EGOIC LOTUS WEBINAR COMMENTARY #11 – Michael Robbins

## Abstract

Egoic Lotus Webinar Commentaries 11: Six Chakric Triangles. This webinar is about 1 hour, 1 minute long and covers *A Treatise on Cosmic Fire* pages 168-171. This program focuses on an examination of six types of chakric triangles which are activated a different stages of human evolution. These are named or relate to: the pranic triangle; man controlled from the astral plane; man controlled from the mental plane; Man partially controlled by the Ego, advanced man; spiritual man to the third initiation; spiritual man to the fifth initiation. The various triangles are related to the unfoldment of tiers of petals and also to individual petals. Petal unfoldment and chakric development occur in a parallel manner. The climax of all chakric unfoldment is also analyzed, for, paradoxically, it transcends the existence of the egoic lotus.

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## Transcription of Egoic Lotus Commentary #11

Hi everybody and we are with program #11 in this Egoic Lotus series. We have now finished discussing 5 types of lotuses of the 1st circle. This will be relatively a short program. I am going to discuss some of the triangles of chakra that are activated at different stages of human evolution and we can see that during certain tier and petal periods they will be activated as well. So this is the text beginning from *A Treatise in Cosmic Fire* page 168 - and I'm calling it Triangles of Chakras.

02:00 D.K. is talking about C. W. Leadbeater and his work and he says,

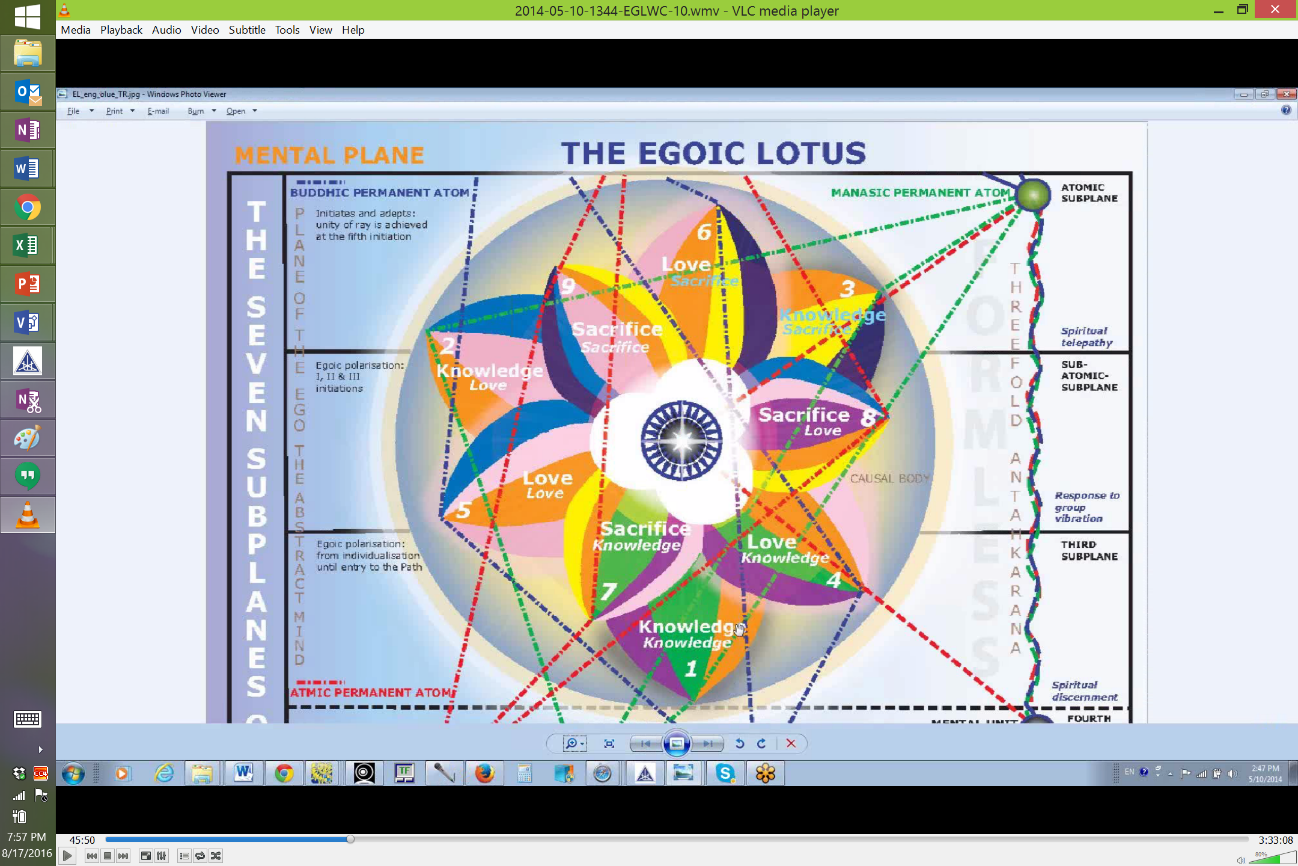
"I would like to describe these centres in greater detail, dealing with them as seen in etheric matter, and basing what I say upon a similar statement by Mr. C. W. Leadbeater in "Inner Life," Vol.  1, page 447-460.  We will note the colours and petals:" TCF, 168

