## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 43, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentary 43. Part 2 of Synthesis for Petal 6.

This webinar is about 2 hours long. Program 43, begins with a discussion of various important references which can act as anchor points in our attempt to piece together the jig-saw puzzle of information related to the unfoldment of the petals of the egoic lotus. This sixth petal is particularly related to the process of treading the Path of Probation, assuming that the Path of Probation ends at the first initiation. Some perspectives see that Path continuing until the stage of “Accepted Discipleship” is reached.

This sixth petal is largely correlated with the sign Virgo (but also with Pisces) and is a ‘petal of self-correction’. Other hypothetical names for this petal are offered as well. One strives to correct one’s selfish tendencies for the sake of the welfare of the group. One can see that work towards the Christ-consciousness is in process. Some analysis is offered of the Path of Human Evolution in terms of several colors—red, green, orange, blue, rose and radiant white light.

Egoic Lotus Webinar Commentaries 43 369 MB .wmv file

Video of Egoic Lotus Webinar Commentaries 43 by Michael D. Robbins.

Egoic Lotus Webinar Commentaries 43 116 MB .mp3 file

Audio of Egoic Lotus Webinar Commentaries 43 by Michael D. Robbins.

**Transcript**

Hello friends.

We now continue with Egoic Lotus Webinar Commentaries #43. We are working in petal number six, part 2.

A close up of a map

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I've not been able to be as continuous in the preparation of these programs as here too for many things have demanded attention, but we are in this important sacrifice petal in the love tier and what I'm going to do is finish with petal number six and then before getting into the work of the final or sacrificed tier, I'm going to go back to one of my earlier Cosmic Fire commentaries and talk about the general material found there because it's a very important. The Tibetan has not given us a precisely sequential picture of unfoldment. He plants a hint here and another hint there and another hint there and we have to bring all of these together and sometimes they seem to contradict each other. It is because I think we are

missing some of the stages between the various stages of unfoldment, at least they have not been completely described. As a result we have to piece together the general type of sequence that we can find in relation to this unfolding.

Now where I am in petal number six is right here at the point where the outline is to take form, I've used a similar outline for all the petals and it is useful, in terms of having a structure to which we can refer and which helps organize our minds. One thing I want to do before I before I get there is I've been collecting some of these vital references to on the egoic lotus and I've mentioned them and access them and one of the important references has to do with the 777 incarnations. Now we're going to go through that when I examine some earlier commentaries that I made, but I just want to again bring to our attention the idea of the seven incarnations which are passed upon the probationary path. In a sense … these seven incarnations occur before the individual is that an initiate of the first degree.

Now sometimes we can say that a first degree initiate it is still the probationary path, and only becomes a true disciple when he becomes an accepted disciple, and that is somewhere between the first and second initiation usually but not necessarily. On the other hand it is often the case that we treat the path of probation as leading up to the first degree, at which point the individual is becoming the disciple and the little chela and can be considered really on the path of discipleship leading through the path of accepting disciple, to the path of pledged disciple, to the path of accepted disciple, somewhere before the second initiation occurs.

There are various ways of looking at this and we don't have only one that is, let us say, preferred. Different references indicate different possibilities, but here are the seven incarnations and they usually are involving the path of probation and work within the latter part of the second tier of petals, but from what we see here, and it is important, there is work being done in the sacrificed tier and presumably in petals number seven and number eight.

The seven incarnations are passed upon the probationary path, this is an interesting period in which certain things are affected which might be described in the following terms, and I think we should have in our minds before we launch into further discussion of petal six.

0:05:30

***The two outer rings are stimulated in a new and special sense through the conscious act of the probationary disciple.*** ***Much of the work hitherto has been pursued under the ordinary laws of evolution and has been unconscious.*** ***Now all that changes as the mental body becomes active, and two of the will petals are co-ordinated,*** ***and one “awakes” vitality and unfolds. TCF 827***

***The two outer rings are stimulated in a new and special sense through the conscious act of the probationary disciple.*** This is not yet the rod of initiation, I think we should we should say that. This type of stimulation is not yet that which is afforded by the rod of initiation. ***Much of the work hitherto has been pursued under the ordinary laws of evolution and has been unconscious.*** What this means is that the … individual before reaching the path of probation has not taken his own evolution in hand. Now he does, and now he is deliberately seeking to unfold his abilities and powers now. ***Now all that changes as the mental body becomes active*** andthus is coordinated. This activity of the mental body is coordinated with the mental petals. The activity of the mental body is coordinated with activity within the mental petals, which are the petals of sacrifice. And here's what's important, really important, and ***two of the will petals are coordinated*** presumably by the man ***and one awakes vitality and unfolds*** and presumably this is the seventh petal.

We have sometimes asked this difficult question, Does the unfoldment of the seventh petal occur because of the strenuous and abnormal efforts of the man, or does it occur because of the application of the rod of initiation, or does it occur in varying degrees because of both? The strenuous and abnormal efforts and of the rod of initiation. I think that the latter answer is the correct one but this tells

sentence tells us that the … strenuous and abnormal efforts of the probationary disciple are responsible for some unfoldment of the seventh petal and I assume that this precedes the application of the rod of initiation by the Bodhisattva.

Even on the path of probation … before the first initiation there is some unfoldment of the seventh petal. This is something we've been looking for and trying to find the clue to. So the rod of initiation is responsible I would say for further unfoldment. Let me put it this way, the rod of initiation is responsible for further stimulation and unfoldment, after the strenuous and abnormal efforts. … The strenuous and abnormal efforts are responsible for some unfoldment. The rod of initiation is responsible for further stimulation and involvement after the strenuous and abnormal efforts and be as the president puts it up here the conscious acts of the probationary disciple, which are conscious acts of the probationary disciple, have resulted in some unfoldment. And all this is before the strenuous and abnormal efforts are before the fifth petal is fully unfolded up as it is at the first initiation.

So there are so many little pieces to this jigsaw puzzle and I suppose, I gather that the Tibetan is very aware that he has presented us with a jigsaw puzzle and that it's going to require the closest attention before we can be relatively sure that we are laying out the sequence of unfoldment manner which can which is close to accurate. I will not say that what I'm saying here is fully accurate, because there are just too many little pieces missing possibly and too many seeming contradictions which I'm attempting to reconcile, but which I cannot be sure that I have reconciled.

As we have discussed before, the question of whether attention is being given. Concentration by the man a petal or two ahead while unfoldment is occurring a petal or two behind. In other words, if I have finished, if I have the first petal unfolding, am I working in the second? If I have the second petal unfolding already, am I working in the third let us say? At least one petal ahead. Sometimes it seems that the Tibetan implies that we're working a number of petals ahead. I can see how the unfoldment of the fifth petal necessitates working within the seventh with strenuous and abnormal efforts which are conscious, conscious acts of the probationary disciple, and only then when those efforts have been consummated, let’s just say only when there has been a requisite degree of work in the seventh petal through strenuous and abnormal efforts and which are conscious, strenuous and abnormal conscious efforts of the probationary disciple can the first initiation be taken and the fifth petal fully unfold.

I guess it gets clearer as I go along and hopefully it's clearer for you as well. It is a task to get all of this in order and to get some kind of sequence out of it and the sequence is further complicated by the fact that unfoldment, let's just say organization, stimulation, awakening of vitality, unfoldment and all that, occurs somewhat according to the monadic ray to the nature of the monadic ray. Of course there are the individual differences. Even people who have the same one that a ray or the same soul ray may work in a different manner and the result may be different degrees of stimulation and unfoldment and a different appearance of the egoic lotus at more or less the same, after the same amount of time has been spent in incarnation.

