## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 47, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 47: The 777 Incarnations, Part 1. This webinar is about 2 hours, 59 minutes long. Program 47 is a Bridging Commentary based upon pages 825-827 of TCF. The main focus of the program is the symbolic 777 Incarnations and their relation to the three tiers of petals, the Three Halls and to the general unfoldment of the egoic lotus.

Egoic Lotus Webinar Commentaries 47 574 MB .wmv file

Video of Egoic Lotus Webinar Commentaries 47 by Michael D. Robbins.

Egoic Lotus Webinar Commentaries 47 170 MB .mp3 file

Audio of Egoic Lotus Webinar Commentaries 47 by Michael D. Robbins.

**Transcript.**

Hello friends. The first thing I have to do is excuse myself for the kind of voice that I have at the moment. I have recovered or, well I haven't recovered, I am recovering from a condition of laryngitis caused by excessive coughing, caused by the flu. Anyway, I could wait until maybe days and days until I have the proper voice with which to record these programs, but this is the first day on which I feel well enough to proceed and I'm hoping that the sound of the voice is not too off putting. So with of course the occasional coughing we try to go forward.

Having finished our work of synthesis on petal number six – of course, one never finishes and there are so many loose ends which will only be tied together, brought together, properly correlated, when we are able to see this process for ourselves and to examine many different egoic lotuses in different stages of unfoldment, and even in different stages of unfoldment for the same individual. You can imagine what an extraordinary learning experience that would be, and the time will come when it is possible, undertaking of the science of the soul and the ability to read the records where it is appropriate, that we will see clearly how this unfoldment correlates with the different stages of evolution demonstrated in the incarnation.

So where do we find ourselves?



We have completed our commentary number 46, which was for petal six, parts five. We divided petal six into our various numbers of parts, that was simply necessary and given the way they had to be recorded and we decided either to move on to petal seven or to take a look at some material from *A Treatise on Cosmic Fire* which might be useful when preparing to look at petal seven and these pages here are part of a commentary I did in 2008, part of a commentary and basically from 825 to 830, and we are going to be moving before long into the petals which are specifically related to the hall of wisdom and not so much covering what is called of a period covering his participation intelligently in world affairs. That has more to do with the general period of opening of the second tier of petals. But when we are really dealing with the spiritual kingdom, entry into which occurs at the first initiation, we have definite activity of an organizational and vitalizing kind, a coordinating kind, an awakening kind of occurring in the will petals, the petals of sacrifice.

So we have now covered work that has gone on within the hall of ignorance. We've covered work that has gone on in the hall of learning most associated with the second tier of petals, and now we're going to be dealing more with the hall of wisdom. In a way of course we already have begun doing that because one has entered the hall of wisdom when the fifth petal has been completely unfolded and the first initiation is taken the spiritual kingdom has been entered.

We've discussed the sixth petal and even the full unfoldment of the sixth petal and certainly by the time that occurs a man is working consciously in the eighth petal and has taken the second initiation. So we've already begun our discussion of work within the hall of wisdom.

Perhaps some of these ideas offered from *A Treatise on Cosmic Fire* will be of interest and importance. Not all, I haven't done the entire section here, which would be a number of pages longer. We begin here on page 825 of *A Treatise on Cosmic Fire,* …

***In these three circles of petals lies concealed another clue to the mystery of the 777 incarnations. The figures do not convey an exact number of years, but are figurative and symbolical; they are intended to convey the thought of three cycles of varying duration, based upon the septenate nature of the manifesting monad… TCF 825***

***In these three circles of petals lies concealed another clue to the mystery of the 777 incarnations.*** Now of course that's not the number of incarnations that we actually undergo. Really we have to go thousands of incarnations as far as I can understand, but this is a symbolic way of looking at the categories of incarnations and also a perhaps linking of these incarnations taking on the planet Earth to a number associated with Earth itself.

So as we look at the number 777 we must remember that it is used to symbolize our Earth. Planets can be symbolized by gatherings of numbers. And we must remember just the there are other numbers symbolizing other planets, you can imagine what 555, 666, and eight can be thought of as symbolizing, and although DK doesn't say that it is so, He pretty well says 666 is related to Mars. We can understand that 555 would be related to Venus, and 888 to Mercury.

Here's an earlier quotation: ***It has been stated that a mystery lies hid in the 777 incarnations. This figure provides room for much speculation. It should be pointed out that it does not hold the number of a stated cycle of incarnations through which a man must pass, but holds the key to the three major cycles previously mentioned. Primarily this number applies to the planetary Logos of our scheme and not so much to other schemes. Each Heavenly Man has His number and the number of our Heavenly Man lies hid in the above three figures, just as 666 and 888 holds the mystery of two other Heavenly Men. TCF 306***

***It has been stated that a mystery lies hid in the 777 incarnations. This figure provides room for much speculation.*** We can only imagine the depth of speculation of which such a thinker as Master DK is capable***. It should be pointed out that it does not hold the number of a stated cycle of incarnations through which a man must pass, but holds the key to the three major cycles previously mentioned. Primarily this number applies to the planetary Logos of our scheme and not so much to other schemes.*** And wonders if he says ‘not so much’ if it does somewhat apply. ***Each Heavenly Man has His number and the number of our Heavenly Man lies hid in the above three figures, just as 666 and 888 holds the mystery of two other Heavenly Men.*** This is taken from an earlier section in the book. And of course I've added 555, and I would speculate the 222 connects to Jupiter, maybe 333 to Saturn, and 111 possibly to Vulcan, possibly, it depends on whether we're talking about soul ray or the monadic ray. 999? Well that is a question of completion, I'm not exactly sure, but of course it has a connection.

0:09:50 [back to quotation from *TCF 825]*

***In these three circles of petals lies concealed another clue to the mystery of the 777 incarnations. The figures do not convey an exact number of years, but are figurative and symbolical; they are intended to convey the thought of three cycles of varying duration, based upon the septenate nature of the manifesting monad. TCF 825***

***The figures do not convey an exact number of years but are figurative and symbolical.*** This is what DK saying, so we have to try to understand the symbolism. This must be evidence I say here when the figure 700, 70, and 7. Each applied to the number of incarnations of the average human being; DK tells us that we have had thousands of incarnations. So, ***they are intended to convey the thought of three cycles of varying duration.*** Let us try to see what these three cycles may be and how they relate to the egoic lotus. The three figures contained in this figure should be 700, 70, and 7. Each succeeding cycle is ten times shorter than the preceding, though this multiple, too, I think must be taken as symbolic. Is the period of the probationary path, which the seven represents, 100 times shorter than the … period of passage through the hall of ignorance and the earliest incarnations? Well those can take millions of years it can take or so many people that have been traveling already now for 21 million years, and they still don't have the outer tier petals completely unfolded. So if we divided 20 million by … 100, really just knock off the last two zeros, can we honestly say that the path of probation takes 210 thousand years? I would say that's a very long figure.

So what I'm suspecting is that even though comparing these figures shows us that each one is approximately 10 times shorter than the one preceding it, that that figure too must be looked at in a symbolic and not a literal manner. ***… they are intended to convey the thought of three cycles of varying duration, based upon the septenate nature of the manifesting monad,*** well the monad has a seven basic principles of varying types according to the perspective through which it manifests and they're all for the seven types of monads. A man is usually conceived of as having seven principles and each of these principles is derived from the monad. A monad is in a way sevenfold reflecting in the sevenfold jewel in the lotus. From another perspective I believe the monad is twelvefold.

Each of these principles is derived from all that and is in fact a fundamental faculty of the monad, expressing most characteristically on a particular dimension of the cosmic physical plane. I mean the mind is a fundamental principle of the monad, a faculty of the monad and it's going to be expressing on the fifth subplane of the cosmic physical plane, and sentiency on the sixth subplane, and activity of an outer kind on the seventh subplane, and so goes with the buddhic nature, and the atmic nature, or expressing respectively on the fourth and the third subplane, and there are other ways of course of dividing the principles.

0:14:30 That's a very interesting section in *A Treatise on Cosmic Fire,* it might be so important, I think a number of groups in the world have these cosmic fire study groups, now they're being carried on the internet, very important, but I know a number of groups that are meeting in this way and it's such a great book to patiently *chew on* as it were. There's no way without the initiate consciousness that we're going to understand it (the book) nor is there any way even with the preliminary initiate consciousness that we are going to understand *all* of the book, because some of it is obviously written for initiates still higher than the third degree, and maybe even higher than the fourth degree. If the Yoga Sutras of Patanjali are read with care by the third and fourth book of those sutras, read with care by masters of the wisdom, we can imagine that DK has presented from the great archive of ageless wisdom which higher initiates can benefit from as they read.

So within the septenary nature are found personality, soul and spirit. Although we could question, the essence of spirit is … being and its first expression is the first aspect or will. So let us question here, maybe spirit should not be included here as the essence of spirit is pure being, which is NO PRINCIPLE. Ultimately of course it is the Boundless Immutable Principle, but it's no principle of man.

Although there is not an exact correspondences, even 100 can be seen to reflect personality development; 70, soul development, as experienced in the relational, etheric body; and 7 seven, spirit expression, as that expression works through the will to sacrifice which begins in earnest on the path of probation. We begin to test ourselves as to our willingness to give up lesser attractions in favor of greater attractions. I don't think we can really look at this as a personality, soul, spirit, exact correspondence, because there are so many ways in which personality development extends into the second series of petals and thus relates to the 70 incarnation as well, otherwise the 70 incarnations which have to do with what DK calls his participation intelligently in world affairs, is not entirely of the soul. But the soul does begin to be influential and certainly we might say with even more accuracy … that the number seven relates most to the period in which the soul is influential as it becomes on the path of probation. From another perspective of the 777 incarnations end after the conclusion of the path of probation. In other words, the correspondence of seven with Spirit is various. The correspondence of the number seven with spirit is very loose in general.