***I would like to describe these centres in greater detail, dealing with them as seen in etheric matter,. . .****﻿*﻿maybe they will look different in astral matter and in lower mental matter***. . .and basing what I say upon a similar statement by Mr. C. W. Leadbeater in "Inner Life," Vol.  1, page 447-460.  We will note the colours and petals. . .****﻿*﻿So when we start studying the colors of the chakras, what is represented here are the colors orange, green, violet, rose, yellow, blue, indigo. The color red is not represented. These are the colors and where the chakras themselves display these colors is going to be a resonance with the petal that primarily display these colors. The primary color of the outer petals is orange. The primary color is rose for the Love petals and for the petals of Sacrifice it is yellow. That means that that particular color is found in every one of them. And I suppose the Synthesis petals are said to be by D.K. a lovely lemon/yellow hue. That is how he describes it.

## Description of Centers

"1. The base of the spine, four petals.  These petals are in the shape of a cross, and radiate with orange fire." TCF 168

***1. The base of the spine, four petals.  These petals are in the shape of a cross, and radiate with orange fire.****﻿*﻿So that's the etheric foundation. I'm not going to say a whole lot about this because other places where I have written about this in my commentary on *A Treatise on Cosmic Fire*. Just as much as it relates to the Egoic Lotus that is what I might say. Certainly the base of the spine center is involved all the way through. It is the support of life, but it is particularly related to the 1st of the Knowledge petals.



The sacral center, interestingly is not brought in here. It seems that there is maybe a reason for that. C. W. Leadbeater studiously avoided discussing that and at the same time D.K. says that it is really a kind of evocation and not a permanent type of chakra.

"2. The solar plexus, ten petals rosy color with admixture of green.

3. The heart centre, twelve petals glowing golden.

4. The throat centre, sixteen petals of a silvery blue, with blue predominating." TCF 168

***2. The solar plexus, ten petals rosy color with admixture of green.****﻿*﻿Well the green, of course, relates us to the 3rd ray and to the aspect of knowledge - all of these Knowledge petals are displaying the green here. But the rose shows us there is a strong connection with the Love petals related to the astral plane. So the rose color is found doubled in petal 5. It is found here in petal 4 and also in petal 6 and it relates to the Love petals and to the astral particularly.

05:06 ***4. The throat centre, sixteen petals of a silvery blue,. . .****﻿*﻿when you are talking about silver, you are talking about the 3rd aspect compared to gold which is the 2nd aspect. ***. . . with blue predominating.****﻿*﻿**﻿*﻿****﻿*﻿There is a kind of division between the 3rd and the 2nd aspect. The blue tending towards the 3rd. There is so much to say about these chakras and I have said a lot before. The connection I suppose with the creative throat center. We see the blue coming in in the 5th petal, that is where creativity is really beginning. We see it also, I guess we see it in the 2nd petal and D.K. has commented on the creativity of this 2nd petal. It's rather interesting. The 8th petal again shows the blue as does the 9th but with it the indigo as well. There is a lot of complexity in these petals of Sacrifice. Let's just say that for this throat center to be really active in a higher sort of way we have to be working in the Love tier, minimally. Maybe there is some kind of activation in petal #3 which is a Mercurial petal and I think related a lot to Virgo and to Gemini, but it could be that the mental elemental within the sacral center pretty well covers the kind of mentality we might be having here. It's more of the concrete mind.

"5. The head centre in its twofold divisions:

a. Between the eyebrows, consisting of ninety-six petals, one-half of the lotus being rose and yellow, and the other half blue and purple.

b. The very top of the head.  A centre consisting of twelve major petals of white and gold, and nine hundred and sixty secondary petals arranged around the central twelve.  This makes a total of ten hundred and sixty-eight petals in the two head centres (making the one centre) or three hundred and fifty-six triplicities.  All these figures have an occult significance." TCF 168

***5. The head centre in its twofold divisions:*** ***a. Between the eyebrows, consisting of ninety-six petals, one-half of the lotus being rose and yellow, and the other half blue and purple.****﻿*﻿And we could say that these 96 petals of the ajna center begin to be active at the point of personality integration. So in the 5th petal there is a real integration of the personality and the ajna center will come in with one of its potencies. But there are higher potencies to the ajna center as well - very directorial, responsible really for raising the kundalini from the base of the spine, so they certain come in at the 3rd initiation as well when the 9 petals are completely unfolded. And they also relate the individual to the spiritual triad. So we have to study quite carefully these chakras and I think I may gather together what D.K. has said about that and make commentary about it, connect and correlate some of the facts that he has given.