Until we can actually see quite a number of egoic lotuses and over a long period of time and compare how these are operating during the unfolding process, we will have to settle for a partial picture of the unfolding process. Unfortunately, we have to settle for a partial picture of the intricacies of the process of unfoldment. It’s a little frustrating, one would really like to see this entire thing clearly but then we are venturing somewhat into the area of solar angelic psychology. This is what these great beings know and understand and there are so many pieces to the puzzle which for the inquiring mind of man have yet to fall into place. Well I guess I can't apologize for that forever or for my own limitations in my attempt to piece this all to make a coherent picture. I just have to admit where the limitations are and proceed as best as possible so that is part of this vitally egoic lotus references section.

Very important I would say because contained in this section of vital references are important statements about a pivotal statement about the first initiation, namely that five petals are completely unfolded at the first initiation. That's a real anchor point, that four remain to be unfolded, I presume before the third initiation is completed, but see here as well, there are other …

0:17:30 I also want to include a reference which I have referred to a number of times and it's this one from *A Treatise on Cosmic Fire* 830, and it says that:

***By the time the third initiation is taken, the inner circle of petals is opened and the full-blown lotus in all its beauty can be seen. At the fourth initiation the inner bud bursts open through the effect of the electrical force of the Rod, which brings in the power of the synthetic ray of the solar system itself; the inner jewel is thus revealed. TCF 830***

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I want to add as well to this, I don't know why it's not here, but … here on page 824, and I think I've included it, but in these vital references it would be extremely important.

***This inner circle of petals is organized and vitalized in the Hall of Wisdom, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened, only the third remains to be unclosed.*** ***The final opening is affected during the period of treading the Path of Initiation, and in this round it is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the initiator wielding the Rod of Power. TCF 824***

***This inner circle of petals is organized and vitalized in the Hall of Wisdom, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened,*** *‘*duly’ means according to the proper measure and ***only the third remains to be unclosed.*** ***The final opening is affected during the period of treading the Path of Initiation, and in this round it is hastened by the – strenuous and abnormal efforts of the man himself, aided by the electrical work of the initiator wielding the Rod of Power.***

That's page 824 and that also needs to be included in these vital references…. Yes, hastened by the ***strenuous and abnormal efforts of the man*** and if the final opening is hastened by the strenuous and abnormal efforts and by the application of the rod

… these give us are orienting points when we're trying to figure out exactly what we may be doing in our own process and where we may be working, whatever we are doing in terms of our evolution. We are working within the domain of a particular petal which means that we are working in the lower three worlds at accomplishing certain types of skills, gathering certain types of abilities, coming upon certain types of realizations which are correlated with the development of a particular petal. When we accomplish these things in the three lower worlds, probably at a certain point having access to soul energy, then there will be a correlated unfoldment of the petal, which is related to the kinds of activities and processes which we are pursuing in the outer world.

These reference points I have found of great value in trying to clarify the sequence in which this happens, realising of course that the sequence can never be perfect because there are so many individual differences as D.K. has told us. There are some strange things that happen when an individual, let us say, is working primarily in a particular tier but already in the tier beyond that tier, a petal is completely unfolded. So it's a violation of the usual procedure and this is the case of uneven development. How does He put it? Let's see if I can find it ...

***… there exist many cases of uneven or unequal unfoldment. Quite frequently people are found with perhaps two petals unfolded in the first circle and one still in latency, while a petal within the central or second ring may be in full development. This is the explanation frequently of the power in service along certain lines displayed by some, coupled with a comparatively low stage of development or of consciousness (egoically speaking). This is due to varying causes such as the karma of the Monad itself on its high plane and the strength of the monadic grip upon the ego’ many lives given to a particular line of action, resulting in the setting up of a strong vibration –one so strong that it renders the development of response to subsidiary vibrations difficult of attainment; certain peculiar conditions hidden in the evolution of any particular Lord of a Ray, and the effect of that condition upon a particular group of cells; the group karma of a collection or congery of causal bodies and their interplay. Every egoic unit or monadic force centre has a definite effect upon the group or community of Egos in which it may have a place, and as the interaction proceeds results are sometimes produced of a temporarily unexpected nature. TCF 546-547***

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I want to include this among the vital references, this as well, page 546 and 547 of *A Treatise on Cosmic Fire* where all of this is really happening … when we deal with cases of unequal development we see that it is not always necessary to be working in a tier ahead, organizing, vitalizing a tier ahead of where an unfoldment occurs, for instance there may still be a lot of work for such people to do in the first tier, even though there is unfoldment in the second tier. And it doesn't mean that such a person as is here mentioned will be working in the first or sacrifice tier when this type of unfoldment is occurring. There are all kinds of irregularities occur, and we have to realize this to be the case and though we're looking for a picture as accurate as can possibly be the case we don't necessarily find complete accuracy. …

0:25:30 All kinds of irregularities do occur in this process and to them we have to be alert, I would say. So let's go on then to the next to the next section. I think we're at the point where we can actually begin, I've been discussing some important references and including a few more that give us some stable points of understanding because they seem to be statements which are non-equivocal, so they seem to be solid statements that upon which we can orient our understanding.

Now we return to our outline, actually we've really spent about an hour and a half with the previous program and now this one discussing some interim matters, and I will have more I think to discuss before getting into petal number seven, per se. I think the important thing for all of us is to learn the area of life in which we are working, the tools we have with which to work in that area and the kinds of results we can expect from that kind of work. Everybody is focused in one way or another in a certain area of egoic lotus development, and the egoic lotus does turn out to be a center of energy which does, as chakras do, influence the vehicles of the personality, the vehicles of the man.

So … let’s see if we can understand the relationship between the egoic lotus and the kind of everyday life that we live, as we struggle along on the path of discipleship. Well anyway, here we go.

The tier in which we are working is the love tier, these are the love petals, sometimes as is said, for the astral plane.

The division of the tier is the love sacrifice petal, here it is, love-sacrifice. The primary category is love and the secondary category is sacrifice.

A close up of a map

Description generated with very high confidence

The element most associated with this tier? We have chosen water, just the way Earth is most associated with the outer tier, fire with the sacrificed tier, and the air with its synthetic properties, with the synthesis tier.

What is the division of the elemental triplicity most associated with this petal? We can call it Pisces with petal number four. We assigned Cancer with petal number five, we assigned Scorpio, we began with the cardinals and then we ended up with the mutable sign, and this will be the middle water sign, Pisces.

Which of the three fires is most associated with this petal? Well it's transitional in a way because work in this petal is in a sense working upon the probationary path. So we're moving from fire by friction to solar fire and … the person is an integrated personality, yes, by this time, reasonably integrated, not yet totally spiritually integrated so the soul and personality integrated, but is an integrated personality in the personal sense. It has not yet united the two factors in a higher type of integration.

The person is an integrated personality and thus mind emotions and body are all active but there is not yet mental polarization, that comes in more at the eighth petal I think, which is ruled generically by the hierarchical ruler of Scorpio, Mercury. But there is a good mind with good mental focus because Virgo is associated with this petal as well if we start counting from Aries and we reach the sixth petal and thus the sixth sign.