Really, more what happens here is that the 777 incarnations bring us to the conclusion of the probationary path. And when is that, really? From one perspective, until you are an accepted disciple, some way between first and second initiation, a rather long period, you're still on the path of probation. That's one way we consider the path of probation, ending the initiate is already a probationary initiate, an initiate of the first degree, but from another perspective, the path of probation might be considered to end at the first degree.

0:20:15 In any case, what I'm trying to say is that the path of probation can take us into developments which occur of a vitalizing and organizing and vitalizing nature in the seventh and eighth petal. Work on the path of probation can be conceived of as occurring when one is working on the seventh and eighth petal if the path of probation is considered to continue until a man is an accepted disciple. Let's just say that work within the seven petal anyway can be considered to continue because when there is work being done in the seven petals, strenuous and abnormal efforts, the man will achieve the first degree. The first degree doesn't mean that he's not being tested, that he's not being productive, that he's off the path of probation, no. From a certain perspective he's still on the path of probation.

And in this entire stage we also have the idea of the accepting disciple and then the pledged disciple. It seems to me that the pledged discipleship continues, not just into a first degree. We might begin to make a pledge for the first degree, but it certainly continues until the accepted discipleship stage and even then DK refers to those who are pledged and accepted. So a pledge does not terminate there at accepted discipleship.

What I'm trying to bring out is to think of the path of probation as starting before the first initiation and perhaps in a way ending there, but from another perspective continuing until the stage of accepted discipleship and even then not really ending because one must become the pledged initiate disciple. It continues. Our pledges are promises, are factors in our continuing approach to the higher initiations.

Let's look here now. So in black [also in red in this transcript] we see DK’s words and the commentaries and blue, and then now if I add to or subtract from what I wrote earlier then I'll put it in red here [in the video].

***First. The 700 incarnations. These concern the unfoldment of the outer circle. This is the longest period. The initial vibration is slowing heavy, and millennia of lives have to elapse before the interchange of energy between the Ego and its reflection, the personal self (the lower threefold man) is such that the consciousness of the man occultly “awakens” in the Hall of Learning. For advanced man at this time these incarnations took place upon the moon chain and in some cases upon certain planets connected with the inner round. This is the circumstance which necessitated his "coming-in" during the Atlantean root-race. Men of this type refused to incarnate earlier, as the bodies were too coarse; this was the cyclic reflection (on the lowest plane) of the refusal of the Monads to incarnate at the dawn of manvantaric opportunity. No real "sin" was committed; it was their privilege to discriminate, and this refusal has its [826] bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India. The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 825-826***

***First. The 700 incarnations. These concern the unfoldment of the outer circle. This is the longest period.*** We can imagine how long – there are people now who were individualized 21 million years ago and still have not completely unfolded the outer circle. Everything now will proceed much more rapidly.

I've developed the idea that 25 million years is a good, symbolic or archetypal figure for the duration required for the unfoldment, complete development of man, until the fourth initiation.

The number 25 is much associated with the fourth ray, at least Stephen Pugh, who is a ray theorist, an esoteric astrologer, has brought forward this correlation of the number 25 with the fourth ray. The fourth ray of course is the ray of the human kingdom, so maybe there's a period of 25 million years (because many can do it much more rapidly and maybe some more slowly) might be a good generic figure for the duration of what makes for the development of the human being from the time of individualization to the time of completion or release from the human kingdom. Again at the fourth initiation and that number four keeps coming up.

0:25:15 So these concern the unfoldment of the outer circle, and this is the longest period and as I said, it's seems to be millions of years long and despite variation in the soul cycles. In other words, the incarnational durations of the era of cycles of those who are on different rays, it's going to leave plenty of room for many, many lives.

***The initial vibration is slowing heavy, and millennia of lives have to elapse.*** The vibration of the sons of heavy rhythm. I thought sometimes we can see these in the monadic types, so if we went to page 1081 in *A Treatise on Cosmic Fire:* ***The units of inertia.*** This is the first developmental phase that we reach. It doesn't mean that the monads are inert, it just means that their expression as a human being is subject to this factor of inertia and this is very much the case with regard to the first petal. He says millennia of lives have to elapse. I think that's an underestimation, really, and I say that does not necessarily mean thousands of lives, but it could or many, many thousands of many cycles, maybe many thousand-year cycles. But we can also speak of millions of years for the unfoldment of the outer circle. We just get an idea of how very slow in terms of time as we normally consider it is the unfoldment of man during the hall of ignorance when he's stumbling around. Once he begins to see more clearly and use the mind and then the whole process can begin to take on speed.

***What the Personality spends many thousands of lives in establishing is not going to be lightly altered. When the Ego – working in the lower consciousness – seeks to effect change,*** this is in *Letters on Occult Meditation* page 82. I gathered that because it was a relevant passage, and there we definitely have DK telling us that many thousands of lives, many, many, how many is many, ten, fifteen, twenty? It’s not just one or two or three thousand, but many thousands. So the Ego begins working at a certain point and that's generally at the fifth petal the ego takes a more conscious approach to the development of the lower man, but even then at that time before the Ego or soul or solar angel, begins to work with the lower man, thousands, many thousands of lives have passed. One day it will be fascinating to see the so-called motion picture of our many lives. I imagine some will be pretty boring and pretty repetitive and we will learn from much from being able to see as the Buddha saw the accumulation of his experiences as a human being I think he was achieving the sixth initiation under the bodhi tree and one wonders whether having that type of vision is conferred at that initiation.

0:30:00 Anyway, I break these paragraphs up and interleave my comments. ***The initial vibration is slow and heavy and millennia of lives have to elapse before*** … what I'm doing is amplifying here he says millennia of lives and I'm talking about many thousands of lives so. Millenia of lives is a peculiar statement but it certainly means thousands it's a plural millennia.

***before the interchange of energy between the Ego and its reflection, the personal self (the lower threefold man) is such that the consciousness of the man occultly “awakens” in the Hall of Learning.***

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Even though we may and now be seeking exit from the Hall of Learning into the Hall of Wisdom, it takes thousands of lives to enter even the Hall of Learning. Some kind of perspective has to come to us, some great sense of patience would have to be taken to make us as, are imperfect as we are, still a very long time as time is being counted in relation to the experiences of earth.

So we have an important statement here about what transpires in the Hall of Learning. There is an intensified exchange of energy between the Ego and its reflection the personal self, I think we can especially once work in the fifth petal really begins: ***the consciousness of the man occultly “awakens” in the Hall of Learning.*** Well in other words, let’s just say he realizes that he is two instead of one, later he will realize he is one is that of two but at this point he realizes he has a higher and lower self. Pairs of opposites become noticeable. It's clear that the interplay between the psychological pairs of opposites becomes very strong in the Hall of Learning, the soul or higher self, becomes a noticeable factor in consciousness. However it may be named at that time, of course, depending on your school of thought, it's not always called the soul or ego or higher self or egoic lotus, any of those, some of them technical terms may simply be called a higher power or God within or something or other … such as Socrates had.It's an awakening to the idea that there is a higher part of ourselves and maybe an awakening to the idea that this higher part of ourselves is sponsored by a still higher being called a solar angel, a being of an entirely higher order that is infusing this higher aspect of ourselves.

Occult awakening means to awaken to the inner, subjective factor, and it just takes thousands of lives, millennia of lives to accomplish this. Sometimes we get impatient with how the advancement in our present life is going, but it's just a blink of an eye, compared to what we have been through in these times of ignorance. We neither a great to breath away, just to stand back and to understand this steadfast, very slow march of nature in our development.

Now this is interesting here;

***For advanced man at this time these incarnations took place upon the moon chain and in some cases upon certain planets connected with the inner round. This is the circumstance which necessitated his "coming-in" during the Atlantean root-race.******Men of this type refused to incarnate earlier, as the bodies were too coarse; this was the cyclic reflection (on the lowest plane) of the refusal of the Monads to incarnate at the dawn of manvantaric opportunity. No real "sin" was committed; it was their privilege to discriminate, and this refusal has its bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India. The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 825-826***

***For advanced man at this time these incarnations took place upon the moon chain and in some cases upon certain planets connected with the inner round.*** We have discussed the possibility of etheric planets, and planets involved in different planetary chains, or involved with different planetary schemes that form a unit that are not part of the normal seven chains in a planetary scheme.

***Advanced man at this time***, at least the majority of such human beings, has a very different history than those who individualized on the moon chain. Now, it's also true that some earth chain humanity has achieved entry into the hierarchy. I suppose very rare, but they have developed quickly and have not required 25 million years to do so. The Christ is one and there are others he has told us.

When we think about this great number of incarnations it suggests that on the moon chain or maybe even in the previous solar system, a very lengthy cycle in order to pass through such incarnations if they take millions of years here for Earth humanity, then how long do they take in relation to a chain like their moon chain or a solar system like the previous one, which is related to the third aspect of divinity. The third aspect process always takes longer.

0:38:00 So DK seems to be telling us here that for advanced man the incarnation which corresponds to the number 700 may have taken place on the moon chain, and this could mean even thousands of moon chain incarnations. What that chain was all about and that dense physical body we call the moon, what that meant for us in terms of our home, has all been forgotten. One day of course it can be retrieved and relived. But how interesting that the Buddha, let's say under the bodhi tree looking at his earlier lives, since he was moon chain humanity, would have to see those lives as if they were taking place on the moon chain, and maybe even some of them in the previous solar system. Because the seeds of the previous solar system ripened and came to fruition in the Buddha, which may suggest that he was actually a human being, a nomad coming from the previous older system. I can't say that with absolute certainty, but there are references which really seem to support that idea. So just as the Christ represents this solar system and this chain, the Buddha may certainly represents the previous chain the good chain, maybe a previous solar system.

We have quite a unusual past, many of us I think, if you are a disciple, a serious disciple working at service and at illumination and studying the esoteric wisdom, you can consider yourself an advanced human being, I think even those who are lesser human beings than those who are disciples, consider themselves advanced man, and so they have a very unsuspected past. We might think of all of our incarnations of that is if they occurred here, on this planet, but it would not be correct.