08:01  ***b. The very top of the head.  A centre consisting of twelve major petals of white and gold,. . .***﻿well this is going to relate us to the Solar Angels of course with their golden color,*. . .****and nine hundred and sixty secondary petals arranged around the central twelve.  This makes a total of ten hundred and sixty-eight petals. . .****﻿*﻿interesting that it's 1068: 1 = 6 = 8 = 15: 1 = 5 = 6 so it relates us to the Shamballa energy whose number is 6. 24=6 and to the atmic plane as well and also to the Jewel in the Lotus. ***. . . in the two head centres (making the one centre) or three hundred and fifty-six triplicities.****﻿*﻿We could go into that more extensively. 3 + 5 = 8, 8 + 6 = 14, 14 + 5. Well there is a lot more to be said here, but I am trying to resist the temptation to get into it in that way. Let's just say that in terms of the Egoic Lotus when the center at the top of the head is really vibrant, we certainly have the 3rd initiation and beyond. We have finally even the 5th initiation with the mostly unfolded head center. There is so much that is occult about that center that we cannot say how it functions within a mayavirupa for progressive initiations. And I supposed there is a question about whether the mayavirupa is needed in some way to pass through progressive initiations such as Mastership or Chohanship. That has to be examined. It may be; it may not be.

10:21 So these different petals are opening at different times - the solar plexus is certainly opening in petal #2. The throat center possibly in petal #3. The heart center is always sustaining as we shall see but its real opening is related to petal #5, the very center of the 9 petals, and the point at which those hearts of fiery love that we call the Solar Angels begin to take over the process of guidance. As I have said the sacral, of course, is involved throughout the petals of ignorance, well it's involved all the way, but it is pronounced in petal #1 and in petal #2 I would say unless artificially activated under Uranus and the 7th ray and some sort of special cycle through which, in a way, we may be passing and therefore the sacral center may be activated much more and for different purposes for advanced man. But normally we could confine it to petal #1 and petal #2 in terms of its greatest expression. 

*﻿*﻿Then, of course, the ajna center for personality integration, but also for building the antahkarana in connection to the triad, so petal #8 is a very important period for building the antahkarana. It's related to Mercury. Mercury is the guardian at the 8th gate and is the hierarchical ruler of Scorpio which rules that 8th petal from one way of counting and there is more about the antahkarana that happens through petal #9 as well because Sagittarius has a connection with Mercury, with winged Mercury and the flight of the arrow with Mercury has to do with projecting towards the spiritual triad.

Then when we get into the Synthesis petals of course we are definitely dealing with the head center. And the development of the Synthesis petals is occurring between the - well they had been developing but the real concentration upon the development is between initiation #3 and #4. We see how the initiations and the various stages of discipleship and of the average path, and the path of ambition and simply no path at all except the path of evolution - all of these are related to the unfoldment of the petals.

12:57 Okay, so I have not done anything exhaustive here concerning these chakras, but in the commentary which is written commentary and can be found on [www.makara.us](http://www.makara.us/) that's where I have done.

"Just as the Monad is the sumtotal of all the three aspects, and of the seven principles of man, so is the head centre a replica of this, and has within its sphere of influence seven other centres with itself for synthesis.  These seven centres are likewise divided into the three major and the four minor centres, with their union and consummation seen in the gorgeous centre surmounting and enveloping them all. There are also three physical centres, called:

a. The alta major centre,

b. The pineal gland,

c. The pituitary body,

with four lesser centres. " TCF 168-169

***Just as the Monad is the sumtotal of all the three aspects, and of the seven principles of man,. . .****﻿*﻿in a way the 7 principles all emanate from the Monad,***. . .so is the head centre a replica of this, and has within its sphere of influence seven other centres with itself for synthesis.****﻿*﻿And these are related I would say to*﻿*﻿Vulcan, which has a relationship to these 7 head centers just the way the stars of the Great Bear have a relationship to the 7 head centers in the One About Whom Naught May Be Said - a super-constellation Logos.

***These seven centres are likewise divided into the three major and the four minor centres, with their union and consummation seen in the gorgeous centre surmounting and enveloping them all.****﻿*﻿***There are also three physical centres, called:***

***a. The alta major centre,. . .****﻿*﻿the alta major center is here called a center but it might as well be called - it is not physical (it’s etheric). The carotid gland is related to that particular center.

***b. The pineal gland,. . .****﻿*﻿is related to the head center.

***c. The pituitary body,. . .****﻿*﻿is related to the ajna center.

***with four lesser centres.****﻿*﻿So, it's very interesting how he mixes these with 2 physical glands and one etheric center.