There's lots of the mental plane at work here but not yet completely inspired by soul light in the mind we don't necessarily have the mind held steady in the light, but it is a good mind and good enough really to see what needs to be done to prepare for living the spiritual life, because certainly the higher of the pairs of opposites is already well into view, it tends to come into view during work in the love petals. Let's put that down here. The higher of the pairs of opposites is well into view and one is seeking to live one's life in response to these the higher of the opposites to the soul the higher of the pairs of opposites.

One is continuing to try to receive the energy of the higher mental plane whereupon the soul is focused and remember as we look at petal four five and six, we're talking about higher knowledge, even in petal number four, higher certainly than the kind of concrete knowledge we had in the hall of ignorance. Higher intelligent love and so it's intelligent as well, and loving intelligence sacrifice. So we're not just dealing with the concrete mind anymore, let's just say there is some relation to the higher mind.

Yes, continuing to try to receive energy of the higher mental plane where on the soul is found but still there is a conflict between that which might be apprehended there and other tendencies of a personal nature which have not yet been thoroughly overcome. We're trying still trying to communicate with the soul the higher mental plane.

Does the abstract mind really come in yet? … There is a distinction between the abstract mind and the higher mind. The abstract mind doesn't really begin to express in its own nature until we are dealing with the first subplane of the higher mental plane, but there are there are aspects of the higher mind, subplane two and subplane three, which can begin to express so there is some relation to a higher mind but not abstract mind per se, and maybe more in petal number seven which we can consider related to the third ray of Libra and also to Sagittarius with its association through the higher mind.

0:34:20 Virgo is important in this petal, because Virgo is the sign of the critique of the analysis of the objective viewing of his situation and we're going to begin to critique our personality expression far more so than … in the fifth petal, which is the petal associated with Leo. Virgo was also a sign of true service and true service is based upon your unique talents, evolved in the fifth petal and we might say and refined in the sixth petal. Because it's not just enough to have raw talent one has to have technique as well. So the combination of Leo and Virgo is very useful in the expression of talent.

We are beginning to train the mind in this Virgo petal, at least that's one of its signs, train the mind towards true discipleship. We are not yet initiates of the first degree but we can train the mind towards the requirements of discipleship.

Mental polarization can actually mean polarization upon the higher mental plane itself and in such polarization we can actually focus of the third subplane, but we're not really there yet. We may receive impressions from the higher mind and maybe occasionally from the abstract mind, because well is the antahkarana really in process? Maybe not quite yet, maybe not quite. Usually as we are approaching the second initiation we can begin to talk about building the antahkarana with seriousness. So the higher mental plane is involved in mental polarization but we still mostly working on the lower mental plane and Virgo has association in its Mercurial aspect with the lower mental plane so Virgo, has association with the lower mental plane at least it's an initial Mercurian aspect.

Maybe the manasic permanent atom is involved in mental polarization. We're talking about that, and I think it is it has to go, there has to be a quite a strong relationship between the abstract mind of the mental permanent atom for true mental polarisation to occur; the mind has to be held steady in the light of the Soul and The Temptations in the Desert have to be passed.

Libra is the sign of decision and Libra also is the ruler of that group of lives that are called the Triads and are associated with the functioning of the spiritual triad. So it requires a kind of decision where we no longer reject the Triads and run the danger of landing in the eighth sphere, which is a sphere differently described. Let’s say when we make of the concrete mind a separate sphere of consciousness unrelated to the higher sources we have made in a sense an eighth sphere. Blavatsky has maybe a different way of describing this as a kind of phantom planet which seems to follow in the wake of our own and to receive the detritus, the awful the excrement whatever is thrown away from our planet that ends up in that, she calls it a kind of a dust hole, a kind of a dust bin we might say, for that which cannot really be integrated into the evolutionary process of our planet.

So those who follow the concrete mind excessively, and they can follow it on to cosmic levels we are told, how this happens we're not told but they can take the concrete mind to heights undreamed of by the average disciple Well they will wind up or find themselves focused or trapped within the kind of an eighth sphere.

Anyway before this point of working in the six the petal it may have been that you wanted the spiritual life but now you are using your Virgo and Mercurian mind to help achieve it so using the Virgo and Mercurian mind to achieve this spiritual, more spiritual life.

Is there a permanent atom involved here or unit or is there an antahkaranic phase involved with work in this petal? Well the mental unit is certainly involved and the astral permanent atom is much involved because we are still with him the petals associated with the astral plane and their full development has not yet been reached until the second initiation is taken. The astral permanent atom will have its fifth spirillae stimulated so there will be the fullest expression of the astral permanent atom thus far, when

there is a complete unfoldment of the sixth petal, but we're talking about working within the sixth petal, organizing it and to a degree vitalizing it, and this is not quite the same as having the full unfoldment which is a stimulated by the strenuous and abnormal efforts of the man and also by the application of the rod of initiation by the Bodhisattva.

The mental unit is active because the person is an integrated personality and I just have to add here is the personal sense not including the integration of the soul energy system. But is the mental unit as fully active as it will be of the third degree, as the third degree is approached? And we have to say no, it cannot really be.

So at this point we can say the personality is becoming still more integrated and some aspect of soul energy is being integrated into it; we’re not yet the initiate of the first degree. The mental unit is receiving some impulses from the egoic lotus and some soul light is entering the mental unit.

There is some meditation towards the soul and we are we are reaching meditatively towards this higher of the pairs of opposites. It is different from simply aspiring. Maybe meditation will be practiced, so this is different from simply aspiring as can be the case when the individual is the aspirant in the latter part of the fifth petal.

Virgo interestingly is a sign of meditation, of all kinds of depth of meditation, and we are beginning to approach the inner reality with our mind. See, when we are dealing with petal number three, petal number six, petal nine, these are sacrifice petals but they are also in a sense mental petals because when you begin any tier of petals we have what we might call physical phase, the emotional phase, and mental phase. We cannot call the very first phase of petal number one, petal number seven, we cannot call that specifically the most mental aspect of a tier petals even though it is associated with knowledge.

There is a progression from physicality, the third aspect to emotionality, to the second aspect to mentality. Mentality in this case represents the first aspect because it is a source of direction there just different ways to count forward and backward when we are dealing with any triplicity.

0:44:40 Again we have the idea that Virgo is associated with petal—actually Pisces is too, both of them are important signs of meditation. Can there be meditation occurring before the first degree? Absolutely, sometimes we think because we are interested in spiritual matters we have taken the first degree. This is not true, even one of the disciples of the Tibetan’s group who was deeply interested in spiritual matters had not managed to stand before the bodhisattva and take the first degree. So there may be quite a number of lives running while we pursue a spiritual things in a somewhat aspirational and irregular way before we settle down to work and pledge ourselves, and make it possible to take the first degree through the kind of love energy we bring into our heart and through the taming of the sacral center and its elevation of energy to the throat where creativity of a higher kind can begin to express.

So indeed we can have meditation occurring in relation to the organizational work of this petal. Those who are training themselves spiritually to apply some corrective measures to the personality in line with the information and ideas flowing in from the higher of the pairs of opposites, they are meditating and they are in the process of training.

Some aspirants, let us say, are not willing to be tested. They simply want to aspire, but when we're on the path of probation, it’s more than just wanting spirituality, wanting to be spiritual and not necessarily doing anything really significant about it. When we are willing to be tested and when we realize that the entire approach to the path of spirituality is one of tests, then we can be on the path of probation and we can really begin to prepare for initiation.

