## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 30, Michael Robbins

Abstract.

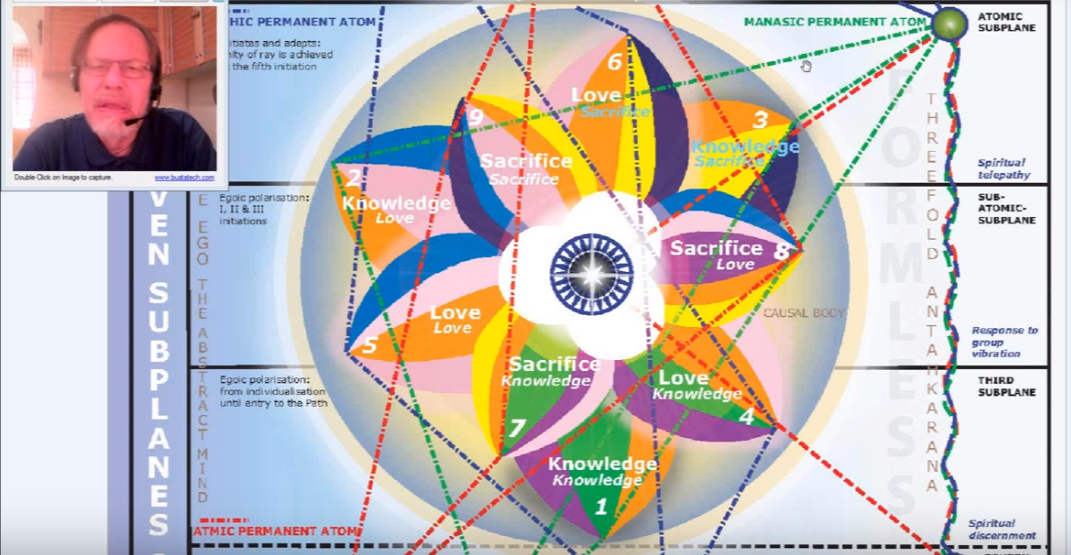
This webinar is about 1 hour, 33 minutes long and covers A Treatise on Cosmic Fire pages 820-822. Program 30 is the introductory program for TCF 820—825. The petals of the egoic lotus are going to be discussed from yet another angle of vision, including some presentation of the colors to be associated with each petal. This program deals with the particular function of each of the three tiers in terms of knowledge, love and sacrifice; with the kinds of Agnishvattas which substand each tier and each petal of those tiers; and also with the influence which greater Beings or Buddhas have upon the Agnishvattas which are the substance of each tier and petal. A very interesting interlocking network of vertical relationships is established and one realizes the higher sources from which the egoic lotus is stimulated, nourished and sustained.

[Egoic Lotus Webinar Commentaries 30](http://makara.us/04mdr/webinars/eglwc/2014-05-22-1200-EGLWC-30.wmv) 300 MB .wmv file  
Video of Egoic Lotus Webinar Commentaries 30 by Michael D. Robbins.

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Audio of Egoic Lotus Webinar Commentaries 30 by Michael D. Robbins.

Hello friends.

We are about to begin program 30 in the egoic lotus webinar book series of commentaries on what DK has written about the egoic lotus, and also commentaries on my own commentaries, and general speculation and examination of this important subject of the egoic lotus. We have finished looking at every petal in terms of what DK wrote on each one from approximately pages 539 to 542. We also had some introductory material and some concluding material, so there's been quite an exhaustive search so far, on the petals, as DK has described them.



Now, we have not yet examined the question of color and how that is related to what is to be accomplished in the field of experience related to each petal. Then we will get into a look at the twelve petals in summary. We will gather much of the material we've talked about and put it all together and finally there will be lotus charts [later], which my colleague B.L. Allison has helped me prepare to help me get organized here. So we will end with a look at how this all looks in chart form.

For right now we will deal with page 820 to 825 in *A Treatise on Cosmic Fire* and see what additional things might be suggested by the discussion of the colors and also a few other statements that DK has given for each petal.

He gave very important statement starting from TCF 539 … the twelve-petalled egoic lotus, and He starts with

***1. The Petal of Knowledge for the physical plane. Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved. TCF 539***

***The Petal of Knowledge for the physical plane. Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved.*** It’s kind of an historical summary of what is connected with each petal. Those I think are very valuable statements, and I have commented on them and drawn some sort of zodiacal planetary and ray conclusions regarding the kind of activity that is occurring with that level of petal experience.

I'm beginning here at 820 in *A Treatise on* *Cosmic Fire*, He says

***As we know the egoic lotus consists of three circles each circle being composed of three petals, and all shielding the inner bud where hides the jewel. It is with the evolution of these petals that we are concerned, with their formation, their vitalization, their nurturing, and their eventual unfoldment. TCF 820***

***As we know the egoic lotus consists of three circles each circle being composed of three petals, and all shielding the inner bud where hides the jewel.*** Of course, these are the innermost petals, really the petals of synthesis. This is a eview statement. We are dealing with three circles of differentiated energy, each circle an emanation of the central fire or nucleus within the lotus. Actually, let us say *each circle*. Each circle is an emanation of a central fire or nucleus, essentially, but conceived and supported by the presence of the solar angel acting within the lotus as the angel of the presence.

There are maybe different ways of looking at this angel of the presence. I have done some commentaries on the section from *Esoteric Psychology, II,* regarding the angel of the presence. Try to look at those *Old Commentaries* and try to determine what may be the distinction, if any, between the solar angel and the angel of the presence. We have already reviewed names of the central fire sometimes identified as the jewel in the lotus.