14:56***There are also three physical centres, called. . . with four lesser centres.****﻿*﻿And I suppose, what are these? Are these going to be physical glands? Perhaps they will be. I wonder if he is talking about the thyroid, thymus and solar plexus and the gonads and the adrenals? Of course there are 5 there as I have put them forward. But we have here really the carotid, pineal, pituitary and then because the alta major center is usually not considered one of the 7 we are going to come up with 8.***These with four lesser centres. . .*﻿**﻿the thyroid gland, the thymus gland which is not much attended to at this point, but will be increasingly as initiation becomes a recognized fact, and then of course pancreas connected with the solar plexus center and the gonads and ovaries connected with the sacral center and then the adrenal glands giving that power of life in a way, connected with the base of the spine center.***These four lesser centres are blended in that centre which we call the alta major centre and need not concern us.***

"I would here also point out that there is a close connection:

a. Between the alta major centre and the throat centre.

b. Between the heart centre and the pituitary body.

c. Between the head centre and the pineal gland." TCF 169

***I would here also point out that there is a close connection:***

***a. Between the alta major centre and the throat centre.***Well they are very proximate to each other. One is at the top of the spine and the other is at the bottom of the head.

***b. Between the heart centre and the pituitary body.***Telling us something about the 2nd ray nature of the pituitary body and of the ajna center.

***c. Between the head centre and the pineal gland.***We are told that the mystic is focused on the top of the head but at a certain point the energy descends to the vicinity of the pineal gland's etheric area and then there is a more advanced stage of evolution where there is a kind of magical control from this central etheric command center around the pineal gland. The unfoldment of the pineal is taking place with the unfoldment of the head center and that really has to do with the unfoldment of the head center and that really has to do with the petals of Sacrifice. I mean if we want to divide all this (picture of Egoic Lotus from page 2 above) we could say that the outer petals relate to that which is sub-diaphragmatic. The central or Love petals relate to that which is thoracic and the Sacrifice petals relate to the head particularly. But it's hard to leave the heart center out of the idea of sacrifice, but we do have the heart within the head which is probably telling us of still greater type of sacrifice.

"It would repay the student to contemplate the interesting succession of triangles that are to be found and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them, and thence pass on to other transmutations.  We might enumerate some of these triangles, bearing always in mind that according to the ray so will proceed the geometric rising of the fire, and according to the ray so will the points be touched in ordered sequence." TCF 169

17:58***It would repay the student to contemplate the interesting succession of triangles that are to be found. . .****﻿****﻿*﻿**﻿and of course D.K. is not giving all of them by any means***. . .and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them,. . .****﻿*﻿and remember this progression depends on the ray of the Monad***. . . and thence pass on to other transmutations.****﻿*﻿So vivification and then transmutation, the elevation of the energy of various chakras to other chakras.***We might enumerate some. . .****﻿*﻿and it's only some because if one really thinks carefully one can think of so many other triangles which are active in the body and are not necessarily proximate or contiguous with each other and are very important. I mean just think about the way that the 10 seed?? groups of people are activated: the political workers are activated by the head center, the heart center and the base of the spine center. Those are not proximate centers but they are the important one for the political workers. Actually the workers in education do have proximate centers activated: the head center, ajna center and the throat center. When it comes to trying to think here. Let's just say that when you look at the different arrangements of the centers, they sometimes skip a center in order to express the kind of energy that has to be expressed. When I think of the psychologists: it's the head, throat, heart and solar plexus but the ajna center is skipped over. Of course out of those four you can make various types of triangles. So only some of the triangles but important ones are here listed, bearing in mind that according to the ray of the Monad and here he is not telling the whole story 

***. ..of these triangles, bearing always in mind that according to the ray so will proceed the geometric rising of the fire, and according to the ray so will the points be touched in ordered sequence.*** Well there may be a point which is always touched first but that which represents the 3rd aspect may almost always be touched 1st but then there is a choice of the other 2 aspects, or it could possibly be when the 1st ray Monad is involved, that which is the highest part of the triangle related to will is touched 1st and then the 3rd aspect and then the love aspect. That is also possible.

## Initiations and the Triangles

"Herein lies one of the secrets of initiation, and herein is found some of the dangers entailed in a too quick publication of information concerning the rays.

1. The pranic triangle.

a. The shoulder centre.

b. The centre near the diaphragm.

c. The spleen." TCF 169

***Herein lies one of the secrets of initiation, and herein is found some of the dangers entailed in a too quick publication of information concerning the rays.****﻿*﻿And especially the relationship of the rays to the chakras. Actually he warned us not to make that prematurely available but amongst disciples it can be made available.

21:22 So now we are looking at certain triangles.

***1. The pranic triangle.****﻿*﻿This first triangle is called the pranic triangle and it does not utilize major centers although sometimes the spleen is considered to be a major center and certainly for Leadbeater it was. He substituted that for the sacral center.

***a. The shoulder centre.****﻿*﻿But there is a shoulder center which is in the lower part of the  - let me check that out because there is also a lung center which has to be discussed. I did check it and it says: ***“In the second stage this vitalizing blended fire reaches the centre between the lower parts of the shoulder blades, which is the point of conjunction, and of complete merging, of the fire from the base of the spine and the fire circulating through the pranic triangle.*** ***TCF 123-124*** So it seems that the pranic triangle has this shoulder center and from the base of the spine it rises to this shoulder center. There also seems I think even just from experience there seems to be a center above the heart center and it might be called the center in the lungs and it is also, it seems to be me, associated with vitality.