What Hall are we in? Well technically we're still in the hall of learning. We're learning more and more about the higher of the pairs of opposites, but we are looking towards a transition into the Hall of Wisdom. Now it's possible to be working in the sixth petal, after the unfoldment of the fifth petal has been completed. When that unfolding of the fifth petal has been completed you are first degree initiate and then you have technically entered the hall of wisdom, though I think there is no hard and fast line of demarcation. Sometimes we say, ‘well the first degree brings you into the Hall of Wisdom’, but already there is some preliminary work being done in that direction even before the first initiation. So in a sense we are in the hall of learning preparing to enter the Hall of wisdom, which focuses pretty much with our work in the last three petals and beyond.

It's kind of interesting, one of our colleagues gave a Harry Potter references, the Hogwarts School ahead, and being a student there in this hall of wisdom. Is this true the hall of wisdom? I think that's a mistake, that begins before you get to petal seven with the solar angels getting into the act. When we're working on the fifth petal some of the wisdom is coming through and so in a way some have thought that when you are on the path of probation you are to a degree in the hall of wisdom or at least in the ante chamber of the hall of wisdom.

We're at point number nine, what worlds are we working in? World of the senses? Of emotions, mind, the world of meaning, world of significance, world of being, or the world of causes and purpose? Well, we are working to a degree in the world of personality and moving toward the world of meaning.

0:50:00 The world of the personality? Well the personality is being critiqued and you are seeing it, not to admire it only – there's quite a bit of self-admiration that goes on in the earlier petals, especially in petal number five – but, not so much to see it, but to improve it. So even at the end of petal five we enter a little of the world of meaning because of the solar angelic influence that the world of meaning is the world of the soul and when the solar angel is taking a more direct charge of the developmental process or are cooperating in a more focused manner then we are entering the world of meaning. We're not yet in the world of meaning fully and certainly not in these other higher worlds.

We're in a transitional phase between the world of personality and the world of meaning and we are slowly entering the world of meaning so as to know the causes behind effects and the place and function of any item within a larger context. That's pretty much what meaning is; what are the relationships of any item within a collection of items? Those relationships define its meaning. We're beginning to use that Virgo in mind to enter into the world of meaning and once we have achieved the first initiation we will be seeking to interpret all that happens to us a more spiritual context. We arrive at spiritual discernment (or at least some degree of it) when we take the first initiation it is the lowest level of the causal body. We develop ability to begin to understand life through spiritual reading, and we study all things as symbols which reveal spiritual causes and spiritual relationships.

We are beginning our work with spiritual reading here we're not just looking at things in their own right but for their relationship to a larger and more coherent well-designed spiritual world. Everything is subjected to closer examination using that Virgo and Mercurian mind, and when the first initiation is taken we enter definitely into the world of meaning, but certainly not the highest aspects of the world of meaning. I would say that something of that nature is realized at least for the human type of development, when the third initiation is taken and all nine petals are unfolded.

Is there a particular deva group which is most associated with this petal? Perhaps the Manasadevas of a certain kind. There are twelve kinds of Manasadevas, they are all extensions of the solar angel. Remember we do have a downward-looking soul at this point concentrating upon what it can do to further the development of its instrument of expression, the human being.

There are three major types of Manasadevas one for each tier and then they are further subdivided and around 821. Let's just take a look and see if there is something of importance there. Yes, here's how they're called:

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

***1. The "outer knowledge" triad, or the lords of active wisdom.***

***2. The middle "love" triad, or the lords of active love.***

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

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

***1. The "outer knowledge" triad, or the lords of active wisdom.***

***2. The middle "love" triad, or the lords of active love.*** Notice that the third aspect or the activity aspect is mentioned in all of these.

***3. The inner "sacrificial" triad, or the lords of active will.*** Always the third aspect.

But we are speaking of how the various Manasadevas are operating in the various tiers and in the subdivision of those tiers the petals? So what type of devas are involved there? So there are the, let's just say the lords of active love are still of the type of devas involved. But of course we are also dealing with the devas of the lower mental plane and we're seeking clarity through their use.

The astrological cross most associated with this petal? Well we could say it is still mutable or the fixed cross, but we're in transition, we're not quite there, yet not quite on the fixed cross, but we are getting there and we really mount the fixed cross. It's not all at once of course, but at the first initiation we are in that transitional period, when the mutable cross is fading out and the fixed cross is fading in, and Pisces is involved in this transition.

Pisces is involved in this transition and also in the transition from the fixed cross to the cardinal cross. So some fixed cross attitudes and practices are coming into place at least before the first initiation and Pisces, yes, as I was saying, it's one of these transitional signs and it seems to conclude the work upon one cross and lead to another. So work upon the mutable cross is being concluded here and we are preparing actually to mount the fixed cross which will happen at the first initiation. …

The egoic lotus is like a personality apparatus is a group phenomena, we have a number of elementals involved in the expression of personality we also have a number of Manasadevas which are emanations of the great solar angel. We have a number of these involved in the expression of the egoic lotus.

0:57:50 … What stage of the path are we most associated with at this point? We're not on the path of ambition anymore, that was left behind with work in the early part of the fifth petal. Maybe spiritual ambition might begin to enter later, but not ambition. But maybe later spiritual ambition. So we're on the path of aspiration really and the path of probationary discipleship when we have not divorced ourselves from fascination with and identification with a lower ego and we are pursuing spiritual things we run the risk of appropriating those things to the lower ego and then we will have spiritual ambition. So spiritual ambition may loom ahead but personality ambition is over in its worst aspects. We are still Advanced Man, yes we are but we are heading into real discipleship generally the path of aspiration and the path of probationary discipleship.

We are reaching the point where four of our seven head centers are open this will occur. Five are open at the first initiation and probably four of the seven are open at this point. Where do the head centers begin to open, when? Well as early as petal three or only when petal five is really opening. That is that is something to be explored I would say, and we don't have anything definitive on it for the moment.

This question of the five head centers which are supposed to be open by the time we begin the process of the first initiation with seven open or activated, by the time we reach the third initiation? What would be the starting point? The third petal is in a way a foundational petal for mental focus, a kind of early Aryan petal. If we go to petal three it's … we would have one petal opening or one center activated per petal. Is this possible or is that too early a beginning for the activation of these head centers, which are in a way the higher seven. I think we may have two.

It may be that that work with even petal five begins this opening and that the five of them open between the work done in petal five and by the application of the rod of initiation and petal seven. I'm not sure how we can determine this at this time. It's possibly the work with the solar angel down gazing stimulating of the head center as a whole which will begin to activate these seven head centers, which are then as I say completely activated by the time we reach the third initiation.

This material can be found on page 170 of *A Treatise on Cosmic Fire*,

***4. Man partially controlled by the Ego, advance man … c. the four lesser centers and their synthesis the alta centre.   
5. Spiritual man to the third Initiation … c. the seven head centres. CF 170***

***4. Man partially controlled by the Ego, advance man … the four lesser centers and their synthesis the alpha center***. So this takes us to the first initiation I believe, ***spiritual man to the third initiation the seven head centers*** are open and then beyond that addition the two many-petalled lotuses are found.

There's a correspondence between this seven plus two and chart number VI, in *A Treatise on Cosmic Fire* where we find the seven planetary schemes in what we might be called by call the Greater Saturn scheme, and then above it the Neptune and Uranus a scheme, making nine altogether, just as there would be the seven head centers plus the two that would be nine as well. I think there is a profitable correspondence to investigate in that.

