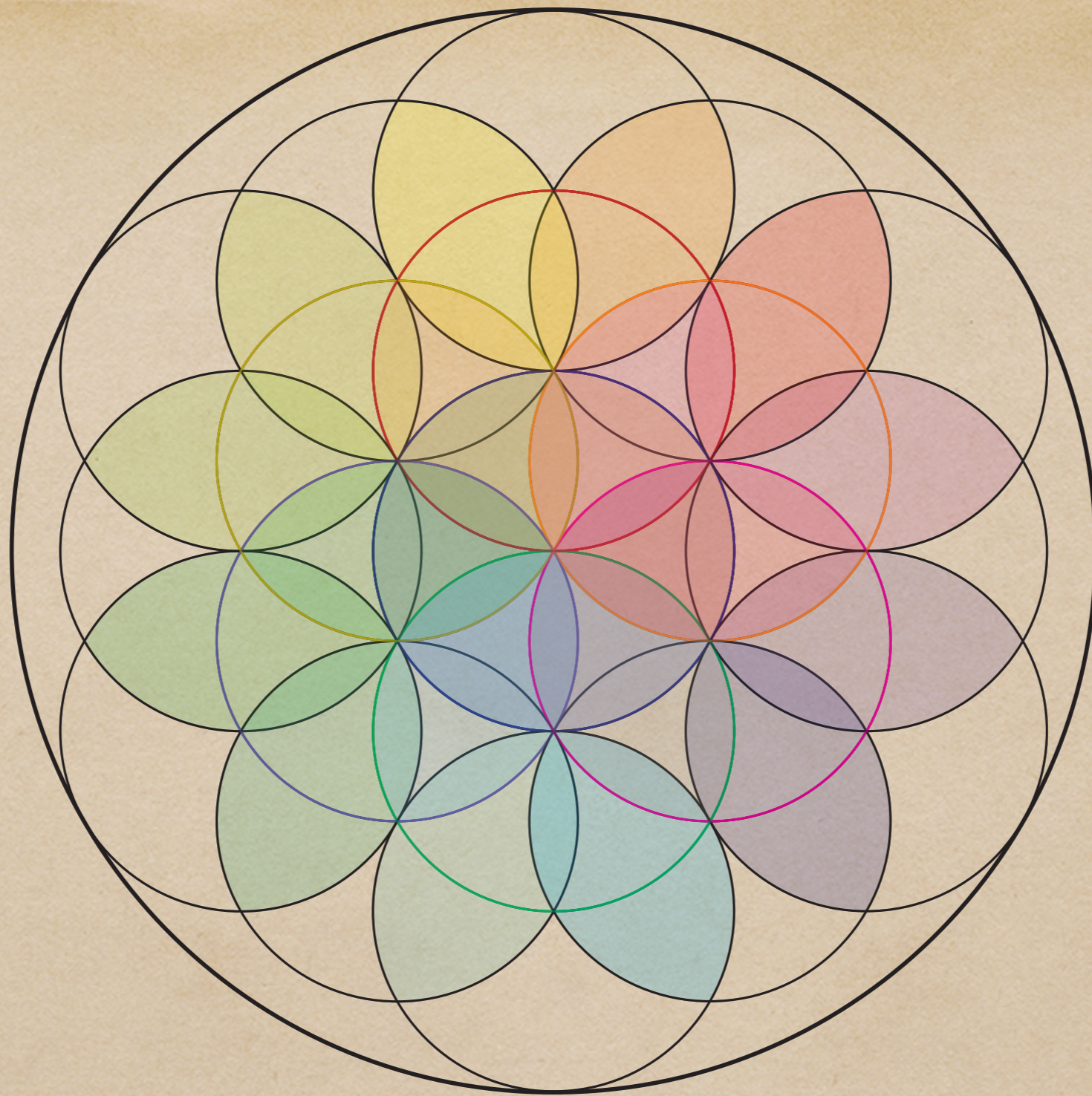
The symbolic fabric of the Flower of Life— a series of interlinked circles— suggests not only harmony, but that even higher state of consciousness called identification...



...for just as the triangle represents solar alignment...