***b. The centre near the diaphragm.****﻿*﻿So we have a center near the diaphragm and it's above the diaphragm whereas the solar plexus is slightly below the diaphragm and the spleen.

***c. The spleen.****﻿*﻿

So we have the 1st, 2nd and 3rd aspects here. The 1st, 2nd and 3rd rays at least, or aspects. This is a center of vitalization and it's obviously going to be strongly connected with the 1st petal where the man is living strictly the vital life. The solar plexus is not involved. The sacral center and base of the spine are involved in this 1st petal but in terms of the pranic triangle and supplying the man with the vitality for the vital life which he leads, this triangle will be active and you kind of wonder how it works as we go through the different phases of petal #1, are different aspects of it added according to the aspects. The spleen would be related to the 3rd aspect, the center near the diaphragm the 2nd and the shoulder center to the 1st aspect. And maybe there is a rising as we process through the petals, a rising from aspect to aspect, but that of course would be purely speculative and we would have to know a lot more about what actually transpires during that stage and be able to examine such lives.

"2. Man controlled from the astral plane.

a. The base of the spine.

b. The solar plexus.

c. The heart." TCF 169

24:11 ***2. Man controlled from the astral plane.****﻿*﻿Well that is soul group #4, somewhat soul group #3, even soul group #5 - 3, 4, and 5, controlled from the astral plane. The modern Atlanteans, even the nice good people who can be intensely emotional and those who have the shallow wish life in group #3, they are all controlled from the astral plane.

***a. The base of the spine.****﻿*﻿Is there for vitalization.

***b. The solar plexus.****﻿*﻿Very strong, I would say.

***c. The heart.****﻿*﻿And interestingly enough the heart center. Not in the sense of love but in the sense of magnetism and vitalization.

So we have the lotuses of Brahman with this particular triangle. I am not trying to be exclusive here. Just trying to make a few correlations which may give us a sense of structure in this whole process and when it comes to the pranic triangle we have the Brahmic lotuses certainly, but there are other chakras, of course, the base of the spine, and the sacral center.

25:27 Notice that here from the astral plane the sacral center is not so much mentioned. Of course it still continues to be active, but we were told that love begins to rise above the strictly instinctual nature.

"3. Man controlled from the mental plane.

a. The base of the spine.

b. The heart.

c. The throat." TCF 169

***3. Man controlled from the mental plane.****﻿*﻿Then, we go on to man controlled form the mental plane.

***a. The base of the spine.****﻿*﻿The base of the spine is still there for vitalization.

***b. The heart****﻿*﻿and the ***c. The throat.****﻿*﻿The heart is there as a constant. So far the base of the spine and the heart are found in these two levels. Now at what point is man really controlled from the mental plane?

Then why is the sacral center, which is the home of the mental elemental, missing? Could we say that there are those who are working very much in the 3rd petal and have unfolded the 3rd petal who are gaining some degree of concrete mental control? But I think if we really want to go to the thinker, who is focused in the mind and even later in the mind held steady in the light, we have to be working increasingly in tier #2, the Love petals. There is a lot of the 3rd ray in the Cancerian petal, the 4th, and a lot of creative thinking. And it's a Leo petal, the 5th ray and the sense of the light coming into the mind with that 5th petal.

27:04 So the throat center definitely is involved here and I would say we don't get a real focus on the throat center until we reach petal #3 and then go on with 4 and 5 and of course, it does continue to develop its capacities for expressing intelligence all the way through. The 9 petals of the Egoic Lotus have an interesting number: 9, which is the number associated with the 3rd ray of intelligence, just the way 5 is associated with the 2nd ray. 1 with the 1st ray, 7 with the 7th ray and then a few other numbers involved there which Stephen Pugh ray purest, esoteric astrologer has theorized to be 1, 5 associated with the 6th ray; 3, 5 with the 5th ray, and 2, 5 with the 4th ray and that all remains to be proven but there are some good confirmatory references along those lines.`

Man controlled from the mental plane. Now this is interesting because it's not the LOPD (lotuses of passion and desire), so none of those lotuses of the 1st circle are yet controlled from the mental plane. When all 3 petals in the Hall of Ignorance are completely opened we can say that it is more likely for the man to be controlled from the mental plane, but that opening will not occur unless there is a lot of work being done in the love petals.

"4. Man partially controlled by the Ego, advanced man.

a. The heart.

b. The throat.

c. The head, i.e., the four lesser centres and their synthesis, the alta centre." TCF 170

28:48 ***4. Man partially controlled by the Ego, advanced man.****﻿*﻿Well this is not going to happen until there is work being done in the 5th petal and becomes a creative thinker and later an aspirant. This type of creativity may be the result of the Solar Angel showing interest in the man who is working in that 5th petal.

