## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 44, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 44: Part 3 of Synthesis for Petal 6.

This webinar is about 2 hours, 3 minutes long. Program 44 continues with an analysis of the Synthesis Document for Petal 6. 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’. 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. This is an important petal for those transferring off the Mutable Cross onto the Fixed Cross at the first initiation.

[Egoic Lotus Webinar Commentaries 44](http://makara.us/04mdr/webinars/eglwc/2014-06-16-0716-EGLWC-44.wmv) 353 MB .wmv file  
Video of Egoic Lotus Webinar Commentaries 44 by Michael D. Robbins.

[Egoic Lotus Webinar Commentaries 44](http://makara.us/04mdr/webinars/eglwc/2014-06-16-0716-EGLWC-44.mp3) 118 MB .mp3 file  
Audio of Egoic Lotus Webinar Commentaries 44 by Michael D. Robbins.

**Transcript.**

Well hello everybody and good morning from here. This is the 16th day of June, 2014, and we are working our way through the petal number six the synthesis for petal number six, and we have reached that point where we are dealing with the monadic stage of unfoldment which we might associate with this petal.

There is a name which seems to be a perfect fit. It's called ***tertiary points of secondary fire***, and I have dealt with this a bit earlier. But we can understand that the fire that is found within the second tier of petals is sponsored in a way by solar fire, that is the secondary fire. Perhaps the tertiary fire is the fire by friction and the primary fire might be considered electric fire, or we could reverse the one and the three as is often done, but definitely secondary fire pertains to the middle tier of petals.

***Tertiary points*** tells us something about the fact that this is the third petal in the second tier… Let’s we go to … *A Treatise on Cosmic Fire* 1081, we will see the way these points have progressed and they do seem to be in order in terms of stage of evolution.

***It might be of profit and of interest if we here enumerated some of the occult terms applied to some of these differentiated groups, remembering that we are only touching upon a few out of a vast number, and only name those the terminology of which conveys information and educational benefit to the student:***

***1. The units of inertia,***

***2. Atoms of rhythmic centralisation,***

***3. Units of primary radiation,***

***4. The sons of heavy rhythm,***

***5. The points of fiery excellence (a name given oft to magnetic, highly-evolved types),***

***6. Tertiary points of secondary fire,***

***7. Magnetic flames (given to chelas and initiates of certain degrees),***

***8. Positive sons of electricity,***

***9. Rotating units of the seventh order,***

***10. Points of light of the fourth progression,***

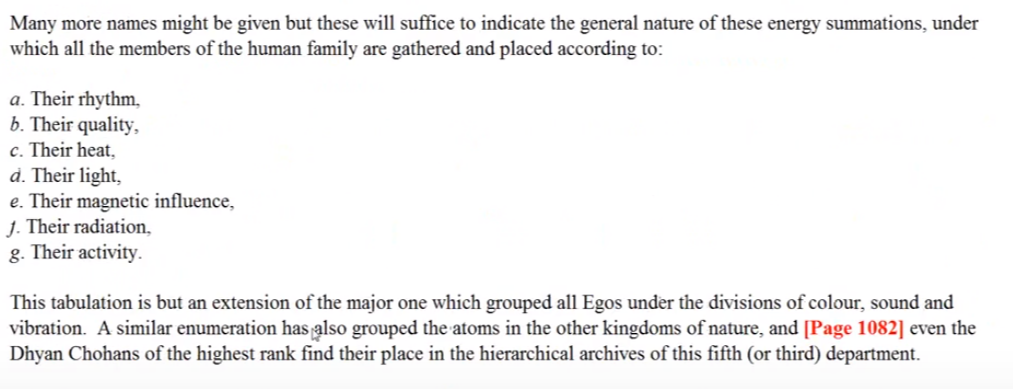
***11. Electric sparks,***

***12. Units of negative resistance,***

***13. The equilibrised atoms.***

The monadic points that are expressing perhaps through the fifth petal (or those of whatever nature that have the fifth petal as their point of focus) can be called the ***points of fiery excellence***. This fits well with Leo. The ***tertiary points of secondary fire*** I think fits well with the Virgo petal, and it's interesting that Virgo is also associated with the third ray. Not in our solar system, but previously, as well as with the second. So it seems an appropriate place to talk about that which is secondary and that which is tertiary. More about the degree of unfoldment of these monads is not given.

As you see below the types of monads that exist are here and this is more in terms of their origin and not their stage of development through the egoic lotus. Above are definitely the stages of development. Whatever the origin of the monads might be.



We had a few jokes of course about heavy metal and heavy, heavy rhythm and so forth, from some of our members at the time.

Number nineteen. The groups of souls most associated with this petal? Well, we could say from *Esoteric Psychology, volume* *II* … page 206 let me go there … group number seven, the probationary disciples …

***7. Those souls whose sense of awareness on the physical plane is now of such an order that they can pass on to the Probationary Path. They are the mystics, conscious of duality, torn between the pairs of opposites, but who are yet unable to rest until they are polarised in the soul. These are the sensitive, struggling people, who long for release from failure and from existence in the world today. Their mind natures are alive and active, but they cannot yet control them as they should and the higher illumination remains as yet a joyous hope and final possibility.***

… Group number seven. ***Those souls whose sense of awareness on the physical plane is now of such an order that they can pass on to the probationary path. They are the mystics, conscious of duality, torn between the pairs of opposites, but who are as yet unable to rest until they are polarized in the soul. These are the sensitive, struggling people, who long for release from failure and from existence in the world today.*** That would pretty well cover the manner in which Pisces influences the processes of the sixth petal. ***Their mind natures are alive and active, but they cannot yet control them as they should—***Virgo I think there is something to be learned in that way – ***and the higher illumination remains as yet a joyous hope and final possibility.***

0:06:00 Yes, group number seven of these groups of souls or the human groups as we have called them seems appropriate for this petal. Right before it, when we're dealing with group number six, we're talking about writers, artists, thinkers in various fields of knowledge and aspiration, politicians, religious leaders, they are more in the rank of society let us say, and they are not so much focused on release into the realm of the soul and so are more appropriate for the work of the fifth petal workers, artisans, all those who are in the front rank and 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. I suppose by the time we reach the seventh group the ideal of service is very much established even if there is still some selfishness remaining.

… They are creative, at group number eight? Is that possible? In the middle of the later phase of petal number seven. So the groups of souls most associated here human group seven and group number eight in the middle to later phases of petal seven. Practical mystics through disciples accepted disciples. Well I think that may be taking it a bit too far, in my view. I think so, because when we look at the next phase human group number eight souls whose intelligence and love nature is becoming so awakened and integrated that they can begin to tread the path of discipleship, they are the practical mystics or occultists of the modern times. I think maybe as we are getting more towards the end of petal number six ,and which would mean we're working already in petal number seven, and even in petal number eight, we can talk about the disciples of the world, but certainly not yet the initiates.

So group number seven may be probationary disciples, group number eight, the disciples of the world. … practical mystics through disciples, but not yet accepted disciples. See, accepted disciples … we can say that they are still creative and serving constructive members of humanity, so what we just read about a group six, those in the front rank still applies, Mercury and mentality and refining of the intelligence are here and they are committed to a reasonable amount of service, I would say. So human group six is still active and we are working on the ideal of service, however with group seven the mystic sensitive struggling longing for soul and illumination cannot quite control the mind in this the petal there is some learning how to control the mind. And we do find in Virgo and Pisces quite a manasic leaning, where one isolates oneself from the world and attempts to reach divinity.

One is separating oneself from the world and later will return there is here the yearning for the Kingdom of God via Pisces. So the way that the human group seven is described makes an overlap between petal six and petal seven a possibility. I think so. We definitely have true discipleship once we are working in a very focal way in petal seven.

We can have the religious idealistic attitude found in petal six. There is quite a bit of the sixth ray, we talked about the sixth ray in relation to both Pisces and Virgo, the two signs which are prominent there.

So in this case we are applying the disciplines to shape ourselves up for what is lying ahead we are undergoing the Plutonian eliminations in Pisces, and the Vulcanian fashioning in Virgo and Virgo also is very choosy, very selective, and we'll help us in remove from our nature being what is not needed.

This is still the middle tier this is a tier related to the astral plane into the emotional vehicle and thus the mystic can still be found here. They do make good mystics, the Virgo and Pisces.

