## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 40, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 40: Part 1 of Synthesis for petal 5. This webinar is about 3 hours long. Program 40, discusses the contributions of many energy-force influences which are active in producing the petal 5 experience which is a pivotal experience resulting in the first "Reversal of the Wheel" and signals the time when the Solar Angel becomes a "downward gazing soul" which supervises the development of its projection—the soul-in-incarnation. Though man must labor at organizing and vitalizing the petals, from the fifth petal onward the Solar Angel is involved in promoting their unfolding. Another program of approximately the same duration will present Part 2 of the Synthesis for petal 5.

[Egoic Lotus Webinar Commentaries 40](http://makara.us/04mdr/webinars/eglwc/2014-05-27-1725-EGLWC-40.wmv) 505 MB .wmv file  
Video of Egoic Lotus Webinar Commentaries 40 by Michael D. Robbins.

[Egoic Lotus Webinar Commentaries 40](http://makara.us/04mdr/webinars/eglwc/2014-05-27-1725-EGLWC-40.mp3) 173 MB .mp3 file  
Audio of Egoic Lotus Webinar Commentaries 40 by Michael D. Robbins.

**Transcript**

Hello friends, this is our 40th program and we are moving into an analysis of the fifth petal in terms of the synthesis of many factors. Of course the synthesis is not over yet, we will have charts to look at these things after I complete every petal, one by one, but this will be a rather detailed approach as we have been doing.

With the beginning of the 40th and the synthesis of petal five and we've usually begun with these statements from about page 822 [*A Treatise on Cosmic Fire]* which are summary statements about the particular tier in which a petal finds itself the tier of petals preserve the fundamental orange, but adds the color rose in every petal so that four colors are now seen for the number of integration, if I may say so for the number of bringing together the pairs of opposites.

Petals are organized and vitalized in the hall of learning but remain unopened. The outer tier of petals simultaneously unfolds until it is open entirely revealing the second circle and the third remain shielded.

What we have here is the outer circle unfolding entirely. This suggests that there has been some unfoldment, but not entirely. One has to watch I think the words very carefully. Revealing then the second circle, it is interesting that when petals are being organized and vitalized, they are not necessarily visible … then this quote about the love petals. By now we're familiar with it, but it the repetition helps, from that section on page 539-540:

***The Petal of Love for the astral plane; unfoldment is brought about through the process of gradually transmuting the love of the subjective nature or of the Self within. Brought about through the process of gradually transmuting the love of the subjective nature or of the Self within. This has a dual effect and works out on to the physical plane in many lives of turmoil of endeavor and of failure as a man strives to turn his attention to the love of the real. TCF 539-540***

***The Petal of Love for the astral plane;*** unfoldment, general of development unfoldment it's one process, you can say development, it’s one process, continuous, is ***Brought about through the process of gradually transmuting the love of the subjective nature or of the Self within.*** Which could be the soul in incarnation attracted outwardly as it is for the longest period of human development. We are transmuting the love of the subjective nature or the soul in incarnation or the self within the personality. ***This has a dual effect and works out on to the physical plane in many lives of turmoil*** fitting with a Scorpio quality of this petal and also with the Leo, and I would say the battle between the pairs of opposites is most intense here. The scales have not really tipped in favor of the soul ***for many lives of turmoil of endeavor and of failure as a man strives to turn his attention to the love of the real.*** Instead of the love of that which is attractive to him in the world of form.

Then going to that other section in *A Treatise on Cosmic Fire,* those two sections tell the most around the middle 500s and then the 820s or so and later:

***Petal 2 … Higher intelligent love on the physical and astral planes.***

***Colours: Rose and the corresponding three***. ***TCF 822***

***Higher intelligent love on the physical and astral planes.*** This is not the same as higher knowledge of the petal four. The love energy is as it were doubled, ***rose and the corresponding three***. Which one of them has rose? So higher intelligent love, a different kind of love, a love more akin to Venus. It's very much a Venus-Venus petal in a way, or Neptune-Neptune, we'll discuss that.

0:06:10 This is the solar angel petal, in a way. The petal of which the solar angel really becomes interested. This can be expressed on the physical plane and on the astral plane, this higher intelligent love is a love from a place beyond the concrete mind. But it's not yet, interestingly, not yet love on the mental plane, meaning the thoughts, the feelings, the actions. Feelings and actions are loving and the question is are the thoughts loving or does that come later?

The Brahma aspect. If we look at this … This is *A Treatise on Cosmic Fire* 730, so let's look at that:

***But the point is necessary to emphasise, is that man does not, in space and time into the three worlds, demonstrate all these aspects simultaneously, but only simultaneously towards the close of the process of evolution. As in the Macrocosm, Brahma manifests activity first, then the second or mental aspect and finally the first or purposeful will makes itself seen, so with the microcosm.***

The Brahma Aspect, ***that in which is the Not-Self or material aspect is apparent and predominant. This covers the sub-human stages, and the first three cycles of the Personality Life. TCF 730***

***This covers the sub-human stages, and the first three cycles of the Personality Life. The Brahma Aspect, that in which is the Not-Self or material aspect is apparent and has been predominant.*** See ***the point is necessary to emphasize is that man does not, in space and time into the three worlds, demonstrate all these aspects simultaneously, but only simultaneously towards the close of the process of evolution as in the macrocosm Brahma manifests activity first, then the second or mental aspect and finally the first or purposeful will makes itself seen*** – so the Brahma aspect manifests interestingly in terms of the outer activity, the savage state in the second cycle, the average man, and then the intellectual, successful man.

Savage state of course petal one, part of petal two; average man, petal two moving up to petal three; the intellectual, successful man, petal three, four, and part of petal five, we might say.

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***The Vishnu aspect, that in which the love-wisdom aspect gradually predominates and emerges through the medium of the Brahma aspect. TCF 730***

***The Vishnu aspect, that in which the love-wisdom aspect gradually predominates and emerges through the medium of the Brahma aspect.*** It is the consciousness aspect, it covers the final two stages of the human personality life and that period of egoic growth which embraces the final two initiations.

The first cycle is the path of probation that is being worked out especially in relation to the sixth petal; the path of initiation till the third initiation, the unfoldment of petals seven, eight, and nine; and then the third cycle covering the fourth and fifth initiation. This is actually an important tabulation …

0:10:00 Are we in the realm of drama per se? The petals of the middle tier are in some ways under Vishnu but especially from the middle point on, from the point after the great struggle and crash of the of the central (fifth) petal then it's as if the Vishnu aspect begins to take over. … So much of our world is still aimed at the Brahma aspect and celebrates the Brahma aspect over the Vishnu aspect.

I was looking at some of the things the new pope is doing it really is coming out of the Vishnu, I suspect he's really being a messenger of love and reconciliation, so needed in the person of the Pope at this time. I wonder what the prophesy can mean that this is the last of the popes. … We'll have to let that unfold.

Path of initiation? That's from the first initiation to the third, it's a second cycle and sees the development of petals seven, eight, and nine into their unfoldment, and then the third cycle sees the destruction of the causal body the clearing of the debris and the mastership of the man.

Genius and insanity are closely related. I'm recalling here that two petals open in the love tier will give genius, but unless there is balance and some stability, the inflow of third aspect energy may be too great to sustain the psychological integrity of the individual.

We've been thinking of many high qualities and all this, but there's also the flipside and in any of these petals up and through the eighth, the selfish side can show and I really think that's important. Obviously we're not emphasizing that but there are people who are criminals in every petal and the types of crimes are of different degrees of intelligence, and something is twisted along the way of development and the result is these unwholesome expressions.

In general, right human relations is steadily increasing throughout the second tier, he participates intelligently intelligent participation in the life of the world and also the building of social relations under the Venus influence. Much less possessive instinctual love, I think many of the problems arise when there is uneven development and that someone who has not successfully done some preliminary work with a petal far on ahead quite fully developed, and has a type of intelligence in which the morality doesn't equal the intelligence. Problems arise when there is irregular development and the foundational of morality does not equal the mental development.

So the motives are wrong and supported by high intelligence. This is a very dangerous proposition and I think we see that in the black lodge something about the love factor in the egoic lotus has been stunted, but the concrete mind has become a separate sphere and is extremely high capacity.

Looking at our outline, we have been using the categories we have been using:

[Colors]. We have here rose and the corresponding three: orange, rose and blue. So there is a double rose and this is the only petal in which we find a double color and that has to be very significant. Perhaps if the egoic lotus is of a similar structure in a future solar system and there's no way that we can affirm that it will be, it will be a double yellow, a double sacrifice perhaps. So it's rose, orange, rose and blue it is the love tier here, the love-love petal, and we see that here, love is the major category and then love again.

The element most associated with this tier? Water for the astral plane. …

The division of the elemental triplicity most associated with the petal? Scorpio. If we follow the cardinal fixed and mutable progression and it seems really to fit very well from Cancer to Scorpio to Pisces given the nature of these petals. The big turmoil. I would not say that Scorpio has a monopoly on turmoil but certainly it is a sign which can produce that through the kind of process of inducing conflict and dealing with conflict.

Which of the three fires is most associate with his petal? Frictional fire to solar fire. There is quite a long process here, many lives as He says, and we begin with emphasis upon be integrated personality and then the destruction of that emphasis and then the movement into aspiration toward the end of the petal. They would have to be because this would be necessary if we find that complete unfoldment of this petal indicates the first initiation. So there would have to be some previous work and unfoldment in there to indicate the path of aspiration and also the path of probation, where a lot of work is going on ahead in the sixth petal which is corresponding to Virgo where we correct so many of the things that are incorrect.

Which of the three fires are most associated with this petal? Fire by friction continues to the extent that there is personality identification, but and there is in this heights of real personality magnificence can be reached in this petal, but the opportunity for solar fire is first also realised in this petal. The opportunity for the significant ascent of solar fire is reached in this petal. Because there was already something of that found in petal number four, but it was more balancing of the pairs of opposites and it was not really a strong moving into prominence of solar fire in that still lunar petal we call petal four. So the opportunity for solar fire is first reached in this petal, the solar angel becomes the downward gazing soul at this point, and solar angel begins to give greater meditative attention to the personality whereas before it had been mostly absorbed in its own tasks of which the human being knows nothing.

Number five is interesting because the full range was a combination of the fifth and second rays and when looking at cycles for the second ray number five is the number determining the second recycles of five years, fifty years, five hundred years, five thousand years, and so forth.