***a. The heart.****﻿*﻿Is of course, notice we have dropped the base of the spine, so we are not dealing strictly with vitality anymore, but the heart is the sustaining organ. It is the factor of integration in all of this, and I suppose with every one of these 3 we are going to have a different aspect of divinity correlated with each. Well the heart is obviously the 2nd ray, throat 3rd and the head 1st ray. Here when we deal with the base of the spine: 1st ray, heart: 2nd ray, throat: 3rd ray. When we deal with man controlled from the astral plane, at least aspect, base of spine: 1st, the heart will be 2nd and the solar plexus with its tinting of green related to the 3rd aspect and the 3rd ray in this particular case. There is a lot of the activity quality involved with the solar plexus and with Mars as the general ruler of the solar plexus.

We have advanced man here. It is possible for advanced man the Egoic Lotus will begin its movement towards focus on the 2nd subplane.

***b. The throat.****﻿*﻿ The throat is very important for advanced man because he is a mental being or at least he has mentality as a great possibility. His rays may incline otherwise, but he can certainly think and not only in a concrete manner.

***c. The head, i.e., the four lesser centres and their synthesis, the alta centre.****﻿*﻿Now this is leaving I suppose two other centers available to be called the 7 head centers.

31:35 So advanced man takes us up to the 1st initiation with this 5-fold synthesis. Interestingly, the heart is said to be stimulated at the 1st initiation, but also the movement from the sacral center to the throat is also a dynamic factor involved in the 1st initiation. As far as the head centers go the most occult of the head centers are not to be found. The alta major looks like the 3rd ray synthesizing center. The alta major center takes the place here of Brahma and the 3rd aspect of divinity. It's like the 3rd ray synthesizes all the other 4. That is how it seems to work.

So, who is this man partially controlled by the ego? The advanced man. Well he is working petals #4, 5, and 6, and he is focusing especially in petal #5 because there, when it fully unfolds, we will have the 1st degree initiate. So there is so much going on in petal #5 from the nth degree of egotism and then a period of creativity, a period of distress when the lower ego does not prove adequate and a period of entering the life of the aspirant looking in earnest for a Higher Self. You see the 5th petal is all about self, which self is it? Will it be the lower egoic self or will it be the Higher Self? That is what we have to discover. So this is going to take us all the way to the 1st initiation which really begins here, spiritual man, to the 3rd initiation.

"5. Spiritual man to the third Initiation.

a. The heart.

b. The throat.

c. The seven head centres." TCF 170

So from the time we are at the 1st initiation, the other head centers become active, the other esoteric two. We can ask are these the highest head center and the ajna center? Well maybe not in this context. Again we have heart and throat. We are blending love and mind in triangle #5, triangle #4 and even beginning in triangle #3. So all the way to the 3rd initiation we have the blending of the 3rd aspect and the 2nd aspect of the heart and 7 head centers ruled by 1st ray Vulcan. There is when you look at the 3rd decanate of Capricorn, there is a mixture there of the Sun, Vulcan and Mercury. Mercury, but accompanied by Vulcan, the Sun, so that is where initiation is really going to occur. Vulcan ruling all 7 head centers and by the time we reach this point of the 3rd degree we are going to have all 7 head centers awake - to what extent I don't know but it looks like they are largely awake and the man has contacted the Monad. The Monad is will. So we are definitely working in the Sacrifice petals here, definitely.

35:17 Because when you look at it, petal #7 is associated with the 1st initiation and its reflex result is the unfoldment of the 5th. Petal #8 is connected with the 2nd initiation and its reflex result is the unfoldment of petal #6. Petal #9 is connected with the 3rd initiation and when it is fully unfolded, so is petal #8 and petal #7. So there is no reflex petal for petal #9. The entire Sacrifice tier is open when petal #9 is open. And of course these colors are going to be very, very important. We will get to that when we go along.

So spiritual man, that is the 1st degree initiate to the 3rd initiation, the Christ has been born in the heart, there is spiritual intelligence at the 2nd degree and mental illumination and then there is well spiritual intuition we might call it or intuitive instinct, not just spiritual instinct but intuitive instinct found at the 3rd degree and the 7 head centers, the controlling centers, have to be working and man becomes - the ancient domination of the personality is controlled, the will is very strong at that point, the Monad comes in at that point and the man is possessed by a new type of will. Then finally we get to:

"6. Spiritual man to the fifth Initiation

a. The heart.

b. The seven head centres.

c. The two many-petalled lotuses." TCF 170

The spiritual man to the fifth initiation. The heart remains. The throat is not involved anymore because we are beginning even to experience the disintegration of the Knowledge petals as intuition becomes more important. The 7 head centers, however, carry over and this is that transfiguring will and then the 2 many-petalled lotuses which are the ajna and the lotus at the top of the head, the Brahmarandhra, the thousand-petalled lotus. So man is really controlled by the head by the time the 3rd degree begins and takes him all the way to the 5th degree and notice, even though the physical body has in a sense disappeared, it can very much at the 4th degree die, and there is no need to be reborn again unless for service purposes, at least in the normal way. Usually high initiates of this type take over the body of one of their chelas. That is what they do and you know just the way the Master Jesus stood aside for Lord Matreya so we could say that Apollonius of Tyana stood aside for the Master Jesus or the initiate Jesus when he was going to take his 5th initiation.