1:03:00 The stage of discipleship, if any most associated with this petal? While there is none of the six or seven stages because little chelaship begins with the first degree and until we have real work done in the seventh petal, which is let's just say, two of the will petals are coordinated and one of them awakes vitality and unfolds, until that kind of work is done and we have the full unfoldment of the fifth petal then we do not have little chelaship. This is the path of the true probationary probationer – it's the path of aspiration here. I say it's not yet the true probationary path, but almost so. Well I think it depends on when we think the probationary path begins. If it begins before the first degree then we can say that some work in petal six will certainly be involved with the true probationary path.

When we are a first degree initiate we are not yet an accepted disciple which means that we are still on probation. Now that's kind of interesting. A true probationer and yet a disciple. Well that is interesting if we mean the period from the first degree to accepted discipleship as the true probationary path, in other words we can ask that but we can ask here, can we mean that the true path of probation exists from the first degree to the moment of accepted discipleship, that's the accepting disciple. So can we mean that the real probationary path is from the first degree to the—extending through the periods of pledged discipleship, accepting disciple, pledged disciple, and finally accepted disciple? Maybe. Let's just say that the early phase of the path of probation exists before the first degree and the later phase after. It is then a phase of discipleship which is probationary.

So we can look at it two different ways: the probationary path ends at the first initiation, or the later probationary path extends beyond the first initiation and is ended at the path of accepted discipleship, which is preceded by the one who is the accepting disciple, and the one who has the pledged disciple. You cannot be an accepted disciple before you are truly a pledged disciple.

All right these are different perspectives here. A real disciple from this perspective is an accepted disciple, otherwise he is probationary disciple. Well that's one way of looking at it. The other way of looking at it is that one is a probationary disciple then simply a disciple, then an accepted disciple. One has the first of these systems has two phases, probationary and accepted, and the other has three phases: probationary, disciple, and accepted disciple. But there's so much overlap in all of these and even one who is an accepted disciple is nonetheless a disciple.

Well, who is the True Mystic? I think there's a lot of mystical development that goes on here in this sixth petal given the fact that it is ruled by two signs, Virgo and Pisces in which there is so much of the sixth ray and also the second ray. The mystic is certainly seeking to detach himself from the normal world and to dwell in a higher state of consciousness. The true disciple does dwell in that higher state of consciousness but seeks to bring it back and also apply it to the stages of ordinary life which the mystic has sought to leave behind.

When does the probationary path really begin? Well I think it in a sense it follows the path of aspiration which is activated through organizing work in the latter part of the fifth petal or those types of experiences and activities in the three lower worlds which correspond with the eventual unfoldment of the latter part of the fifth petal.

What about saying aspiration for the beginning of the petal and the path of probation by the end? Is that one way to look at it because there's more conscious testing because the first initiation is coming? Well there's an overlap period here between the work done in the latter part of the fifth petal in which we find as the Tibetan is telling us the true aspirant. Or let's just say the aspirant. Because sometimes when He uses the term every *true* aspirant what he really means is the Initiate of the first degree. Every true aspirant has taken the first initiation, and all the way up to the third degree he can also use the term aspirant.

So we have a certain fluidity of these terms and it's best not to get too obsessed with hoping for a cut and dried exactitude relative to these terms. But any case we have to be tested before the first degree and Vulcan and Pluto will test us and interestingly enough Pluto and Vulcan are related to two of the signs which are prominent in this sixth petal. Let's just say, Virgo and Pisces are both prominent signs in relation to the sixth petal and Pluto, that's to say that Pisces is ruled by Pluto esoterically and Virgo is ruled by Vulcan esoterically.

Now are we justified in using the esoteric rulers at this point of organizational work in the sixth petal? and I would say yes, initially. We are advanced man at this point and because we have a spiritual orientation towards the higher of the pairs of opposites we can begin using the esoteric ruler. Now where only as initiates can we use the hierarchical ruler, and later after we are let's say later after we are true initiates, the esoteric rulers will be even more meaningful.

But I think that in the ante-chamber to the first initiation it is justifiable to use the esoteric rulers. A person has to be in relationship with the higher of the pairs of opposites in order for these rulers to be effective because the soul is bringing in a type of energy correlated with the esoteric ruler at first, and then later with the hierarchical ruler, especially as the Spirit begins to be activated in relation to the soul-infused personality.

If there are any initiatory stage associated with this petal? Not really, but moving towards the first and after the fifth petal is unfolded on the first initiation is taken there's still work being done in the sixth petal because a lot of refinement has to occur here so there is no initiatory stage related to this petal per se, but when there is the unfoldment of this petal it indicates that work has been done in the seventh petal and at that time we can say that it has to do with the first initiation, the birth of the Christ.

The birth of the Christ does after all relate to Virgo. It's true that that Leo is the sign in which maybe the first initiation is taken most often, either in that sign or under the sign as the rising sign so says the Tibetan, but Virgo is related to the first initiation, and I think as that fifth petal is completely unfolding there is some unfoldment of the sixth petal too, this is my hypothesis at least.

So this petal later when the unfoldment takes place it can also relate somewhat to the first initiation. Actually there's unfoldment apparently have all these petals the final stage of unfoldment of the fifth some intermediary stage of unfoldment of the sixth and beginning unfoldment of the seventh, which is the result of the strenuous and abnormal efforts of the man plus the application of the rod. So, if with the application of the rod there is unfoldment of the seventh petal and that application of the rod in the seventh petal signals the first initiation, then certainly there is a reasonable unfoldment of the sixth petal.

Most of what we've been talking about is just how to get into the sixth petal and organize it, but when there is the empowerment of the sixth petal because of the application of the rod in the seventh, we could say that some sixth petal processes are involved in this first initiation as well.

1:15:00 Color. We try to stick to this outline somewhat and so we can compare things across the board. The color of the five stages most associated with this petal? I put here orange and yellow.

Are we beyond the orange ball of ambition? Probably, however, there is still a spiritual ambition ahead and what color will we associate with that type of ambition? Will be in general the orange ball in the sense of personality ambition, in the sense of straight personality ambition, is fading and we are preparing to enter that long and dark cave with the sound of many voices and flowing waters and it is in a way the true spiritual path. So that is fading out and we are maybe at the first degree entering the long and narrow cave or tunnel leading to the cross which must be overturned.

In the tarot? Virgo is the Hermit and we can understand the Hermit in the number of ways, certainly there are high initiates who are hermits but also there is some degree of celibacy or withdrawal from normal contacts as one is in training for the first degree. So with Virgo there is some degree of with drawl. So the hermit lives in the cave that's kind of interesting because we're talking about entering that cave. Is being in the monk's cell a little bit like being in the cave. I mean if one is a monk or a nun let us say and he's in the process of certain types of detachment from a personality expression?

Has one necessarily taken the first initiation? Not necessarily.

We are told the Tibetan had a group and behind every member of the group (maybe almost every member of the group?) was the life of full personality expression and also a life spent a monastery a nunnery or something of that kind. Maybe that was so even for the individual who had not yet taken the first initiation, the one individual that was incorporated into his group of 24 who have not yet taken the first initiation. So the monk’s cell in the cave they are parallel but it does not mean that one has necessarily taken the first initiation one can in a sense be training for it. So what am I saying here? What is warm up for the cave of initiation? Well that was written long ago and I'm not quite sure what it means. In the cave it’s a little like the cave of initiation. Let’s just say, it’s a warm up. That's what it is, warm up for the cave of initiation.