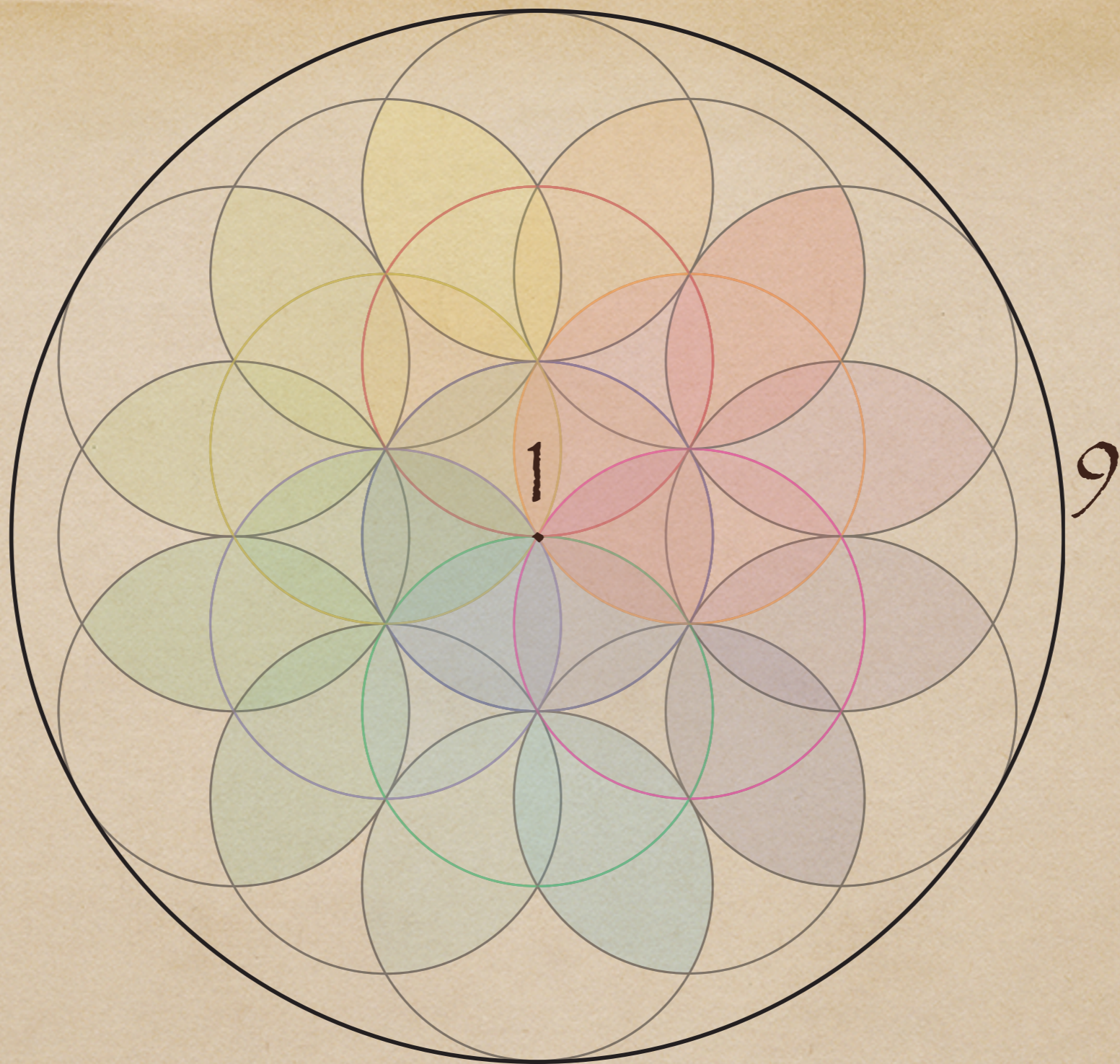


...the circle represents unity, thus a series of interlinked circles represent units of consciousness participating in that unity.