38:22 So the heart continues, but by this time it is very important as a chakra that is going to be active at the 4th initiation. The 7 head centers suggest the 3rd initiation and also a degree of mastery and control over the personality and the 2 many petalled lotuses are going to finally liberate the man - they are going to connect him finally with the Monad and maybe even, even with the logoic plane.

Where are we in the Egoic Lotus here? Well, all 9 petals are open. Man has taken the 3rd degree. The heart is still active and it's correlated with the heart and the head. The 7 head centers are active at the time of the 3rd degree and they continue to be active in this increasing power of the will to control the lower nature and there a great flourishing of the 1,000 petalled lotus which reaches its consummation not at the 4th degree, but in a mayavirupa of the 5th degree. What you could check upon here is whether a physical body is needed in order to take the 5th initiation, because apparently there are some references which say no, it is not and it can be taken elsewhere without the physical body. Is it possible, however, for the body to survive at the 4th degree and mastership to be achieved with that particular vehicle in which the 4th degree has also been taken? In that case there will be the full flowering of all of these chakras and the base of the spine which is the center of will, will rise up to the center of purpose which is the 2-many petalled lotuses or the 1,000 petalled lotus especially.

40:38 But also it's possible that a man will use the body of his disciple and then the results within that vehicle will be the results that he himself engineers going through the initiation that he is going to take. That is quite interesting. Or it may be possible that even after the 4th degree he can generate a mayavirupa and in that mayavirupa can go through certain unfoldments. There are mayavirupas for Chohans and for 7th degree Chohans as well. So we cannot say that every mayavirupa has petals and centers that are equally unfolded. We can have mayavirupas of different types.

But you see how we have dropped off the base of the spine center. Now it looks like as if we should have it again, somehow. As if there should be a connection between what you might call the base of the spine, the ajna center and the 1000-petalled lotus. I know that he brings them into one here, but this really be Mastership or maybe, well you know, the base of the spine is needed, that's all I can say, in order to bring about the fullest type of fulfillment.

Now when we are looking at this triangle in terms of the petals of the Egoic Lotus, well it's after the 3rd degree and to a certain extent, after the Egoic Lotus has itself disappeared and the man is a living representation of the spiritual triad and the 2-many petalled lotuses are connected with the triad and the Monad, rather than being connected with the soul per se. Since what we usually call the soul has disappeared and since the central fire has risen and the atomic triangle has been incorporated in the higher 3 permanent atoms of the spiritual triad, then the 2-many petalled lotuses are going to be receiving influences more directly from higher sources than they could when there was a causal body or a kind of veiling sheath.

"All these different periods show different triangular radiances.  We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others.  Once the fire has free passage along any triangle it flames continuously, but always there is one triangle more radiant and luminous than the others, and it is from these glowing triangles of light, issuing from wheels and vortices of fire that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment." TCF 170

43:04***All these different periods show different triangular radiances.****﻿****We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others.****﻿*﻿So it takes of the seer to see which is keenest, which is the brightest triangle.***Once the fire has free passage along any triangle it flames continuously,. . .****﻿*﻿so there is a continuous flaming of whatever triangle has already been developed. It is not going to subside into some sort of faded condition***. . .but always there is one triangle more radiant and luminous than the others,. . .****﻿*﻿and that will tell something about the stage of evolution and also about the degree of petal unfoldment***. .. and it is from these glowing triangles of light, issuing from wheels and vortices of fire that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment.****﻿*﻿Of course it's most important for each one of us to say which particular triangle do we feel is brightest, most flaming in our particular work at this time and which should be and are we somehow we somehow changing our triangular emphasis.

"At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it.  Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray." TCF 170

45:00***At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed;. . .****﻿*﻿and presumably rotating upon itself***. . . the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire,. . .****﻿*﻿it has to be a fantastic vision and it has to show so much of the beauty of creation that one wonders why one wastes one's time with lesser pursuits and objectives and therefore, can possibly inspire other people not to waste their time because such beauty is awaiting them.***. . .and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it.****﻿*﻿Now this geometrical shape, it may be particular to each center, or it may be that the ray of the Monad has its particular type of geometrical shape. In triangular form I will say the equilateral triangle for the 1st ray, the isosceles triangle for the 2nd ray and the 3/4/5 scalene triangle for the 3rd ray.

And I know there is a place where one of those figures appears. I'm not sure it is here. We notice how the different letters of the Sanskrit alphabet seem to be associated with the chakras. We do wonder about the derivation of the letters. In the Hebrew alphabet the letters are said to be derived from yods or tongues of flame and the letters are composite yods in a way. I'm not sure what kind of composite may come out of the Sanskrit letters, but it's quite possible that these letters are not arbitrary at all, but are relating to what has been seen psychically internally at different stages of evolution in relation to the chakras. At least that is something to consider when thinking about the derivation of letters in these ancient languages.