Is every mystic a first degree initiate? I think we would have to say not yet, not necessarily. Mysticism spans a very long developmental period, and there are high mystics who emerged during the Piscean Age: Meister Eckhart, John of the Cross, Saint Teresa. There are a number of them and [*Jan van vois brooke]* not sure how we pronounce that, I suppose it's Flemish or Dutch, and

a number of others. Thomas Aquinas and so forth. There are the higher ones of that nature and those whose longing is just beginning. Also Hildegard von Bingen, with the beautiful Gregorian music, a high soul. So we have experience mystics and those who are just beginning and some mystics do have an excellent mind. Meister Eckhart, maybe. Well if he had been living in an age when occultism was more emergent we might have called him an occultist.

Must we necessarily have mental focus to take the first degree? Well, there is elevation towards the throat center.

[laughing] Someone put the idea forward here, the thumb very intelligent people are really idiots. I guess it's a joke f**rom one of our number that knows mystical very well.** I think so much depends upon the rays as to whether the first degree will involve a lot of mind or not.

Mystics do proceed along the heart line and they become what is eventually called the … lords of compassion.

0:14:30 So there's a great deal of intensity a feeling concerning the presence of God and the search for numinosity, that which is internally bright and radiant in a spiritual sense. So much depends upon the numbers and the type of planet on which this emergence is occurring. Some along the mystical line I think will become *blissful dancing points of fanatical devotion,* will sustain their mysticism. Maybe if they have a high sixth ray or a sixth ray monad let us say. Some of the softer line monads, like Master Jesus or Master Serapis, will be making their way to Sirius, we are told.

Here we have some pages suggested and important reference here from *Esoteric Astrology* page 307 and 308.

***Before individual man can achieve initiation, he must be fully self-conscious, mystically oriented and occultly developed. He must be aware of himself as he essentially is—a soul involved in form which is itself developed and unfolded through soul activity; he must be a developed mystic, capable of pure vision, motivated by spiritual intent and able to perceive the uses of inherent sensitivity; he must also be a trained occultist, mentally polarised and profoundly aware of the realities, forces and energies of existence and, therefore, free from the ordinary glamours and illusions which colour the reactions and life of the average man. He is then governed by the physical Sun, motivated by the energies pouring from "the heart of the Sun" (via Neptune) and bringing about at-one-ment through the forces which are reaching him (via Uranus). EA 307-308***

***Before individual man can achieve initiation*** –I think he's probably talking about the third—***he must be fully self-conscious, mystically oriented and occultly developed.*** It would sound like we're talking about the three phases of the sun with the three synthesizing planets. ***He must be aware of himself as he essentially is—a soul in form which is itself developed and unfolded through soul activity;*** I suppose this takes in the first phase of the Saturnian aspect. ***he must be a developed mystic –*** that is– ***capable of pure vision, motivated by spiritual intent and able to perceive the uses of inherent sensitivity.*** That's very Neptunianand it suggests to me also the ajna center. ***he must also be a trained occultist, mentally polarised and profoundly aware of the realities, forces and energies of existence and, therefore, free from the*** –shall we say these – ***ordinary glamorous and illusions*** –because we're not going to be free of all of them at this stage – ***which color the reactions and life of the average man. He is then governed by the physical Sun, motivated by the energies pouring from “the heart of the Sun” (via Neptune) and bringing about at-one-ment through the forces which are reaching him (via Uranus).*** They may be Uranium forces or maybe they may be forces from beyond that are allied with what we would call the monad or the central spiritual sun, and notice they have atonement coming in under Uranus, and it’s an occult act. I think that's quite interesting, the longing to link the polarities is coming in under Neptune.

0:17:40 Anyway, this kind of mystical longing and the beginning of real mental development can occur in this sixth petal which is at least partially associated with Virgo and its strong Mercurian mentality.

One of our number said that this is a kind of yearning without yet having the realisation of oneness or the soul or the higher life, and I think that is certainly possible.

Some people are talking about the Deeksha movement where some sort of bliss is entering. It's there from India and it's come to the west. But the individual thinks that these are not the real. Yet the real initiates, and to be an initiate of the first degree is not a low thing. And that the same individual, monadic lives may occur before the first initiation very definitely. So there is a searching within and a longing for peace in the heart and people often believe that they are at the end when they're just arriving at the beginning.

After the first degree there is the thought here that it will take a man more out into society. I think it's not necessarily the case I think there are those of the first degree perhaps who are still cultivating themselves. This individual thinks that monk-hood fits with the probationary path and that the monk is at the stage of purification. But I would not think this is exclusively the case. There are necessarily very high monks who have passed even the fourth degree. Such a one was a master DK himself and the Dalai Lama tells us that he is simply a monk, and this is interesting, just a simple monk.

So moving on to the next item, we're talking about the stage of adaptation most associated with this petal and it looks like a stage of adaptation number six should be considered. Let's look at that … [but first] what has stage of adaptation number five given us?

***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 recognises the rights of others and consciously strives to adapt itself to those recognised rights whilst tenaciously holding on to the rights of the personality. EP I 323-324***

***The average really good man.*** Well we are beyond that, we are beyond that at this point I believe, although there may be some elements there. ***I refer to the motivated love which recognizes the rights of others and consciously strives to adapt itself to those recognized rights while tenaciously holding on to the rights of personality.*** I think that in the thick spread we realize that it is not right to tenaciously hold onto the rights of personality we are actually trying to relinquish those rights to a degree but we're not quite successful.

Let's see what DK says, it never hurts to remind ourselves of these human group stages and the stages of adaptation because they really give a clear idea of the stages through which the human being must pass. So stage of adaptation number six. Let's check here.

***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 those 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, and the group consciousness is enhanced. EP I 324***

***… the work of activation as carried on by as carried on by the aspirants of the world*** yes ***who are theoretically convinced of their group relation,*** remember what was said about the attempt to serve the group in this particular petal theoretically convinced of the 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’*** – this is a Virgo fault we recognize it happened in the Virgo labor of Hercules – ***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*** and this of course correlates very well with the idea of Virgo doesn't it? – ***train the threefold lower nature, the integrated personality, to the highest demonstration of its powers, latent or developing, in order that those 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, and the group consciousness is enhanced.***

… I'm going to bring in one more [quote from] *A Treatise on Cosmic Fire,* around page 541 or 542? It's right here.

***3. The Petal of Sacrifice for the astral plane; unfoldment is brought about by the attitude of man as he consciously endeavours to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment. TCF 541-542***

***The Petal of Sacrifice for the astral plane; unfoldment is brought about by the attitude of man as he consciously endeavors to give up his own desires for the sake of the group.*** So we can see the correspondence here between the developments in petal number six and in stage of adaptation number six. ***His motive is still somewhat a blind one, and still colored by the desire for a return of that*** ***which he gives and for love from those he seeks to serve,*** but he does seek to serve, that is an important point. ***But it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment.*** Here it's more a conscious choice, right?

So I think that's an important reference to two cite. Let's read a little further because the discussion of stage of adaptation number six is longer than some of the others.

***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***

***What is therefor to be seen going on in the true in the life of the true aspirant today (his developing recognition of group responsibility) can also be seen going on in groups, in organizations and nations.*** So here we have the developing recognition of group responsibility. We're not quite there yet there still is an expectation of return but at least it is developing and it continues to develop all the way through the sacrifice petals. ***Hence the many experiments. A process is going forward whereby these groups, large or small, are being subjected to a housecleaning,*** it's so Virgoan, isn’t it? ***a housecleaning*** ***to a discarding of the rubbish of old and worn-out ideas, and to a period of disciplining and training*** the words couldn't be more suited ***which must precede all real group life.*** In other words, one must be truly a probationary disciple before one can become a disciple and adhere to the standards of 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.*** Right now we have competition, don't we? We have the vying for supremacy and dominance and so forth, and outright antagonism. ***Then they will have something of a surer and greater value to offer to the whole*** after all of this purification has taken place ***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.*** Sounds like we're starting to talk about the new group world servers at the at the seventh stage.