Maybe the circumstances, I mean once these things become visible to us, maybe the circumstances under which they did occur will look most strange. Incarnations on certain planets connected with the inner ground in or around there's probably little that we can say about this merger however a planet closely related to the moon in one respect through the third ray is a very strong. Third ray connects with both and is also related to being around so much three has a close energetic connection relation to the previous solar system that is true just as Venus to this one, which itself is related to the moon chain. So Mercury related to the previous all the system and the previous solar system, holding a kind of analogical relation to this solar system as the moon chain holds to earth chain. We could follow that line.

There's not too much detail given about the inner round. Great possibilities are offered as long as one can refrain from succumbing to certain non-specified temptations. I suppose the problem is always are we willing to serve or do we want to have such rapid progress that we will be standing within the radiance blinded by the light and pass on our way towards the great center of absorption without really following the Bodhisattva’s impulse.

Maybe there are incarnations in relation to Mercury. And there are a number of planets that have this, and I think Earth may also be one of them, because I say not much is given here and if it were given you could question of what immediate relevance would it be to improving our discipleship service? But there are some things that are nice to know.

However it is clear that a number of planets are connected with what DK calls the inner round. Considering how many incarnations presently advanced man may have taken on the moon chain and where he now stands in his evolution, we can see that progress has been very slow, and basically we are understanding because of the moon chain system the figure 25 million years for human evolution is too small, because in a third ray system things take more time. Anyway we've been told just as the stars which are associated with a third aspect, they tend to last a longer time than those associated with the second and then those associated with the first aspect are if shortest in duration altogether.

So moon chain humanity, even though some of them will not even be on the path until the next round may have already spent considerably longer than 25 million years and their human evolution. When it comes to humanity from the previous solar system, well solar systems last trillions of years, which draws our attention to what may be. Because we do spend a lot of time in the condition of provider which is not merely a state of suspended in activity just a holding pattern, things are accomplished in those provided states, just the way the mini pralaya that we call death offers the opportunity for things to be accomplished in the subtler worlds, such as devachan, a condition on the lower mental plane, fourth sub level of with a lower mental plane, which is really the opportunity to work desire and aspiration into faculty for the next incarnation.

0:45:40 So anyway, just get the idea of the slowness of evolution and those of us who think well we are more or less advanced human beings, we are disciples in the making, we’re moving fast, apparently, because think about how that moon chain failure may have slowed everything down and how very, very long we may have been at this business of human evolution, whereas earth chain humanity has not had that kind of duration in its development even though its development has been long – 21 million years in many cases at different times for incarnation of course. In middle Lemurian, maybe later Lemurian, maybe Atlantis all the way up to the time of the closing of the door on the animal kingdom, fresh egos were being generated for a long period for millions of years and the time when these egos were generated in the bud lotuses as it were, those times may determine the degree of advancement of these egos relative to each other. Also whether or not the solar angel is a solar angel attached itself to a human being or merely stimulated the human being so that and egoic lotus could be formed.

We can see that he advanced people of the present period may have quite distinct origins, and this may account for different types among them, origin of the previous holders is more gentle on the moon chain and maybe at different periods upon the moon chain as well. What that system actually offered in terms of opportunity we cannot know that with any degree of clarity or exactitude, this is the circumstance which in the sense that they did, was coming in.

***For advanced man at the time at this time these incarnations took place*** about moved in and in some cases upon certain planets connected with the inner round. What we talking about here is we mean advanced man coming in during the Atlantean root race. So he jumped over the Lemurian root race all together and did not go through those tremendous struggles because his first petal, which we call the Lemurian petal, was certainly unfolded and he had Atlantean work to do on the second petal, no doubt, but he was already a formed egoic lotus.

Which is the circumstance that necessitated the coming in of advanced man in the Atlantean root race? Was it his occult awakening which made the entry into the earth chain incarnation at the time of the Atlantean root race propitious? The implication is that bodies of the Lemurian type were too crude to offer advancement beyond the kind of consciousness that these relatively advanced egos already possessed, had already achieved. The analogue to Lemurian and even perhaps even Atlantean development seems to have occurred in those many incarnations they experienced upon the moon chain, probably experienced on a chain in which intelligence was emphasized.

So, circumstance? Maybe the circumstance is simply the fact that the analogue to the 700 incarnations occurred on the moon chain, and because of that circumstance continued development had to occur and the next phase of development was offered in a sense by the second of a conscious root races, the fourth root race, the Atlantean root race. Let’s just say that a necessary opportunity was offered in the second phase of Earth chain development. Second phase of Humanity’s Earth chain development.

0:51:40

***Men of this type refused to incarnate earlier, as the bodies were too coarse; TCF 825***

***Men of this type refused to incarnate earlier, as the bodies were too coarse;*** so many of this type refused to incarnate earlier as the bodies were too coarse. This is an interesting statement as such men seem to have been at least somewhat self-determining in relation to their incarnational process, or maybe when in their goal of consciousness they refuse. This would be a higher perspective of that which was possible as a personality.

So when thinking of man during early evolution he has a human consciousness and does not have much to say about the nature, quality, and placement of his forthcoming incarnation this would seem to be left somewhat to the guidance of the solar angel. But perhaps moon chain men of this type were sufficiently advanced and self conscious to be part of the planning of the incarnations they were to take on in the earth chain? Well I would say, it cannot have been the solar angel that was attached to them yet. The attachment of the solar angel to them would have to have come later on the point of incarnation. We know there were no solar angels as part of the incarnational individualisation process occurring on the moon chain, it occurred in a different way as animal man aspired and his higher spirit nature responded.

But we do know that all of us for whom DK is writing *A Teatise on White Magic,* for advanced human beings at this time, that all of us have a solar angel, DK assumes it. So at some point the group of solar angels must have a fixed themselves or permeated or penetrated already individualized man of the moon chain, and then began to oversee his continued evolution on the earth chain, and on our globe.

So, if they refused, the refusal was probably made upon the plane of soul and from a vantage point which was far greater than the limited consciousness than they probably possessed when immersed within the physical plane incarnation. We could say that soul man was making this decision. Interesting about refusals because there are the refusals that a man can make, and there are refusals that a solar angel can make in terms of attaching itself to a developing human personality, and I suspect there are refusals a monad can also make – because in a way the entire individualisation process begins with a monadic impulse. Nature, we understand, is economical and does not arrange situations which are wasteful of energy and unnecessarily repetitious. Nature is much ruled by the law of economy.

0:55:45 So that's is a law of correct appropriation of energy for that which must be achieved according to The Divine Plan.

The whole question of how and by what conscious agencies human incarnations are arranged is very problematic and probably subject to change as a human being evolves. I think there probably is a point at which the awakening human being, the awakening soul in incarnation, participates with the underlying solar angelic consciousness in the choice of the incarnation.

***Men of this type refused to incarnate earlier, as the bodies were too coarse; this was the cyclic reflection (on the lowest plane) of the refusal of the Monads to incarnate at the dawn of manvantaric opportunity. No real "sin" was committed; it was their privilege to discriminate, and this refusal has its bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India. The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 825-826***

What we learn here is ***this was the cyclic reflection (on the lowest plane) –*** we're talking about presumably the dense physical plane – ***of the refusal of the Monads –*** maybe certain Monads – ***to incarnate at the dawn of manvantaric opportunity.***

Well, I think a certain vehicles had to be evolved. Sometimes we look at the word *refusal* and we interpret it in very human terms, but I think if Monads are refusing they must have a vast perspective upon what is required. So we have to be cautious here. Was it the Monads who refused to incarnate or with it the solar angels or was it both? I am opting for the idea that there are various kinds of refusals, possibly. Certainly there are discussions in *The Secret Doctrine* about the refusals of certain groups of solar angels to associate themselves with the animal man of that period. I think during the second round was it not the solar angels that looked in upon the development of what was to become man and they saw that there was no possibility, that no vehicles existed into which they could possibly infuse themselves.

There's definitely a solar angelic refusal to associate with certain animal men, and even much, much earlier. Matter fact there is quite a story there, that nature unaided tried to create man and instead created monstrosities, at which the Lhas or the solar angles, were horrified, and through their horror and through the realization that these monstrous forms did not correlate with divine plan and purpose which they the solar angels represented, they proceeded to assist in the destruction of those monstrous forms.

But this refusal of the solar angels could have been identical with the refusal of the Monads to do the same. When the solar angel alive is itself with a human monad most have must also be involved, taking its place as a living fire right at the very center of the egoic vehicle, which the soul ray will build. So when we think about individualization as the dual process, involving both the Monad and the Solar Angel, and triple in the respect that it must involve a representative of the animal kingdom as the vehicle.

We're told that Shamballa has an exquisite sense of timing and this must be true for Monads who in essence are members of Shamballa, so we should not look at this in a moralistic perspective. So this refusal should not be looked at from a traditionally, moralistic perspective. It is something that a higher and greater and more intelligent than that.

1:00:35 We've been talking here about the dawn of manvantaric opportunity. I suppose the question is when is that really a manvantara can be an entire round and what is the cycle which is being referred to?

We do know that there's quite a difference between the development of moon chain monads and earth chain monads. Was it to be the case that more of the available monads were to have individualized on the moon chain perhaps. That would have made it possible for more of them to move together. Was it possible that all of humanity was to be moving more together rather than in the diverse and varied groups (varied in terms of their development) which are now moving forward? Well of the monadic choice here, DK tells us that:

***No real "sin" was committed; it was their privilege to discriminate, and this refusal has its bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India. The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 825-826***

***No real "sin" was committed; it was their privilege to discriminate, and this refusal has its bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India.***I wonder if the adherents to the caste system understand its deeper as esoteric origins? Well there seems to be a kind of hint that there was a holding back of the monads, and that certain of the monads chose individualize on the earth chain rather than on the moon chain. Now could this be in a way one reason why the solar angels were called in compensatory manner to speed the development of those monads who had refused, who had held back. It's so interesting the number four, the fourth subplane of the mental plane is connected with discrimination. And also with the human kingdom and perhaps with the entry into the human kingdom.