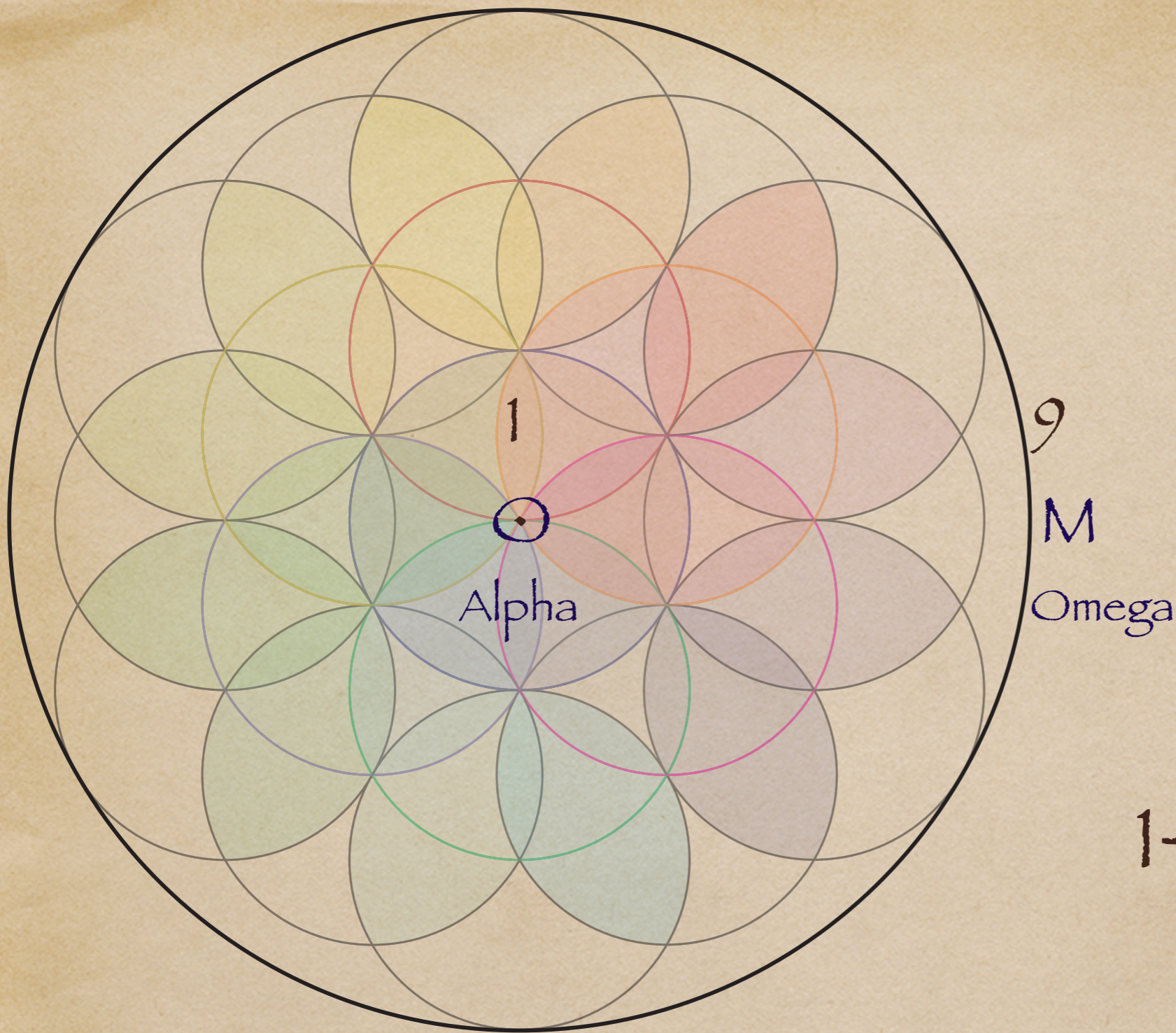


This idea is mirrored in the number of circles in the Flower of Life, for nineteen represents unity in the higher octave and nine, the number of fully expressed diversity, in the lower. Together they symbolize the alpha and omega of existence, which is One.





In this context, the circumscribing circle represents the diversity articulated by the individual circles— the nine— and the point at the center the one with which they identify, and of which they are an expression.