0:27:10 So we have some little summary words here which discuss this stage, the aspirant is here. He is disciplining, he's convinced of his group relation even though he's not perfect in executing the requirements for true group relation. He is in training and he is correcting his personality. We called this the petal of correction. He is housecleaning, is discarding rubbish. And attempting in general to respond to the group need. We can say in this petal there is increasingly the realisation that there is something more important than ‘I am’, and we do this consciously. In petal three we prove that there was something more important that ‘I am’, but we were forced into it unconsciously we were. Shall we say, we were driven to it. Here we choose, and I suppose that choice is going to continue on into petal number seven where Libra seems to be so important.

We will find and—I think I've stated this before that – every sign of the zodiac can be applied, and every planet can be applied to the processes, and every petal will take a number of lives to unfold and some of the early petals take a huge number of lives relatively to unfold. So the opportunity to be working in and under various astrological influences and ray influences is definitely there.

Let’s look at the chakras that may be most involved. We have the ajna, the heart, and the solar plexus. Let’s just say that when one is focused, particularly working in this petal one is not yet an initiate of the first degree. When the work continues and one is working focally in petal number seven and some degree of unfoldment is occurring one can be an initiate of the first degree and one is then working very much in the eighth petal when this sixth petal unfolds and one becomes an initiate of the second degree.

Some of the head petals are awakening, as we would expect from petal five, the soul or solar angel is involved, and the top of the head, crown, Leo, all those ideas go together. That is in the unfoldment of petal number five. When petal number five is completely unfolded there is work still going on in petal number six and five of the head centers, well four and their synthesis the alta major making five are involved in that first degree.

So maybe the sixth center, whatever we may consider that to be, there is a center in the head for each one of the seven chakras, not necessarily involving the ajna and the crown center. Some of the lower centers may be supervised by these seven head centers. Or we do have kind of a contradiction with a lesser centers in the head supervising a major center like the thousand-petaled lotus. I think that has to be studied carefully.

The seven will centers in the head do control seven lesser chakra, and from the time there is work being done or a real unfoldment of the fifth petal, five of these head centers are active.

0:31:30 When we go on to a greater unfoldment of the sixth petal then six of these head centers will be active and when all of the petals are unfolded at the third degree then all seven of these head centers will be active. I think that's how it looked. Let's see, I want to just check this carefully. This will be from a *A Treatise on Cosmic Fire* right around page 170,

***5. Spiritual man to the third initiation.***

***a. The heart.***

***b. The throat.***

***c. The seven head centres.***

***Spiritual man to the third initiation.*** Yes. By the time we reach the third initiation, all seven head centers are going to be fully developed and they will be partially developed as we are approaching them. It's not that the seventh head center has to wait precisely until the second initiation is passed, I think there is some sort of phasing in that is going on. Anyway page 170 is important in this respect.

Remember that although you are not yet initiate of the first degree you are an advanced man with head centers awakening. We do see here man partially controlled by the ego. Advanced man. Maybe sometimes that term advance man can be applied to the one who has not yet taken the first degree, and sometimes it seems to be applied particularly to one who has taken the first degree, but I like to think of it as also proceeding the first degree wherein the four lesser centers and their synthesis the alta major are coming into greater activity until they are confirmed in their activity at the first degree.

All right so at least four of the head centers? Well I think when we're simply working in this petal and we have not necessarily yet taken the taken the first degree, then maybe four of them are more active.

The ajna center was active a petal five, it was important for the integrated personality and so it continues to be important because the personality continues to integrate, and at petal number four we had the first stages of really creating that integrated personality but it was not too integrated with the soul, even though the higher self was sensed. Cancer is a sign of integration.

There is focus, there is discrimination, and the ajna center is involved with increasing intelligence which we will find with petal number six.

The idea here, can spiritual discernment be entering? Well is the very first of the siddhis that we find in relation to the lower part of the causal body, but definitely discrimination is active and the type of discrimination we're talking about is not only mental discrimination in the normal field of experience, but discrimination between the soul and the personality and that which is of the soul and that which is of the personality. One needs to know that as one is moving towards the first initiation.

See we have to realize that there are different phases of petal unfoldment. When we are focusing within a particular petal we are doing the organization in vitalizing work and then coordinating work and then we may move on to the next petal and the process that we began continues, partially by our own efforts (as we're not just focused in one area of experience only) but partially by the supportive effort of the solar angel which is helping to animate what we have prepared.

As I've sometimes discussed the shoemaker and the elves, the old fairy tale, the shoemaker lays out all the parts to the shoes and when he's asleep the elves put his shoes together and he has a fully constructed pair of shoes by the morning. So there is some support by agencies other than ourselves as we are working ahead. What we've already prepared is brought into a higher stage of integration, functionality, expression, by the solar angel, and also later by the rod of initiation and the solar angel does not stop its work either when the rod is applied. So maybe there is some spiritual discernment starting to come in to discover in the early stages of spiritual discernment what is of the soul, what is of the personality.

Aspiration here. The ajna center giving us a vision of the future and guiding our direction forward towards the soul. Both the solar plexus is still involved, we are still potentially in a mystic phase here when working at the development of the organization and vitalization of petal six but the ajna center combines giving that aspiration a greater sense of direction we might say. So vision and aspiration do go together. *I see and I aspire towards what I see.*

The ajna center represents a kind of battleground for the mental plane and it has in it the number four which represents that battle. It has also four colors or areas within it which represent different types of focus, you know, on the right side we have the orange or is it the yellow and the rose, that's it on the left side. From the individual's left we have the blue and the violet.

Interesting and one of our members brought up a mythological point of Venus had two lovers one was desire and one was aspiration. Mars is the solar plexus center, and Mercury, the other lover, was the ajna center. At our stage of development we're interested very much in the Mercury-Venus mind. The divine Hermes-Aphrodite, the divine hermaphrodite which the soul is, we're seeking to sublimate the power of Mars and bring out its aspirational and energizing potentials and not follow the way of low desire.

Venus is in a way a sun goddess. Kind of interesting, a point was brought up that Mars has a more long term relationship with Venus, but I wonder if that, well maybe in mythology that is somewhat true, but I think later there is a triangle Mercury-Venus and the Earth, let us say. Or there's a triangle Mercury, Venus and Mars in relation to the Earth. Mercury will be the mentality and Venus will be the astral nature, the Earth will be the physical nature. When we look at a triangle of Mercury Venus and Mars in relation to Earth then Mars will not represent the astral body but will represent the physical, Venus the astral and Mercury the mental vehicle.

Venus is definitely related to the sun it's. It's what is the called the little light in which the greater light …

just one reference … [*Esoteric Astrology* 673, from SD II, 27], ***Venus is the little sun in which the solar orb stores his lights.*** And when you think about his lights you kind of wonder about the passage of the solar angels to Venus from the sun before they necessarily enter and do their work within the earth. Anyway it's an occult statement and the idea of the solar angel seems to come forward, it’s from the *Secret Doctrine*. Second volume twenty seventh page.

0:41:30 Interestingly, harmony and discord are the two children of Venus with Mars that sounds like a very fourth ray type of situation and the harmony is what we're interested in, it's the higher part of the fourth ray.

Mars will always stir up trouble and conflict unless it is well regulated the Mercury Venus mind exists, it relates to the third degree and the divine marriage takes place.

Well anyway we have the alchemical process operating here. The divine marriage taking place in the water, related to the astral plane, related to the sixth petal. We do have a Pisces complement to the sixth petal and Venus has risen from the water we have to combine mind and emotions.

I suppose when we have Mercury-Venus at a relatively low phase, we have what's called kama manas, but when we elevate it we really have something much greater we have something called buddhi manas. Venus changes from being kama to manas and Mercury changes from being manas to being buddhi. So we're interested in the Mercury-Venus mind as it gives us what's called buddhi manas. Can we really sense buddhi manas here at the sixth petal? I think it's a little bit early, we're still working on improving madness and bringing in the realized quality of the soul mind. We're interested in meditating and learning increasingly how to subject the mind to the light of the soul.

Through the ajna center we discriminate between soul and personality and through Virgo, the mental unit which is fourfold and the ajna which is also fourfold. So discrimination is aided by all of these factors.

There is an interesting positioning in relation to the fourth subplane of the Mental Plane where discrimination between soul and personality does occur. I mean if we're going to direct our forces towards the soul we have to know what the soul really is, don't we? We have to know about that mentally, we have to be a student here. So we sacrifice many of the elemental leanings here in this sixth petal. There are parts of ourselves which gravitate towards elemental life, but Virgo is abstemious and says I will withhold my attention from such things in order to cultivate that which tends towards soul culture and development.