So all of these cycles have a very profound effect upon the distribution of developed and undeveloped monads, at least in terms of their expression as human beings. We seem to be somewhat confining ourselves to the moon chain and the earth chain. Whether monads have a human opportunity earlier than that? Well I'm not sure that they do. I know they have an opportunity to invest themselves in the immetalization, in vegetalization, inzooination process whereby they enter the lower kingdoms.

Perhaps it is though that in the moon chain came the first opportunity for monads to actually become human. Well this is something we cannot know whether their refusal to enter was correct. It does seem as if some refused to enter in the moon chain and as a result would be more developed now had they done so and we certainly know that the solar angelic entry has helped make up for the disaster on the moon chain, we wonder whether if more human monads had entered it would have been possible perhaps to avert some of that disaster. Was the balance of human monads sufficient in that chain? Well these are things that will have to be clarified as we go and as more is known.

So I say here that much of interest is being communicated, we read of the sin of those who refused to incarnate and also of the apparently result and sin of the mindless. This is kind of a holding back perhaps that occurred even with respect to entry into our particular chain and globe. There may have been a holding back with respect to monads having an opportunity to enter into the human kingdom on the moon chain but also there were different phases of individualisation which occurred even on our Earth chain and maybe some refusal was here involved. We've been told that the sins of the mindless had resulted at least in part from this refusal.

So could monads have been counted in the second round or third? Well, I've been asking that question. There are references in *The Secret Doctrine* that suggest the solar angles look in upon planetary process, in order to see when their right moment might occur. Because the coming of the solar angels is far more than simply the creation of the human kingdom it has to do with the development of a planetary logos and the opening of the heart center of the planetary logos it's kind of an initiatory process. So they looked in as I said before in the second round and saw what kind of vehicles they might have to animate or infuse or pervade, and they found those vehicles very wanting, because they have been created unintelligently.

All knowledge on the atmic plane is not really all knowledge, with respect to the cosmic physical plane, well we can't even say that, with respect to that which the human being as a human being can attain, and that is to be remember that the Master is to a human being so that particular quality of all knowledge that capacity relates to the Master's prerogative.

Let's put it like this, maybe if the earth chain monads had incarnated earlier, the vehicles which were deemed too crude for the incoming moon chain monads would not have been quite so crude and the Lemurian incarnations could have been advantages to them but it's a possibility. These are deeply hidden matters and as I say we are not really understanding the great science of cycles at our particular degree of unfoldment but even understanding that one day we can understand the science of cycles already indicates a place where our knowledge can be enhanced.

In any case, we have tremendous class distinctions at the moment, and we have huge degrees of difference in the development of egoic lotuses. We have obviously people on the planet who have one petal open or almost open let us say, and we have others who have all nine petals open, and others who have graduated beyond the nine and no longer even have a causal body. Well they have all twelve petals open and then the causal body is destroyed, and all of them are still human beings. So we wonder of the huge stretch which separates our different types of men from each other would be a little less huge if there have been taking advantage at the manvantaric opportunity. Manvantara usually refers to a round. There are many kinds of manvantaras, even the term mahamanvantara may not relate entirely to the duration of the entire solar system. But so often it does.

As it now stands, the moon chain monads are far in advance of most of those who experienced their first incarnation on the moon chain and the great gulf existing between capital and labor with the those who think and those who carry out the thought we might say is the result of the unequal development in human form of this expression and human form of these monads? One group of which incarnated as a human being on the moon chain, and the other not until the earth chain and certainly billions of years separated these two opportunities. … Had the moon chain monads incarnated even earlier, in the Lemurian, despite the crudity of the available vehicles, chances are they would be even more developed in human terms and they are not what the monad is on its own plane is not open for us to understand. The development of the monad on its own plane is different from the development of the monad as it expresses itself in human terms.

What we're really talking about is its ability to express in the lower three worlds and we call that development, but it may have a very definite kind of higher development on its own level. But perhaps they would be, there was probably a refusal there, and if there had not been a refusal of those developed moon chain monads, relatively developed, then chances are that they would be even more developed than they are now and maybe the gap between them and the earth chain monads would be even greater. But all of this is given to a kind of divine discrimination, which is exercised from a perspective greater than we can know or understand. It does show us however the degree to which free will is entering here and in this case at the monadic level.

1:14:00 We can see that occult timing is a matter of profound importance when determining whether harmony and right relations will be facilitated or hindered. … If human beings are too far apart in their understanding they will have such different desires and therefore different values that it may be difficult to harmonize them. Let's look at the present day so-called clash of civilizations and in general we are finding sub diaphragmatic values in contrast with super diaphragmatic values, obviously not in every case. But the two civilizations seem to be oriented towards different objectives: one group rather materialistic, I think even in its spiritual body except for certain mystical groups associated with it which have a refined spiritual than the other group, maybe materialistic in its own way, but tending towards the higher perspectives of the higher chakras as the major orienting forces of consciousness.

So we do have a very wide spread of human development. Should it have been less why would there be more understanding or is it required somehow that there be a great spread in order for the pyramid of the human hierarchy in incarnation to be supported with a broad base and a narrowing upper area to the pyramid, until you simply reach a point? These are again thoughts that come and they will have to be worked out when we know more. I think it is useful as we go through this kind of material to understand what we don't know, and why it would be useful to know it.

***The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 826***

***The problem of labor and capital has its roots in the subjective distinction—***it’san inner distinction having to do with a higher mental plane – ***between “equipped and unequipped” Egos.*** How would these egos have been more equipped? Well they started sooner according to their choice, they would have been more equipped. This is really a monadic choice in a way. The choices of the solar angels maybe had more to do with deciding in relation to our particular round and globe when they would enter, but it would seem to me that if the monads concerned had to make a choice and did make a choice, the solar angels working with the monads would have been obliged to enter as well, as these two for centers, the human monad and the solar angelic monad, do work together. So time is needed in order to equip an Ego for reasonably full expression within the lower three worlds. If entry into incarnation is delayed, there is insufficient time for equipping.

Even if we just look at our own round and globe, we have monads entering into individualisation at different times. Is this psychically determined according to law, or is it their own free will to hold back until opportunity presents itself again? The monads that were holding back with respect to our own globe and round may already have been individualized, some of them were and they held back for more adequate forms. There were other monads who were not yet individualized and yet they came in a different time. All this is going to work itself out in the degree of development we see in human beings and this development will be reflected in the degree of unfoldment of the egoic lotus.

We have talked about the monads in the in relation to the egoic lotus on page 1081 and also about the origin of different types of monads and their likely degree of development going on to page 1082 of *A Treatise on Cosmic Fire* , maybe 1083, but right in there from 1081 to 1083. So of course on the moon chain we understand there was a delay, and a failure, and so the moon chain monads were less developmentally equipped than they would have been had not their progress of evolution been interrupted by the “timely” interference of the solar logos in the affairs of our planetary logos and the expression of the planetary logos who is one of his chakras in the moon chain. We understand that these moon chain egos, or monads, were entering, well I would say with at least one petal open, or opening, and they would still be at a very low level of development had not, I believe, solar angels associated themselves with these entering monad egos and facilitated their progress.

We have a story here of equipped and unequipped egos, people who are studying these matters. Can be considered to be relatively advanced human beings and even beyond the normal advanced man, disciples and those who are approaching initiation. So most of them, most of us, probably have some kind of moon chai origin, although whether we came from the moon chain or from the previous solar system, because sometimes I think it's not possible to come from both. Or at least it's unlikely that we have to be sorted out when we know more about the history of our own soul expression.

1:21:50

***The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 826***

So we have equipped or not equipped and the contrast ***between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are as yet groping in it's dark and gloomy corridors.*** Well, if we're involved here with this kind of work. We have certainly registered the reality of the higher of the pairs of opposites. So technically we have passed out of the Hall of Ignorance and we are making application to the Hall of Wisdom.

Most times when people go to the grocery store, they ask ‘can I get you anything?’ I always say, ‘well, I would like a little wisdom, please.’ Often times I order in a restaurant as well, ‘I'll have some wisdom, thank you.’ I get some very strange looks. But I do mean it.

This distinction between human units is not separative, it is simply factual and one can note the distinction while still remaining in consciousness very connected to all those who are apparently distinct.

The implication here is that many of those who incarnated for the first time on the earth chain are still working in the hall of ignorance, that is within those symbolic 700 incarnations with even the outer tier to go close whereas those who incarnated on the moon chain have by and large moved into the hall of learning. This does seem to be the case, although when we look at the lotuses of passion and desire, two fifths and three fifths, two fifths came from the moon chain, and they still don't have that third petal completely open. So from a certain perspective even moon chain monads may still be working in the hall of ignorance.

There is a significant distinction between modern intelligent humanity working with the love petals (participating intelligently in world affairs) of the egoic lotus, and those who are still absorbed in the requirements of organizing and unfolding the knowledge petals. It is just a great difference in experience and in the number of cycles experience and what has been gained from those cycles.

Another distinction of course involves those who are in process of unfolding the sacrifice petals, they are fewer and are distinct from those working in either the knowledge tier or the love tier. Let us hope that as we study these kinds of matters we realize the importance of the first soul law, the law of sacrifice which is really in a way the law of rapid evolution. One can understand then that the Christ who is the most rapidly evolving human being of the earth chain variety must've given tremendous sacrifice along the way otherwise he could not stand where he is.

So, we're talking about distinctions here, between those who are path out of the whole of ignorance and those who are as yet groping in its dark and gloomy corridors, unillumined by the Higher Self or by a conscious knowledge of the higher self, between those egos who are only bud egos and those who have organized the outer circle of petals and whose petals are ready to open up.