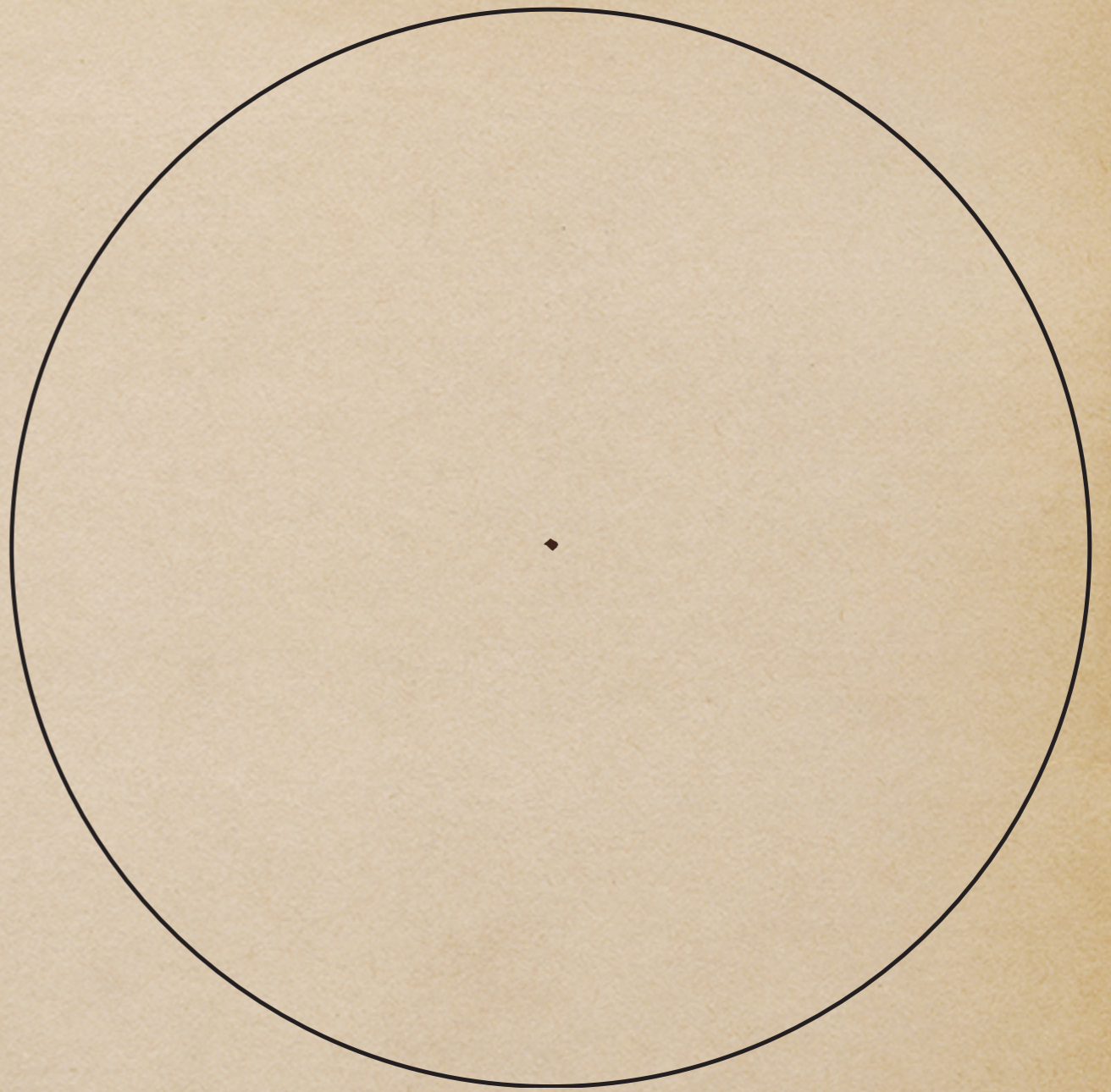
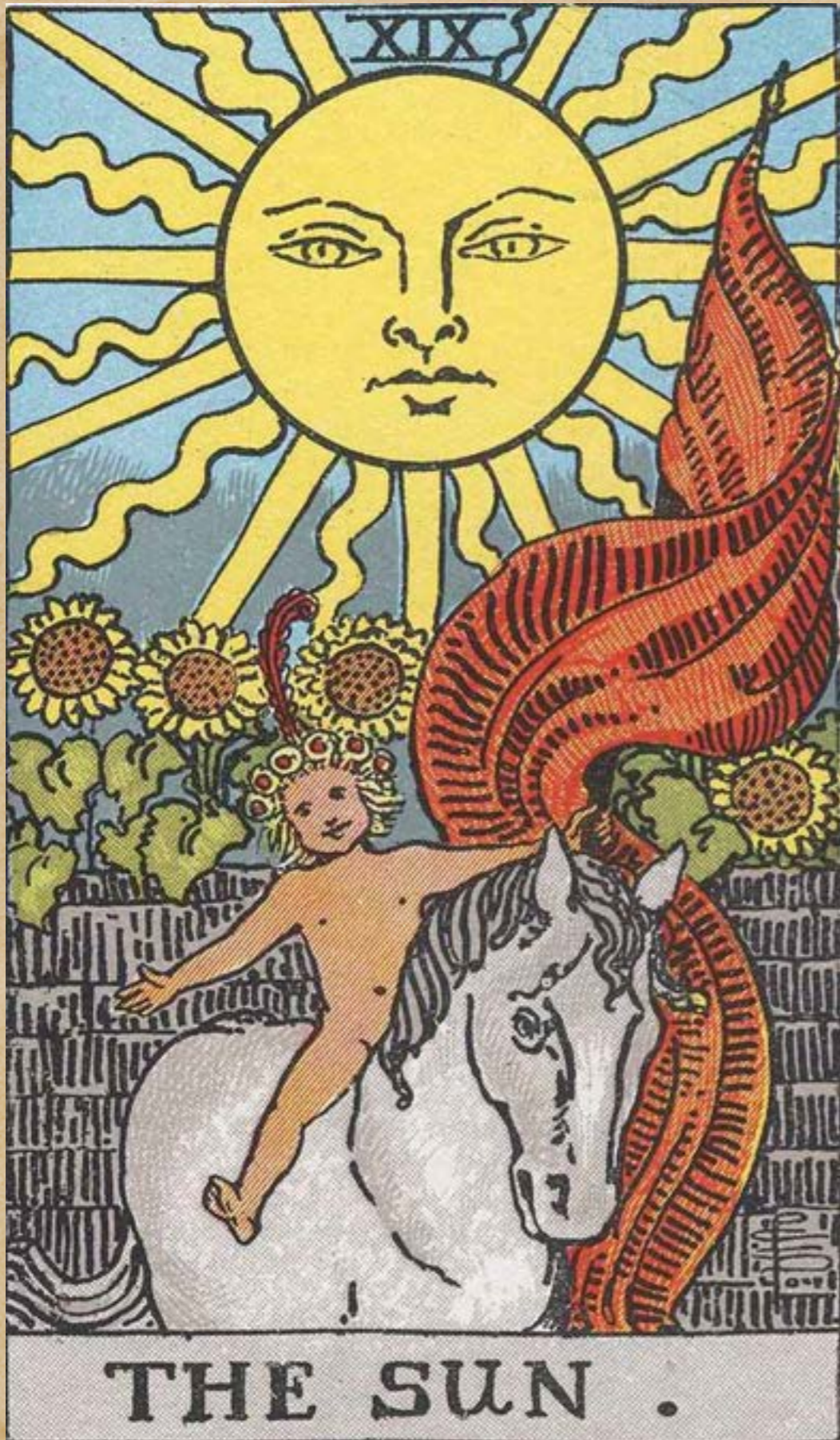
$$1+9 = 10 = 1$$