00:05:35 ***It is with the evolution of these petals that we are concerned, with their formation, their vitalization, their nurturing, and their eventual unfoldment.*** … There are some more of those wonderful stages which we need to have clearly in mind. When we think about the kinds of things that happen in the egoic lotus. The material I've been gathering about the stages of opening of the petals I could add this, from TCF 820 or so, so we can put here

***Their formation, their vitalization, their nurturing, and eventual unfoldment. TCF 820***

***Their formation, their vitalization, their nurturing, and eventual unfoldment.*** I suppose the word *nurture* and *nurturing* will come in here. Stimulated? Nurtured? Somewhere, and eventual unfoldment. I think we have to have an idea of the different kinds of processes which occur in relation to the petal, and they take different amounts of time. We cannot know the amount of time taken, but sometimes a very long time and personalities come and go, physical incarnations come and go. The real sign of progress is found in the condition of the egoic lotus after every incarnation. I've added those.

Let us list the types of processes through which the petals pass, as understanding their sequence is very important. The last word is not said here, but something of importance is said, and can be collated with other statements, so, formation, vitaliszation, of the petals, nurturing of the petals (mostly accomplished by solar fire, and eventual unfoldment of the petals.

Not mentioned here is “organization” which actually precedes the state of vitalization, as far as I've been able to tell. At first I didn't know which preceded which, but the further that I read and think, the more I understand that organization is preceded by vitalization because vitalization is that energizing of the petal preparing for its unfoldment. …

What does unfoldment actually mean? Let's just say I have an idea here and I'd like to put down, unfoldment means … that it is no longer necessary to work so hard at cultivating the qualities and skills associated with the petal, but that some of them, and they too are all of them can be relied upon as existant. We all know there are certain things we do by second nature; they're built into us and we can always rely upon the fact that we can do them. We're not getting into the car for the first time and wondering what is a gear shift, what is a steering wheel? They just work for us, but there was a time when we had to learn. So I would say that organizing the petals has a lot to do with learning the qualities and skills associated with the petals. At some point this all becomes much easier and automatic and we can't rely upon a set of qualities and skills built into our nature, ie, unfoldment.

***It will be useful for the student at this stage to remember that we are primarily dealing with the development of the second aspect in man, the love-wisdom aspect, and we are only secondarily considering the third aspect, that of activity which finds its energising centres in the three permanent atoms. TCF 820***

***It will be useful for the student at this stage to remember that we are primarily dealing with the development of the second aspect in man*** inthe development of consciousness. I see here the entire egoic lotus reflects the second aspect in man, but especially the petals within the egoic lotus reflect this aspect, not so much the jewel in the lotus, and not so much the three members of the atomic triangle (though they are each one of those) and the jewel has a type of consciousness associated with it. *Vibrations* and *spokes* we may remember reflect the first and third aspects, respectively. Petals maybe have more to do with the second aspect and division of the angel instead of the egoic lotus or the wheel with nine spokes, maybe twelve spokes, eventually? That can be maybe more associated with the first aspect.

We have been ***primarily dealing with the development of the second aspect in man, the love-wisdom aspect, and are only secondarily considering the third aspect,*** which responds to the consciousness.

00:12:30 This whole study of *A Treatise On Cosmic Fire* is actually dealing with the second aspect of fire, primarily the fire of mind or solar fire. There is some of the book that deals with what we usually call substance, and some with what we usually call spirit, but the vast majority of the book deals with the second aspect of the consciousness aspect. I say further: yet, compared with solar fire and with consciousness in general, the egoic lotus is a third aspect structure representing an internal environment qualified by the second aspect. I mean it is a vehicle of consciousness. Consciousness is one thing and the vehicle is another, but throughout the *Treatise,* the third aspect is considered secondary to ***the love-wisdom aspect, and we are only secondarily considering the third aspect, that of activity which finds its energizing centers in the three permanent atoms*** and generates the personality.

We are not dealing so much here with the three permanent atoms, or with the members of the atomic triangle, but with two permanent atoms and one mental unit. Yet for convenience of speech and writing they're often referred to as the three permanent atoms, maybe some union … of the mental unit and the manasic permanent atom is implied. It seems that they should be getting together because they have a three and a four, which would make a seven, and that would cover … within the dense physical body of the solar logos, 21 some planes, three planes with a sevenfold permanent atom at the head of each of the planes in the position of the seven principals.

I discussed with you before whether when the lower atomic triangle is translated into the triad which of the members of the atomic triangle relate to which of the travel permanent atoms. From one perspective it would seem quite convincing that the mental unit would relate to the manasic permanent atom. And yet when we look at the spiritual triad and its relation to the three members of the atomic triangle, is it a reflection below? Or is it a correspondence? If it’s a correspondence and not a reflection, then the physical permanent atom would relate to the manasic permanent atom, the astral to the buddhic of course, and the mental unit (although it seems strange) to the atmic permanent atom.

All the triadal permanent atoms have the three major spirillae. They are simplified compared with the structure of the two permanent atoms below, which are sevenfold. The three permanent atoms, the lower ones, are all a part of the structure of the egoic lotus, if we call them permanent atoms instead of members of the atomic triangle, finding their place in the lower part of the lotus, which is symbolically at least correct. They are said to be at the base of the lotus. Now immediately the size and scale becomes a question, and we wonder about the real science of the egoic lotus, a close relative to the members of the atomic triangle, whatever the radiation may be.