0:44:44 The number four is a pivotal place that the ajna is associated with four with its four colors and it's four parts, and so is the mental unit, and the fourth subplane is involved, it's that pivotal place where we where we learn to tip towards what is of the soul and not what has been of the fourfold personality.

What about the heart and group life here? Well yes, Virgo is a sign in which more of the second ray is now entering than through any other sign, at least cyclically this is so, and Pisces is a hugely second ray sign and cosmically considered a kind of cosmic decanate related to the second ray. All of these are very powerful second ray signs of course including Gemini, they emphasize the second ray in in different ways. But Virgo is a type of energy that is definitely connected with much entry of the second ray at this time. It is instrumental in cultivating the Christ consciousness, the second ray consciousness within the human personality, largely generically ruled by the third ray. So the heart? Yes, there is the conscious attempt to give up desires for the sake of the group. It's not always successful, but that sacrificial, loving attitude is a second ray attitude.

So if this was already active in petal number five when we were having the aspiration appear, after the fall of the king ego, the lower ego as King, after that fall, a higher objective is seen an aspiration enter, so if it was found there in petal number five it's found even more so in petal number six.

So we're talking about the chakras here. How much head center is there? Well there are four plus one head centers at the first degree. How many are there now? We might say at first there are maybe four, more active, and then later after the first degree has occurred and one is still focusing in the sixth petal, then all five and maybe some tendency towards the sixth head center. Now where those head centers are and whether they're part of a group of fourteen or a group of twenty one, all of that has still to be clarified, at least in my mind. Oftentimes we do see three groups of seven which make up a kind of twenty one which together become a twenty two and I think when we are measuring the-- we're thinking about the head centers we can think or the chakras in general, we can think in those terms.

What is the relationship with the head center to the other chakras? These are master centers and kind of interesting Vulcan comes in here as an esoteric ruler, a veiled esoteric ruler of Virgo. It's veiled by the moon and Vulcan, from what I can understand, is the planet most associated with these controlling and more willful head centers of the sort of master centers that control the other more normal centers with which they are correlated.

As is said in the seven rules, fourteen rules really for applicants to initiation, and this is rule number eight. *When the disciple nears the portal the greater seven must awaken and bring forth response from the lesser seven upon the double circle.* Well there is definitely a double circle and one wonders if there is not even a higher group of seven as it were above the head altogether. *We are now approaching the portal because we prepare for the seventh petal and the first real initiation.* Now the portal, I think I would say that these rules do not only apply to the first degree but even more so to the third degree, at least in my view.

0:49:50One of my friends who is quite astute in this said that the fourteen rules for applicants take us to the third initiation as far as the individual is concerned, and the fourteen rules for groups and for disciples and initiates take us in the group sense toward still higher initiations, and seem to begin more at the third degree. Although some groups that are approaching the second degree or hovering around the second degree, can get a reflection of those higher possibilities and apply the fourteen rules or at least some of them at the second degree.

So the waking up of these centers, these head centers, controlled by Vulcan are of these directing centers fit with this petal because we are disciplining ourselves. We are using the Vulcanian will to a significant degree. … Vulcan is an esoteric planet and we are dealing with esoteric processes which are occurring in the head.

I've discussed the question of whether we can use these esoteric planets before the first degree, but I think when a person becomes a true aspirant, well at least an aspirant towards the first degree, and he is undertaking testing on the probationary path towards the first degree, then the esoteric planets I think can be used. I think everyone should examine these things in his own life and see whether he is responding to the esoteric planets.

I think we can leave for the moment the hierarchical planets out of consideration unless one knows for a fact that one is approaching the third degree or has taken it, but the question of when to apply the esoteric planets really is important.

I'll give you an example in my own case as an Aries type, I could say well only Mars applies but that wouldn't be quite true because I have Mercury in Aries, and so the esoteric ruler of Aries is also in Aries and definitely so much of what I do and try to cultivate is along of the Mercurian line, it's an elevated planet and I think I'm getting some of the esoteric quality out of Aries. I look at it my own sense. If I was to look at my Cancer rising sign and say is it just the Moon? Well it certainly is the moon conjunct Mars, but Neptune is opposing Mercury and the two are definitely involved, the rationalist as we might refer to Mercury and the mystic as we might refer to Neptune are the kind of interplaying duality in my life I think both are involved. So I believe the esoteric planets are active in my own life, and I think you should look for that in your life as well and try to define the way in which the esoteric ruler of your sun sign and the effort to recruit or of your rising sign may characterize your life.

The chakric triangle most implicated in relation to his petal? We have various chakras here. The heart, the throat, the ajna, and also four head centers, and maybe a before long when the first initiation is taken five had centers. So interesting how the first initiation correlates with the five I want to just mention that. We were told about, let's just say that the number five correlates strongly with the first initiation look at the fifth sign Leo, under which the first initiation is often taken. Look at five petals being open in the first degree. The first degree is completed and these are let's just say the Mahachohan, and the well let's just say that the Brahmic influence is here.

0:55:00 If we were to turn to this page vital references.

***On the buddhic plane, when flashing forth at initiation, this number five signifies the full development of the fifth principle or quality, the completed cycle of the ego under the five Rays under the Mahachohan and the assimilation of all that is to be learned upon them, and the attainment – not only of full self consciousness, but also of the consciousness of the group wherein a man is found.*** ***If infers the full development of five of the egoic petals***, ***leaving four to open before the final initiation. TCF 696***

***On the buddhic plane, when flashing forth at initiation, this number five signifies the full development of the fifth principle or quality, –***and that's going to be minus, right? – ***the completed cycle of the ego under the five Rays under the Mahachohan and the assimilation of all that is to be learned upon them, and the attainment – not only of full self consciousness, but also of the consciousness of the group wherein a man is found.*** Not to serve the full consciousness of the group wherein the mind is found. ***If infers the full development of five of the egoic petals***, so it can't be of course the fifth initiation because the ego is gone by that time, or at least the causal body is gone ***leaving four to open before the final initiation.*** And in this case that final initiation has to be considered the third initiation because nine petals are open by the time the third initiation occurs.

So we're definitely talking about the first initiation here and its relationship to the five rays of Brahma, the five rays supervised by the Mahachohan. I think we see the relationship of the number five here Brahmic influences here? Five rays are supervised by a Brahma and five rays are under the guidance of the Mahachohan.

Are we in this petal advanced man partially controlled by the ego? I think we are almost there. The ego is coming in as a factor of guidance, we're not just organizing and stimulating, or organizing and activating, vitalizing this petal. We're not yet at the first degree, but later as the petal is unfolding we certainly are at the first degree so maybe we have the waking up of Vulcan at the sun petal, because Vulcan in the sun are one and then the continuation of the Vulcanian power. The sun petal I'm calling the fifth petal. This is interesting, it's a moon petal in a way, this fifth petal is kind of a moon petal even though it's in the series of five petals which I call Sun petals: five, six, seven, eight, nine. But there is an esoteric planet, the moon which is veiling the synthesizing planets, and it's a continuation even in petal six, so the sun petal, per se, is petal five.

0:58:00 Petal five? Heart, throat, and the forehead centers plus the alta. There's partial control by the ego happened before the first degree? I think a little bit. Maybe we can call it influence rather than control. The control is influenced maybe more by devotion than by will, but I think the will must be coming in as Virgo is applied at this sixth petal. There is a kind of control which arises through will, it's a higher type of control than that which arises through devotion, desire.

We can discipline ourselves OR and AND, the ego can force certain tendencies. We the man have to learn to apply ourselves relying upon ourselves as the Buddha said we apply what capacities we have and then the ego can also impel and seem to force certain issues and thereby speed the process.

We really only have a kind of twenty-five percent control at the first degree, the matter in our vehicles are etheric, astral vehicle, and mental vehicle are only twenty-five percent atomic. It's kind of interesting. Would we have in the lower mind atomic matter? Well that has to be that has to be thought about. Certainly we have twenty-five percent etheric matter in our vehicle at the first degree and twenty-five percent astral matter in the astral vehicle and this continues until one hundred percent mark is reached. One hundred percent atomic matter is reached at the fourth degree. So some of this control would have to at least start to before we reach the first degree.