We have here a mixture of solar fire and fire by friction and this is true all the way up. Solar fire really triumphs completely when the egoic vehicle disappears altogether. Fire by friction is waning all that time. And the lower vehicles have less and less of any kind of matter in them that is not atomic except of course for the dense physical vehicle, and that's a special problem because the physical vehicle doesn't reach up to the atomic level.

0:23:00 What is the planar focus most associate with this petal? We have physical, astral, and mental, lots of mental with Leo, the fifth cycle conveying the fifth ray and with Venus so strong in its fifth ray. Lots of mentality related to this fifth petal, and it can be a very brilliant and creative type. There continues to be the focus on the physical, astral, mental planes, so the integrating personality is becoming even stronger. But the higher mental plane is now a possibility beginning to touch that in the later part of the fifth petal process. Higher mental plane can be invoked, higher intelligent love came from that area too, it didn't really take over a dominate the fourth petal person, but the possibility of the reversal of the wheel and the moving into a dominant position of the higher of the pairs of opposites is here in petal five.

This is the first stage of the antahkarana. Not the kind of antahkarana we build that bypasses the soul, but this will not happen until the lower Leo begins to seek the higher Leo. That is until the first part whatever division that might be the period of the dominant personality is lived through. The period of the dominant personality must be lived through in its three, seven, or even eleven lives.

The first part of the antahkarana has to do with the link between the mental unit and the causal body itself, the man can begin to reach up, whether in meditation or prayer, some sort of link with his higher nature. It’s not the link between the mental unit and the manasic permanent atom, and a further continuation linking with atmic permanent atom, buddhic permanent atom and eventually the monad, not that part of the antahkarana. The antahkarana is triangular and the first part links the mental unit with the egoic lotus, causal body itself.

We're making a bridge between the lower mental plane and the higher mental plane through occult meditation or just trying to live according to our inner voice or conscience, that will also do that once there is that guiding rapport, then there is the possibility of this first phase of the antahkarana, we sometimes we don't even call it that but for this first phase it is beginning to appear.

All three planes and all three vehicles are required for an integrated personality, and also some higher mental plane can be accessed and this tells us that the techniques of integration are at least in sight.

I sometimes think that perhaps the soul waits until the first degree to apply the ray technique of the technique of integration appropriate. There's a different one as you know or each one of the soul rays, and many of us are using that second ray technique, *I stand a point within a circle and yet myself.* This is found later in *Esoteric Psychology Volume II* in the 300s of the book. Very important to see the soul doing its work. When the wheel is reversing here the soul can begin to do its work for higher cultivation. The person is still mostly astrally polarized, but you can have mental focus and still be astrally polarized. This is kind of interesting, the mental polarization is not coming in between the second and third initiation or between in a way the eighth and ninth petal.

Personality is desire and soul is mind from that point of view; the solar plexus is the personality in that way, and then the soul relates more to the super diaphragmatic centers in a way of personality and soul we have Mars and Venus definitely. Interesting Venus, the soul is considered the feminine and Mars which must be subdued is the masculine.

It takes until the period, yes between the second and third to become really mentally polarized and no longer as they say a hazard to the hierarchy, no longer a liability. By this I mean that the mind is filled with soul light as well as able to think, so one is mentally polarized thinking within the light of the soul. Mental focus is not the same as mental polarization. So you can have a strong mental focus while still tending very much to your desires. I suppose there is a stage of moving from one to the other just as the chakras themselves have to transfer energy from a lower to a higher chakra.

Polarization in the lower concrete mind can occur much earlier, even in the third petal and can be very accented in the fifth and sixth. Let's call it in a way, focus. We can call this focus, but it's not the same as a mental polarisation. …

0:30:50 With mental polarization the mind is really steadily held in the light of the soul.

The world, the flesh, and the devil. These are the temptations in the desert, the lower octave definitely, really what Jesus or the Christ went through in the desert, they were major confrontations. If it were the Christ's confrontations we're talking about major confrontations with evil which prepared him for a still more powerful role as world savior. He was already of course the World Teacher and needed to express, because the world savior and he will be even more than that when he reappears. So the world, the flesh, and the devil, have to be passed and if you pass these you are mentally polarized. Mind and heart united give you mental polarization and there is how do you pass? There is enough soul influence in the mind to help you pass these Scorpionic temptations. The personality per se it is too weak to pass these temptations.

From the second petal to the eighth we are not yet fully mentally polarized, as DK uses of the term. But somewhere in this unfoldment of the eighth petal that does occur. I'm still thinking that the a petal is not fully unfolded until after there has been the victory in the desert, deprived from any other kind of helpful influence one has to rely entirely upon oneself. It’s a little on the lower reflection of what happens at the time of the crucifixion, again complete self-reliance.

Spiritual discernment is the sidhi related to the third subplane of the mental plane and because the body is already on the second subplane by that time of work in the desert, so maybe one can think on the third level of the mental plane. Before the third initiation perhaps, but not on the second level and this is hypothesis. In other words, whenever we are at a certain position we can make instrumental some faculty which is below us. So already advance man is appearing here in the fifth petal especially the later part of the process and the causal body will move to the second subplane and so it certainly is there then by the time we're working in the desert at the eighth subplane.

Interesting that the Scorpion is a desert animal and a scorpion is the symbol of temptation. These two ideas come together when discussing the temptations in the desert right.

When can the soul really begin to use the mind? After the temptations we do not have obstructions in its use.

Midway point on the higher mental plane is Libra, Venus, Sirius, the second ray, the fifth ray point, after which you pass the point of no return and the wheel has been finally reversed and no deviation is possible, before that you can veer off. So there's a midway point on the higher mental plane, it's kind of related to Libra and reversal is related to the path of initiation that's Sirius sponsors, because there are other left hand initiations that we don't want anything to do with and some people veer off in that direction, but the path of Libra, Venus-Sirius is sort of a second ray point that it's a point of discrimination when where the balance is really tipped in favor of the whole Sirian method of initiation.

It probably would be very very rare that anyone past that point could veer off. There are said to be some members of the black lodge who have focused their consciousness on the higher mental plane and they are by far the most powerful, but not much is said about how they got there or what that really means. This tells us that the wheel has been finally reversed and no deviation is going to be possible at this point.

0:37:30 It's wise to remember that Lucifer is another name for humanity, it's also a name for the Solar Angels, Lucifer, Prometheus, Earth. There's so many names even Satan, the higher meaning of it, so related to Saturn and Sanat and so forth related to these luminous hosts which the conventional religionists insist on seeing as evil when they in fact have brought free choice to humanity and the ability to rise through merit. But it's going to be a long hard sell talking about the importance of the Solar Angels, and why they have not to be disrespected by those who are devoted to the perpetuation of the ancestral fires. The people who love the moon are tendencies and the lunar fires the ancestral fires,  
looking backwards do not love what the solar angel, Narada, solar angels, is like Venus and the Solar Angels and they bring something special to humanity in the battle with Brihaspati which is that part of the Jupiter which supports the ancestral fires related to the movement and Cancer.

There really is a parting of the ways here when we think about the lower influence of Jupiter giving fulfillment in form and full scope to the ancestral fires, and Venus which wants the solar fire expression of the man on the higher planes. So the Sirian vibration does come in via the solar angel and there is a triangle I've talked about (maybe we can't really say so much about it, but) it goes Sirius and Leo and Jupiter. I think we will find that this middle petal, the love-love petal, with Jupiter being so strong in its higher aspects in terms of love-wisdom, that this middle petal has a very Sirian connection. After all it does launch the man into his career as an initiate along the Sirian line. Even the first initiation, he's not even a disciple he's kind of an aspirant in relation to the star Sirius when he takes the first initiation, but by the time he is a third degree initiate he is a disciple in relation to Sirius, and by the time he has a fifth degree of our planetary system of initiations, he is at last a first degree initiate in relation to the Sirian regime of initiations.

What permanent atom or unit or antahkaranic phrase is most associated with this petal? I would say the mental unit. I know there's a connection of Leo with the astral permanent atom, but also the number five here is very, very strong. It's a middle-most petal in a way of the nine, and the mental unit has four spirillae. There is much conflict under the number of four happening in this petal, but also a keen discrimination between the higher of the pairs of opposites and the lower with the necessity to choose the higher and most often it is chosen. There's no antahkarana yet in the usual sense that we consider the antahkarana, not until well after the first initiation but the first phase of the antahkaranic triangle can be built.

The mental unit is very important as Leo is a very mental sign. All those fives are there and the will to light, the will to illumine, is there in Leo, so it's will and light, and among the three fire signs Leo is the most associated with the power of love and with the soul. So the mental unit is the center in the way of the integrated personality and now you can have a really integrated and expressive personality. This does not yet mean a personality fully integrated with the soul but certainly integrated within itself and very effective people here, they need not only be spiritual people that called for yet another integration. Leo, brilliance, genius, this would not happen unless the soul could really be touched.

0:44:00 I'm reminded here in *A Treatise on Cosmic Fire* page 1081:

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***5. Points of fiery excellence*** with a monadic type but of course every monadic type is represented by happenings within the ego, ***a name given oft to magnetic, highly-evolved types.*** There's a lot of petal-to-petal progression here, I've gone over this earlier in the discussion of these one of the points. When I look at number six, ***tertiary points of secondary fire,*** it's just so much the sixth petal. Even the two times three is the six. Without really explaining this type of progression, DK seems to be taking us through the different petals even the idea of [#11] ***electric sparks*** could correspond to an Aquarian petal within the synthesis petals as much as your interests and Aquarius have so much to do with electricity, but that is just a little deviation there.

The brilliance, the genius of the really outstanding magnetic type in the personality sense before having had to go through a real self-examination can be found here in the development of this petal. But there will be more than the brilliance, the very first phase of the antahkarana to the egoic lotus is now existing, especially in the later phases of petal five.

As I said, the first step of the antahkarana from the mental unit, is from the mental unit to the egoic lotus.

The mental unit is beginning to be affected by soul downflow, especially in the life processes which correlate with unfoldment in the later part of this petal. In genius, the mental unit is powerfully affected by the content of the causal body. The egoic lotus is felt as a high power presence. We are attracted to it the law of attraction and repulsion is very strong in all of these petals.