00:17:30 So that follows here and much review material considering what we have been covering in even greater detail in our various classes, and also in the commentaries on the structure, but new material was given, interesting enough, the structure must be held however firmly in mind.

(I see Vicktorya helped prepare this text and is color coordinating the statements; she has a great sense of color.) Of course the outer tier having to do with knowledge (orange) and these are called lords of active wisdom, they have to do with the rate of active intelligence. That's the green ray. But since they pertain to knowledge specifically they have much to do with the lower expression of a fifth ray which is activated at the time of individualisation, by whatever means.

***These three circles of petals are called in the esoteric terminology:***

***1. The “outer knowledge” triad or the lords of active wisdom. TCF 821***

***These three circles of petals are called in the esoteric terminology:*** the first one is ***the outer knowledge triad or the Lords of active wisdom.*** Who are these Lords? They have to be related to the Solar Angels or Agnishvattas, so we seem to be speaking of sort of Lords or Agnishvattas who are Lords or supervisors of an activity/process within the general second ray focus of the egoic lotus. This division of these Agnishvattas relates to the third ray, active intelligence, and thus they are called lords of active wisdom. The wisdom aspect is on the second aspect and the activity on the third.

The word *wisdom* is to be noted and we are not only dealing with knowledge, but it is possible to forget this as these three petals are so often called knowledge petals. Wisdom is involved in their development and wisdom is related to the dual love-wisdom of the second ray, although it's hard to confine it to that because any type of self-conscious being can eventually develop wisdom. Wisdom finds its affiliation with all three aspects of divinity: knowledge-wisdom, love-wisdom, and will-wisdom, which seems to be a factor related to Shamballa, the Buddha's, the Lord of wisdom. He comes forth from Shambala and communicates with the Lord of Love, who is the Christ. Wisdom is older in its externalisation … or expression than love, and is the part of love-wisdom which is related to the hard-line rays. The emphasis on its association with knowledge as here given is however unmistakable.

00:21:45 So ***the outer knowledge triad or the Lords of active wisdom*** activity that leads to wisdom, love leads to wisdom, will we leads to wisdom. We can say that, all of the three modes of knowledge, love, and will, all lead to wisdom, and the reason wisdom is emphasized here is that any egoic lotus is primarily a vehicle for the second aspect of divinity – consciousness.

***2. The middle “love” triad, or the lords of active love. TCF 821***

Then we have ***The middle “love” triad.*** We’re kind of using the color rose here, and of course we remember that orange works throughout every petal of the egoic lotus. That is not the case with rose; rose works through … one in the lower petal, the petal of knowledge, then four times in a way in the middle tier, so that's one plus four, and then three times in the sacrifice tier, so seven times, but not as pervasive of course as the orange which is simply found in every petal and is the predominating hue of the egoic lotus. So these are ***lords of active love.*** We're dealing with tiers, and the way in which the egoic lotus is the third aspect vehicle – and thus activity is mentioned each time – the various divisions of Agnishvattas … are working actively within the vehicle and they have different assignments according to the three aspects of divinity.

Love is differentiated from wisdom, and in this instance wisdom is closely linked with knowledge, whereas love is less so. The lords of active wisdom – this is interesting, wisdom and knowledge is also linking wisdom with the first aspect. One can do that. But since it did precede in time the coming of love, we can understand how it might be linked with the third aspect, because the third aspect usually appears before it merges, before the second aspect does. Knowledge and wisdom are closely linked through the third aspect of divinity.

In all cases the activity aspect is present. Devic lives which function upon the mental plane are automatically linked with activity, for the Mental Plane is the third plane counting from below, the third ray is the ray of activity. Further these Lords actively engage with the third aspect of divinity expressing through the lunar vehicles. We must remember that the egoic lotus is a vehicle, and related therefore to the third aspect of divinity.

***3. The inner sacrificial triad or lords of active will. TCF 821***

00:27:00 Then there's ***the inner sacrificial triad or lords of active will.*** It's very interesting … we're going to have active wisdom, active love, and active will. We note that the term *knowledge* is replaced by *wisdom*. Perhaps this is because we are dealing with a vehicle which is essentially a vehicle for the second aspect of divinity. So, this inner or ***sacrificial triad or the lords of active will,*** willand sacrifice accord with each other and when one wants to know something about one's spiritual status one of the greatest questions is, What am I really sacrificing for the plan and the purpose?To determine with greater accuracy one's spiritual status and level of egoic lotus unfoldment … It’s a humbling question I think. Maybe, without exaggeration, to answer that we may discover that our motives are more inclined towards accumulation than actual sacrifice. Well each to his own assessment.

The same applies to the lords of the third tier. Activity is again especially accented. Now when these Lords take their place in the formation of the lotus, it is located on the third subplane of the higher mental plane. Again an activity subplane. Later it will move to the love-wisdom plane.

If we list the three aspects of divinity we find respectively (in this context at least, I mean with the Buddha we can associate it with the first aspect, but wisdom is connected with the third aspect and indeed we often hear one can and must transmute knowledge into wisdom. Love of course is connected with the second aspect**,** and will with the first aspect again … Sometimes wisdom is connected with the first aspect rather than the third, such as in the case of the Buddha, the Lord of Light and Wisdom. So, wisdom is connected primarily with the first aspect of divinity, but also with the third and why is that? Because Buddha is a third ray monad.

Below we have a very concise description of the meanings and functions of the three tiers of petals.