Well, there are different ways of looking at this. I think we have established that we do not need to organize the outer tier fully. That is, we do not need to finish working in petal number three before there is unfoldment of petal number one. It doesn't at least to me it doesn't seem to make sense. Firstly, when the lotuses of passion and desire have for their objective work in petal number three, and the only thing a human being can do in terms of human work is to work at organizing and vitalizing.

It doesn't seem as I have maybe belabored excessively, but there must be complete organization of the outer group of petals before the first of those outer petals is unfolding, it doesn't make sense to me but I may be missing something here.

1:28:10

***between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 826***

***between those Egos who are only “bud” Egos,* and those who have organized the outer petals.** DK in fact, that at this time there are no more bud egos, strictly speaking, and all have at least one petal open. Now, let’s say, to what degree? Because when you say that an ego has a petal open there are different possibilities of the degree of opening so do we really mean *fully open*.

The lotuses of Brahman … it’s about page 843 … The lotus is a problem on. Romack losses in which the first two knowledge petal is fully unfolded. Is every human unit minimally at this time a lotus of Brahman? That is a question. Are there some who are almost so but not fully so.

***Brahmic lotuses in which the first or knowledge petal is fully unfolded. They are so called because they represent on the physical plane the fully active intelligent unity, the man of small mental development, the lowest type of workers, agriculturists, and peasants on every continent. They are also called “third class creators” … TCF 841***

***They are so called because they represent on the physical plane the fully active intelligent unity, the man of small mental development, the lowest type of workers … They are also called “third class creators” …***

We do see that they unfold at different times in these petals. And that it doesn't seem to make sense that work organizing and vitalizing is going to be done in the sacrifice petal of the outer tier before any kind of unfoldment will occur in the very first petal. To me it makes most sense to think that the most primitive egos at present have at least the first petal in process of opening, so maybe they would not yet be full lotuses Brahman. This might apply to some members of the aboriginal groups, but certain of their members must necessarily be in process of working on the second petal because of such are their artistic abilities and community orientations, and we learn that possibility of some expression especially along creative or artistic line will appear in relation to this second petal.

We don't have any more strictly speaking bud egos, but maybe we have some that have gone beyond the bud stage and are not quite at the point where the first petal is completely unfolded. DK spoke of certain people who are strongly atavistic and are a natural burden upon humanity and it could be that these are those who are still in the process of opening the first petal.

Here I have the quotation,

***1. The souls who live but whose consciousness sleeps. These are the dormant human beings whose intelligence is of such a low order, and their awareness of themselves and of life is so dim and nebulous, that only the lowest forms of human existence come into this category. Racially, nationally, and tribally they do not exist as pure types, but occasionally such a person emerges in the slums of our great cities. They are like a "throw back” and never appear among what are called the natural savages, or the peasantry. [EP II 203]***

***The souls who live but whose consciousness sleeps.*** They have etheric and physical vitality but let’s say that sentiency and mental understanding is not present. ***These are the dormant human beings*** – it is a word that reflects sleep – ***whose intelligence is of such a low order, and their awareness of themselves and of life is so dim and nebulous, that only the lowest form of human existence come into this category***. Doesn't quite sound like lotuses of Brahman, does it? It doesn't sound like we are fully there, if they do exist of course. We are not fully at the lotuses of Brahman stage because the lotuses of Brahman have more capacity, and these people:

***Racially, nationally, and tribally they do not exist as pure types, but occasionally such a person emerges in the slums of our great cities. They are like a "throw back” and never appear among what are called the natural savages, or the peasantry.*** So they are among human beings the least developed. Kind of wonder are they the very most recent to have individualized on our Earth chain? Maybe. Because time is the great discriminator here, the amount of time we've had to evolve. Yet the fact remains, DK says all egos have at least one petal open. This is very important, whether open means completely open we do not know, because the lotuses of Brahman have the first our knowledge petal completely unfolded. So we have to assume that there are some who are not yet fully lotuses of Brahman and …

1:34:40 … if we go to *Esoteric Psychology* of the same page 203,

***1. Lotuses of revelation.***

***2. Lotuses with perfume.***

***3. Radiant lotuses.***

***4. Lotuses wherein the flower is on the point of opening.***

***5. Lotuses of closed and sealed condition.***

***6. The colourless lotuses.***

***7. Lotuses in bud.   
EP 203-204***

We have colorless lotuses, and lotuses of closed and sealed condition. Neither one of them are going to be Lotuses of Brahman which have one petal completely open, but they could be those who are on their way to becoming lotuses or Brahman.

When the flower is on the point of opening, you kind of wonder are these also not yet lotuses of Brahman, because nothing is really opened? Or do we talk about the flower as the three petals themselves, at which point we would be dealing with more advanced type in which the entire flower out of three petals were on the point of opening.

Anyway, going back here, to make sure:

***between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up. TCF 826***

***between those Egos who are only “bud” Egos and those who have organised the outer circle of petals, and whose petals are ready to open up.*** This is the big discrimination, and something that seems contradictory to me.

Can primitive types really work in the third petal? It seems to me that working one petal ahead of that which is unfolding is more likely. I've dealt with this quite a bit, I don't know if there is a way that we can actually resolve this. You know my thinking here is if the lotuses of passion and desire already have two petals open and are working on the third, have a lot of development, are working on that third, and all that work can be is organizing or vitalizing, then how can a far more primitive type also be working on the third? This remains a little bit still of a mystery to me but it will be solved I believe when we can really see these things and make a comparative study. It is clear that the stages of organization and vitalization or awakening technically precede the stages of ready to open up or opening up.

The last distinction that DK makes between “bud Egos” and those whose outer circle of petals are ready to open up—seems very *wide*. If there were any “bud Egos” they would certainly be, relatively “unequipped”. But are there those who have opened the first tier petals to be considered “equipped” or “unequipped”? I think by and large relatively equipped, relative equipped. The truly equipped ego who for instance is a member of the class known as “Capital”, very intelligent moon chain humanity, might very well have petals in the second tier open. They are often dynamic personalities and professional people. Some of the most selfish people yet accomplished in their own way could have the fifth petal quite open or at least well organized, in part, making them “egos” (lower case) to be reckoned with. In other words, dominant personalities.

DK says:

***The idea of a septenate of centuries must be carefully pondered upon, and as ever in all occult matters, the idea of triplicity must be also borne in mind with a synthesising period, which is a summation of the triple coordination:***

|  |  |
| --- | --- |
| ***3 periods of 3 tens................................*** | ***90 years.*** |
| ***1 synthesising period............................*** | ***10 years.*** |
|  | ***100 years.*** |
| ***This seven times repeated....................*** | ***7*** |
|  | ***700 years.*** |

***Each cycle (again figurative cycles) leaves one of the petals more vitalised, and has a definite effect on each. TCF 826***

***The idea of a septenate of centuries must be carefully pondered upon.*** I assume He means by this seven one hundred year periods that see as, ***and as ever in all occult matters the idea of triplicity must be also borne in mind with a synthesising period which is a summation of the triple coordination.*** I guess we have this with a human being, we have three tiers of petals, and then we have the synthesis petals which gather everything together from the process of the three tiers, so we have the three and the one.

When this type of sequence is applied to the egoic lotus as a whole, yes, each of the tiers will represent a 30-year period. Of course, not literally, with a final unit of three synthesis petals plus the jewel representing the 10-year period which we discuss here below, of course in reality it is a lot of difference between the three periods. We cannot take the relative proportion literally. So we have, according to DK here, three periods of three 10s, or 90 years. I suppose with each petal representing 10 and the tier representing 30, and one synthesizing period obviously the whole factor of synthesis is much shorter. When you think that the third and fourth initiation can be taken in the same life, there's the full opening of the egoic lotus all nine petals, and then this incredibly fast synthesis period – even in the same life leading to the destruction of the causal body. So none of these figures can be taken literally they have to be seen relatively.

***This seven times repeated.*** So this is what makes 100 year, 700-year period. A 700-year period applies symbolically to the unfoldment of the knowledge of petals and there is a synthesizing period at the end of the development of every tier. We have to ask, if within the period of unfolding of knowledge petals if seven periods are to be found, each period with its synthesizing period? Well we could apply a 30 plus 30 plus 30 plus 10 model to the unfoldment of the three knowledge petals with a kind of synthesizing period bring them all together into a new and complete unified relationship. DK talks about this special event which occurs after all of the petals are unfolded in a tier and then how they develop a new relationship with each other.

There must be some kind of very interesting energy dynamics because the idea that we have seven repetitions of the hundred year cycle and we can get 100-year cycle by looking at each one of the petals: 10 10 10 for the first petal, 10 10 10 for the second, 10 10 10 for the third, and then a 10-year period making 100. There is some kind of energy flow repeated seven times, of course we think of the seven spirits, but by the time there is be unfolded of the first here petals we're not dealing with sevens really at all. We're just simply dealing with foursquare, really at least in the hall of ignorance, later fifth spirillae of the physical permanent atom comes into effect when we are working with the first and second initiations. He goes into detail on this also the fifth spirillae of the astral permanent atom, but this is an earlier time we're talking about now. So each cycle again these are figurative cycles they are meant to promote the sense of analogy and relative duration. Each cycle leaves one of the petals more vitalized and has a definite effect on each.

***Each cycle (again figurative cycles) leaves one of the petals more vitalised, and has a definite effect on each. TCF 826***

***Each cycle (again figurative cycles) leaves one of the petals more vitalised, and has a definite effect on each.*** Each cycle, what shall we say of the seven we're talking about, because vitalisation does not occur all at once, but it seems to me that there will be greater vitalization of the earlier petals and tier because the earlier petal is the first to unfold. So it has to be most vitalized in these cycles and later the second petal and the third petal in the tier becomes sufficiently vitalized to unfold. So each cycle leaves one of the petals more vitalized and has a definite effect on each of the petals. Here it seems that the case speaking of the 30 plus 3 facility plus 10 model.