It was mentioned in petal four that we reorient ourselves towards a higher sun and this is called in some terminology the human reversal of the wheel.

0:46:30 We have a Leo phase one and a Leo phase two, later at the ninth petal, there is a Leo phase three we might say. At the ninth petal a Leo phase three, and one becomes dimly aware of the one self, the monad, in isolated unity, which is not consummated until the fifth degree which is again a Leo degree. So we see some of these themes really operating together.

Under Scorpio in the middle of the fifth petal we die to the pleasure of expressing merely as a dominant personality, and we really get tired of that. In psychology this have been called in dream psychology, the king is sick. One takes no pleasure in these things anymore.

Ecclesiastices, am I pronouncing it correctly from the Old Testament? He that was the written in the song of Solomon. He takes no pleasure in the normal things anymore, he needs a higher type of orientation and power and to be affected by that higher aspect of his own self.

Leo and Scorpio are here. Scorpio stages the release of Leo, the *I Am That* phase of aspiration. The stage of aspiration is beginning to come in, and I begin to think *I Am That*. Scorpio helps to put to death the lower Leo phase.

Ra, the Egyptian, personality rises comes to prominence and lowly is brought low. So Ra, a little Egyptian mythology, he confronts the serpent at night so that the sun can rise again probably on a higher turn of the spiral a new self or a new type of sun. What is suggested here is the midnight sun of initiation. Leo just has to be connected with the first initiation. The Leo petal and the first initiation must be related because Leo is so related to the first degree. One is born in or under that sign and so the correlation with the fifth petal is only natural and it is one of the very strong orienting facts in the unfoldment of the egoic lotus.

I seem to be trying to make that point the genius and madness are a lie. I've said this more than once and a bit too consistently I fear, maybe there is a lesson that I'm trying to understand about all of this.

0:50:30 We then are moving further into the hall of learning, we know what that's about by now it's not like learning in a lower school where the facts are imparted, it's learning about the higher of the pairs of opposites and our own higher nature. We're in the hall of learning and because of the presence of the solar angel coming in more focally we might at times, in the later part of this petal, get some intimation of what it's like to live in the hall of wisdom. The soul shines in the hall of wisdom and under the sun of the fifth petal, when it is fully unfolded, the shining really begins.

Now you encounter the sun and your need for the sun of wisdom, the solar angel can in a way be called the son of wisdom, and you can say truly ‘I know there is a source of wisdom within me. We actually touch the higher power, we're not just registering it from a distance. It is much closer now in petal five, which is the solar petal than in petal four which is the last of the lunar petals.

What world are we entering here? We've been through the world of the senses. The world of emotions in the second petal, the world of the mind, maybe the world of the personality if one is missing there. But we're beginning to enter the world of meaning, to the extent that we can bring as an aspirant, this higher power this soul influence into our lives. The world of meaning and the true relationship between things is beginning to show or be experienced. True relationship between things is beginning to be experienced. Meaning, interpreting patterns, designs, and the place of anything within that pattern wholeness. The fittingness in a larger context or in the pattern. What part of the pattern does this object, or any object, play? That is from one perspective meaning. The connections between things the actual the actual connections between things. Not illusory connections, as in illusory meanings, but the real ones which the higher self perceives. This is the world of meaning.

By the time you are beginning the experiences correlated with the last part of petal five, you are beginning to enter the world of meaning. In other words, touching the soul and seeing meaning before one is an initiate of the first degree one must touch the soul.

When we begin to consider the higher of the pairs of opposites, the light of the world of meaning is increasingly available, much more so than in petal four. We see an expansive new world here. Purpose and pattern, to me at least, are inseparable and so I always think that, although purpose is part of a first ray trinity, I believe it occupies the second aspect in that first ray trinity.

In phase one of petal five, or the kinds of actions of the man that correlate with early work in that petal we are definitely in the world a personality and we could we could use that idea here as a world of personality, I think we could it's not of course given by DK but sort of filling in the blanks here.

In the latter part of petal five we may look to the meaning of things. In the middle part of petal five we become disillusioned and we are failing because we seek to perpetuate the old personality regime, which cannot be brought forward into the spiritual life. Just like the personality cannot really enter the ashram. In the latter part looking for the meaning, we start to search often when the king or the lower ego is sick. The king in this case is the lower ego, the personal self, which cannot sufficiently expand into the spiritual worlds.

… There is a lot of first ray in this petal, in the lower ego, we learn too that there cannot be eternal sunshine. Under the fourth ray aspect of this petal there's going to be fluctuations and given the polarities of the higher and lower self, there will be fluctuations. Eternal sunshine would be a higher of the pairs of opposites, shining always, and the fluctuations of the lower of the pairs of opposites would cease and it would be able to bear carry that light.

On the other hand, we have to be careful, the sun and moon are an important polarity and too much sun will just turn everything into a desert, so that's no good either. Somehow the Lemurian god Sekmet was brought into discussion here, the devouring of humanity. But in Hinduism the moon is Chandra and my fact I think another name for India is Chandra, which means moon related to the good.

We have heat and dark and the Scorpion and big changes are going to occur here. The shining of the glorious sun of personality, is interrupted and falters. It's kind of this idea, is this all there is? I think people have to go through that phase when they are making application to a higher aspect of their nature, that they maybe don't even suspect.

Petal four. Maybe there is also some opportunity to begin seeing the meaning. The higher of the pairs of opposites is coming into sight but one is not identifying with it, one is balancing it against the demands of the lower of the pairs of opposites … So it's balancing rather than identifying with. The big question in petal five is, who am I? That's what causes people so much trouble, the big Who am I? question is operating in this Leo area, petal five, and causes so much turbulence.

I remember my voice teacher always used to [laughing] he was a Leo of course, this is really funny, so he picked up on it and he had Scorpio rising, *Scorpio stages the release of Leo,* but for a student of singing, a student of music, I was a bit philosophical. Always had this philosophical stream always running no matter what is the personality I was doing, trying to express myself musically, I suppose and I would always be questioning, who am I? Who am I? So he would lean out his door when he saw me coming in a kind of hold on to say, Who am I? Who am I? What's the meaning of it all? He would he would make fun of the philosophical side of it. But I remember well that he was not entirely happy. He could play the piano well, he could sing, he was a brilliant actor and interpreter, really really ray four type but underneath it all he had a deep respect for humanitarians, and he called those are the real people, he used to say. So he probably went through a stage of realization about the contrast of what he was doing, which well that entertain many people, and what he really deeply respected. When I went back to the University of Michigan later he was a very, very old man I tried to see him but he was afflicted by Alzheimer's and apparently wasn't really at home anymore and his very elderly wife said, ‘I just don't think it's profitable for you to try to see him’. If you try to get perspective on your past he was really a man living in this fifth petal, just brilliant in that way, I thought so much for who am I.

1:04:30 Moving right along what is the group or deva group or groups most associated with petal? Well, I would say the Agnishvattas are coming in. We've had the Agnisuryans, we’ve had the Agnichaitans, emotional and mental respectively. We've had I think the mental elementals and the question about the Agnishvattas and whether they are also found on the lower mental plane, but we're trying to contact and influence, which is emanating from these higher beings of fire and air, vata, which is air, agni, which is fire, the solar angelic beings.

In the later parts of petal five are the experiences associated with that later part of petal five, solar angels are touched and can touch as they begin to brood upon their shadow man as the downward gazing soul.

This can be a quite important area of research here and some research has been done looking into Agnishvattas in their many grades, some related to the logoic head, heart and throat, and the one from the throat seem have power on the fourth subplane of the mental plane. Some have power over the egoic lotus petals, per se, others seem to have a higher type of power relating to the central part of the lotus as when buddhi descends along the manasic line and creates those four inner petals.

So Agnishvattas are not yet the sole sun in the microcosmic sky. The disciple, applicants, the solar Angel dims the light of the moon or angels remaining of the sole luminary in the microcosmic sky. Not yet is this the case. This would be the case at the true initiation the third initiation.

It's amazing, a certain sense of proportion begins to build as you see more and more of the picture in your study of this vast ageless wisdom the different parts of it, which had seemed separate all begin to come together.

The astrological cross most associated with this petal? It is the mutable cross and progress towards the fixed cross which really begins in a somewhat indefinite period around the time of the first initiation but maybe when a person is a real applicant of the first initiation. We're still in phase one of this petal and in a way we really will be until we're working in petals seven and the fifth petal is unfolding. the integrated personality integrated in its own right and not much merging with the higher of the pairs of opposites on the mutable cross. But when we begin to learn *I am that* we are already making the transfer on to the fixed cross. In stage two of the experiences of this petal it's mutable, but there's an intimation of the meaning of the fixed cross, offering up some kind of relief from the despair of the sickness of lower ego.

The fixed cross is really the beginning when we're working on the seven petal, strenuously and abnormally, helping to unfold it, and then the rod of initiation is applied. That's the first initiation that's the fix crossed and the fifth petal is then completely unfolded …

We're reading the menu instead of going to the restaurant. And I suppose reading the menu is a great anticipation of what one will experience in the restaurant, but one has to go to the restaurant. Excuse this Cancerian analogy but it's meaningful to me; it's like reading a map of a country that you haven't visited yet but you're going there and so it helps so you know it will help you to know where things are, unless you are sure, the total Aries pioneer and want to go into completely uncharted territory on unmapped territory.

There is a phase two here and the fixed cross can be sensed on ahead. The fixed cross really comes in at the seven petal of the first initiation and the unfoldment of Leo petal. But Leo is a big sign of the first initiation and as we said, in Leo and under Leo you take that initiation. So the petal must necessarily be opening with all that work being done. It's almost like I said, the shoemaker and the elves, you lay out the issues the parts of the shoes this shoemaker and the health. You work hard to craft the parts of the shoe and you lay them out on the bench and go to sleep, and when you awake and something has put them together whether it's the second logos, the solar angel, or maybe the Rod of Power maybe. But something puts them together when you're attending to other things and then they're ready for you, so we're always getting help in this egoic lotus.

For people who do not yet have the solar angel as part of their psyche, the second logos will do the job of petal unfoldment. Also they are not they are not so advanced as to need the downward-gazing soul who would only come in after the fifth petal. I can only think of the four categories kind of given by Blavatsky, the Aboriginals, the Bushmen, and the Vedas of Ceylon, the hairy Ainu of Japan, vaguely, maybe there are others, but they don't have the spark in that way, but they do have the second logos. Look at those who will see through the unfoldment of the petals and they are working on ahead. Everybody has at least one petal unfolded no matter what relatively savage state they may be in.