***The first triad is the summation of experience and developed consciousness; TCF 821***

***The first triad is the summation of experience and developed consciousness;*** I think especially experience and consciousness from the world of the senses. There probably is included some astral experience, divorced from the physical body but not much related to consciousness liberated onto the Mental Plane.

Here we are speaking of the first tier of petals, which deals with much outer experience in the three lower worlds, especially the physical world, the petals of knowledge for the physical plane.

The human being is not yet subjectively oriented and the consciousness developed concerns primarily the life of the five normal physical senses – not the extensions of the senses yet.

The astral body and mental body are definitely growing in power and influence. They are not however very consciously used, they are used when a human being can focus as a soul in incarnation, and knows he is the soul in incarnation.

There will be astral experience during the Atlantean phase and many of the aboriginals have this astral experience. As well how much experience there is on the mental plane as a discarnate being? I think not much. Maybe that is reserved for a later stage perhaps, somewhere in the Aryan race.

***the second tier is the application of that knowledge in love and service, or the expression of the Self and the Not-Self in reciprocal vibration. TCF 821***

***the second tier is the application of that knowledge in love and service*,** this grows with the intelligent. Part it's a patient of the man in the world and social affairs. The application of that knowledge in love and service, ***or the expression of the Self and the Not-Self in reciprocal vibration.*** This is so good and so important, telling us of the interplay between the pairs of opposites in the Hall of Learning.

… We can see a relation to the sign Gemini in the second tier … ***that reciprocal vibration between Self and Not-Self*** or between the higher pairs of opposites which we ally with the Self, and the lower of the pairs of opposites which is the personality or the Not-Self. Such important and essentialized thoughts are being expressed. If there was any confusion about what occurs during the organization, vitalization, and unfoldment of the second tier of petals, it is clarified here: ***the expression of the Self and Not-Self in reciprocal vibration.*** So, eventually the Self gains the upper hand and becomes the dominant factor in the merging during the developmental processes of the sacrifice petals.

Knowledge has been gained through experience during the opening of the first tier of petals. Now, that knowledge (which is … not yet really wisdom, is expressed in love and service. Increasingly. Perhaps this does not occur immediately as the second tier petals are being organized as the Tibetan suggests or infers, the expression of love and service in this tier is still tainted by various degrees of selfishness. …

We do see that there is a great struggle that goes on in the fifth petal as the inner self attempts to turn from the love of the unreal to the love of the real. I imagine that can be quite a battle between the conflicting directions, one of which can be selfish to the nth degree, as is stated in relation to phase of adaptation group number four. Leo can be a very selfish sign. Leo, ruling the fifth petal, can express at first a great selfishness; a strongly materialistic side, potentially a victim of ahamkara.

00:39:00 One of the distinguishing characteristics of the second tier petals is duality and reciprocity between the pairs of opposites, Self and *Not-Self*, soul and personality. … It’s really ‘A, when B’. . When this self is finally here in the seat of control then we are moving through the initiations, especially the second and following. I think there's still a lot of duality on the way to the second initiation, maybe even afterwards, but by that time one pretty well knows who and what is in the driver's seat and identifies with it. One then is becoming Krishna, as Soul, and Krishna is actually guiding the chariot; no longer, strictly speaking, Arjuna, but one is really becoming the soul-infused personality.

So during the focus of consciousness (within the first three petals there is no sense of God Immanent of the Self Within as distinct from the form), and in the second tier of petals, there is. I think this is really important, that maybe a sense of God within the first tier, but not of Self as God. That’s one of the big things which has to be achieved, this type of identification, this realization that the Self is not other than God. Of course, those who are still under the spell of dualism as regards God will punish you for saying *I am God.* But then you would have to explain what you mean and mostly the intellect of those who is ready to punish for that infringement are not an intellect which has been developed sufficiently to understand what you might say about identification.

***The third tier is the full expression of knowledge and love turned towards the conscious sacrifice of all. To the furthering of the plans of the Planetary Logos and to the carrying out of His purposes in group work. TCF 821*.**

***The third tier is the full expression of knowledge and love turned towards the conscious sacrifice of all. To the furthering of the plans of the Planetary Logos and to the carrying out of His purposes …*** So one has knowledge, one has love, and one sacrifices it for the Divine Plan and Divine Purpose. At least this is what the first and second degree initiates are learning to do this … The third degree initiate really knows how to do this and is on the Sirian Path. (Which is not the same as the Path To Sirius, but to say the path of Syrian Initiation, and he is not in danger of turning back.)

The work accomplished during the organization, vitalization, … nurturance, opening, unfoldment of the third tier petals is high indeed and unfoldment begins prior to the first initiation and through the *strenuous and abnormal* effort of the man and this prepares him for the application of the rod of initiation which further opens the seventh petal.

00:44:30 We have discussed this sometimes fairly rigorously in the attempt to confirm that this is how it happens. So it is high work, important work, and forced progress. Everything about the opening of the third tier … petals is abnormal and forced, and not natural or leisurely. There are many people, I have learned, who are not really going to tread the path of initiation. They will depend upon the slow lifting of all human beings through the ongoing planetary process, they will not pass through individual initiation or initiation in small groups; they are not willing or inclined to make that *abnormal and strenuous effort* a strenuous, abnormal effort.

Knowledge and love are quite fully developed and now in the third tier they are blended and turned towards the furthering of the Plan that is the Plan of the Planetary Logos. This requires the sacrificial use of knowledge and love. So what would that be? Not knowledge just for oneself and not love towards the things and persuits towards which one is naturally and predilectionally inclined, but love of all and not just that which one favors. … we’re not just moving towards what is agreeable to us.