When does control begin? Well, as I said, there is influence. But is there control? Do we have to wait for Vulcan for there to be control? Does Vulcan begin at petal seven or petal five? I think in a way it begins at petal five and then continues on through the other petals. I think we can relate Vulcan to each one of the first three initiations. *Vulcan and the sun are one* at the first degree and we are beginning to exercise the spiritual will to bring the sacral center energy towards the throat center. Desire is giving place to will, Mars is giving place to Vulcan at the second degree, and Mars and Vulcan are again found; desire and will are again found at the third degree, and there's a great battle that goes on there to relinquish all the prerogatives of personality, and the spiritual will under Vulcan helps that.

Is there Vulcan, Virgo, and training control before the seventh petal? I think so, I think so, and let's just say yes.

Would you say that Vulcan comes in control of the physical body? Yes as we are preparing for the first degree which has a strongly physical complement and let us realize that Vulcan is also much related to the etheric body and to the work of the Agnichaitans in the etheric body with respect to the ajna, heart center and solar plexus center. The solar plexus is not necessarily more active or important here than in petal five, at least there is a reconstitution of the solar plexus going on in petal six … to higher objectives. And it is deliberately directed, which may not have been the case in petal five. It was active but not necessarily direct.

There was a battle here between the person and the group we've been told, the person is striving towards becoming a good group member but still is not quite there. So there's still some personalisms. So the person in this respect is related to the solar plexus center and the group to the heart center, both of which are being cultivated here and of course the ongoing discrimination and direction of the ajna center. These are different triangles which we can say are active at this point.

So we have the ajna, heart center and solar plexus center. We also have the ajna, heart center and throat. This is important for man controlled from the mental plane. We have to keep the throat center here because there is definitely intelligence strongly emerging.

What do we mean by man controlled from the mental plane? Let's take a look at that particular combination. …

1:04:30

***3. Man controlled from the Mental Plane.***

***a. The base of the spine.***

***b. The heart.***

***c. The throat. TCF 169***

The base, the heart, and throat. And we have progressed even beyond that. There is some control from the mental plane already with the third petal, which is kind of influencing or indicating an early phase in the Aryan process, but we continue being controlled from the mental plane as the ego influences that mentality.

What do we mean by man controlled from the mental plane? We mean the ability to use the mind more than the emotions, or that the mind can control the emotions, or that we are motivated by the mind rather than by the emotions? I think we can mean all of those things.

Using the mind but be motivated by emotions and physical instincts could be connected with petal number three. Controlling the emotions by the mind would come later. When in order to be an integrated personality we have to control our emotions through the mind. So Leo begins the process of trolling the emotions through the mind and Leo has a lot of the fifth ray. And Scorpio in relation to the petal finishes it. There is a double emphasis of double emphasis on Mercury in relation to Scorpio and the eighth petal.

In relation to the sixth petal, is this then advance man? Yes definitely and an advanced man who is an aspirant. Already the shift of the egoic lotus to the second sub plane may be in process, it doesn't happen like overnight at the first degree, it is a characteristic of advanced man that the egoic lotus focus will be shifting to the second sub plane of the higher mental plane.

Someone I think suggested that there is a kind of proportion here of two thirds in the necessary development to start the shift going so we can keep that in mind. Maybe two thirds of the way through the type of organizational work that's being done in the petal? Perhaps.

So man controlled from the mental plane may not be that high, but man using his mind and being controlled from a higher source, from the higher mental plane where the ego is found, that is a higher stage.

What we have here in the sixth petal, we have focused aspiration, more mental control – we're trying to be a disciple, and a disciple has mental control even though we are still pretty much a probationary disciple and we are directing our aspiration through the mind as well as through the astral bodies. So a mental aspiration is involved here, so we can say that the sixth petal people (those who are working actively in this petal) are more objective about themselves then there has been the case in the earlier type of focus a kind of mental detachment is entering here which helps the individual correct what must be corrected and fix him for fulfilling the requirements of the first initiation. We are preparing in a way for the birth of the Christ which will come when we are really doing our major focal work in the seventh petal and can have the application of the rod of initiation.

Are other chakras implicated with the expression of this petal or its development and the reasons for these implications? In general, solar plexus, throat, sacral, base of the spine.

Other chakras? Because we've already dealt with the head, the ajna, the throat, the heart. So we still have the solar plexus center why because we are told that the motive is still somewhat blind and personal, still colored by a desire for a return of the service offered. So this involves of course the solar plexus because if it were entirely the heart center there would be no desire for return.

Also we do aspire here, we aspire towards contact with the soul, and that is a solar plexus center activity. But maybe we now have some of the higher point of the solar plexus reaching for the heart. We know how there are considered to be. Two points within the solar plexus one having to do with lesser and lower desire, and the other involving the higher emotions and aspirations to the heart the solar plexus feels in a way, it does not have eyes, we might say. So when we talk about blind emotion and blind belief, the solar plexus is involved in that. It's connected more with the sense of touch than the sense of sight.

Yes, we would still have the throat center here because there is still a personal creative phase and the throat center can also – it has sixteen potencies and it can offer higher potencies than those which are strictly personal.

There is here a growing intelligence, there is self-criticism, and as Virgo so often experiences, the sense of unworthiness before the higher power and then therefore the need to correct one's personal nature in light of the nature of this higher power.

One of the problems of the third ray is criticism. Well we're talking about perhaps self-criticism here, but also criticism of others who do not measure up to the expectations that one should measure up to oneself. So we oftentimes project our criticism and when we find that we have not lived up to our own expectations, we oftentimes put that on others not realizing we are doing so.

I suppose there's the normal use of the sacral center and the base of the spine center though I would say some beginning detachment from the sacral center because we aim for higher objectives and a higher form of creativity and Virgo gives us this power of abstraction.

1:13:00 We could say if these are curtailed too much the people will lose touch with the earth and with their lower chakras and denial can enter and nonfunction of the lower centers. So this can be a problem with mystics losing touch with that which connects them to the earth.

Would there always be three major centers in any stage in any particular petal development? I think there is always a triangle which stands out as most active, so it seems reasonable.

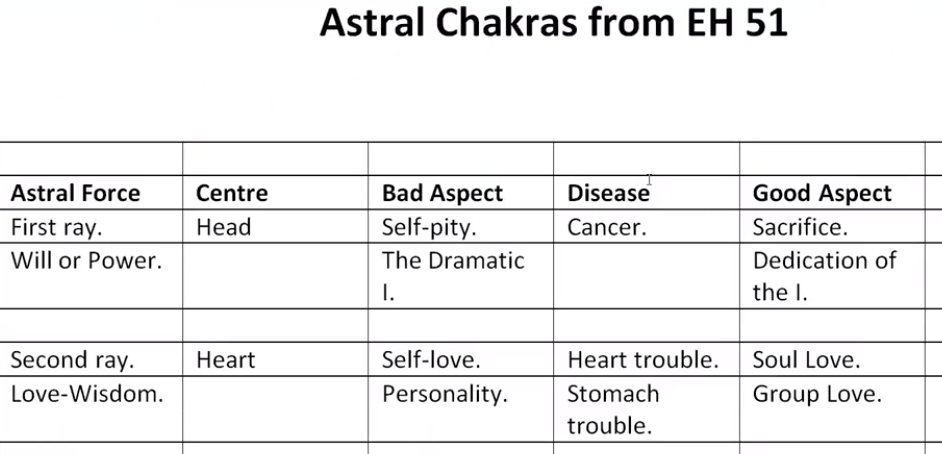
When the solar plexus center especially its higher part is activated it means you are very much a spiritual aspirant. Of course this aspiration need not die. Master Morya tells us that there must be *fiery striving all the way along the path.* He reminds us so often strive fierly, really and He's not just talking about the lower stages of development.

What about the astral chakras if any most associated with this petal? Well the astral solar plexus and the ajna and the heart. We have at the heart self-love and personality, and that is the bad aspect. The good aspect is soul love and group love and that is coming along, let us say.