What can we say here about this? Maybe mutable sub fixed, because Leo is a fixed sign and we're still in the mutable cross, so it's corporeal, a fixed sign.

1:13:00 What is the stage of the path most associated with the opening of this petal? We've been on the path of evolution for a while and it does continue of course, but something else is coming in now. The path of ambition now takes over in the first part of the experiences related to the fifth petal. People become noticeable and they want to be noted distinguished, distinct persons, one of a kind. This is the dominant personality stage, becoming a noticeable, one of a kind.

The path of ambition though in the fifth petal will show its insufficiency; ambition just will not satisfy because we are not that, we are the spirit, we are the consciousness, we are not any form which always limits the expression of spirit and consciousness through it. So in a way nothing succeeds like failure and nothing fails like success, especially if we remain attached to the success.

We are learning then in petal five to get off the center of our own magnificent stage and the petal is begun in a centralized matter and it's left in a state of decentralizing.

I mentioned Madonna before, who is quite a magnificent Leo type, and yet she has this interest in Kabbalah. I don't know if she has Virgo in her chart as well as the Aries … there's a quick way to find that out and … let's just see … Madonna astrology. She's born in Leo:

A close up of a logo

Description generated with high confidence

She is interested in astrology also … I was wondering whether there was some Virgo in her chart, we were talking about the fifth petal and the sixth petals, so certainly she's had that glorious experience in the fifth petal, in relation to Leo, but look at the astonishing … well, she has three major planets in Leo: the Sun, Uranus, Venus are all separated from each other by roughly ten degrees apiece, but then four factors in Virgo: the rising, esoteric moon as the ruler of the Virgo ascendant, and Pluto and Mercury together conjuncts in Virgo so she's into the occult ideas, Kabbalah, astrology, things of that nature, and from all of this magnificent career, I think she also is working upon herself and realizing the necessity of correcting.

It seems that it's not just the glorious personality that we are looking at, but somebody who is also taking those first steps on the path of aspiration and who knows? Before long, as time goes on, more and more into not just the aspect of *the material girl* that Virgo can give, but this birth of the soul consciousness coming out I think very strongly. The two rulers of Virgo straddling the ascendant, the orthodox ruler Mercury right here, two degrees away, and the esoteric ruler of the moon having I suppose Neptune and Vulcan obviously the powerful ambition is there. This very strong Mars all by itself, square to the sun. It's a tremendous drive. But it's the Sphinx it's the head of the woman of the body of the Lion and the more important factor is this emergence into some I would say work into the sixth petal. This is what looks like could happen and certainly in the later part of the fifth.

Right, that was kinda interesting I think to maybe find some people who are celebrities or known for one thing or another … once they begin to enter the fifth, sixth, seventh, eighth, ninth petal, those are the places where you will begin to notice people. I think not so much in the lunar petals where the group is there but the individual is somewhat submerged in the group.

This was just a little bit of Madonna's horoscope. It's so interesting because of course she's aware in astrology she calls herself the Virgin Mother, Madonna in a way, and look at all of that Virgo. It's a very interesting individual not just for the career but for what's behind it.

1:19:40 Anyway, at a certain point in this fifth petal we do learn to get off our own stage and take up less room within our contents of consciousness. Within our field of consciousness the lower ego is meant to take up less and less room within that perspective and we enter that petal in a state of very strong centralizing power and we leave it in the difficult process of decent, realizing, moving from one phase of Leo to another.

At first we advance the *I Am* through ambition, but then the *I Am That* consciousness begins to take over and it is possible to step upon the path of aspiration. We are clear with someone like Madonna that the aspiration is very powerful. I think probably the lower ego still looms quite large, but it's obviously a chart set up for a transition. We look to petal three, we have the identification of the person with the role, *I am such and such a role,* but now increasingly identification with themselves and with the higher part of themselves.

In the second part of the petal there can be intimation of the path of aspiration which is accentuated in petal six, petal six we could even call probationary discipleship. Then in the latter part we really are stepping on that path of aspiration. We begin to develop the fiery heart. Leo is known for its fiery heart, and that really continues as we go, the fiery heart of Leo was even greater at the third degree and even greater of the fourth degree. We do see ourselves, we discover ourselves here in this petal and we see what is necessary for correction.

Yes, the path of aspiration begins and some of the people in him petal five I think we can begin to call them advanced man and that the kind of precedes the stage of aspirant, right? So advanced man precedes the stage of aspirants.

We have to choose between our apparent humanity for the personality identity of a soul identity, two kinds of identities are vividly presented, and the choice is ours. Much of Libra will be found at petal five for exactly the type of choice which helps to reverse the wheel for the first time.

Are the any stages of discipleship? Not really, yet, it's still too early. The path of aspiration leads to the … stage of probationary discipleship and when petal five is unfolding near the end of its unfolding we are on the stage of probationary discipleship … when we are unfolding near the end, but not quite at the first initiation, we're on the path of probationary discipleship.

1:25:00 We're getting there now, we're coming closer to the path.

The tarot card? The lion, strength it's called. Strength is certainly developed very much in this petal. I've sometimes seen when there's a combination of Leo and Scorpio the individual is very strong. … Sometimes there's Scorpio, maybe rising, and Mars, maybe in Leo. This combination gives great strength and it is a strength which is much needed for the rigors of discipleship.

Is there any initiatory stage here? If there is, not of discipleship, no, it's pre initiatory and where the opening of the first tier gives us the lesser stage of initiation, but let us remember the first three petals are open in a new way and we have moved beyond that.

When the first tier opens we may join the union, be part of some group for our own selfish effort. Not necessarily bad, just a characteristic of the stage when the second tier opens. We actually try to do something really evolutionary helpful for others. But of course, it's evolutionarily helpful, because the great manasic initiations do come and this is a stage of initiation. We could say first initiation when the petal five is completely open, fully unfolded.

I have a series of really valuable quotations necessary to understand and vitally *go to* references I call them, and here on page 696, we're talking about the flashing forth of the star of initiation for the first time, and it infers the full unfoldment five of the egoic petals leaving four to be opened before the final initiation relating to the nine petals of the lotus.

Anyway this is such a definite statement about when the star flashes forth the first time it. Represents the full development of the fifth principle. The completed cycle of the ego upon five rays under the Mahachohan, can be the transposition of the egoic lotus to the second subplane.

One can begin to have a first or second ray soul or even for that matter that's the period in which one can begin to have a first or second ray personality. So we have transcended in a way the kind of development under the Mahachohan and that's why the five pointed star flashes forth.

1:29:00 … The path of initiation, let's just say the birth of the Christ in the heart, the first initiation. It’s not what the man does himself only. The birth of the Christ in the heart, the man offers strenuous and ab normal efforts and the rod of initiation does the rest, but I do not believe it opens the seventh petal entirely just partially, with the fifth that was opened entirely. It's my impression that the sixth petal is opening.

The color of the five human phases most associated with this petal? We’re moving from green to orange. We are still in the phase of green and incipient orange when we were petal number four. Sometimes people may recapture the red, not so savage but very self-assertive. But the red can be ray one or ray six, and orange can also be ray one and five. In this petal we can really become a dictator. There is a lot of ray one in this petal five and especially if the individual let's say is a first ray soul and is fulfilling the first part of this petal so making forcing compelling other peoples to obey my will, which is red, and blood will flow.

I think we have a lot of people on the world stage today that have reached this fifth petal stage, very self-centralized, but they have not crashed and seen the futility of these lives of being a dominant personality. We see it everywhere and I think they have a lot of this early fifth petal work going on, I don't know how much unfoldment per se, but certainly have work in this fifth petal to the point that it is a real powerhouse for them. In a way they're still playing on the field of green and playing very well, but they are the leader you might say. If I am not spiritual I'm still on the playground of the Lord, but I am leading the games first selfishly at first. They are spectacular leaders, the dictator the leaders stands out and they can respond, they have responded to this statement, *seize the orange ball of thy ambition.* Oranges is a color that makes people distinctive, and if they say Leo is orange and both first ray and fifth rays so they can think and they have power.

Also we are told the star with five bright points also fits here with the orange ball. This is the integrated personality. There may be some awareness of the higher pair of opposites but the main thing is selfish and powerful self-centralisation, much will depend on the ray.

There are various traps in every one of the petals and certain people might fall victim more easily depending on their ray. A lot of people have a very tough time going through the second initiation, but DK has told us that when your soul ray is three or five you don't have such a difficult time so maybe working in petal eight to open to go through the second it's an easier process for those on the third and the fifth ray. Maybe there are peculiar temptations for the first ray soul working through the first part of the fifth petal. Maybe there are great opportunities for love and aspiration for the second ray type working in that petal as well. Probably the destruction comes harder for the first ray type, the garden stands revealed, and then low lies the garden.

In every petal certain rays have an advantage and a disadvantage and when we can somewhat assess where an individual is I think we can help determine whether he's going to have an easier time or more difficult time at the particular task on which he is working.

Interesting that orange being the complement of blue, veils blue, which suggests soul contact in the later phases also is suggesting the higher mind whereon which plane we call the soul is focused.

Is there a racial stage of the petal? Perhaps the stage in which one realizes one has to lay his life upon the altar, and this is done very deliberately and with more thought than can be found in petal three obviously. There we are laying our body upon the altar of desire, maybe it's more than the body here, this is the whole personality and not just the body.

Orange has a lot to do with pride. I'm recalling Leadbeater talking about some of those who are individualized under the impulse of pride. I don't know if I could ever understand that completely, but it somehow separated them from the others, and they were released closely characterized by orange.

We've been through the early Aryan stage, we've been through the early middle or middle early Aryan stage and now we're in sort of the middle Aryan phase here with this petal, middle Aryan, fifth petal, fifth sign. Early Aryan for petal four and now we're solidly in the Aryan and stage and becoming advanced man. …

1:36:45 When middle Aryan ends, we can become personalities. Atlanteans cannot yet become real personalities. Let's just say the average Atlanteans of petal two cannot really become personalities, but in those days of course there were dynamic personalities and initiates who were the leaders. But they were like Aryans in the Atlantean phase. There's just not enough mind in some of the average Atlanteans to really become the personality, because we remember the personality integrates on the fourth subplane where the mental unit is found. I think we consider people who have strong desires and maybe who can think, we consider them to be personalities, but there has to be something unified and distinctive about them if we're really going to call them personalities.