During the experience of the third tier, group consciousness comes into effect, and I want to say comes more selflessly into effect, because it's already there somewhat, even in the early days when the first tier springs open. But that is a selfish kind of group consciousness. It's a kind of group consciousness which is cultivated for the welfare of the individual who is involved in it. This is a truer group consciousness that comes into effect and one consciously and willingly begins to live for a purpose beyond individual purpose and begins to live unselfishly for a purpose beyond the individual. At least for an initiate of the first degree he has been trained to do that, and by the time we have the Initiate of the second degree there is some real ability of living unselfishly. The individual is rapidly becoming the conscious soul in incarnation.

***Each of these groups of petals come under the definite guidance of three groups of Agnishivattas. Three groups for each of the three petals to form them out of their own substance and who in essence are the threefold ego during its manifestation. TCF 821***

***Each of these groups of petals come under the definite guidance of three groups of Agnishivattas. Three groups for each of the three petals to form them out of their own substance and who in essence are the threefold ego during its manifestation.*** The material information may be of a lower substance energy pertaining to the plane, but the substance energy of these Agnishivattas is the formative power of the Lotus and works upon the lower substance energies to sort of geometrize them into the form of the lotus.

Much of the functioning of the Agnishivattas is here revealed, basically it looks like there are nine groups of Agnishivattas … each with its own assignment. Three related in each one of the tiers. So we have multiple Agnishivattas. … in the ego of Lotus manifestation. Not just one, though One Great One may be the emanating source of the many. I wonder how many Agnishivattas … actually exist in that higher grouping we call vehicle or Lotus? Just as the personality is multiple, so is the ego on the higher mental plane composed of a multiplicity of Agnishivattas.

00:53:00 So much here about the Agnishvattas is being revealed. Each of the three groups of petals comes out of the definite guidance of three groups of Agnishivattas. Guidance is an important word and … a petal is not passive and its energies have to be directed into the lower three worlds. There is feedback between the power of the petal; fed also from above as well as below, the the forces within the three lower worlds. Much of this is taken care of by the Agnishivattas who know the story and how alchemically to handle themselves in order to accomplish the purposes of the lower man. The Agnishivattas form the petal out of their own substance. Let us not forget the actual substance of the plane or some plane itself so the Agnishivattas SHAPE that substance and substand it.

The Agnishvattas are in fact is are in essence the threefold ego during its manifestation, but of course the consciousness of the monad in its attenuated form is also there, just as the consciousness of the monad in its even more attenuated form is present in our personality consciousness – is essentially our personality consciousness. So substance of course is energy, and the energy substance of the higher mental plane is informed by the energy substance of the Agnishivattas, which we infer is still higher. It's basically buddhic energy, manasically mediated.

The Agnishivatta is at least a Buddhic Being and there's been a lot of question as to how far the development of the Solar Angels actually goes. Are there other planes on which it can focus itself? Or is it strictly a buddhic being, at least in its sacrificial service?

Because the energy of the Agnishvattas substands the substance of the higher mental plane out of which the petals are actually formed, the Agnishvattas are said to be the essence of the threefold ego during the manifestation. If they were to disappear, the egoic lotus would disappear, and the substance of the higher mental plane would simply return to what it was before, in its own reservoir. It is the essence which substands the form. Without the Agnishivattas, the substance of the higher mental plane would, lose its shape and return to the reservoir appropriate to it … substanding is shaping. That's one part of it. Without that shaping, form-building energy of the Agnishivattas, the substance of the higher mental plane would never shape itself into the form of a Lotus.

From the usual perspective, essence substands it. Philosophically, essence is substance. We don't need to debate that too much, the One or Only Being can be … rightfully called the sub stance. … That which substands all apparency. The One Infinite Being, and really the only reality.

***Through them flows the force and coherent energy of those mysterious Entities whom (when considering the human family as a whole) we call –***

***a. The Buddhas or Lords of Activity.***

***b. The Buddhas or Lords of Compassionate Love***

***c. the Buddhas of Sacrifice, of whom the Lord of the world is, to man, the best known exponent. TCF 821***

***Through them*** [Agnishvattas] ***flows the force and coherent energy of those mysterious Entities whom (when considering the human family as a whole) we call – the Buddhas or Lords of Activity.***

00:59:30 We're learning about the Agnishivattas and that for which they are conduits. … Every entity is a conduit, even the Universal Logos, the One and Only Logos is a conduit for what we call That, or the One Infinite Being. We've learned that the Agnishivattas are conduits for the flow of energy from still greater entities. Every entity really is along the line of an energy flow from higher centers of energy through to lower centers. That make senses.

We find that three tiers of petals are responsive to different kinds of Buddhas with one of these categories of Buddhas we are familiar. The higher beings here, from whom energy flows to and through the Agnishivattas, are called Buddhas. Yes, we're learning something: this is Buddhist emanation theory. I begin to think that the deeper aspects of Buddhism cannot really be understood unless emanation theory is part of that understanding.

The Buddha's are lords of activity. Are the Buddhas of Activity surrounding Sanat Kumara the ones with whom we are familiar, the Buddhas of Activity? They operate on the globe level and are strictly related to the activity aspect of divinity. That takes us to *A Treatise on Cosmic Fire,* page 873, where three different groupings of Buddhas (or sometimes they are just called higher existences) are discussed, those that operate on a global level, those on a chain level and those are the highest of all for the entire planetary scheme.