Together they are the sumtotal, the alpha and omega, the O and M of OM, which is unity, and indeed numerologically nineteen reduces to ten, which in turn reduces to one.

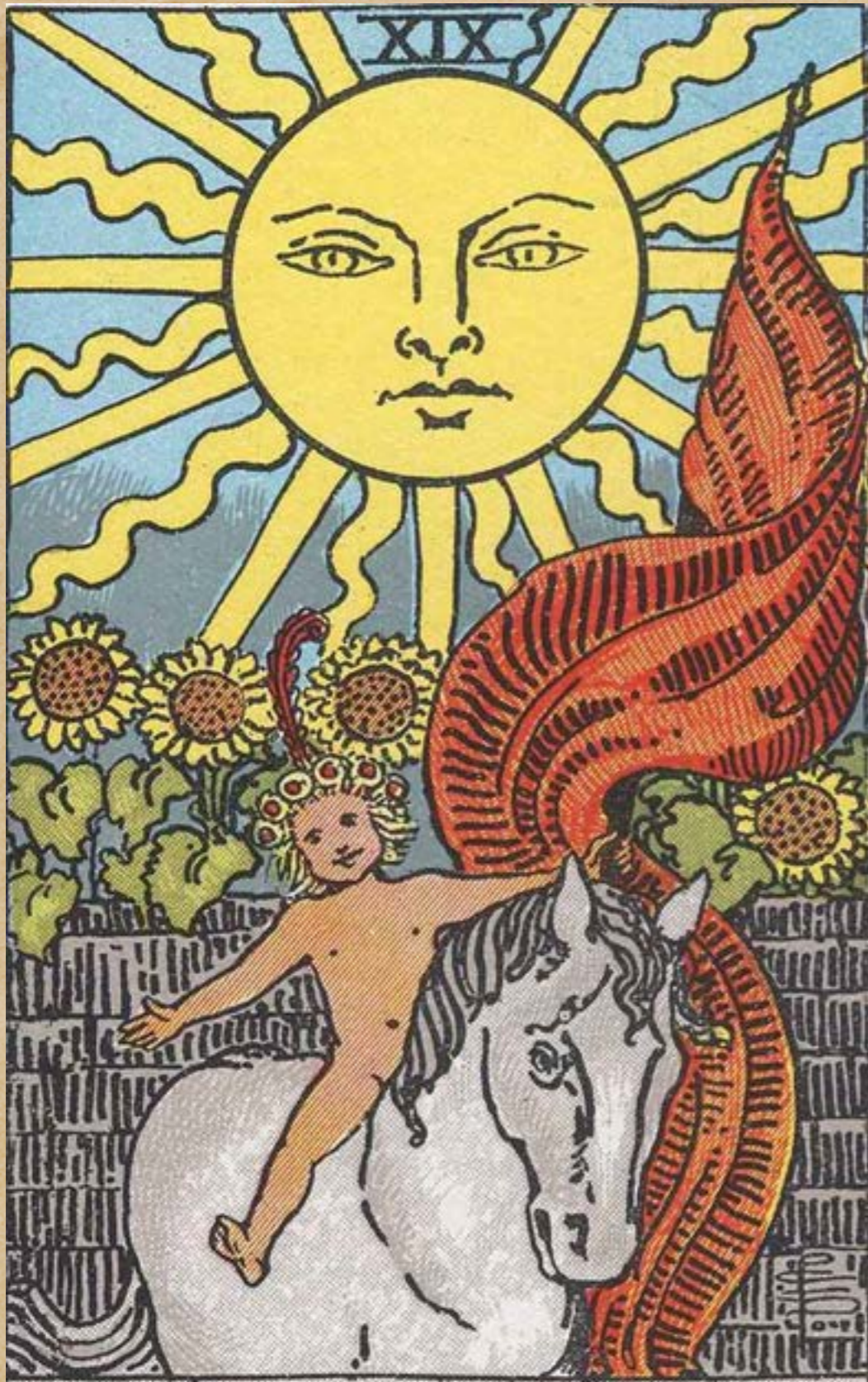


THE MOON.