It would be a mistake to think of each petal is taking approximately the same amount of time to unfold. I don't think that is the case at all. The earlier petals each one of them takes longer than the following petal and that goes all the way through the nine and maybe through all the twelve. The earliest of the three knowledge petals, must, so seems, take far longer than the first petal to unfold fold; its progressive cycle of unfoldment with the more material petals. Each petal being more material than the one following it, taking longer to unfold than the next successive, less material petal

1:47:20 So there must be a general mathematical model for the unfoldment of these petals. None of this is going to occur without divine mathematics I believe. But as always the free will of human being can make a big difference and account for a large deviation from the norm.

Also there must be a model for each type of human being. Each monadic type, I mean. I just begin to sense the mathematics behind all this. The general model for different monadic types, and then the human differences in the application of will and the following of desire. Also we see the periods of increasing vitalization precede unfoldment. That's so important, awakes vitality and unfolds. This is how DK describes it at one point in the vital references.

If we look at the total number of periods involved in the unfolding of the knowledge petals we will have 4 times 7 equals 28. Considering three periods of 30 years and one period of 10 years multiplied by seven. Now these numbers, 4 and 7, are very important because they actually relate to personality cycles, elsewhere we are told. So 3 periods plus 10 is 4 and then the 7 times over. If we further subdivide we find 3 groups of three 10s plus a final period, all this multiplied by 7 and thus in all 70 shorter periods rather than 28 mostly larger ones. Well, I don't pretend to have a handle on the mathematics here, but these are the suggested considerations and none of these numbers will really be insignificant.

I'm remembering that soul cycles relate to threes and sevens and personality cycles to sevens and fours. So as for three groups of three tens, there are three colors to be associated with each of the knowledge petals and thus subdividing into tens makes sense. Perhaps the unfoldment of each color that is if each ten takes place somewhat sequentially. A deep science is hereby indicated, maybe nothing more than indicated, and we get to understand just a little of this virtually unfathomable, at our present stage, science of consciousness and be formal accompaniments of this science of consciousness and the cyclic accompaniments of this science of consciousness. The beautiful order of it all begins to be appreciated.

The key to psychic unfoldment of the hall of ignorance are contained in these numbers so we may infer. But the key is not yet completely or convincingly in our possession. Far from it. Just the hints, just the indications of the fact that we can break this down into fours and then multiply by seven and the fact that sevens and fours are related to personality cycles, is really of interest.

I think it is the Christ telling one of his disciples that every hair on their head is numbered. There's a great mathematical, cyclic science behind the events which we notice and even behind the inner subjective events which we will come to notice and which are here being described by the Tibetan, and it will be I think most amazing to see the way the Deity of our planet is using number and time to bring about an orderly unfolding to form and consciousness. Well I suppose that all of this raises more questions than it answers because certainly we simply have indications here. There are some important things that emerge for us and each student will pick out what for himself is most important.

To me it stands out here than an increasing vitalization precedes unfoldment as the cases of petal number seven awakes vitality and I'm falls so without sufficient vitalisation there will be no unfoldment.

***Second. The 70 incarnations. These concern the unfoldment of the middle circle. Much may be learned from a consideration of the occult significance involved in the sending out of their followers by any initiate (such as the Christ) in groups of seventy, going two and two. These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites, and their equilibrising in love and service. TCF 826***

Now the second period of this 777 is the period of ***70 incarnations*** symbolically considered and ***these concern the unfoldment of the middle circle,*** but perhaps not the complete unfoldment of the middle circle. I think not the complete unfoldment of the middle circle because the complete control of the middle circle would take us beyond the probationary path and it is the seven incarnations which occur which relates to the probationary path. The principle of overlap has constantly to be considered.

We do know that the rod of initiation is applied to the seventh, eighth, and ninth petal, but we do know as well that until the fifth petal is completely unfolded there is no initiation, and so the application of the rod to the seventh petal, which is technically setting the seal of the first initiation upon the individual must correspond to the complete unfoldment of the fifth petal.

So we're working with several petals at the same time. I think there will come a time when we can observe this petal unfoldment in any individual clairvoyantly and then actually be in a position to see what the next developments, subjectively, must be. I think we will be able to be most specific about this when one method DK is advising his students about what they must accomplish. I'm sure he can consult the development of their etheric body, and the chakra system which is a reflection of the development of their egoic lotus and if he can see in the egoic lotus what next has to be achieved the spiritual esoteric psychologist who has the initiatives will be able to give the best advice and the best guidance.

1:56:20 Anyway the seventy incarnations these concern the unfoldment of the middle circle, probably not the complete unfoldment because you can read unfoldment in my view at least takes us to the second initiation. …[apologies about coughing, relating it to Aries]. This is generally the case regarding the unfoldment of the middle circle our task will be to confirm whether the period of seven symbolic incarnations occurs during the opening of the later-middle circle, or applies directly to the final sacrificial circle as is generally stated. … In a way it's both, because we are told at one point on the probationary path, the seventh and eighth petal and the first two in the will circle are organized and that one awakes vitality and unfolds. Nothing on the probationary path. So there will be some work on the probationary path in petal number seven, obviously, because unless you work in that petal first and achieve through abnormal and excessive effort, abnormal efforts, anyway strenuous and abnormal efforts, you will not be in a position to prepare the petal for the application of the rod of initiation.

We have to in a way be become an initiate before we are initiated and this we do on our own and some degree of unfolding of that seventh petal is occurring on its own time that has to be on the probationary path and yet while that's being done the complete unfoldment of the fifth petal has not even occurred, and certainly not the sixth.

We are not to presume, I say here that the opening of the middle circle occurs ten times more rapidly than the opening of the outer circle the period maybe even more rapid, as I've suggested earlier the figures given are therefore symbolic, relative, indicative, but not to be taken literally. They are instructive but not literal mathematical measurements.

***Second. The 70 incarnations. These concern the unfoldment of the middle circle. Much may be learned from a consideration of the occult significance involved in the sending out of their followers by any initiate (such as the Christ) in groups of seventy, going two and two. These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites, and their equilibrising in love and service. TCF 826***

***Much may be learned*** DK goes on ***from a consideration of the occult significance involved in the sending out of their followers by any initiate*** (such as the Christ) in groups of 70, going two and two. So groups of 70 going two and two, so maybe the number 35 is involved and maybe 140. The number 35 is implicated here, 70 also indicates the proverbial threescore and ten, which is said to be the duration of the man's life: the 70. Well polarity is involved here, let's put it like that.

In that second tier of petals the polarity of the pairs of opposites is an important feature.

Thirty five is also the symbolic year when the soul makes its first major impact. I mean it depends on how advanced the individual is but archetypally, it’s the year 35 that sees the soul come into prominence, all the personality development is well on its way and the soul can now make its impression.

Thirty five is the number of the atmic plane (7 x 5 or 7 subplanes times 5 systemic plane.) The polarities are represented by the duad, the two and two. He says 70 groups of 70. Yeah, I suppose 35 groups of two; 35 groups within the group of 70. Each group being a two.

The positive and negative (that is the receptive) are thus represented, perhaps the polarities of man and deva, again positive, and that's human, and negative or receptive.

The number 70 is to be associated with the second aspect of divinity and so is the second tier petals and the second division of the number 777, which is 70, and 35 of course, the soul impact.

Thirty five may be a number connected with the fifth ray, which is related to the fifth kingdom which the soul represents.

There is we realize a close connection between the number seven and two, most clearly represented in the nature of Jupiter which has those two prominent. If you look at the table of creative hierarchies you will see that the seventh plane is also the monadic plane or the second plane, two and seven.

Those who go forth two and two, are to preach the Word and the Word represents the divine aspect. I think there are some religious groups right now that send their proselytizers out in groups of two and I'm not sure whether there are 35 groups of two. Maybe. They are to teach and thus represent the second ray.

The number 35, the divine will, is represented for this number reaches all the way to the top of the atmic plane through which the Divine Will manifests.

So, we have some really interesting numbers here, and we are relating them to the second ray, which is related also to the second tier, which is the tier in which man primarily wrestles with the polarities of higher self and lower self. By the time we get into the petals of sacrifice, the balance is definitely being tipped towards the higher self, although the victory is not really there until the third initiation, but certainly those kinds of struggles with the polarities we find while man is working in the fifth petal have been transcended or mostly work through by the time we have the first initiation. That doesn't mean they're all resolved, because there is right before the third initiation when we are told to be a fearful conflict and all the issues of the dweller on the threshold have yet to be worked out in complete.

These 70 incarnations primarily effect, I think this is so important, the development of love in the personal life … and we have development of love in the personal life …

2:07:45 So ***participation intelligently in world affairs, and development of love in the personal life***, even though some of that has already manifested. They are soul responsive petals and love is of the nature of the soul. It does tell us something about the effect of spirit in the third set of petals.

***These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites, and their equilibrising in love and service. TCF 826***

***These seventy incarnations*** (not literally, remember not literally 70, at least many hundreds) ***primarily effect the development of love in the personal life.*** So, this are such an important summary statement regarding that which is to be achieved in the 70 incarnations and also all through intelligent participation in world and world affairs.

We must remember of the love petals are deal with love in relation to the astral plane. So when we use the term ‘personal’ the idea of astrality must never be far from our consideration, that which is personal involves the solar plexus center and the astral plane. And if we're thinking about that second tier petals the solar plexus is strongly involved because we, at least for some of those petals perhaps, there is a movement to the heart center. ***Development of love in the personal life the evolution of the astral made.***

These petals are a source of high energy in the flow of this energy into the personality brings about the evolution of the personality. We must never forget that the petals themselves are like energy centers. And that they do affect personality unfoldment based on the recognition of the pairs of opposites and their equilibrizing in love and service, and this is going to happen as we move towards the sixth petal, as we get into the organization of the sixth petal.

We are given here how the astral nature evolves and also an indication of that which is accomplished through the evolution of the love petals.