Then we have flowing through the Agnishivattas to the energy of ***the Buddhas or Lord's of Compassionate Love.*** We do not know the location of associations of these Lords of Compassionate Love, but we may find that they are associated with the chain level of the planetary expression, rather of the global. That is a speculation. That page 873 is important; when we consult 873 we find three different orders of Buddhas and it is these kinds which may be referenced globe chain and scheme levels.

Sometimes I wonder about the quote Esoteric Kumaras, the three which are out of incarnation or active relationship with the lower worlds. I wonder … since there is rotation between these Buddhas of activity and the esoteric whom are us and they take each other's places, maybe they are all more on the activity aspect. But we might want to know where these Buddhas or Lords of Compassion locate themselves with respect to the planes.

Then the ***Buddhas of Sacrifice***. Obviously we are dealing with and energising the lords of sacrifice, which are the essence of the sacrifice tier. ***Buddhas of sacrifice of whom the Lord of the world used to man the best exponent.***

So this is interesting. We have a Buddhas of activity, we have Buddhas of Compassionate Love, and Buddhas of Sacrifice. Maybe the esoteric Kumaras ae involved here: three below is of activity, three above, Buddha's of compassionate love, and one in the center, Sanat Kumara. That is still speculation but they are all very high beings, very high beings.

It's almost as if the planetary logoi are Buddhas of Sacrifice, the Buddhas of Activity have been planetary logoi in the past, and thus these are very far separated in development from the Agnishivatta or solar angels. Because it's the many Solar Angels together, a grouping of maybe 49, that become together a planetary logos. That's a mysterious idea.

Now we're talking about these Great Beings from whom the energy comes to animates the Lords of the petals or the particular types of Agnishivattas which have created a particular particular petals. One wonders about how many of these Buddhas of Sacrifice exist when compared to the number of other types of Buddhas. In relation to our planetary logos who seems to be only one Buddha of Sacrifice, Sanat Kumara, and he is surrounded by three Buddhas of Activity and also by the esoteric Kumaras.

01:07:10 It must be remembered, Sanat Kumara is really the planetary logos in extension -- and not really different from the planetary logos. Without emanation theory we will not understand these relationships. Yet are Sanat Kumara and the three Buddhas of Activity active only at the Globe level, or also at the chain and scheme levels? Careful thought in this matter will show Sanat Kumara, who is essentially the planetary logos, to be active at all three levels.

We could ask if there are different kinds of Buddhas of Activity. The foremost of which surround Sanat Kumara at the scheme level. The esoterica kumaras may also be considered a higher aspect of Buddhas of Activity and, this is speculation and maybe He does have love and compassion. So clearly there is a planetary multiplicity of such great lives which are graduated in the hierarchical sequence and yet through the process of emanation they are all a part of each other. And essentially, from or of one emanating source.

Vicktorya entered something here in the days when we she was inserting some of the comments, and this shows clearly enough that the knowledge petals are made up of the orange of the Lords of Activity, the Love petals are of the rose substance of the Lords of Compassionate Love, and the substance of sacrifice, yellow, is provided by the Lords of Sacrifice, or Buddhas of Sacrifice, such as The Lord of the World. If the fourth Kumara, the color yellow fits well. We are learning somewhat where these colors come from. The link between the three types of Buddhas the Agnishivattas and the quality and color of the petals is evident. So there is a Buddha of Activity involved in an orange transmission, the Buddhas of Love and Compassion **…** are involved with the color rose, and the Buddhas of Lords of Sacrifice with the color yellow. So, what is the idea behind all this?

The colors of the egoic lotus have emanated from very high sources and are not only the result of the lesser lords which inform and substand the petals. I think if we want back here, we have ***each of these three groups of petals comes under the definite guidance of three groups of Agnishivattas who are connected with greater entities through them flow the force and coherent energy of those mysterious entity starting with Buddhas of activity Buddhas of compassionate love Buddhas of sacrifice. TCF 821***

When the term Buddha represents a very high Being, not just with our Buddha, Gautama.

***Through these three groups flows the threefold energy which, on the Mental Plane, finds its medium of expression in connection with the human kingdom, in three groups of Agnishivattas or solar Pitris, above referred to. TCF 821***

***Through these three groups flows the threefold energy which, on the Mental Plane, finds its medium of expression in connection with the human kingdom, in three groups of Agnishivattas or solar Pitris, above referred to.*** So, from of the high Buddhas or Lords through the nine Agnishivattas and eventually into the human kingdom. Everything that we receive has to be understood as comes from the higher sources. From the three groups the Buddhas flow three types of energy which expressed through the three types of Agnishivattas as Solar Pitris.

We see that there is definitely an equivalence between Agnishivattas or solar Pitri. Sometimes you wonder, solar Angel, Agnishivattas, solar pitris? Are these exactly equivalent words? We're told that solar Pitris are members of the Council Within The Sun, it's another way of saying that *so are the Agnishivattas* and *so are the Solar Angels.* Solar pitris are always to be considered Beings – Beings in advance of man and is difficult to discriminate them hierarchically. It is not as if solar pitris are in some manner higher than Agnishivattas and we have an example of different names for the same type of entity.

All the Buddhas have expressive outlets upon the mental plane, the higher mental plane, because the three types of Agnishivattas says it will active or expressive on that plane, so we have a definite link between the orders of Buddhas and the orders of Agnishivattas – a definite link between the orders of Buddhas and the orders of Agnishivattas.