The ajna center? Selfishness and dogmatism? Well, in the mystical phase there can be some of that, but mysticism is the good aspect and solar plexus, heart, and what did I say, yes, ajna for mysticism, astral solar plexus for aspiration, right direction, soul love, group love, only beginning and still somewhat selfish the use of the astral chakras. Is rather interesting about the astral chakra is that they have sometimes a different re-emphasis. And we can imagine that for the fairly developed individual it is not only the etheric chakras which are active but that the astral chakras feed into them and somehow supplement them, perhaps with other rays and with other tendencies, because these astral and mental energies have to work out etherically as well.

So there's more to the expression of an etheric chakra than is specifically found in the etheric chakras. They are fed by other rays and tendencies from the vortices that are found on the astral and the mental plane and also the higher mental plane where the petals themselves assume the role of chakras. They are not yet chakras and when the egoic lotus disappears vortices replace that which was present before.

The astral head center, the dramatic ‘I’, self pity or sacrifice, the dedication of the ‘I’, it's mentioned at petal five and continues in petal six. So let's see here, the head. Yeah sacrifice and dedication of the ‘I’ increasingly this is the case.



How much self pity will there be as the expression of personality is curtailed in favor of the expression of soul? It can be the case.

1:17:30 What is the ray or rays most implicated in this petal? I would say rays six and two, of course with every sacrifice petal sacrifice comes in under ray one to a degree, it comes in under ray two, it comes in under ray four. But perhaps ray six and two, let's see why ray six for petal six. It's an interesting correspondence, it’s the idealism to give up one's own desires for the sake of the group. So we are idealizing the soul or higher power and we are seeking to correct the ways of the personality and live a more ideal life. We would say that in petal six, which naturally would numerically correspond to the sixth ray, has even more idealism than even petal five. So you make a sacrifice for your ideals. It is not just a question of being forced into it as is the case with petal three.

The ideal of altruism is emerging. It is not completely realized but it does exist and if in petal five we could get the ideal of service, well here we have an even more idealistic attitude. If well if Virgo is related to service which it is along with Aquarius especially of course you can serve in all signs then this is a big service petal, a petal where the concept of service is grasped and one begins, however semi- selfishly to serve. It doesn't have necessarily the completeness of occultism or study behind it but we are at least working for others, even if a little selfishly at a time.

So let's see here, I think we have to go …

***3. The Petal of Sacrifice for the astral plane, unfoldment is brought about by the attitude of the man as he consciously endeavors to give up his own desires for the sake of the group. His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve, TCF 540-541***

***… the attitude of the man as he strives consciously endeavors to give up his own desires for the sake of the group.*** And the idea here is he does serve, that's for sure. ***His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve.*** At least he seeks to serve … so here I have already underlined this and the blind sacrifice not quite blind but still, somewhat blind. At least he sees to an extent, he doesn't see all. When we're working at organizing this petal we have not really yet entered the hall of wisdom, once the fifth petal is completely unfolded, then we have entered the hall of wisdom.

So it is a petal in which at least the theory of service is grasped, even if return is expected. He continues to transmute desire into aspiration and that tells us something about the relationship between the two points in the solar plexus.

Ray six is also involved in relinquishment and giving up the lesser for the greater.

There is some ray two here, it's related to both of these signs which I have associated with this particular petal. Of course if we count differently we will get different signs but these are two prominent ones, so there is some ray two because group consciousness is valued.

Here is an idea of the Pharisee who says, ‘look at me pray’, there's a lot of ego in his lower ego, ‘look at me give to charity and get my praise or look at me give to charity and look at me offer praise, maybe the word should be offer, look at me offering praise and praise me. But you see you think it's still a very self-centered motive. Let's just say that ray six people are trying to be rid of this particular motive they sense the higher aspiration and this is especially I would say especially so, especially so ray two people who have a ray which is conducive to selflessness. Ray two and ray six.

Now what about the other rays implicated in the development of this petal? I've listed it really all the other ones it seems and of course that's really close to the truth. Not every ray will be equally important in every petal, but I'm sure there are ways, since we're immersed in this ocean of energies, that we can find the presence of every ray at least in some kinds of activities related to every petal.

Well what about training for the seventh ray, training on the physical plane? Suggests ray seven which is closely related to Virgo traits. We've done some analysis here and when the ray seven traits and Virgo traits are correlated they come out to have a correlation far, far greater than chance. So we're building good spiritual habits here. We're attempting to build in the new patterns this is, as I say more than the really good man who is conventional still, who is still conventional. Another step here is on the way.

1:25:40 We’re working in different petals at the same time? Yes, that's been my thesis here, I think working in at least two petals at the same time. Usually working in at least two petals at the same time.

So anything else we can say about that ray seven? We go back here a bit, we see disciplining here as the relation to the group is also ray seven, training and correcting and getting things into good form, housecleaning, discarding the rubbish, all of that can be connected with ray seven. So let's just say that maybe not just the mystic, but the practical mystic can begin to develop later in the petal process. …

That's ray seven and I think the group values are associated also with ray seven group values associated with ray seven. , the words whatever your ray chart is. If you identify the petal area in which you are focused or working you should learn how to apply the rays you have to those developments.

Ray one? Well, it's a sacrifice petal and so he is in a sense stopping himself; ray one, Saturn and etcetera says ‘No’. It can block elemental tendencies and there are so many of them which at first are necessary to block, later to transmute. So he is stopping himself, he's giving up tendencies. Vulcan is interesting the esoteric and higher esoteric rule or veiled esoteric ruler of Virgo, veiled by the moon, and is a ray one planet and the work of Vulcan precedes the first initiation. It’s a ray one planet and the work of this planet perceives the first initiation. We have seen that on page 71 of *Esoteric Astrology* where the different planets are associated with the various initiations.

Pluto also has ray one, and it is preceding the first initiation related to Pisces here, so ray one is part of the eliminated process to which the individual concentrating on the sixth petal subjects himself. Ray one is forcing him, forcing him really, to give up unfit tendency, or say tendencies unfit, for the birth of the Christ, the birth of the Christ within the heart.

So into the psyche of such an individual can come to the realization *I know I am selfish but I will not be selfish.* Here is ray one being applied and ray one also is important for bringing to an end one's experience on the mutable cross, which can be associated either way with Virgo leading to the birth of the Christ, or with Pisces leading to a detachment from that which you practiced before. So I think ray one has a real place here as with all sacrifice petals.

Ray three? Well before the first initiation, ray three is very important as the synthesizing ray of Brahma. We saw how the first initiation brings together the five rays of Brahma and how important number five is, which is a Brahmic number. So in a way this is a ray of synthesis. I suppose we could say, not a ray of this is a petal of synthesis. Every one of the third petals of a tier synthesizes somewhat that which has been accomplished or pursued in that tier.

So we have an intelligent person here, a creative person, an aspirant and the personality is so frequently found on ray three before the first initiation. It's kind of a method of gathering together and integrating the personality in preparation for its entry onto the fixed cross, the mutable cross is a third ray cross, and now in a way in petal six we are summarizing our experience on the mutable cross, the mutable process is ending. We serve those on the mutable cross, but we do not any longer want what the personal nature in ourselves needs nor do we want what those we serve need we want, we desire, we aspire to something higher as we are serving on the mutable cross.

So ray three is important, synthetic gathering ray before the first initiation. So interesting that frequently the personality will be found on the third ray, even the mind on the seventh ray, DK tells us, the brain on the seventh ray, too, before the first initiation. I don't suppose it is the case that the personality will be on the third ray if there is a third ray soul, that combination of the same personality ray and soul ray I think is relatively rare, we don't know how rare it is. DK simply discussed similarity of rays when dealing with the techniques of integration for the first ray soul and said the first ray soul could have a first ray personality. Well and that is especially once the integration is really proceeded and he's gained sufficient love to balance a double first ray.

If it is so for the first ray, I don't see why it cannot be so for other rays, but the time at which this would occur and the frequency with which it might occur have not been discussed in the books.