All of this in the middle Aryan phase is offering the opportunity for group conscious experience and with the corrections of petal six, we come even closer to that understanding of group consciousness.

For advanced man, the egoic lotus transfer from the third to subplane to the second subplane of the higher mental plane then we really have group consciousness becoming important. We have a siddhi called response to group vibration on the higher subplane of the higher mental plan.

So … right in the middle of the Aryan phase, we have mentally ambitious individuals, this Aryan group is all about individuality at first. Then comes the relinquishments which Scorpio helps to *stage.* *Scorpio stages the release of Leo.* I think it does it here but does it when the causal body is about to be destroyed?

Even when you turn towards the soul there is an Aryan accomplishment, a mentalized soul consciousness, that's what we mean by Aryan. Aryan accomplishment in the Aryan race which is the fifth kingdom of nature can be approached, that is the numerical correspondents and it just has absolutely nothing to do with being a Teuton, a blonde warrior and all that kind of figment of the glamorized German imagination of the Second World War. It's not about that at all.

Being a member of the Aryan race is about mentality no matter what your race may be, you can be still in one of the Atlantean racial forms, as the Orientals are, and you can be of Aryan mentality. Absolutely and you can be of Atlantean mentality and have a form usually associated with the Aryan race, one of the fifth rootrace forms.

It’s about mentality and then the creative expression of mentality and human group six, and the merging of the lower triad, and the higher mind. That will all come about and is still a part of the Aryan phase. The heart of mind is three types of mind here, we can call it this way, we call it lower mind, higher mind … and abstract mind. They are they are all different things, higher mind is more the son of mind and it gives a more unifying perspective on life, but abstract mind is really starting to see things in the broader planetary sense and from the impersonal perspective.

When we are moving into the sixth subrace of the fifth rootrace we get a focus on the abstract mind. That's interesting because we might think, well we're going to the sixth subrace now so we're going to be intuitive. Well, it’s the transition into intuition, so we are then in the sense transitioning out of the Aryan race and moving towards the sixth rootrace. The sixth rootrace will be intuitive and some are now, but so much masquerades is intuition which is not at all. If you really want to know what intuition is all about then read the opening pages of *Glamour, a World Problem.*

Do we have a name for the egoic lotuses at this stage? They are basically radiant lotuses, but here are some other names which may be evocative of some thoughts: lotus of centralization, maybe different phases of the fifth petal process. Lotus of self centralization – those are early phases. Lotus of individual expression, lotus of radiation, of course either as a personality or beginning as a soul.

“Radiant lions” from Australia, I'm not sure what that group is but it sounds quite related to a certain phase of the fifth petal.

Could the phrase radiant lotuses be initially applied here, as those whose light is beginning to shine in a dark place, when they become aspirants? Could it be? Maybe radiant lotuses can be conceived as beginning here. I think geniuses are bright lights and they do shine in a dark place and they exist when there are two petals open.

So can the radiant lotus span the development of the fifth and seventh petals? Or must we say that a radiant lotus only begins at the first degree? When the first degree occurs the fifth petal is completely unfolded … that's going to be a radius lotus and I suppose the radiance is increasing as unfoldment moves toward completion. Radiance is increasing as unfoldment moves towards completion. But from the fifth petal onwards it is all an increase of radiance. So even though you have a lotus with perfume the radiance is going to be increasing. When the master looks at the egoic lotus it's not just what's open it's how brightly the lotus is shining. It must be a fantastic display and something that we're going to see more and more of as we go.

1:46:00 The brilliant genius, it's often called. The fifth petal, genius shining brilliance in a dark place, that's radiance of a kind. The light that is not under a bushel. At first there may be a lot of personal light, not miss of the soul light but when there is a radiant personality the soul has achieved something. They have emerged from the lunar veil, which is the same as about emerging from mass consciousness.

What about the Cowardly Lion? They do exist and a certain amount of shyness can exist here, but that's usually a fear of judgment and when later that fear drops then the lion will really emerge. There can be extreme self-consciousness here, outward going or maybe hiding itself, too sensitive to be seen and not wanting to suffer judgement in the eyes of others.

It’s a Venus-Venus petal and Venus is the brightest of the planet, the most brilliant planet as far as we are concerned in terms of its proximity to the earth, not in terms of absolute brightness maybe, but then again the planets don't really generate their own light. Yet only when they reach star status they generate their own light. Think about it, fifth petal you become a star, you generate your own light, radiance, right? It really sort of fits together. A fifth petal, you become a star and you generate your own light. And it grows increasingly strong. You really do have a blazing demonstration of radiance by the time the causal body is to be destroyed.

Venus in Leo, drawn to the arts into the sciences, it's kind of a fifth ray. One of my friends was talking about the self image issues – a kind of the looking glass in which you look at yourself, but those are more the personal negative reflections.

Venus can also be the inverted pentagram as well as the upright pentagram, so there is the chance for evil to express here there is the chance for evil to express. When DK talked about Leo as the most material sign, or if not most material a highly material sign, closely related to cosmic evil, Leo, France, Hitler's horoscope. I'm trying to remember where the Berlin had a strong Leo to it. Anyway there were times when cosmic evil really visited the earth and the ahamkara can be so strong that it blots out other values and the individual becomes a mad egotist, sense of proportion is gone, and that verging towards megalomania.

We see this with Napoleon the bit, his sun in Leo, we see this with a number of people with strong Leo. They are the natural, dominant leaders. Hitler’s Leo was a little more subtle I guess, in the soul horoscope, but Saturn is elevated in Leo talking about his rise and his fall, so maybe in fact the radiant lotuses do begin here. That's what we have been hypothesizing all along.

1:50:20 Now remember page 1081 we're talking about the stage of unfoldment most associated with the petal. Sons of the Son, or is it Suns of the Sun? Maybe it is that. This really means the initiates of the third degree, but we can begin to see that the process begins here in the fifth petal. Sons of the sun, we could also say Sons of the Savior I think.

If we looked here … this has to do with a special origin of the monad in question, originating from within the solar logos during this solar system, not having maybe gone out for development before this solar system. But I kind of like also this idea of Sons of the Son, added meaning that one is related to the radiant, loving savior, the Son of God, the second aspect.

I think the term *points of fiery excellence,* a name given often to magnetic, highly developed types, I think we can find this type of expression in the fifth petal. Interesting that fiery excellence on the fixed cross. The Leo experience is called fiery pain; blinding light for Taurus, fiery pain for Leo, a bitter war for Scorpio, and liberation for Aquarius. Advancement has occurred.

Here's a quote from DK which is relevant:

***It will be noted in this connection how accurate was the earlier statement that the artist is found upon all the rays, and that the so-called Ray of Harmony of Beauty is not the only ray upon which the creative workers is found. The mental body of every human being at some time or another is found upon the fourth ray and usually when the man is nearing the probationary path. This means that the mental vehicle is governed by an elemental of fourth ray nature or quality and that, therefore, creative artistic activity is the line of least resistance. We then have a man with an artistic tendency or we have a genius along some line of creative work. When, at the same time, the soul or personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare. EP II 292***

***It will be noted in this connection how accurate was the earlier statement that the artist is found upon all the rays, and that the so-called Ray of Harmony of Beauty is not the only ray upon which the creative workers is found.*** Yet the urge to be creative life has the fourth method of inducing soul control so that word only is important it does signify that the creative work here is often found upon this ray. ***The mental body of every human being at some time or another is found upon the fourth ray and usually when the man is nearing the probationary path.*** There are struggles there and they have to be resolved by the fourth ray. ***This means that the mental vehicle is governed by an elemental of fourth ray nature of quality and that therefore creative artistic activity is the line of least resistance.*** So he is hinting that the fourth ray *is* important for art, but not exclusively so. ***We then have a man with an artistic tendency or we have a genius along some line of creative work.*** That doesn't apply to petals open so, ***When, at the same time, the soul or personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare.***

I've often felt that the mental ray of Da Vinci was more likely to be a five, perhaps with a fourth ray soul and maybe a fourth ray personality, and Shakespeare (or whatever Shakespeare really was) fourth ray Soul, four mind I suppose, although it's rare to have that mind and soul on the same ray and whatever for the personality.

What is the group of souls most associated with this petal? I think group six, the achievers and the aspirants. Those who are really making some success out of their life. Group seven tells us something about the beginning of the probationary discipleship, and that's I think within the sixth petal. So human group six has really in two phases, one is the creative thinkers – maybe even three phases, simply the thinkers you might say, whether they have enough sort of intuition to bring everything together in terms of creativity it might be another phase.

Anyway, first the thinkers, personalities who are thinkers. This is not the same kind of applied thinking to the world of the senses that we find in petal three. So then the creative thinkers and then creative plus altruistic, the world aspirants. We are told that they are those who think and are minds. So one can think, tending towards group six. They can think and they are minds in a sense but they are not yet personalities and that's the interesting thing. They are not yet personalities, one can think and be creative group six.

There are those in petal four who can think and are getting their configuration together in order to be creative, but they are not of the front rank of the noticeably creative, or we call them noticeable creatives … Those in petal five can think and be creative and are noticed.

How shall it be dealt with, if we turn to *Esoteric Psychology II* and we look at page 206 … intelligent human beings who …

***6. The souls who think and who are minds. These are steadily increasing in number and gaining in power as our educational processes and our scientific discoveries bring results and expand human awareness. They constitute the cream of the human family, and are the people who are achieving success in some department of life. They are writers, artists, thinkers in various fields of human knowledge and aspiration, politicians, religious leaders, scientists, skilled workers, and artisans, and all those, who though in the front rank, yet take ideas and propositions and work with them for the ultimate benefit of the human family.*** ***They are the world aspirants and those who are beginning to get the ideal of service into their consciousness. EP II 206***

***The souls who think and who are minds. These are steadily increasing in number and gaining in power as our educational processes and our scientific discoveries bring results and expand human awareness they constitute the cream of the human family.*** That's an important state statement and   
here the cream of the human family are only in petal five – and these ***are writers, artists, thinkers in various fields of human knowledge and aspiration, politicians, religious leaders, scientists, skilled workers, and artisans, and all those, who though in the front rank, yet take ideas and propositions and work with them for the ultimate benefit of*** humanity. So that's another sort of stage entered in the later part of the sentence. ***They are the world aspirants and those who are beginning to get the ideal of service into their consciousness.*** so what has been here is a kind of a progression from the thinkers who are Mayans and the creative thinkers and the distinguished thinkers into those who are really altruistic thinkers as well

2:00:00 I think you're going to find a lot of people who are distinguished as thinkers among humanity. They have risen to the front rank … and yet they are not really on the path per se. … but maybe some of them are … some outstanding examples like Bishop Tutu or the Dalai Lama. I think of some noted intellectuals. I think they are on the path according to their ray. I think about Bertrand Russell, as a great philosopher and mathematician, becoming really a humanitarian later in his life and living a good long life to 98 years.