Let's look at this again, ***these … incarnations primarily affect the development of love in the personality.*** Love it already exists to a degree, but it's in the hall of ignorance that love is more form based and here it becomes more and more affected by the love of the soul. ***Primarily affect the development of love in the personality life the evolution of the astral nature.*** We might say as a reflector of love, and based on the recognition of the pairs of opposites, higher of lower self, and their equal bring, Libra, in love and service. It's a very clear description of function of these central petals. …

***These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites, and their equilibrising in love and service. TCF 826***

***These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites –*** what is higher values, what is a higher value, what is lower, what are higher desires and lower? – ***and their equilibrising in love and service.*** Important. … Okay … this gives us a very good description of what goes on in these love petals and during, well for the most part the 70 incarnation.

We’re given how the astral nature evolves and also an indication of that which is accomplished through the evolution of the love petals in the middle tier the pairs of opposites on the astral plane are recognized including the recognition of the greater pairs of opposites, soul and personality, and the effect that these greater pairs of opposites have upon the astral plane.

What does it mean? What does it take to what to equilibrize the pairs of opposites? “Love and service”, we are told. So we have to have respect for form and also for respect the higher self which is using the form.

We can see that the ability to integrate soul and personality is at least somewhat achieved during the processes of the second tier. Well, in order to achieve the first initiation, which is achieved with the unfolding of the fifth petal completely, there will definitely be integration preceding this, even the selfish personality integration proceeds this kind of integration of soul and personality which is partially accomplished after the first degree. So an active harmonization must occur in each of the pairs of opposites we might say under Libra must be given its due.

During the process of initiation the greater of the pairs of opposites dominates and the lower of the pair is gradually sacrificed and this is the work of the sacrifice petals.

We do note the importance of the sign Libra throughout the second petal processes. Libra is intimately connected with the second ray, it actually is, if we check out some of the path of higher evolution, the ways of higher evolution, and also if we check out page 332 and 333 of *Esoteric Astrology* we will see Divine Love and Understanding connected with Libra. It's also inferentially connected with the fourth read harmonization and love. It certainly represents the kind of love of others which is the object of the individual to cultivate during the organization, vitalisation and unfoldment of the second tier.

***This cycle covers the period passed by man in the Hall of Learning and has its correspondence in the Atlantean root-race and its conflict between the Lords of the Dark Face and the Brotherhood of Light. Within the life of each individual, a similar conflict wages during this period, ending with the final kurukshetra or battle-ground which earns for the man the right to tread the Probationary Path, and eventually the privilege to stand before the Portal of Initiation. Again the numerical significance of the numbers must be studied; this time they are hid in the number ten, or three cycles of three lesser periods, each making nine, and one synthesising period, leading up to the consummation of one period within the greater cycle; this is signified by the ten of relative perfection. TCF 826-827***

***This cycle covers the period passed by man in the hall of learning.*** … experience. And what are we learning that there is a soul, but we are that soul, we have a higher self and that we must bring the factor of soul into our expression. That's what we are learning about. So often the work done during the entire second tiers associated with the hall of learning, much we must learn, and whether the hall of wisdom is entered before work is done upon the third and final tier within the nine or at least. …

2:19:10 At least during the second part of the work in the second tier because we have the idea of the hall of wisdom can be entered even before the first initiation is complete and so work done in part of petal five and in petal fix will take us into the hall of wisdom. It already tells us that there is some work being done with the unfolding of petal five and six, some work being done in the sacrificed tier. In this hall of learning it has correspondence at least to the Atlantean root race and there must have been some strong sense of the transcendent and divine in that root race.

By the time an individual is working within the sixth petal and unfolding the fifth and sixth, he is certainly more than an Atlantean, yet the correspondence is there. I mean he is an Aryan definitely, even those who are really unfolding the third petal are to an extent part of the early Aryan experience, that mental focus, which can be called the early Aryan experience.

***and has its correspondence in the Atlantean root-race and its conflict between the Lords of the Dark Face and the Brotherhood of Light.***

***… it’s correspondence in the Atlantean root-race and it’s conflict between the Lords of the Dark Face and the Brotherhood of Light.*** This happens within each individual, and the second tier of petals is a real battleground. You kind of wonder, let’s just say that those who have to make a choice between emphasizing the personality and emphasizing the soul, whether they do not have their major battle here in this second tier of petals. Maybe those who must make the choice between the emphasis upon the personality and the emphasis upon the soul, have a major battle in the second tier of petals. Petal five may be of the scene of such a conflict; we're told about the lives and lives of conflict as a man tries to turn his attention to the real.

Now, the middle petal within the second tier represents experiences which are the most conflicted.

In general, the entire second tier represents the symbolic battle between the sun and the moon, respectively, the orb which represents the brotherhood of light and the orb representing the lords of the dark face. By the time we reach the latter part of the fifth petal the weight should be upon the side of the sun and we should no longer be captivated by that which the moon represents.

The fact that we see only one side of our moon perpetually and that *there is a dark face or dark side of moon is a fact* which might be related. To the nature of the black lodge in any case all intermediate process ease and this is the middle. *[transcriber note, this ref to a dark face or dark side of the moon is not literally correct. There is always a hidden side, from the earth, but the sun shines upon all of the moon’s surface over each lunar month.]*

All intermediate processes of the middle tier are fraught with conflict, so:

***Within the life of each individual, a similar conflict wages during this period, ending with the final kurukshetra or battle-ground which earns for the man the right to tread the Probationary Path, and eventually the privilege to stand before the Portal of Initiation.***

***Within the life of each individual, a similar conflict wages during this period, ending with the final kurukshetra or battle-ground which earns for the man the right to tread the Probationary Path*** (and I'm just realizing this must occur in relation to the petal five, the early part of which can be very selfish, and the later part placing man upon the path of aspiration which occurs just before the probationary path.

Well, to call it the final kurukshetra—maybe there are other kurukshetra that lie out ahead of or, were told, just before the third initiation. There's a tremendous battle, a fearful conflict and so forth, but this kurukshetra is about the decision, whether one will follow, at least try to follow the soul, or whether one will deliberately hold personality. This kurukshetra is about whether one will attempt to follow soul or higher power, or whether one will deliberately attempt to be a personality using soul powers for personality purposes.

It seems to me that petal five, which talks about lives of conflict as we try to turn our attention to the real, is a good one for process which determines whether we will follow the way of the solar angel of the downward-gazing soul or whether we will in a way continue to emphasize our personality elemental making it the solar factor, rather than the soul as the solar factor. Interestingly, a man enters the initial stages of the probationary path during the last stages of organizing and vitalizing petal five.

The following quotation expresses the attitude of the probationer and this is an important quotation:

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

***The Petal of Love for the astral plane; unfoldment is brought about through the process of gradually transmuting the love of the subjective nature or the Self within.*** Inother words, we are the subtle self, a projection of the soul self, and we find ourselves within the personality elementals. ***This has a dual effect and works through on the physical plane in many lives of turmoil, of endeavor and of failure as a man strives to turn his attention to the love of the Real.***

Or, we might say gives up and decides that the personality is real enough. Of course, we're told that even those who veer off onto the left hand path may have taken the first initiation, even the second, but there must be something about them which maintains a very strong ahamkaric focus and even though they are taking these initiations, something distinguishes them, I would say, from those who successfully pass on to higher realms, having taken these initiations, and go to the true Sirian path, which is the path for us of initiation.

We note that many lives are involved in the unfoldment of the fifth petal. (Well of the earlier petals huge numbers of lives are involved) but we just don't know what this many may mean but it can tell us that in the attempt to transfer from the ordinary selfish and even dominantly selfish life to a life of aspiration towards a spiritual goal, many lives may elapse. So we may conclude that even during work upon the second tier the path of probation may be entered.

2:29:00 If the period of seven incarnations of the 777 refer in any way to the path of probation we will be forced to judge that these seven symbolic incarnations occur while the second tier of petals are being organized, vitalized and unfolded. Now it just depends on how long we think the path of probation goes on, but certainly the beginning of it is beginning in work in the latter part of the fifth petal. In this case, we will not be able to reserve the period of seven incarnations or the organizing, vitalizing, unfolding of the sacrifice here petals alone. Some organizing and vitalizing may be done, even some unfolding, if the path of probation is thought to extend until the stage of accepted discipleship. But generally the seven incarnations still has to do with developments in the second of the tier petals.

Eventually, he ***earns the right to tread the probationary path*** during this period, and eventually the privilege to stand before the portal of initiation. Now they're standing before the portal of initiation, involve work, strenuous and abnormal efforts in the seventh petal, continued work in the sixth petal, and the unfoldment of the fifth petal. So presumably to stand before the portal of initiation, is to be working upon the sacrificed here petals as during the initiatory process the sacrifice petals unfold.

May it not be that not only must the 70 incarnation be experienced but the seven incarnations has elapsed as well if a man is to stand before the portal of initiation? It depends on how we look at the path of probation. Does it extend beyond the first degree conventionally? It does not, and then we talk about real discipleship being a little chela occurring at the first degree. May it then be that the seven incarnations have elapsed before the initiatory process begins? I think that we can rightly say in most cases that this is the case. If we use a very special case, where the path of probation must be taken all the way beyond the first degree, until one becomes an accepted disciple, we leave no room for what is called pledged disciple, between the path of probation and the path of accepted discipleship. From different perspectives both have been suggested.

***At the termination of the 777 incarnations, a man passes through the door of initiation and enters upon a brief synthesising process, or a final period in which he garners the fruits of the experience in the two first halls, and transmutes knowledge into wisdom, transforms the shadow of things seen into the energy of that which is, and achieves the final liberation from all the lower forms which seek to hold him prisoner. TCF 829***

***At the termination of the 777 incarnations, a man passes through the door of initiation and enters upon a brief synthesising process, or a final period in which he garners the fruits of the experience in the first two halls and transmutes knowledge into wisdom, transforms the shadow of things seen into the energy of that which is, this marvelous and achieves the final liberation from all the lower forms which seek to hold him prisoner.***

… ***at the terminations of the 777 a man passes through the door of initiation and … synthesizing process –*** it's kind of interesting, the synthesizing process is suggested by what happens with the petals of synthesis and I just want to say here that at each initiation one of the petals of sacrifice opens up, somewhat. Even at the first initiation one of the petals of synthesis in the fourth tier is beginning to open and this is the garnering of ***the fruits of experience in the first two halls*** transmitting knowledge into wisdom. It's part of the initiatory process and ***changes the shadow of things seen into the energy of*** being – the energy of being, which is realized at the third initiation – ***and achieves final liberation from all the lower forms.*** And this the fourth degree.