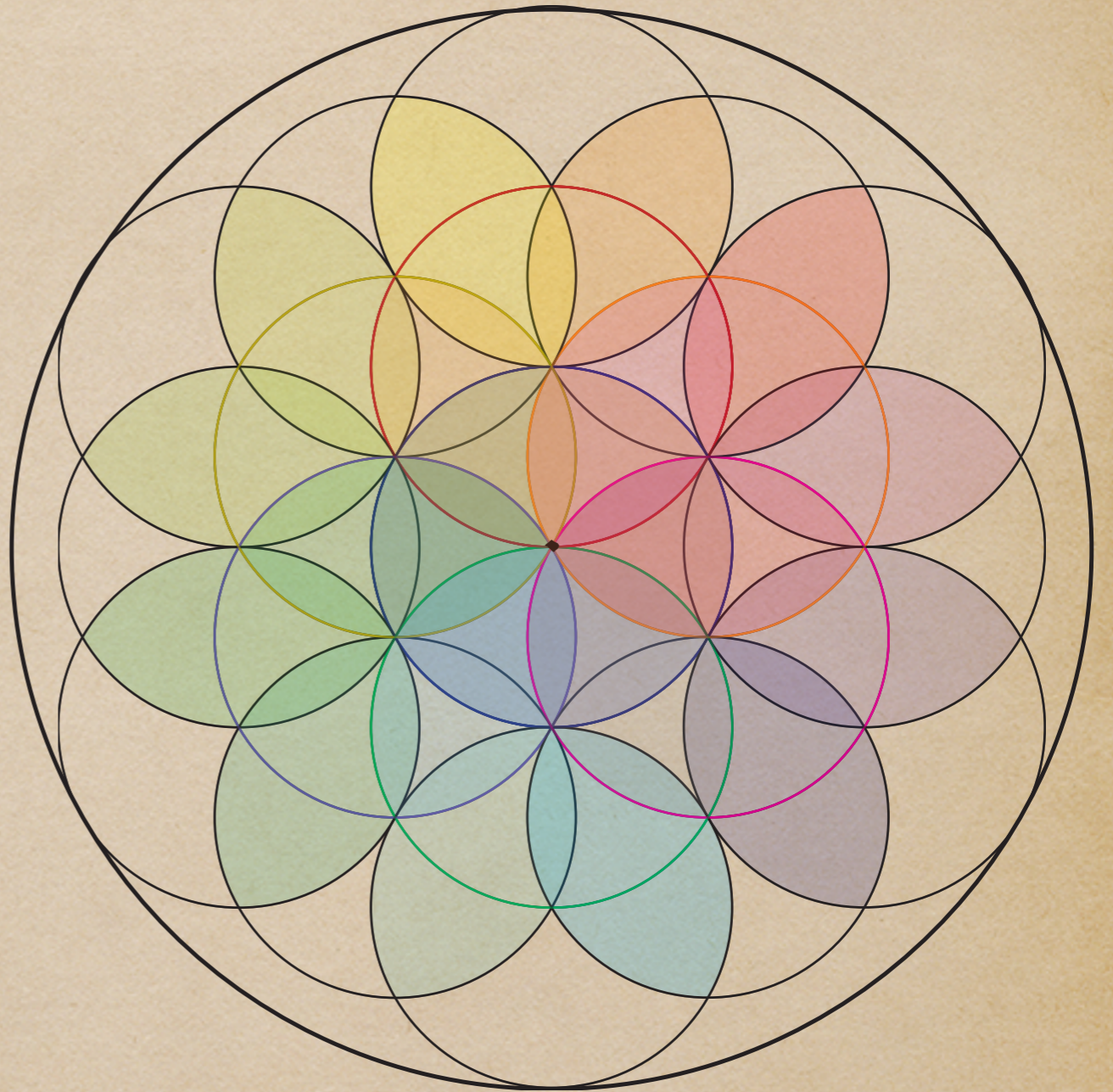
$$1+8 = 9$$