It's sometimes difficult to discern who these people are because we have different degrees of familiarity with what progress looks like a different rays. What's an Edison who did tremendous things for humanity, obviously a brilliant thinker. He's on the fifth ray though and people who are used to thinking in terms of great scholars and religious leaders and saints and so forth, they may not recognize the kind of contribution made by an Edison. He was a member of the Theosophical Society, but I think. H.P.B. said of him that what stands in his way is disbelief. This is the precise problem of the skeptical fifth ray type but he, I guess, did join. So is Edison then beyond the fifth petal or is he the genius in the fifth petal? He's made certainly a great contribution to humanity, so we'd have to know more about his interior life, the initiates on the different rays and how they progress. I think that would be such a worthwhile book to help us no longer be trapped in thinking in terms of just a few rays with which we may be familiar.

When we look at Francis Bacon, do we see the initiate in him he rang the bell, what was it? Gathered the wits who drew together, he sounded the bell? Something like that, and they came together. He was working on the seventh ray, but also he was a high initiate, his monadic ray which was the third necessarily would have been influential. Probably a fifth ray mind on top of it.

What does progress look like in different ones of the ray? That great disciple F.D.R.? Well, great disciple at least, initiate of the second degree and maybe in some ways verging towards the third. It’s hard to say. DK didn't say ‘that great initiate’, He said ‘that great disciple’. With Robert Assagioli, not so many people know him but I think he's called an initiated disciple something like that, initiate disciple. That seems to suggest the third degree.

Ataturk was on the first ray and was commended for his use of Shamballa force. He had a few minor personality difficulties which those who were more judgmental in mind would call major but not from the Tibetan’s point of view. He didn't give the same credit to Franco and to Lenin and Stalin as he gave to Ataturk, who used the first ray energy in a disinterested way. Was he then I don't think an initiate of the first degree, but obviously a noteworthy individual, maybe of the second degree. He had sun in Pisces and Scorpio rising as I recall.

What does achievement look like under different rays? We have Einstein's achievement, probably on the third ray or in some manner. Third ray monad it seems for sure, I'm not sure about what the soul ray might be, may be more the third ray but it could be in the fifth subdivision of the third ray Ashram. It is a blend of ray three and five with a healthy dose of ray two. And obviously an initiate of some kind. Was he a third degree initiate along a line that we don't understand so well? Well, the kinds of ideas he received through his intuition, could he have been then in a sense initiate of the third degree or almost so along to third ray, fifth ray line. Martin Luther King, an initiate, that ‘I've been to the mountain’, sixth ray probably, an initiate along six-three line.

What are we really familiar with? When we look at the great composers, some of them were at initiate rank. I think Bach was of initiate rank. I think of him as related to the fourth ray in his soul, some people have said the second ray, but then there are transferences from the fourth ray of the second ray. We don't know, but certainly there's a lot of harmony, ‘the secret of my Harmony I alone know.’ What does an initiate on the fourth ray really looks like? Do they go through the same kinds of phases that we go through, when we are studying mostly along the second and sixth, rather than first and three lines.

That's just outlining a book that should be written. I think it would take great discrimination to look at the phases through which one passed I think we can do this very easily with people who have rays similar to our own, but when we're looking at the great philosophers. Plato was an initiate. Was Aristotle an initiate? Was Aristotle an initiate a long the third ray line, and Plato along the second ray line. They had really different approaches. So much philosophy came out of Plato, and so much science came out of Aristotle's philosophy. He was working within the realm of Brahma, so it would seem, but were their monadic rays similar, because Plato was clearly I think an example of the third and second rays. Anyway as we begin to get a bigger picture these things will fall into place.

In this petal one can think and be creative and later use one’s skills and express them through goodwill and altruism. I call this later group six, and later petal five, they have a lot in common. If we can be creative and altruistic and have a good thought process and are motivated for the welfare of our fellow human beings we can be considered aspirants. That means we are not always successful in controlling ourselves and living a steady life whereby those qualities can be constantly expressed, but we are somewhat steady and becoming more steady as we put ourselves to the test on the probationary path.

DK talks of success, of writers, artists, thinkers in the front rank, and these are world aspirants. Now this is the thing, are they aspirants or world aspirants? Or in this context, it like we sometimes say disciples and world disciples. Are world aspirants higher than aspirants? Is it so? Or does He mean the aspirants of the world? Disciples of the world are not necessarily world disciples. So every different word has connotations.

2:10:10 We compare all of this to the two phases of the Leo petal, (really three phases, including the crash). The dominant, centralised personality. Maybe we're not in the stage of the wretched aspirant yet, we're going along and then the decentralizing personality dimly aware, yet increasingly aware of the higher self and then comes the wretched aspirant. Well, maybe the stage of wretched aspirant. (My daughter loves that; she loves to speak of our wretchedness), which is our conflicted state as we strive for ideals, fail and fail again. Many lives of failure we are told. I [unintelligible] this petal as the soul in incarnation seeks to turn its attention to the Love of The Real.

What about human group seven? The petal five people have lives of turmoil and of failure there is some mysticism in them; Neptune is coming in. So is the struggle in petal five reminding one of human group seven, those souls whose sense of awareness on the physical plane is now such an order that they can pass on to the probationary path? That's different from aspirants, isn't it? There's a distinction.

***They are the mystics, conscious of duality, torn between the pairs of opposites, but who are yet unable to rest******until they are polarized in the soul. They are the sensitive, struggling people, who longed for release from failure and from existence in the world today. EP II 206***

***They are the mystics, conscious of duality, torn between the pairs of opposites –*** a very petal five kind of thing, those lives of turmoil and struggle torn between the pairs of opposites – ***but who are as yet unable to rest******until they are polarized in the soul. They are the sensitive, struggling people, who longed for release from failure and from existence in the world today.***

They have an otherworldly attitude, if only I could be somewhere else where it was more pure and perfect, there's a lot of the sixth ray in this. there my natures are alive and active but as yet they cannot control them as they should and the higher elimination (more like the third initiation) remains as yet a joyous hope and final possibility the choice and hope again points to their sixth ray aspiration.

Not much is said about group eight:

***8. Souls whose intelligence and love nature is becoming so awaken and integrated that they can begin to tread the path of Discipleship. They are the practical mystics or the occultists of modern times. EP I 207***

The ***Souls whose intelligence and love nature is becoming so awaken and integrated,*** right? – ***that they can begin to tread the path of Discipleship –*** perse, not just the probationary path. ***They are the practical mystics or the occultists of modern times.*** Then the initiates and then the masses of course.

Right, so yes, the struggle in petal five, many lives of turmoil as one struggles to turn the soul nature towards the love of the real … We can just keep these in our mind when we are assessing different groups of human beings, and our friends and people we may encounter to try to understand what phase they may be working through.

… These people in the human group seven, struggling in petal five, they wish to leave the lesser sun behind and orient towards the more real sun, the higher self, orienting towards the love of the real. So this can begin in petal five later on or in relation to the experience is related to the later unfoldment of petal five, and be more methodically pursued in intelligent petal six under Virgo, intelligent and pains taking, petal six under Virgo.

Petal five is linked to group seven through the word sensitive, sensitive struggling people, and the star of sensitivity is Sirius, related to Leo, and Leo's key word is sensitivity. So if we are torn between the pairs of opposites, is some of human group seven coming in? I would say it is.

Neptune starts to enter in, as the esoteric ruler of Leo giving sensitivity and longing for release from failure – that is so often be the aspirants motive, the aspirant longs for release from this world, and towards other worldly attitude. The disciple however becomes practical and later becomes the practical mystic and that is definitely a stage, the phase of the practical mystic. It means that we're not only seeing the world, we're using Uranus along with Neptune. Neptune is good at seeing the world and Uranus brings us right back down to earth, and so does Saturn.

So petal five is a lot of consciousness of duality. In petal five I like to think of the three phases … let's call it expression, fall and aspiration. And crash and *pride goeth before a fall*. So one is – well it's a common expression or integrated lower ego: fall and aspiration. The lower ego falls here and becomes at least an orientation towards the higher ego. Higher ego receives somewhat and beginning with expression. We could call this the fame petal in its very first part, the hall of fame outstanding individuals.

2:17:40 … We were on this discussion of the … human groups of souls with which we are most associated. Really it's group six and group seven, isn't it? That's who we're dealing with here, some of the group seven is coming in and still applies I think through some of the work being done in petal six. Human group five and human group six both apply to different phases of the petal five process.

What about the stage of adaptation … number four also applies with selfishness to the nth degree – really magnificent self-centered person with the mirror on themselves, which fits with some Leo types. There is also I suppose, we move into the phase of a doing no damage, I suppose that might be a bit more like petal four and Cancer. Leo can be involved in the nth degree of selfishness.

What about stage of adaptation number five? The keynotes are there, respecting the rights of others while holding on to the rights of the personality tenaciously. Really good person, the heart is emerging as powerful. I would say after the fall; you can always count on a fall in petal five. *Pride goeth before a fall*; one does not look where one is placing one's feet when one's nose is in the air. So you want to be able to express yourself also, as long as you can and you give others the right to do that.

How does it go? Let's take a look at *Esoteric Psychology Volume I* …

***5. The average really good man who is struggling to adapt himself to his surroundings, to his group relations and responsibilities in such a way that some measure of love can be seen. I refer not here to that instinctual love for family and children and herd which men share in common with the animals and which often breaks down when the loved individuals assert themselves. The tie is not strong enough to hold, and the motive is too selfish to resist the pull. I refer to that motivated love which recognizes the rights of others and consciously strives to adapt itself to those recognized rights whilst tenaciously holding on to the rights of personality. EP II 323-324***

And this is ***the average really good*** man struggling to adapt himself to his surroundings and ***motivated love which recognizes the rights of others and consciously strives to adapt itself to those recognized rights.***

What about phase of adaptation number six?