01:15:25 …

***These groups form the substance of the three circles of petals,*** ***and each group has also a special influence upon the particular petal belonging to their especial scale of vibrations. TCF 821***

***These groups form the substance of the three circles of petals,*** with the energy of the Buddha's behind the formation ***and each group has also a special influence upon the particular petal belonging to their especial scale of vibrations.*** So all of this is mathematically worked out … The character and quality of the petals is all mathematically, vibrationally determined. So these Beings behind the petals beings behind the petals are the determinants of the nature of the petals – plus the quality which has been elevated from the lower worlds by the man. We have three groups of Agnishivattas or Solar Pitris who, in general, guide and inform the three groups of petals.

The second part of the statement above suggests that each group of Agnishivattas has a special influence upon the particular petal belonging to their especial scale of vibrations. Presumably this would mean that the Agnishivattas of the knowledge petals would have an especial influence upon the knowledge-knowledge petals. That the Agnishivattas standing the love petals would have an especial influence upon the love-love petal, and the Agnishivattas substantiating the sacrifice petal would have an especial influence upon the sacrifice**-**sacrifice probably. And each group has also been a special influence upon that particular petal belonging to their especial scale of vibration. So this influence of such a group is upon a tier, but even more especially upon a petal within that tier.

We see it's all in good hands, and that supervisory Beings of a very high order, even of a planetary order. Remembering that the Buddhas of Activity were once a planetary logos, are the Buddhas of Compassionate Love and even now Sanat Kumara an extension of a planetary logos? The Buddhas of Sacrifice, maybe all of the planetary logos are actually to be considered Buddhas of Sacrifice?

We do remember how our planetary logos reacted to the sacrifice which our solar Logos expected of him, and He turned the other way when our planetary logos rebelled. So hence on our planet we are told there is the psychology of the Divine Rebel.

So some additional influences might be expected in relation to that petal in each of the other tiers, which accords with the nature of the Agnishivattas concern. We have nine Agnishivattas and nine petals and there will be a certain specificity. Three similar Agnishivattas for each tier, and then one Agnishivattas assigned to each particular petal. … Each group of three Agnishivattas has a relation to a particular tier of petals and each one of the Agnishivattas within that group is especially related to one of the petals in the group to which all three are related.

01:21:30 Further, we might infer that one particular kind of Agnishivattas of the three influences that particular characteristic petal the most. They all influence a particular tier, but there is going to be one petal in the tier which is most characteristic). One petal in the tier is most characteristic of the tier: Knowledge-knowledge, love-love, and sacrifice-sacrifice. In other words, one Agnishivattas of the group of Agnishivattas is most acutely influencing the knowledge/knowledge petal most. It seems that all of this all is organized clearly and that different petals for the different petal functions are definitively apportioned to the appropriate kind of Agnishivattas. So we can say, Solar Angel, Agnishivattas, Solar Pitri, it’s all in good hands and well organized.

The term “scale of vibration” seem to suggest a key of music and all these energies can be expressed in musical terms let's just say the Agnishivattas concerned express musically and according to different vibrations. We might say the same of the three kinds of the Buddhas of Activity, Compassionate Love, and Sacrifice.

There's a definite connection between solar Angel, Agnishivattas, and planetary logoi. Also with the sub planetary logoi, at this point in the Buddhas of Activity and Buddhas of Compassionate Love represent. There is kind of an ascending scale here, from man to the different groups of Agnishivattas I suppose, they're said to be in any creative hierarchy, seven types of form and nine types of consciousness, man has his own subdivisions, then into the Agnishivattas Hierarchy, and then into the level of Buddhas of Activity and Buddhas of Compassionate Love, and finally the Buddhas of sacrifice.

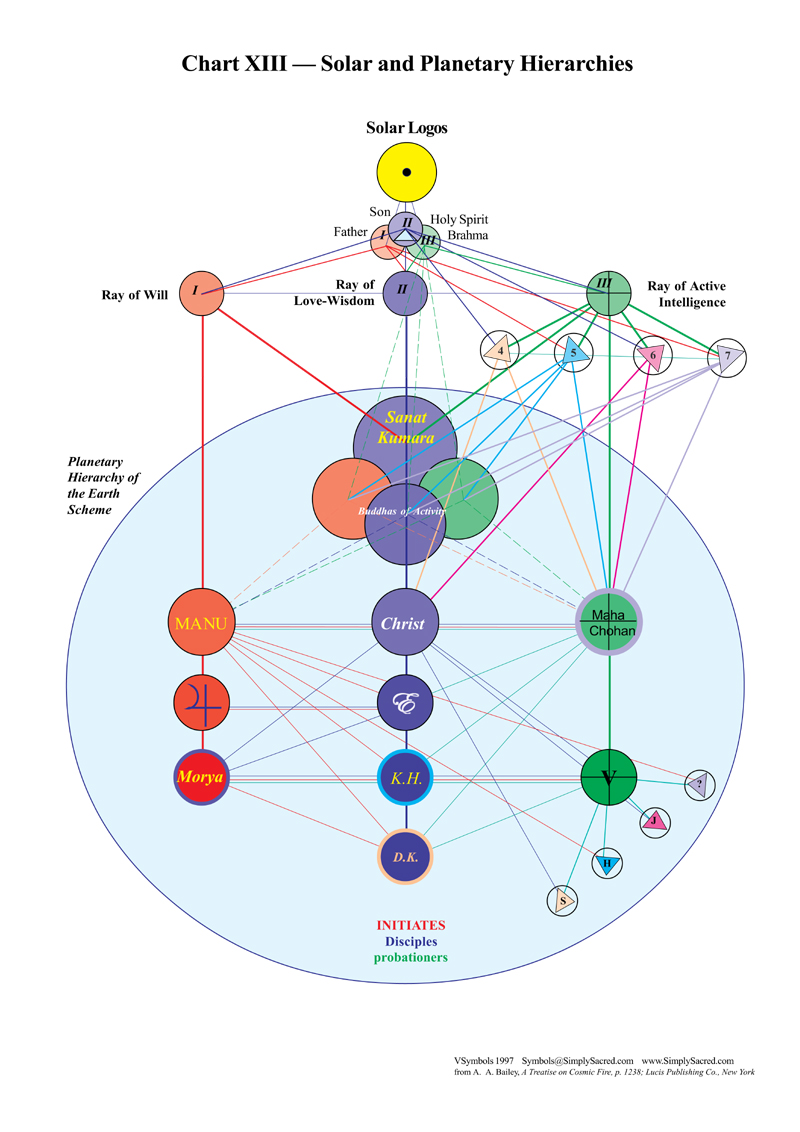
We could ask, are Buddhas of Activity *globe* Buddhas, are Buddha's of Compassionate Love *chain* Buddhas, and are Buddhas of Sacrifice *scheme* Buddhas? There is one reason for thinking that this could be so, it could be the case, but how many Sanat Kumaras are there, well you know? Right for our globe, Sanat Kumara is making his appearance in relation to our globe. Can He do that with respect to every globe? With respect to the three types of existence which operate on a chain level? What is this higher correspondence with Sanat Kumara with respect to the scheme level? It seems to be the pure and truth.