Virgo is involved also with the separation of the sexes in a more modern sense; we're not talking about the ancient biological development which occurred which finally brought the hermaphroditic, proto man into a state of male and female We're talking about the one who realizes that he has to discipline himself and therefore becomes perhaps the spinster or the bachelor. It's not always the case of course but there are times when it is necessary to withdraw from ordinary personality tendencies that's part of the sacrifice of the sixth petal in preparation for the first degree.

In this sixth petal we begin to want to serve rather than acquire but as the Tibetan warns us or tells us we still expect something in return for our service something *quid pro quo.* and in the eight petal we do not, we just give what has to be given and we do not express or expect any kind of mutuality in the return of something equivalent.

Well actually we do know the law that *to those who give all, all shall be given,* but we're not really living according to that law yet when we're organizing and vitalizing the sixth petal. We are not the selfish personality, not entirely, I mean that occurred early during the preliminary work in the fifth petal when we really came into our full nature and became a true emerging individual, emerging from the mass, and when we might spend three, seven, or even eleven lives as the dominant personality or the individual in whom the personality was dominant. It doesn't mean you have to be first ray to be a dominant now but let's just say that first ray quality of being dominant does associate a phase through which everyone must pass.

So we are not a selfish personality in full bloom we are tired of many forms which we have broken and this is discussed in the five-color analysis of man's progress, he said he passes the many forms that he has broken. We are not satisfied with being only on the playground of the mind. We are not satisfied really on being on any playground exclusively because let's see the serious matters come into focus and life was not considered just a game. Well maybe later from a very high philosophical point of view we do realize that the whole universe may be just a game, just a play, just a drama, just a dance in terms of creativity, but that is a more ultimate realization, here we're trying to take our spirituality seriously now.

1:23:00 The broken forms hold not the power to satisfy. The souls own form is now the great desire. and thus there comes the entering of the playground of the mind and we might call that to make the playground of the higher mind. Virgo is quite a mental intellectual sign and we're reaching the end with the mental petal we might say of the love tier. So we certainly have mentality we've had mentality ever since the third petal which the lotus is a passion and desire have for their next objective and they are already intelligent people who can be use the mind when need requires

We begin to want to know more about the plane on which the soul is found and it's beginning to shift from the third subplane to the second subplane where it will definitely be found by the first initiation and perhaps from some references I've read even earlier, even in the case of advanced man it can be already shifting. So we are longing for the soul but we're still within the playground of the mind.

Is it not possible to use the mind without considering it a playground? Perhaps when we are when it is being influenced by the soul. Well it doesn't just happen when we put the soul before the mind yes it does and then the mind is meant to serve the soul. In other words we are beginning to meditate in fact so our approach to the soul and certainly we must approach that level of being called the soul before we can be a true initiate of the first degree.

Here's a little thought, Virgo works, it doesn't play around, that fits in with the idea of the playground. You're much more likely to find the Leo type out there playing and enjoy himself than the Virgo who is liable to say, ‘no, no friends I know you're going out, have a good time, have a party, but I have to study because I have a test tomorrow.’ That is a kind of a homely example of what it's like to be a Virgo. When you have to choose between pleasure and the work to be done. So there's a lot of work in this petal, I suppose in all the sacrifice petals there is a lot of work to be accomplished and to adhere to that work means sacrifice of other things that might be possible.

Anyway it takes a while to emerge from the playground of the mind even if one desires the soul. And there's a lot of mental play that goes on even after one is an initiate of the first degree. It all depends on the rays of the individual. I mean there are people who are certainly initiates from first to the second, maybe beyond, and they certainly use the mind for creative purposes. Maybe we can call them serious purposes. The word ‘play’ is possibly involved in the idea of creativity and so if you’re a third ray type or maybe after a fifth ray type the playground of the mind will attract you even after of the initiatory process has occurred, but there's more than the lower mind involved. There's some kind of link between the lower mind and a higher type of mind than even the abstract mind and there's going to be the creativity that is there is engaged in the end will have the purpose of bringing through the divine plan, even if one is not exactly occultly aware that there is such a thing as the divine plan.

Can Virgo suggest the playground of the mind? Well here's a thought that you cannot step off the playground until you have controlled your lower mental instrument through meditation. What about Leo in the playground? I have the idea here of logic, creativity, Leo is on the playground of the mind especially in the earlier part before there is aspiration. There is after all that fifth ray and the association of Leo the fifth sign with the fifth plane. Let's just say that Virgo does apply the logic. Logic is applied by Virgo the thinker.

1:28:20 So something is a playground when one is just kind of engaging in its phenomena for just the pleasure of doing so, but when the field becomes an instrument it's no longer a playground, but serves as an agent for something higher, then it is used for serious purposes and we cannot say we're indulging in its phenomena just for the pleasure of doing so.

So if orange of ambition is fading, we are getting ready to enter the cave of initiation (nothing like correcting typos for five years later) and we are starting to be the hermit so there's some pulling back from sensory experience. Maybe in the Leo petal we would have indulged every type of sensory experience, but later with Virgo there's a certain abstemiousness; abstention that comes in a certain abstraction away from such full involvement.

Of course, that doesn't mean that all Virgos are there, but we have to understand that. Maybe ahead there's the growing sense of the blue, with which orange will be blended at some future day. [searching] … is there a section here about the blending … orange blue blended …

***Orange and blue in some more distant time will blended be, but far off yet the date. Their blending bathes the bud in light and causes future opening. Let the light shine. DINI I 675***

***Orange and blue in some more distant time will blended be, but far off yet the date. Their blending bathes the bud in light and causes future opening. Let the light shine.***

The interesting thing is that orange and blue have kind of a reciprocal relation with a complimentary relationship with each other, and we might be talking in a way about the higher mind we might be talking about the egoic lotus whose principal color is orange (because it's found in every one of the petals) and yet because it's the second ray instrument, the blue will be important. Anyway that is the little section on the blending of the orange and blue. … Maybe ahead to the growing sense of the blue with which orange will be blended in some future day, but I think we will have to be an initiate of the third degree for that blending to occur, it involves the higher mind.

I'm not sure what we say here, this is the six-pointed star? Maybe we're talking about the opening of the sixth petals. I'm not sure of the word ‘lantern’ is correct, the lantern in the six-pointed star? Maybe that is what is being projected, the light within is projecting a six-pointed star? A six-pointed star has a higher meaning of course, also the monad.

Also interestingly related to Gemini and the two intersection of the two triangular pairs of opposites, and also orange is lightened by yellow, He says the true orange has more yellow in it and yellow is the buddhi which comes in at least appreciated on the plane of soul at the first initiation. So when we talk about buddhi manas we are in a way talking about a yellow blending with orange. Orange being the major manasic color, yellow being the buddhic color, yellow also having to do with some higher uses of the mind but also a blend of yellow, blue, and orange, yellow being buddhi in this case, the blue being the higher mind and in this case orange being the lower mind. So we have to get together the color interpretations as well.

1:33:40 Virgo, Mercury and mentality go together and so that there can be with this sixth petal I would say. Much use of the mind is beginning to be used in service of the higher of the pairs of opposites.

On the playground of the mind the mind plays with us. I think that's a good point. We are not in control and we become on the playground of the mind. We say we've become the plaything of the mind. It’s beginning to occur as one tries to give up one's own desires for the sake of one's group but still expecting reward.