So we have .***. .a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye. . .****﻿the inner eye****. . .can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance;. . .****﻿*﻿so you know we are, well we are definitely we are looking at the initiate of the 5th degree here and of course that can seem difficult because the physical body is often missing by that point, but then a Master does have his own vehicle and can sustain the vehicle in which he took the 4th initiation. I think Master D.K. did that. I think a relatively older vehicle, his vehicle in Mastership, was not a mayavirupa but was a preserved vehicle in which he had taken the 4th degree and by the time 1875 came along he had taken the 5th degree and as he was working with Alice Bailey and with Blavatsky he was using that particular vehicle. So anyway, there is a lot of hints in these things here. It says here that ***. . .from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray.****﻿*﻿Well sometimes we say the primary ray - words like basic and primary - this seems to be the hue of the Monadic ray and it is at such a time that the Monadic ray is very powerful in the developmental process.

"This flame Page 171 mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane.  This marks the blending of the fires and the deliverance of man from the trammels of matter." TCF 170-171

49:29 ***This flame mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane.****﻿*﻿***This marks the blending of the fires and the deliverance of man from the trammels of matter.****﻿*﻿Whatever display there is at the 4th initiation and there is bound to be a display because the man is living according to will and purpose, the initiation blazing Leonian initiation with the dome of the head ruled by Leo occurs at the 5th degree. So when we talk about display, we are liable to be talking of the 5th degree. When we talk about the prominence of the Monad we are liable to be talking about the 5th degree.

I have always marveled at this particular paragraph. I have wondered, the sheet of electric light comes from the Monad but the Monad itself has a color. Now, of course there are 2 layers of Monads, at least so it seems to me. A 7-fold one and a 3-fold one and you wonder maybe if the sheet of electric light doesn't come from one of the 3 and the color of the hue of the man's basic ray is not one of the 7. This is simply speculation and it makes me wonder because the true sheet of electric light, is it electric blue or simply electric light, fits with the spirit, of course. In some way, the rising ray or rising flame of a particular color seems invocative of the sheet of electric light. So the flame, it's not just the soul ray, because the soul is a subray. When a word like basic is used, a word like primary, we are talking in the language of the Monad.

52:15 So all of these ascending triangles are activated and become flamingly evident at different stages of the man's evolution. They may subside somewhat or simply be considered of less luminosity or radiance than the higher triangle which takes its place. Do we have finally a triangle for man at this degree? Well the heart, the 7 head centers and the 2 many-petalled lotuses and one begins to wonder about the symbol of the cardinal cross here. Those symbols are not arbitrary and they probably do have a meaning within the constitution of man. So many things we say, well these are our letters, these are our symbols they are actually derived from clairvoyant sight, from the shapes that are seen in the inner worlds when certain developments are occurring.

So we have 6 triangles and a great consummation. We have a pranic triangle. We have man controlled from the astral plane, you know 1st petal, 2nd petal. We have man controlled from the mental plane, 3rd, 4th and 5th petals, even the number 3, 4, and 5 are very closely related to Mercury. 3rd ray personality and Monad. 4, 4th ray soul. 5, maybe a 5th ray mind and certainly a lesser Monad of the 5th ray.

Man partially controlled by the Ego, advanced man. So shifting location on the higher mental plane. The heart and throat again and 4 of the lesser centers with the alta major center as the synthesis. It's a Brahmic condition and we are rising to the height of Brahma in a sense at the 1st initiation. It is a kind of a Brahmic initiation. It has to do with the control of the 3rd aspect of divinity.

Then we go on. Spiritual man to the 3rd degree. 3rd initiation. We have unfoldments going on in the Sacrifice petals and more and more in the Synthesis. And here is spiritual man to the 5th degree. The heart which is buddhi in this case is related to the buddhic plane and interestingly enough the 3 petals of Synthesis are of buddhic evocation. The down flow of energy from the buddhic plane created them. There is going to be at this point a lot of work in the unfolding of the Synthesis petals and the relationship to buddhi as pure reason. The 7 head centers will keep the personality under control and bring increasingly the will, not only of the soul, but the will of the monad into expression and we will have a connection with the atmic plane, the monadic plane and the logoic plane in the following way in terms of the many petalled lotus, all the petals together can be considered atmic.

The 12 petals at the heart can be connected with the 12-fold Monad. (I do believe it is 12-fold.) And the center in the many petalled lotus related yes to the Jewel in the Lotus, but once that repositions itself in relation to the Triad this central Jewel in the many petalled lotus is going to be related directly to the logoic plane - to the Monad itself and ultimately to the free Monad, which will be on the logoic plane.

56:24 Well, okay I think maybe we have seen how we can look at the important triangles developing in a man's life and how these triangles will be related to the processes being undertaken in the different tiers and petals and even beyond the Egoic body altogether.

Great invocation.