Thus, 777 does not really, under normal ways of interpretation, take us into the petals of sacrifice, per se. Normally the probationary path is considered to end with the first initiation when one becomes the little chela, the true disciple, and then increasingly a pledged disciple I would say the initiate of the first degree is in a way the pledged disciple may be, well certainly he's an accepting disciple, and even before the first degree we can have the accepting probationary disciple. We can also be the series of acceptance is simply increase more and more accepting, so it applies, acceptance applies at several places on the path.

Now here's an interesting idea.

***(2) The period between egoic Cycles.  Herein is hid the mystery of the 777 incarnations and concerns the relation of the unit to his group on the egoic plane, prior to the unfoldment of the fifth petal.  It concerns man in the period between the savage stage and that of the disciple, when he is an average man but still in the two Halls. TCF 738***

***The period between egoic Cycles.  Herein is hid the mystery of the 777 incarnations and concerns the relation of the unit to his group on the egoic plane, prior to the unfoldment of the fifth petal.  It concerns man in the period between the savage stage and that of the disciple, when he is an average man but still in the two Halls.*** Now this is so good. That it must be included with this group of vital references … right here because we talk about five petals on page 696, occurring at the first initiation and here is 777 incarnations occur *prior* to the, I suppose, complete unfoldment of the fifth petal. …

The complete unfoldment of the fifth petal concerns the first initiation.

Well it this is the jigsaw puzzle, friends, and we have to put together all the little pieces. It's not the same as seeing things directly, but sometimes one can see directly and not understand what one sees, unless one has done the preliminary work of understanding.

These two quotations above indicate that to be a disciple, to unfold the fifth petal and to take the first initiation, are all equivalent, that's what a disciple is. That's so important, and confirmation that to be a disciple is to have taken the first initiation and this may usually be considered distinct from being a probationary disciple. To be a true disciple one takes the first degree. All of us many, many distinctions, sometimes DK says, ‘look they're not real at all and they're not all that important, but they are a scaffolding on which we can climb and elevate our consciousness.’

2:40:20 These are very important references and I've included them both in the vital references, I find that it is possible, even necessary, to have a special page of references; one just cannot do without in order to orient oneself in this. A large collection of diverse references which have to somehow be fit together. I think if in our efforts to fit these references together, pure reason or the intuition will develop we have to really do the foundational rigorous work of seeing how things relate and then lo and behold the picture stands clear.

Well if you're working with me steadily, in this kind of process that I'm offering, it is laborious and it is preparation for the revelation of Pure Reason where the before the present in the future are seen suddenly and once, intuitively, in terms of their relationship.

Of course for the fifth petal to fully unfold as we infer it does by the time the first initiation, does not mean that the sixth petal is not quite fully unfolded, and that the seventh petal is not unfolding under the application of the rod of initiation, and hastened by the strenuous and abnormal efforts of the disciple.

Here's a question for us. When the fifth petal is to fully unfolded, how much of the sixth petal must be unfolded? It takes a long time between the first and second initiation so maybe since it takes so long between the first initiation and the second initiation after the complete unfoldment of the fifth petal, not all of that much of the sixth petal must be unfolded. And that over the intervening lives, of which there may be even 30, let us say, if we go with the allegory of the lives of Jesus, then more and more of the sixth petal will be unfolded, until at the second degree it is all unfolded. That is the hypothesis that I've been offering here, and many indications I think support it.

We note that the 777 incarnations do not merely concern external affairs but the relation of the unit to his group on the egoic plane, the ego does get involved on the path of probation, and perhaps on the egoic plane, the most significant developments which we cannot yet see, they're now to be seen. So on the path of probation the ego is definitely involved as what is called a downward-gazing soul.

Studying the numerical significance comes in here.

***Again the numerical significance of the numbers must be studied; this time they are hid in the number ten, or three cycles of three lesser periods, each making nine, and one synthesising period, leading up to the consummation of one period within the greater cycle; this is signified by the ten of relative perfection. TCF 826-827***

***They are hid in the number ten, or three cycles of three lesser periods, each making nine, and one synthesising period, leading up to the consummation of one period within the greater cycle;*** where we've already looked at this. Our view of ***this is signaled by the ten of relative perfection.*** One wonders what. What could be a more perfect and the ten? Is it the three and therefore the one? Where do we go in the other direction and call it the twelve. I think not really. Although if the monad is essentially twelvefold as I have received indications that it is, maybe a twelve, the number of Christ's ashram with him at the center of the number of zodiac. Some still somehow still more perfect than the ten but the zodiac of the ten is higher and greater than the zodiac of twelve. So this cannot be established at the moment, at least by me.

When it comes to the unfolding of the egoic lotus, the three lesser periods through which through each, indicated by the number 30, are not actually in time and space of equal duration and I think we have discussed that idea already.

Here the number ten is called the number of relative perfection and elsewhere the number seven is associated with relative perfection and ten considered the number of perfection, and here's one example:

***These, with the totality of manifestation of the Whole, produce the ten (10) of perfect manifestation of the perfect MAN. TCF 4***

***These, with the totality of manifestation of the Whole leaves with the totality of manifestation of the whole produce the ten (10) of perfect manifestation of the perfect MAN. S***o that's definitely an indication of the perfection of the number ten.

Here's another reference,

***c. A man contains within himself three major principles, – will, love-wisdom, active intelligence or adaptability—and their differentiation into the seven principles. These, making the eventual ten of perfected manifestation. TCF 248***

***A man contains within himself three major principles, – will, love-wisdom, active intelligence or adaptability—and their differentiation into the seven principles. These, making the eventual ten of perfected manifestation.***

***c. The solar plexus centre and the heart, in which the ten of the perfect man in this solar system is lost in the consummated twelve. TWM 87***

***The solar plexus centre and the heart, in which the ten of the perfect man in this solar system is lost in the consummated twelve***. So the ten rises into the twelve, solar plexus center and the heart.

***The five centers with their forty-eight petals are synthesize therefore into the two-petalled lotus, and then we have forty-eight plus two equals fifty, the number of the perfected personality, for five is the number of man and ten is that of perfection. TWM 199***

***The five centers with their forty-eight petals are synthesize therefore into the two-petalled lotus,*** we’re speaking of the ajna center, ***and then we have forty-eight plus two equals fifty, the number of the perfected personality, for five is the number of man and ten is that of perfection.*** So relative profession or perfection? We see quite a few references that indicate perfection.

We have some footnotes here on all the different numbers. Not a factor, but I kind of wonder whether these should be included, they are so important, they are so interesting, but are they actually related to the egoic lotus. That is the question rather continues because actually we are in a footnote at the moment and we are working our way towards the study of the seven incarnations, much briefer period of time and those which are passed upon the path of probation.

It seems not wise to continue. This is interesting as it is in this particular program. So what I want to do than is say that this will be the end of egoic lotus webinar commentary 47 and that has taken us really only a few pages, maybe TCF pages 825 maybe to 827. Now we will proceed with the beginning of egoic lotus webinar commentary 48 …

These footnotes on the number ten are very interesting and I'll see whether I continue with them. The egoic lotus we realize is based upon the number twelve, and in that respect I believe it is the reflection of the twelvefold monad. Now the monad itself is a twelve and a seven which is nineteen and then we have to reach the number twenty two in some way, and I think we can do that with vision of a trinity, but these are on other matters.

Well what have we done so far?

2:52:00 … We have been dealing with the first two thirds, so we say in a way of the 777 incarnations and we have come to understand … that … the 700 incarnations represent work within the hall of ignorance which means work within these first three petals.



That's the 700 incarnations and by far the lengthiest process involving even millions of years all of us have passed through this period. I'm sure that one day when we can remember all of the lives we haven't experienced on this planet, maybe on the moon chain. The length of time as appreciated from that perspective will see seemed astonishing to 70 incarnations are associated with the second tier of petals and the development of increasingly personal love and cooperation in an intelligent manner in world affairs but as I tried to explain not me and tire unfoldment of the second tier of petals but more the work that takes us to the latter part of the fifth petal and not so much the unfoldment of the fifth petal or maybe even the fourth, but the organizational and vitalization work that's done in those petals where the time we reach the second part of the fifth petal.

Or maybe the latter part we are really, I call it after the fall of the lower ego and the realization of the something far higher which deserves our aspiration. After that point we are really entering the seven incarnations, the path of probation, which takes us through the organization of the latter part of the fifth petal, it takes us through quite a bit of organization and some degree of unfoldment of the sixth petal as well as the continued unfoldment of the fifth petal all the way to the point of the complete unfoldment of the fifth petal. Where we have the disciple, the initiate of the first degree, and the entrance into the spiritual kingdom. And all 777 incarnations have elapsed before the complete unfoldment of the fifth petal and the application of the rod of initiation at the seventh petal.

In any case, what we have done so far is to study the 777 incarnations. We have you have to study what DK tells us about the seven incarnations of the probationary path, and we've seen somewhat how these symbolic incarnations correspond with the unfoldment of the egoic lotus. We’re just at the seed of a tremendous science, a science which may not be with us for thousands of years in its entirety. I remember somewhere He talked about the reduction into textbook form of this *A Treatise on Cosmic Fire* occurring far, far ahead, even maybe a round ahead at some point, maybe the latter part of the fifth round.

This is definitely pioneering work, trying to bring together many disparate aspects of information, bringing them together in a way which creates for us it whole picture. … We will start with egoic lotus webinar commentary 48 and we'll perhaps deal a bit with the number ten. We'll see you before long.