***Stage IV.***

“***Enter the cave and find your own; walk in the dark and on your head carry a lighted lamp. Walk in the dark and on your head carry a lighted lamp.” The cave is dark and lonely; cold is it and a place of many sounds and voices. The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light. The cave is long and narrow. The air is full of fog.*** ***The sound of running water meets the rushing sound of wind***, ***and frequent roll of thunder.***

***Far off, dim and most vaguely seen, appears an oval opening, its color blue. Stretched athwart this space of blue, or rosy cross is seen, and at the center of the cross, where four arms meet, a rose.*** ***Upon the upper limb a vibrant diamond shines,*** ***within a star five pointed.***

***The living soul drives forward*** ***towards the cross which bars his way to life,*** ***revealed and known.***

***Not yet the cross is mounted and, therefore, left behind. But onward goes the living soul,*** ***eyes fixed upon the cross,*** ***ears open to the wailing cries of all his brother souls. DINA I 675***

So ***find your own*** by knowing. It's interesting, ***Enter the cave and find your own;*** That is the cave which is either beginning at the first initiation or leading immediately to the first initiation we are finding those who are the true aspirants who even resonate to the same energies that we do***, walk in the dark and on your head carry a lighted lamp. The cave is dark and lonely; cold is it and a place of many sounds and voices. The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light.*** Well, we are carrying something on the summit of our head which shows that the head center has been somewhat stimulated by the soul. ***The cave is long and narrow. The air is full of fog.*** There's the glamour for us. ***The sound of running water meets the rushing sound of wind***. So it's thought and emotion, ***and frequent roll of thunder.*** It's a very unsettled condition.

Yeah, actually we have to we have to analyze this. I think I may have done it in a written form, but it belongs in this series of thoughts on the egoic lotus as well.

***Far off, dim and most vaguely seen, appears an oval opening,*** kind of interesting because the causal body can be an oval we understand, some causal bodies more spherical, some more oval. ***Its color blue*** so something concerning the second ray is there. ***Stretched athwart this space of blue, or rosy cross is seen,*** *– s*o it's the aspiration to die the willingness to die to form – ***and at the center of the cross, where four arms meet, a rose.*** At the center of the cross, a rose, which represents the soul life, it could be a lotus, could be a rose. ***Upon the upper limb a vibrant diamond shines*** that's the diamond within the jewel in the lotus ***within a star five pointed.*** So the star of the star five pointed is the egoic lotus itself and the diamond is the jewel in the lotus. ***The living soul drives forward*** under the influence of the driving influence of the rising sun, I suppose, that is the driving part of our horoscope, ***towards the cross which bars his way to life*** that is to the first aspect of divinity ***revealed and known.***

***Not yet the cross is mounted and, therefore,*** which would be really of the fourth degree ***and, therefore, left behind. But onward goes the living soul***, affected by the life aspect, which does come into soul consciousness at least even at the first degree, ***eyes fixed upon the cross,*** which suggests the six degree, and ***ears open to the wailing cries of all his brother souls.*** So aware of the pain of the souls that are trapped within the outer forms. Eventually of course this is going beyond the sixth petal.

***Stage V.***

***Out into radiant life and light! The cave is left behind, the cross is overturned,*** ***the way*** ***stands clear. The word sounds clear within the head and not within the heart***. ***“Enter again the playground of the Lord and this time lead the game.”*** ***The way upon the second tier of stairs stands barred, this by the soul’s own act. No longer red desire governs all life but now the clear blue flame burns strong***. ***Upon the bottom step of the barred way he turns back and passes down the stairs onto the playground meeting dead shells built in an earlier stage,*** ***stepping upon forms discarded and destroyed,*** ***and holding forth the hands of helpfulness upon his shoulder sits the bird of peace; upon his feet the sandals of the messenger.***

***Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace! But still the work, and still the lifting of the little ones. DINA I 675-676***

***Stage V. Out into radiant life and light!*** This is the fullness of life which follows the crucifixion of renunciation. ***The cave is left behind,*** even we might say roll away the stone, at the resurrection the great stone was rolled away from the cave through the atomic power of that resurrection. ***The cross is overturned,*** it is no longer an obstacle or a detriment and ***the way*** towards the spirit ***stands clear. The word sounds clear within the head and not within the heart***. We experience the crucifixion in the heart and then we move on to the head at the fifth degree. ***“Enter again the playground of the Lord and this time lead the game.”*** So we know the masters are actually working with humanity as the leaders of the games. ***The way upon the second tier of stairs stands barred, this by the soul’s own act.*** So the second tier would be the way of higher evolution and we have to serve in the place that we have freed ourselves from. First we serve before we can tread the way of higher evolution. ***No longer red desire governs all life but now the clear blue flame burns strong***. This is the love-wisdom energy of our planetary soul and also of our solar system. ***Upon the bottom step of the barred way he turns back*** – this could be done at the fifth degree or at the sixth degree, let's say probably the fifth degree because for a long time between the fifth and the sixth degree one must really work at helping humanity before necessarily choosing another way of travel upon the way of higher evolution. Some will choose to remain with Earth but most do not and it's not their choice in a sense, but Sanat Kumara has to so to speak tap you for that role.

***Upon the bottom step of the barred way he turns back and passes down the stairs onto the playground meeting dead shells built in an earlier stage –*** he knows those things can no longer hold him they were the forms he used to ascend – ***stepping upon forms discarded and destroyed*** – indicating his triumph over them and the loss of their power to hold – ***and holding forth the hands of helpfulness. Upon his shoulder sits the bird of peace;*** interestingly he's carrying out the will of God in doing this peace, being deeply associated with Shambala and with the realizations of higher life – ***upon his feet the sandals of the messenger.*** We have with the bird of peace we have a Venusian reference with the sandals of the messenger, a Mercurian reference; we have to seek the mark of the messenger in our feet. This time we have it. ***Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace!*** Shall we call it nirvana? ***But still the work, and still the lifting of the little ones.*** And this is certainly the fate of the master of the wisdom, we are no longer choosing at the fifth degree to tread the way of higher evolution that has been deferred unto the sixth degree and things are so serious on our planet at this time that the lord of the world has retained many sixth degree initiates after they have made their choice, but they defer their travel upon the way of higher evolution in order to help Sanat Kumara with the redemption of the planet at a most serious moment.

1:42:00 … I know I have diverted, but I am always intending to say something about that coloristic analysis of the different stages of the human being: from red to green to orange to the cavern and darkness and to the looming blue with a rosy cross and out into the radiance, full radiance of white light and life. I do say little things about it, I still have not quite really began at the very beginning of the savage state, the playground state, the orange ball of ambition, but I think you can get the idea and how that ambition fades away as one begins to realize the pain and the need of others and to carry the light to them even after a considerable and increasing sacrifice to oneself.

He is learning here in petal number six to give up his own desires for the sake of his group, that's what DK says, but he is still expecting reward for doing that, which means that there is still the taint of selfishness, still that I believe.

Going on then in our outline. Is there a racial stage most closely associated with this petal? We certainly still have to call it the Aryan stage; it is not the earliest Aryan stage, because that simply involves mental cultivation, now we're trying to cultivate a mind which is responsive to soul light. So it is even a bit toward the later phases of the Aryan rootrace.