$$1+9 = 10 = 1$$

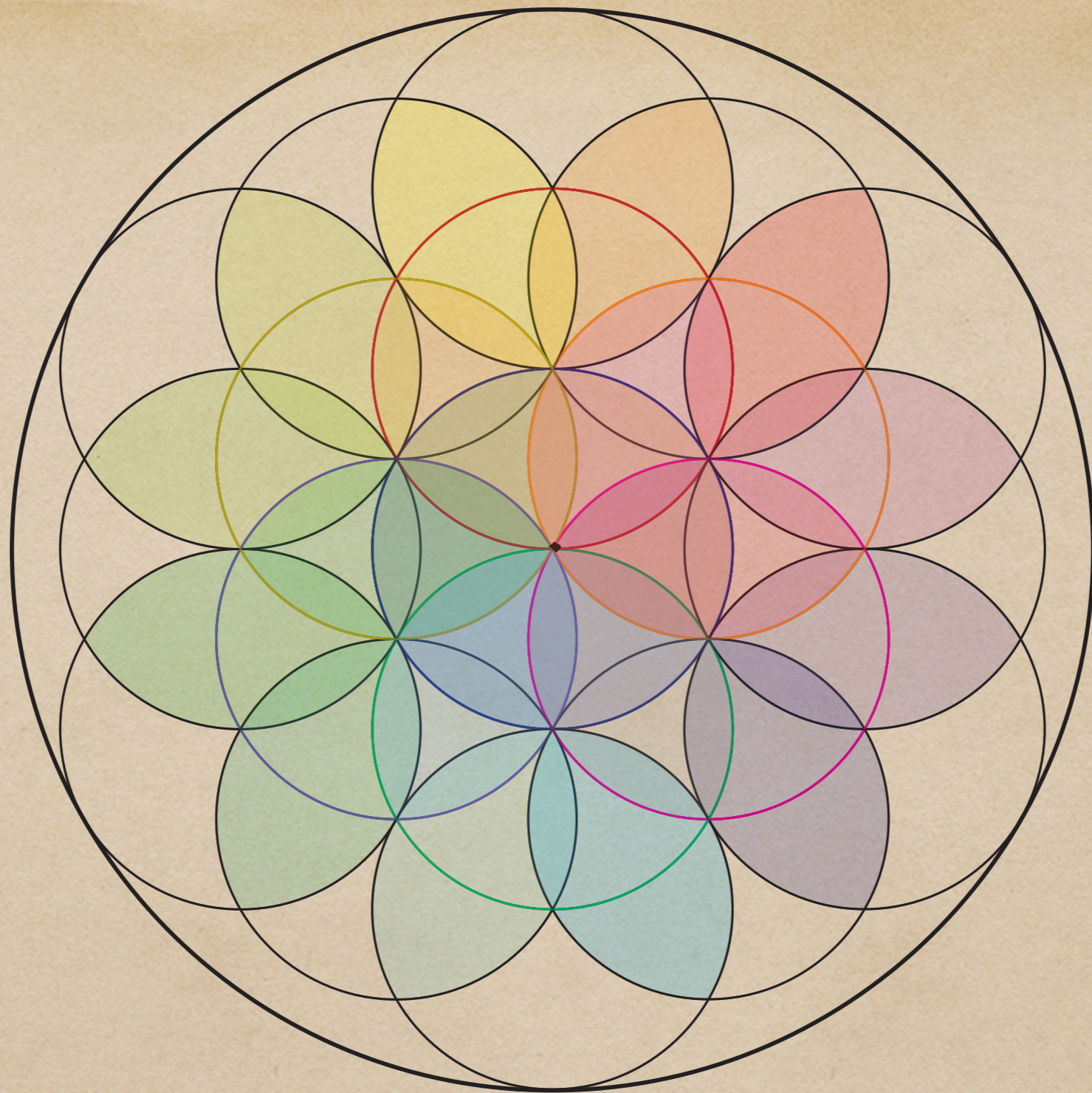


THE SUN .