Let's go to *A Treatise on Cosmic Fire,* 873, it's most interesting and needs to be read so we can understand what this is all about.

**The mystery of electricity *has three keys, each of which is in the hands of one of the Buddhas of Activity. Theirs is the prerogative to control the electrical forces of the physical plane, and Theirs the right to direct three major streams of this type of force. In connection with* our present globe *these three streams are connected with atomic substance out of which all forms are constructed very advanced work in connection with our chain there are three mysterious entities (of whom our three Pratyeka Buddhas are but Earthly reflections) Who perform a similar function in connection with the electrical* forces of the chain. In the scheme the planetary Logos also has three co-operating Existences who are the summation of his third aspect, and perform work similar to that performed by the three aspects of Brahma in the solar system. *TCF 873***

**The mystery of electricity *has three keys, each of which is in the hands of one of the Buddhas of Activity. Theirs is the prerogative to control the electrical forces of the physical plane, and Theirs the right to direct three major streams of this type of force. In connection with* our present globe *these three streams are connected with atomic substance out of which all forms are constructed very advanced work in connection with our chain there are three mysterious entities (of whom our three Pratyeka Buddhas are but Earthly reflections)*** and there's the emanation idea: earthly reflections ***who perform a similar function in connection with the electrical forces of the chain.* In the scheme *the planetary Logos also has three co-operating Existences.***So, mysterious entities and co-operating Existences ***who are the summation of his third aspect, and perform work similar to that performed by the three aspects of Brahma in the solar system.***

We would go on to include, on the map that we have … [Chart XIII TCF] the three that relate to the Solar Logos. Here are the three Buddhas of Activity here, with the missing Esoteric Buddhas or Kumaras. Are there missing, in a way these could be called solar Kumaras, are there three more esoteric solar Kumaras?



01:28:30 We see how interconnected the whole matter can be. We obviously have Globe Buddhas, Chain Mysterious Entities, and Scheme Cooperating Existences. Where does Sanat Kumara fit in all those? Is he represented in every one of the three that is possible? Seven groups of three on the globe level (if we forego the idea of the inner globes) and seven times seven is 49 Globe Buddhas. Actually, every chain would have 21. So it would be three times 49, if we talk about distinctive Buddhas. But if we talk about the groups of Buddhas of Activity, then we're going to have 49 on the globe level, seven on the chain, seven groups on the chain level ( with what correspondence to Sanat Kumara?) and simply three who, operating existences on the scheme level (which we can presume is the real home of Sanat Kumara, but maybe we have to call him the planetary logos? Maybe he's only Sanat Kumara when considered as an emanation of the planetary Logos was talked about as working with three cooperating existences.)

***For the sake of clarity we might tabulate the various petals so that the student may get a clearer comprehension of the confirmation of his own egoic body and some idea of the various triangular relationship. TCF 821-822***

***For the sake of clarity we might tabulate the various petals so that the student may get a clearer comprehension of the confirmation of his own egoic body and some idea of the various triangular relationship.***

Now we get into the details concerning each petal again from a different perspective. Much has already been said, both in the earlier commentary (that we took from Section Five, subsection nine where our work was from page 536 to 549 in the detailed papers prepared during the seven in-person Cosmic Fire classes. Yes, there was a time when seven were operating.) So we have to study that which is given in order to understand our own causal body more specifically, and also something of how the science of triangles applies to the dynamics of the egoic lotus.

This is maybe a good place to say that this is the end of egoic lotus webinar commentary program 30. … it’s *Treatise on Cosmic Fire,* page 820 to 822, and we will begin here with egoic webinar commentary program 31, and isn't it very interesting. He’s coming back to our subject, he didn't really discuss the color so much, nor will he. Did he discuss some of the statements he's going to offer about each petal below.

We will see how that works. We're roughly one-third done with this particular document, so we will continue with this document which begins to work with the various tiers of petals, shortly and this is about 1:33:00. Okay, see you soon.