When is it possible to take initiation along the Aryan line? Well it was even happening in Atlantis, but let's just say that by the time we reach the five sub five of the Aryan rootrace or five sub six, it is possible to begin taking about third initiation and earlier phases precede that. So the Aryan phase of consciousness is still very central. It's ensuring the possibility of soul impression, which we can call it the third phase of the Aryan process. Second phase of the Aryan process is refining the mind before becoming soul conscious. Let’s say, the first phase is simply learning to use the mind, concretely. So we are making application towards the third phase, which involves our soul impressions soul development. Soul impression and soul development represents the third phase of the Aryan stage of soul development.

All right, so in this petal we discipline ourselves so that the higher self approach which we are reaching may become more real to us, more impressive. Various disciplines were coming here certainly the physical disciplines associated with Virgo, but also I would think emotional disciplines must be very important because it is our desire nature which makes us want something in return for the service offered.

Now we can't imagine the Christ wanting something in return, can we? There (He demonstrates) is the complete giving and as long as we. Well, I think a lot of people who are so to speak doing service in society, they do want to help but they do also expect that something will come back to them and very often it does. It is the case that service is often bringing more to the one who is working in service at that early stage then to the those who are actually helped by this service.

Anyway, in petal five, what have I said here? You may discipline yourself so you look great. In other words it's still about image to a degree, it's still about being the splendid personality, the splendid creative personality, but in petal six it's not about looking great but about meeting the requirements for the higher life. It's just that Sphinx period, that transition in one way between the magnificent personality and the one who is preparing to consecrate that magnificent personality to some higher objective.

Basically we're getting the lunar vehicles into shape for the sake of the soul and we have to realise that the moon, which rules the lunar vehicles is the esoteric ruler of Virgo, and so very connected with this petal.

1:48:00 Moving on then, we have various names of the egoic lotuses, but we don't have a continuous series of names which seems to cover all phases. What can we call them, when the sixth petal is opening or open? Lotuses of purification, lotuses of reflection, lotuses of discrimination?

We asked, does the stage of radiant lotus begin some time even if weakly at the fifth petal, and if then would this still be a radiant lotus? Well I would say that once the fifth petal has unfolded we do have the first phase of the radiant lotus. So once the fifth petal has unfolded we do have the first stages of the radiant lotuses, which become ever more radiant through the unfoldment of the sacrifice petals.

We are not yet there with the lotuses with perfume, maybe when the sixth petal is fully unfolded and there is the application of the rod of initiation to the eighth petal maybe we begin to have the lotuses with perfume. It is kind of interesting because the plant kingdom is involved and so often the fragrances of flowers which are involved in perfumes, not entirely some animal fragrances maybe, but Virgo and the plant kingdom are closely allied. So the full unfoldment of the sixth petal implies the application of the right of initiation at the eighth petal and so the stage of lotuses with perfume can be found with that full unfoldment.

What we have here? More radiance, perhaps, that petal five because more work is being done on the matter of the personality. Well I would say that we have the real radiant lotus at the first degree, the beginning of the radiant lotuses at the fifth degree. And with intensive work in the sixth petal we have even more radiance, and with the full unfoldment of the sixth petal we have the lotuses with perfume.

So more light is coming in here through the mind.

Can we call them lotus of purification? Well there's a lot about the eight petal and the sixth petal that has to do with purification, even the more drastic purifications when the work is being done at the eighth petal, but unfoldment in the sixth petal is corresponding to work being done in the eighth petal.

Lotus of adjustment. Well okay, these are proposed names when DK does not really give us a full group of names. There are many adjustments to be made in the structure of personality expression in order to conform to the requirements.

1:52:00 The idea of training yes, should be worked in.

I'm not sure what this SAD means anymore, second aspect of divinity, perhaps. You are purifying so that the Christ may be born. One of our members said you are spiritually pregnant, moving in Virgo towards the birth of the Christ right, so moving in Virgo towards the birth of the Christ.

A suggestion was offered, lotus of reflection. Well before perhaps we reflect upon our condition and the requirements needed in order to fulfill the steps needed in order to fulfill the higher requirements. We might ask ourselves, because there is so much success in the fifth petal, ‘in what way did my success not succeed?’ There's an old saying that *nothing fails like success* and also *nothing succeeds like failure*. In other words we are learning the lessons of failure.

Can we call them lotuses in the cave? Lotuses of aspiration. Probationary lotuses. All of these give us some idea about the kinds of activities which are being pursued in the experiences correlated with this lotus. So there is definitely the corrective approach. There is objectivity, standing back and that standing back is very important so standing back in detachment from the personality. So making be corrective adjustments.

Lotus of discrimination? The type of discrimination found in relation to the mental unit is the discrimination between personality and so on fourth plane on the fifth plane the discrimination is more horizontal and this is the fourth sub plane we're talking about. So we are rising to the fourth subplane in relation to this petal. A lot of work on the fifth the plane of the mind is done in petal number three and to a degree and in succeeding petals, but now we are beginning to discriminate between the soul and personality vibration in a quite accurate way. In petal number four, we sensed there was something higher, and in petal number five we resolved to pursue that something higher, and in petal number six we are learning what it takes to really pursue that something higher.

There is a type of discrimination also evidence of the fourth degree and it's between the mental and the Buddhic plane. Higher mental. That would explain it, but here we're talking about a type of discrimination between the lower mental and the higher mental.

Just some things being said, interesting. Fly out of the cave with your wings at the fourth degree. Interestingly, Mercury is involved at the at the fourth degree.

This is a joke I guess, *talk less and see more / Seymour.* See more, it's a play upon the name of Seymour and that's what we all if –it's not a very common name, I remember a friend from long, long ago his name was Seymour, but I haven't run into him many like that—but it really conveys an important idea about the growth of understanding and sight.

I'll tell you what, I usually kind of blitz through these and make a three or four hour program but, I think it might be most profitable at this point if I were to say that this is the end Egoic Lotus Webinar Commentaries number 43 and let’s just say the synthesis of petal six and we will continue in that same vein with the beginning of Egoic Lotus Webinar Commentaries 44, synthesis of petal six and we are

number 18 I think that will be evident here. We will go on to discuss the monadic types which might be related to the unfoldment of this petal and the monadic stages.

Yeah there's a lot to be said and basically my method here is only quasi-linear as you can see, I do have an outline and the outline helps preserve some degree of linearity and structure, but there's a lot of a mixture of thoughts in a more spiritual manner, and this I hope will also lead to a greater access to pure reason where the relationships between all kinds of aspects of knowledge can be seen intuitively.

So I've had to break up this discussion of petal six quite a bit, whereas the others were more continuous but maybe it will be a little bit easier to play in a two-hour program than in a four or a five-hour program. We will continue with this shortly. … we still have another 20 pages in this discussion and we've only done nine so far, but we have deviated and discussed other matters quite extensively, and we'll be moving on. I guess what's important is to kind of get the idea of how to relate different factors and processes in meaningful patterns and to really get the feel of what's happening in these petals.

A lot of people that we may know are working in petal six and are in the ante chamber of the first initiation working in petal six at improving themselves as a probationer must do in order to be worthy of that first degree. There's a lot of things to be corrected on the path of probation before the rod of initiation is applied and the first degree is really taken. Of course in the way we work ourselves up to that first degree and initiates of the first degree even before the rod of initiation confirms that fact, *the initiate is initiate before he is initiated.*

Friends that'll be it for this one. We’ll start with number 44 and maybe be able to finish off this synthesis petal number six, and then I think I will introduce some *A Treatise on Cosmic Fire* pages which deserve to be discussed and then get into the petals of sacrifice which correlate very much with full participation in the hall of wisdom, especially once the first degree is taken.

See you before long. Bye bye.