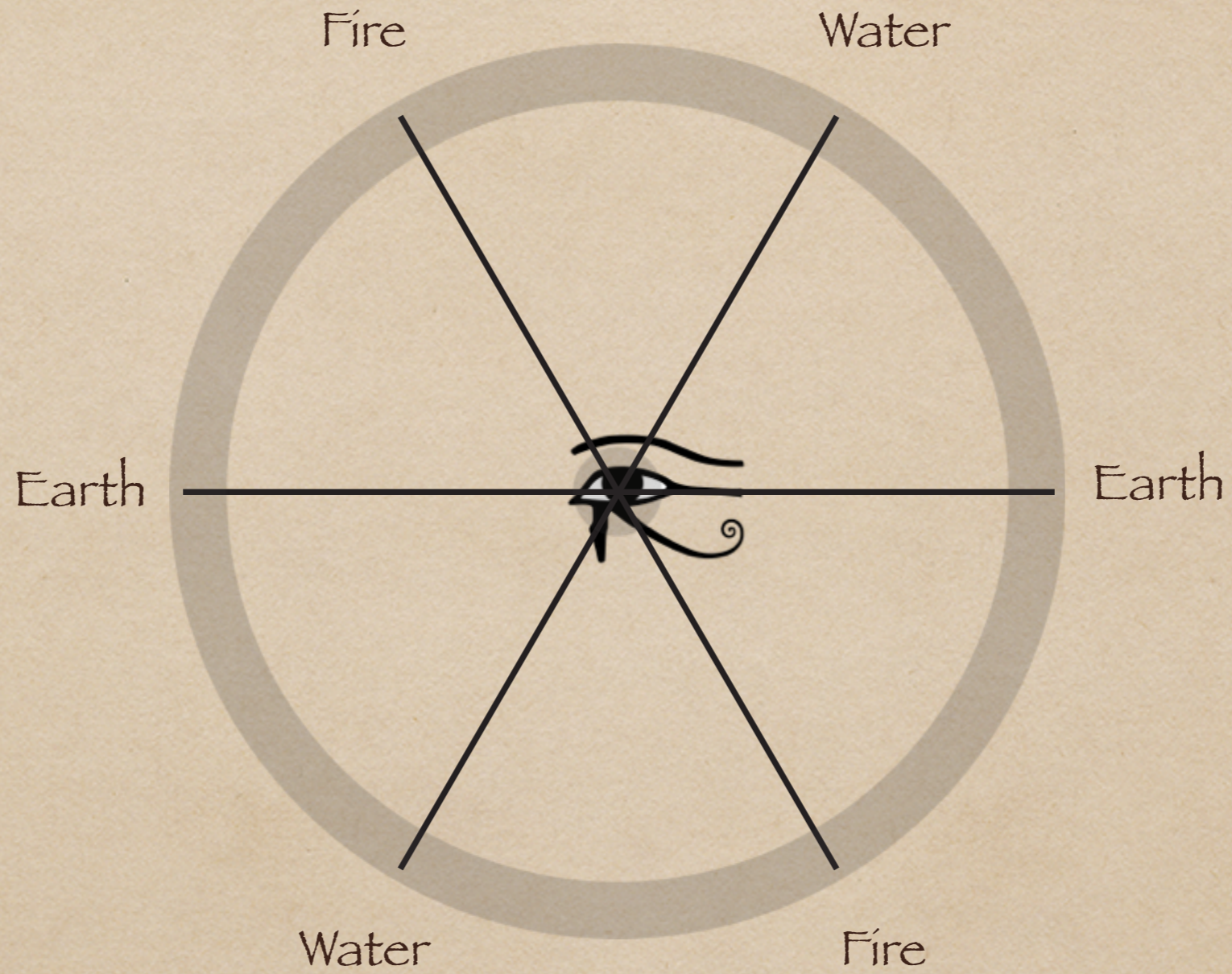




Together they are the sumtotal, the alpha and omega, the O and M of OM which is unity.



“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.”





## 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 six in A Beginner's Guide To Constructing The Universe by Michael Schneider.
3. Reading on the Formula of Revelation: Selected reading from Discipleship In the New Age, v.2, p. 243-276.



## Formula One

"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."