***6. Then we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest capacity in order to bring real value to the group and to serve adequately the group need. In true esotericism there is no such motive as “killing the personality”, or of disciplining it to such an extent that it becomes a dead poor thing. The true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its powers, latent or developing, in order that these powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group. Thereby the group life is enriched, the group potency is increased, in the group consciousness is enhanced. EP I 324***

It's ***the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest –*** that's so Leo, isn't it? – ***in order to bring real value to the group and to serve adequately the group need.*** We develop those powers in petal five after the fall. ***In true esotericism there is no such motive as ‘killing the personality’.*** It's more taming it, isn't it? Or of disciplining it to such an extent that it becomes a dead poor thing. ***The true motive is to train,*** *the meek shall inherit the earth,* … ***the true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its powers.*** So, it's Virgo working upon Leo. It's petal six, taking in hand what has been achieved in petal five. ***The highest demonstrations of its powers, latent or developing, in order that these powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group*** raise to helping very much there ***thereby the group life is enriched, the group potency is increased, and the group consciousness is enhanced.*** So whatever training we can bring about from the petal six perspective, we work upon the prowess we have developed in petal five.

So what's going on in the life of the aspirant?

***What is therefore to be seen going on in the life of the true aspirant today (his developing recognition of group responsibility) can also be seen going on in groups, in organisations and nations.  Hence the many experiments. A process is going forward whereby these groups, large or small, are being subjected to a housecleaning, to a discarding of the rubbish of old and worn-out ideas, and to a period of disciplining and training which must precede all real group life. When this process is over, we shall have these groups approaching each other in a new and real spirit of cooperation, of religious fusion, and in an international attitude which will be new indeed. Then they will have something of a surer and greater value to offer to the whole. Within all these groups which are struggling towards this newer realisation and integration, and which express what we might call "the sixth stage of adaptation," are those who are already at the seventh stage. EP I 324-325***

He's ***developing recognition of group responsibility, can also be seen going on in groups, organisations and nations. Hence the many experiments.*** And hence the housecleaning – this is so Virgo, this is so Pluto –***discarding of the rubbish of the old and worn-out ideas*** ***and*** subjecting themselves ***to a period of disciplining and training which must precede all real group life.*** It’s a very strong stage of adaptation number six, and petal number six. ***When this process is over, we shall have these groups approaching each other in a new and real spirit of cooperation of religious fusion –*** Ecumenicism, right? – and ***in an international attitude which will be new indeed. Then they will have something of a sure and greater value to offer to the whole.*** So this is all about group housecleaning, group training, first paragraph is about individual training, about group training. ***Within all these groups which are struggling towards the newer realisation and integration, and which expresses what we might call ‘the sixth stage adaptation’, are those who are already at the seventh stage*** within the world servers who are those who are the initiates.

2:23:30 There is the stage of adaptation number six here as well. Stage of adaptation number six, the aspirants of the world, and so we have both together. We are learning group relations and in Leo this is much needed, in Virgo it can occur under the influence of Neptune, of the influence of the second and sixth ray. So, there is the need of every personality to develop their powers to the fullest, yes, fullest capacity, that's Leo and petal five, but to train them as well and that is the stage of adaptation number six, and petal six as well. So there is a real housecleaning going on.

Scorpio and Leo engage in what may become the killing of a personality later emphasizing Virgo in petal six, but it should be training and housecleaning, that's what it should be, and not at this empowerment, because all powers are meant to be rightly used.

How is it that the Leo begins to fall in this petal five? Arrogant, taking to itself too much, more than his property, his own, and realizes what's going on here, nobody likes me, and I'm losing things, and Scorpio is taking them away. Scorpio, the wiper outer, the wipe out. So group consciousness becomes more possible when these barriers that the Leo has erected are coming down, are destroyed, and ray one types experiencing the law repulse. Well, it's actually in the technique of integration, the light that shocks. So some humility arises from humiliation we can say during the fall in the fifth petal. Imagine Leo hates nothing worse than humiliation and it's the thing that does the very good; it does what's supposed to happen. So petal five and humiliation as part of the fall, and this is falling away from lower ego and rising towards the higher the pairs of opposites. So it's a very beneficial—it’s a reduction, a definite reduction through difficult circumstances of the ahamkara.

What chakras are most implicated? Ajna, solar plexus and heart. I'm suggesting they are the very chakras that were involved in the triangle we find in meditation number two in DINA II. Ajna is powerful here for an integrated personality, a personality has a strong sense of purpose and direction. It is creating its own path in life. There is that one point of focus to assist with the integration of the personality and Sagittarius gives this. I do think Sagittarius and the ajna center do come to be related. It's not just Sagittarius in the solar plexus. There comes a time when the sixth ray (which Sagittarius is the greatest contributor) is found at the ajna center. Anyway there's the providing of personality vision which can be followed by the integrated personality.

In another way, the sun is found at the ajna center. In a way, the sun is found at every chakras; every chakra is like a miniature sun. When the sun, which is the symbol of the integrated personality, is found at the ajna center, then we really say, *well, what is my destiny?*

What about the solar plexus center? It continues to be quite powerful until the eighth petal and even then might provide great aspiration. In the eighth petal the solar plexus is put into place and there's the rising towards the heart center because it's such a buddhic effect in the eighth petal. But it's still here as we try to lift the energies to the heart, after the fall, after the middle point of this petal.

There is a point of reversal the point of relinquishment. Maybe the sickness comes first, I think what we call ego sickness comes before the reversal of the wheel, and I would say that ego sickness occurs somehow towards the middle of this petal process. The sun though represents the integrated personality and then comes the fall. Interestingly enough the fall leads to a decision. The sun falls in Libra, so the lesser ahamkara actually is subdued in Libra which helps to make the decision and instead Uranus, which is the archetypical self, becomes more powerful and the scales tip towards the inner, genuine self.

What about Mars in this petal? Mars in Leo is ego assertion. Maybe heroism and other strong expressions that can be used positively, but it can be ego expression assertion at the solar plexus center. Mars has been yearning towards Leo, but it pretty much wants to establish a powerful Leo expression. Mars is not one to give up its place in favor of more subtle things.

What about the heart center? Indeed Leo rules the heart we know, and this is the love-love petal, so the transmutation of the astral nature can really begin here. We're going to have a type of buddhic love coming in, love comes into it, and … the transportation will finish sometime in the work of petal eight. By the time we have the expression of love in the astral body, we should have the second initiation. So as love comes in, the heart center is important here. It is the solar angel petal, and we really understand something of a second aspect love.

In petal five we need to understand something of love and the second aspect of divinity.

The soul is the heart of the monad.

The soul is now the object of our attention, after the fall. The solar angel comes in and becomes a ‘downward gazing soul’. Maybe this occurs after the personality gets itself into trouble through pride and excessive self centering.

What about the fifth creative hierarchy? They are the hearts of fiery love, and they are now making their first more conscious contact, a conscious impact upon their projection, the soul in incarnation, the man of the world. As you become an aspirant that has to be hard as you strive towards the soul. It is sort of a solar plexus and heart factor, and slowly the solar plexus rises to the heart.

Neptune is both a solar plexus, and in a sense the heart center. It should be because of a strong second ray quality. Neptune’s strength would involve both of these centers. I think this transference of the solar plexus to the heart can begin here. It culminates later, but it can begin here; the raising of aspiration through the heart can begin right here.

It is the central petal, just the way the periodical vehicle of the egoic lotus is the central periodical vehicle, central petal and heart as the central organ, three above three below … centrality, heart central and the entire egoic lotus, central.

A dominant personality can use the heart, the outer aspect of the heart, we're told, to hold a group together, magnetically, but ideally we are speaking of something else.

This is the first really solar petal. Personality becomes a radiant solar factor increasingly under the sway of the soul. We don't really yet have the blending of the soul ray and personality ray, not yet because I think the personality really is emerging quite strongly here, but at least the future director of the personality is somewhat known.

There's a lot of attraction, what did He say, ‘radiant and magnetic types’ when speaking of a certain type of monad that I think is working through the fifth phase.

Ahamkara, yes two stages: what is my identity? Here the fifth petal *I am the personality* and *I Am That,* the soul. The causal body is also ahamkara in a higher sense and distorts the expression of the plan from the triad and the Monad. It's so high anyway, we're striving towards this causal body, it’s hard for us to imagine that there can be a distortion.

2:35:30 There are people busy fulfilling their own soul rather than the plan. It always struck me that those who are busy expressing their own soul will not be called upon to do the work of the plan in relation to the reappearance of the Christ. I thought that's quite a discrimination, because expressing one's soul is such a high thing, but sometimes putting those soul tendencies on the back burner is needed when the plan calls for the sacrifice of one's interest to do something even more needed.

As you become an aspirant even a little of the crown vibration will emerge. We saw in the seed groups that supposedly have aspirants involved in them (I guess everybody is an aspirant all the way into the third degree) that the crown was always present, and if you are an advanced man some of the head centers must be active. Four plus the outer, we're told, and then later seven for the initiate of the first degree, Vulcanian initiation in that respect. Spiritual man begins at the first degree, whereas advanced man precedes the first degree; this is a way for us to think of these categories.

Is there a chakric triangle most implicated in relation to this petal? Again, ajna, throat, and heart. We can say this is largely at first advanced man, certainly while he's working in the fifth he's advanced man, and not yet the first degree type. The completely unfolded petal is required for that. So advanced man has the egoic lotus on the second subplane of the mental plane, shifting – I'm remembering the reference that says when a man becomes advanced man, whatever that may mean in that context, the egoic lotus shifts to the vibratory focus on the second subplane.

Heart is becoming very important this petal and especially in the later part of the petal because it represents the higher of the pairs of opposites. The throat center is there for creativity and it is a throat center directed by soul impulse.

Interesting that Hercules strangles the lion, it's involved in the throat, but it's the lower creativity that is strangled in favor of the higher creativity. So the throat center is involved here. The throat center is of the personality and we are really integrating the personality here, we're making a powerful thing and the heart is of the soul. It's almost as if the personality must be subdued, it must, and the cave of the heart suggests initiation. It's almost as if we begin work in this petal with the throat center, and move then to the heart center.