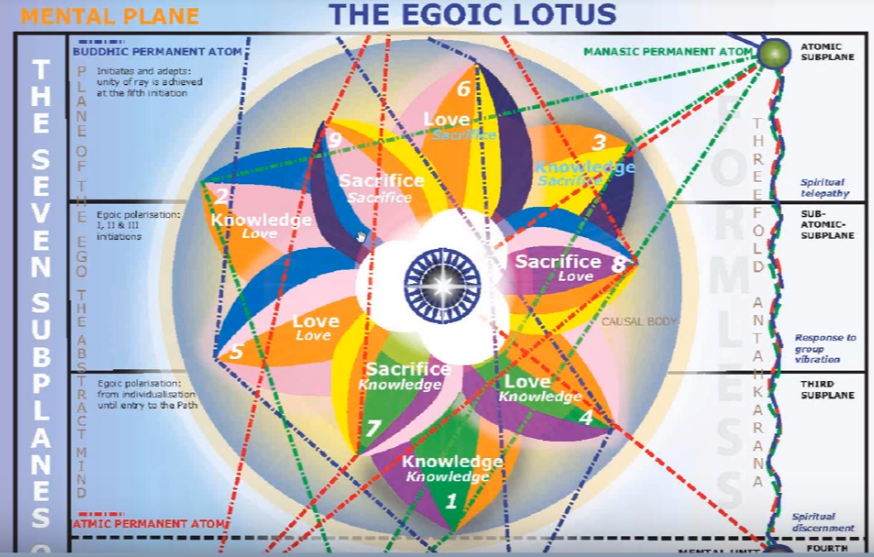
What about ray four? Between the group’s needs and his own desires there is a conflict between the solar plexus center and the heart center we can say that between these there are counter pulls.

Anything else about ray four? Well it's a lot of sacrifice, a lot of sacrifice is under the fourth ray. This is a sacrifice petal, so this law of the soul will apply. And more consciously than in the past in relation to petal three. The law of sacrifice being torn between group needs and his own needs, between solar plexus and heart I think there's quite a bit of conflict associated with this petal, just as there certainly was for petal number five maybe even in a way more so and more dramatically.

What about the fifth ray? There's the need to discriminate, especially between soul and personality and their respective requirements. Yes, so we continue to attempt to focus in the mind on our way – I guess it depends on the rays to a degree, but the mind is certainly being cultivated under Virgo. We have seen how mental a sign it can be in the concrete sense at first. Later, other potentials begin to come through it.

I think we've covered really all the rays, we may have begun with ray six and two but ray seven for the training and ray one for the application of will as opposed to desire. Ray three for the brahmic synthesis that is occurring on the mutable cross and ray four for the struggles, and ray five for discriminating between the way of the soul and the way of the personality.

1:37:45 Let’s go on to number twenty seven. We're talking about the colors of the petals and their meaning, we have rose, orange, yellow, and indigo. And here we have them, rose, orange, yellow, and indigo. …



… how the egoic lotus is drawn that strange kind of reversal seems to occur … Well, rose is here the radio representing the ray six of idealism, the idealism of service and trying to raise one's motives lifting towards the heart. The heart is insight to say the quality of desire continues to be less red. Less primal. Less associated with lower satisfaction. So we are desiring here to be more selfless. It's still quite a bit of theory for us, but some success is occurring of course by the time this petal is completely unfolded. There is really a blow against selfishness. But that's at the second initiation and that's after a lot of future work.

I would say orange is here, of course as in all of them this is a petal of discrimination then we begin to, we’ll, let's just say clearly differentiate. I would say clearly differentiating concerning soul motive and personal motives. So there's more interior discrimination regarding one's own motives and soul use increasingly senses more caution and discrimination in training oneself, *what is my motive?* Well it’s sort of the Jesuit approach. I think they have a lot of internal disciplines, even the practice of the presence of God sounds like a very Jesuit pursuit. They don't let them get away with anything and they they are a very mental order, so I think that there's a lot of work done in this petal by the monastic types.

What about yellow? Well there is a struggle here, a struggle because of ray four, but also the attempt to begin harmonizing soul motives with personal motives. Yellow is synthetic and it's interesting it's found around the head according to Leadbeater’s diagrams and illustrations around the head of the highly mental type. So it's a mental and buddhic color, it's both. …

1:41:30 It is interestingly enough, the color given by Master DK for Virgo, at least He uses that color. Some of my colleagues have located the colors He used among the I think the Golden Dawn colors, but anyway he put the astrological signs, when he chose to use yellow for Virgo. Yellow relates to the fourth sub plane and is a lot of work being done here. It's the plane of discrimination between soul and personality.

Yellow is sacrifice. Yellow relates these two worlds finally. Both yellow and the orange should be used and we are learning about soul-mind and concrete mind, the fusion of. The beginning of the fusion of soul mind and concrete mind. The third petal is synthetic for the tier, the sacrifice tier, and yellow represents mental synthesis and is related to the principle of synthesis. First principle of synthesis, which is buddhi. So yellow is very important here.

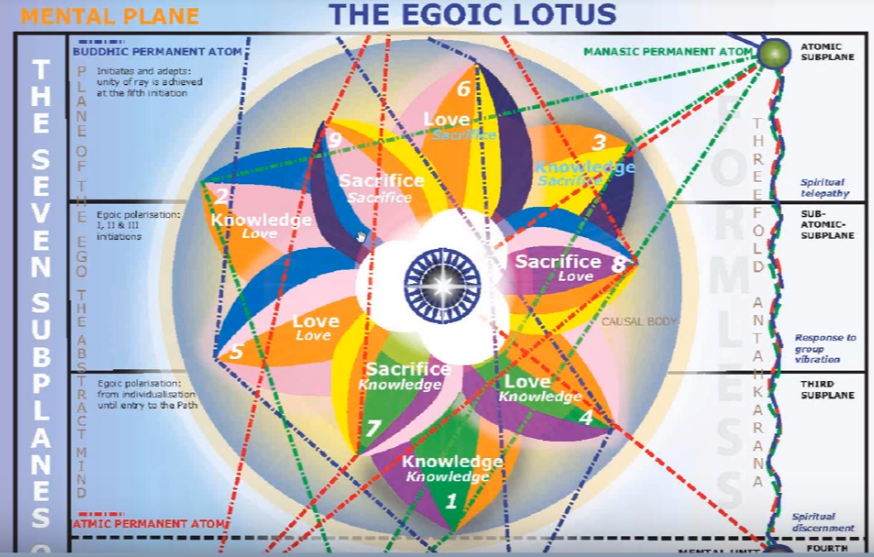
Can the mind, which is normally orange, the lower concrete mind, begin to be related to the Buddhic quality of the soul which is yellow? I mean the soul is not pure buddhi, but it carries buddhi. It's interesting how yellow can stand for a number of phases of the mind or at least certainly a high a very high state of the transcendental mind which we call buddhi, and also an aspect of the abstract mind and perhaps as it is related to ray five, even to the concrete mind. Yellow is related to ray three, monadically, ray four in the soul sense, and ray five in the more personal sense.

Can the mind begin to have soul light transferred to it here? I would say so. And yellow represents a mediated buddhic quality into the mind. So in terms of rays, ray two is buddhic, Virgo ray two, and yellow is buddhi as well.

Yellow is a bridging color and when we think about – I don't know what the third ray may have been in the previous solar system. Did those who came across from the previous solar system to the present solar system travel on a bridge of yellow? Sometimes we find yellow associated with the third ray and sometimes green. Is this kind of a solar systemic bias? Anyway with yellow we come under the harmonizing of the mind. Virgo is called the blended dual light, and we wonder what two colors can be associated with this blended dual light.

If this starts at the orange, Leo, then certainly there is more solar light coming in. Virgo is a sign which nurtures the light. So yellow is important, yellow and orange, we might say are blending though maybe they are the two lights which we can call the blended the dual light.

So we're dealing with the second tier and we have with indigo a second ray color. Here again we see the yellow, the devotion of rose, the discrimination of orange, and then indigo which does show up in each one of the sacrifice petals showing us that they are also synthetic petals.