Leo's with self-consciousness … a lot of talking about the self.

The first degree relates not only to the heart but to the throat – four lesser centers and the alta major, but we are not fully there yet. We're still talking about work within this fifth petal, we are not quite at the first degree and when we're working within the fifth petal there's a stage of doing that when we are not yet working within the sixth, and there is a stage of that – but see here's a few stages, I put them in stages:

Working within the fifth petal.

Working within the fifth petal and the sixth petal.

Working within … the sixth petal and the seventh with the fifth petal unfolding.

Working with strenuous and abnormal effort in the seventh petal with the fifth petal unfolding completely and the sixth petal unfolding somewhat. …

Those are the stages in relation to the fifth petal, we do not know exactly the point at which the fifth petal will begin to unfold, but suspect that one must at least be working in petal six and not just preliminarily. Then it would continue its unfoldment until in petal seven there would be enough unfoldment in petal seven. There would be some unfoldment due to the strenuous and abnormal effort and due to the rod of initiation and then completing the unfoldment of the fifth petal.

I'm not sure what's being said here [reviewing screen commentary]: third degree, seven; second degree, six; first degree, five; second degree the sixth petal completely open. Maybe we’re talking about complete unfoldment? third degree, seven; well I don't know. Second degree, the sixth petal completely unfolded; first degree, five – the fifth petal complete unfoldment; sixth petal; fifth petal; three, fourth petal to third petal, one, I want to one, two, three, four, five, six, seven. I'm having a tough time remembering, maybe you will see the pattern here. The third petal is certainly a beginning point of the mind, fourth petal has the – are we talking about rays? Not really. The second degree does require the sixth petal, the three requires petals seven, eight and nine all unfolded. And the first degree and the fifth petal, yes. But the sixth petal and the fifth petal, three – well, I'm just going to have to let that go and if you look – look maybe I was just wondering how this would be: the third degree does not show the seven petal completely unfolded, I'm pretty sure of that now. The second degree does show the sixth, and the first shows the fifth, this much is clear I think we would say. This much is clear. As for the sixth petal, what are we talking about in terms of, for the fifth. Petal three is the conclusion of Brahma, the fourth petal, the pairs of opposites, third petal sacrifices involved – it's a little more difficult for me to see. This has been so long, I should have filled in something greater, maybe it will come.

The heart, throat, and ajna (in its more personal use) – that is more as personality. Remember the solar plexus center is still potent here.

2:44:15 Of course, the head centers are coming into effect as Leo rules the top of the head, and as the solar angels contact man through the top of the head, among other avenues. It would seem that we are starting stimulation of the head centers here, in the fifth petal, and that would make sense to me because the sun and it is said often that *Vulcan and the Sun are one*. Leo is ruled by the sun which means that in the Leo phase, Vulcan is significantly powerful. So will is related to Leo and five head centers are strong together at the first three. All these things are happening simultaneously.

We first of all don't know the anatomy, the inner anatomy, at least people who study the ageless wisdom tend to know that more, but so many don’t. Then we don't know the physiology of the inner physiology of how these things work together. We're talking about chakric unfoldment with of the head center under Leo, at the first degree, as the fifth petal is completely unfolding. Interesting enough we're working on petal seven at that time which corresponds to the seven head centers that exist. Maybe there's going to be some work on ahead. Certainly as we're working in petal eight, the sixth of the head centers, whatever that may be, related to the second ray, is being worked upon in petal nine. The seventh of the head centers is being worked upon, and by the time we reach the third degree, all seven of those head centers are, stimulated, active, in addition to the two many-petaled lotuses which continue to be active after that; that's the ajna center and the crown center. They are kind of separated off.

I think we can kind of look at the planets here. One of them is going to be ruled by Uranus, crown center, and the other by Neptune, the ajna center, and by Saturn, esoteric Saturn is going to be the other seven head centers.

Look at chart VI in *A Treatise on Cosmic Fire* and you'll get the two above the seven, and we'll get the two many-petaled lotuses above the seven head centers.

[Chart VI *A Treatise on Cosmic Fire*]

Could the shift from the third subplane of the mental plane to the second begin at the opening of petal five and be consummated by the time the rod of initiation is applied in petal seven? I think that's more of a possibility.

Are there other chakras here implicated and other reasons for the implication? Well, the solar plexus and the crown. So what do we have so far? We've had a triangle, solar plexus, heart and ajna. We're looking at things a little bit individually. So the plexus continues even after a little bit is subdued and changed from is predominately Martian quality during the eighth petal process in which the second degree occurs.

Solar plexus center continues into the eighth petal, and even then continues but only as a servant; Mars becomes the servant of Venus. There is fervent expressivity of the solar plexus center and Master Morya tells us always to strive, fierily. He’s not just saying, ‘well there, if you’re an initiate of the second degree, now you can see stop striving.’ Fight fierly. DK said it's a technical method of transmutations. So aspiration shouldn't be looked at as something emotional at all, but is actually a method of transmutation.

What about the crown chakra? Well as I say, in a way it's always got to be active whenever we're on the path of aspiration. It always has to be active to a degree, otherwise you're just going to die. But coming in as the center of purpose and direction, I think we have to be on the path. But [the crown is] only slowly active, we have to remember how it's related to the atmic plane but that would come later in its relation to the third degree, I would say.

Then the heart in the head center, more to the fourth degree, and also to the monad, I would say. And the jewel in the center of it all maybe related to the logos or the plane.

The crown center is becoming active, but it's less activated than the five and then seven head centers. It is reserved more to the time when you are crowned, when you become the true master. If I desire, let's say, to be on top, in an individual way, that is, the solar plexus center and if we are not yet selfless, we really have that solar plexus center which is the seat of personal ambition. The solar plexus center is the organ of selfishness, and that's why it is somewhat defeated at the second initiation where the sixth petal is reflexively opened.

The heart is the organ of selflessness.

There are some possibilities here of the astral chakras. The heart certainly, because the astral plane is important here at the first initiation, as it is approaching this, as we are changing the desire into aspiration. Since we are dealing with the petals for the astral plane, we expect the astral chakras to be working. Afterall … petal two is the tier for the astral plane and Neptune at this fifth petal suggests the presence of the astral chakra because Neptune is related to the ruler of the astral body, so Neptune as ruler of the astral chakra has to fit together the astral heart center.

Well it can be personality self-love but that's the negative side and we understand that can occur, but also for the good, soul love and group love. They are beginning here in the aspirant. And also we remember that motivated love in the really good people that recognize the rights of others even while striving as a nation state to hold on to their own.

Can we equate sacrifice with group life and what then is being sacrificed. Well immediately it seems to me the ahamkara is being reduced and ultimately sacrificed.

Real group consciousness is about not asking for the separate itself and we might say that begins more at the petal seven work where the monad is coming into expression in relation to the soul, even though not detected by the brain, and later where the rod of initiation is supplied by the Bodhisattva.

The real group conscious is coming in there even though because it's at the first degree. With the opening of petal five and work being done in petal seven that the he go record is moved to the second step playing where we do have what's called response to group vibration the heart group consciousness and sacrifice these go together.

There's probably a lot that could be said about the astral chakras, but rather than be speculative about this at this moment, it's probably to be better to be a little cautious before wandering too far afield. We have so much in relation to the chakras that we do somewhat understand, before getting into the astral chakras. And yet the astral chakras are part of this same vortex which produces the etheric chakras and the same for the mental plane. Really emanating from the monad is this vorticular sort of fohatic motion and I'm presuming there are chakras on all the planes below the monad, and at a certain point even chakras on the monadic plane, maybe once the temple of Ezekiel is replaced, and chakras on the logoic plane. I look at this as a sort of vorticular motion that digs right down through all the planes, whatever that really means in vibrational terms.

So we cannot actually separate one series of chakras from another; they're all part of the same descending vortex. I mean we would look for the solar plexus etherically, solar plexus on the astral plane, solar plexus in the mental plane, as all part of the same vortex. I think that will simplify things a bit.

Well, friend's, tomorrow is going to be my last day that I can work on this for a while. There is a group returning from Tibet and my wife's homecoming tomorrow, lots to be briefed on and so forth. Maybe you are listening to this years ahead, I don't know if you are listening to it, but let's just say I think it's best for me to say that this is the end of the program 40 and it's the end of the egoic lotus webinar commentary program 40, we'll call it A Petal Synthesis of Petal Five Part One, and it will be about three hours here.

We will begin, I think this will take maybe another three hours and that's probably all I can do for the time being, beginning of egoic lotus webinar commentary program 41, A Synthesis of Petal Five Part Two. I don't know how many hours, maybe three, something of that nature, but this seems like a good place to begin because it's a complicated subject and we are looking at the rays that will be connected.

All of these correlations, what I call it correlation fever, it’s not just for the sake of having correlations it's for the sake of drawing all things together so they reflect a pattern that is created according to pure reason. The correlations reveal the pattern which is understood by pure reason. So if the correlations are correct and they will accord with what pure reason reveals, and if not then not and we have to re correlate. But we're getting an ever finer web of comprehended relationships, and then all kinds of things begin to appear in another what we finally have we finally have the relation of everything to everything else and reciprocally (as my old friend Annie Muller used to say). We have a completely perfected matrix of relationship at first. It seems a little tedious drawing lines from here to there and to everywhere but eventually it all stands for the beauty of the divine pattern does stand forth and we realize that in one flash of the intuition we can comprehend the picture without all of this reasoning, which I'm doing a lot of that I have admit.

Reasoning gives way to pure reason and that is the goal … it's all a very Mercurian, and there are so many different phases of Mercury, but sometimes you have to use the lower phases of Mercury to reach the higher, the higher phases of Mercury have a lot to do with just seeing it, just grasping all the interrelations simultaneously.

Friends, this is a three hour program and we will finish, I’ll wake up early I suppose, I hope, and then in the morning then we will have at least reached the pivotal petal five, the real pivotal solar angelic petal, … in a way the petals get to be more fun as you as they become higher because it's more what we as aspirants and disciples are dealing with and it didn’t occur so long ago in the remote past that we really can't imagine what things were like in those days. *Secret Doctrine* helps us to sort of see the view, Leadbeater in some of the out picturing of those ancient forms, but enough, so we will be back with this before long and meanwhile we forge ahead.

See you soon.