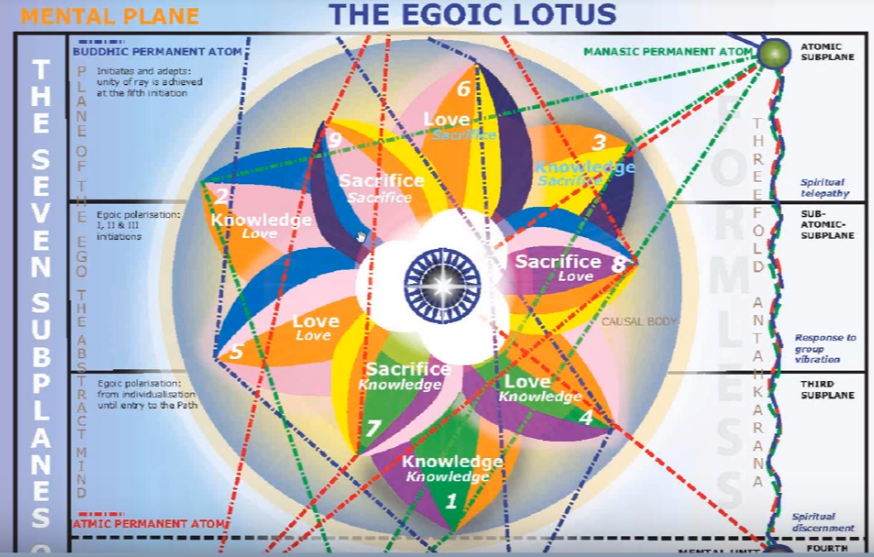
Indigo is love, love-wisdom, it is the summation in a way of the love petals and we say in this case that as a personality, I am trying to love. Am I however yet the soul? Not yet, but I am being influenced by the higher of the pairs of opposites that I have begun to come into contact with once I began working in the petal four area. I aspire to love in this petal. It is not the same thing as I love spontaneously because I am a soul.

1:46:30 Well this is indigo in the sixth petal, it is a set up for the second ray which comes to us through the Christ. We remember Virgo the powerful second ray delivery, its connection with the birth of the Christ and thus I would say with the indigo what the first sixth petals I'm saying here are the strictly human stage in their human kingdom and now we're in the ante chamber to the lead up to kingdom number five, the kingdom of souls, and I suppose its color is very much indigo. It's a deep, deep second ray color. It has some ray five associations also. There's some heart energy here definitely as we attempt to give up our own desires for the sake of the group.

So we're synthesizing with this petal the entire second tier and both the first and the second tier are opening as work is done in the third tier. We're synthesizing the personal nature so it is prepared for the first stage of our conscious soul infusion at the first degree. Pisces and Virgo are both second ray signs and we can connect them with the second ray color, indigo. The whole mutable cross in a way is being synthesized here. We could say that in a way the green is being synthesized by the blue. Social relations are synthesized so that right human relations are emerging and the sixth petal type considers this very important even if he doesn't always succeed.

What have I learned, what have we learned about this second tier? Well I would say there's certainly some control of the astral body and the intelligent participation in world affairs. Soon we're going to begin participating intelligently in eternal, internal affairs related to the soul.

1:49:00 Are there additional colors involved in this petals process? Well, we have talked about these so far, we know them because they are given to us, the indigo, yellow, orange and rose, or in the opposite direction.



I guess, while there are no other colors here, we can think of the violet of the seventh ray, or the green of the third ray, they are all involved. Whatever rays are involved and bring in their colors, but they are going to be subsidiary colors to those which are given and which relate specifically to the development of this particular petal.

Are there rays implicated on the basis of color? Rose, ray six, the mystical attitude. Orange, ray five, discriminating between the self and the not-self, the personality, and the soul, yellow, ray four for all the struggle in this petal to release oneself from selfishness, and also the ability finally to harmonize soul intentions and personal intentions. Indigo somehow all with the synthetic ray and always showing up in the sacrifice petals of any tier. To a lesser extent we could bring in violet for ray seven and red for ray one, and green for ray three, but then only to a lesser extent.

The major sign beginning with Aries in the counter-clockwise order. You see how we've done this, here is Aries, Taurus, Gemini, Cancer, Leo, and we are at Virgo. That's one way to do it. That is what we might call counter-clockwise counting.

So with Virgo, we're just peeling off the excesses. What is not needed let us say within the kingdom of God. We are disciplining ourselves and we might say restraining ourselves – now notice the word *training* in *restraining*. I think that's kind of interesting.

There is a sharpening of the mind of a Mercury and Virgo and the third ray, fifth ray mental acuity is coming. Purification is definitely coming, throwing off what we don't need, we're working on oneself; working on our instrument. And it's very, very, hard work as Virgo is accustomed to.

We're applying service with increasing selflessness, but not entirely selfless.

We're experiencing movement of the gestation period of the impending birth of the Christ within the heart. We are in a way preparing the Christ to show himself on the physical plane. Because Virgo is the sign of tangibility making things tangible.

All right there's quite a bit here related to Scorpio.

Well if we begin numbering in a different manner, let's see which manner we'd have to number. If we begin numbering at Aries, in the clockwise direction, what do we reach? We have Aries, Pisces, Aquarius for petal three, Capricorn petal for petal four, Sagittarius petal five, and Scorpio for petal six. In a sense we're in that interesting combination of Scorpio and Virgo. The eight petal and the sixth petal are definitely related. The conventionally Scorpio petal numbering in the normal counter-clockwise manner is related to Virgo. Now we have another relationship here where we have Scorpio showing up in the Virgo petal before the first initiation. There is a struggle involving Vulcan and Pluto and Pluto is not only Pisces. Pluto is definitely related to Scorpio, so Scorpio will help us separate ourselves from of the mutable cross here.

The tests on the probationary path are applied by Scorpio before the first degree, you are tested before the first degree. But some of that testing may be in relation to petal seven. Well we will see.

What about putting to death a number of the tendencies which must go before there can be initiation? We are dying to certain physical attachment, this is very Scorpionic. It involves the sacral center and the elevation of energy to put throat center. Hopefully this will not involve the cruel suppression of sex. DK has talked about this and it's irrational nature.

Anyway at this level you are facing the first level of the Hydra, that is before the first degree: sex, money and comfort, head one, number two, and number three. I guess we could look at them and that way all maybe sex comfort and money, but I suppose sex is related to the third aspect particularly, but so is money. Anyway they are all third aspect tendencies.

I don't know if we can connect them with the first three petals per se. Anyway before the first initiation we're facing these and Scorpio helps us do that. The mind is released into full functioning activity and this takes place in two stages.

Mercury is definitely involved here with Scorpio, just as it is with Virgo, being of the ruling planet in Virgo and the exalted planet in Virgo. So these are DK’s words from *Esoteric Astrology* 179-180.

The stage one when the intellect becomes dominant and powerful and controls eventually the emotional nature and this is needed for the first initiation but is a warmup for petal eight. Because definitely the work in petal eight is going to help us take that second initiation to stage two, where the intellect is illumined by the light of the soul. And this light coming in is a warmup for the work being done in petal nine.

Very interestingly, in the stages of meditation, Scorpio is associated. Scorpio also fits with relinquishments.

So far we have here before Virgo and Pisces and now we have Scorpio associated by counting in the clockwise direction and beginning with Aries.

1:58:00 Now if we start in the clockwise direction and we begin work counting with Pisces which is legitimate to do.

Then Libra comes up and I think you can see how that will work. This will be Pisces petal one, Aquarius petal two, Capricorn petal three, Sagittarius petal four, Scorpio petal five, Libra petal six. So here Libra fits with the giving up of desires for the sake of the group, expecting reciprocity. If the Libran gives love at least a certain stage (it is a great sign of reciprocity) there's a certain initial halfway notice in Libra interesting the Master M, who is so associated with Aries, despises half way-ness, he'd rather have you as a full-fledged enemy, rather than as he calls it, a kind of a worm of it is crawling on the battlefield beneath all the fray.

So the balancing of forces is Libra before stepping onto the fixed cross. There's a lot of third ray coming in through Libra. It relates to the personality that is frequently on the third ready for the first initiation.

We're still making the decision about whether we are purifying for ourselves or for others.

Libra the sign of decision and Libra rules the path we are treading in this case the path to initiation.

Well, I think this is the time. I've been breaking this up into sort of two our segments other ones have been very long I know. Beginning of it let's call this the end of Egoic Lotus Webinar Commentaries 44. This is has been the synthesis for petal six … We'll begin Egoic Lotus Webinar Commentaries 45. … we're ending and it's about two hours and two minutes and our work will be to continue at number 33. We still have another twelve pages of this document to go so I'm sure we'll still have another three or four hours of programming.

Anyway friends we're making our way through petal number six in pieces. I suppose it's fitting with the Virgo type of association with that petal which can certainly analyze and take things apart we move on shortly to program number 45, which will be part four.

See you soon.